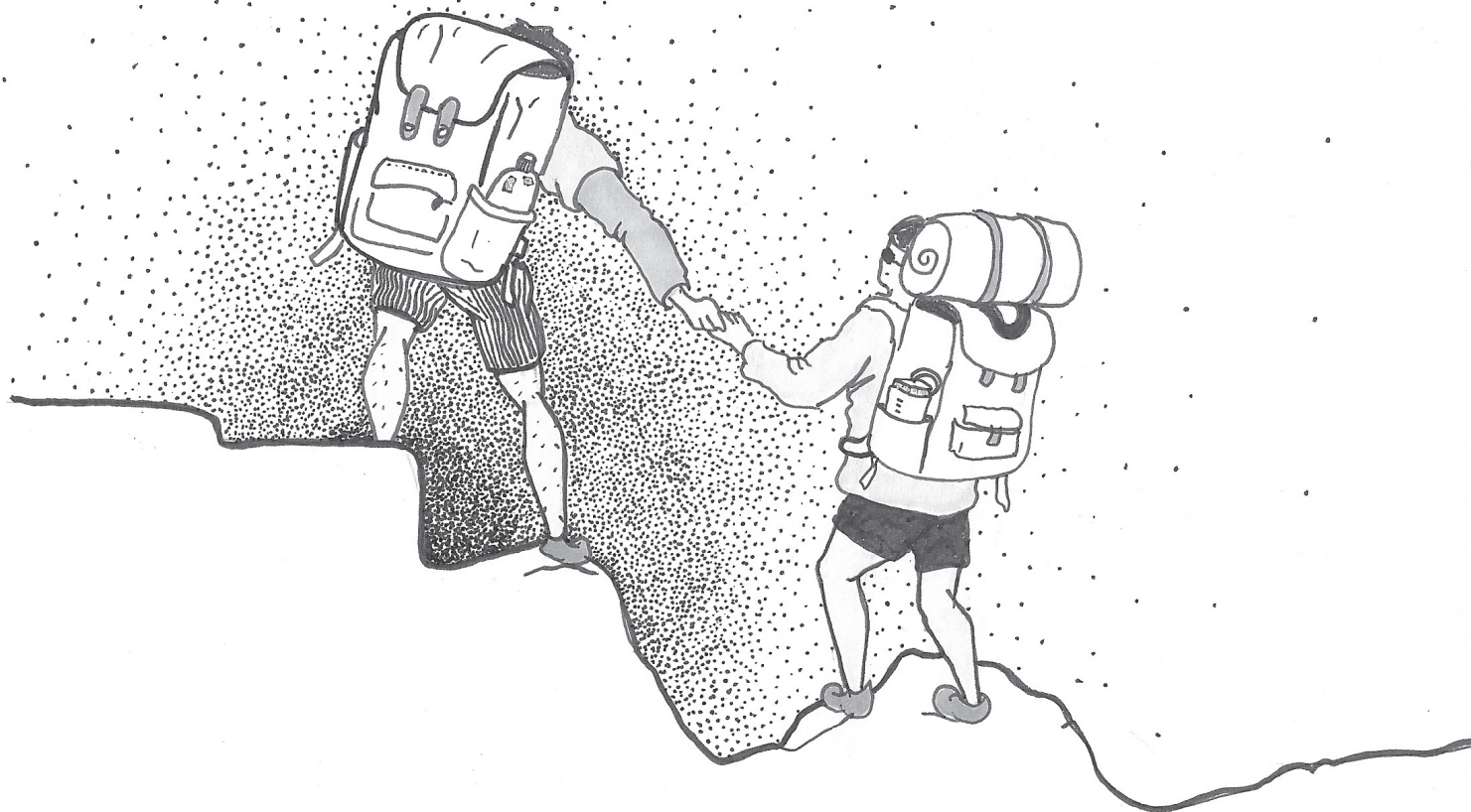
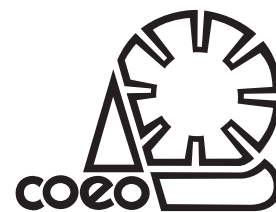


Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION
Spring 2017, 29(3)



Pathways

COEO

Formed in 1972, the Council of Outdoor Educators of Ontario (COEO) is a non-profit, volunteer-based organization that promotes safe, quality outdoor education experiences for people of all ages. We achieve this by publishing the *Pathways* journal, running an annual conference and regional workshops, maintaining a website, and working with kindred organizations as well as government agencies. Members of COEO receive a subscription to *Pathways*, as well as admittance to workshops, courses and conferences. A membership application form is included on the inside back cover of this issue of *Pathways*.

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Pathways

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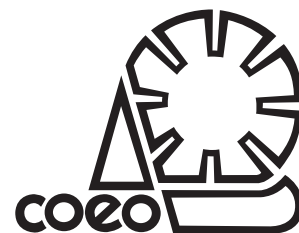
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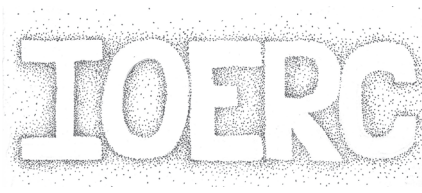
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The collection of papers and columns in this special issue provide a glimpse into outdoor education (OE) research happening on a global scale. From July 4–8, 2016, more than 150 outdoor education researchers from 17 countries presented their work at Cape Breton University in Sydney, Nova Scotia as part of the 7th International Outdoor Education Research Conference (IOERC). The IOERC aims to build on the social, cultural and critical dimensions of research and theorizing in diverse outdoor traditions. This includes education (both learning and teaching), outdoor recreation and sense of place as well as the sustainability and environmental fields, Indigenous and land-based pedagogies, and using the outdoors for therapeutic means.

This seventh conference built upon previous IOERCs, hosted by Buckinghamshire-Chilterns University (UK) in 2002, La Trobe University (Australia) in 2004, the University of Central Lancashire (UK) in 2006, La Trobe University again in 2009, the University of Southern Denmark/University of Copenhagen (Denmark) in 2011, and the University of Otago (New Zealand) in 2013. For many, this conference has become an



event to look forward to every other year where we gather with likeminded researchers and colleagues and share big ideas and thinking that informs and guides our work as outdoor educators. It really has become a “homecoming” of sorts where colleagues become friends, ideas become collaborative projects, and new knowledge and inspiration crosses oceans. Knowing that not all readers of *Pathways* could attend this conference, we hope that the articles and columns of this issue will inspire the COEO community just as the conference

inspired us. And, we present this special issue as an invitation to all outdoor educators, researchers and practitioners alike, to consider attending the 8th IOERC at the University of the Sunshine Coast in Maroochydore, Queensland, Australia in November 2018.

In this issue, you will find a fascinating article by Australian Tonia Gray where she investigates the impact of an OE experience through a 30-year retrospective lens. A second article is presented by Patrick Byrne, a Canadian outdoor educator and English literature specialist, who offers an intriguing examination of the theoretical interconnections between outdoor and environmental education and recent Indigenous scholarly work from the field of English literature. Canadians Zabe MacEachren and Peter Vooys contribute an enticing article that is the second in a series of four celebrating Canada’s 150th birthday. In this article, they honour innovators and innovations that have shaped OE in Canada. In addition, New Zealander Margie Campbell-Price discusses issues related to outdoor education in New Zealand public schools, Hiroshi Hamatani from Japan shares the role of mountains in Japanese OE, and Canadian graduate student Jeff McGarry shares his experience of meeting the “giants” of OE research at the 7th IOERC and how that has shaped his learning. Together, these articles provide a small portal into the breadth of OE research found internationally. We hope it adequately shares the joy we experienced in hosting the 7th International Outdoor Education Research Conference on Unama’ki (Cape Breton Island). Enjoy—we hope to see you on the Sunshine Coast in 2018.

Morten Asfeldt, Pat Maher and Emily Root
Editors

Sketch Pad – The art for this issue of *Pathways* was generously contributed by Annabel Hancock. Annabel was born in Manchester, England. She moved to Canada at the age of nine and spent the rest of her childhood in Ingersoll, Ontario. She attended Western University where she played varsity basketball and received her BA in Kinesiology. Annabel is now following her passion for graphic design and illustration and can be found on Instagram @Bel_Design. Her art appears on the cover, and pages 2, 3, 14, 15, 23, 24, 26, 29, 30, 32, 35 and 36.

With spring trying to coax its way onto the scene for months now, I am sure you are full of maple syrup, and ready for some consistent rays of sunshine, the feeling of grass between your toes, and the peace that dipping your paddle into the water brings!

As we head into this season of new growth and renewal, we must recognize the efforts of those who have kept COEO going this winter, and announce what is to come!

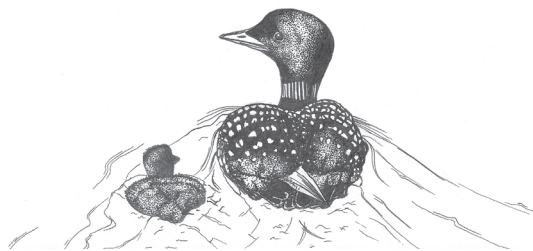
Hot on the heels of January's Make Peace with Winter gathering at Bark Lake, February saw the fifth annual Horwood Canadian Student Outdoor Education Conference host over 90 participants for another successful weekend of learning. Special thanks goes out to Megan Hartwick, Brooke Jones, Hayley Kaskens-Edwards, Maddy Shales, Peter Vooys, Jennifer Wigglesworth and Kyle Clarke for organizing this event for students interested in outdoor education. COEO is pleased to continue to lend financial and moral support to this worthwhile event that welcomes new and keen new educators to our profession. There are photos that capture the essence of this event in our February e-newsletter!

As we look to spring, COEO's Vice President and OWLS coordinator, Liz Kirk is getting set for another exciting weekend that will also benefit those entering the world of guiding and outdoor education. The OWLS conference is growing, and with the program roster the organizing committee has lined up, this year's gathering is not to be missed! Please help us spread the word amongst any blossoming outdoor educators you know who are breaking into the field, and looking for professional development and networking opportunities! OWLS will be held the weekend of April 28 to 30 at Norval Outdoor School. We extend a huge thanks to Liz Kirk, Emma Brandy, Natalie Kemp and Kyle Clarke for taking on the organization of this event!

COEO's Fall Conference Committee is also already hard at work, under the leadership of Conference Co-Chairs Elizabeth Jankowski and Natalie Kemp. Plans are

underway to make this year's conference a very exciting one for Canada's 150th birthday, and COEO's 45th anniversary. Plan to join us at Camp Couchiching from September 22 to 24, 2017!

We are most excited to announce that we are once again working on a research summary document, similar to that published in 2007. The original document allowed COEO to make great strides in advocating for outdoor education funding across the province, and gave individual educators a tool to use when advocating for their own programs with their administration. Our new document is just taking shape, but we are excited to publish another document we hope our members will find useful! We thank Grant Linney for initiating this project, once again, and volunteers, Bob Henderson, Ben Blakey, Kyle Clarke and Mark Whitcombe!



Very soon, you will receive updates to COEO's Constitution. This work is necessary to align our Constitution with the requirements of Ontario's Not-For-Profit Act. The changes will be presented at our AGM in September. Prior to and at our AGM we will be opening the floor to nominations for new COEO Board of Directors members. COEO thrives on the strength of our members and talented, devoted volunteers. Our membership is growing, and with this, the strength and renewal of our organization and voice for outdoor education. We look forward to seeing who among you might step forward to serve on the board in the coming year!

Happy Spring!

Deborah Diebel
COEO President

A 30-year Retrospective Study of the Impact of Outdoor Education upon Adolescent Participants: Salient Lessons from the Field

By Tonia Gray

Thirty-five years ago, I came across the field of wilderness studies and outdoor education (OE) purely by serendipity. In 1985/86, I taught “Wilderness Studies” as a fully accredited school certificate two-year course to 14- and 15-year-old secondary school students. Three decades later, I revisited the participants to assess the enduring impact of this learning experience during their adolescent years. As a participant-researcher, I traced students’ journeys into adulthood to assess the residual or longitudinal effect of immersive experiences in nature upon their behaviour, attitudes, skills, values and, ultimately, career choices.

Using social media, I was able to contact more than half of the original 25 students, who are now around 45 years of age. A mixed-methods research design sought both qualitative and quantitative measures. Quantitative data was gathered using an online survey tool, and qualitative data was obtained through in-depth interviews with a subset of the participants. Intriguingly, some interviewees now have adolescent children currently undertaking Wilderness Studies at the same school. Although the research is ongoing, preliminary results indicate that participants invariably maintain that their outdoor experiences left a more lasting impression than did classroom activities. In addition, a surprisingly large number entered careers in OE, environmental stewardship, or closely related professions. The results highlight the long-term significance for participants, even decades later, of including outdoor programs in education.

Prelude

This paper has a twofold purpose: to investigate the impact of the Wilderness Studies 1985/86 program; and, to help me, as a reflective practitioner, unpack the salient lessons that remain embedded in my

teaching philosophy. At the outset, I wish to highlight to the reader that this is primarily a practitioner piece rather than a scholarly paper.

Data Collection Methods

Social media is a powerful research tool, one that allowed me in 2016 to revisit the 1985/86 group – a full 30 years later. I was fortunate to have ethics approval ¹ to use Facebook to augment my existing contacts; out of the original 25, sadly one student had taken his own life, but of the other 24, 11 responded to requests to participate — a 46% response rate.

A Qualtrics online survey link was sent electronically through Facebook Messenger with 12 open-ended questions:

1. What **three words** would sum up your Wilderness Studies experience?
2. How do you feel as you look back on the program? What emotions would best describe your feelings?
3. Do you still have your Wilderness Studies journal/log book/photos? If so, do you ever revisit what was written or the contents in your photo albums? How does it make you feel?
4. When are you reminded about your time in Wilderness Studies?
5. What were the benefits of Wilderness Studies for you personally, socially, physically, emotionally or spiritually?
6. Wilderness Studies required you to participate in some demanding hikes as 15–16 year olds — what were the hardships you remember? Any regrets about participating in the program?
7. If you were 15 years of age, would you do it all again? What advice would you give to your 15-year-old self?
8. Do you believe the Wilderness Studies course helped shaped your career development, career choices, etc. at all?

9. Do you attribute any pro-environmental attitudes, knowledge, or behaviours to the Wilderness Studies course?
10. Did participation in the program encourage you to take part in any environmental activities (by yourself or with others) that you did not do before the program? What activities and for how long? Are you still doing these activities? How often?
11. Do any of your children participate in Wilderness Studies? Do you encourage this based on your own past experience?
12. Do you have any other comments you'd like to make about Wilderness Studies?

Backstory: The Learning Landscape

As a rookie Personal Development, Health and Physical Education (PDHPE) teacher in 1983, I had trained at one of the most progressive and forward thinking institutions in Australia. Naively, I assumed my newly minted PDHPE training would offer a compelling set of tools to impart life-changing lessons for my students. This misapprehension was about to be quickly dispelled, and, more importantly, synchronicity was to intervene during the first chapter of my teaching career.

My first teaching position was at a co-educational school, Chevalier College, which had recently instituted a pioneering course called Wilderness Studies as a two-year, fully accredited school certificate subject. At the time, wilderness was an unknown element in the Australian school system. From the very outset, Wilderness Studies was an experiment; the staff were the pioneers, and the students the willing guinea pigs (Ryan & Gray, 1993).

I was co-opted by the male wilderness faculty members to accompany an OE camp. To this day, it is not clear to me why I was "chosen" to join them. Maybe they assumed that PDHPE teachers did not mind getting sweaty and being outdoors, or maybe because of my rugged masculine hands that were the result of my childhood being a horse rider and country girl. Whatever the reason, I found myself literally immersed

in a teaching profession with no formal training (Gray, 2001; Wright & Gray, 2013). Luckily, I must have done something right in their eyes, as the men who had pioneered, developed and implemented the course entrusted me to be the first woman to teach Wilderness Studies in Australia. As vanguard wilderness leaders in the mid-1980s, we were salmon swimming upstream in a stale and rigid educational system. As Henderson (2016) and Henderson and Jensen (2015) attest, forefront thinkers

are always ahead of their time and there is a "cultural lag" that takes a while for society to come to understand the leading edge philosophers, thinkers and writers and for events to play out in real life and for their ideas to be well appreciated (p. 99 quoted text from Doug Tompkins).



Figure 1: Wilderness Studies students, 1985–1986. (Photo credit: Tonia Gray)

This was especially true in the case of the conventional teachers who dismissed our outdoor learning subject as simply a waste of time "playing" in nature (see Figure 1). I was besotted. The outdoor learning environment offered an innovative platform for my adolescent students that induced transformative experiences (Mezirow, 2000). As a fully accredited elective course, students spent as much time in the wild as they did in other conventional subjects, such as mathematics or English. For two consecutive school years (Years 9 and 10; see Figure 2), a significant amount of time was spent outdoors with these 14- to 15-year-old students (eight females and 17 males) in what could only be described as a state-of-the-art curriculum. Practical and

Theory Components of the Course

Year 9

Strand A-Wilderness Environments

9.A.1. Wilderness Environments – Introduction

9.A.1.1. Definition of characteristics

9.A.1.2. Wilderness Environments as A Resource

Suggested practical exercise. Make use of some resources available in the Wilderness Environment to generate power (e.g. heat, river, wind). Write a report discussing how you harnessed the power, and examine effects upon the resource in particular, and the environment in general.

9.A.2. Wilderness Environments and humans

9.A.2.1. Wilderness, the Home and Humans

9.A.2.2. Wilderness, Destroyed by Humans

Year 10

Strand A-Wilderness Environments

10.A.1. Environmental Study - Case Study

10.A.2. Environmental Study - Methodology

10.A.3. Environmental Study - Fieldwork

Fieldwork: The environmental study will include fieldwork. Students will major in a particular area; then collate and synthesize the material to produce a report which would take the form of a total environmental study.

Practical Components of the Course

Year 9

Strand B -Wilderness Experiences

9.B.1. Shelter

Practical Experience: Achieve a standard sufficient to camp out with instructor assistance.

9.B.2. Mobility

Content: Maps

Practical Experience: Achieve a standard sufficient to prepare and undertake a two-day, one-night expedition in moderately difficult terrain, with close instructor supervision.

9.B.3. Obstacles

9.B.3.1. Rock Climbing

Practical Experience: Achieve a standard of competency to climb and down-climb a moderate climb, and abseil a straight cliff of 15-20m; all with instructor assistance.

9.B.3.2. River Crossing

Content: Evaluation of a difficult procedure.

Practical Experience: Demonstrate the correct procedure of crossing a river.

9.B.4. Canoeing

This is an option in the course which has not been taken up for several years.

Year 10

10.B.1. Shelter

Achieve a standard sufficient to camp for four days with instructor supervision.

10.B.2. Mobility

Achieve a standard sufficient to prepare and undertake a three-day, two-night expedition in difficult terrain, with instructor monitoring progress.

10.B.3. Obstacles

Build on a level of skill acquired in Year 9 and undertake more challenging tasks.

10.B.4. Canoeing

Extend canoeing skills to include an overnight canoe expedition.

YEAR	SUBJECT	DURATION	CLASS TIME	FIELD WORK
8	Introduction to Wilderness	10 weeks	10 periods	1 weekend
9	Wilderness Studies	Whole Year	8 periods	2 x 4 day Camp 1 x 5 day Camp
10	Wilderness Studies	Whole Year	8 periods	1 x 4 day Camp 1 x 6 day Camp (Yerranderie)
11	Wilderness Expeditioning	Whole Year	5 periods	1 x 3 day Camp 1 x 4 day Camp 1 x 5 day Camp
12	Wilderness Leadership	Whole Year	5 periods	1 x 4 day Camp 1 x 5 day Test Expedition

Figure 2: The sequential Wilderness Studies theory and practical components Years 9–10 (1985–1986).

theoretical components were interwoven explicitly into the learning outcomes, and their personal development and behaviour change in wilderness settings eclipsed any of my traditional classroom teaching methods (Gray & Perusco, 1993). This transformative potential was discussed in Ryan and Gray (1993):

These early educational experiences convinced staff involved that OE was a unique vehicle for education and growth of students, and it brought staff and students together in closer relationships than experienced in traditional classrooms (p. 7).

Intuitively, my PDHPE teacher training suggested I needed to introduce silent journaling into Wilderness Studies. I embedded logbooks and reflection into the course assessment tasks using Kolb's (1984) experiential learning cycle as a schematic framework. Students always carried their personal logbooks in their backpacks for

reflective activities on every expedition and also whilst in the classroom setting.

Trying to weave something of an introspective or contemplative nature into expeditions in the 1980s was considered "eccentric" or "outlandish" in Australia (see also Birrell, in press). To this end, I orchestrated a class ritual to be undertaken around the campfire or during lunchtime rest periods: 15 minutes of silent writing or some nature-based creative arts activity (see Figure 3).

Of course, there was initial resistance to silent journaling, especially from the male students. More importantly, my male Wilderness Studies colleagues also engaged in covert opposition or explicit critique, jibing or snickering at my "journaling" or "nature connection" time as some touchy-feely or "wanky" exercise. But I was determined to introduce some feminine and reflective dimensions into the mix of

activities, primarily to counterbalance the macho approach that had been previously deployed in Wilderness Studies.

A poem written by a 14-year-old student in her logbook in 1985 suggests the gravity of the outdoor experience (see Figure 4) and, in turn, showcases poignant aspects of the learning outcomes that were elicited from this simple introspective exercise:

*My souvenir is two cups full of creek water,
I couldn't take it with me so I tipped it over my head,
rebaptised myself because I'm going to be different
from now on.*



Figure 3: Students in 1985–1986 undertaking silent journaling. (Photo credits: Tonia Gray)



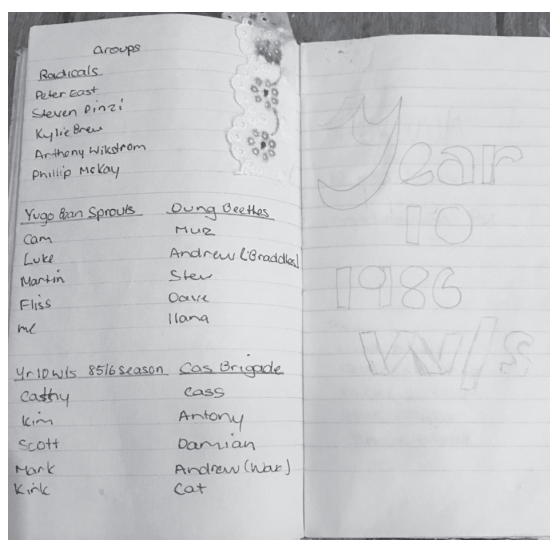
Figure 4: Student cupping water over her rebaptised self. (Photo credit: Tonia Gray)

Post-expedition, when reading their logbooks, a recurring theme that emerged was overwhelmingly apparent to me as the facilitator: slowing down the rhythm of the outdoor learning activity and simply pushing the “pause” button was akin to a “superfood” to these students (see also Blades, in press). In other words, OE + slowing down = amplified impact. Hand writing in journals whilst sitting quietly in nature appeared to have distinctive pedagogical advantages. Similarly, both Ingold (2013) and Pallasmaa (2009) champion the benefits of writing by hand, as it brings the writer closer to and into greater sympathy with the observed. As a side note, embodied learning—which is instigated or illuminated through the act of handwriting, and in particular reflective journaling—is something that I fear is now being lost in the age of computerization.

Nonetheless, these events occurred in the 1980s, and at the time, I was perplexed by the synergistic interplay of journaling and outdoor learning. With intense frequency, I would ask myself, “What’s happening here?”

Why hasn't my teacher training prepared me for this?"

Knowing that I was not formally trained in OE, and only by accident or default found myself facilitating in this space, compounded my bemusement at the experience. I was convinced this unique form of experiential education had catalysed a deep transformation within the students and, more importantly, far outstripped anything I could do within the traditional four walls of the classroom (or gymnasium). Remarkably, these original students' logbooks still remain treasured possessions for many and are stored in secure places for posterity, even though we never discussed this when they were students. As revealed in my retrospective research (see also Gray, 2016), many of the students—who are now in their mid-40s—still know exactly where to locate their prized artefact. I find this outcome staggering, given many of them have moved houses multiple times, travelled the world frequently, or have been married, had children, been divorced, and so on. Their logbooks still hold pride of place, suggesting just how powerful they still find these learning experiences. And more importantly, they re-read their journal entries to concretize and rekindle their cherished memories (see Figure 5).



Findings and Discussion

The next section provides a brief overview of the main reflective pieces obtained from the on-line survey. These findings suggest a range of insights, especially in relation to facilitator practice from the perspective of seeking long-term pedagogical impacts.

Research Question 1: *What **three words** would sum up your Wilderness Studies experience?*

The size of the font indicates words most commonly featured in the on-line survey. *Conservation* of the environment and *friendships* forged during the two-year course were the terms most commonly used in these comments. Additionally, the cathartic and restorative elements of nature were suggested by the frequency of the words *peace* and *freedom*. *Challenging* and *enlightening* also appeared in their summative comments.

Research Question 5: *What were the benefits of Wilderness Studies for you personally, socially, physically, emotionally or spiritually?*

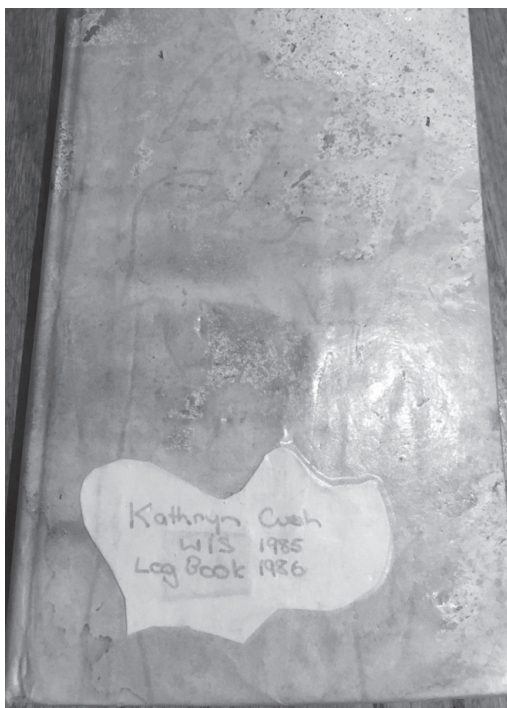


Figure 5: Students' handwritten logbooks from 1985–1986 still remain prized possessions 30 years after taking the course. (Photo credits: Tonia Gray)



Figure 6: Wordle derived from the top three words used by the students to describe their experience

An alternative classroom environment strongly contributed to the enduring impact, according to the students' recollections. Similarly, according to this study, attunement to nature in a physical and spiritual sense was a key outcome from this form of education. For example, one male student who is now in the outdoor leadership field remarked:

I was never much on for four walls. To this day, I really love learning. Studying. I would study more if I could. So that wasn't the thing with school. Classrooms and sitting down...that more traditional academic learning type didn't float my boat. But the outdoors really did. It's that tangible learning that the outdoors provided, which is still there today. And the interaction with nature. Like today. We have a massive storm today, and the ocean is huge. Not a day for surfing, but I look forward to being in it as much today as I did at school. That's on a surfboard, a pair of skis, walking, running, or riding a bike or whatever it may be...that's exciting. And introducing those types of experiences to my kids and also to the kids that come along on our programs.

Another stated:

At the time, it provided a positive moment to schooling, a class and subject I looked forward to attending compared to many others. In hindsight, it played a significant contribution to the establishment of a deep relationship I continue to have with the natural world.

Some students indicated that the course engendered an adventurous spirit that

continued into adulthood. For instance, one of our subjects told us: "It didn't end with wilderness, that was the beginning...It led to more. I did the Everest base camp trek for my 40th because of a film we had watched in wilderness class. It was inspiration...I was going to go there, and I did."

Unquestionably, all respondents insisted that they increased their tenacity and resilience as a direct outcome of the OE experience. *Some of the events that may have been hardships at the time, I can now say I look back as the best bits of the course. At those times when we thought we were lost or the weather was so terrible that we were wet through to the core, it seemed like a hardship at the time, but now I remember them as some of the good times.*

All could see the relevance of the course to life skill development. One interviewee stated the course provided a wealth of practice experience and skill building:

Moving around, practical application to the world, real life and time feedback, real group work, intra- and inter- personal skill building, the opportunity to see some of our beautiful landscape, and develop an appreciation of it.

Research Question 6: What were the hardships you remember?

Emotions play an integral role in embedding learning and assisting recall. The hardships encountered were at their forefront of their memories, yet they were able to turn the negatives into positives.

Still remember...a two-day trek down Ben Har through the ruins of Jooriland and a bogged 4WD sent to the rescue after Cassie succumbed to hypothermia whilst walking to the Yerranderie Church...a frozen drowned rat, late at night, relieved to see all the others with similar stories of peril. Some serious character building on reflection back then.

Research Question 7: If you were 15 years of age, would you do it all again? What advice would you give to your 15-year-old self?

This question inspired some intriguing responses, with many indicating they would do it all again in a heartbeat.

Embrace your misfit self because it will be a better life than in the beige desperation of the suburbs.

The most important journey in your life will be to find your tribe. You will meet some inspiring and amazing people but you must put yourself out there to meet them.

A life lived in fear is a life half lived.

Research Question 8: *Did Wilderness Studies shape your career?*

Interviews revealed, indeed, many previous students now had careers aligned to outdoor learning or expeditions. For instance, one male student now owns an OE company on the South Coast of New South Wales, Australia. After graduating from school, he attended La Trobe University (Bendigo) to undertake a degree in OE. While interviewing him I asked, “Have you still got your log book?” and he replied, “Yes, here it is.” Since that initial formative experience, he had gone to university, travelled the world, gotten married, bought houses, changed residences, and been on a wide variety of outdoor experiences, and yet his reflections on his first experience, contained within that log book, were immediately close at hand: “here it is.”

Another student works for the Commonwealth Scientific and Industrial Research Organisation (the CSIRO), the Australian federal government agency for science and research, and travels to Antarctica on a regular basis for environmental conservation programs. He has a close affinity with the ocean and is a keen yachtsman, having travelled to many remote and pristine locations around the globe.

One former female student is now an emergency physician in Western Sydney. When I asked, “Do you still have your log book?” to my astonishment, she handed it over in pristine condition. Without doubt,

those that still had their logs told me it has pride of place in a special drawer or sacred space in their home. They might not read it very often, but they know where it is, can go to it, and put their hands on it quickly. When questioned about the impact of the course on her career, this physician replied she had especially learned “teamwork, communication and listening skills...all integral components in the emergency ward when undergoing high risk surgery or life threatening procedures.”

Salient Lessons Learnt by the Teacher: Reflecting on 30 Years of Practice

Being grounded ontologically is the primary goal of my 30-year retrospective study. From a longitudinal perspective, the research has raised questions about what I know and how far I have come. However, I must caution that the retrospective nature of this study cannot pinpoint whether the experience of OE was the sole reason for attitudinal and behavioural change in these students. Our reflections on their experience may have acted as a conduit to reflect on life lessons more generally. Nevertheless, in these comments and in the evidence of practices like the way they preserved their logbooks, we can see the importance students attributed to their OE experience and it is critical to recognize the continuity of experiences.

Over time, I have learned to position or ground my work by returning to the epistemological underpinnings evidenced within my OE practices. Here are some eminently practical tips I would like to share with readers.

1. *Print photos to anchor the memories*

Hard copies of photographs are a “must have” artefact for all facilitators. Endless digitised images do not have the same impact as one image that is printed and observed. The memories flood back and are firmly anchored in their long-term memories when students can use tactile and visceral methods for recollection (i.e., holding the

photo and being transported back to their younger self).

2. *Write, journal and embrace slow pedagogies*

Logbooks were a tangible and necessary anchor for the students' outdoor experience; nearly 50% of students still had their journals 30 years after being in Wilderness Studies despite multiple moves and other disruptions to their lives. These objects provide a vehicle for reminiscing about the experiences encountered, and served to anchor former students' contemplative practice many decades later. From this observation, even though the number of subjects is limited, I would argue emphatically that logs are crucial for concretizing learning and embedding educational outcomes, at least for some students, many years after the course ends.

3. *Get outside, beyond the four walls of the classroom, and involve emotions*

The sterile, indoor classroom keeps students in the role of passive learners, cocooned within a false safety net that does little to aid in the production of indelible learning experiences or trigger students' recollection of incidents with important lessons.

Three decades after the program, students vividly recalled specific embodied and visceral experiences such as hyperthermia, rain and natural aesthetic beauty (see Figure 7), not as moments of suffering, but as crucial transformative and learning experiences. The stability of the modern classroom stifles experiential learning opportunities.

All former students identified enhanced interpersonal skills that were gained from group interactions during expeditions. Interestingly, not one student could recall the content of any lessons that were conducted within the four walls of the classroom. The salient message for educators is this: lasting memories occur outside in the real world when all senses are enlivened, when emotions are engaged, and when the stakes for action and decision making are real (see Figure 8).



Figure 7: Recalling adversity and hardship as opposed to not recalling experiences from the sterile four-walled classroom. (Photo credits: Tonia Gray)

4. *Let Nature be the teacher*

"Get out of the way and let Nature be the teacher" is an adage to which I subscribed for many, many years when facilitating in the outdoors. Allowing serendipity and synchronicity to play a crucial role in the sequencing and delivery of the experience is of utmost importance. Discovery learning is so much more important than what we spoon-feed students (see Figure 9). To this end, I am reminded of a quote by one of my early mentors: "What you discover on your own is so much more important than what someone else discovers for you. It is like the difference between true love and an arranged marriage."

5. *Risk taking is central, not peripheral*

Risk taking is an essential ingredient within all outdoor learning environments. Despite the hypervigilant, risk averse climate in which our educational system operates, I would firmly argue that some element of real



Figure 8: Indelible learning occurs in authentic environments. (Photo credit: Tonia Gray)

risk is essential to becoming a risk technician. That is, keeping students cocooned in cotton wool does little to assist their growth and development, and it implicitly suggests they will always be protected or rescued, no matter what they do.

The path of least resistance is easy, safe and predictable, and it provides a comfortable feeling to the teacher knowing that students won't face any struggles. The path less travelled is arguably taken by fewer people because it produces discomfort and promises unpredictability. The challenges are unknown. This uncertainty can be daunting; however, it is these challenges that can lead to positive self-growth (Overholt & Ewert, 2015). I do not mean to say that outdoor educators should dive in head first, putting students in precarious situations to teach them to be more resilient. Research suggests that there is a "sweet spot" where adversity and the means to overcome it, with social support along the way, create conditions that foster successful personal developments (Hayhurst, Hunter, Kafka & Boyes, 2015). A balance must be achieved between risk and reward, rather than all elements of uncertainty removed and all students' experiences carefully choreographed and pre-scripted.

Looking Back, Looking Forward: Some Critical Facilitation Perspectives

This paper has investigated how past program participants have tapped into their 30-year memories to offer new perspectives on the long-term impacts of Wilderness Studies. Extant literature abounds to suggest that OE programs for youth generate lasting autobiographical episodic memories (for instance, Barton, Bragg, Pretty, Roberts & Wood, 2016; Gray, 1997; Dickson, Gray & Mann, 2008; Liddicoat & Krasny, 2014). The mixed-method study used both qualitative and quantitative measure to ascertain the residual impact of wilderness experiences. The informal interviews 30 years after an OE experience revealed a variety of educative outcomes, all overwhelmingly positive and supportive. All former students reported that participating in Wilderness Studies made them more appreciative of ecological issues and more likely to engage in environmentally responsible behaviours (although checking these impressions is impossible from this research design). Many students attributed their increased awareness of environmental issues and responsible

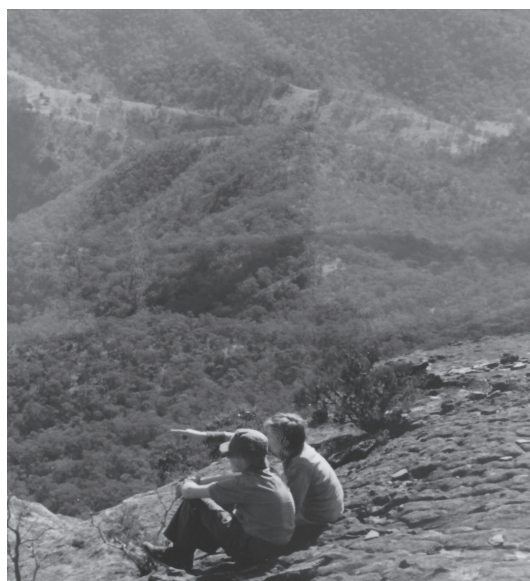


Figure 9: Self-discovery, awe and wonder ensue when you let children discover on their own. (Photo credit: Tonia Gray)

behaviour in adulthood to their wilderness experience. Participants gained invaluable knowledge and skills in a variety of social and psychological areas and testify they have applied these lessons to their daily lives and careers.

Conclusion

In this paper, I have inductively generated a list of facilitation tips that were learnt from leading Wilderness Studies classes over three decades ago. The study provided a portrait of those aspects of the outdoor learning experience most valued and salient to former participants, even many years after the experience. Although the study examines a small pool of subjects, the extremely long tail of the Wilderness Studies experience is suggestive and invites more rigorous study. Certainly, the messages that came through from the interviews about facilitation, the subtle and nuanced way that these experiences left lasting impressions on participants, highlights the importance of providing OE opportunities. One of the surprising findings was that, with a systematic examination of the impact of OE participation 30 years after program completion, so many former participants kept their logbooks as memorials to their experience.

This anecdotal evidence supports the argument that participants' perceptions were changed through their involvement in OE although we have no long-term studies that focus exclusively on the lifelong impacts of outdoor learning. If anything, the evidence suggests that, at least for some groups, these experiences remain salient and highly valued many years later. The findings suggest that former participants agree with proponents that outdoor programs in Wilderness Studies can foster psychological traits such as resilience, team work, camaraderie and interpersonal skills. But the evidence suggests, at least to me, that these lessons may be even more enduring than I recognised when I first entered the field, exceeding even my optimistic hopes that experiences of nature might leave a lasting impression on my students.

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Endnotes

¹ Western Sydney University: Human Ethics Approval No. H11414.

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“Digging at the Roots:” Indigenous Ontology and Outdoor and Environmental Education

By Patrick Byrne

As an outdoor and environmental educator—and an English student who is primarily interested in environmental worldviews—I often find myself drawn to Indigenous writing and philosophy focused on nature. As buzzwords like “place-based” and “experiential” learning influence the Western educational paradigm and attempt to provide opportunities for students to “connect to nature,” I am keen to examine in more detail the many theoretical interconnections between outdoor and environmental education (OEE) and recent Indigenous scholarly work from the field of English literature.

One of the most striking examples I have found of the interrelatedness of OEE and an Indigenous epistemology is from Abenaki scholar Lisa Brooks (2008), who calls for “thought that acknowledges its embeddedness in experience” (p. 242). Although Brooks is specifically referring to Indigenous literary criticism, her embodied epistemology also contributes to discussions about pedagogy that are particularly relevant for outdoor and environmental educators concerned with moving their teaching practice to one that is both inclusive and respectful of Indigenous ways of knowing, while at the same time building deeper theoretical underpinnings for experiential practices. By exploring the ontological and epistemological relationships that Brooks puts forward in her essay, I want to understand how Indigenous theory might contribute to outdoor and environmental educators’ understanding of the discipline’s relationship to the land.¹

Despite these commonalities, though, it is important to acknowledge that OEE has a troubling historical pattern of colonial land use and appropriation of Indigenous traditions and technologies. With these troubling histories in mind, my experience with OEE literature suggests that there is potential for Indigenous literary criticism

to help OEE scholars better understand active and embodied relationships to place through experiential education. To explore these connections, I will draw from the work of Watts (2013), Brooks (2008), and Simpson (2014). In considering this project, I want to keep in mind how I can responsibly share and apply Indigenous ontology and theory in a way that doesn’t reproduce colonial appropriations. The area of land-based pedagogy research holds a great deal of potential for both Indigenous scholars and outdoor and environmental educators alike so I am hopeful that this paper can contribute to building these linkages.

Battiste and Henderson (2000), in their introduction to *Protecting Indigenous Knowledge and Heritage*, point out that Indigenous people around the world have “experienced the colonization of our creation, our ecologies, our minds, and our spirits” at the hands of “migratory predators” (p. 11). They argue that while the overt practices of colonization have “waned in the new millennium” (p. 11), the underlying hegemony of Western “civilized” society nevertheless continues unabated. One of the ways in which a Eurocentric mindset of colonization continues to marginalize Indigenous people is through “cognitive and linguistic imperialism” that demands Indigenous peoples’ “heritages, knowledge, and creativity” (p. 11). Often, these claims on Indigenous knowledge have the goal of offsetting the environmental degradation that Western cosmologies themselves have been so effective at enacting. As a white settler, educated in Western institutions and enmeshed in Eurocentric culture, my paper could easily reproduce this colonial dynamic. Acknowledging this potential, I am guided by Lai’s (2014) call for “epistemologies of respect” between settlers, diasporic people and Indigenous communities that aim to “[emphasize] the imperative to make balance and respect wherever one sees the possibility to do so” (p. 126). My understanding of this

principle is that histories of pain and conflict must be acknowledged and engaged in order to “find the new balance of the world and move towards it” (p. 126.) I want to approach my work here not with the attitude that I will mine Indigenous ontologies for approaches that OEE can reproduce, but rather that I will put two unique approaches in dialogue with one another to challenge the hermetic tendencies that often arise in disciplinary research. Through an Earth-centered dialogue, I believe there is potential for sharing ideas that both contribute to both decolonization and a re-alignment of human values that places ecological processes at the center.

Part of the work of engaging in respectful dialogue that moves toward an epistemology of respect is confronting past harms (Lai, 2014). The history of OEE, in both theory and practice, has often been implicated in militaristic and imperial pursuits that mirror rather than challenge colonial norms. Loynes (2008) writes that the early history of outdoor education (OE) in North America is rooted in the sometimes-clashing philosophies of Robert Baden-Powell and Ernest Thomas Seton in the early 1900s. As founder of the Boy Scout Movement, Baden-Powell was primarily interested in “the fitness of young men for war and their general physical and mental condition” (Loynes, 2008, p. 4), values which Seton found overly militaristic. Seton, for his own part, was inspired to create a youth movement modeled after the Native American societies he encountered, with the goal of replicating “Indian life” for men to “learn the spirit of Indian religion” (Macleod, 2004, p. 131). Seton was concerned with conservation issues and thought that the “American Indian...lived in harmony with those [ecological] balances, whereas the white man destroyed them” (Macleod, 2004, p. 131). While Seton may have been more environmentally aware than others of his time, he nevertheless appropriated Indigenous cultures with his Woodcraft Movement as well as through his books, which include the titles *The Red Book or How to Play Indian* (1904), *Two Little Savages* (1911), and *How Boys Can Form a Band of Indians* (1903). While OEE has made considerable

progress in shedding its historical roots in militarism and colonialism, vestiges nevertheless remain in common practice. One of the most overt ways in which imperial discourse still shapes the field is in language that denotes a conquering of nature through outdoor activities like mountain climbing, extreme journeys and river travel. While certainly falling out of favour with current OEE providers, many of the activities that make up the “canon” of outdoor curriculums maintain a model based on colonial values of exploring “pristine” nature, “overcoming” features like mountains and rivers, and choosing exotic and remote destinations in order to enact these fantasies, even when local opportunities exist (Beames, Higgins, & Nicol, 2011; Henderson, 2007). The stated purpose of many of these activities is to challenge oneself or grow as a team. Many OEE scholars are now rejecting these practices and working towards more inclusive and Earth-centred philosophies.

Nicol (2003), in the article “Outdoor Education: Research Topic or Universal Value? Part Three,” describes the theoretical underpinnings of Western epistemology that have been most detrimental to the ongoing environmental crisis. Laying the blame squarely at the feet of René Descartes as the progenitor of a worldview that is “responsible for separating the knower from the known, the thinking subject from the non-thinking object, people from place, and ultimately, the human from the non-human,” (p. 13) Nicol points to the moral and philosophical ideas that create favourable conditions for the rise of rampant capitalism and unchecked human dominance over the land. In the realm of OEE, a field that is distinctly interested in pedagogy and its social and environmental effects, Cartesian dualism is frequently seen as the source of Western society’s disconnection from nature. This disconnection is manifested in the educational realm through an over-reliance on standardized testing as opposed to experiential learning and play, a focus on technological rather than personal interaction, and decreased opportunities for youth and adults alike to live in daily

contact with the natural world because of rapid urbanization (Louv, 2008; Mayer & Frantz, 2004). One of the stated goals of OEE, then, is to provide opportunities for people to “connect” with nature such that they will experience both psychological, social and physical health benefits. Indeed, there is a great deal of research from a variety of fields that show the advantages of regular contact with nature, not only to the individual, but also to people’s environmental attitudes and behaviours (Kollmuss & Agyeman, 2002; Mayer & Frantz, 2004). That the results of these studies point towards statistically significant improvements in personal health, community cohesion and ecosystem well-being would certainly be of no surprise to Lisa Brooks or Vanessa Watts. Working from a different epistemological model, these scholars might simply see such benefits not as distinct metrics, but rather as the inevitable outcome of an attentive relationship with nature.

In a similar critique to Nicol (2003), Watts (2013) points out that the Western tradition reserves all agency for humans. She notes, “All other objects, actants, or beings in the world may have...an interconnection with humans, but their ability to perceive is... limited to instinctual reactions” (p. 24). The result of this thinking that denies agency to everything other than people is that “humans are assumed to be separate from the world they are in” (p. 24). When humans are seen as fundamentally distinct from the natural world, they are much more prone to treat the Earth with contempt. The alternative both Watts and Brooks discuss is the idea of an active and transformative cosmology of being, whereby the Earth, animals and humans, have *always* been engaged in a relationship of mutual dependence that fosters care for the land.

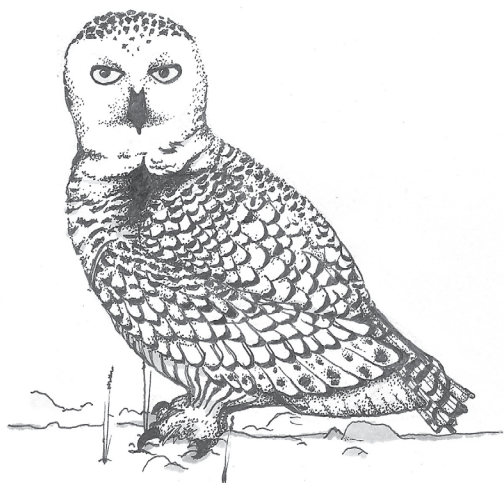
Using the Sky Woman creation stories as told by the Haudenosaunee and the Anishanaabe, Watts (2013) and Brooks (2008) both make clear that they are not simply interpreting a text or myth as one might in the Western interpretive tradition. Watts (2013) is particularly clear with this contention:

Before continuing, I would like to emphasize that these two events [Sky Woman falling from the sky and, with the help of animals and the earth, creating the land] took place. They were not imagined or fantasized. This is not lore, myth or legend. These histories are not longer versions of ‘and the moral of the story is...’. This is what happened. (p. 21)

By proposing that the Sky Woman story relates historical events, Watts introduces the idea of Place–Thought as a way of understanding “the premise that land is alive and thinking and that humans and non-humans derive agency through the extensions of these thoughts” (p. 21). Because of the communal thought and individual action of the animals who were able to bring up a paw-full of dirt from the seabed in order to start the process of land creation, the very formation of the Earth is rooted in a participatory framework that fundamentally depends on the “interrelated activity of its inhabitants” (Brooks, 2008, p. 238).

By emphasizing the active role of non-humans in the creation of the world, Brooks (2008) makes it clear that all beings act in continual relationship to one another and that consequently, these relations necessarily transform as conditions change. In this cosmology, “Creation occurs through interaction, not through one being acting upon another” (p. 240). The distinction here, between “interaction” and “acting upon another,” can be traced to Sky Woman’s twin grandsons, Flint and Skyholder, who behave in ways that are, respectively, action-driven and participatory. While these terms may seem synonymous, they in fact represent unique ways of understanding human behaviour in the world. On one hand, Flint acts “upon the environment in careless and destructive ways,” not necessarily because he is what Western culture would call evil, but because he is not “thinking clearly, in concert with his relations” (p. 239). Conversely, Skyholder “walks through the land considering what might contribute to it, acting constructively from *within* the environment” (p. 239). While Flint and Skyholder both represent an action-driven

way of being in the world, the distinction between their behaviours is that harmful results only become manifested through an individualistic mindset that does not take into account the myriad relationships in the ecological community.



This distinction—that action and experience alone are not enough to create good relations between members of the biotic community—is an important one for the OEE field as it attempts to justify the centrality of experience in an educational realm dominated by detached, analytical and placeless thought. If Skyholder were an outdoor and environmental educator (and I think he might be), what would his programming look like? I'm willing to bet it would be thoughtful, slow and local, and that rather than talking about thrilling, abstract, adventures—"We went on the zipline! I climbed the high ropes!"—participants in his program would return from a day outside with a burgeoning sense of what it means to live as one of many beings sharing a common landscape. Brooks (2008) conveys this goal, suggesting

Perhaps the concern to which we should turn is the need for thought that acknowledges its embeddedness in experience, which cultivates and expresses an intimate relationship with the world in which it thinks. (p. 242)

By prioritizing the idea that thought does not exist in some separate and elevated world,

distinct from material and spiritual reality, OEE has the potential to recalibrate Western pedagogical traditions that reinforce colonial worldviews towards land.

Within the popular slogan that OEE seeks to help people "connect with nature" lies a deeper cultural struggle that is a testament to the English language's general inability to express an equitable and relational understanding between humans and non-humans. In the standard discursive tradition, association with nature that is not clearly circumscribed by an ethos of exploitation runs the risk of being labelled "hippie nonsense" that is to be trivialized and discarded. These challenges are the direct result of an epistemological system that devalues the agency of non-human life.

In Nicol's (2002) history of the development of OE in the United Kingdom, he notes that to some degree OE's relationship to an underpinning philosophy is thus: "Simply put, the practice came first and the theory, what there is of it, came later" (p. 89). One generally agreed-upon tenet of the OEE field, which has existed in its current form since the United Kingdom Department of Education and Science's Dartington Conference in 1975, is that OE generally consists of the three following aims:

- To heighten awareness of and foster respect for
 - a. Self, through the meeting of challenge (adventure)
 - b. Others, through group experiences and the sharing of decisions
 - c. The natural environment, through direct experience. (p. 89)

Indeed, the idea that OEE is about respect for self, others and the environment is engrained in the philosophies of many summer camps and outdoor programs throughout the English-speaking world, and frequently serves primarily as a template for describing rules for participants. In my own experience as an outdoor educator at camps in both Ontario and Alberta, the so-called "3 Respects" are typically associated with the creation of group norms and specifically

used to police non-desirable behaviour. Respect for self, then, involves care for one's physical person (e.g., applying sunscreen, trying one's hardest at activities), respect for others includes basic courtesies (e.g., don't touch other people, use encouraging language), and respect for the environment is interpreted as rather token measures like refraining from pulling leaves off of the trees and not spitting gum on the ground.

So while these philosophical values are certainly broad and inclusive, they have been rightly criticized for meaning very little in a practical context (Nicol, 2002). In light of the Indigenous ontologies discussed in this paper, it is interesting to note that the foundational principles of OEE seem to actually reinforce a Cartesian worldview rather than an Earth-centered one. Despite its impressive breadth and the general perception of a holistic ontology, the 3 Respects divides all beings into three fundamentally separate categories that are given relative value. It is also telling that two of the three components of this trinity are human. Nature is relegated to a third category that includes all other animals, ecosystems and elements. Respect, in this view, can only ever flow from the human subject to the environmental object.

Simpson (2014) makes a strong case for Indigenous-led education systems that place the Earth at the center of pedagogy. In doing so, I believe she raises the bar for the OEE field as well, stating, "we shouldn't be just striving for land-based pedagogies. The land must once again become the pedagogy" (p. 14). The centrality of the land to education is vital, particularly if the goal is to foster engaged and caring people who will work to reverse environmental destruction and create a better world for all. The obstacles to pedagogy-as-land, Simpson notes, frequently come in the form of institutional barriers that can effectively neuter truly transformative education. When Simpson states "It's not just pedagogy; it's how to live life," (p. 18) she gets to the heart of the educational project that inspires many OEE scholars. Outdoor and environmental educators, as firm believers in the ambitious project of

education generally, have much in common with, and indeed much to learn from, Indigenous ontology.

In a manner that is respectful of different worldviews and fundamentally allied with Indigenous-led decolonization efforts, I see a great deal of room for fertile crossovers between Indigenous ontology and OEE. Indeed, it is important to first recognize and provide space for Indigenous theory and creative work as well as acknowledge that through the process of colonization, these epistemologies have typically been appropriated and then erased within settler logic as a vestige of the past. By sharing in partnerships and ideas, and privileging Indigenous ontology, I am hopeful that there is a great deal of room for scholars with mutual interests in the outdoors to contribute to a healthy dialogue that results in closer connections to the natural world.

Endnotes

¹ Of course, there are many Indigenous-led outdoor and environmental education programs, including Dechinta University (<http://dechinta.ca/>) but the field as it exists in Canadian summer camps, and within elementary and secondary schools, is primarily led by non-Indigenous people and has its roots in settler cultures.

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Inwards and Outwards Focused Outdoor Education: Broadening the Reach and Value of School Outdoor Education

By Margie Campbell-Price

Claims that outdoor education (OE) fosters personal and social development are abundant and universal. Given that raising achievement and the holistic development of young people is a central priority of schools, it is not surprising that these outcomes, along with the benefits of becoming safe and skilled in outdoor activities, are promoted in school OE. School leaders also understand the persuasive power of photographs and audiovisual clips that showcase their students engaged in challenging, exciting individual or group experiences set in splendid outdoor environments as a way to illustrate social bonding, opportunity and achievement.

As compelling as such messages and images may be, both can convey an inward-looking view of OE, narrowing the benefits to those engaging in or consuming the outdoor experiences.

The inclusion of a more outward-looking perspective of OE has the potential to offer young people opportunities to connect with and contribute to their communities as they develop a sense of citizenship. This article argues for a broader outward looking view of OE, through which curriculum intentions can be met.

Recently I carried out an extensive search of the publically available content of the websites of secondary schools in New Zealand. My objective was to gauge how secondary school OE was profiled in the public domain. Given that school websites are subject to policies and design structures, it is acknowledged that the priorities and voices of school leaders, rather than the teachers themselves, were influential in each website's content and messaging. In analyzing the content, it became obvious that OE was mostly profiled with an inward-looking perspective, perhaps justifiably so given

that websites play a marketing role for schools.

By inward looking I mean that OE experiences were profiled in ways that benefited the students themselves or the school as a whole. These experiences offered students personal and social development outcomes, outdoor skills and credits towards qualifications. Often outdoor experiences were explicitly packaged as an enticing niche product that combined outdoor pursuits with accessible "adventure playgrounds." Such descriptions served to benefit the school by recruiting international students or boosting student numbers in senior school courses that included OE. Although these approaches might help address some curriculum intentions and the economic imperatives that schools face to optimize student enrollments, they lack the outreach that could position OE in such a way as to more fully meet the intentions commonly found in 21st century curriculum.

Since the time OE in New Zealand was first mandated within the formal curriculum, it was situated within the learning area of health and physical education (Ministry of Education, 1999). The stated purpose of OE was to provide "students with opportunities to develop personal and social skills, to become active, safe, and skilled in the outdoors, and to protect and care for the environment" (p. 46). Further, adventure activities and outdoor pursuits were to focus on "physical skill development, fun, and enjoyment...and the development of personal and interpersonal skills" (p. 47). Given that OE in New Zealand was heavily influenced by the dominant philosophies and practice of the UK and North America, these intentions will be familiar to many outdoor educators.

Then in 2007 a single national curriculum was released with a central vision for all

young New Zealanders to be “confident, connected, actively involved, lifelong learners” (Ministry of Education, 2007, p. 9). This shifted the emphasis from *what* students will learn to *how* that learning will enhance their own lives, and help them to both “seize opportunities” and be “contributors to the well-being of New Zealand—social, cultural, economic, and environmental,” “connected to the land and environment,” and “members of communities” (p. 8). OE experiences continue to encourage young people to engage in “movement experiences that promote and support the development of physical and social skills” (p. 23). However, there is a greater emphasis on experiences that encourage young people to be “resourceful,” “enterprising” and “contributors” (p. 8) through experiences that are forward-looking and inclusive and that serve to affirm “New Zealand’s unique identity” (p. 9). This shift in emphasis thus paves the way for a more outwardly focused OE. The question is, what might this look like and is it happening?

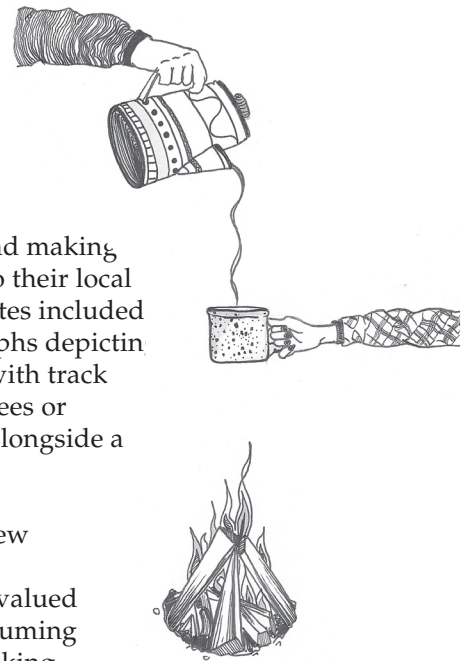
Examples on school websites indicated a few schools are complementing outdoor pursuits and adventure activities with experiences that positively contributed to their local environment or community. A key element was the local nature of these outward looking engagements and the reciprocal relationships between the wider community and the school. In partnership with the local community, one school was heavily engaged in a restoration project that aimed to bring back indigenous species to the region. As well as adding to the on-the-ground staffing of the project, the students were engaged in the planning, decision making and marketing. This led to the school positioning itself as a centre of environmental excellence, where they hosted and informed tourists and school groups about the local environment and helped prepare them for their own outdoor adventures.

Photographs of students involved in search and rescue, or firefighting alongside other

members of the community, illustrated the ways in which students from one school were applying outdoor skills such as navigation and weather interpretation while also building relationships and making a positive contribution to their local community. Other websites included a sprinkling of photographs depicting young people assisting with track maintenance, planting trees or undertaking a clean up alongside a lake, river or beach.

Notwithstanding these few examples, most websites appeared to suggest the valued learning arose from consuming experiences such as kayaking, hiking and mountain biking or group-based adventure activities. With the exceptions noted above, it seemed that helping out was more ad hoc, fostering a “feel good” factor rather than genuine community engagement and the opportunity for students to build social capital beyond their own group.

Several authors have argued that OE is well placed to foster social capital by extending the social relationships between individuals, among groups and with the wider community for mutual benefit (e.g., Beames and Atencio, 2008; Irwin, Straker & Hill, 2012; Maeda, 2005; McKenzie & Blenkinsop, 2006). Based on the concept that social networks have value (capital), Beames and Atencio (2008) explain that bonding and bridging are the two kinds of social capital. Social bonding is internally generated within a group such a class, team or school. In OE, this might be reflected in the social relationships that result from group challenges, shared experiences and communal living. The bonding within a group, while still valuable as a form of social capital is nevertheless inward looking. In contrast, social bridging is more outward looking in the way that there is a “reaching out” to build networks across social divisions, such as between members of a school and the local



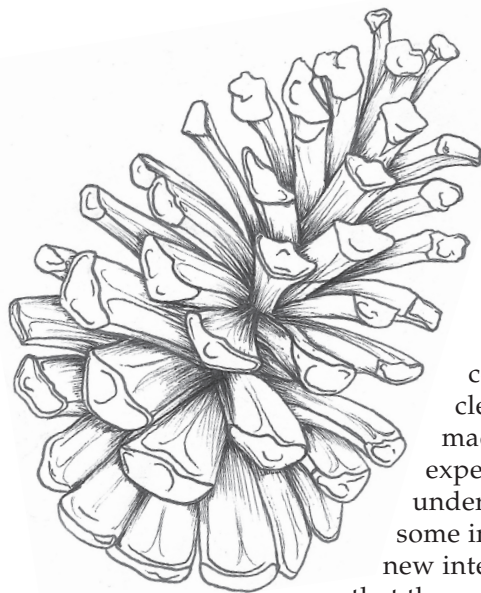
community. Bridging has the potential to help individuals get ahead in their lives. Within OE there is a general consensus that social bridging is optimized when opportunities are embedded in the local environment (Beames & Atencio, 2008; Beames, Higgins & Nicol, 2012; Brookes, 2002).

Given that every school has its own geographical, environmental and social context (Beames, Higgins & Nicol, 2012), what constitutes outward looking OE will be shaped by the local context in which the school is located. In my own region, most schools are located in small urban centres (population less than 20,000) and set in landscapes that range from open coastline and harbours, heavily forested or open tussock land, rivers, lakes and mountains. With unlimited potential to become skilled and active in these different outdoor settings, there are even greater

opportunities to have enriched curriculum learning by reaching out and engaging with community stakeholders.

This might mean volunteering with outdoor events such as adventure races, surf lifeguarding, fishing competitions or beach clean ups. The connections made from one-off experiences or seasonal undertakings might lead

some individuals to discover new interests and possibilities that they can pursue in their own time. Better still, engaging with other members of the community in ongoing projects and initiatives allow young people to become stakeholders and contributors within their own communities by taking critical action towards a sustainable future and the benefit of all. In doing so, the value of OE as a learning context is much more closely aligned with broader 21st curriculum intentions.



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150 Innovations and Innovators in Outdoor Education: Part 2

By Zabe MacEachren & Peter Vooy

Academic Disclaimer: Information for this series of articles has been pulled from a variety of sources, and referencing has been omitted in favour of space and flow. Anyone who would like further information on any of the topics or questions regarding the sourcing of the information is encouraged to contact the authors.

As a salute to Canada's 150th, we are continuing our look at innovations and innovators in outdoor education (OE). For each of the 2017 *Pathways* issues we will be considering our collective past and generating a list that celebrates milestones, pivotal experiences and influential people who have shaped the OE field in Canada. Everything has been categorized in the following areas: T for Technology, A for Arts, O for Organizations, B for Books and publications, P for People, and E for Events. Check out *Pathways* Volume 29, No. 2 for Part 1 of the list.



T—Synthetic Canoes (1940s)

Birchbark, cedar canvas, aluminum, fiberglass, Kevlar, ABS. The manufacturing of canoes has undergone major shifts in its thousands of years of history. While purists fawn over the beauty of birchbark and cedar strip canoes—and certainly it is these canoes that occupy the national imagination—synthetic materials have been taking over the canoe industry beginning in the post-war era. Airplane manufacturer Grumman Corp. took its surplus materials and began producing the “maintenance-free” aluminum canoe. This signalled a shift in production materials and cost. Soon developments in plastics lowered costs, plastic-based canoes began outselling their wooden competitors. Business casualties of this advancement were the Chestnut Canoe Company of New Brunswick and the Peterborough Canoe Company of Ontario, both of which gained nostalgic status after their closure. Today, the canoe industry is divided between larger companies that produce large quantities of canoes (while often still dabbling in woodcraft) and small,

independent traditional producers.

T—GPS and Safety Beacons (2000s)

Military tests involving GPS technology go back as far as the 1970s, but in 1999 the first commercially available GPS phone arrived. Since then, GPS technology has become increasingly sophisticated and ever-present. For outdoor educators and expedition leaders, GPS is a navigation wonder. Never get lost again, as your handheld GPS will tell you exactly where you are. GPS also allows emergency rescue devices like SPOT and inReach to track your movements and triangulate your position should you need an evacuation. Help is available at the press of a button. There is no doubt that safety beacons have made the backcountry safer, and extraction not only easier, but possible. Still, blind faith in the ability of the device does a disservice to cartography skills. How many of us can use a sextant?

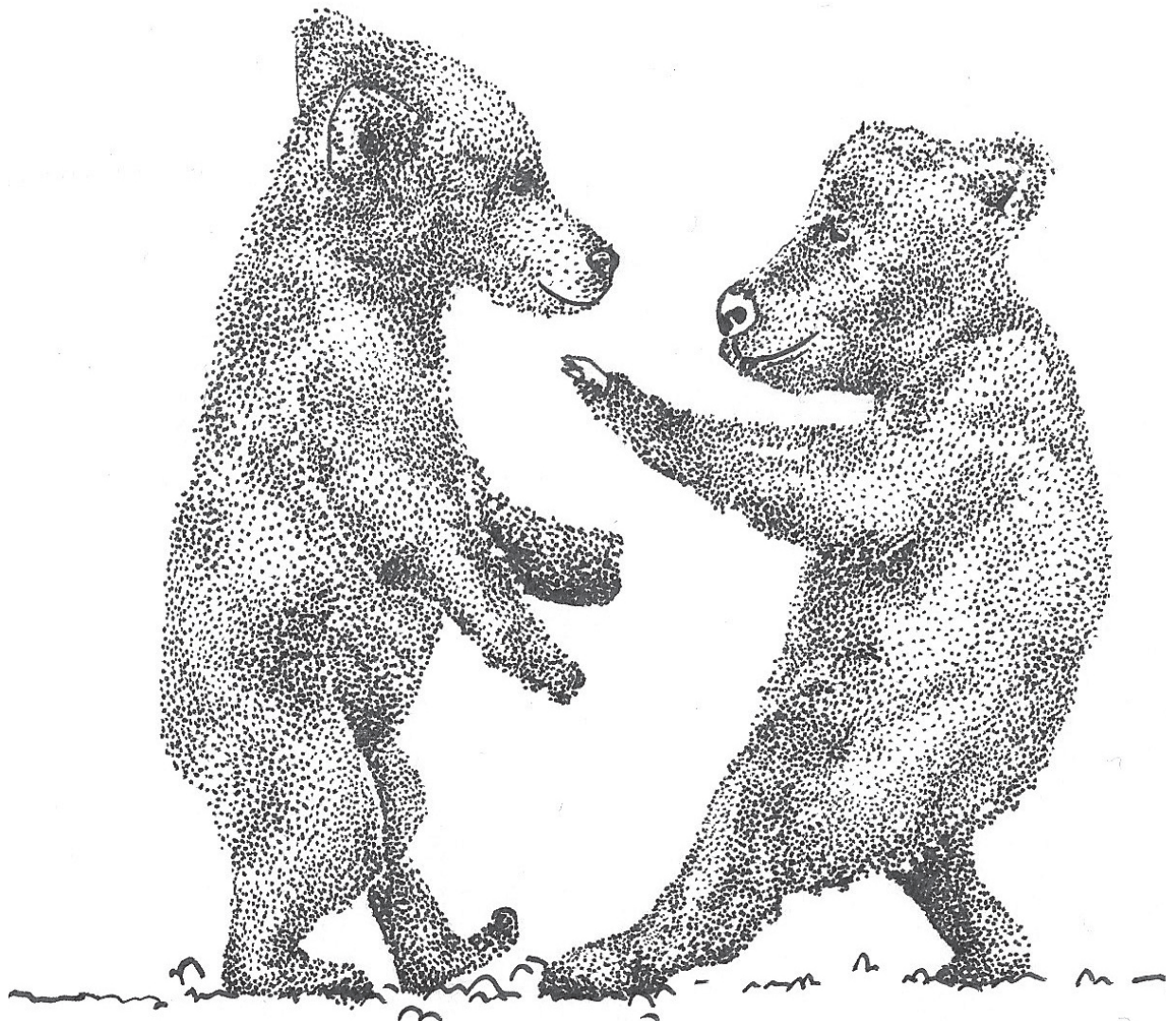
A—Cree Hunters of Mistassini (1974)

The documentary *Cree Hunters of Mistassini*

films the traditional methods of Cree families setting up a winter hunting camp. It can be considered a classic film for outdoor educators who offer camping experiences in the cold season and for those who prefer to winter camp with traditional methods. The film was produced in 1974 and won awards for its portrayal of emerging Indigenous Peoples land rights claims. It drew attention to both cultural and environmental damage that would result from large scale dam development. It is still watched today because it conveys a way of recognizing Indigenous Peoples family values and the educational methods that existed before the long-term effects of residential schools. It is available on the National Film Board of Canada's website.

A—Frances Anne Hopkins (1838–1919)

Think about a painting you have seen of voyageurs. Chances are it was the work of Frances Anne Hopkins. In 1858 she married Edward Hopkins, who was secretary to Sir George Simpson, governor of the Hudson Bay Company. As part of his work, Hopkins had to visit HBC forts as far away as Fort William on Lake Superior. Frances Anne accompanied her husband on his voyages by canoe and sketched and painted her experiences. Two interesting points about her work are that she discreetly painted herself (an upper-middle-class woman) into her paintings, and she recognized and interpreted accurately the skills required of the voyageurs. Canadians owe a lot to



her for witnessing and choosing to paint the closing period of the fur trade, before the shift to other means of transportation occurred. During her lifetime, most artists chose to convey the heavily romantic versions of landscapes devoid of humans, whereas Frances Anne Hopkins chose to portray the earliest working activities of Canadians.

O—Forest School Canada

Forest School Canada (FSC) was established in 2013 by Marlene Powers as a way to address the lack of nature opportunities existing in early childhood education programs in Canada. Her efforts first began as a private pre-school program, Carp Ridge Nature School held in Ottawa, and then branched out to include a kindergarten and educational training programs for teachers. Today, Forest School Canada is housed under the Child and Nature Alliance of Canada (CNAC) with the Ottawa Forest and Nature School acting as a demonstration school and in-forest home of the CNAC, the Natural Leaders Alliance (NLA) and research and policy development efforts. Forest schools, also called nature schools, are based upon the premise that there should be routine access to nature and an emphasis on play and child-centered learning. It will be a great day in OE when all early childhood education programs fall under the ideology of forest schools. Research that speaks to the ways health and well-being improve when people are provided with more access to nature serves as tinder fueling the flames for such efforts to establish forest and nature schools across Canada.

O—Scouts Canada (1914)

Scouts Canada advertises itself as Canada's leading youth organization with seven challenging programs for both girls and boys aged 5–26. In 1908, Robert Baden-Powell had begun an interest in spreading his British scouting movement to Canada, and by 1914, the Boy Scout Association was incorporated by an Act of Canadian Parliament. In 1972 female members had

begun to be accepted, and in 2007, the organization changed its name to Scouts Canada. Outdoor activities like hiking and camping are emphasized at all levels of programming as well as the development of leadership skills. What few people recognize is that Baden-Powell was in conversation with other adults concerning an ideal model for youth during the early 1900s when farm-life experiences were diminishing. Ernest Thompson Seton had actually shown Baden-Powell a manuscript of a book that was based upon the “Native Scout” [sic] as an ideal role-model versus Baden-Powell's military scout. Scouts Canada offers some exceptional outdoor programming for youth, but it makes for interesting conjecture what might have happened if Ernest Thompson Seton's ideas had been able to play a more influential role in the organization's movement, especially in light of today's Truth and Reconciliation efforts.

B—Deep Waters by James Raffin (2002)

Using the 1978 Lake Timiskaming canoe tragedy as a case study, Raffin explores ideas of risk, character building, adventure and care for students. The result is an informative and often heartbreaking look at an event that reshaped the rules of OE. It is a must read for anyone wanting to work in the outdoor field, raising questions of instructor competence, organization policy and entrenched beliefs. This book begs the question that all outdoor enthusiasts need to be asking: “Is the adventure worth the risk?”

B—Silent Spring by Rachel Carson (1962)

Carson's book brought the modern environmental and conservationist movement into the mainstream public dialogue. *Silent Spring* investigated the indiscriminate use of pesticides for agriculture, called for the responsible use of chemicals and questioned unfettered technological progress at the cost of the planet. The book was widely circulated and highly influential. It was responsible for the restricted use and ban on DDT and

the establishment of the US Environmental Protection Agency. Further, it inspired many environmental and ecology movements worldwide.

P—Isobel Gunn (1780s?–1861)

There are many stories of women passing themselves off as men—politicians, soldiers, authors—and even as a voyageur. In 1806 a Scottish woman disguised herself as John Fubbister and was hired as a labourer in the Hudson’s Bay Company. For a year-and-a-half, Gunn/Fubbister travelled thousands of kilometres as part of a canoe brigade through the North American wilderness, keeping her true identity hidden. Gunn gave birth to a child, much to the surprise of her male colleagues, effectively ending her time as a voyageur. She and her child were sent back to the east, and eventually back to Scotland where she worked a more traditional role at the time—stitching stockings and mittens—and lived in poverty. Isobel Gunn is the name all modern voyageurettes should remember and use to prove that women could handle the rigours of voyageur life. For a fictional tribute to her life see Audrey Thomas’s book *Isobel Gunn* (2000, Toronto: Penguin Canada).

P—Sir Alexander Mackenzie (1764–1820)

Mackenzie was a Scottish born explorer and fur trader under the employ of the North West Company and later his own XY Company. He is best known for two major expeditions, both attempts at finding an inland, northwest passage. In 1789, Mackenzie set out from Lake Athabasca and followed the rivers he hoped would take him to the Pacific. Mackenzie ended up at the Arctic Ocean, and named the river that brought him there “Disappointment River” (later to be renamed the Mackenzie River). In 1792, Mackenzie left from Montreal with a crew of ten men and a dog. They paddled to the tributaries of the Fraser River, ditched their canoes and trekked overland by way of an indigenous trading route to reach Bella Coola, in the Dean Channel—the Pacific Ocean. With a simple inscription on a rock made with

vermillion and bear grease, the first crossing of the North American continent north of the Rio Grande was accomplished, “Alex Mackenzie / from Canada / by land / 22^d July 1793.” Mackenzie was knighted for his accomplishment, though his route was deemed unreliable for trade. His journal of cross-continent wilderness travel remains an exciting read today.

E—Lake Timiskaming Canoe Tragedy (1978)

In June 1978, St. John’s of Ontario, a Toronto preparatory school, launched a three-week canoe trip on the shores of Lake Timiskaming with 27 boys and 4 leaders. By the end of the first day, all four canoes were overturned and 12 boys and 1 leader had lost their lives. The remainder huddled underneath rocky cliffs waiting for rescue in the morning. Initially called an accident and an act of God, authors such as James Raffin have deconstructed the event and its context and found that the blame lie in human negligence and hubris. The incident made international headlines and hastened calls for certifications, risk management protocols and entrenched more validity in organizations like ORCKA and Paddle Canada. This is an event that shook the outdoor industry to its core, and the questions it raises about the value of risk in education are still being asked today.

T—Gore-Tex (1970s)

Camping during an all-day rainstorm before 1970 was a very different experience than it is today. Non-breathable plastic rainwear would cause you to sweat and make you more wet on the inside than your attire would be wet from the rain on the outside. Today’s readily available (not-to-mention expensive) Gore-Tex fabric allows you to forget what a downpour felt like in the past, no matter how much you sweat. Gore-Tex is waterproof, breathable and can be found today in many outfits ranging from rain suits to running shoes. The breathable waterproof layer was discovered when scientist Bob Gore, frustrated with an experiment requiring him

to slowly stretch polytetrafluoroethylene (PTFE), suddenly yanked the material to discover it stretched 800% and formed a microsporous structure that was 70% air. This meant that when attached to fabric the material allowed water vapours to move in only one direction. It took until 2013 to eliminate some of the toxic material in the manufacturing process, making the product a greener way to stay dry. Today, Gore-Tex is even used in medical applications because it can be grafted into the circulation system of humans.

T—Snowshoes

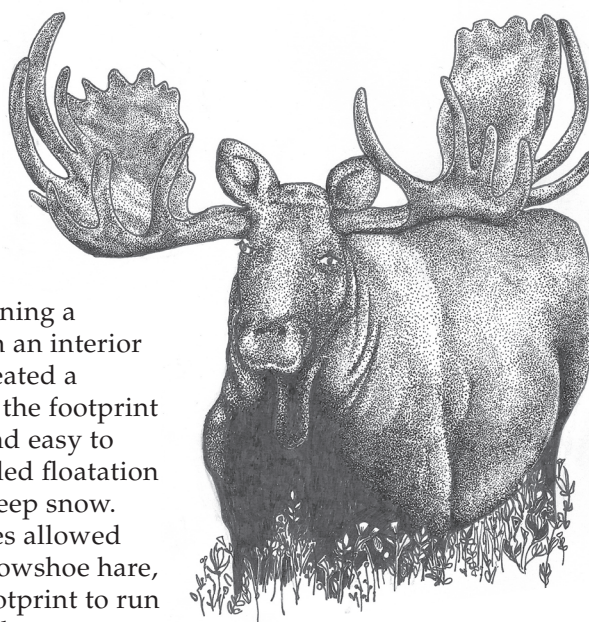
Snowshoes are much older than Canada, and it is unlikely that early Europeans would have survived any winter if they had not readily traded and learned from First Nation people how to make these ingenious devices. Without snowshoes, it is hard to move with ease throughout a variety of snow conditions. Combining a frame of bent wood with an interior lacing of animal hide created a practical way to expand the footprint while remaining light and easy to walk in. The result enabled floatation on the upper layers of deep snow. In short, these snowshoes allowed humans to mimic the snowshoe hare, which can expand its footprint to run on top of the snow and thus escape the chasing lynx.

Snowshoeing as a sport developed alongside Canada's industrial growth in the early 1900s. Exercise replaced hunting as the main use of snowshoes and many recreational clubs arose and races were hosted. As recreational use increased the snowshoe became appreciated as aesthetic object of fine craftwork. With the availability of aluminum materials post-WWII, new ways of making snowshoes led to the design of today's smaller framed models. What is lost with modern

snowshoes, however, is the increased floatation and lacing that enabled slush to be knocked off during travel. In contrast, a gain of the modern snowshoe is the spikes under the harness system that have allowed modern designs to become suited to the slopes of alpine conditions. It is always best to look to the past to determine what snowshoe style is suited to the area you will be travelling. Let's hope climate change does not eliminate the need for snowshoes at all.

T—Lightweight Cookware (1900s)

Travelling light and fast was much harder to do in the past before the invention of aluminum or stainless steel cookware.



Cast iron pots, fry pans and Dutch-ovens were heavy things to pack and portage and preferably remained behind at stationary base camps. When introduced to cast iron, Indigenous Peoples quickly replaced their pottery, wood and birch bark cooking vessels, which required extra care to maintain

when travelling. Durability led to cast iron pots replacing clay vessels in bush life. One of the advantages to using cast iron over other metals for cooking is health reasons as it does not leach much more than iron into any acidic food cooked in it. Copper pots (also available in the past) did alter the taste of foods cooked in them, and also leached other undesirable material into the food and hence people's bodies.

Lighter aluminum pots were first marketed in 1909 and were widespread throughout kitchens by 1920. If your job was to wash

dishes, though, you would have cursed the soft surface that scraped easily and encouraged food to stick. In 1938, DuPont created a non-stick material that could be applied to the surface of the cookware, and by 1941 it was marketed as Teflon. By the 1960s, most available cookware was non-stick. By the late 1990s health concerns associated with the use of Teflon-coated cookware this had led to non-stick cookware being advertised as perfluorooctanoic acid (PFOA) free. Today, most camping sets sold use anodized aluminum, which is manufactured using an electro-chemical process to create a non-porous surface. The next time you plan to pack light and travel fast, think about the progress the nesting cookware set in your pack has gone through before it reaches the hands of the trail chef in your crew.

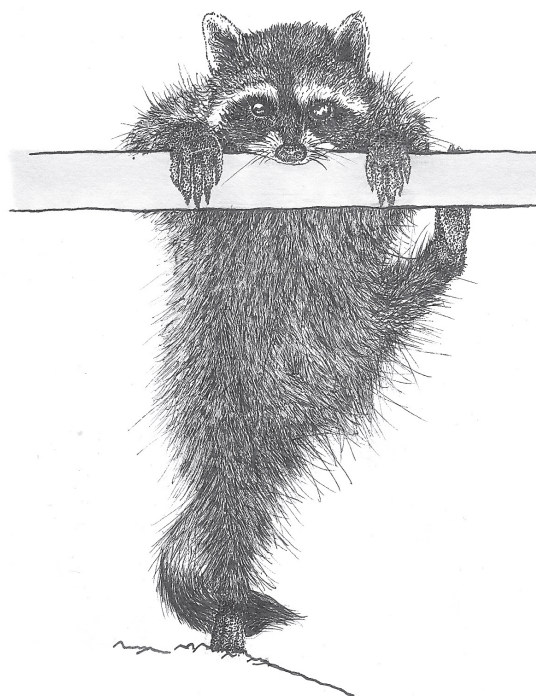
A—Land of the Silver Birch (1930s)

This Canadian folk song has gained international popularity through the Scouting movements and residential summer camps across Canada. It is often sung to keep time while paddling a canoe, or around a campfire in a round. The words are adopted from a poem of the same name by E. Pauline Johnson (who made our list last issue), while the tune and additional lyrics are of unknown origin. The song has become the canon of many camps, and was most likely introduced during the summer camp boom in the 1930s. It is often combined with another song, “My Paddle’s Clean and Bright,” written in 1918 by Margaret Embers McGee (1889–1975). The lyrics paint an idyllic vision of the wild north from the perspective of an Indigenous person, and remains one of the few mainstream campfire songs to do so.

A—Northwest Passage by Stan Rogers (1981)

Often called Canada’s second national anthem, “Northwest passage” is probably Stan Rogers’s best-known songs. In just over four minutes of acapella, Rogers compares a trans-Canada road trip with the search for the northwest passage by European

explorers long ago, noting the geography along the way. Seeking adventure, both the narrator and the explorers find nothing but the road back home again. This is a beautiful piece of prose and should have particular resonance for expedition leaders, guides and adventure seekers who envision themselves as a part of a long tradition of wilderness travel. “How then am I so different, from the first men through this way?” [verse 4]



O—Atikokan Outers Club (1965)

Atikokan High School began an outdoor program in 1965; this program is the oldest running outdoor program at a public school in Canada. At the time, the aim of the program was to offer youth a reason to stay in school instead of dropping out and finding work in the growing logging and mining field. Initially, the directors received some ideas on activities from the Outward Bound School in Ely, Minnesota, but over time have trusted the wisdom of their own teachers to offer a curriculum that is appropriate to each generation of participating youth. The club runs activities throughout the school year and some selected weekends, with the final 20-day canoe trip being the highlight of

the program. Trips are still offered in large canoes, paddled with four to eight youth. Portaging these heavy canoes serves as a group dynamic activity. The sense of community that this program develops is readily evident in the large turnout by family, friends, alumni and passers-by that come to the landing to see the transformed youth paddle home. The Atikokan Outers Club has served as a model outdoor program for many schools, colleges and universities in Canada and has truly lived up to its motto “Enduring the Test of Time.”

O—Paddle Canada (1971)

Paddle Canada offers nationally accredited and internationally recognised paddling certifications and helps coordinate local efforts to promote paddling in Canada. It has expanded from its canoeing origins to include setting standards and instruction for kayaking, stand-up paddle boarding and large canoes. Paddle Canada’s official mission statement is “to promote recreational paddling instruction, safety and environmental awareness to all Canadians.” Paddle Canada looks beyond the certification towards a more environmental and culture conscious paddler: “the education of paddlers and the general public is an important step toward the preservation of Canada’s waterways and wilderness areas, and with it the place of the canoe and the kayak in our Canadian heritage” (Paddle Canada website).

O—ORCKA (1975)

The Ontario Recreational Kayak and Canoe Association (ORCKA) was formed in 1975 at the request of the provincial government that standards of safety be created for the recreational paddling community. Since then, ORCKA has grown to be a leader in safety and paddling skills courses, maintaining a high standard of instruction and becoming the industry standard for paddling certifications. Its mandate continues to develop and implement canoeing and kayaking safety programs, paddling skills courses and wilderness tripping and camping techniques, through the training and certification of instructors,

guides and trainers. Today the organization has over 1,800 members.

P—Susanna Moodie (1803–1885)

The titles of her books alone demonstrate what Susanna Moodie offered early British immigrants to Canada. *Roughing It in the Bush* (1852) described her life and the skills required to live in Canada in the 1830s. *Life in the Clearings Versus the Bush* (1853) outlines her later years of living on the edge of a small community. Much of her writing aimed to provide immigrants like herself, raised in relative wealth in England, with knowledge of what life would be like in Canada. She was the youngest daughter from a literary family and her published works include children’s literature, books and articles. It was her writing that influenced Margaret Atwood’s collection of poetry and the novel *Alias Grace*. Moodie’s motive for writing was often financial as she was not prepared for the arduous life of the woods, but her skill with an ink quill resulted in some of Canada’s best documentation of life in this country’s early years, and as a woman writer she offered commentary on domestic skills not always noted in men’s journals.

P—Archibald “Grey Owl” Belaney (1888–1938)

Archibald Belaney was a British-born trapper turned writer and author, lecturer and conservationist who rose to international acclaim for his writings as Grey Owl—his assumed Ojibwa First Nation persona. Belaney is nothing if not a controversial figure. Writing in the 1920s and 1930s, Belaney was a powerful presence, and one of the first public figures to argue for the rights of animals and wilderness. His message that “you belong to nature, and not it to you” was well received and captivated audiences. He is best known for his conversation work with Parks Canada through his efforts to bring back the Canadian beaver population. It was not until after his death that Belaney’s true heritage and fraudulent Ojibwa identity became known to the world, and

his reputation took a sharp decline. To add to the controversy, it was revealed that he was an alcoholic, bigamist and womanizer. Belaney's life raises questions of identity, appropriation and authenticity, of cultural boundaries and of belonging. Belaney's legacy is complicated, and history has tried to separate the work and the message from the man and the controversy. To read Belaney today is to read a man who truly believed wilderness to be more than commodity...even if his assumed persona was fraudulent.



B—Two Little Savages by Earnest Thompson Seton (1903)

By today's standards, the title *Two Little Savages* appears derogatory, but this book was nothing but a tribute to the relationship Indigenous Peoples held with the land. First published in 1903, the book served to help many youths whose parents had transitioned to urban settings to live. It existed in a time before plant and bird identification books, and so filled a niche by educating young children about the daily activities of gathering food from the land, building fires without matches and other woodcraft related information. The story concerns two very curious boys who are given permission to live outside, in a world much like they imagine Indigenous Peoples

once did. The book is full of illustrations in the margins that allow the reader to become enthralled and stimulated to learn more about the world. Historically, the word "savage" means wild or those that sleep under the stars. Let's remember this meaning and reclaim the merits of living outside in this delightful story that is a classic in North America's OE, even to this day.

T—Maple Syrup Tubing (1970s)

As anyone who has hauled buckets or watched sap boil can attest, making maple syrup is a time and labour intense job. In the 1970s, this all changed with the advent of the tubing system, the first major development in syrup production in almost 100 years. Sap tubing catches the sap and brings it right to the sugar shack for processing, eliminating the need for twice-a-day bucket hauls. Tubing is significant as it lowers labour costs—both in time and in actual people to work in the sugar bush. Tubing allows more trees to be tapped, at a reduced effort and expense. Tubing has signalled a shift away from seasonal hiring and farm family production to growth in the entire industry and international demand for the product. The process of tubing, however, has little of the nostalgic charm of the buckets and is rarely depicted on the labels of manufacturers.

We are collecting names of outdoor centres and summer camps and the dates they started. If you have any additions for the

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Mountaineering in Japan

By Hiroshi Hamatani

One morning in the middle of January, I awoke to see fresh powder outside. January is snow season in Japan and, just as in Canada, there are many skiers and boarders from around the world keen to enjoy powder snow. Here in Japan we call it “Japow.” Backcountry skiing and boarding is especially popular among the younger generation. People also visit Japan to experience Japanese culture and tradition, for example “Onsen” hot spring, Japanese food, shrines, temples, local festivals and so on.

When talking about outdoor education (OE) in Japan it is important to know something about Japan’s unique natural environment. Japan has a wide variety of natural environments from north to south and sea to mountains. Japan is made up of four large islands named Hokkaido, Honshu, Shikoku and Kyushu and approximately 6,800 small islands. Hokkaido is located in the northern area and is in the subarctic zone next to Russia. Okinawa is located in the southern area and is in the tropical zone next to Taiwan.

Japan has four distinct seasons. Spring is the season of cherry blossoms and many flowers. Summer is hot and the season of swimming and water activities. Fall is the season of enjoying the autumn colours, including red and yellow tree leaves. Winter is the season of snow and ice to participate in snow sports.

The varied seasons in Japan make it possible to enjoy many types of outdoor activities. In the summer season, we take part in hiking, trekking, backpacking, caving, stream climbing, canoeing, rafting, sea kayaking, snorkeling, surfing and scuba diving. In winter we enjoy winter mountaineering, ice climbing, snowshoeing, alpine and cross country skiing, snowboarding, backcountry skiing and boarding, and staying in snow caves. Some activities such as climbing, biking, camping and fishing we enjoy throughout the whole year.

In Japan, the most popular outdoor activity is trekking and mountaineering. According to Leisure Report (2013), in 2012 8.6 million people enjoyed trekking and mountaineering. Yamagata (2013) called it “Heisei”—the third mountaineering boom since 1990 in our history. Whether old or young, male or female, many of us are hooked on mountaineering. In the Japanese mountains, you can see female climbers called “Yama girls” who wear colourful clothing, as well as powerful middle aged and older climbers.

Perhaps due to the fact that 70% of its total land mass is mountainous, Japan has a strong mountaineering history dating back to the seventh century after the spread of Buddhism when priests started to climb mountains as part of their training (Kondo, 1989; Koizumi, 2009). Japanese mountaineering has thus been affected by religion since an early stage. “Shugendo” is a famous religious sect that involves Japanese mountain worship as a part of Shinto religion (Murakami, 1956). Ariyori climbed and opened Mt. Tateyama (3,062 m) in the year 701. Priest Taicho climbed and opened Mt. Hakusan (2,702 m) in the year 717. Many famous mountains in Japan like Mt. Fuji and Mt. Yurigatake were opened by priests since that time; you can see small shrines on the top.

Japan is famous for having a variety of disasters such as earthquakes, heavy rains and floods, typhoons, avalanches and so on. The Japanese people believe the god of the mountain lives in the mountains. They pray to the god for their safe daily life. In the Edo period (1603–1867), the common people started to visit mountains not only for religious reasons, but recreationally (Watanabe, 1977). However, the number of people who were mountaineering recreationally was still relatively few. In the Meiji period (1868–1911) many European climbers brought modern mountain climbing to Japan. That was the time more Japanese people began to climb mountains

as outdoor recreation. Nowadays, climbing “100 famous Japanese mountains” (Fukada, 2014) is popular for many people. There are some people who have tried to climb all the mountains in Japan, taking 10 or 20 years to do so.

Why is mountaineering still attracting Japanese people after such a long time? What factors and elements affect climbers’ enjoyment and satisfaction? I was curious about what outcomes resulted from the mountaineering experience and what events lead to those outcomes/values.

My curiosity led me to examine the development and relationship between the events and the outcomes (value) of wilderness mountaineering expeditions for university students. I used means–end analysis for my study as Goldenberg, McAvoy and Klenosky (2005) had before me. I studied college students—11 males and 10 females. They embarked on a three-day mountaineering expedition with pre-and post-camp at the trailhead. The total distance was 44.7 km and the highest point was Mt. Asahidake (2,290 m) and lowest point was Tomurausi Onsen (trailhead, around 600 m). After completing the mountaineering expedition each student completed a laddering survey. The questions were as follows:

Question 1: What strong value did you develop through the experience of the wilderness mountaineering expedition?

Question 2: Which event most strongly affected your value of Q1?

Question 3: Which of the following most reflects your event of Q2?

I analyzed the collected data and created a hierarchical value map of mountaineering expedition experience. I found five strong relationships between the events and the outcomes.

One of the most significant values was “nature” and an increase in concern for environmental ethics through experiencing

nature while walking in the sun. The students also felt “achievement” and “confidence” from their challenging accomplishment after arriving at the camp site or summit.

I personally believe the mountains and our interactions with them teach us as Japanese people. They are always close by and keep an eye on us.

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The Time is Now: Unama'ki Birkenstocks

By Jeff McGarry

There has never been a better time to be part of outdoor education (OE) research. That is this graduate student's overall impression from the International Outdoor Education Research Conference (IEORC7) held in Cape Breton, Nova Scotia in 2016. Prior to the conference, the Prime Minister of Canada, who also has roots in OE, welcomed attendees with a message stating the importance of OE. This may be insignificant to some, but now I can tell my relatives and friends that my time spent outside is a pathway to the office of the Prime Minister!

My new family and I started our pilgrimage to the conference driving 2,500 kilometres from our home in Northern Ontario to Unama'ki (Cape Breton Island). We drove through the Ottawa Valley, Quebec City on Canada Day, the Bay of Fundy and Parlee Beach Provincial Park and past Bras D'Or Lake, finally arriving at Cape Breton University in Sydney, Nova Scotia. Having just *bathed* in Canada's vastness and beauty, and afraid that we had arrived late to the first conference I have ever attended, I ran into the meeting area. Here, I meet a friend and fellow student that I had worked with a few years ago greeting participants at the registration table. The first learning from the conference: The OE realm, even on an international stage, is a small one.

Now what? After registration, like many other university students, I walked around anxiously and aimlessly searching for the pub, because that was the location of the informal meet and greet for conference goers. It was also an opportunity for a young researcher to have no clue which national, or, international OE research juggernaut they were casually sharing a drink with. Although English was the language of choice, accents rung through the air: Welsh, English, Australian, New Zealand, Norwegian, Mi'kmac, Spanish and Danish. That doesn't include researchers from Japan and Singapore or any of the Canadian provinces from British Columbia

to Newfoundland. The second learning from the conference: The OE realm is a big one.

Like many newcomers to OE or outdoor adventure trips, I did not know what to expect, how to dress or with whom I could share a good conversation. At first my strategy was to "wait, watch and wonder." After the coffee started to flow, I saw some familiar faces from Ontario, took a harder look at the conference schedule and realized that the more formal clothes I had brought would most likely stay in my suitcase as the dominant dress code dictated that Birkenstock sandals would be completely suitable, if not preferred. Conversations among the experienced researchers were immediately intellectual, intentional and warm. Outside looking in, the experienced researchers looked the way old friends do when they reunite and never miss a beat. The third learning from the conference: The OE realm is laid back, connected, welcoming and warm.



The depth, breadth, creativity and complexity of presentations when the conference was finally underway was like a tall old growth forest, both intimidating and engulfing. It was also innervating. Many influential OE researchers from around the world gathered to share work and passion. It allowed me plenty of time to watch and wonder but jumping into the *thick* of the conference seemed to be a better strategy than waiting. The

established researchers are giant standing trees, providing a canopy for young researchers to grow. It was surprising to learn that the giants were much more interested in listening. I had opportunities to discuss methodology in studying the outdoors, to talk to editors of journals, to partake in a field trip on a sail boat with a pioneering outdoor educator from Australia, and most fun of all, to talk about big ideas and questions with other big thinkers. The fourth learning from the conference: The OE realm is supportive, collaborative and filled with big questions.



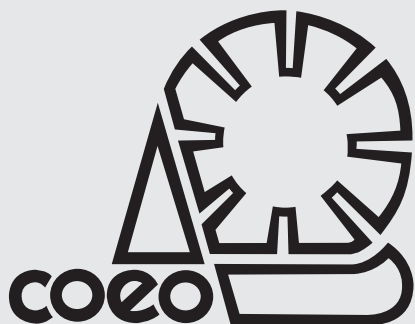
The exposure to research giants encouraged me to challenge my own beliefs about the outdoors. Many big ideas were shared: turning space into place, outdoor stories that teach change, outdoor artistic expressions, forest schools, outdoor curriculum, outdoor frameworks. How many people actually get hurt in the outdoors? What does our heart physiology tell us about time spent outside? Many big ideas were shared, and a few ideas have stuck with me. A Norwegian researcher shared results about a failed randomized control trial with at-risk adolescents. A methodology and population that wants evidence to grow

outdoor solutions within the medical field. Thoughts on deep ecology still keep me awake at night thinking about how I can be a “super amateur” and resist the society that is “... bound willy-nilly towards collapse.” In terms of research on outcomes and processes that lead to change in outdoor programming, one researcher from Australia presented me with a light bulb moment using this metaphor: “yes, but what are the ingredients that make the bread rise?” There are many more big ideas and questions that need work. The fifth learning from the conference: The OE realm is filled with big questions...that need answering.

The conference ended as one could imagine. A nice celebration at dinner where one could wear the formal clothes they lugged across half the country, as well as Birkenstocks. This was followed by a campfire surrounded by guitars with singing and warm intelligent people persisting to talk with different accents about big ideas before the rain washed everyone back to their rooms. The next morning, conference goers went on their separate adventures like biking the Cabot Trail or flying home. It seemed just like the end of an out trip; everyone went their separate ways with a sense of connection to their small/big supportive community and onto the next adventure working with big outdoor ideas.

Conferences of this calibre are not to be missed. For undergraduates and graduates doing OE research, the time is now. The research giants have provided us with the conditions to pursue meaningful and necessary work in the field of OE. It is time to grow.

Jeff McGarry is a graduate student at Laurentian University and a new father. He also works as an occasional teacher and paddling instructor.



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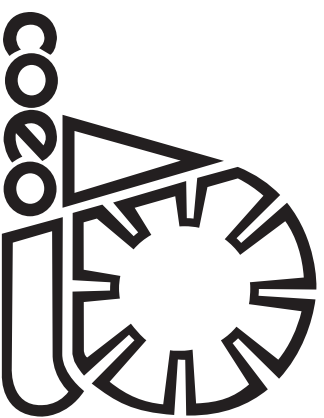
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