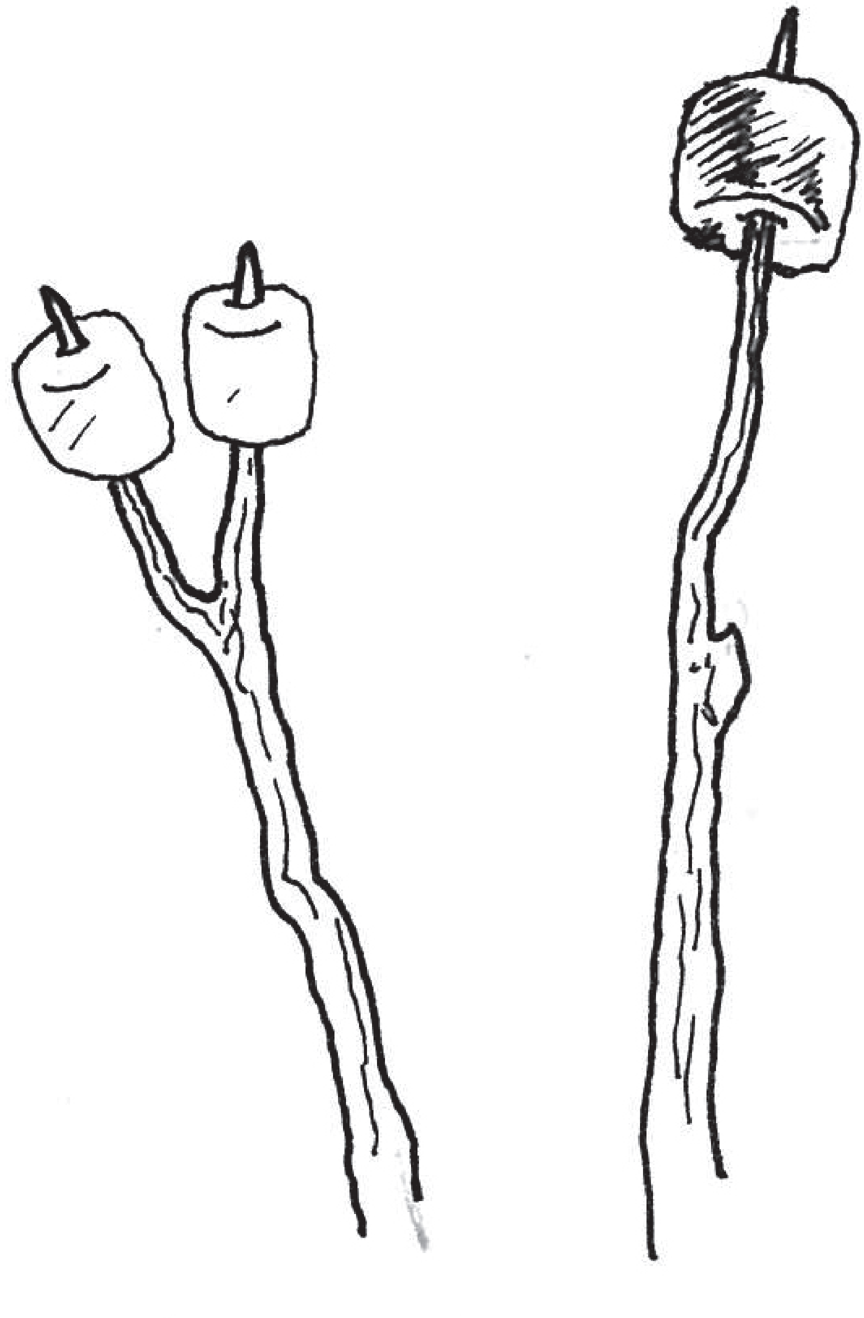
Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION
Summer 2018, 30(4)



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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 is always looking for contributions. Please contact the Chair for submission guidelines.

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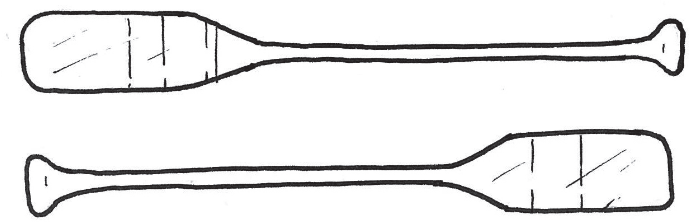
Features

Columns

Editor's Log

This issue of *Pathways* contains an informative and thought-provoking selection of articles that I am pleased to be able to share with our readership. Open issues such as this one provide an opportunity for authors, both new and established, to convey their thoughts and share their work. Included within these pages you will find the usual collection of new ideas, reflections on professional practice and research in action, as well as information about several new professional development initiatives and resources available to outdoor educators.



This issue of *Pathways* begins with an open letter by Liz Kirk, COEO's President, with a call of support for school-led wilderness camping experiences. In response to the tragic drowning of Jeremiah Perry last summer, Liz, with the support of COEO's Board of Directors, addresses the importance of Ontario's school boards to continue to offer water-based outdoor learning opportunities and wilderness camping experiences for students.

Peter Vooys shares his thoughts on the after-trip experience, the feeling that perhaps many *Pathways* readers have experienced themselves, when a significant camping trip comes to an end, and participants are left dealing with conflicting feelings such as the joy of accomplishment together with saying goodbye and the loss of community. How can outdoor educators support students or participants through this sometimes difficult transition period? Peter provides some insight as he explores this unique area for personal and professional inquiry.

Noa Mayer describes the motivation behind Waterlution's volunteer Youth Advisory Board's new initiative called The Great Canoe Journey. This experiential Canada-wide school program hopes to connect youth with artisans and integrate both Indigenous ways-of-knowing and Eurocentric knowledge to promote social innovation for a more inclusive future for all Canadians.

Within this issue you will also find an article by Martin Wood, wherein he shares his thoughts and experiences related to the Microadventure movement and the work of author Alastair Humphreys. We then hear from regular *Pathways* contributor, Chris Peters, who tells the story of the Brother Brennan Environmental Education Centre located on the Avalon Peninsula in Newfoundland. Bob Henderson, Pathways Resource Editor, contributes to the concept of Wild Pedagogy (see *Pathways 28*, Volume 4, and the new book entitled *Wild Pedagogies: Touchstones for Re-Negotiating Education and the Environment in the Anthropocene*, Edited by B. Jicking et al.) by reflecting on an experience he had as a new professor.

Greg Nettleton describes a proposed research study that will examine the impact of recreation specialization on the feeling of sense of place among white water paddlers, while Haley Higdon and Rosa Na introduce a new print resource, *Natural Curiosity 2nd Edition: The Importance of Indigenous Perspectives in Children's Environmental Inquiry*.

Ryan Howard of ALIVE Outdoors shares some of the highlights from this spring's 1st Annual Outdoor Collective event, a professional development initiative that took place at Camp Arowhon in Algonquin Park. Student, Emma Sweeney, relays the results from a small research survey she conducted to gauge educational stakeholder thoughts on outdoor schools.

Kyle Clarke
Editor, Pathways

President's View

Robin Williams is credited with the quote, "Spring is nature's way of saying 'Let's party!'" After hurrying through what is often an extremely busy season of springing to life, I habitually take pleasure in marking the end of spring by slowing down the hectic pace and welcoming summer with a restorative backcountry trip or laid-back cottage getaway.

After a hiatus in 2017, the Ontario Wilderness Leadership Symposium (OWLS) returned in April 2018 and was a great success! The Norval Outdoor School hosted the group of 26 inspiring participants and mentors, including several who travelled great distances to share their stories and skills. I am hopeful that OWLS can continue to offer a welcoming, low-cost, thought-provoking COEO conference option in the years to come.

Each year at this time, it's important to pause and consider who within our dedicated organization of professionals deserves some special recognition. Nominations for this year's award recipients are due by September 5, 2018. For full information on each award, and to download the nomination form, please refer to the COEO website. The *President's Award* is presented to a COEO member who has made an outstanding contribution to the development of COEO and to outdoor education in Ontario. The *Honorary Life Membership Award* recognizes substantial and lasting contributions of long-time and esteemed members of COEO who are a vital part of its traditions and successes. The *Dorothy Walter Award for Leadership* recognizes a COEO member who has shown an outstanding commitment to the development of leadership qualities in Ontario youth and through outdoor education. The *Robin Dennis Award* is presented to an individual (member or non-member of COEO), outdoor education program, or facility that has made an outstanding contribution to the promotion and development of outdoor education in the province. The *Amethyst Award* is presented to an emerging professional (COEO member or non-member) new to the field of outdoor education, recognizing the future potential of this individual's career. Know someone who would make a great recipient for one of these awards? Make a nomination! Awards will be presented in person at the upcoming Annual Fall Conference.

One impending change to be aware of when renewing your membership this year is a fee increase. An increase has not occurred in over a decade, so this change is intended to help the organization to cover rising costs more effectively. Expect a five dollar raise to membership fees across all categories when you renew your membership for 2018–2019.

The fall conference committee is already hard at work organizing the Unconvention II. With four incredible streams to choose from, I have no doubt this event will offer something rejuvenating for everyone! The call for presenters and registration link are now available on the COEO website. Please encourage a new friend or colleague to join the organization this year and attend one of our many outstanding conferences. Can't wait to see you this fall at YMCA Camp Pinecrest, September 21–23, 2018!

Until then, enjoy all that summer has to offer!

Liz Kirk
COEO President

The art for this issue of *Pathways* was generously contributed by M. Nowick. M is a COEO member and artist who is currently a student in the Lakehead University Faculty of Education in Orillia, Ontario. M enjoys working with people of all ages and abilities, connecting them with nature while incorporating creative expression. M's art appears on the cover and pages 2, 5, 7, 8, 10, 13, 14, 17, 18, 21, 24, 27 and 34.

An Open Letter of Support for School-run Backcountry Trips

By Liz Kirk

The tragic drowning of Jeremiah Perry last July during a school board-sponsored backcountry canoe trip prompted many people involved with outdoor education to examine the guidelines and practices to which they adhere. Despite acknowledging the positive outcomes that are provided by time spent in the outdoors, such as resilience, creativity, leadership, resourcefulness and curiosity, the question may have arisen, "Is it really worth the risk for school boards to run these types of trips?" The answer from the Council of Outdoor Educators of Ontario (COEO) is an unequivocal "Yes."

COEO is a non-profit, volunteer-based organization that promotes safe and high quality outdoor education experiences for people of all ages and acts as a professional body for outdoor educators in the province of Ontario. COEO stands behind the professionals employed across the province to coordinate outdoor education experiences, including multi-day backcountry trips. This letter is written in support of the superb educators who follow strict protocols of preparedness, maintain certifications and take extended time away from their personal lives to supervise such trips.

According to the Ontario Ministry of Education, learning experiences in the outdoors are seen as a valuable tool to encourage students to engage in active and healthy activities. Rather than eliminating or severely restricting school-run backcountry trips as a reactive measure, COEO encourages school boards province-wide to continue to focus on the benefits of these trips and to support teachers in mitigating and addressing all perceived risks.

Nothing is without risk. Each year, the hundreds of school-run backcountry trips that take place in Algonquin Park garner little attention from the media. With respect to fatalities or serious injuries like concussions, the likelihood of these occurring from outdoor activities in the backcountry is extremely low when compared to high-impact school sports such as football. Inherent risks involved in backcountry excursions are continually managed and mitigated as they arise. The Ontario Physical Education Safety Guidelines, managed by Ophea, represent the minimum standards for risk management practice for school boards. School boards may individually choose to implement more stringent guidelines for any activity. Prior to restricting the opportunity for students to participate, COEO strongly suggests that school boards consult with individual employees and/or professional groups who are highly knowledgeable and familiar with managing risk when travelling with student groups in the backcountry for multiple days at a time.

When considering multi-day backcountry camping with qualified trip leaders who follow specific industry standards, one can argue that the most dangerous part of the entire excursion is vehicle transportation. The Ministry of Transportation reported nine fatalities from bus or school vehicle accidents in the province of Ontario in 2016. No statistic related to fatalities while backcountry camping is anywhere near this number on a yearly basis in Ontario. Fatalities across the nation from lightning strikes while camping or hiking between 1986 and 2005 total just 11 people. Fatal black bear attacks are also extremely rare. Even with a current black bear population of close to 100,000 in Ontario, only 10 human victims were ever fatally mauled in Ontario over the last century.

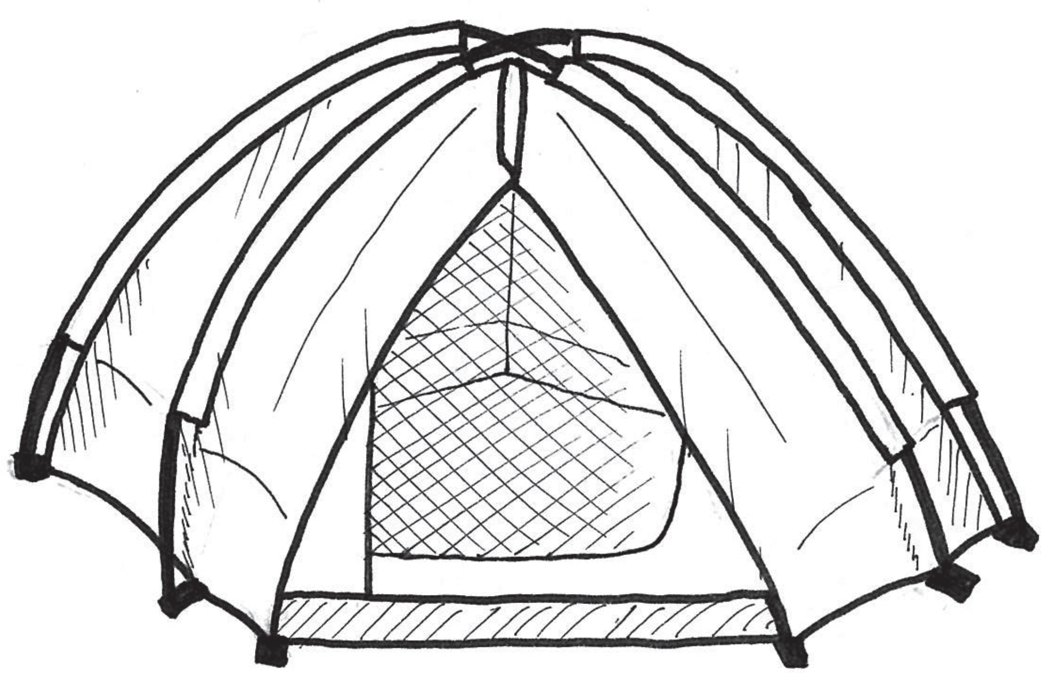
Backcountry travel directly exposes participants to the natural environment in ways that engender personal connections, knowledge, practical skills and environmental ethic. The experiential nature of learning in this setting relates curricula to real life situations in the complexities of one's natural surroundings, providing a unique means of developing critical thinking skills, and stimulating attributes such as innovation and imagination. Outdoor education also broadens and deepens the knowledge base of all subject areas; the multifaceted contexts, experiences and interactions found in outdoor settings provide opportunities for both personal and interpersonal growth. This includes the development of individual traits such as confidence, empathy and a sense of responsibility, as well as the development of group skills such as effective communication and co-operation. Finally, these experiences can contribute to the lifelong wellbeing of participants and provide valuable skill development in activities that are personally fulfilling and environmentally sustainable.

COEO urges administrators to renew their support of backcountry activities with students to ensure that the potential benefits from these opportunities are not lost. Trustee Robin Pilkey, current Chair of the Board for the Toronto District School Board (TDSB), has stated: "It's a great experience for your personal growth and your education and we don't want to stop these." These opportunities are also crucial to foster a sense of environmental sustainability in participants, especially at a time when today's youth are more disconnected from the natural environment than ever before. Kurt Hahn, the founder of several experiential learning schools and Outward Bound stated, "Expeditions can greatly contribute towards building strength of character."

Thank you for considering the longstanding importance of this message as we prepare for another season of impactful and valuable school-run backcountry trips.

Sincerely,

Liz Kirk, COEO President
On behalf of the Council of Outdoor Educators of Ontario (www.coeo.org)



Crossing Over: Thinking About the After (Trip) Life

By Peter Vooys

After the adventure I am expected to go home. I arrive there, carefully carrying the thick, tattered web of bonds I had with my fellows, torn apart and divided up too hurriedly at the parting. All their ghosts are still with me, as they will be for days, and the lot of us barely fit through the door together. My family and friends look somehow wrong, as if they are being played by actors. I go to sit down, but old chairs do not feel the same with all my new parts, new muscles. I greet my old lover and silently wonder, alone, if this is the correct universe.
— Morgan Hite, NOLS instructor and author.

With this article, my aim is to present some personal and anecdotal experiences that will start a conversation about what happens when we finish a wilderness trip. What is the rest of the story when the adventure narrative ends? Is there "life after trip?"

For many, the end of trip is described as bittersweet. We often look forward to the finish, but don't want it to end. But beyond nostalgia, there are sometimes feelings of loss and disorientation as the individual reacquaints themselves with material culture and societal customs. Let's call this phenomenon not culture shock, but "trip shock."

To be clear, I am approaching this from the perspective of canoe tripping and wilderness travel. But I do think this idea is applicable to other situations where an isolated community in a novel location shares unique circumstances that become a part of the daily lived experience that then abruptly end. I'm thinking about tree planting, residential summer camps, military service, and so on.

The transition between trip life and the after(trip) life is potentially the most jarring of the whole wilderness experience. Think of the transition of speed. Aside from an occasional favourable wind or current, when you are on trip, you can only go as fast as your arms or legs will carry you. When you leave trip—say in your car—you are immediately travelling 80 km/hr or more. I think this literal increase in speed is a great metaphor for the acceleration of demands in the after(trip) life.

Let me illustrate with an example from my own experience. In 2013, I had the opportunity of a lifetime. As part of a crew of six, I paddled a 25-foot North Canoe—a voyageur canoe—from Rocky Mountain House, Alberta to Montreal over the course of 120 days. We traced the old trade route of the North West Company—a distance of over 5,200 kilometres. This project was totally immersive; from the months of planning to the months of paddling, I lived and breathed our Paddle Across Canada Tour (PACT) for the better part of a year.

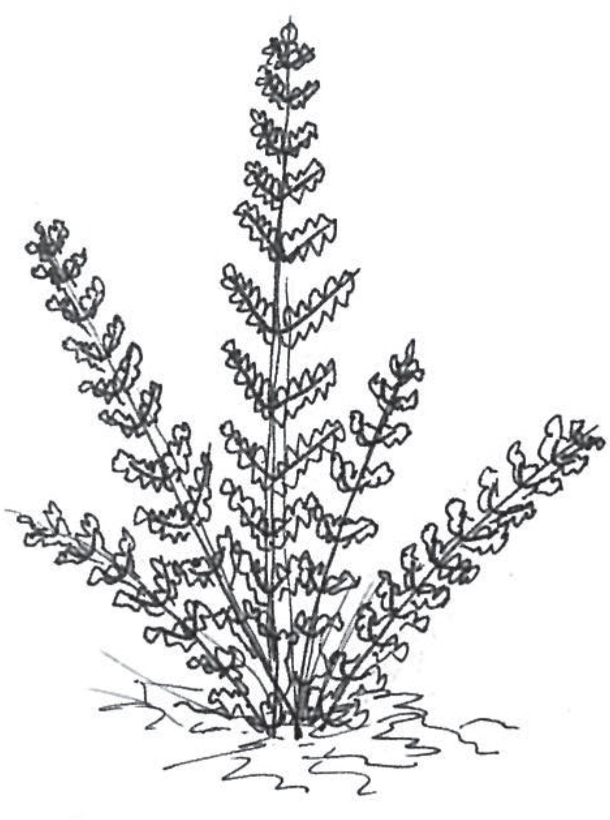
As with any canoe expedition, the day to day of PACT was simple. Navigate the day's geography, stop for curiosities, set up camp, eat, sleep, repeat. It didn't take our crew long to transform from individual trippers into a cohesive team, growing in our confidence and ability, able to communicate with our own "trip language." This process of teambuilding was accelerated by our use of the North canoe—we were never more than 25 feet away from each other at all times. We were all a part of the same conversations, same jokes, same conflicts, same challenges, same triumphs.

All of that changed when we arrived at the Fur Trade at Lachine National Historic Site in Montreal. Our families, parks staff and news teams were there to greet us. There was champagne and tears, charcuterie and hugs, a celebration of an accomplishment and the immediate and abrupt end of our little floating community of six. Within an hour of landing, our team was driven through the maze that is downtown Montreal to the CBC Radio Canada studio at a speed that seemed comically fast compared to propelling our canoe with our arms. The juxtaposition struck me as we attempted to answer interview questions, while processing a mix of exhaustion and elation in a very out of context experience.

That night we went to dinner for further celebrations. Families calmly chose their meals, while our crew of six stared blankly at a menu that offered what seemed like infinite choice. Suddenly trip language was inadequate. Conveying the excitement, serenity and meaning faced on the trip seemed difficult with those who hadn't been there.

We woke up the next morning in individual hotels rooms in Montreal without routine. We didn't have to start a fire, stuff a sleeping bag or load the canoe. After 120 days of navigating the largest lakes and smallest creeks across Canada, all six of us were suddenly lost.

Trip shock is a direct reaction to the experience of the physical, emotional and psychological necessities of a canoe expedition. When an immersive experience ends, we are left trying to make sense of its meaning as we re-align our purpose. To help explain the intensity of trip shock, I propose another phenomenon called "expedition flow" that I'm extending from traditional flow theory. It is the ending of expedition flow that leads to trip shock.



Consider Mihály Csíkszentmihályi's Flow Theory that states: Flow is a mental state of operation in which a person performing an activity is fully immersed in a feeling of energized focus, full involvement, and enjoyment in the process of the activity. In essence, flow is characterized by complete absorption in what one does, and a resulting loss in one's sense of space and time. If that doesn't sound like a canoe trip, I'm not sure what does.

We typically associate flow with athletes, crafters, writers and, now, video gamers. But I think that it applies to canoe expeditions as a whole. Perhaps the individual isn't in a formal state of flow for the duration of time, but from departure to return a canoe expedition could be considered a flow experience.

And obviously, you don't necessarily have to travel for 120 days to achieve this. But I suspect that to achieve expedition flow, the trip needs to be long enough that the individual starts to *live* in that trip. The trip needs to be long enough to have a "middle." And I would further clarify that this level of presentness—or consciously living in the experience—is at a different level for individuals based on their experience level and other variables.

From *The Last Wilderness*, by Peter Browning:

August 26. The trip had ended in a crashing anticlimax. We were emotionally empty. The delight and sense of achievement we had anticipated so long had not appeared. Nor was there any incentive other than food obsessions that could drag us from the tent in the morning. What was it we had expected I *could not remember. A brass band? Welcoming speeches? The keys to the city? Adulation of raucous multitudes? I did not know. We were left with the vague, rankling impression that we had been cheated of whatever it was we sought. We felt there should have been, in some fashion or other, a grand and profound conclusion to our long journey, but there was nothing we could pinpoint. It had abruptly ended, expired, died, like the flame of a candle snuffed out between thumb and forefinger.*

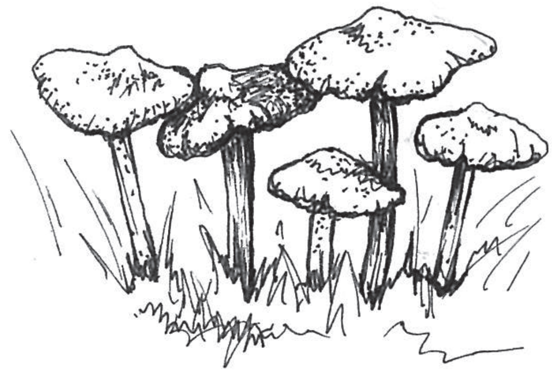
Our canoe was high and dry. There was no gear to pack, no rapids to wade, no white-capped lake to cross, no agonizing portage awaiting us. We had lost the firm orientation we had while traveling in the wilderness and had nothing with which to replace it. When we beached our canoe for the final time, we lost our purpose in life. Nothing remained, and I did not know what we would do…

A canoe trip is a small intentional community with shared experiences and circumstances. The team depends on cooperation and communication to fulfill a deliberate and common purpose to the day. This emotional bond between the participants on the canoe trip can be a powerful force.

When the trip ends, the community breaks up, no longer able to connect on the same level enjoyed on the expedition, or perhaps interact at all. This is potentially eased in today's telecommunication world, but I would suggest that a Facebook group chat is not the same as a face–to–face campfire chat.

Losing that immediate community creates a divide between those who were there, and those who weren't. Many find it hard to articulate the experience and meanings of the trip to others. This can lead to frustrating encounters with family and friends who "just don't get it" or to strained relationships between partners when nostalgia for trip life is powerful. Canoe trip nostalgia—a longing for the field—is especially potent during the long winter months, with its zenith perhaps being February.

On a canoe trip, needs are brought down to the essentials (food, water, shelter, ascetic) and material choices are almost non-existent. You only have so many clothes, and you only have so many ingredients for meals.



Here, I submit the Paradox of Choice as a partial explanation for trip shock, or at least for the idea of general disorientation. Paradox of choice is the idea that the more options we have the less happy we are. Psychologist Barry Schwartz writes, "Overwhelming freedom of choice causes paralysis rather than liberation. With so many options to choose from, people find it very difficult to choose at all." This is a longer way of saying what the PINE Project of Toronto says in their slogan: Be More, Need Less.

Consider these common after(trip) life examples: After eating a limited option menu, the canoe tripper is overwhelmed attempting to choose a meal in a restaurant or navigate the aisles of a grocery store. After wearing the same outfit for the duration of a long trip, the canoe tripper laughs at the absurdity of a closet full of clothes or shoes for every occasion.

Schwartz continues: "Even if we overcome the paralysis, we end up being less satisfied with our selection than we would have been if we had less options." Example: if you choose salad dressing from a grocery store that carries 170 different types, it is easy to imagine you could have made a decision that could have been better. Schwartz writes, "This imagined alternative induces you to regret the decision you made, even if it was a good decision."

This regret is compounded by additional options instead of being alleviated by it. The more options there are, the easier it is to be disappointed with the option you chose. The more attractive options there are, the more we can find flaws in our own choices. Adding options raises expectations about how good those options are going to be. And finally, with all these options available, if I choose the wrong one, I have only myself to blame and not the system that limits my options. So, Schwartz jokes, "the secret to happiness is low expectations." In this context, the secret to happiness is limited options as embedded on a canoe trip.

At the time of writing, I have no definite strategies to ease the end of canoe trip, but I'll make some modest suggestions.

Practically, we can start by eliminating phrases such as "back to real life" or "in the real world." I think these terms undermine what we as educators are trying to do: create an authentic moment and shared experience in the real world with transferable lessons to other areas of life.

Leisure studies scholar Robert Stebbins would advocate for community building for those who are serious about their activity. This seems self-evident, but when we build a support network of people with common interests it allows us to trade resources, time and information with each other. In this way, trip life continues in a cyclical fashion.

Finally, we as guides need to take our own advice. When on trip, we need to stay present and engaged, and not rush the end of trip in favour of efficient clean-up. We need to soak it up, enjoy it.

Writing in *Nastawgan*, Greg Went says,

The goal of a wilderness canoe trip should be to collect enough of the wilderness experience to last the whole year. Doing the math is one of the first priorities after the end of the trip. A sad conclusion to the trip is when the math shows that not enough has been collected to last the winter. Top that with the knowledge that the last few days have been hurried through and you almost have sacrilege. There are only so many wilderness canoe trips to a lifetime.

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Peter Vooys is graduate student within the Faculty of Education at Queen's University and a big fan of canoe trips. This article was adapted from Peter's presentation given at the 2018 Canadian Student Outdoor Education Conference (Horwood Conference) at Queen's University.

The Great Canoe Journey

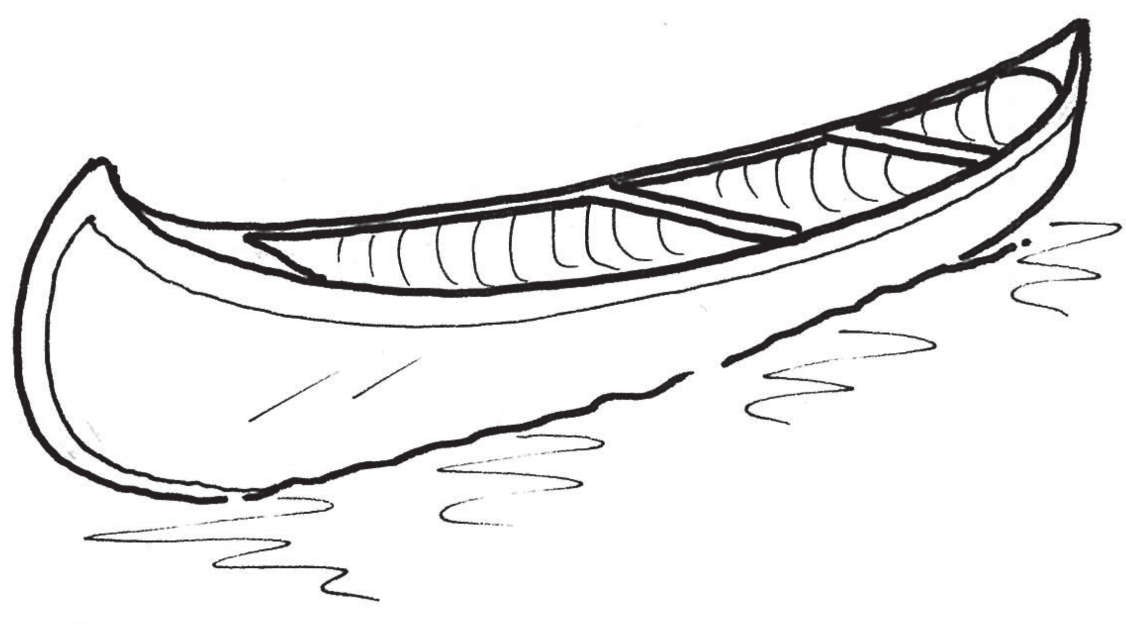
By Noa Mayer

At this point in Canadian history, we have signed on to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Liberal Government of Canada has declared an interest in repairing relations with Indigenous Peoples. The growing attention being given to Indigenous relations suggests there is now a policy window where social innovation that facilitates real and meaningful reconciliation is possible. The key to seeing such social change realized is in inputting the proper materials before this window is once again closed.

Waterlution's volunteer Youth Advisory Board has designed and is launching a Canada-wide school program called The Great Canoe Journey (GCJ). The hope is that the program will set both the board members and students at participating schools on their journeys of reconciliation. The GCJ attempts to integrate both Indigenous ways-of-knowing and accompanying Eurocentric knowledge to promote social innovation towards a more inclusive future for all Canadians.
The concept of social innovation can be defined as "new concepts, strategies, initiative, products, processes or organizations that meet the pressing social needs and profoundly change the basic routines, resource and authority flows, or beliefs of the social system in which they arise" (Biggs, Westley, & Carpenter, 2010). To incite an innovation of this kind, it is necessary to understand how social systems function within an adaptive cycle. Adaptive cycles consist of both a "front loop" and a "back loop" that allow for autopoiesis. The opportunity for social innovation is at its maximum once the system reaches the end of the front loop and undergoes a collapse. At this point, the system must partake in a process of reorganization; this is where the policy window to input materials and energy for social change exists (Biggs et al., 2010). However, these windows are only open for a certain period of time; if they close without these necessary inputs, they system, as it travels the back loop, will reorganize in a fashion that leaves it identical to its previous form.

Necessary Materials for Change

Indigenous Knowledge (IK) is a term used to define "the accumulated experience, wisdom and know-how unique to nations,



societies, and or communities of people, living in specific ecosystems of America, Africa, Asia and Oceania" (Little Bear, 2009). Furthermore, in an Indigenous context, knowledge is recognized as "multiple and diverse processes and includes other ways of knowing, i.e., dreams, visions, insights and teachings that validate one's sensory intake" (Little Bear, 2009). Indigenous ways of knowing are guided by culture and the paradigms within it including "constant flux, all existence consisting of energy waves/spirit, all things being animate, all existence being interrelated, creation/existence having to be renewed, space/place as an important referent, and language, songs, stories, and ceremonies as repositories for the knowledge that arise out of these paradigms" (Little Bear, 2009).

The recognition of IK as a credible source in academic disciplines and the integration of such knowledge and methods of learning into the Canadian education system can aid in facilitating the reconciliation of Indigenous and non-Indigenous peoples in Canada. The Canadian education system was constructed via Eurocentric Knowledge (EK) and has historically regarded IK as inferior in some cases, while ignoring its existence in others (Batisse and Henderson, 2009). Because of this, IK has been systematically omitted from the development of the Canadian education system.

Today's youth will undoubtedly play a pivotal role in reconciliation and therefore the affirmation and inclusion of IK in Canada's school curriculums is key to a more inclusive future. Although some aspects of IK and EK may appear to directly conflict, IK has the ability to address the limitations in EK pedagogies and enhance the learning process as "by animating the voices and experiences of the cognitive *other* and integrating them into the educational process it creates a new, balanced center" (Batisse and Henderson, 2009).

The Indigenous paradigm that everything is in constant motion (Little Bear, 2000) influences the way in which Indigenous cultures understand the systems that exist around them. Indigenous culture recognizes that a complete understanding requires looking at the whole rather than studying a topic in parts and seeing systems as cyclical rather than as having a clear beginning and end. This approach provides a method of study that focuses on the process instead of the results (Little Bear, 2000), and therefore garners a more complete comprehension of the topic of study. Creation stories are also an important source of knowledge in Indigenous culture. There is a collective understanding that creation is inherently continuous and therefore must be renewed through the telling and retelling of creation stories (Little Bear, 2000). Another key aspect of IK is the recognition and acceptance of multiple "truths," which is "based on being aware that every being is animate and has an awareness that seeks to understand the constant flux according to its own capabilities" (Little Bear, 2000). As a result, Indigenous culture celebrates cognitive diversity (Little Bear, 2000) and the pivotal role it plays in generating a holistic understanding of the world.

The path to repairing the relationship between the Canadian Nation and the Indigenous Nations of Canada may well begin with sharing systems for learning. Youth are the future and, therefore, their journey of reconciliation is extremely important. Educating them in manner that legitimizes IK in the same way as EK can lead to social tolerance and innovation where meaningful reconciliation between Indigenous and non-Indigenous peoples in Canada is realized.

The Great Canoe Journey

The Great Canoe Journey (GCJ) program is run by the not-for-profit organization Waterlution. The school program is developed and delivered by the program's volunteer Youth Advisory Board. Public workshops are being delivered through collaboration with Indigenous canoe-artisans who will be hosting workshops for youth to learn about Indigenous culture and ways-of-being through the lens of traditional canoes.

The school program is composed of classic Western question-and-answer assignments, aligned with curriculum, and is complemented by storytelling and experienced-based activities in an attempt to integrate Eurocentric education systems and Indigenous pedagogies for learning, thus exposing all students to the innovative education methodologies that exist in Indigenous cultures.

The use of videos and webinars as part of the GCJ program allows school teams across the country to connect with the Youth Advisory Board and other school teams to share on a larger scale the knowledge they have gained. The program comprises three main activities students can engage in and are designed with flexibility to cater to variation in the needs of each school team (e.g., age or location). Each activity contains multiple components: a hands-on/placed-based activity, a research/follow-up assignment, and storytelling.

The Youth Advisory Board members are Indigenous, non-Indigenous and first generation Canadians. The members of this board are empowered to view the project as the beginning of their personal involvement in reconciliation and are trained by Waterlution and Indigenous knowledge holders. The board members will then integrate such training and knowledge into their workshops and webinars in order to build a more inclusive atmosphere in the participating schools and train school-aged youth to become culturally intelligent future leaders as well. On a broader scale the program was created to begin engaging youth in a journey towards reconciliation in the hopes it will help set the stage for a more inclusive future in Canada. Waterlution recognizes that reconciliation is an ongoing journey and will span across multiple generations before it is fully achieved. However, targeting youth and altering the system in which they learn is the best way to begin shifting the biases deeply rooted in Canadian culture.

Learn more and register your class for Fall 2018 at www.waterlution.org/great-canoe-journey

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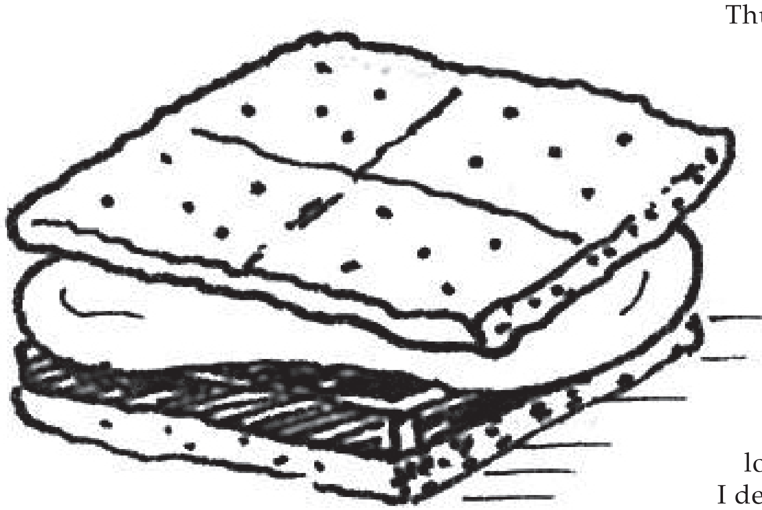
Microadventures: Reconceptualising Adventure

By Martin Wood

A few months ago, I was finishing up the final semester of my undergraduate degree, and I found myself frequently fantasizing about the summer ahead. I was looking forward to getting out and going on all sorts of backcountry adventures, but doing so is much easier said than done. I'm sure that everyone would love to be able to drop what they are doing and go out on an adventure whenever they'd like, but the truth is, that oftentimes other aspects of life get in the way.

Recently, a good friend of mine introduced me to the concept of microadventures, a term made popular by a man named Alastair Humphreys. Humphreys wanted to make adventure accessible to everyone. He insisted that a microadventure was an adventure that is short and achievable, and he suggested that people should focus on the time of day when they are not working (2015).



Humphreys makes it clear that his intention is for microadventures to be mainly overnight adventures, however I would personally challenge that. I think that overnights are great, and I'm not trying to suggest that if you can go out overnight you shouldn't. Nor am I trying to take any of the credit away from Humphreys. What I am trying to suggest, though, is that if the goal is to make adventure accessible to everyone, then there shouldn't be a limit to what is considered a microadventure. To me, the whole point of the term microadventure is to challenge the way we ourselves conceptualize adventure. An adventure, after all, is defined by Oxford dictionaries as "an unusual and exciting or daring experience" (2018). So, in my mind, if you are trying something new, or venturing somewhere unfamiliar to you, then you are on an adventure, or a microadventure!

When I came to this realization, I was blown away by how often I go on these little microadventures. I decided that the best way to get my fill of adventure for the summer was to just find as many new experiences in and around the city as I could. The very first of these microadventures was to Marina Park in Thunder Bay, Ontario. I've lived in Thunder Bay for a few years now, and I've been to Marina Park plenty of times, but this time I was going to bring my bike and explore every little bit of the park. The park is by no means massive, but there are plenty of good spots to check out. I biked all around the park that evening checking out the different gardens, the art, finding out which trails went where, and which lookout had the best view. Finally, I decided to stop and take a break. I found a spot along the trail that wasn't a typical lookout, but was right beside the water; I preferred this spot because it felt somewhat secluded. I sat on the rocky shore and stared out over Lake Superior at the Sleeping Giant in the distance. It was early May, and so the lake was still frozen, but as I sat there I realized in awe that I could hear the quiet creaks and cracks of the ice melting under the warm evening sun. The feeling was remarkable, and I sat there quietly for some time, very content with the adventure that I'd had that evening. It wasn't glamorous, but it was simple and fun; to me, that's all that mattered.

For the last month, I've continued to seek similar new experiences, sometimes in the city and sometimes outside the city. I've hiked trails I've never hiked before, taken new routes to common destinations, returned to places I haven't been to in a while, and I'm even planning on doing a few overnight solos over the course of the next few months. I've found that by thinking of these experiences as adventures and not just as something to do, I've motivated myself to pursue these experiences more and more often. Being a recent education graduate though, I've continuously been asking myself, "how can this reconceptualization of adventure be beneficial to me as a teacher?" The answer I've come up with is to teach students to never stop enjoying their own microadventures.

As a kid, I would go on microadventures all the time. Some of my fondest memories with my friends are when we would come across a creek and decide to see where it lead. We'd follow it for as long as we could, or until we got bored, and then the adventure would continue as we tried to find our way home from wherever we'd ended up. As we got older though, we started driving places instead of walking or biking, and we started to hang out at the mall more and in the forest less. It wasn't that my thirst for adventure diminished, but for some reason my adult mind didn't recognize these as adventures anymore.

If we can teach students to not give up these types of experiences, we may be able to inspire them to continue to adventure. This could be done in many ways. The idea is to set them on an adventure, and have them learn something along the way—whether it's an orienteering workshop, or scavenger hunt for plant identification at a local park. Get them outside, and get them exploring, and you will be able to build upon their passion for the outdoors, which in my opinion, is what outdoor education is all about.

To learn more about microadventures, check out Humphreys' website (www.alastairhumphreys.com) or pick up his book, *Microadventures*.

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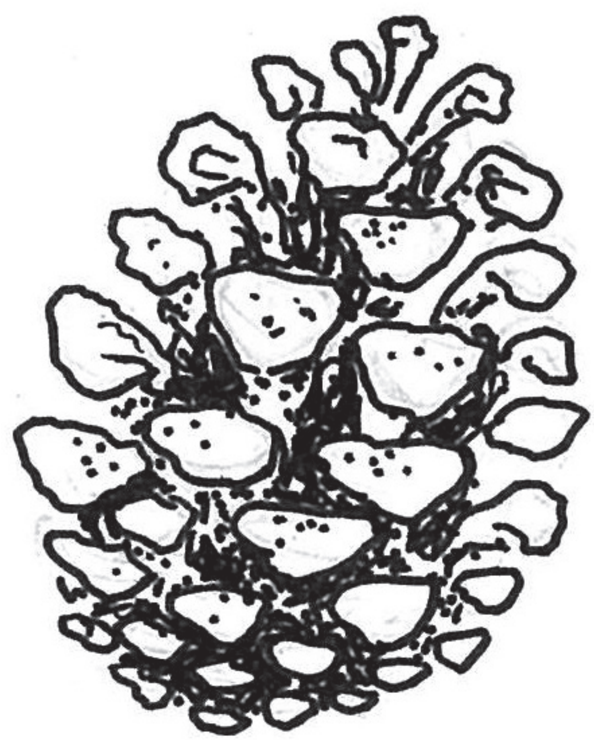


Brother Brennan Centre: An Ecological Shelter

By Chris Peters

I have repeated this journey enough that I know the particulars, down to the metallic jarring of the bus leaving Salmonier Line for the last third of the journey on a rocky, twisting slash of a dirt road, a tear in the boreal. The rutted and cracked Trans-Canada becomes a distant memory as the engine whines and struggles up steep inclines, the brakes grinding in descent. It's always too long, someone's bladder is always full and we have stopped more than once with motion sickness realized. Finally, finally the bus arrives and students, some nauseous, all of them ecstatic to be freed of the bus, come at a rush. I organize them into a line and we hand out packs, sleeping bags, rumpled rain gear and mismatched rubber boots from the bus.

When this accumulation of odds and ends is gathered the bus rumbles off. I give students a brief overview. Shoes off at the door. Coats and wet gear hung up. Girls dormitories to the right. Boys to the left. No mixing. Six to a room. Organize your sleeping gear. Pass in all electronics as you go—cell phones, tablets, the lot. They move like a wave, a tsunami of kinetic energy. You could, I often muse, do worse than try to harness the energy in 12–13 year olds. They've got an excess.

Then I will step outside. Down the wooden stairs, the paint chipped and worn from use. I will follow the gravel pathway that leads past the mess hall, the old bunkhouse. Past the vegetable garden and neatly stacked cordwood. I will follow the trail to the pond, a short, rocky beach tight against the lapping shoreline.

There I will stand, letting it overwhelm me. Sink in. The quiet so pronounced after the raucous ride. And I will begin to notice the world beyond me. The startle of a grey jay, the solitary sweep of an eagle. I will let my eyes follow the jutting spires of fir and spruce that sweep out along the skyline. I will breathe in, out. Again. A fish will rise to the surface, jump clean and away with a splash. Gone.
It's restorative, this quiet.

I don't linger too long. A minute, maybe two. All that adolescent energy, after all, finds trouble of its own volition. But I breathe deeply as I head back up to the bunkhouse. Listening to the trees sway in the wind. The birds calling. Glad to be back at the Brother Brennan Environmental Education Centre. At the end of the road, perhaps an hour and a half from Town (as everyone in Newfoundland calls St. John's).

Not far. But far enough.

We have been coming out to the Brother Brennan Centre for a few years. We bring with us a junior high class. We focus on science and social studies, try to pick out the common ground and the places beyond.

The science teacher will lead classes in ecology. If it's spring she will point out the emerging growth. Sometimes we have lucked into fiddlehead season, and I always share how fiddleheads are a New Brunswick delicacy. I'm not sure why I pass this along. My memories of fiddleheads are of greens that alternatively tasted too strong, or were wilted and mushy and I had to fight against my gag reflex. But somehow, standing in the boreal of Newfoundland's Avalon Peninsula looking at fiddleheads bring me back to my childhood along New Brunswick's Bay of Fundy coastal forest. If it's fall the science teacher will usually instruct students on what is edible, although the blueberries, raspberries, partridgeberries stand out, inviting.

We will walk through the forest, looking at lichens and examining the ecosystems that cohabit quite nicely beneath boulders, the carpenters crawling for the dark and millipedes scurrying into unseen crevasses. I am astounded by the limits of what I know. Every time.

The science teacher, in some ways, has an easier time. Her course outcomes readily connect to the experiences students have. There are lessons in ecology and biology that, even in our brief encounters here, are rich and nuanced. I always take away lots.

We will play some games. Camouflage is always fun. The students and teachers scurry for hiding places behind the too-thin black spruce, underneath the emergent spring foliage or yellowing fall die-off. We have had contests of who can skip rocks the furthest out on the pond. And the ever popular Find Your Tree, where students are blindfolded and step out (with the aid/hindrance of a partner) to a tree, and feel its knots and contours. Then, liberated from their blindfolds, they try to discover, again, their trees. It's always a lesson in how we see and hear the world around us, and how often we limit ourselves to one or two senses. Nature demands more attention.

There are campfires. There's something in the spit of flankers into the night air, the smell of wood smoke winding through the forest that draws us, all of us in. It speaks to a shared human experience that stretches beyond the here and now, the emerging Anthropocene we have imposed. It brings to the fore the human experience over millennia. Stories told before the flicker of a fire. The means by which the values and ethos of generations were passed on before the intrusion of mass media, screens and social media.

At some point, on clear nights, there will be a brief lesson on constellations, on the wax and wane of the moon. The students are always more settled around the campfire than they are upon returning to the bunkhouse. When we get back to the bunkhouse there is always a sudden emergent, manic energy. Inevitably, I am left waiting out adolescents in the Going-to-Bed game. Going to sleep as an endurance event, purgatory at its worst. So I try to maximize our time round the fire, the purity of wood smoke and the stories that almost always end up dripping in gore.

My role as the social studies teacher is more convoluted. The outcomes in my courses don't readily lend themselves to an immersion in Nature. When Canada's or Newfoundland's connection to the surrounding environment is discussed, it is almost always within the prism of resource extraction. Cutting down timber. Hauling in the bounty of the seas. The fur trade. Mining for ores and tapping bitumen deposits. There's a wealth of history and social geography touched upon here, myriad stories of the boom and bust cycle of an extractive economy. But it is primarily a one-way road.

Where is the importance of Nature to our sense of well-being? Or the interconnected relationship humanity has forged with its surroundings, in manifold ecological contexts? For the most part, any sense of the beauty of the world and sustenance it offers us, physically, mentally and spiritually, is muted to a commercial transaction.

Instead I lead students on a silent walk, where they are forced to listen to the wind, the scatter of rain upon leaves and needles, the feel of the forest floor underfoot. I usually do this with the rising sun, and in their bleary-eyed, sleep-addled state it is usually successful. We have been blessed with a pond that comes with a loon. As the loon's cry, haunting, fades out over the pond into the tangled boreal, I will mention that a loon's song is particular to place. When one loon dies, usually a relative will take over the pond or lake. But in circumstances where the pond is left empty, another loon will take it over. But the song remains the same.

This puzzles the students. Confounds. This continuity to place realized in such a strange fashion is hard to reconcile in a hyper-individualized, human world. Or maybe it's just that, for a moment, they are forced to see the world beyond themselves. This is what I try to do, in the brief moments accorded to me: to offer students and myself a glimpse of a world beyond the pall of the human shadow.

Any definition of shelter would suggest it offers us a respite from the biting elements. It's a place of refuge. We might think of a thin-skinned nylon tent on a calm summer evening, the whine of mosquitoes safely on the other side of the walls. We may conjure up an image of a cabin in the woods, the fireplace glowing gently as cold autumn rain-snow showers blow through, interspersed with moments of golden luminosity radiating off the lake. Or perhaps even a lean-to, rough and smelling sweetly of spruce sap as we nestle into the freshly cut boughs before a roaring fire, the blackened kettle balanced precariously atop the flames promising a warming, reassuring mug-up in the February freeze.

I would like to suggest that the Brother Brennan Centre is a shelter, but not in the way we tend to think of the word.

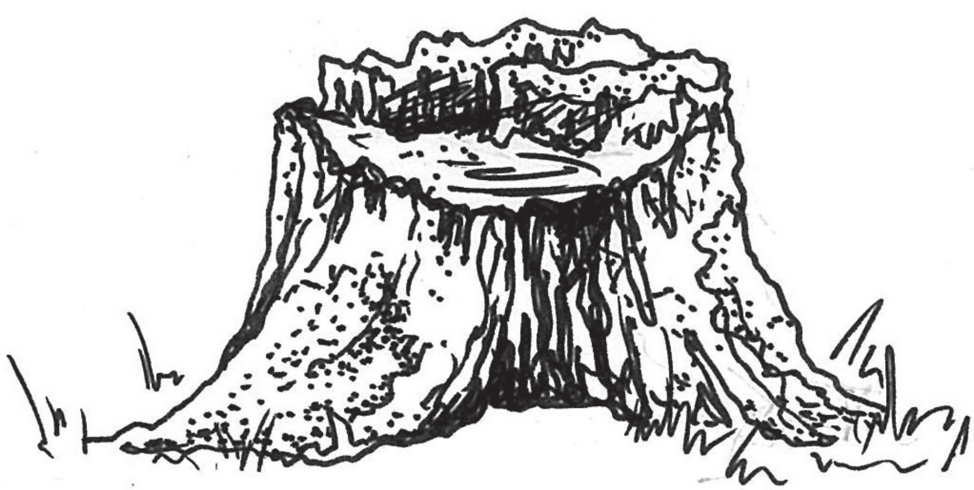
We live in a world where Nature is relegated to the periphery. We focus ourselves on the dictates of an increasingly demanding consumer, digital society. As teachers we must make time for outcomes and tests, and be accountable and transparent and successful in this. Our jobs have been circumscribed down to this. There isn't a lot of time and place for breathing in the boreal forest. Or listening to loons. Or watching flankers arc in searing flares that quietly die away into the night.

The Brother Brennan Centre is a respite. It is a refuge. For a spell, not nearly long enough, students and teachers are immersed in the natural world. The hope is that our students hold onto some of those lessons. That they recall the feel of a spruce tree, or the joy of skipping a stone across the lop of waves. Perhaps they remember a good campfire story, and add another twist to it. The hope is that they have tapped into the world, have glimpsed that it is larger than their smartphone screen or SnapChat conversation.

Not so long ago, two generations past but not more, lives in Newfoundland were lived outside. The realities of life were harsh, but there was a clarity of connection to one's surroundings. To heat your home you cut wood. To cut wood you needed to use a saw and axe. To get to the woods, you walked or rowed. To sustain yourself you kept a garden. To keep the garden growing you added compost and fish guts and saw dust. It was a life lived in communion with Nature.

That our lives aren't lived with such clarity demands the need for the shelter of places like the Brother Brennan Centre—to remind us of our affinity for and connection to Nature.

Chris Peters is a social studies teacher in St. John's, Newfoundland with a commitment to outdoor experiences. He lives, gardens and explores the boreal surroundings with his wife and young daughters.



A Wild Pedagogy Evaluation Story

By Bob Henderson

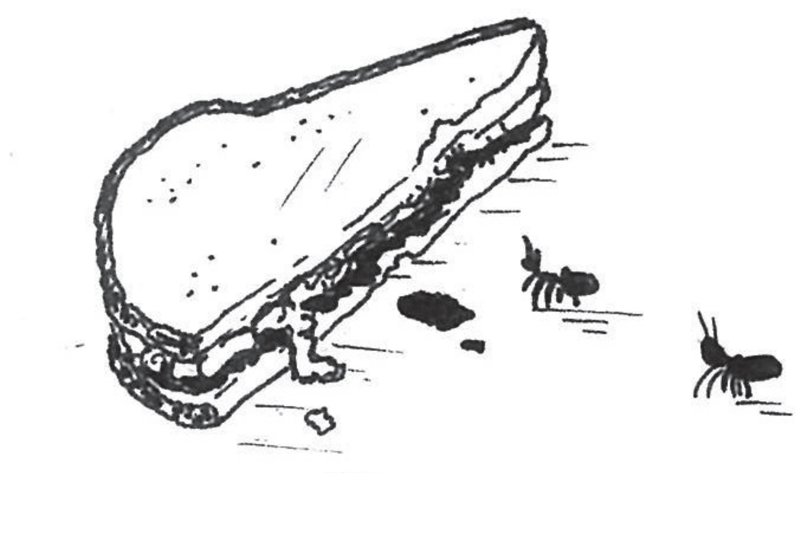
It all happened between two floors on an elevator. I was proud of two students' accomplishments and thought (wrongly) it would be fun to share with a colleague.

The two students in question were enrolled in a university course that involved an eight-day canoe trip to begin the autumn term. This was followed by the standard course format of regular lectures, group work and individual presentations. However, it should go without saying, if you start a university course with a remote back country field trip, the course will not and should not be typical in style and evaluations, even if the format on a course outline looks typical.

Near the end of the course, students were responsible for an individual (or in pairs) project with a presentation. The assignment was worth 30% as I remember. It mattered. Two students decided that they would like to pool their talents with the challenge of writing and performing what turned out to be eight songs for vocals and guitar. The songs would be philosophically and practically connected to the field trip and outdoor education. Together we decided the songs would be required to be performed. This was a concern for one of the team (a slight case of performance anxiety). A private concert (meaning invited guests) at my home one evening was the answer.

It was a grand success. The songs were thoughtful, full of outdoor education insight, fun and quirky, and had personal touches from both students. The entertainment that evening was special for the performers/students and a treat for an audience of friends, some in the course, some outside that group. It was also a pleasure for me as an evaluator. I should add, group work and most individual projects were shared within class time for all in the class. This songwriters' evening was a needed departure from that. The principle at work here is this: for the best personalized and meaningful individual work to happen, all must be flexible. There is a needed balance of academic rigour with student relevance and personality. In outdoor education, can I say, we almost universally lean towards student relevance and opportunities to showcase personal style.

I'd thought this balance of rigour and relevance was magically struck that evening. The students got an A+. How so? Well, the two students were very proud of their work—deservedly so—and I was A+ worthy impressed by another balancing act at play. The songs were good songs, plain



and simple, and were solid treatments of outdoor education/cultural thought linked to our specific canoe trip together.

Each student or pair in the course had to meet with me to inform me of their intentions for their individual work. Together we established evaluation criteria. In the end, evaluation is about meeting the stated plan/objective and doing so with personal flair. And yes, there is an individual subjective interpretation of the evaluator. I suppose I'd assumed my colleague in the elevator would assume these conventions of evaluation as well. However, in that elevator moment, I was chastised for allowing, even encouraging, an individualized evaluation criteria where apples and oranges had to be compared. In my colleague's words (as best I can remember), "How can you fairly evaluate folk songs or creating a board game (a favourite student option) against, say, a conventional academic paper? It's unethical."

I think he was saying he wanted more rigour. I had leaned on the side of more relevance. I fear he wanted so much rigour as to kill options for relevance. All that went unsaid in an elevator-divided moment. I was the junior professor and had enough time to suggest we could agree to acknowledge the difference in professional style, but that didn't go over well as we went our separate ways.

I write this little moment in time now to make a point about what is wild pedagogy:

- For the learner, it will be personal learning. It must test one's personal power. There is wildness in our lives to be recovered and enthusiastically expressed.

- For the educator, there will be a freedom to generate creative spaces for all to enjoy in a co-learner relationship.

- For the learner, the educative experience will be adventurous. There will be authenticity—a real world situation for learners to navigate. There will be a level of uncertainty whereby the learner at play creates an element of risk. There will be agency such that one's course of action is of one's choosing and there will be some mastery of knowledge and skill (Beames and Brown, 2016).

- And finally, to be wild pedagogy the idea/the practice, there will be some recovery of wildness in engaging in local or remote places in a place-responsive manner that cultivates nature relatedness and even ecological consciousness to advance the self in response to our culture ecological imperative (Knowlton Cockett, 2016).

I believe that A+ grade was given because I interpreted in my subjective evaluation role that all the above points were experienced in the travel experience we shared as co-learners and were expressed in the self-determined songwriting and performance project as a course and schooling requirement.

All that was too much to discuss on a brief elevator exchange of two floors. Too bad. It has always served as a nagging missed opportunity. But now it's out there: a wild pedagogy story.

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Bob Henderson has been an educator in university settings for over 35 years, mostly at McMaster University, Hamilton, Ontario.

Recreation Specialization and Feelings of Sense of Place Among White Water Paddlers

By Greg Nettleton

It is without a doubt that today's Western society faces an ecological crisis. As Western society adopts an increasingly anthropocentric view of the world, the dialectic divide between humans and nature becomes wider (Ryan, 2002). As ecosystems are increasingly impacted by humans, our ability to connect with nature is increasingly reduced (Parmesan & Yohe, 2003). Our search for cleaner energy sources has simply led to greater attempts to dominate nature, and rivers in particular. Hydroelectric dams are extremely impactful, unsustainable and damaging, with long-lasting and far-reaching effects (Rosenberg et al., 1996). Given humanity's unique ability to significantly alter its environment, it is essential that we find a way of life that minimizes our negative impacts on the world if we want our natural resources and world to survive the next century.

Obviously, a shift needs to occur. A factor that influences environmental concern is feelings of sense of place, and specifically feelings of attachment for a specific place (Tuan, 1977; Vaske, & Kobrin, 2001). These feelings of attachment and concern then manifest themselves in a person's lifestyle choices and general concern for the environment (Vaske & Kobrin, 2001). Moreover, recreation involvement has been shown to directly affect both conservation commitment and environmentally responsible behaviour among wetland tourists, a finding consistent with other literature regarding recreation involvement and conservation (Lee, 2011). As such, recreation involvement can help catalyze a shift towards greater environmental concern for our planet and our personal outdoor places. The purpose of this article is to propose a study that will examine the impact of recreation specialization on the feeling of sense of place among white water paddlers who paddle at the Gull River in Minden, Ontario. The question the researcher will aim to answer is "what impact does recreation specialization have on sense of place among white water paddlers on the Gull River?"

This article will describe this proposed study. It will define key terms, and then describe the foundational literature on which this proposed study was built. First, the literature surrounding place and space will be addressed. Next, the concept of sense of place in environmental settings will be discussed. Then, recreation specialization as well as serious leisure theory and their effects on place attachment will be examined. Following this literature review, the proposed methods will be described.

Definitions

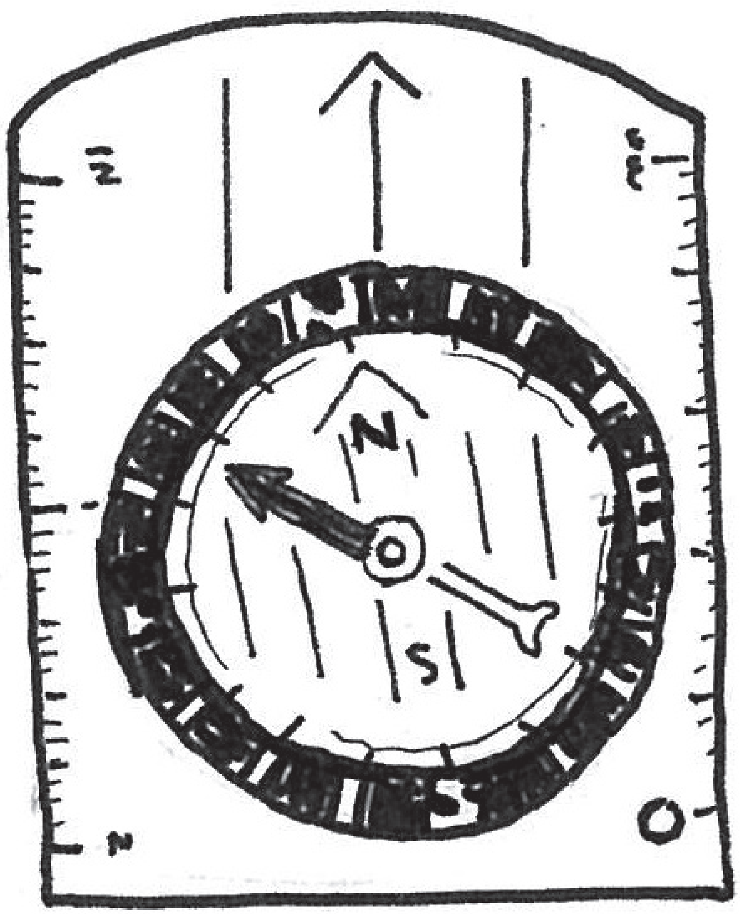
White water paddling consists of maneuvering a human-powered craft down a section of rapids on a river (commonly called a "set"). Typical crafts include kayaks, canoes (solo and tandem) and rafts. A white water kayak is a decked craft (typically called a "skirt") in which the user sits and uses a paddle with blades on both ends to navigate. White water kayaks are typically made of high-density plastics for general use, and fiberglass or carbon fibre for racing. A white water canoe is usually an open vessel (although it can also be decked) in which the user(s) kneels. Users use a single-bladed paddle to navigate. There are both tandem (two people) and solo (one person) variations of white water canoes. Similar to white water kayaks, white water canoes are typically made of high density plastic for regular use, and fiberglass or carbon fibre for racing. White water rafts are inflatable vessels, and their size dictates how many people can fit in them. Typically, rafts will hold between one and twelve people. Users generally sit and use a single-bladed paddle to navigate rapids.

Sense of Place

Initially the study of place was conducted by geographers such as Tuan (1977) and Relph (1976). Tuan (1977) describes place as a centre of meaning developed by experience, whereas space is an undifferentiated area or setting. As such, space is separate from place, but lends context to place (Relph, 1976). Relph (1976) described how, as one becomes more attached to a place, one may experience feelings of rootedness, or very strong attachment, and these feelings are expressed as a desire to protect that place. Tuan (1977) refers to this feeling of attachment as a "sense of place." Contemporarily, sense of place is typically divided into two concepts: place attachment and place meaning. Place attachment is the extent to which a place is important to a person (Kudryavtsev, Stedman, & Krasny, 2011). Place meaning is the "symbolic meaning that people ascribe to settings" (Kudryavtsev, Stedman, & Krasny, 2011, p. 232).

Place attachment. Place attachment is the bond between a person and a place, or the degree to which a place is important to a person (Kudryavtsev, Stedman, & Krasny, 2011). Place attachment has been studied with a variety of different methods, both qualitative (open- and closed-ended) and quantitative (such as with Likert scales) (Bricker & Kerstetter, 2000; Kudryavtsev, Stedman, & Krasny, 2011; Oh, Lyu, & Hammitt, 2012; Stedman, 2001; Wilson, 2013). Place attachment is now generally accepted to be composed of two parts: place dependence and place identity (Kudryavtsev, Stedman, & Krasny, 2011; Vaske & Kobrin, 2001; Williams et al., 1992; Wilson, 2013).

Place dependence is the functional attachment to place that has the resources/setting that meet an individual's needs by enabling them to participate in their desired activity (Bricker & Kerstetter, 2000; Kudryavtsev, Stedman, & Krasny, 2011; Vaske & Kobrin, 2001). For example, this functional relationship might exist between a skier and a local ski hill or mountain, or a between an angler and a local lake (Wilson, 2013). Place dependence has been shown to increase over time as frequency of use by the individual increases (Kyle, Bricker, Graefe, & Wickham, 2004; Oh, Lyu, & Hammitt, 2012; Wilson, 2013).



Place identity relates to the extent that a particular place becomes a part of an individual's personal identity and embodied in their definition of self (Kudryavtsev, Stedman, & Krasny, 2011; Vaske & Kobrin, 2001). Whereas place dependence refers to a functional relationship with a place, place identity is the emotional relationship an individual has with a place (Bricker & Kerstetter, 2000; Kudryavtsev, Stedman, & Krasny, 2011; Oh, Lyu, & Hammitt, 2012; Vaske & Kobrin, 2001; Wilson, 2013). Proshansky, Fabina, and Kaminoff (1983, p. 60, as cited in Oh, Lyu, & Hammitt, 2012) describe place identity as the "potpourri of memories, conceptions, interpretations, ideas, and related feelings about specific physical settings." Compared to place dependence, place identity has been shown to develop over a longer period of time (Bricker & Kerstetter, 2000). It has been postulated that place identity develops slower than place dependence because it is a function of place dependence (Bricker & Kerstetter, 2000; Wilson, 2013). Vaske and Kobrin (2001) believe that place identity develops slower over time due to its component of emotional investment. Further studies have shown that place dependence and place identity are indeed linked (Kudryavtsev, Stedman, & Krasny, 2011; Oh, Lyu, & Hammitt, 2012). However, in studies these two concepts are generally treated as separate because they respond differently to other variables (typically environmental attitudes, such as beliefs about anthropocentrism) (Kudryavtsev, Stedman, & Krasny, 2011). Oh, Lyu, and Hammitt (2012) postulate that place dependence can morph into place identity as time progresses depending on an individual's motivations for participating in their chosen recreational activity.

Place meaning. Place meaning is the "symbolic meaning that people ascribe to settings" (Kudryavtsev, Stedman, & Krasny, 2011, p. 232). It is a multidimensional property that reflects an individual's environment, upbringing, culture, political beliefs, social status, economic status, or social interactions. As such, place meaning is highly specific to a given individual, and the same place can have different meanings for different people. It is defined by the answers to questions such as: "What does this place *mean* to you?" and "What *kind* of place is this?" (Kudryavtsev, Stedman, & Krasny, 2011, p. 232).

Sense of place (including place attachment and place meaning) has been studied in a wide variety of locales and settings, from highly specific to highly general. Although the research may be composed with different terminology, researchers tend to agree that sense of place has two main components. Place attachment is how strongly an individual is attached to a place, and place meaning is the reason(s) an individual is attached to that place (Kudryavtsev, Stedman, & Krasny, 2011). Place attachment has been shown to be a strong indicator of sense of place by recreation researchers (Hammitt, Backlund, & Bixler, 2006), and, as such, given the literature reviewed, will be used in this study as the primary indicator of feelings of sense of place.

Recreation Specialization

First proposed by Bryan (1977), recreation specialization is "a continuum of behaviours from general to the particular, reflected by equipment and skills used in the sport and activity setting preference" (p. 175). Essentially, there is a continuum of involvement and on one end are the novices or infrequent participants who do not consider the recreation activity central to their lived experience; on the other end are experts who are committed to the activity (Needham, Scott, & Vaske, 2013; Scott, 2012). Bryan (1977) initially suggested that recreation specialization could be observed and measured through three dimensions: amount of participation, type of technique used, and preferred settings. Later work has further divided these categories into a three-dimensional approach: behavioural (e.g., involvement history, equipment investment), cognitive (e.g., skills used, knowledge), and affective (e.g., enduring involvement, centrality to lifestyle, importance) (Bricker, & Kerstetter, 2000; Needham, Scott, & Vaske, 2013; Oh, Lyu, & Hammitt, 2012).

While single dimensional approaches have been used (Bricker & Kerstetter, 2000; Tsaur, & Liang, 2008), this multi-dimensional approach has been found to be better suited to study and predict relationships between recreation specialization and other variables (Needham, Scott, & Vaske, 2013; Oh, Lyu, & Hammitt, 2012; Tsaur, & Liang, 2008). Conceptually similar to serious leisure (Needham, Scott, & Vaske, 2013; Scott, 2012; Tsaur, & Liang, 2008; Wilson, 2013), research has shown that recreation specialization increases as serious leisure increases. However, recreation specialization has been found to account for a greater diversity of participants within the same activity (Scott, 2012; Tsaur, & Liang, 2008). Both serious leisure and recreation specialization have been used as a framework to study intense leisure participation over a sustained period of time (Wilson, 2013). Since recreation specialization has been shown to better describe a more diverse population, this study will utilize this framework.

Recreation Specialization and Place Attachment

As recreation specialization in a given activity increases, participants become more dependent on specific resources needed for that activity (Oh, Lyu, & Hammitt, 2012). A study of hikers on the Appalachian Trail, (Kyle, Graefe, Manning, & Bacon, 2003) found that activity involvement positively correlated with hikers' feelings of place identity. Bricker and Kerstetter (2000) found that white water recreationists on the South Fork of the American River had increasingly stronger feelings of attachment for this area with higher levels of specialization. Furthermore, Oh, Lyu, and Hammitt (2012) found positive linkages between recreation specialization and place attachment among freshwater anglers in Texas. Wilson (2013) found a correlation between serious leisure and place attachment among rock climbers in the Shawagunk Mountains in New York. These studies are all limited by location and activity. As such, the aim of this study is to broaden the location and activity data set so that inferences can be drawn on a bigger scale.

Research Hypothesis

Given the literature reviewed, the following hypothesis was developed to explore the relationship among the described variables: Increased white water paddling specialization occurring at the Gull River will result in stronger feelings of sense of place.

Implications

The findings will add to the existing literature regarding recreation specialization and sense of place by extending the location and expanding on the types of activities studied. These studies all focus on pure wilderness areas. Since the popular section of the Gull River that is commonly paddled is a human-made white water course that is located in a semi-wilderness area, this study will address the feeling of place attachment in a less researched setting. Specifically, this study will extend Bricker and Kerstetter's (2000) findings to a non-wilderness river, and will expand Oh, Lyu, and Hammitt's (2012) and Wilson's (2013) findings to white water paddlers. This will add to the existing literature and will assist in creating a fuller picture of the impacts of recreation specialization on place attachment and sense of place.

The feeling of sense of place and place attachment has been shown to increase people's desire to protect wild places (Tuan, 1977; Vaske, & Kobrin, 2001). By developing an understanding of what makes white water paddlers feel attached to the Gull River, land managers of the Minden Wild Water Preserve can approach challenges more effectively in a manner that suits the interests of their primary users, and that develops the feelings of place in order to develop stronger community involvement (Lee, 2011). Additionally, this increase in community involvement would extend to environmental concern as well, laying the foundation for a more environmentally minded society.

Methods

The following section will detail the methodology for this proposed study. It will describe the procedures by which data will be collected and analyzed, as well as the setting in which this study will take place, the measurement tools used, and the procedures used for quantitative data analysis. Rationale for the research approach will also be provided, and the limits and delimitations will be discussed.

Setting

The Gull River (commonly shortened to "the Gull") is located within the Minden Wild Water Preserve in Minden, Ontario. The popular white water section is about 800 metres long, with the hardest rapids at the top and the easiest ones at the bottom. There are also walking paths along both river banks. Its accessible rapids offer plenty of opportunity to choose routes that can be very difficult to very easy. As a result, the Gull River is very popular among beginners and experts alike for skill-building character. The Gull is especially popular during the summer, when warm weather makes white water paddling more accessible and enjoyable. Most white water paddlers from Southern Ontario have either learned how to paddle at the Gull, or have honed their skills there. As such, the Gull provides an excellent setting for gathering data about Southern Ontario white water paddlers.

Participants

Surveys will be handed out to participants over the age of 18 showing signs of preparing to go white water paddling or having white water paddled at the Gull. Additionally, this survey will be accessible online, and the researcher will use Facebook "groups" of those who paddle at the Gull to reach out to other potential participants. As such, this study will use a convenience sampling strategy carried out at appropriate sites of interest to the researcher in order to recruit participants. To maximize the potential of collecting data across the full spectrum of recreation specialization, there will be no other restrictions on participants (such as experience level or gender). This will assist in developing a full understanding of the effects of recreation specialization on sense of place among white water paddlers at the Gull River. In accordance with ethics standards regarding studies, all participants who volunteer to complete this study will first complete an informed consent document.

Measurement

The following section will detail the measures that will be used to test the study's hypothesis. The variables that will be tested are recreation specialization and place attachment.

The Place Attachment Scale will be used to evaluate the extent to which the participant felt attached to the Gull River. This scale has been modified from Wilson's (2013) instrument, which was based on research by Williams and Roggenbuck (1989), and further established by Williams and Vaske

(2003). Oh, Lyu, and Hammitt (2012) and Bricker and Kerstetter (2000) also used this scale in their respective studies. This scale measures both dimensions of place attachment (place dependence and place identity) using six questions (for a total of twelve questions). The questions are answered with five-point Likert format scale ranging from *Strongly Disagree* (1) to *Strongly Agree* (5). This measure was selected because it is a well-researched and utilized tool that has been proven to be valid.

Recreation specialization will be measured using a three-dimensional approach as used by Oh, Lyu, and Hammitt (2012). This measure is based on the work of McIntyre and Pigram (1992) and Scott and Schafer (2001). The three dimensions in this measure are behaviour, skill and knowledge, and commitment measures (Oh, Lyu, & Hammitt, 2012). This builds on the measure used by Bricker and Kerstetter (2000). The questions are answered with five-point Likert format scale ranging from *Strongly Disagree* (1) to *Strongly Agree* (5). This instrument was selected because it is a well-researched measure and has been proven to be valid.

To reduce participant response bias, the questions from the two measures were randomly mixed into one survey. This will reduce the potential that a participant would respond a certain way as a result of having just answered similar-themed questions. The score totals for each instrument will then be added up and used to test the study's hypothesis. An analysis of variance (ANOVA) will be used to examine differences in place attachment (both place identity and place dependence) among levels of specialization

Limitations and Delimitations

This study is intentionally limited to the Gull River in Minden, Ontario as it is a site-based study. This limitation is mitigated by created an online option for the study. Additionally, this study relies on self-report, and as such there is a potential for response bias in the questions, and for participants to misunderstand questions. The researcher attempted to mitigate these factors by randomizing questions to prevent participants from getting primed on certain answers, by making all questions as clear as possible, and by being available to answer questions. Since this study is limited to Gull River, results will not be generalizable. However, they will add to existing literature that is situated in other locations. As such, when considered with other studies, these results will be more applicable to other settings.

Summary

In summary, this study will investigate the impact of recreation specialization among white water paddlers. It will be located at the Gull River in Minden, Ontario, and will use quantitative methods to address the research question. Participants will be gathered using a convenience sample, and data will be gathered using a survey that participants will fill out. The study will use pre-existing and proven measures to quantify recreation specialization and place attachment among the participants and compare them. This study will add to existing literature by extending previous findings to new locations with different activities.

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Natural Curiosity 2nd Edition: The Importance of Indigenous Perspectives in Children's Environmental Inquiry

By Haley Higdon and Rosa Na

When the first edition of *Natural Curiosity* was published by the Laboratory School at the Dr. Eric Jackman Institute of Child Study, there were very few resources supporting educators with an inquiry approach to teaching and learning. At the same time, the importance of environmental education was gaining rapid momentum nationwide. Educators faced the challenge of how to bring the environmental inquiry process into their practice. The first edition of *Natural Curiosity* strongly resonated with educators passionate about bringing children outside and helping them create meaningful connections to their natural world.

Even without explicitly addressing the place of Indigenous perspectives in environmental inquiry, the first edition of *Natural Curiosity* found common ground with Indigenous values in important ways, and reflected an awakening respect for Indigenous knowledge everywhere. One Anishinaabe Elder and retired elementary teacher, Wahgeh Giizhigo Migizi Kwe (Eileen "Sam" Conroy), said of the first edition, "I cried when I read it. I said to myself, they're finally starting to get it!"

In hindsight, the creation of the second edition of *Natural Curiosity* was inevitable. As a lab school, a community of learners committed to inquiry, our obvious next step was to revise our own ideas and practices, building upon the resource and updating it with what we have collectively learned since its inception. A core belief of community knowledge building is that all ideas are improvable. Beyond inquiry, and even beyond the school context, this belief is essential to *any* kind of learning. We embarked on the journey to create the second edition in the hope of inspiring this commitment in our children to lifelong learning.

As Indigenous history and culture are mandated across the Ontario curriculum as of September 2018, more and more educators are seeking ways to pursue an authentic process of reconciliation in collaboration with their students. Many teachers, who may not have not encountered concepts of truth or reconciliation in their own schooling, continue to struggle with the challenge of taking up the Truth and Reconciliation Commission's calls to action. As we continue to grapple with the questions "Where can we start? How do we begin?' we find ourselves at a crossroads: the best time to start was many years ago, the next best time is now, and in whatever capacity we can.

The four branches of environmental inquiry in the second edition of *Natural*

Curiosity, informed by the importance of Indigenous perspectives, are starting points from which educators and students can ground their journey towards reconciliation. We see interweaving threads in each branch, with an emphasis on agency in *Inquiry and Engagement*, on place and real-world experience in *Experiential Learning*, on the holism and interconnectedness of *Integrated Learning*, and on reciprocity and intergenerational love in *Moving Towards Sustainability*. Part 2 describes the experiences of 15 educators from across Ontario who have integrated environmental inquiry into their practice in their own unique ways. Their stories reflect the beginning of a journey rather than a destination.

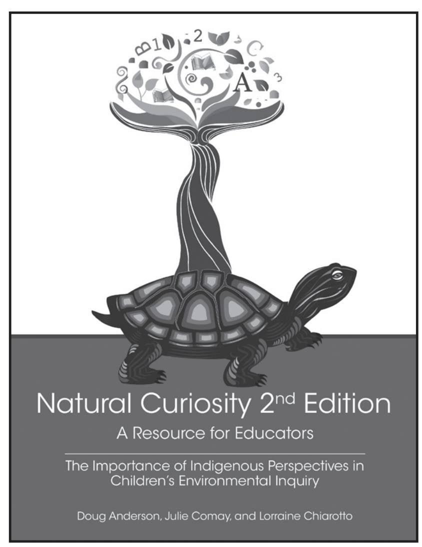
If we begin to understand and appreciate Indigenous wisdom traditions, and work ethically with Indigenous people to bring those traditions to bear on how we learn, we can improve any education system. We begin to ask: How do Indigenous perspectives relate to environmental education? How might they enhance educators' understanding over time as they explore environmental inquiry? What Indigenous perspectives and principles apply to all of us, and can these be supported ethically in any learning environment?
— *Natural Curiosity 2nd Edition*, pg. 5

These questions must be approached with humility and a recognition that exploring them will take time and involve commitment to meaningful relationships with Indigenous people. Exploring these perspectives in and out the classroom should be the work of all educators—current and future. We all know the next steps in our hearts. We know we have to move past the paralyzing pressure of getting it right to doing it at all, to trying things out with our children as we continue to grow and share our practice together as a community. This is our inquiry.

Reconciliation between Aboriginal and non-Aboriginal Canadians, from an Aboriginal perspective, also requires reconciliation with the natural world. If human beings resolve problems between themselves but continue to destroy the natural world, then reconciliation remains incomplete. This is a perspective that we as Commissioners have repeatedly heard: that reconciliation will never occur unless we are also reconciled with the earth.
— In *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (2015)

Natural Curiosity *is a great gift not only to North American educators, but to people around the world. As this good book makes clear, the often-Eurocentric deconstruction of reality does not represent reality. The point of natural curiosity is not to study a thing, but to inquire into the connections and relationships of all things and spirit, seen and unseen. This book is an inspiration, a doorway into a web of life and truth.*
— Richard Louv, Author of *Last Child in the Woods* and *The Nature Principle*

Haley Higdon is a guest on Turtle Island and is the Program Lead for Natural Curiosity. Rosa Na is a guest on Turtle Island and is the Program Coordinator for Natural Curiosity. Natural Curiosity is a project of The Dr. Eric Jackman Institute of Child Study at OISE-University of Toronto.



Beyond All Expectations: The First Annual Outdoor Collective Event in Review

By Ryan Howard

The ice was still choking Teepee Lake in Algonquin Provincial Park three days before the first meeting of the Outdoor Collective was set to take place. Even though this past May saw some of the latest ice-out and winter conditions the Algonquin area has experienced in a long time, a group of 70 outdoor educators, instructors, teachers, business owners and administrators met at Camp Arowhon for the 1st Annual Outdoor Collective, a non-profit professional development and networking event. This new outdoor community event was co-hosted by ALIVE Outdoors and Camp Arowhon.

The main intention behind the idea of the Outdoor Collective was to create space in a beautiful setting to bring like-minded people together. It's a rarity for educators, guides and business owners to have uninterrupted time to linger in conversation by the lake, enshrouded by the glow of a roaring fire, with the goal of deepening connections and personal growth. We are almost always on the move, engaged in meeting the needs of others, whether it's students, clients or parents. The Outdoor Collective aimed to create a space where personal growth could unfold, guided by our peers. It aimed to bring people together not only to share in the professional wealth of our community, but to also network, build relationships, share insights and have some much-needed fun together.

When the event was first being envisioned, no one imagined it was going to be such a well-attended inaugural year. Getting an event like this off the ground truly takes the support of many individuals. It was amazing that a vast number of people came together to volunteer their time and expertise to offer a diversity of engaging sessions and chances to share thoughts, best practices, data and insights. Attendees were able to pick from several concurrent sessions bridging a swath of topics and areas of focus within outdoor education and wilderness guiding. Workshops were well attended and included insightful discussions and hands on interactive components to help attendees learn and share in the spirit of experiential education. The sessions were filled with insightful and progressive content that left everyone with much to consider and implement in their own praxis or at their respective organizations.

As a taste, the Outdoor Collective professional development sessions (nicknamed *Our Collective Works*) included the following workshop topics:

- Universal programming
- Breaking down barriers to the outdoors
- Yoga meditation practices in the outdoors
- A review of the risk management climate leading to and post the 2018 Deloitte report on Ontario school's excursions involving water activities
- Back pocket games re-envisioned
- Intentional movement in nature
- The importance of building positive co-leader relationships
- Promoting resilience through strength and character
- In-depth navigation, mindfulness and trip planning
- Building life-long connections to people and places through canoe trip programming
- Mental health in outdoor education
- Fostering student transformations during experiential programming
- The art of professionalism in experiential education

- Positive psychology in experiential programming
- Engaging with the environment through re-wilding
- How to avoid bad practice(s) in experiential programming through the lens of international service learning and volunteer work

One of the overall achievements of the Outdoor Collective was the breaking down of barriers between the many silos that exist in outdoor education and wilderness guiding. Conversations across disciplines and professions were a key priority for the weekend: educators speaking with social workers, business owners sharing advice with first-year guides, entrepreneurs problem solving with medical practitioners, and so on. The connections created were invaluable.

Beyond the workshops, highlights included early morning polar dips in Teepee Lake, evening campfire socials, sponsored cocktail hour, guided whiskey tasting, and a dessert-focused Iron Chef hosted and thoughtfully debriefed by the talented and engaging Ron Tenthorey (long-time Chef and Food Services Director at YMCA Wanakita and owner of George Henri Catering Services.)

As an added benefit, the Outdoor Collective presented several certification and re-certification courses that began directly following the event. By including the opportunity to certify or re-certify a wilderness medicine, white-water rescue, or ropes course certification the Outdoor Collective was able to help support the community by providing accessible and affordable certification and re-certification options with industry recognized certification providers.

As participants sat, with coffee in hand, on the steps of the beautiful Arowhon dining hall on our final morning together, it was interesting that one of the highlights for people was the size and intimacy of the gathering. What we didn't recognize when we were working hard to spread the word about the Outdoor Collective was that there is opportunity for deeper connections when the group is small, and people can learn names and faces of each other. We now recognize the success of the event was in part attributed to its small size and beautiful setting.

The Outdoor Collective was a success in its inaugural year. After the event, it was heart-warming to feel that we all walked away as a stronger community of professionals who valued the personal and professional connections built throughout our time together. On a personal note, my work feels energized by the number of new connections and the diversity of resources now available to me because of the contacts I made at the event.

Our challenge moving forward is to continue this legacy and maintain an intimate atmosphere of learning, communication and synergy, while also being thoughtful and intentional as the Outdoor Collective community grows.

Next year's event will again be hosted at Camp Arowhon from May 10 to 12, 2019 with a range of certification and re-certification courses offered on May 12 and 13. If you are interested in being part of this growing community we urge you to join our social media streams, mailing list, or reach out and contact us with your thoughts and workshop ideas. We look forward to helping build capacity and deepening the connections across the outdoor education and wilderness guiding field in the years to come.

Ryan Howard, PhD, is the Director of Research, Risk Management and Innovation at ALIVE Outdoors. He also jointly coordinates the non-profit professional development network, The Outdoor Collective.

A Letter to Parents: A Case for Outdoor Schools

By Emma Sweeney

> "When I think of school I think of indoors."
>
> "A traditional education is a known entity so there is comfort in what the result will be. There is less risk that my child will not reach the necessary benchmarks because it has a more proven record."

My interest in outdoor education, and specifically outdoor schools, was first sparked when I watched a short film about a forest school in Switzerland. I wanted to learn more, so I began researching a variety of forms of outdoor education, including outdoor schools, such as forest kindergartens and integrated curriculum programs. I was curious to know what both educators and parents of school-age children in my community thought about the idea of outdoor schools, and so I created a survey to learn people's views about the benefits and drawbacks of traditional classroom learning versus outdoor schools. The quotes above are parent responses to the survey. Below, I will discuss the findings from this research project.

As the quotes above indicate, the parents who responded to my survey tended to believe the best way to educate children is within school buildings, inside traditional classrooms, with six hours of direct instruction, and designated times for play or free time. In a typical traditional school setting, students are sitting in a chair for most of the day following a very content-heavy curriculum. One parent wrote that an advantage to the public school curriculum was that, "it was pretty intense. The curriculum and homework were over the top. My children are great writers and are grammatically correct." Additionally, traditional education offers other benefits for children, such as a high-quality education and extracurricular activities. One teacher claimed that in a traditional school setting, "[students] are laid a path to become productive citizens that will be able to hold a job, raise a family, put food on the table, clothes on their backs and a roof over their heads while giving back to the community."

Although the parents surveyed saw traditional education as having many benefits, they also highlighted some of its drawbacks. For example, many parents with children in public schools appear to be concerned about their children's engagement. Some claimed their children experience "boredom in class," or that "traditional [school] is tedious and children get bored." This lack of engagement in traditional schools is a recurring theme for many parents.

Parents felt that the structure does not provide the flexibility children need. Traditional schools focus on keeping students in the classroom for most of the day teaching through direct instruction. Research suggests that children need the opportunity to be outside exploring nature and moving as much as they need to (Boyes, 2000). Another parent wrote that, "they have difficulty attending and sitting still all day and never go outside in slightly inclement weather." Children, especially younger ones, should be outside as much as possible (Boyes, 2000).

Being outside has many known benefits for children and also increases their level of daily activity. Many parents would agree they want their children outside as much as possible, so why would we send them to a traditional school where they spend most of their time in such a restricted setting indoors? Unfortunately, for many parents the reason is simple: "there are no 'outdoor schools' options available for my child's age/grade." For others, it is "tradition" and "that is mainly what is offered here and the schooling I grew up in."

Although many view it as unconventional, there are many benefits to outdoor schools, such as increased engagement and an overall boost in student learning. According to Bowridge (2010), outdoor learning showed growth in academic performance for some students, and the teachers who taught in the outdoor schools all believed the program was effective. One teacher stated on the survey that it "offers both endless opportunities for exploration and engagement, as well as a calming and peaceful aspect. Also, because it offers… hands-on learning children begin to make connections that are far too abstract when presented through books [ex. food/water supply]."

Learning outside helps make abstract ideas concrete and shows enhanced learning for children because they engage students and teachers in higher-level thinking (Stevenson, 2007). When children are outside, they are presented with conflicts they would not see in the classroom, such as crossing a stream. The children could work together to build a bridge; this process would teach children about shape, size and physics. They could assemble the bridge using sticks that are about the same size and would have to balance shorter but wider pieces of wood across before securing it with a hammer. Children could learn this in the classroom but it would not be in such a hands-on and authentic way.

Research also indicates that attending an outdoor school in the early years can increase a child's ability to learn (Bowridge, 2010). One parent with a child in a traditional school said, "teachers in her elementary school have told me they see a positive difference in the kids that went to the outdoor school versus the traditional school in how they think and problem solve." In an outdoor classroom, children are learning in a natural group setting with limited barriers. Another parent with a daughter enrolled in an outdoor school said, "she enjoyed learning more and learned from a broader set of subjects." It is easier to learn about the life cycle of an animal if you can observe the animal in its natural setting. According to Nordahl and Johannesson (2014), "The sensory stimuli the outdoor environment offers are often seen as important for children's learning." The increased stimuli in the outdoors engage the children's senses in more than one way; to teach them about frogs, the teacher might find a frog outside so the children can see it, hear it and touch it. That same frog could then be used as a writing or story telling prompt. When students write about something they know, the pieces will be longer and of better quality. As Gibbons (2015) explains, students write more if they have experienced it beforehand. Children in outdoor schools are learning the same concepts presented in the classroom but in a more organic way. This sentiment was echoed by a parent with a child in a traditional school who wrote, "I believe if they went to an outdoor school they would have learned more. Just in a different way."

Furthermore, children learn through doing and by taking appropriate risks that teach children everything their body is capable of (Bowridge, 2010; Norodahl & Johanneson, 2014). When asked if parents would recommend outdoor schools one parent responded, "They trust their own judgment and know how to take appropriate risks (tree climbing!)." When children are exploring outside they are pushing their bodies to their limits. They run as fast as they can, climb, jump and throw anything they can get their hands on. They are using their bodies to learn. This helps children, especially young women, have an increased self-confidence and more sense of self-worth (Hovey, Foland, Foley, Kniffin, & Bailey, 2016). Accidents are bound to happen, but it is how we learn. In outdoor schools, students are often introduced to knives, saws and hammers early on and know how to use them properly because they are seen as tools instead of something dangerous (Molomot & Richter, 2013). The children have a respect for the equipment and use it to further their education.

Finally, when children spend more time outside, they have a greater love and appreciation for the outdoors. According to Okanda, Okamura and Zushi (2014), participating in an outdoor education program increased the participants' attitude toward nature and the effects lasted months after the program ended. Parents noticed the differences in their children's attitudes towards the environment as well. One parent stated, "I see that my kids have become great stewards of the environment and know how important it is to take care of our Earth." Another parent said, "There's lots to learn regarding nature and taking care of it." Students in outdoor schools have a greater love and understanding about the environment around us. It is important to teach children to take care of the environment in order to preserve it. This is especially true considering that many animals and plants are endangered or extinct because of global warming (Lovejoy & Peters, 1994).

My message to parents: I know that outdoor schools are not readily available in many areas, but if you are one of the few lucky ones who have access to one, you should definitely consider it as an option for your child. Children learn in a more holistic way that makes abstract ideas concrete, increases engagement, and encourages the use of higher levels of thinking as well as hands-on learning to problem solve with their peers.

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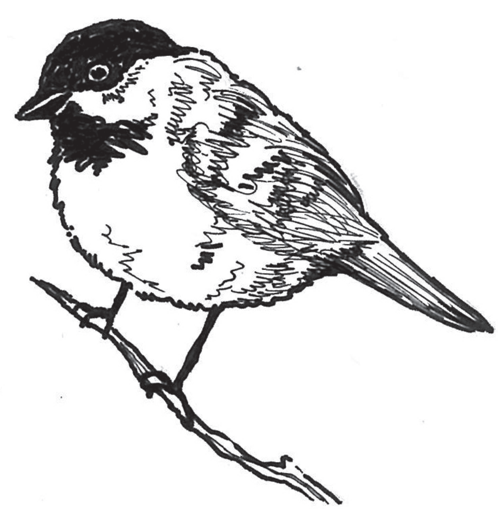
Quebec Outdoor Symposium

By Patrick Daigle

For the past few years, an important outdoor symposium has taken place in the province of Quebec. The 5th outdoor symposium of Québec took place on May 11 and 12, 2018 in the Québec City region in the Parc nationale de la Jacques-Cartier. Unique to this symposium and beyond the numerous presentations, symposium participants had the opportunity to apply, practice and perfect their skills over the weekend.



During the symposium, the federation of physical educators of Québec (FÉÉPEQ) work diligently with many different stakeholders to ensure that relevant training and professional development come to fruition for interested participants. This ethos is designed to benefit both teachers and students. Recently, two educators and symposium participants have effectively employed their swift water training where the consequences of misadventure could have been far more serious (see: http://www.tvanouvelles.ca/2018/05/13/deux-kayakistes-secourus-par-deux-profs-deducation-physique).

On the heels of this event, the FÉÉPEQ is partnering with the Monique-Fitz-Back Foundation to expand the breadth and scope of the symposium. This year's symposium will take place from February 8 to 10, 2019 in the Laurentian region of Québec.

The 2019 Outdoor Symposium will offer expanded programming, with workshops for both physical educators and traditional classroom educators. As we are seeking to provide multiplicity of outdoor interventions, subjects will range from, but not be limited to, the discovery of the natural world, high performance sport, the urban landscape and educational expeditions. During the conference, participants will be able to work on projects and activities with young people from pre-school to college level and will also be exposed to creative and innovative ideas from more informal learning environments like summer camps. As incorporating the outdoors in educational contexts becomes increasingly challenging, this conference hopes to create collaborative lines of synergy amongst all involved.

This year's meeting will also focus on opening theoretical and practical spaces for reflection on how the outdoors are employed educationally and with interdisciplinarity. Given the inherent challenges of safely taking learning outdoors in many intersecting educational sectors (schools, community organizations, field centers, and even tourism) it is paramount to share our diverse experiences to best maximize an ongoing knowledge exchange and the overall potential of outdoor learning. We look forward to hearing about your experiences and creating partnerships between and amongst different institutions, environments, and the burgeoning development of an outdoor culture in Quebec.

Please see colloquepleinair.wordpress.com for all pertinent details.

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Purpose

Pathways furthers knowledge, enthusiasm, and vision for outdoor experiential education in Ontario. Reflecting the interests of outdoor educators, classroom teachers, students, and academics, the journal focuses on the practice of outdoor experiential education from elementary to post-secondary levels, from wilderness to urban settings. *Pathways* highlights the value of outdoor experiential education in educating for curriculum, character, well-being, and environment.

Submitting Material

The *Pathways* editorial board gladly considers a full range of materials related to outdoor experiential education. We welcome lesson outlines, drawings, articles, book reviews, poetry, fiction, student work, and more. We will take your contribution in any form and will work with you to publish it. If you have an idea about a written submission, piece of artwork, or topic for a theme issue, please send an email outlining your potential contribution to the chair of the editorial board, bhender@mcmaster.ca

We prefer a natural writing style that is conversational, easy to read and to the point. It is important for you to use your style to tell your own story. There is no formula for being creative, having fun, and sharing your ideas. In general, written submissions should fit the framework of one of *Pathways* 20 established columns. Descriptions of these columns may be found at www.coeo.org by clicking on the publications tab.

Whenever possible, artwork should complement either specific articles or specific themes outlined in a particular journal issue. Please contact the chair of the editorial board if you are interested in providing some or all of the artwork for an issue.

Formatting

Use 12 point, Times New Roman font with 1.25 inch (3.125 cm) margins all around. Text should be left justified and single spaced. Place a blank line between paragraphs but do not indent. Please use Canadian spelling and APA referencing.

Include the title (in bold) and the names of all authors (in italics) at the beginning of the article. Close the article with a brief 1–2 sentence biography of each author (in italics).

Do not include any extraneous information such as page numbers, word counts, headers or footers, and running heads.

Pathways contains approximately 600 words per page. Article length should reflect full page multiples to avoid partially blank pages.

Submit articles to the Chair of the Editorial Board or issue Guest Editor, preferably as a Microsoft Word email attachment.

Each piece of artwork should consist of a single black and white drawing (crosshatching but no shading) scanned at 300 dpi.

Submit artwork to the Chair of the Editorial Board or issue Guest Editor as a digital file (jpeg is preferred.)

Submission Deadlines

Volume 1	Fall	September 15
Volume 2	Winter	December 15
Volume 3	Spring	February 15
Volume 4	Summer	April 15

Complimentary Copies

The lead author receives one copy of the issue in which the article appears and one copy for each co-author. Lead authors are responsible for distributing copies to their coauthors.

The Council of Outdoor Educators of Ontario

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Please visit our website at www.coeo.org/membership.htm
for more detailed descriptions of the benefits of each
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Please print and fully complete each line below.

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Please select the format in which you wish to receive your four ***Pathways*** journals:

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