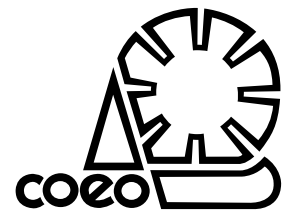


# Pathways

THE ONTARIO JOURNAL OF  
Fall 2017, 30(1)

OUTDOOR EDUCATION



# 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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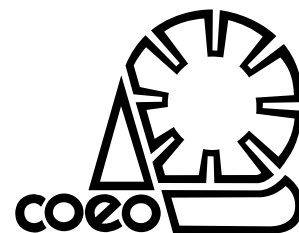
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This is a very special issue of *Pathways*. Do you know why? Perhaps you already noticed a small indication on the cover? Ha! Yes, by now you have no doubt flipped back to the front cover and spotted the clue; you are holding a copy of the first issue of the 30<sup>th</sup> volume of *Pathways*! What does this mean? It means that *Pathways* has just entered its 30<sup>th</sup> publishing year (cue the champagne corks popping off and triumphant round of applause). In all seriousness, this is a significant accomplishment, yet it is fitting that it takes place with very little fanfare or celebration, as has always been *Pathways* style. For nearly 30 years, the contributing authors, artists and editors of *Pathways* have been quietly producing a high-quality journal that has not only served the needs of outdoor education (OE) practitioners within Ontario, but has made its way into mailboxes across North America and beyond. The journal is subscribed to by numerous academic libraries throughout the world, and its articles are frequently cited in scholarly papers, academic presentations, course packs and textbooks. In fact, *Pathways* has published over 1,500 articles during the past three decades, constituting a substantial contribution to the body of literature that supports outdoor and experiential education. So, here's to the journal's continued success!

This issue is another fine example of what *Pathways* does best. Within these pages you will find inspiration—plain and simple. Of course there is more as well, such as research and reflection, realization and reverence. But without exception, in every entry, you will find things to inspire you and the work that you do.

Regular readers of *Pathways* will be excited to receive in this issue the fourth installment of Zabe MacEachren and Peter Vooys' *150 Innovations and Innovators in Outdoor Education*. In celebration of Canada's bicentennial, these two authors share more of the who and what that have shaped the field of OE in Canada. Within this final article, they have responded to input from the *Pathways* readership, and

have included (with careful consideration) some of your nominations for the innovations and innovators list. Karen Barfod and Anja Bols Slåttvik share their work on blending the Danish approach to outdoor learning known as *udeskole* with teaching English as a foreign language within the Danish school system. Outdoor behavioural interventionist and field instructor, Kyle Horvath, details his journey towards a career in adventure therapy. This article will be of particular interest to those considering employment within this field, as well as anyone with research interests in the area of adventure-based counselling. Also within this issue, Richard Ensoll problematizes the family adventure trip, weighing the environmental impact of such international journeys against the positive outcomes attributed to such experiences, while new contributor to *Pathways*, Amanda Merpaw, asks readers to consider whether and to what extent they are engaging with Indigenous communities and ways of knowing within their own OE practice. We also hear from retired outdoor educators, Sheldon Lowe and Dave Crann, as Sheldon reflects on his experience at last January's Make Peace with Winter gathering (after a 16-year absence), while Dave, a former integrated curriculum program teacher, muses on a half-century of outdoor experiences. High school student Emily Williams reflects on her semester-long experience in the Halton District School Board's Bronte Creek Bronte. She highlights the core features of this unique integrated curriculum program and shares how each impacted her. Within this issue, you will also find Sibylle Roth's review of the Routledge International Handbook of Outdoor Studies. Finally, and with great sadness, Deborah Diebel and Grant Linney begin this issue of *Pathways* with a special tribute to Doug Jacques, long-time COEO member and leader in the field of OE.

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Kyle Clarke  
Editor

For many of our members, fall heralds a slower pace with the summer guiding season wrapping up. For others it represents a fresh start with implementation of new goals and outdoor initiatives signaling the start of a new school year. Whatever this fall holds for you, I wish you all the best.

As the new President, I want to first acknowledge Deb Diebel for her previous two years in leadership of COEO and her leadership of the incredible team she assembled during her time as President. She remains committed to serve our membership, now as Past President, in concert with a dynamic, knowledgeable, and motivated Board of Directors and a growing team of behind-the-scenes supporters and volunteers. On behalf of COEO, I would like to thank Deb for her term as President. I look forward to continuing to guide our newly elected representatives to address the challenges and opportunities the coming year will bring to COEO.

I also want to acknowledge the tremendous work our Fall Conference Committee did on our behalf for this September's gathering, "Inspired by Nature, Innovative by Practice" at Camp Couchiching. Conference attendees gathered inspiration from camaraderie amongst colleagues, knowledge shared in sessions, and wisdom gained from our three keynote addresses. Notable again this year was the continued First Nations conference involvement through our deepening connection with elders from two communities, facilitated by long-time COEO member, Doug Jacques. We are deeply saddened by the loss of Doug, or "Duck" as many knew him. He will long be remembered for his unwavering commitment

towards helping COEO through the first steps towards reconciliation. The Board remains committed to continuing to nurture the important work he set into motion in the years to come.

On another sad note, the tragic drowning incident from the summer leaves many, as of yet, unanswered questions for practitioners in our profession. As professionals in outdoor leadership, we seek comfort from each other first, and then we strive to learn from each incident to improve our practice. It is important that we also seek to understand and know how to communicate to students, parents, administrators, and the larger community, the ways in which risk associated with the outdoor pursuits we lead can be a powerful platform for learning and personal growth for each student, when managed and mitigated appropriately. We must balance the risks with the rewards each of our students stands to gain. As we await answers, we offer condolences to all those involved with this incident.

Finally, we hope to see COEO members and supporters out to our fundraising events for our Bursary fund this year! Details can be found in our e-newsletter and Facebook pages. Adam Shoalts has completed an epic adventure across Northern Canada, and has offered to share tales of this journey with us an event in Owen Sound on November 4th. Building our Bursary Fund remains a priority for COEO. This initiative will allow us to continue to support under-represented groups to attend our various COEO events.

Liz Kirk  
President

**Sketch Pad** – The art for this issue of *Pathways* was generously contributed by Megan Nowick (pages 4, 8, 11, 12, 15, 17 and 20–21) and Michelle Gordon (cover and pages 7, 16, 18, 24 and 35).

Megan Nowick is a COEO member, artist and educator who enjoys working with people of all ages and abilities, connecting them with nature while incorporating creative expression.

Michelle Gordon, also a COEO member, recently graduated from the University of Waterloo and is currently living in Copenhagen, Denmark while working as a communications intern for *Sustainia*.

## Doug Jacques

*By Deborah Diebel and Grant Linney*

It is with great sadness that we mourn the loss on Thursday, October 12, 2017 of our friend and colleague, Doug Jacques. He was 59 years old. Doug was a long time COEO member and an outstanding leader in our field. Less than a month ago, we honoured him with the President's Award. He had previously been honoured with the Dorothy Walter Award for Leadership and, indirectly along with his colleagues at the Bronte Creek Project, the Robin Dennis Award.

Doug had a deep and abiding love of the outdoors. As a boy, he loved family trips to Ellicottville (New York State) and cottages in Muskoka. As a six-year-old he attended his first two-week session at Camp Kandalore and, when he returned home, he told his parents he was "camp sick." They sent him back the next day to join his older brother Bob for the duration of the month. Doug subsequently spent many more formative summers at Kandalore, both as a camper and a tripping guide. Canoe tripping has continued as a long held passion, as has the cabin in Algonquin Park that he and wife Valerie acquired in 1995.

Doug and Valerie met at Nipissing Teacher's College in 1984. They then spent two memorable years teaching at the Pikangikum, an Ojibwe First Nation fly-in community near Kenora. They subsequently taught in an Inuit Community on Holman Lake, Victoria Island in the Northwest Territories before joining the Halton District School Board. After a short stint of high school classroom teaching, Doug spent many years with the four-credit Grade 12 Bronte Creek Project. It was here that he combined his passion for incorporating the natural world and First Nations philosophies

into student experiences such as the Elder-led construction of a birch bark canoe. Throughout his teaching career, this soft-spoken and passionate "quiet hero" (thanks to Hilary Coburn for this apt descriptor) had a powerful and lasting impact on his students. It was here that his affectionate nickname "Duck" was coined. As colleague Jodie Schnurr also notes, "he was taking action for reconciliation long before the government mandated a call to action."

It should also be noted that, after years of persistent advocacy in the face of administrative roadblocks, Doug created Trailhead, a highly successful Grade 10 four-credit companion program to the Bronte Creek Project. And, throughout his teaching career, Doug on a regular basis stoutly defended the value of outdoor and experiential education programs in the face of budget constraints.

Since his retirement in 2014, Doug continued with projects that exemplified his ongoing love of nature and his desire to incorporate the wisdom and sharing of First Nations into learning for the wider community. He was instrumental in bringing key people together to develop a recently opened Indigenous Trail incorporating native and medicinal plants at the Royal Botanical Gardens in Burlington. In 2015, he spoke eloquently at COEO's AGM about why we should better incorporate Aboriginal wisdom into our educational practice. His ensuing advice and insight came to fruition at our 2017 AGM when his proposed amendments to our Constitution in this regard were passed unanimously.

And, for a person who always thought of others, a fond "Miigwetch" to you, Doug.



## Teaching English Outside the Classroom

By Karen Barfod and Anja Bols Slåttvik

In Scandinavia, regular curriculum-based education outside the classroom, known as *udeskole* or *uteskole*, encompasses teaching in a wide range of subjects (Bentsen & Jensen, 2012). It is about taking the students outside the classroom during everyday teaching. *Udeskole* is distinct as an outdoor educational approach by its regularity (e.g., once a week or biweekly), its strong curricular connection and content (e.g., Danish, history, mathematics) and being carried out by teachers (i.e., not necessarily outdoor experts) (Waite, Bølling & Bentsen, 2015). In addition, *udeskole* is rooted in a holistic reform-based pedagogical practice (Jordet, 2010) that emphasizes inquiry-based student activities allowing for student curiosity. The outdoors can be used both as a place for learning (e.g., a space for teaching) and a source of knowledge. When the outdoors is used as a source of knowledge, it is not merely a question of fresh air and space; rather it is historic monuments, and surrounding nature or societal institutions, such as police stations, that become central for the teaching.

*Udeskole* is known to support students' physical, social, academic and psychological development and wellbeing (Becker, Lauterbach, Spengler, Dettweiler, & Mess, 2017), and it is performed in one or more classes in 18.4 % of all Danish Schools (Barfod, Ejbye-Ernst, Mygind, & Bentsen, 2016).

This article revolves around a case in which the main focus is on elements of teaching English as a foreign language (EFL) at a beginners' level in Danish compulsory education. It represents a particular practice in *udeskole*, wherein the place-based parts of *udeskole* have been toned down and the outdoors becomes a place of teaching as it sets the scene for practicing English in various communicative functions. The article describes how the setting supports

collecting vocabulary, and how this vocabulary is stored in the students' minds through activities that require both space and communicative interaction.

### EFL in Danish Compulsory Education

Danish schools comprise children aged six to sixteen (classes from zero to nine) and provide ten years of compulsory education. Both primary and lower secondary education is at a unified school, with no exams necessary for promotion between levels. While one-fifth of all schools are independent, the majority are supported by the government and accessible to all students. When it comes to foreign languages, Danish students must learn at least two. English is compulsory and it is taught from class one. The second is usually German introduced from class five, though French is another option. The fact that it is the subject with the third largest number of lessons in Danish schools, exceeded only by Danish and mathematics, is testament to the importance of English as a foreign language in Denmark.

There is a distinct pressure on Danish students to become competent in English such that they may contribute effectively to both local and global interaction. Consequently, the subject of English as a foreign language in the Danish school holds three main areas of content: spoken English, written English, and culture and society in the English-speaking world incorporating intercultural competences.

An overall aim is to integrate into every lesson and as many activities as possible the skills of listening, speaking, reading and writing. Through these activities and within a variety of genres, the students work with topics that compare Danish culture and society to the societies and cultures of English-speaking countries. At the beginner's level, there is an emphasis on listening and speaking. The

teachers work meticulously to create a safe learning environment where the students can practice speaking in English to be able to contribute to the lessons and thereby maintain interest in the subject.

The following case from *udeskole* demonstrates how teaching culture, society and drama as a genre wrapped in activities of listening to and speaking English benefit from the setting of the school grounds. This setting encompasses the scene for the drama and provides a safe environment for speaking up and contributing in English.

### **Fictional Case: Simon Says Macbeth**

It is a misty morning in September, and the English teacher, Anne, has decided to make use of the weather and the outdoors as an arena for introducing William Shakespeare to her year four class of EFL. Anne has taken the class to the school's sports ground. She has a few students who are very shy and have become more and more quiet in her EFL lessons, so she thinks it is time to give them space and reason to speak up in English. She has planned activities in which the students will get a chance to practice English they know, collect new vocabulary and communicate in both pair work and class dialogue.

Also, it is her intention that the students get a chance to embody selected themes and concepts in Macbeth through plays and games they already know from the schoolyard, such as Simon Says.

She does not want to put the students through a lot of the original Shakespearean language. She only wishes to make them familiar with the best-known playwright in England so they may recognize him with happy memories and feel safe when later they read original texts.

Anne has been teaching these students since year one and, since they have been working with fairy tales, she knows they already have an extensive vocabulary within the semantic areas of kings and queens, friendship, witches and murders.

The sun is rising behind the soft mist and this magical atmosphere sets the scene for the witches' prophesies. Anne asks the students to listen carefully to the story she is going to tell. She repeats a single sentence: "Fair is foul, and foul is fair. Hover through the fog and filthy air." She asks the students to help her look around and find the three old hags. She then she goes on to tell them a version of the drama she has adapted to their English level. Before this point, Anne has made sure the students understood main thematic areas such as the friendship between Macbeth and Banquo, the murder, and Macbeth's and Lady Macbeth's gnawing guilt.

From there, Anne combines feelings and reflections that may arise from the plot in Macbeth with familiar games the students often play. In the first game the students explore friendship, trust and loyalty when they pair up to play "Minefield." One person is blindfolded and the other has to lead the partner from one place to another using nothing but oral directions in English. They are told to use precise instructions and listen carefully to each other (to English speakers this may seem easy, however imagine having to do the same in German).

When the activity is over, Anne asks them about the experience and together they come up with English words that describe what it was like having to trust another person and what it was like leading. In this process, the students activate a hidden vocabulary and Anne helps them refine their understanding of the words and concepts.

Through a few simple questions to the class Anne relates these words to the relationship between Banquo and Macbeth and in so doing she captures the theme in an embodied experience in the students.

In the next activity, gossip and guilt is explored in a game of "Telephone." Anne asks two students to go into the middle of the circle that the class make around



them. Again, Anne stresses the importance of listening carefully and repeating diligently and then she starts the whisper: "I think the Queen and King just killed their best friend" while she points at the two in the middle. The whispering and pointing continues round the circle and the last student says the sentence aloud. Often enough the sentence has changed during this game and Anne has a minor meta-conversation with the class about what was difficult and how it might have gone wrong during the whisper. She then asks the two in the middle about this experience and, even though fictional, they describe it as being very unpleasant. The students are encouraged to find English words expressing their feelings: insecure, exposed, wicked and so on. Anne helps with the English translation and this time they link it to the part of the plot in which Macbeth and Lady Macbeth are at the center of the slander.

The final activity is "Simon Says." The students take turns commanding the others. All actions must be linked to the drama and the vocabulary they have just

established. Soon they are all riding horses or fighting with swords, whispering in the corridors or seeing ghosts, and generally just having great fun.

At the end of the lesson Anne explains that the next EFL lesson will be indoors as they will be putting some of the new words they have learned into writing by creating a small cartoon that depicts one of the scenes from Macbeth.

### **All the Good Things About EFL in the Outdoors**

Potentially, several elements in Anne's practice make her students more risk-taking as they dare speak more in English. The activities connected to the outdoors have been designed to give the students opportunities for participating and thereby practicing functional English.

First, she changes the environment from normal to unusual, which sharpens the students' attention to the learning situation. Second, the space and "noise" of the outdoors provide room for talking because only your partner can hear you and the space is then safe. Third, the language in the activities is both familiar and new so there is both safety and challenge in the language and language use. Fourth, the activities comply with different learning strategies and give the students a chance to embody the English language as well as the themes of the drama.

In addition, the activities comply nicely with the competence aims of EFL at the beginners' level in the Danish school because Anne integrates listening and talking with knowledge about culture and society. Writing and reading will be added in future lessons and, naturally, the overall theme of William Shakespeare calls for more research of his time and age, which is something that could easily be incorporated through more reading, for example.

Most importantly, though, the outdoors and the activities comply with language



acquisition theory in as much as they encourage noticing language and practicing through output in authentic interaction.

The language approach is communicative and functional in the activities described here, however close attention to language form and text structure should not be forgotten, which is why Anne qualifies the collection of vocabulary and dialogue about it in a subsequent writing and reading process.

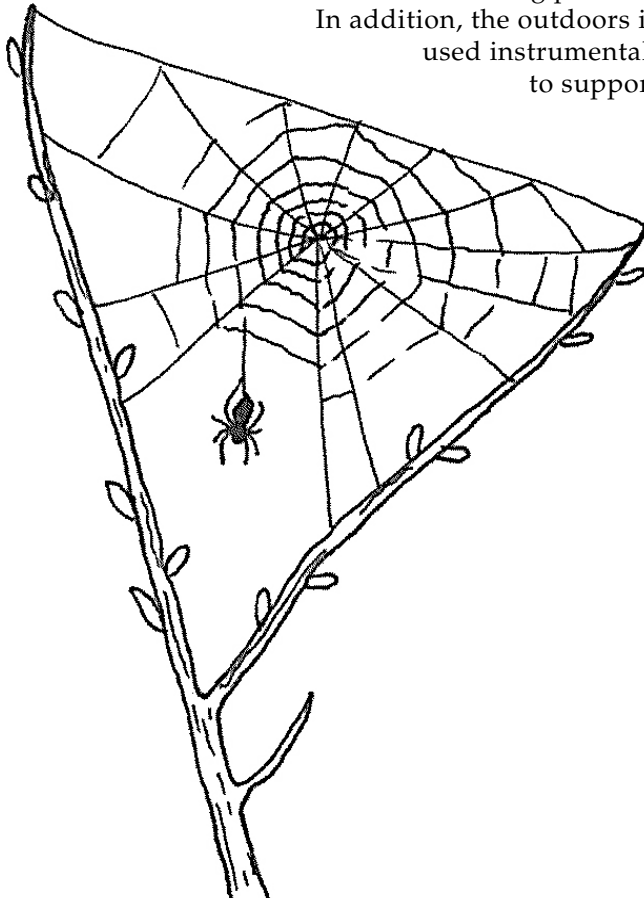
### Reflections

This example demonstrates that curriculum-based teaching in both the classroom and the outdoors is strongly linked. The *udeskole* is neither an accessory nor a subject, but rather an integrated part of everyday teaching. Still, the students benefit from being outside in the mist for instance, sensing the atmosphere and using their bodies in the learning process.

In addition, the outdoors is used instrumentally to support

something else. We acknowledge the wide perspectives in the outdoors *per se*, but in this case we describe how some initial steps outdoors can be taken during ordinary school time. Lack of time and the requirements of school curricular have been reported as some of the barriers for teachers to take students outdoors (Rickinson et al., 2004). Using the green school grounds seems “comparably easy” (Dyment, 2005), probably building teacher confidence towards more protracted outdoor adventures.

Outdoor education is a practice that encompasses a wide variety of different approaches (Knapp, 2013). *Udeskole* is one more or less distinct practice under the umbrella of learning and teaching in the outdoors. As outdoor education has been criticized for being too instructive with less emphasis on the learning potential (Beames & Ross, 2010), *udeskole* can include curriculum-based activities. In the examples in this article, the place perspective is not in the foreground. These examples are more pragmatic than exemplary, but first of all the students are outdoors during the school day. From our point of view, a wide range of possibilities are offered for the ordinary teacher, in this case the foreign language teacher, when the first steps outdoors are taken. Teachers feeling unsure of the learning potential outdoors, strangled up in curricular goals, can have their first experiences with teaching outdoors in the schoolyard and nearby environment. According to Guskey (2002), significant changes to teachers’ practice do not occur solely as a result of professional development courses, but of experience with practices enhancing students’ outcomes. Analyzing the outdoor teaching through a curricular lens can be part of building the teacher’s confidence in using the outdoors as both a teaching arena and something to learn about. Taking just one little step crossing the doorstep can be the beginning of such a journey.



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## 150 Innovations and Innovators in Outdoor Education: Part 4

By Zabe MacEachren and Peter Vooy

This is the final installment of our year-long look at the forces that have shaped our outdoor environmental education (OEE) field today. In the spirit of national anniversaries and retrospectives, in each of the 2017 *Pathways* issues we have considered our collective past, generating a list celebrating milestones, pivotal experiences and influential people that have shaped the OEE field in Canada. As a compilation, the four articles present a variety of changes and influences that have occurred in the OEE field. Often this has been in response to or alongside societal and technological changes that have affected the whole of Canada. While our list is tinged with nostalgia, we admit there are some things we do not wish back today.

Moving forward, the OEE industry will have to continue to strike a balance between the traditional and the progressive. Owing much to the traditions and technologies of First Nations, how will OEE professionals address and acknowledge in their own practice the report of the Truth and Reconciliation Commission? As technology becomes ubiquitous in our everyday lives, what is the role of the outdoor educator to incorporate or ignore the digital world? How does the traditionally gender-binary world of OEE be genuinely inclusive in our non-binary society? How do we keep sacred places sacred while democratizing the wild? Is it possible to de-commercialize our relationship with the natural world to allow for access regardless of socio-economic status? Will the stand up paddle board replace the canoe and kayak as the preferred watercraft? OEE will have to continue to adapt and respond to the world as it changes. Perhaps, though, it is our time to take the lead.

We hope that you have enjoyed considering the past through an outdoor education lens along with us. 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 the previous 2017 issues of *Pathways* for the first three instalments of the list.

We would like to hear from you! What did you think of our list? What did we leave out, what did we give too much credence too? Please email your feedback to maceache@queensu.ca

### O — Summer Camps (1890s onward)

“Which camp did you go to?” For many in the outdoor industry, this is a valid leading question when you first meet a fellow instructor. Summer camp is a leading contributor to a teaching or outdoor-oriented career. Summer camp is often the first time that children are away from either their parents or home. It is also the first time they are offered instruction in outdoor activities, such as swimming, canoeing or archery. Summer camp culture is a strong and potent force, and many adherents will testify that it was at summer camp where they “grew up,” a true home away from home. There is an almost infinite amount of summer camps across Canada, each with a different focus, clientele, affiliation and mission. One thing is most certainly in common: summer camps are extremely influential models of delivering outdoor education and outdoor immersion to today’s youth. Some of the oldest and continually operating residential summer camps in Canada are listed below, compiled by Ottertooth.com.

- Keewaydin Camp, Ontario, 1894
- YMCA Kanawana, Quebec, 1894
- Camp Northway, Ontario, 1906
- YMCA Camp Elphinstone, British Columbia, 1907
- YMCA Camp PineCrest, Ontario, 1910

*Noteworthy camps that have had some disruption in their continual operation:*

- Big Cove YCMA Camp, Nova Scotia, 1889
- YM-YWCA Camp Stephens, Ontario, 1891
- Rock Lake United Church Camp, Manitoba, 1897

### **T — YouTube and the Return of Do-It-Yourself (DIY) (2000s)**

After scrolling past the cat videos and political rants, YouTube is a truly useful tool in the digital age. Many turn to YouTube as teacher. Learn how to garden, bake, repair gear, identify trees, harvest bark, use a compass, sharpen knives, set up tents, start a fire, build a canoe, trap an animal, fillet a fish. In addition to skills, YouTube videos often present homemade solutions and cheap alternatives to outdoor problems or gear purchases. The return of do-it-yourself (DIY) has entered the outdoor education world. You no longer have to “know a guy” to get sage advice on canoe repairs or fire-by-friction methods. There is an online community waiting for you to click on their advice. Obviously, some videos are more helpful than others, and some are biased towards their gear company sponsor. In the digital age, YouTube has the potential to be a powerful community connection and teaching tool in that so many are willing to share trade secrets and offer their wisdom.

### **P — Dr. William W.H. “Bill” Gunn (1913–1984)**

Gunn was an environmentalist and pioneer in the area of nature sound recordings. In 1952 Gunn became the executive director of the Federation of Ontario Naturalists, and became involved in efforts to educate youth on the natural world. In 1970, he co-founded the LGL Limited Environmental Research Associates, a still active environmental consulting firm. But it was his work as a soundscape recordist that he is most known for. In lieu of a salary from the FON, Gunn decided he would sell

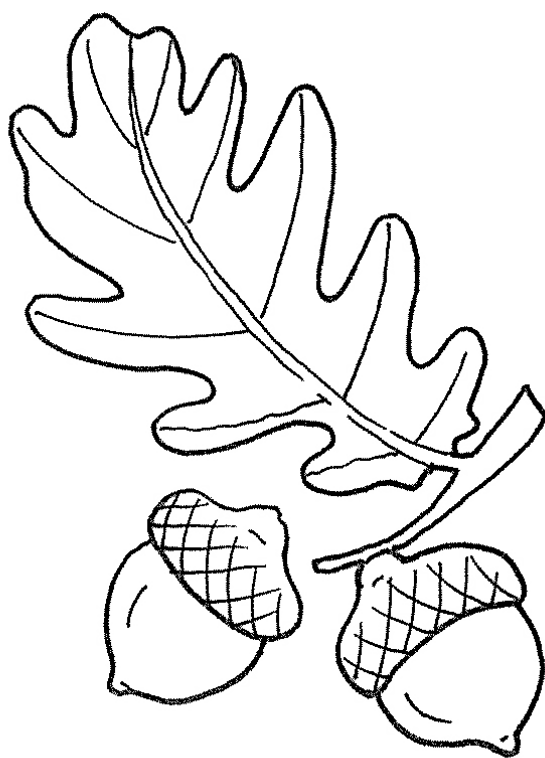


albums of birdsongs and nature sounds to raise money for the organization. In 1955 he released his best-selling album, “A Day in Algonquin Park,” which was a compilation of sounds edited into an audio tour of a typical 24-hour period in the summer months. Gunn later worked for 20 years as a field recorder and sound editor for CBC’s “The Nature of Things,” recording nature all over the world. Often overlooked, audio can contribute to a place’s identity and myth as much as the visual arts or written word, and Gunn’s recordings were instrumental in bringing the sound of nature into Canadian living rooms. The way would be paved for the nature sounds albums of others such as fellow Canadian recordist, Dan Gibson.

### **T — Kayak (2000 BCE onward)**

A watercraft over 4,000 years old, the kayak is the northern cousin to the canoe and the other watercraft that defines the Canadian relationship with water. The kayak is a covered vessel first developed for hunting by Indigenous people living in subarctic climates, such as the Inuit, Aleut and Yup’ik peoples. The development of kayak manufacturing mirrors that of canoe manufacturing, in that materials of the industrial age such as fiberglass, plastics and Kevlar have replaced traditional skin, bone and wooden vessels. Historian George Dyson has done an excellent job

of tracing this development in his book, *Baidarka*. The evolution of the kayak from a northern hunting vessel to worldwide recreational and sport boat is a fascinating study in form and function with the boat rapidly diversifying to meet the needs of the specialized activity, be it ocean touring, whitewater, racing, hunting, or even surfing. Interestingly, in the United Kingdom the term canoe is used to refer to a kayak!



**P — Herman “Jackrabbit” Smith-Johannsen (1875–1987)**

Over the course of his 111 years, the Jackrabbit never stopped skiing. During the height of his trail maintenance days (in his 50s) he would accumulate over 1,800 km of trail skiing in a single season. Johannsen was a Norwegian-Canadian who is credited with popularising skiing as recreational activity in North America, particularly in Eastern Canada and the US. He cut cross-country trails that linked small villages in the Laurentians, designed alpine mountain courses, and

helped establish ski schools that would teach generations. Cross Country Canada’s youth program is named the Jackrabbit program in his honour. His legacy is claimed both by alpine and cross-country ski communities as Johannsen transcended the now-narrow discipline. To understand what it means to have a lifelong passion for an outdoor activity, read Alice Johannsen’s biography of her father, *The Legendary Jackrabbit Johannsen*.

**B — Field Guides (1890s onward)**

Was that a Western Sandpiper or a Dunlin? The answer to a question such as this lies in a small book in your backpack. More convenient and practical than a scientific research paper or encyclopedia, the pocket-sized field guide allows anyone to be a naturalist. Initially covering plants and birds, field guides expanded and specialized to include all manner of species and regions. Florence Merriam is an early pioneer of the genre, publishing her field guide on birds as early as 1893. Naturalist and artist Roger Tony Peterson created an easy-to-use identification system for species in 1934 that became the standard for all field guides to come. Peterson also argued for the continued use of illustrations instead of photographs in field guides arguing that photographs leave too much to chance, while an illustrator has much more control and can emphasise markings and identifiers to the reader’s benefit. Field guides are a staple teaching tool for educators and helped to foster the citizen scientist.

**T — Binoculars (17<sup>th</sup> century onward)**

This tool often goes hand-in-hand with field guides. The convenience of mounting two lenses side-by-side to form a binocular occurred shortly after the invention of the telescope. Binoculars come with various types of optics like Galileian and Keplerian; each orients a glass prism allowing for both magnification of the image and viewing of the image vertically instead of upside down. No Canadian company makes binoculars, but the

American Bushnell name is common here. Binoculars have proven invaluable for navigation and wildlife study and to this day few avid birders leave their home without this form of jewelry around their necks.

### **T — Wannigans (1850 onward)**

West Coast people call them grub boxes and say they originated with fish bins that have since become plastic. East Coast people say wannigans have a history dating back to the logging era, and referred to the shacks made of sawed lumber (roughly 18 x 60 feet long) assembled on a floating log raft to accompany larger logging rafts on their journey to larger ports. These wannigans were places to prepare meals and sleep for loggers helping with the drive. Today, wannigans are small wooden boxes carried in the middle of a canoe with grub and cook sets inside. Traditional canoeists love the look of these wooden boxes in their cedar canvas canoes. In the past, they usually were carried with only a leather tumpline and duffle bags loaded on top.

### **T — Canoe Barrels (1980s)**

Before plastic barrels arrived in gear stores, oiled or wax cloth was the main way to keep food dry. It took a canoeist, Wally Schrabber, visiting the Crystal Palace in the UK and admiring all the latest technological innovations in 1983, to recognize the potential of an industrial waterproof plastic barrel. Schrabber brought back a few of these barrels and rigged them with harnesses. In 1985 Trailhead and Blackfeather were trying to convince renowned canoeist, Bill Mason, to switch to a Royalex canoe. Schrabber also brought the barrel along on a trip for Mason to try. Mason readily saw the barrel's relevancy to canoeing and launched them in his 1986 book, *Song of the Paddle*. It did not take long for used plastic barrels by the hundreds to be shipped to Canada to satisfy canoeists' demand for an easy-to-use dry storage bin for their gear.

### **A — Paddle to the Sea (1966)**

The Canadian made film that has inspired so many children to dream of a canoeing to the ocean needs recognition. Bill Mason made the live action film *Paddle to the Sea* in 1966 with the National Film Board. It was based on the 1941 children's book titled *Paddle to the Sea* by author and illustrator Holling C. Holling. The film was routinely shown in elementary schools across Canada and nominated for an Academy Award in the Best Live Action Short Film.

### **E — The Franklin Expedition (1845)**

In 1845 the Franklin expedition famously disappeared in the Arctic, launching one of the largest and longest manhunts in history. The mystery of what happened to the crew of the *HMS Erebus* and *HMS Terror* has been pieced together over the last 172 years, with research still being conducted on sites and artifacts related to the expedition.

Sir John Franklin was the latest in a line of explorers charting the Arctic Sea in search of the fabled Northwest Passage for the Royal Navy. The large amount of rescue and recovery expeditions ended up charting hundreds of thousands of miles of the Canadian Arctic. Additionally, cooperation and lessons from the Inuit led to a far better understanding of Arctic survival than Franklin possessed. It was ultimately the eye witness accounts from local Inuit that led to the location of Franklin's two ships in 2014 and 2016. This story has captured imaginations since 1845, and contains all the elements of a great mystery: arctic exploration, sunken ships, a grieving widow, desperate search parties, forgotten notes, frozen bodies, lead poisoning and even cannibalism! The remains of the *HMS Erebus* and the *HMS Terror* have been designated National Historic Sites, and there are plans to create Franklin-related tourism in Nunavut. The story of the Franklin expedition continues.

### T — Topographical Maps (1950s)

Imagine canoeing with navigational maps created from Indigenous navigational descriptions. “Paddle for a day’s journey and then head south,” might make you wonder how fast the person giving the directions had been travelling. The Vinland map might be considered the earliest cartographic representations of Canada as none of Cartier’s maps seemed to have survived. Originally maps in Canada described coastlines, which make sense as Canada has the longest coastline of any country in the world. Next, interior maps were created to help the fur trade companies expand, followed by the need for maps that marked clearings made by homesteaders. Between 1872 and the 1930s survey departments were booming as rivers, streams and sloughs on the prairies were matched up on grid lines. In more remote places in Canada, geologists and the military saved money and joined forces when producing maps. This explains why features marked on maps tend to serve these two groups. But when it came to map the Rockies, panoramic photographs seemed more useful as there were simply too many elevation marks needed in comparing topography to the rest of the country. In 1925, as a result of the invention of airplanes and the information they could gather, topographical maps began to emerge that could be matched with each other on a larger grid. Between 1950 and 1956 these maps were converted to the metric system, and in 1970s the scale was shifted for easy cockpit navigation. Today, to keep changes current, most provinces produce their own maps of urban areas. Maps and the information they contain change the way we think and inspire us to take the next adventure. If you were to collect all of the topographical maps of Canada, you would have 922 maps of the 1:50,000 scale.

### O — Fishing Licenses (1880 onwards)

The fishing industry—both recreational and commercial—is huge business in Canada. The right to fish in a local

waterway seems a basic human right, but fish populations have been heavily impacted by growing human populations. We can’t fish like in the past. Regulation of fishing and the monitoring of fish populations has become complicated scientific and political business. Generally, the federal government oversees all marine animals, while the provinces and territories handle all freshwater species—with the notable exception of salmon in BC. Where and what you want to fish for determines the type of fishing licence you need to obtain.

*The right to fish in a local waterway seems a basic human right, but fish populations have been heavily impacted by growing human populations. We can’t fish like in the past.*

The first recorded case of an imposed fishing license anywhere in the world was in 1765 in China. In Canada, regulations were introduced somewhat later, but they’ve still been around a while. Between 1830 and 1833, Upper Canada’s population increased by 50%, leading to a recognized impact on fishing populations and by 1890s some inland waterways were already stocking fish. As far back as 1888, non-resident angling licenses were being imposed in the Kawartha and Nipigon areas. During the 20<sup>th</sup> century, constant struggles with invasive species (especially through the St. Lawrence Seaway), over-fishing, pollution (both dumped in the water and acidic rain), and commercial over-fishing led to experiments with species stocking and habitat restoration. Healthier water means healthier fish, and supporting charities such as Waterkeeper, which believes everyone has the right to “swim, drink and fish” in their local waterways, can go a long way to reversing damage done. More than just an exercise in paperwork, there is a lot to think about when we buy our fishing licenses here in Canada.



**T — Lifejacket (1850s onward)**

Lifejackets/personal flotation devices (PFDs) have evolved to become an essential piece of equipment, and will likely remain so. The terms “lifejacket” and “personal flotation device” are used interchangeably, but generally only a true lifejacket is designed to right an unconscious person so their face is out of the water. Though floatation devices made from inflated animal bladders had been used in the past, it was not until the 1850s that the safety of naval crews became a concern, and cork life vests were mass produced and issued. As technological advances were made, cork was replaced by a vegetable material kapok, which in turn was replaced by foam. By 1928, the inflatable lifejacket made its debut, and was nicknamed the Mae West after the popular (and busty) actress of the day. Today, there is a wide assortment of lifejackets available, tailored with special features for specific activities. From public ferries and airplanes to cottages and summer camp canoe trips, various

regulations require their use or presence. But one thing is for sure, they only work when you wear them.

**O — Canadian Tire and Outing Stores (1922)**

In 1922 two men invested their combined savings in Hamilton Tire and Garage Ltd., established earlier as the Hamilton Garage and Rubber Company. Within a few years they moved to Toronto and expanded into a successful chain of over 504 stores with merchandise that extend beyond tires, but included sports and camping gear. Before outdoor stores, camping gear was mostly hand-made with what was available from local hardware stores.

Canadian Tire has twice tried to expand into the United States, but remains a mostly Canadian retailer with particular brand names for certain merchandise like BluePlanet (eco-friendly household cleaners) and Mastercraft (power tools.) Its proprietary “currency” is an early version of a loyalty program and has been used in





many school fundraising efforts for sports equipment, not to mention a few pranks with Americans. The stores *Atmosphere* and *Mark's* (formerly Marks Work Warehouse) are both acquisitions of this successful company that provides many Canadians with the means to purchase outdoor equipment locally.

#### **O — Mountain Equipment Co-op (MEC) (1971)**

In 1971, four members of the University of British Columbia Varsity Outdoor Club were stranded on a mountain side in a snowstorm. During this time together, they came up with the idea of establishing a local co-op where people could purchase climbing and wilderness gear instead of having to head across the border into the United States to visit Recreational Equipment Incorporation (REI). Today the company has stores in 22 cities, and its mission statement is “getting

people outdoors.” MEC hosts festivals and speakers and supports initiatives with environmental and social values. MEC is currently trying to address their members’ growing preference for urban outdoor experiences (running, biking and yoga) instead of traditional wilderness experiences while still maintaining their backcountry gear heritage

#### **T — Mukluks to Winter Boots (1962)**

Imagine winter tires on your feet on the Parisian fashion runways and you face the Canadian dilemma faced at our first snowfall of the year. Do I buy for looks or comfort? Typically, a boot is footwear that covers both the foot and ankle and possibly even a portion of the lower calf. They are insulated if they are worn in the winter and traditionally are made of leather and rubber. Traction on slippery packed snow and ice initially was achieved by retaining the fur on the leather’s sole and later by adding hobnails or figuring out a way to attach a rubber tread and heel. Some winter boots are quite heavy and stiff, reducing foot movement and leaving feet cold. Mukluks worn in dry snow conditions served the Inuit well for centuries, but wear through quickly on today’s salted and asphalt road conditions.

Sorel is a popular line of winter boot that was once made in Canada. It began in 1962 in Kitchener, Ontario by the Kaufman Rubber Co. Unfortunately the company went bankrupt in 2000, and the trademark was bought by Columbia Sportswear. The brand now includes products aside from winter boots, and the boots themselves are no longer made in Canada.

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## Adventure Therapy: Trails and Tribulations

By Kyle Horvath

*I sit overlooking a lake as the pine trees sway in the slight breeze. As the colours of fall emit a brilliant display, I am brought to a place of contemplation and remembrance. Where does the time go? Where do things start, and how do we ever know when they evolve into something new? After each season as a field instructor and wilderness guide, I feel a similar cycle as I shed my own attempts in learning and move forward into the next season. As I continue to progress in the field of adventure therapy, I find myself more and more aware of how much I am challenged and how grateful I am to be on this path.*

### Inspirations to Pursue Adventure Therapy

To begin, I want to shed some light on how I came to learn about adventure therapy (AT) as I know it. While rafting the Ottawa River with my dad and two brothers in March of 2009, I saw a loon surface on a calm section of the river. As a passing thought, I said aloud to the whole raft, "I want to combine my passion for being outdoors with my curiosity to engage in conversations with people." Several months later, while studying at the Yukon College in Whitehorse, YT, I came across my first article about wilderness adventure therapy. Imagine my surprise; the field I thought I created on a whim actually does exist! With fervour I continued to explore the topic of AT and began to plan my life according to my newfound purpose.

As the years passed and I graduated university, I felt no closer to working in the field of AT than that day on the raft in 2009. I had applied to a counselling program at Western Washington University in hopes of working with Keith Russell, a well-known researcher in the field of AT. Shortly after applying I received two separate rejection letters in response. Fortunately, I was not deterred and I remained in contact with Keith Russell. I also decided to move to Victoria, BC on a whim, perhaps justifying

that proximity might play a role in the university reconsidering my application.

Soon after my arrival in Victoria, Keith Russell encouraged me to speak with Nevin Harper, a former PhD student of his that was working in the area. I felt a surge of hope. Through failure and some fortunate circumstances, I had managed to land in the perfect place. I discussed with Nevin my hope of teaching life skills development to youth in outdoor environments. We discussed the idea of pursuing work in Adventure-Based Therapeutic Programming, and I have not looked back since.

After working as a field instructor for several different programs, I have come to understand that there are some common themes that continue to present themselves no matter where I go in the field of AT.



### Personal Common Themes in Adventure Therapy

#### 1. Most people don't know what I do.

Firstly, describing what a field instructor in AT does is not easy. When it is defined, however, it tends to fall somewhere between inspirational and idiotic. It begins with people intrigued by what I say



that I do. When asked, I say that I work with youth outdoors as a behavioural interventionist. Some people just say, “oh, cool” and the conversation ends there. Others continue the dialogue and want to know more. Quickly their intrigue turns to idolization, which turns back again to uncertainty. At this point in time, people ask why I would choose to spend time outdoors with “troubled kids.” I hear things like, “aren’t you afraid they are going to hurt you while you’re sleeping?” or, “you must have the patience of a saint to work with difficult kids like that.”

## 2. *I forget what I do.*

Then I begin to ask myself whether I have adequately described what I do. I am uncertain for a brief moment if I even know how to describe what I do. Then I start to question if I even know what I do. If people are making assumptions about my work, did I say something that led them to believe such things? I retrace my steps: I

take kids out into the wilderness—check. I work outdoors in remote locations—check. I work with marginalized populations of youth who are working through difficult life circumstances—check, check, and check. I take some time to re-evaluate what I am doing with my life and why I choose to spend months at a time in the wilderness away from family, friends and any concept of personal space. Sometimes I wake up in my sleeping bag asking myself, what am I doing here?

## 3. *I love what I do.*

I sit up and inhale deeply as I wipe the sleep out of my eyes. I close my eyes and recall the moments that caught me breathless. I remember my first time seeing orca whales playing in the surf on the coast of Nootka Island in the summer of 2013. The evening I played summit ‘baseball’ at 3,000 feet as the sun set over the ocean with a group of young men in Southeast Alaska. How the tide can still take my breath out to sea on a calm morning as the sun rises through the mountains to lift the morning fog. I find myself infatuated with the idea of spending more time in the wilderness with each memory I bring forth. It is more than an appreciation of the beauty that I see in the world around me. It is an insatiable curiosity to explore. It is a willingness to be humbled by the work that I do. The moments of beauty span from unforgettable images of nature to the people I work with whether it is my co-workers or the youth I am mentoring.

## 4. *Sometimes I forget that I love what I do.*

Even with such a love for the world around me I can still fall into a place of despair on the trail. In the moments of challenge it is hard to remember all of the beauty in the world around me. It may be a rainstorm that lasts nearly three weeks without stopping, or a strong-willed participant with all the answers. It is in these moments of challenge that I am humbly reminded of my own path of learning and growing. I believe that our truest selves come forth in times of adversity. Fortunately, I am

given ample opportunities to learn some incredible life lessons.

### **Life Lessons from the Field of Adventure Therapy**

#### ***1. Boundaries are important.***

As a field instructor, my job is to provide safety and manage risk. Sometimes, that is it. I provide the basic needs of food, shelter and a sense of physical and emotional safety. Boundaries make it possible to create a safe space for youth to learn and grow. It is about creating the container for growth and transformation. Do not get lost in trying to maintain boundaries as the purpose of your work; set the stage, watch carefully and trust the process.

*When working with youth who respond defiantly it is easy to forget that we have all been heavily influenced by the opportunities presented to us.*

#### ***2. I can't change anyone.***

In this manner of setting boundaries, I have not changed anyone. What I have done is provided an opportunity for others to make their own changes. Whether it is as a mentor to youth or a team leader for outdoor education staff, I hope to engage curiosity and self-awareness.

I do not make a point to be right. It is more important for me to manage risks and be kind and respectful than to prove I know something someone else may not be ready to accept yet.

#### ***3. Practice compassion.***

I read some parts in a criminology book entitled *Still Blaming Children* and I will never forget the lessons I learned from it. When working with youth who respond defiantly it is easy to forget that

we have all been heavily influenced by the opportunities presented to us. I was fortunate to have the privilege to experience a series of failures and land where I am today. For some individuals in adverse circumstances there is not the same opportunity to remain optimistic in the face of failure. To remain compassionate in my work I choose to believe that each person is doing the best with what they know. I work from a place of respecting others and identifying disrespect in compassionate ways. I aim to encourage positivity through my words and actions and avoid perpetuating negativity or using discouraging words when addressing certain behaviours.

#### ***4. Take care of yourself.***

In all my work in the field of AT, my biggest learning and challenge zone is reminding myself that I matter too. The way I have it framed to me—continuously, multiple times each season by many people—is: “Kyle, if you need to give others physical and emotional safety for their growth and development, recognize it is equally important for you.”

I acknowledge that I am still learning this and am actively trying to get better as a leader and a mentor in this area. I recognize this as my biggest struggle in the field.

In the hopes of inspiring more to pursue this meaningful work, I have two final tips for self-care: 1. Always have a pair of sacred socks that never leave your sleeping bag so your toes are warm and dry at night. 2. Do not go to bed without brushing your teeth. You will wake in the morning immediately regretting your actions of the night before – and that is not the best way to greet the sunrise as it glistens on the horizon.

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*Kyle Horvath has worked as an Outdoor Behavioural Interventionist and Field Instructor for Alaska Crossings and the Pine River Institute.*

## A School Like No Other: My Experience at the Bronte Creek Project

*By Emily Williams*

The Bronte Creek Project is a four-credit integrated curriculum program that centres around outdoor education. Throughout the four months spent at Bronte Creek, students work towards the goal of building a community, personal growth and challenging personal environmental choices. It is a unique experience often overlooked by students, but those who decide to participate in this spectacular program won't be disappointed.

### The First Week

During the first week at Bronte Creek, we focused on team building activities and getting to know our new classmates. We played games that pushed each of us out of our comfort zones and started to introduce new ways of thinking. While I have always had a difficult time in social situations where I must interact with strangers of my own age, within the first day at Bronte Creek I was pushed out of my comfort zone in a huge way having to do certain team building activities. At first it was very difficult for me but I quickly got more comfortable with the idea of interacting in various ways with all my new classmates. After my time at Bronte Creek I am much more confident when navigating these types of situations.

### A Sense of Community

For the three years I have attended high school so far, I have never felt like I "fit in" with my peers. This all changed when I started at Bronte Creek. It is a small program, but because of its size we were able to quickly foster an environment much like family. For the first time in my high school career it didn't matter what you looked like or how you dressed. Instead, all that mattered was who you were as a person. A sense of community was built not only with my peers in Bronte Creek, but also with the kids in the younger, Trailhead

program—we all became a big family. Alongside bonding with the other students I was also able to bond with my teachers on a much deeper level than with larger class sizes. They became people I was able to trust and turn to in times of difficulty.



### Personalized Education

Bronte Creek offers a different way of learning that is in large part tailored to each student who attends the program. Due to smaller class sizes, teachers are able to provide one-on-one support and personalized education plans to help each student be successful. At Bronte Creek we also learned skills applicable to the real world and about issues our world faces today—something not often taught in schools.

### Outdoor Education

Bronte Creek places a large focus on building a stronger connection with the natural world through education and experience. Before high school I was never one to care for the environment, but in grade nine I was shown the Robert Stewart film "Revolution" and it changed my life. I quickly built a strong connection with the natural world and this connection only grew stronger during my time at Bronte

Creek through the new experiences I was exposed to and the opportunities I was given to educate myself and others.

### Earthkeepers

Earthkeepers is a two-day overnight environmental education program for students in grades four and five. It gives students participating in the Bronte Creek and Trailhead programs the opportunity to teach the elementary school students about ecological systems in a super-fun way. First, we were put into groups and each given a topic to teach. Then we then had to make up fun characters to help teach the students our topic. I was the connection wrangler and helped to teach the students about how everything in the world was connected and that one single action can affect the whole ecosystem. It gave me the opportunity to pass on my knowledge and love for the natural world to a younger generation in a fun and interactive way.

### Adventure Trip

The adventure trip comprises a five-day outdoor trip, which differs according to the semester you attend; in the fall it is a hiking trip, and in the spring it is a canoeing trip. The trip brings together newfound leadership and outdoor skills to top off an amazing semester. I attended during the spring semester, so participated in a five-day canoe trip in Algonquin Park. Before the trip we worked with our teachers to discuss our route, plan meals and learn skills we would need such as navigation using a compass, map and GPS, canoe strokes and how to use a gas stove. I have always been a camper, going every year with my family, but had never had the opportunity to do a proper canoe trip. It was a new experience for me and many of my peers, and it was amazing. We were each given a leadership day where you and a partner had to get everyone up in the morning, ready and out on the water and navigate for the day. Although parts of the trip were difficult I don't remember a single moment that wasn't enjoyable. Despite the millions of mosquitos and black flies buzzing around

my head it was an unforgettable experience that brought me closer to nature and my peers than I could've ever imagined.

### Overall

The Bronte Creek Project was a life-changing experience that I would highly recommend for anyone. It taught me so much about myself, helped me build a stronger connection with the outdoors, helped me overcome many fears, and got me to move beyond my comfort zone on a constant basis. I learned I could never have a future where I had to spend my days cooped up at a desk, but that I needed to be outside experiencing life. Even though the semester's over I didn't just leave with a report card this time; I left with memories to last a lifetime.

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*Emily Williams is a 17-year-old student who attended the Bronte Creek Project in the spring of 2017. In the future she hopes to attend the University of New Brunswick to study marine biology and educate the world on the issues our oceans face every day.*



## Provocations Towards Indigenous Ways of Knowing

By Amanda Merpaw

### On Names and Identities

It matters how we refer to each other, what names we use for each other. We show people we value their agency in self-determining identity when we call them what they want to be called. The best way to know a person's or a group's preferred name is to ask them directly.

Non-Indigenous inhabitants of the land that is now called Canada have used many names for First Nations, Métis and Inuit (FNMI) peoples. Such non-consensual naming is a way of exerting power and reinforcing control. In this article, I use the term Indigenous when referring to the FNMI peoples of the land that is now called Canada because, as CBC Indigenous reported in 2016, a majority of FNMI peoples presently self-identify as Indigenous ("CBC Aboriginal changes name to CBC Indigenous"). Individuals and communities may prefer to be called something else; in those instances, of course, I use their preferred name.

I am not Indigenous. I am a Franco-Ontarian descended from some of this land's earliest French colonizers. I am not an expert in Indigenous history or ways of knowing. With an open heart and mind, I strive toward becoming a more knowledgeable and thoughtful citizen of this land. My acknowledgement of how little I know and how much I have left to learn is what drove me to pursue the FNMI Additional Basic Qualification (ABQ) through Trent University this summer. I know more now. I am still learning. Part of the work I am doing in the wake of this course—as part of what will inevitably be my lifelong journey as a student of reconciling with Indigenous peoples—is encouraging other non-Indigenous people to begin or continue the same process of becoming more aware and acting on that awareness.

My thoughts here have not arisen within a vacuum. They stem from a proposal I

submitted to, and received feedback on, from my FNMI ABQ instructor, Associate Professor Nicole Bell, an Anishnaabe (Bear Clan) educator and researcher. We must always include Indigenous communities when we teach or talk about them—in planning or development or delivery or all of these. We cannot, however, expect Indigenous peoples to be the catalysts for non-Indigenous peoples to consider them, to connect with them, to reconcile with them. Consider the difficult emotional labour involved in being expected, after centuries of cultural and physical genocide, to ask repeatedly for the groups responsible for that genocide to see you as worthy of consideration.

It is in this context that I see a responsibility for myself in sharing my learning with my educational community. I hope this acts as a spark for you to go forward in making your own connections; it is not a complete picture in itself. It is not intended to replace direct contact and engagement with Indigenous voices in your community. It is a provocation for you to consider whether and to what extent you are already engaging with Indigenous communities and ways of knowing in your own practice, and to push you toward starting or doing even more. This is, after all, a fundamental part of our mandate when working with and for the development of young people: to see the world around us—and the issues of justice within that world—as a driving force for our programming.

### On Educator Responsibility

As educators, we facilitate experiences that determine what students believe to be relevant, valuable and urgent. Whether working in formal or informal educational environments, we guide processes of critical and creative thinking, and engage students in asking real, meaningful questions about the world around them. In the best of times, our administration



teams act as enthusiastic mentors and supporters, encouraging and energizing us in our ideas and practices; in the worst of times, they undermine, dissuade, support disingenuously or prioritize initiatives based on political pressure from their own superiors instead of from a place of thoughtful and engaged leadership.

If educators are gatekeepers in determining program planning and delivery, then the responsibility to include Indigenous peoples and worldviews in our classrooms rests with us. There is also a responsibility for those of us who have the opportunity to teach Indigenous students or work in Indigenous communities to shift how we approach our teaching spaces such that they are not merely inclusive of Indigenous knowledge and peoples, but show a fundamental rethinking of content and approaches.

Imploring educators to be more active as agents of reconciliation and change is not new; Indigenous peoples themselves have always asked this of us. Yet the educational community in this country has long been in outright violation of this, ignorant to it, or, at the very least, apprehensive about it. We need not look far to find such implorations upon us. Marie Battiste, for example, in *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations* (2002), argues, “preparation for teaching Indigenous knowledge and languages is the most pressing issue for teachers (25). Similarly, Pamela Rose Toulouse, in *Beyond Shadows: First Nations, Métis, and Inuit Student Success* (2013), writes that when it comes to developing educators as allies to Indigenous peoples, “the knowledge of educators who work in environments that are dedicated to inclusion and equity is critical” (15).

There have also been educational interventions at an organizational level. The Truth and Reconciliation Commission (TRC)—whose goal is to address the trauma of residential schools by bearing witness and restoring justice through

education—directly addresses educators in its *Calls to Action* (2015). The *Calls* state that educational environments must be sites of attempts at reconciliation; educators must use their power to “advance the process of...reconciliation” (1). We can do this by becoming more knowledgeable and taking action based on that knowledge. The TRC is telling us that if the legacy of residential schools shows the immense power the education system has had in enacting cultural erasure, then it also shows the immense potential the education system can have in reinforcing cultural flourishing and thriving.

### On Our Work as Outdoor and Experiential Educators

We must take up the mantle of Indigenous education as outdoor and experiential educators—in who, what, where and why we teach. Not always being bound to a classroom or to specific provincial curriculum does not make it any less incumbent upon us to heed these calls to action. Indigenous worldviews are the very foundation of our work in the out of doors: they value connectedness, cyclicity, wholeism and experiential learning.

In *Just Do It: Providing Anishinaabe Culture-Based Education* (2010), Nicole Bell writes of how Indigenous worldview and, by extension, pedagogy stems from the Medicine Wheel. She explains how its significance derives from its circularity; circles are nature, the universe, life stages, identity. Circles are all-encompassing. Medicine Wheels tell us that everything is connected, that we must approach life holistically; that all in life exists in relationship to all else, and all flows from and to something else. In our work, we have committed ourselves as stewards of connectedness and cyclicity; we must be certain, then, to engage ourselves and our students in knowing Indigenous peoples as the original stewards of connection with our land and environment. We must commit to knowing how their ways of interacting with the Earth drive our own understandings of and interactions with her.



Given that everything is connected, Indigenous pedagogy prioritizes wholeness in teaching for the mind along with the heart, body and spirit. Battiste (2002) explains that Indigenous education “values a person’s ability to learn independently by observing, listening and participating with a minimum of intervention or instruction” (15). This tenet is at the core of what we do; we want our students to communicate directly with the world around them with every part of themselves, and we hope that we may act as facilitators of that communication only when necessary. When we engage in experiential education, how often do we credit Indigenous communities as the original experiencers and experiential educators of this Earth? How often do we consult with them and bring them into our experiences to provide their own knowledge and expertise?

In this community of educators, we care deeply for the Earth; we crave connection with her and hope to support our students in developing a similar connection. We know land and the beings on that land are part of one mutually committed environment. This knowledge and this land are not originally—or sometimes at all—ours. If we are to do our work with meaningful care for those around us, it is imperative that we create and develop relationships with Indigenous communities and ways of knowing.

What does this actually look like in practice? I recognize these pages share theory and ideas and, even at that, only a small selection from a larger body of resources. Please check back in the spring issue for a follow-up to this piece that will build on this foundation with practical ideas to implement in camp environments, day trips and extended experiential education trips, with consideration for barriers to access. I will also consider connections to curriculum documents and community resources. I look forward to seeing you there.

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## Because We're Worth It! An Exploration of Some Issues Around a Family Canoe Trip

By Richard Ensoll

In their concluding chapter, Pike and Beames (2013) acknowledge the “messy” complexity of outdoor adventure and its role in society where many aspects once widely accepted are being called into question and critically examined. While accepting that there remains much to be said for outdoor adventures, the authors articulate a growing acknowledgement that outdoor adventures can also contribute to a range of problems. In this article, I seek to ground some of these concepts in the context of my own practice: a family holiday.

### My Family Wanted to Go on a Holiday

The idea started as a gap-year plan: my wife and I would leave our jobs and home, take our three children from school and travel. Over time this aspiration was scaled back to a five-week holiday visiting relations in Los Angeles, California and Vancouver Island, British Columbia while also including a canoe trip to the Bowron Lakes. The Bowron Lakes circuit involves 116 km of wilderness canoeing including lakes, a river and portages in a remote area of northern British Columbia, in western Canada (BC Parks, no date). It sounded great, so we thought “why not?”

Horace, writing early in the first century, is credited with the well-used phrase *Carpe diem*, commonly translated as “seize the day.” According to this dictum we should make the most of opportunities; we can afford the time and expense and so we should go for it. If we are seeking a justification, L’Oreal offers one ready-made: “Because you’re worth it!” There is much in favour of this message: I am worth it. I am unique and have hopes and aspirations that are worthy. I should pursue my goals and maintain relationships. Were I to live in a world where my actions did not impact on anyone else this might be enough but I

do not. My hopes merit alongside yours and those of all other non-humans as they are also “worth it.” Eveleth (2010), points to John Muir’s articulation of this interrelatedness in his “Muir Web”: “When we try to pick out anything by itself we find that it is bound fast by a thousand invisible cords that cannot be broken, to everything in the universe.”

So, on one level everything is complex and we cannot act without some inevitable impact upon everyone and everything else while on another we are worth it and have but one life to lead. In the hope that we might make them more tangible, this article will explore some of the “invisible cords” that existed around our family holiday.

Perhaps you, like me, are part of the wealthy, privileged minority with the resources needed to consider this question. Perhaps, also like me, you are Caucasian and therefore able to dip into Peggy McIntosh’s (1990) “Invisible Knapsack” packed with unseen but nonetheless tangible privileges such as, “I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do” (p. 2). I have access to a British passport, am literate, speak a major international language and so on. I therefore have a duty to be mindful of this privilege. In addition there are the non-human impacts of our holiday. We are warned that the negative impact of *Homo sapiens* on biodiversity is such that we may be in what has been described by Ceballos et al. (2015) as the “Sixth Mass Extinction,” mirroring dramatic events such as the extinction of the dinosaurs and calling into question our survival as a species. The factors involved are manifold, however one aspect of humankind’s impact has taken the form of climate change induced by an uncontrolled increase in atmospheric carbon. This is another complex issue,

but long distance plane flights are seen as contributing significantly to climate change.

Our return flights from Heathrow to Vancouver alone (Carbon Footprint, n.d.) will account for the release of 4.5 tonnes of carbon per person. Monbiot (as cited in Rawles, 2013) has stated that to live responsibly within the limits of the planet's resources we can afford no more than two tonnes per year for all our activities combined! With such a high price to pay, Rawles questions if there can possibly be any justification for pursuing our dreams in this way.

What about those without power and privilege, who may struggle for survival? Are they also worth it? Former Australian politician, Moss Cass (Australian Government Digest, 1975, p.1145), offered the following in a 1974 speech:

"We rich nations, for that is what we are, have an obligation not only to the poor nations, but to all the grandchildren of the world, rich and poor. We have not inherited this earth from our parents to do with it what we will. We have borrowed it from our children and we must be careful to use it in their interests as well as our own."

Recent environmental events such as human-induced climate change suggest modern culture has not been successful in living out Cass' stewardship principle. Efforts, however, have been made (Higgins, 2015; Wood, 2016) to protect the non-human planet through a legal route. Wood (2016) argues that the principle of holding our environment in trust for future generations is inherent to democracy and enshrined in the public rights doctrine that underlies most democratic legal systems. It is being argued that this doctrine supersedes any other rights including those of ownership. This means that, though I may own a piece of land, legally I am not entitled to destroy it. Nussbaum (2004) extends this concept further by arguing that non-humans have an inherent right to continue to exist, indeed

to flourish, making this an issue of justice.

It seems that though we are worth it, so too are both our grandchildren and the non-human world.

### My Hopes for Our Trip

My plan is to spend time with my own family, visit extended family members and see something of the places I was visiting. While planning the canoe expedition I went further by expressing a somewhat romantic aspiration that my children might be allowed to hear what canoeist, photographer and writer Bill Mason (1988) described as the "song." Mason's song is that of the Sirens in Homer's tale of Odysseus where these beautiful deities lured unwary sailors onto the rocks. Interestingly, apart from the gendered nature of the narrative, the Sirens' song is characterised by a bittersweet combination of irresistible beauty and death. It has been suggested (Harrison, 1908) that this death may occur through starvation caused by an unwillingness to leave the land of the Sirens, despite the absence of any food. Here we find an example of the conflict that may exist between the desire to experience beauty and the elemental need to survive. A call to wild and beautiful places is counterpoised against a call to the towns and cities to earn money. Mason (1988) describes this Siren call as recurring each spring along with his response to quit work and go canoeing, writing thus:

Some people hear the song in the quiet mist of a cold morning; others hear it in the middle of a roaring rapids. Sometimes the excitement drowns out the song. The thrills become all that matter as we seek one rapid after another.... But for other people the song is loudest in the evening when they are sitting in front of the tent, basking in the camp fire's warmth. This is when I hear it loudest, after I have paddled and portaged for many miles to some distant, hidden place (p. 1).

For Mason, key elements in hearing the song might include comfort after rigour and the physical distance associated with extended journeying. The longest canoe trip we had done as a family was three nights/ four days and many have been much shorter. Although these had their rewards, I wanted my children to experience what might happen over a longer period. I hoped they might become attuned to the various rhythms of an extended journey and perhaps gain a deeper appreciation of its power and potential in their lives; that is, I hoped they might hear the song.

### What I Hoped Hearing the Song Might Do

Outdoor education literature (Gilberston, 2006; Priest & Gass, 2005) suggests that on our journey my family and I might develop a range of skills, such as improving our canoe control and developing our intra- and inter-personal awareness. Henderson (2012) adds that we might also hope to develop “green skills”—learning to meet and interpret place—and “warm skills”—improving our ability to dwell in nature.

What application might these skills have? Modern Western society does not particularly value the ability to fashion a neat tarp, but perhaps the other skills can claim greater transferability. This is seen when considering mental health. Since we are part of post-modern Western culture we cannot expect to be immune to the associated pressures. These pressures have led to conditions such as “nature deficit disorder” (Louv, 2006) linked with a lack of unstructured time in green spaces and the spread of depression attributed to fast living, and loss of connectivity captured by the term “affluenza” (James, 2007). Might we expect to enjoy some health-related benefits from hearing the song?

Henderson (2007 p.6) explains that there is no discrete word for health in the language of the Cree. He suggests that their word, *Miyupimaatisiium*, is best understood in terms of “connections between land, health and identity”. Healing and health are therefore intrinsically linked to the

strength of connectivity and perhaps our understanding and appreciation of the invisible cords and the connections they provide. The Maori of New Zealand express a similar idea in “Mihi,” where an individual locates their identity through their mode of travel, their links to a significant body of water or river, significant land form or mountain and finally their family lineage. The Mihi can then be seen to root identity firmly in their connections to place. Could my family and I find improved health alongside a deeper awareness of our connectivity? Perhaps we might use the time and our experiences to develop our own Mihi?

Greenaway (1998 in Stott, Allison, Felter, & Beames, 2014 p. 197) suggests that young people can learn through expeditions by forming new connections in one or more of four dimensions.

- “1. To raise awareness of their own potential often through various kinds of challenge.
2. To learn about others in terms of relationship maintenance and community building.
3. To become more self-aware and emotionally stable.
4. An increased knowledge and understanding of the natural environment and other cultures.”

So we might forge new and tighter connections, with the potential to bolster physical and emotional health while also enhancing our skill sets. This may be worthwhile but might sound rather self-indulgent given the costs to human and non-human others.

Returning to the hard reality of the immediate costs Rawles (in Pike and Beames 2013) encourages us to focus on the ‘big stuff’ and in this regard we should place international flight at centre stage. As explained above our return flights from Heathrow to Vancouver alone (Carbon Footprint, no date) account for a release of 4.5 tonnes of carbon per person. The Eco systemic costs involved lead Rawles

to question if there can be any justification for our holiday. In response to her question Rawles proposes a number of steps to minimise the impact and maximise the benefits of any such trip. These include questioning whether the trip needs to involve extensive travel, minimising consumption in terms of equipment and meat and maximising the benefits through contributing to the local environment, sharing your reflections and staying as long as you can. Some or all of these will be considered and clearly this article seeks to contribute in some way.

We are left then with a quasi economic balancing act between costs and benefits where immediate and relatively clear cut costs are vied against the hope of long term benefits.

How realistic is the hope that we might offset immediate costs against longer term benefits? Is this just 'pie in the sky' thinking and if not how can we maximise the chance of positive transfer. As a way in I will return to Mason's (1988) evocation of the 'song'. The call of the song was from the urban to the wilderness reflecting a popular urban-wilderness duality. Cronon (1995) describes the transition in meaning of the term wilderness in the nineteenth century from wastelands emoting feelings of "terror" to the wilderness as home of the "sublime". So the wilderness was transformed from a territory to be feared into a place of healing where God may be encountered, a kind of "new cathedral". Willis (2011) articulates the problem with this concept in terms of

a binary between the wilderness as a place of high value, where God may be found and the God-forsaken urban. If one place is of high value then we can do what we like with what remains. If this thinking is allowed to colour my actions and those of my family the beauty of the 'song' may be appreciated and precious memories formed but the same dualistic thinking may allow us to segregate these experiences from our wider life. That is the care we take in the wilderness to, for example, 'leave no trace' will remain divorced from our behaviours in the degraded, urban world. Furthermore Loynes (2016) problematizes the tag line 'Leave no Trace' suggesting that it may, unwittingly have reinforced the dualistic thinking described above positing 'Leave more Trace' (or perhaps 'Consider your Trace') as a more inclusive option by encouraging us to consider our impact wherever we are. Similarly Henderson (2005 p.54) urges us to value all the otherwise generic 'spaces' we visit so that they begin to take the more specific and rich form of 'places' suggesting that stories can help this transformation. That is we should seek to understand and appreciate the stories behind the urban areas such as Los Angeles as well as the traditionally high value Canadian 'wilderness'. Put another way we should seek to listen with the same expectancy of hearing Mason's song while traversing downtown Los Angeles as we might appreciate the bright slice of a paddle through crystal lake water. Appreciating these special moments with the human and non-human world might be more likely to occur if we continue to ask what story lies beneath this 'trail' - wherever it is.

Willis (2011) explains that if we are to change our behaviours we first need to raise our awareness of the connections that exists between us and the rest of the "more-than-human-world". Drawing on narrative therapy techniques Willis urges us to pay more attention to our individual "life stories" and build new ones that allow us to explore new ways of being that are more mindful of connections and our impacts. If we can encourage each other to become aware of and explore



new life stories we might be more likely to break down the divisions that can exist between the thoughts and behaviours of the 'wilderness' and the 'urban' me. The mindfulness I bring to considering my trace in the wilderness needs extending into the rest of my life whether it's dealing with waste or taking a moment to appreciate the air. Willis suggests we identify "sparkling moments" that hint of our own potential, perhaps in terms of relationships and caring for 'others', even uncharismatic non-humans such as blackfly and mosquitoes. These moments may then be developed into stories that link to our wider lives building a new narrative.

Might we benefit from some healing in terms re-storying some of our internal narratives? Could we as a family begin a dialogue around urban beauty and nature in urban spaces? Could we create new personal narratives that break down the division we have internalised between urban and wild spaces. Look for the urban in the wilderness and vice versa and allow dappled shades of grey to break down stark boundaries? In doing so perhaps we may increase the chance that long term benefits associated with a few longer term (albeit minor) behavioural changes may offset the wider cost of our holiday.

## Where Does This Leave Us?

Given the stark problems associated with climate change how can I justify travelling to the other side of the world to visit relations and seek out the 'song' in the hope that my romantic notion of 'the song' may be heard and appreciated by my children? Is there a potential for abuse of power here with minorities and the non-human planet picking up the tab? Yes. Does the concept of the 'song' and wilderness stand unquestioned? No. Are my family and their aspirations worth more than anyone or anything else's? No. Yet the call remains. Referring to the reasons why environmentalists often continue to fly, Mombiot (2006) includes life changing experiences abroad and coins the term "love miles", those miles accumulated while maintaining precious relationships. During

our trip we plan to visit my sister and brother-in-law, we also hope to re-story our family's quality of environmental relationship. If you're reading this and rethinking your own family holidays perhaps it might turn out to be worth it after all.

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## Musings on a Half-century of Outdoor Experiences

By Dave Crann

Recently I was fortunate to spend a few days canoeing in the interior of Algonquin with my oldest daughter. While this is something we have done before, neither of us could remember with absolute certainty when our last trip had been. We agreed that 20 or so years was far too long a gap between trips, and vowed to make this an annual event.

Not surprisingly we spent a lot of time talking during our days and nights away. We talked politics and current events. We reminisced about our first trip to Algonquin those many years ago. We marveled at the Harvest Moon that each night made our campsite so bright you could read a book by it. We continually debated what time it was as neither of us had brought a watch. We wondered aloud at the mental state of those who had been to these campsites before us: why they found it necessary to bring—and leave behind—grills to cook on, or why they imagined that a majestic white pine looked better with a dozen nails sticking out of its trunk. But most of all we reveled in the solitude and beauty that in a wonderful way dominated all our senses. How did we get to be so fortunate to be able to enjoy this?

All of this pontificating dredged up old memories in me, and got me to thinking about not only how much I truly value time spent in the out of doors, but why my life has taken a path that finds and creates such opportunities. There are, after all, lots of people who actually avoid doing the sorts of things in the out of doors that I enjoy.

My own earliest recollection of camping in a place inaccessible by car was with my father more than 50 years ago at our family cottage. He took me in our motorboat to a small island at the far end of the lake and we set up a tent and spent the night. I remember it vividly—perhaps because it is my only memory of this type of camping from my childhood. How this early and fairly limited experience led me to other, sometimes extreme, adventures

later in life I don't know. What drew me to study physical geography at university? Why did I willingly volunteer to take unpaid research jobs deep in the Rockies and far into the Barren Lands? How did I end up spending a good chunk of my twenties travelling across the continent exploring and surveying caves? Why did I make friendships that provided opportunities to hike and to climb? On a professional level, why, at the school where I taught, did I want to take on the monumental task of designing and teaching an integrated all-day outdoor education program? Why do I now look forward to the day when I can take my grandson, barely two months old at this writing, to Algonquin, just as I've taken his mother, aunt and uncle?

The desire to explore natural places and to travel in the out-of-doors must be, at least in part, a learned trait—and it may be that early exposure to the wilderness is paramount in developing that trait. I base this solely on my own and my children's experiences. But what of the grill bringers and tree nailers—and by extension the climate change deniers? What experiences, early or later in their lives, shaped them? Going forward, how do we instill in more individuals a love for and deep respect of the environment? What is the threshold exposure to the natural world that engenders that love and respect—and what prevents some individuals from being unable or perhaps unwilling to form that bond, even when they are immersed in nature?

For my part, I'm already planning next year's trip to Algonquin with all of my children and grandson. It's never too early to start a good thing.

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*Dave Crann is a retired educator, proud father and new grandfather. He lives in Oro-Medonte with his wife, Mary, and his Goldendoodle, Moose. He enjoys a wide range of outdoor activities, but Algonquin seems to hold a special place in his heart.*

## Routledge International Handbook of Outdoor Studies

By Sibylle Roth

A review of Humberstone, B., Prince, H. & Henderson, K. A. (Eds.). *Routledge international handbook of outdoor studies*. New York, NY: Routledge.

Having studied outdoor education at the graduate level and now working as a lecturer in the field, I agree with Dr. Pip Lynch when he states in the foreword to the *Routledge International Handbook of Outdoor Studies* there is still too little reading material in the area of outdoor studies. I believe the *Routledge International Handbook* is the most complete book on the topic published to date, covering many current issues, and going a long way to addressing the gaps that exist within the outdoor studies literature. It meets the needs of scholarly outdoor literature, bringing together aspects we might have seen separated in recent years. It offers a unique perspective on the types of activities deemed outdoor practice and highlights areas for continued research and development. The handbook provides a coherent framework through a greater engagement among the contributing dimensions and by making interdisciplinary research available and also by challenging it. It provides the reader with a broad swath of content addressing current issues and questions within outdoor studies, and looks to what is on the horizon in the field. The editors are three well-known female authors, researchers and outdoor practitioners who remain active outdoor studies. As I personally know two of the authors, I was glad for the opportunity to read a brief introduction in the preface about the third woman on the team.

It must be noted that this book is extensive, and so a review of such a comprehensive piece of literature can only offer a necessarily brief overview of the considerable content within. Here, I have summarised the chapters, focusing on

those that particularly stood out for me. This should not be taken to mean the other chapters are less valuable; in my estimation they are equally strong. For the purpose of this review, I have simply chosen to focus on those parts of the book that adhere closely to my own interests and values.

I should first state that I thoroughly enjoyed reading through this handbook. It consists of six sections, which are composed of a total 49 chapters. The chapters themselves are numbered throughout the whole book, which can be a little confusing when trying to keep track of what chapter is contained within which themed section.

The sections centre on the following themes:

- Part 1: Constructs and theoretical concepts
- Part 2: Formal education in outdoor studies
- Part 3: Non-formal education and training in/for/about outdoor studies
- Part 4: International voices and cultural interpretations
- Part 5: Social and environmental justice and outdoor studies
- Part 6: Transdisciplinary and interdisciplinary approaches to understanding and exploring outdoor studies.

At the beginning of each section you are welcomed by an introduction from the editors that gives you an overview and outline what to expect from the preceding chapters. The longest section, Part 3, contains discussion and research pertaining to non-formal education and training while the shortest sections deal with international voices, formal education and constructs and theoretical concepts. The content of the book hits the nail on the head and mirrors the struggles

practitioners face in the field of outdoor education; that is to say, we still struggle to provide research and literature with the impact, usage and general understanding of the field.

Section one provides an introduction and insight into various constructs and theoretical concepts, such as the German “Erlebnispädagogik” and “Bildung,” as well as the dual understanding of the outdoors in the United States and the benefits of health and well-being within the outdoors.

In section two, the authors discuss the different approaches and understanding of the outdoors within formal education. One major point discussed is the outcome-based foci from the participants versus the holistic learning and foci of the facilitator. The position of outdoor learning seems to be in different stages of acceptance and development in different cultures and age phases. Nevertheless, whatever the stage of development, the authors are solution-focused, progressive and take a positive view to plant the seed of potential of the outdoors within formal education. The outdoors are not as widely utilised in the formal school curriculum as might be expected. This part shows a trial and error approach applied where needed. Unfortunately, this section provides only a narrow perspective as most of the articles are from authors within the UK.



Section three focuses on non-formal education; the reasons for using the term non-formal instead of informal are made clear. The prominent discussion here focuses on the different definitions and understandings about accreditation and their connection to program quality. This section seemed to be a collection of pieces that did not have an home anywhere else in the handbook.

Cultural interpretations and international voices are discussed in the fourth section of the book. It offers the reader multiple viewpoints and international influences to reflect upon, which I felt was great. The overview offers a good introduction, but could benefit from more variety. The individual chapters within this section describe the status quo within the certain country being addressed. This section highlights discussions happening about the potential need of cross-cultural studies to cover the field in its full depth and range. Challenges such as language, different rituals and history are discussed as potentials and the global learning opportunity and diversity is viewed positively. Having worked several years in multicultural settings I welcome this as it opens so many unexpected opportunities for learning and developing one’s own practice.

Section five covers social and environmental justice. As Barbara Humberstone states, outdoor studies cannot be completed without a thought about environment and social aspects. Throughout this section, several social aspects important for the outdoors are touched upon, including gender, age and disability, as well as challenges that occur due to systemic barriers.

Transdisciplinary and interdisciplinary approaches are brought together in the last part of the book. Disciplines that have always played an important role within the outdoors, such as geography, sport and physical science and tourism, are considered and discussed here. I enjoyed this part and welcomed the critical

thinking shared in this section. At the same time, I was left wondering where outdoor educators belong now. What are we here for and what is our objective?

The book collates the work of some leading scholars and practitioners in the field. It succeeds in bringing together a broad overview provided by named researchers and practitioners in the field, contributing with their experience. The authors' use of the term "outdoor studies," capturing all the descriptors in this field of work, such as outdoor learning, experiential education, leisure studies and others, broadly caused confusion. The book provides a thorough range of important personalities in the outdoors and their contribution to the field. I appreciated the introductions/biographies provided about the contributors of the individual chapters, but would have placed that at the end of the book instead of the beginning, as you must look through many pages before reaching the main body of the book. Taking a closer look, you will find the contributions are mainly from the field of academia, and I question if there could have been more contributions from practitioners.

As a practitioner, I feel that the book offers a broad overview and understanding about who is working in which field globally and researching certain elements. Thinking back to my time working fulltime in the outdoors, this is a big advantage regarding planning, facilitating and examining your work. Furthermore, in our growing multicultural society, practitioners get an understanding about cultural differences within the outdoors, have a chance to examine their own roots, and are therefore better able to understand and facilitate in multicultural groups.

Being in an academic setting myself, focusing on place perception and recreation of individuals in the forest, my focus is particularly drawn to the cultural voices and the transdisciplinary parts of the book. Having personally worked within different cultural settings and amongst

different disciplines, I loved that these were addressed. They provide a broad overview and offer ideas to further deepen understanding if interested and needed. The importance of connecting and being open, and learning from different cultures as well as disciplines, are highlighted in this book.

The book does suffer in some regards. The hardcopy format is both pricey and physically weighty. It appears to be an "I will place you in my bookshelf" volume, rather than "I carry you with me and look up aspects when I need them" book. Important aspects such as gender (covered in section five, chapter 35), technology and social media (only introduced in section three, chapter 13) are mentioned but I feel could have been covered in more detail. I would like to have read more reflective articles on specifically the technology and social media topics. There was a similar treatment of health and well-being, as this topic was covered only within the theoretical and concept sections. I think it is a great book for academia but nothing seems to be directly applicable to practitioners. I miss the bridge to the actual practice. As much as I loved the quite clear and well-structured topics and parts, there is a certain amount of overlapping and repeated content throughout the book.

To conclude, I highly recommend the book as a very good, extended overview and collection of current issues within outdoor studies. And yet, I was left wanting is some regards, hoping for a conclusion or summary and an outline of where we might go from here, and some direction as to what comes next.

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*Sibylle Roth has a Diploma in Social Work and a Master of Arts in Outdoor Education. She is currently a PhD Student in the Department of Forest and Environmental Policy at the University of Freiburg.*

## A Look Back: Make Peace With Winter 2017

By Sheldon Lowe

Last January 2017, I attended COEO's annual Make Peace With Winter (MPWW) gathering at the Bark Lake Leadership Centre in Irondale, Ontario. I have the following comments to share with the participants of that conference, others who know MPWW, and my fellow COEO members and folks that make up the future conference participant pool.

A small digression: I am 68 years old and retired. I attended MPWW from 1982 to 1991, and during that time it was held at the Leslie M. Frost Center. For some reason this past year, I found out about MPWW and decided to attend once again. So, after a 16 year hiatus, I decided to attend this past year. How cool is that?!

Driving to Bark Lake from my home in Sudbury, I wondered, is this going to be a waste of my time? Maybe outdoor educators have changed? What am I doing—am I just trying to relive younger days? Har har!

Well, I am older. So, I certainly did not have the stamina of the some of the other folks that attended, but, in every other case, in every other instance I used as a touchstone, the people I met made me so proud to be an outdoor educator. These people—the ones who read *Pathways*, and who attend COEO conferences (even though they take place on weekends and not PA days), and teach out-of-doors—are the absolute crux of the kind of Canadian fabric that I both love and am very proud to be a part of. You are so important.

I met a couple of people, who like me, had attended MPWW in the 1980's and 1990's.

I met a young couple who were there learning how to teach better outdoors and loving their time spent together.

I met three wonderful gals from Montreal who shared with me their conversation, smiles and time.

I traded one of my trading blanket treasures—a snow snake—for the treasure Jessica made.



I met folks who asked me questions, helped me when I needed help, heck, one even slept on a couch in the common room because I was filling the dorm with snores. I got not a word of complaint and only a wry smile in the morning,

The workshops and presentations were amazing. So very professional, inspiring, funny and full of facts. Thank you to all the presenters. Job well done.

But back to the people at the conference. Few times have I been in a place where there were so many talented, beautiful, spirited, young teachers learning how to make each part of their interactions with students better and at the same time having loads of fun—kudos to all of you. You remind me of the folks I learned with at MPWW in the 1980's. The quality of your commitment heartened me, made me proud to be a teacher (once a teacher, always a teacher) and encouraged me to write this.

I am happy to have become acquainted with each person I met at MPWW. I think of you often with joy and a smile, and hope to see you all again this winter. Register early!

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*Sheldon Lowe is a retired outdoor educator.*

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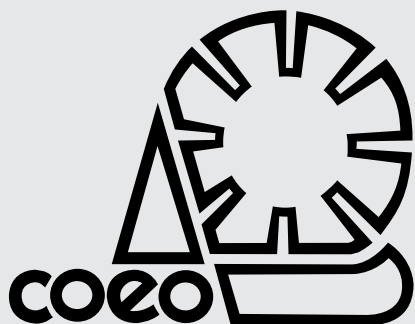


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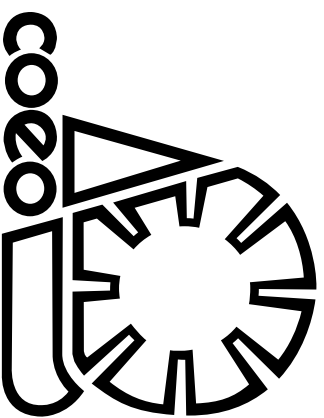
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