Pathways

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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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Features

Columns

Editor's Log

Welcome to Volume 36 (Issue 1) of *Pathways*. Yes, with the publication of this issue, we have now begun our 36th year! I, for one, view it as a significant achievement for our journal, and I'm sure all *Pathways* readers would agree with me. You're all with me here, right? Perhaps I suffer from editor's bias (and now all joking aside), but if we take a closer look, it's easy to see the substantial contribution over the past 35 years that *Pathways* has made to the body of literature that supports outdoor learning and experiential education. If we quickly break down the figures, this includes 164 issues and over 2000 articles, which have successively led to numerous citations within research documents, articles, readings, and texts. Beyond this, however, one might argue that what's been of equal or more value are the many moments of insight, inspiration, pause and reflection, and professional revival that readers of *Pathways* have experienced over the years and that have positively impacted their work as educators. With all this being stated, it of course makes sense to acknowledge the commitment and contributions of the many *Pathways* authors, artists and editors, without whom this journal would have had very little impact or success.

We begin this issue of *Pathways* with an article entitled "Defining the Led Outdoor Activity Sector in Canada", in which the authors share the process they undertook to do just that, and in turn present to readers several options for how this definition can be used to enrich outdoor education and the broader profession. We then hear from Priest and Young, who examine the often overlooked role of conflict resolution in adventurous outdoor learning, while Sarah R. Squire works with the theory of New Materialism, offering possibilities to explore as well as implications for experiential pedagogy. Next, readers will find a study conducted by Laura Flett that describes some of the opportunities and challenges of autistic outdoor educators, followed by a letter addressed to change by Devin Mutić. Then I make a visit to Prospect Point and reflect personally on gifts and gift givers. Two recent publications are reviewed: author Shelley A. Leedahl provides a glowing endorsement of Henderson and Blenkinsop's *Paddling Pathways: Reflections from a Changing Landscape*, and Hannah Dabrowski shares her thoughts on Kathy Haras' *Fireball: And other great low ropes activities.* Rob Malo (aka TiBert), shares an easy-to-follow, Backpocket, storytelling prompt. This issue concludes with an invitation from our friends at the *Journal of Adventure Education and Outdoor Learning*, to read some recent articles published in their journal (open access via QR code).

Kyle Clarke
Editor

Sketch Pad –The art for this issue of *Pathways* was generously contributed by Lu Zhang. Lu, a skilled artist and graphic designer based in Toronto, Canada, finds inspiration from the natural world's numerous species, displaying a sharp, observant eye. She cultivates a separate creative domain that genuinely captures the marvelous by fusing concrete components of her environment with fantastical speculations. Lu's art is manifested via a diverse range of methods and materials, including watercolour, acrylic, oil stick, ink pen, computer painting, 2D animation, and 3D modelling. She expertly constructs a unique and identifiable personal style throughout these several mediums, showcasing her experience and originality in the industry. Instagram: @roadz_lu

President's View

Sometimes I find it hard to imagine not living in Ontario, where the turn of the seasons brings renewal, growth and opportunity for new adventure. As we all soak in these crisp autumn evenings, brilliant colours and abundant harvest, it's a neat feeling to share gratitude for living at 44.5° N and being a part of this inspiring community of outdoor educators.

This fall I have felt honoured to transition into the role of COEO president. I've spent over a decade looking up to committed, hard working and talented colleagues in this position, and am excited to carry the torch into this next term. I want to acknowledge Karen O'Krafka for her previous two years in leadership of COEO and her strong organization, passion and dedication she demonstrated with her time as president. On behalf of COEO, I would like to thank Karen for her term as president. She remains committed to serve our membership, now as past president, in unison with an energetic, knowledgeable, and motivated Board of Directors and a growing team of volunteer members.

As the 2023-24 Board of Directors begin another year of serving COEO membership, I want to share my sincere gratitude for the diligent work and motivation shown by these busy professionals who set aside hours of their time each month to devote to COEO. I would like to thank Shanshan Tian, David Spencer, Bill Elgie, Christine Lynes and Natalie Kemp for their service to the board last year and many previous years. We are grateful that each of you are still committed to ongoing outdoor education leadership and pursuits. A warm welcome to new Board members: Angel Suarez Esquivel, Lee McArthur, Valerie Freemantle, Billie Jo Reid and Kim Squires. You can learn more about current board members on the COEO website: www.coeo.org/who-we-are/

If you were fortunate to soak in the incredible Fall 2023 Conference at Camp Couchiching, you will share in acknowledging the dedicated work our Fall Conference Committee did to make Opening the Doors to the Outdoors a truly standout and inspiring COEO event. From thought-provoking keynotes Jossy Johnston of Saugeen Ojibway Nation and Josephine Baron, to all of the energizing, inclusive workshops, to the nourishing meals, the philanthropic silent and live auctions, and magical moments of connection everywhere from the buzzing dance floor to warm beach, thank you to all attendees and volunteers that made this conference so memorable! It was wonderful to learn alongside dear COEO friend, Elder Peter Schuler from Mississaugas of the Credit First Nation, and new COEO friend Elder Rosanne Irving, Indigenous student adviser with the Simcoe County District School Board. Congratulations to all deserving award recipients that have gone above and beyond in their contributions to COEO and the field of outdoor education.

This year our board is keenly focusing on COEO goals and values of continuing to open more inclusive doors to the outdoor education field. We encourage members to reach out and intentionally invite new friends and diverse populations to COEO conferences, and remind folks bursaries can be applied for. Stay updated with COEO events, new pursuits and job postings through our newsletter and social media channels.

Finally, I hope to see you at the next special COEO event, Make Peace with Winter. This year's winter conference, Weaving Warmth, is being held at Camp Kawartha the weekend of January 19-21, 2024. Until then, enjoy the fresh air of this season!

Hilary Coburn
President

Led Outdoor Activities in Canada: An Aspirational Definition

By Stephen D. Ritchie, Simon Priest, Annick St-Denis, Christian Mercure, Franz Plangger

At the 45th Annual International Conference of the Association for Experiential Education in Montreal (Québec, Canada) in November 2017, a grassroots discussion began among Canadian delegates about the need to develop a Canadian gathering of outdoor professionals, educators, and academics. Shortly thereafter, the Canadian Outdoor Summit (COS) planning process began. The COS Steering Committee was formed through a collaboration between the existing Steering Committee for the Canadian Adventure Therapy Symposium (http://adventuretherapy.squarespace.com/) and the Outdoor Council of Canada (https://outdoorcouncil.ca/). Over a period spanning several years, planning ensued to host the COS event in Gatineau (Québec, Canada) in September 2020. As part of this process, an Advisory Committee of 24 experts from diverse perspectives across Canada was established to guide key COS planning decisions, and seven Working Groups were formed to develop key COS planning priorities further. Unfortunately, the COVID-19 Pandemic foiled planning efforts and after two years of delays due to the pandemic, the COS was aborted. However, the planning process resulted in many positive initiatives and deliverables for the outdoor community in Canada, and a summary is available on the Outdoor Council of Canada website (https://outdoorcouncil.ca/resources/canadian-outdoor-summit/). One of those initiatives was to define Canada's led outdoor activity (LOA) sector. Hence, the purpose of this article is twofold: (1) to highlight the process and final deliverable, which was the development of a Definition for LOA in Canada; and (2) to present several options for how this definition can be used to enrich outdoor education and the broader profession, including but not limited to, outdoor recreation, tourism, skill development, personal growth development, and therapy.

LOA is an intentional term that was selected to help delineate a distinct sector of outdoor activities in Canada with the hopes that this project would further collaboration, research, training, professionalism, and policy development. By defining the LOA sector, it was deemed that other connotations and denotations of the terms *outdoor* and *outdoor activity* would not unduly influence the consensual definition development process. The term LOA has been used effectively in other jurisdictions and countries, such as Australia, to identify and legitimize a particular industry or sector. The essential question that influenced this project emerged at a COS online event forum where a question arose about what the definition of *outdoor* was and who was targeted for inclusion for invitation to the COS. The LOA definition development process spanned several months and involved a process involving the COS network of planners and professionals since this was the first time in recent national history in Canada that there was a national dialogue related to the LOA sector. Table 1 summarizes the six versions of the LOA definition development process. Each version reflected an iterative process with an increasing scope of involvement from Canadian professionals, practitioners, and academics. After each round of feedback received, a subsequent version was created by a small group of editors (co-authors SDR SP, and ASD).

The definition for LOA, which appears below in italics, is the outcome of the final version (6.0) of the development process. It is important to understand the aspirational scope of this proposed definition. This means that those implicated in LOA may or may not embrace every aspect of this definition.

VERSION	PROCESS
0.0	Initially created partly from the Australian definition, partly from the glossary in the Priest and Gass (2018) text, and partly from authors' experiences and expertise
1.0	Adjusted to include more Indigenous, environmental, urban, and school-based content based on feedback from the Outdoor Council of Canada executive, especially the Executive Director
2.0	Decision reached on exclusion of motorized activities and listing of outdoor activity examples based on feedback from the COS Steering Committee members
3.0	Added a French translation, shifted to an aspiration intent, and strengthened the Indigenous and adventure content based on feedback from the Advisory Council for the COS
4.0	Included mobility and adaptive content based on feedback from members of the seven working groups for the COS
5.0	Changed from outdoor *pursuit* to outdoor *activity*, continued translation, and attuned wording on the basis of feedback from Francophone academics and Indigenous advisors
6.0	Final version prepared for release and public dissemination

Table 1:
Summary of the development process of the definition of LOA in Canada

Definition for Led Outdoor Activity - v6.0

*The **purpose** of this aspirational definition is to delimit and elevate the adventurous and environmental outdoor sector in Canada that engages in healthy and sustainable activities in the out-of-doors. A good definition will identify the practitioners, participants, and the practices that compose the sector, bolster the preparation of leaders in those practices, delineate Indigenous land-based approaches within the sector, rally support for the sector, communicate effectively with others within and outside the sector, and represent the sector to government and other political entities.*

*The adventurous and environmental **outdoor sector** in Canada represents a diversity of people, programs, providers, professions, organizations, and their representative associations using outdoor activities in recreation/tourism, education, psychosocial development, therapy, and cultural programs. These include, but are not limited to, a wide variety of private, public, and Indigenous programs (schools, clubs, camps, and others) and roles (guides, outfitters, heritage/nature interpreters, team-builders, teachers, educators, healthcare workers, and others).*

*Although this ongoing definition is not perfect, it aspires to **identify the key concepts and values** associated with the led outdoor activity sector**:** nature, adventure, physical exercise, sustainability, harmony, self-propulsion, non-competition, intent, and more. This definition has been through multiple iterations with feedback from hundreds of practitioners and academics across the country with more expected. While it may never be finished, this working definition remains a living document, changing over time and ultimately furthering outdoor professionalism across Canada, while also developing an understanding of how led outdoor activities fit into the outdoor sector.*

The **LED OUTDOOR ACTIVITY** is a self-propelled physical pursuit that is harmoniously undertaken in natural settings with adventurous and purposeful intent, where a leader has the competence and legal, moral, and supervisory responsibility for the shared safety, risk management, change, learning or enjoyment with one or more participants.

Self-propelled *means that the energy to move through the outdoors is usually supplied by humans (of all functioning capacities) but may involve other animal-propelled activities (dog sledding or horse riding). However, humans may also benefit from the use of non-motorized mechanical assets (bicycle gears or ski base sliding and gripping surfaces), the advantage of natural elements (gravity, moving water or blowing winds), and the adaptation of mobility aids (wheelchairs or trailriders). Motorized or gasoline-powered engines (cars/trucks, motorboats, motorcycles, all-terrain or 4x4 vehicles, snowmobiles, helicopters, and other transports) are not included in this definition, although these non-self-propelled methods may be required for safety or rescue and to accomplish access or egress. The advent of electric motors may change some exclusions in the future as these transport methods become fully sustainable and/or provide additional accessibility to special populations with diminished capacity for self-propulsion.*

Outdoor activities*, in this definition, purposefully exclude competitive sports (elite events involving rules and scoring or rigorous training for enhanced performance) and excludes harvesting (hunting, fishing, or trapping), except where this practice is complementary to or interdependent with the activity (fishing on a canoe trip or foraging for medicines during land-based healing). Outdoor activities may be both residential and stationary (camp-based challenge course or Indigenous outpost camp) or involve travel and excursions (school field trips or multi-day expeditions). Examples of these activities may include, but are not limited to:*

- *Indigenous land-based programs (holistic approaches, living with the land, and traditional journeys through ancestral territories);*
- *nature study (environmental learning, ecology, natural resources, and human impact);*
- *skiing and snowshoeing;*
- *cycling, hiking/backpacking, camping, rock/ice climbing, mountaineering, and caving;*
- *paddling or oaring (flat, white, or open water), SCUBA diving, snorkelling, and surfing;*
- *sailing, kiteboarding, windsurfing, hang gliding, and paragliding.*

Harmoniously *refers to environmental, cultural, and socio-economic respect and inclusivity, where the activities are practiced in a dynamic and privileged relationship with nature. Environmental harmony means that the activity conserves and protects against negative impacts on the natural environment and prevents irreparable damage to nature. This involves minimizing any pollution, carbon footprint or terrain degradation. It reflects "leave no trace" travel with "minimal impact" camping and ensures respect for animals, plants, land stewards, and other users. Without protection of the environment, the necessary natural resources for outdoor activities would diminish and disappear. Cultural harmony means that the activities reflect a practice that understands and respects the Indigenous traditional territories, communities, and customs related to the location or route. Socio-economic harmony means program planning and operations have global concern for the broader ecosystems (ecohealth, relationships with local organizations, community services, economic sustainability, climate change, and waste reduction). These ideals are not always realized and may need to be occasionally compromised to achieve and balance with other important benefits (safety, survival, accessibility, and learning).*

Natural settings *are those typically outside the built environment and are also acknowledged to be the traditional territories of Indigenous communities. Nature is characterized by components, processes and products that remain mostly uninfluenced by humans. Natural settings exist on a continuum from urban greenspace, through conservation areas and parks (regional, provincial, or national), to de facto wilderness. Wilderness, as a mindful state of naturalness and solitude, is without notable impact from processes and products generated by modern society. However, a fabricated environment (playground, challenge course, or indoor climbing wall) in an urban location*

(backyards, school grounds, or local parks) may also be intentionally employed and some program planning, preparation, or evaluation may take place indoors for convenience.

***Adventurous** refers to the uncertainty of outcome and risk taking associated with outdoor activities. Uncertainty and risks are present to varying degrees in all outdoor activities and can range from discovery learning of the unknown in nature, through route finding the unfamiliar while hiking, caving, or rafting, to coping with the unexpected in remote wilderness expeditions across diverse terrain (mountains, glaciers, rivers, lakes, and oceans). To achieve their purposes, programs may utilize adventurous challenges and environmental immersions. For example, taking sensible risks and resolving group conflicts improve participant intrapersonal and interpersonal skills respectively. Mindful exposure to nature, such as contemplative or meditative experiences, may also present uncertainty and challenge that leads to personal relaxation, restoration, rejuvenation, healing, and holistic or spiritual energy.*

***Purposeful intent** refers to the deliberate aim to enable change. Outdoor programs and their leaders may have multiple intentions and may unintentionally realize other incidental outcomes through the change process, but they should always be aware of their primary purpose. These principal intentions to change may include, but are not limited to:*

- *recreational and tourism programs that typically change the way participants feel, thus benefiting them through joy, fun, and motivation to repeat the activity;*
- *educational programs that usually change the way participants think, thus benefiting them by gaining new knowledge and skills;*
- *developmental programs that normally change the way participants behave, thus benefiting them with increased individual functional actions and prosocial capacity;*
- *therapy programs that intentionally change the way participants resist assistance to change, thus benefiting them by decreasing dysfunctional conduct in their daily lives; and*
- *cultural programs and Indigenous land-based approaches that purposefully change how participants relate to self, language, tradition, community, land, ancestors, and all creation.*

*The **leader** role may be played by many people (teachers, educators, instructors, camp counsellors, Elders, knowledge keepers/holders, organizers, supervisors, practitioners, coordinators, facilitators, guides, outfitters, or therapists). Leaders may be professional or amateur, paid or volunteer, and practicing or in-training. Leaders are expected to hold a level of personal competence in the relevant outdoor activity beyond that of the participants and be especially well versed in safety and risk management systems and environmental protection techniques. Some outdoor activities involve groups of people engaged in common adventures with no designated leader (clubs and friends) and these situations or contexts are excluded from this definition and the led sector.*

***Competence** of the leader is the combined application of attitude, knowledge, skill, behaviour, confidence, experience, and values to achieve the program purpose and desired participant and societal/community outcomes efficiently and effectively. Participant outcomes may include but are not limited to, both intentional or incidental benefits such as enjoyment, safety, learning, environmental stewardship, health or well-being, interpersonal/prosocial gains, intrapersonal growth, and identity/character development. Societal/community outcomes may include, but are not limited to, both intentional and incidental benefits related to improving economic prosperity, environmental conservation, cultural traditions, extant language, and healthcare costs.*

***Legal, moral, and supervisory responsibility** refers to situations where the leader has met the tests for duty of care and standard of care, as well as the additional responsibilities required by the leader's organization (deliver course curriculum, complete equipment checks, and conduct safety inspections). Leaders responsible for supervising minors (students or campers) assume additional responsibilities by acting on behalf of parents and require parental permission*

to assume responsibility of these minors during outdoor excursions.

***Safety and risk management** involves the collective systems used to appropriately address objective (environmental) and subjective (human) dangers (perils or hazards) that could lead to an accident if left unaddressed. These systems include those conducted:*

- *before (planning programs and collecting participant information);*
- *during (offering remote first aid and modifying planned routes); and*
- *after any activity or incident (responding to crises and completing trip reports).*

*The **participant** may also be known by other terms (student, pupil, client, customer, member, follower, and patient). Participants may also be of any age or gender and come from diverse cultural and ethnic identities. They may or may not have paid a fee for participation in the led outdoor activity. Participants expect to have enjoyable experiences, gain new skills and/or knowledge, and not be injured or harmed. Participants also have a shared responsibility for their own fun, learning, safety, and protection of the natural environment.*

This definition of LOA in Canada provides abundant details on the definition of terms. This was primarily because of the substantial feedback received from various stakeholders and groups after each version was created (revised from the previous version). Consequently, each definition version was expanded to incorporate the feedback and perspectives received. Although this definition reflects numerous perspectives and voices from across Canada, it remains aspirational, and it is expected to continue to evolve and change over time.

It is anticipated that this definition will be used in various ways. First, it will be useful for organizations, associations, and school boards as a reference for program and policy development, and since this is one of several mandates of the Outdoor Council of Canada, it is already a useful tool for them. Second, it will be useful for outdoor leadership training organizations and programs as they prepare and revise curriculum. Third, it will be used by practitioners to support program development, such as a key input for a logic model outlining a theory of change (Newcomer et al., 2015). Fourth, we are hopeful that it will be useful for governments and agencies (e.g. designated parks and conservation areas) as they contemplate policy development at the regional, municipal, provincial, and national levels.

Finally, since the details and terms used in the definition are subject to criticism, this leads to a pedagogical opportunity for outdoor educators. For instance, it would be a wise and utilitarian exercise to ask a class of outdoor education students

to critique this definition and provide a rationale for what may be missing, or why a particular element of the definition should or should not be included. There are likely other applications for the LOA definition that are as unique and diverse as the outdoor sector itself.

This definition for LOA is likely one of the first attempts at unifying the diverse perspectives, practices, and professions across Canada through a shared vision of commonalities. The Canadian LOA sector brings many benefits to Canadian society including, but not limited to, increased connection to nature, support for mental health, a potential bridge for Truth and Reconciliation, promoting lifelong healthy living habits, providing meaningful educational programming, and fostering sustainable economic growth for businesses, communities, and society. The diversity of terms used to describe this community of practice in the past has likely increased the risk of fragmentation in the sector leading to reduced public awareness and support from governments.

The authors hope that this definition can showcase the meaningful impact of the sector and encourage the use and distribution of this definition for a wide variety of purposes and applications. The authors intend that this definition's current and future versions will reside on the Outdoor Council of Canada website.

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Stephen D. Ritchie is an associate professor in the School of Kinesiology and Health Sciences at Laurentian University in Sudbury, Ontario Canada. He teaches in the Outdoor Adventure Leadership program and is active in a diverse portfolio of outdoor education and health-related research.

Simon Priest was a university professor of adventurous and environmental outdoor education in Ontario. Internationally, he has been a dean, provost, vice-chancellor, senior vice president, president, commissioner, and advisor to a Minister of Education. He has received numerous awards and accepted over 30 visiting scholar positions around the world in outdoor education. Now early retired in British Columbia, he spends his time hiking, gardening, researching, teaching, and writing.

Annick St-Denis is the executive director of Réseau plein air Québec, an umbrella organization for the outdoor federations of the province of Québec, Canada. She is a board member of the Coalition québécoise du plein air, a group of organizations whose mission is to influence public policies and legislation in favor of the practice of non-motorized outdoor activities.

Christian Mercure is a professor at the Université du Québec à Chicoutimi (Québec, Canada) and the director of the nature and adventure-based interventions graduate diploma. His main teaching and research interests are in the design, implementation and evaluation of nature and adventure-based interventions.

Franz Plangger is the executive director of the Outdoor Council of Canada. He has a Bachelor's of Outdoor and Adventure Tourism and a Masters of Education, Leadership studies. He has spent more than a decade leading experiential education programs with organizations such as Outward Bound, the National Outdoor Leadership School, Class Afloat, and Enviros Wilderness School.

Conflict: Adventure Learning's Often Overlooked Other Half

By Simon Priest & Tom Young

Introduction

Risk, the potential to lose something of value, can be physical (broken limb), mental (internal anxiety), social (public embarrassment), spiritual (crisis of faith), or financial (loss of investment). In adventurous outdoor learning, participants engage in activities where their perception of risk is high: mostly physical, mental and/or social. However, competent leaders and facilitators keep the real dangers at a minimum level (Priest & Gass, 2018). By overcoming those perceived risks, participants change by directly learning to understand themselves (intrapersonal aptitude) and indirectly learning to relate to others (interpersonal aptitude). Indirect interpersonal gains are strengthened by the therapeutic use of small group conflict.

While most research in adventurous outdoor learning has focused on risk taking (Nichols, 2000), the role of conflict resolution has often been overlooked (Christian et al., 2019) in favour of its affiliate: group cohesion (Glass & Benshoff, 2002). Conflict is the important other half of adventures undertaken in groups (Kimball, 1983). It is defined as the social friction or tension caused by discord or disagreement between two or more participants and sometimes their leader (Pruitt, Kim & Rubin, 2004). It can be used to achieve great learning and change, or it can destroy the potential for growth and gain. During the storming phase of group development (Tuckman & Jensen, 1977), conflict often involves open hostility among participants over such minor disagreements as what to cook for dinner, differences in workloads or pack weights, and everyone talking at once, while nobody is listening (Jensen, 1979).

Competent leaders and facilitators deliberately seek out risk-provoking settings in adventurous outdoor learning, such as remote locations, great heights, dark caves, rough water, steep hills, and slippery snow. While risks are never forced on participants or artificially created (doing so would be unethical), plenty of risks arise naturally from the adventure experience. Similarly, ethical leaders and facilitators refuse to purposefully create conflict, but instead allow conflict to arise naturally from the stress of living in close quarters with others, while enduring difficult challenges and hardships (Walsh & Gollins, 1976).

However, leaders and facilitators appear to exhibit great trepidation over their groups being in conflict and developing through the storming phase (Warren, 2009). They may believe that a group in conflict is somehow a symptom of their ineffectiveness to control participants. Nothing could be further from the truth. Competent leaders and facilitators avoid being drawn into conflict, but allow the group to resolve the conflict for themselves and reflect on success (Meyer, 2015). This can take a great deal of time and so longer programs show greater impact on pro-social skills than shorter ones (Bowen & Neill, 2013).

Conflict Resolution

Resolution of conflict is critically important to developing teamwork and pro-social skills (Alexander, 2001). In a conflict, at least one participant finds the beliefs or behaviors of another to be unacceptable and acts against the other by blocking or disrupting progress. If left unresolved, conflict can fester and permanently damage relationships. Once this happens, the group begins to experience wasted time, diminished performance, lower morale, and assorted mal-behaviours (Pruitt, Kim & Rubin, 2004).
In conflict, participants have concern for themselves, but may or may not be concerned about other people. The diagram

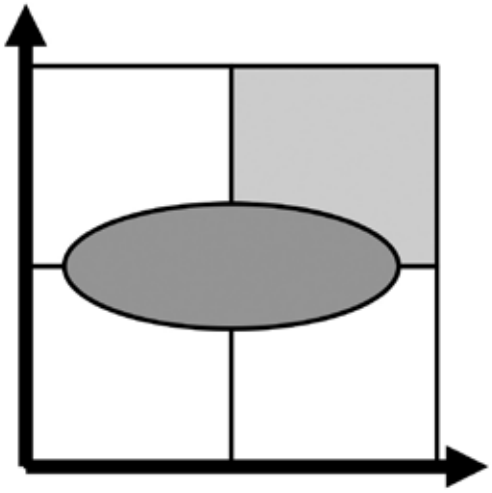

Figure 1: The dual concern model of conflict resolution (after Pruitt, Kim & Rubin, 2004).

presented in Figure 1 shows different combinations of these dual concerns for the self and for others. When both concerns are low, one or more participants can **deny and avoid** by evading everyone and everything. When concern for self becomes high and concern for others remains low, they can **fight and compete** by confronting each other. When concern for self is low and concern for others is high, they can **yield and concede** by one giving in to the other. When both concerns are high, they are more likely to **assist and cooperate** by finding middle ground. Somewhere in the middle, where concerns are between high and low, they can **compromise and conciliate** by giving a little to get something back. The latter two approaches lead to reconciliation, whereas the three former approaches do little to resolve the actual conflict and in some cases can escalate the conflict into aggression or even violence (Pruitt, Kim & Rubin, 2004).

Outdoor leaders and facilitators often have the responsibility to help lessen conflict by mediating a resolution between participants and/or assisting them to negotiate their own, without doing the difficult work on their behalf, but using a democratic style (Attarian & Priest, 1994). To successfully resolve their conflict, participants must be willing and open to sharing thoughts and feelings, building up communication and trust through talking and listening, collaborating by exchanging perspectives, and compromising to find agreement on acceptable outcomes. Staff will want to follow some or all of these six steps when mediating resolution between participants or helping them negotiate their own (Priest & Gass, 2018).

Prepare by learning everything you can about the conflict and the participants. Seek to understand the background to their conflict and each participant's unique needs. Identify where they disagree and define those points of disagreement in detail. Do your best to convince both participants to seek a pathway to resolution. Provide a neutral environment, a comfortable setting, and sufficient time. If they accept, go to the second step. If not, the timing is wrong; simply wait.

Now that you have their permission, **collect** more information by probing deeper. Meet with each participant to determine his or her feelings and expectations. Be sure to know what lies on both sides of the dispute. Before you proceed to the next step, be prepared to avoid all temptations to suggest an obvious solution to them. This rescuing behavior loses your neutrality and can draw you into the conflict, making you powerless to help. Instead ask questions that help them discover the answer.

1. To start, facilitate the **exchange** of information between both participants. This information includes verbal consent to proceed, willingness to share intentions and/or desired outcomes, and agreement with certain guidelines to the process. Guidelines might include separating the conflict from its cause, not attacking, using "I" statements, and listening without interrupting (seek to understand others before you ask them to understand you; speak like you are correct, but listen like you are mistaken). During the exchange, encourage disclosure, clarify the issues, paraphrase so

everyone understands, and validate participants for sharing or following the guidelines.

2. Check to ensure both participants fully understand one another and then begin to bargain toward middle ground. Encourage each participant to state what he or she would be willing to give and what he or she would want in return. Work within ideal limits that lie between the best outcome (getting all that you ask for) and the worst outcome (conceding to all demands). When arguments arise, move from debate (not heard) to dialogue (heard and understood) by asking each participant to share feedback with the other and sustaining a meaningful flow of ideas. Identify the benefits and drawbacks to cooperation and compromise.

3. Promote compromise through collaboration by persuading each participant to give a little to get more in return. If each participant can be persuaded to give up one concession that the other wants, then arguments will deescalate, animosity will evaporate, and progress will be achieved. The key to this accomplishment is making concessions that are perceived to have equivalent value until the dispute ends. Mutual agreement, without a loser, feelings of humiliation, or thoughts of revenge, means the win-win outcome is possible.

4. Once the conflict has been resolved, summarize the results, seal the deal, and agree through verbal statements. Celebrate a successful outcome and determine when to check in on their progress. Remain vigilant for the next conflict and identify patterns common to all conflicts.

The Role of the Facilitator

Before discussing the two main roles of facilitators, the importance of considering interests over positions cannot be overstated. People tend to show up to conflict fixed in their respective positions and the trick is to get each party to shift toward expressing their interests, because finding common ground is easier for interests than positions. "A simple way to shift from positions to interests is to add the word "because" at the end of a positional statement. This word induces curiosity and leads us to ask questions

about the reasons that drive a position" (Harper, 2004, p. 122).

A position is what parties want without regard for anyone else's needs. A "position is something you have decided upon. Your interests are what caused you to decide" (Fisher et al, 2011, p. 42). Parties fixed in positions know that they are absolutely correct and have the only good solution, so are unlikely to budge. If parties take fixed positions, then debates immediately focus on why they are right. As more focus is put on positions their egos eventually get in the way of any reconciliation. Even if a compromise is reached to end the dispute, each party may feel cheated by only getting half of their entitlement. While time may have been wasted, negative tactics were likely used and both parties are likely feeling injured and betrayed to the point of irreparably damaging their relationships.

Facilitators or outdoor leaders have two roles during conflict. They mediate escalation and enable resolution. They do not resolve the conflict for the participants. The participants must do this for themselves, since this experience helps participants to develop the pro-social skills they often lack in their regular lives.

First, they use simple facilitation techniques and the six steps above to mediate the conflict from escalating into violence. The deterioration of the situation can inevitably lead to aggression or even violence, especially in young participants who may lack the maturity that allows for impulse control. Therefore, early in a program, facilitators will find themselves mediating conflict naturally arising from the social mileau: a bunch of strangers under stressful living conditions.

Second, they teach the six steps above, so that the participants can resolve their own conflicts and develop prosocial skills. Teaching the techniques is sequential and increasing responsibility for conflict resolution is gradually transferred to the participants. The sequence begins with emotional control (especially anger management), progresses through mediation techniques (so they learn to mediate their own conflicts), and ends with resolution techniques (so they learn to resolve for themselves). Additional work can be performed around repairing the relationships within the group that may have been damaged by the conflict.

Finally, a progression of conflict resolving responsibilities and techniques, if cautiously transferred from the leader or facilitator to the participants, can allow groups to reconcile their own differences and further develop their pro-social skills. While adventurous outdoor learning programs may concentrate on the risk taking challenges to develop character, identity, and intrapersonal self-image, these programs should also see conflicts as a kind of interpersonal challenge and address this in a similar way, by debriefing the conflict resolution process like they would debrief a problem solving exercise and/or a risk taking experience. By making conflict part of the growth process in adventure, our profession can move away from seeing conflict as a shortcoming of the program or its staff and move it into the therapeutic realm of purposeful and deliberate challenge that develops pro-social skills in participants.

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After his tenure as a university professor of adventurous and environmental outdoor learning in Ontario, Simon Priest was a dean, provost, vice-chancellor, senior vice president, president, commissioner, and advisor to a Minister of Education. He has received numerous awards and accepted over 30 visiting scholar positions around the world in outdoor learning.

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Wall-Pigeon-Pictograph-Massacre-Map: Living Into Experiential Education With New Materialism

By Sarah R. Squire

I spent most of my life in California, where my family has lived for nearly 200 years and where I worked as a teacher in various contexts. Now I stay in Edinburgh, Scotland, and while I was walking in the city one morning in February, I saw a pigeon swing down and duck into a hole in Flodden Wall. I walk past it often, a big stone wall built in the 16th century against English invasion, but I was surprised: I'd never noticed the holes, and is the wall hollow? I walked up the grassy hillside to the wall and peered in, and of course the affronted pigeon flew out, narrowly missing my face, and flapped away, leaving me laughing in the winter sunshine.

As often as I pass that wall, I give it a sideways glance and remember that those stones have sat just there since well before my first ancestors crossed over from this island to North America, and I feel as young as the snow drops peeking through the frost. When I think of pigeons, I remember that the Scottish Gaelic word for parrots, *pitheidean*, sounds to me like "pigeon" with a vaguely Caribbean accent, and I wonder about the connections between places and words and time and birds and people.

Within this snippet of story, the matter of an inconsequential few moments, I am mindful that "there are countless narratives happening all the time, that perform at different scales, and temporal, spatial and sensorial frequencies" (Clarke & Mcphie, 2020). My embodied and temporal experience with the stones and the pigeon and the sunshine feels resonant across centuries and continents and languages, and seems to me a fine way into an entanglement that also includes a formative experience I engaged with years earlier, that is changing how I live out experiential education.

Something Happened: The Experiential Education Event

In 2011, I worked as an education coordinator for an art gallery at a small college in a coastal town in California. I had the opportunity to organize an exhibition, in collaboration with the regional natural history museum, of historical artifacts related to the Chumash people indigenous to the area. It was centered around the "discovery" that a large boulder on campus, a landmark for generations of students, had once had pictographs drawn on its side, recorded in a periodical from the 1890s. I chose and researched historical items and designed didactic displays in the college library, I created a simple map of the campus and surrounding area noting Chumash place names and historic settlements, and I coordinated an outdoor event for students and the local community with some Chumash elders who shared stories and cultural items.

I understand the exhibition and event as valid educational experiences for their target audiences, for reasons I will mention below, but it was also profoundly educative for myself. This experience, and other happenings that I perceive as entangled with it, was transformative for my sense of myself in place-time, in culture, and in relationship with human and more-than-human beings. These shifts in my thinking and being have been difficult to articulate or live into, but concepts from New Materialism offer possibilities to explore as well as implications for experiential pedagogy.

As a theory or ontology, New Materialism is emergent and multiple and resists definition, but it tends to disrupt dualisms and binaries of many kinds, and to emphasize both material and concepts as active, participatory, and in relation (Gamble, Hanan & Nail, 2019).

To contextualize my thinking with New Materialisms, I will first briefly consider the experience through two more established frameworks for educational theory; that is, pragmatist and critical pedagogies. For simplicity, I draw on currents of thought as described by Roberts (2012).

Pragmatist and Critical Understandings

Several elements of the exhibition and event are recognizable as experiential education within a pragmatist framework, which Roberts calls the "social current," grounded in the ideas of John Dewey (Roberts, 2012, pp. 48-68). In the most obvious sense, organizing the exhibition was a professional development opportunity to "learn by doing" as a museum professional, and it resulted in a "real world" result: the public exhibition, which was a manifestation of my learning. The experience was specifically social, as I collaborated with other staff at the college and learned in dialogue with natural history museum staff, a generous Chumash elder, and Indigenous colleagues who shared their stories with me. The social aspect extended to the campus and wider community who experienced the exhibition, and it also involved the non-human presence of the objects in the exhibition and the specific places explored. Language and storytelling were important social and cultural parts of the experience. This experience was part of the continuity of my learning related to awareness of Indigenous people, place, and language, traceable through vignettes from my early childhood to now. The continuity is also visible in the campus community of the college, which has changed the way it refers to (and thus thinks about) the rock and the history of the place.

The experience can also be understood through a critical lens, which Roberts describes as a "political current" drawing on Paulo Freire and others (Roberts, 2012, pp. 69-86). I was keenly aware of myself and the museum anthropologists as white, working in the power structures of a museum and college where white, professional, institutionally-recognized knowledge and authority are hegemonic, in contrast to the community-based knowledge and authority of the Chumash elder. Some gracious coworkers with Indigenous heritage shared with me their stories of loss of language, and with it the loss of ability to relate to their elders and their own identity, and loss of ways of knowing and conceptualizing, emphasizing for me the weight of the work I was attempting. The college in which the exhibition and event were held has a largely white and very privileged student body, and is situated in an exceedingly affluent town. The visual character of the town is heavily influenced by the Spanish mission around which it was founded, a constant reminder of colonialism and the destruction of Indigenous society. During the outdoor storytelling event, the college had the awkward role of hosting a Chumash elder on her own ancestral land. As the curator, my role became one of making room for Chumash, past and present, to speak and take up physical and cultural space on the campus. The humbling experience of listening and learning, but also taking an active role to bring the exhibition to fruition, was a dynamic critical project.

Experience Entangled

Throughout this experience, I became increasingly attentive to my positionality as a descendent of some of the first settlers in California. A growing awareness of the past of the campus place made me reconsider my relationship to what I thought of as my own ancestral place, a ranch built by my great-grandparents: an adobe house surrounded by oak trees, my first home, where I learned to speak and recognize wildflowers and ride a horse, a quarter mile from the one-room schoolhouse where my grandfather learned to read. As a child I loved to scramble up granite boulder piles around the property, and there was one massive pile that had pictographs—"the painted rocks" to me. A bit of research revealed that these were painted by Tubatulabal people, a small band that was almost entirely wiped out in a single massacre led by Captain Moses McLaughlin in 1863

(United States War Department, 1897). I searched unsuccessfully on Google Earth for the location of the pictographs, but I did find my great-grandparents' home, now occupied by strangers, surrounded by a turf lawn, the horse stalls and chicken coop my father built no longer there, the whole place made unfamiliar. Being confronted with the loss of my family's home place was painful and disorienting, a blow followed swiftly by the understanding that it was hardly a whispered echo of the loss experienced by Indigenous Californians, in which my ancestors were complicit. With that double realization, my sense of rootedness in place and history seemed to disintegrate like a scrap of old map in my hands.

Here, the pragmatic and critical concepts of experiential education become inadequate. Those ways of thinking about the educative value of my experience are helpful and truthful, but, like language (and as language), the conceptual frameworks limit what can be thought and expressed. Thinking with some concepts from New Materialist theory opens other possible ways for me to live out my experiences and understand them in embodied, dynamic ways.

Active Concepts

One way into the ecosystem of New Materialist theory is Karen Barad's concept of intra-action, where places and persons and things co-constitute each other (Barad, 2007), which helps me think about my part in the collective responsibility for colonialism and Indigenous genocide. I was not there for the massacre in 1863, but I and it form and are formed by shared larger phenomena. Intra-action also disrupts linear understanding of cause and effect and progression through time. I have great difficulty parsing when learning took place, as my thoughts jump forward and back, and new experiences and concepts intra-act with my memories. This learning event began before my great-grandparents were born, and it began when a pigeon flew out of Flodden Wall. In an entanglement of intra-active agencies, "starting points have already begun in a multidirectional torrent of events. These accumulate other events and physical processes over time to eventually form what many people now 'think' as agency" (Clarke & Mcphie, 2020), in this case my "agency" to learn and reflect on these very things.

Another aspect of New Materialism that allows me to articulate experience is the discourse around the dark and uncanny, where our sense of reliable space and time has dissolved, and "what once seemed safe and familiar […] has assumed an air of strangeness and foreboding" (Saari & Mullen, 2018, p. 1469). This describes the destabilization of my sense of time and place when realities that had been submerged came to the surface of my perception. Thinking with darkness allows me to allow for being unsettled and unknowing, and to begin to "work-through" complex mourning and "live into" dark places (Saari & Mullen, 2018).

While darkness recognizes the unknowability of others, of "hyperobjects", and even oneself, metaphors from New Materialism also describe shared existence and infinite relation. I no longer can act in the world as one rooted, like a carrot, but begin to be in the world rhizomatically, decentered but situated in shared lateral connections (Zourabichvili et al, 2012). In that sense, mourning, joy, and care might be shared in active relationship. Donna Haraway works with the image of compost, which is dark and related to death, but is also dynamic, creative, playful, full of caring and rife with relatives. In her work, "staying with the trouble" of what is fraught, difficult, destabilized, is an act toward regeneration (Haraway, 2016). Rhizomes and compost give me company—even the metaphors themselves are kin—as I live into new understandings and ways of being, perhaps a new sense of place and sustenance based on context and mutual support rather than static location and linear progression. Karen Barad uses the language of "entanglement" (Barad, 2007), which I have borrowed throughout this essay to express that my experience of

organizing an exhibition is inseparable from a pigeon in Flodden Wall and the turf grass someone laid around my childhood home; these and other moments and places are in active relationship in a way that cannot be thought with other theories of experiential education.

Some Unconcluded Thoughts

In some moments after these experiences, I had the sense of being unmoored, adrift and dissipated, in terms of the materiality of myself as an entity of space-time-matter. My perception of my entity-ness was muddled, as in mud, to use an aptly earthy image from Haraway (2016). But like rich, mixed up mud, my way of being has become not more ethereal with this dissipation, but more material and dynamic. Thinking with New Materialist concepts, I become more aware of the rhizome(s) in which I participate, my being diffracting with the being of the rock, my gracious friends, Captain McLaughlin, Pozo Creek, and Flodden Wall.

Are there practicalities here for pedagogy? My understanding is still and will always be emerging; that recognition, and the unstructure of a rhizome, have implications for shared leadership and mutual support for learning. Thinking with darkness and compost encourages me to make peace with ambiguity and constant creation and iteration, including in educational practice. I am also mindful that keeping a critical awareness of power structures and positionality is necessary, so that decentered thinking and action does not become laissez-faire support of status quo injustices. Like critical dialogues, New Materialist theory encourages active, responsive being and thinking, together, ongoingly.

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Bridging the Employment Divide: Opportunities and Challenges of Autistic Outdoor Educators

By Laura Flett

Disclaimer: It is understood and respected that the Autism community has individuals with differing preferences regarding person-first and identity-first language. In respect of the entire Autism community, the terms person with Autism and Autistic are used synonymously throughout this article.

The history of outdoor and environmental education across the globe is intrinsically linked to "Eurocentric, White, male, heteropatriarchy perspectives that frequently exclude rather than include all people. The prescription of what counts as outdoor and environmental education is often based upon norm-centric assumptions about the human form and the physical and cognitive capacities of individuals" (Aylward & Mitten, 2022, p. 2). While there is a growing awareness of the right for all individuals to have access to the benefits of outdoor spaces and outdoor learning opportunities, much work still needs to be done by outdoor professionals and the outdoor sector to ensure that human diversity is acknowledged and included in outdoor environmental education (Schmidt, 2022; Warner & Dillenschneider, 2019). Special needs are not singular issues but are a larger piece of intersectionality that results in these aspects of humanity creating unequal engagement in outdoor and environmental education (Aylward & Mitten, 2022). Thus, understanding "discrimination, diversity, and how to provide more equitable work environments and programming in order to move towards inclusion" highlights the need for outdoor professionals that do not fit into the binaries of White, able-bodied, neurotypical, and straight (Aylward & Mitten, 2022, p. 4). Bridging the divide between the demographics of the general population and the outdoor profession can provide opportunities to create safe spaces, not only for staff, but also for clients of diverse backgrounds, including those who are Autistic.

Applying a medical model, Autism is a neurodevelopmental condition that can include difficulties with social communication and social interaction, along with behaviour manifestations such as stereotyped or repetitive motor movements, insistence on sameness, inflexibility in change to routines, highly fixated interests that are abnormal

in intensity or focus, and hyper or hypoactive sensory systems (The American Psychiatric Association, 2013), Applying a social model of disability, difference is framed "not as undesirable defect but as valued and essential" (Schmidt, 2022, p. 4). Whichever framing is applied, nonetheless, the rate of employment for Canadians living with Autism in 2017 was 33% in comparison to the general population at 79% and Autistic individuals continue to face both underemployment and unemployment at a higher rate than other disabilities and those without disabilities (Deloitte, n.d.). Current labor shortages in the field of outdoor education (Government of Canada, 2022) create an opportunity to support the presence of Autistic outdoor educators.

Research Methodology

As part of a directed study through the School of Outdoor Recreation, Parks, and Tourism at Lakehead University, the research described here examined the current experiences of Autistic outdoor educators, and the opportunities and challenges that they face. Utilizing a basic qualitative research approach (Merriam & Tisdell, 2015), participants who identified as Autistic Canadian outdoor educators with a minimum of two years experience were recruited through social media. Data was collected using a Google form survey, which included demographic questions along with some open-ended questions about participants' experiences working in the field of outdoor education. A thematic analysis was applied in which the survey responses were coded and categorized (Merriam and Tisdell, 2015). Three themes that encompass the experiences of the five participant educators emerged through analysis, including presence, opportunities, and challenges.

Presence

The Autistic outdoor educators in this study work seasonally or full-time in the summer camping industry, leading canoe trips, writing publications on outdoor education topics, working in the challenge course industry, or teaching at the post-secondary level. Despite the diversity of roles in which one may find an Autistic outdoor educator, a common theme that united three of the participants of this study was the reality that outdoor education doesn't seem to have any idea that Autistic employees exist. Participant two stated that outdoor educators need to "STOP STOP STOP talking about Autistic kids like I can't hear you/don't exist. When I hear my colleagues say the ignorant and ableist things they do, I am reluctant to disclose to them." Autistic staff have always had a presence in the field, including in senior staff positions. When discussing the value of diversity within the outdoor education profession, it is important to acknowledge the role of outdoor educators with disabilities in the field. Two research participants stated that they struggled with follow through by employers on workplace accommodations "rang[ing] from employers being unwilling to undertake an accommodation process through to not following through on agreed upon accommodations." Likewise, participant three indicated that support for Autistic employees is "a mixed bag" and that they have stopped working for employers who cannot accommodate their needs. Interestingly, employers in Canada are required to a point of undue hardship to support the accommodation needs of their Autistic employees because of disability law and the fact that when appropriately accommodated, Autistic staff can be more productive than their neurotypical counterpart (Cope et al., 2022). One research participant in a supervisory position indicated that "most good leaders will be able to tailor their space to the needs of their employees and clientele." According to the participants, good leadership for Autistic staff can therefore be suggested to be more about meeting the individual needs of the employee, much the same way as you would for any other staff.

Opportunities

The second theme that emerged reflects what Autistic outdoor educators bring to the field and the successes of the field in supporting them. Autistic outdoor educators discussed being detail oriented and how this supports the development of subject matter experts. High levels of determination and focus on specific topics further supports growth in specific areas of interest. Autistic outdoor educators are known to think unconventionally, bringing creative solutions to problems. For instance, participant one stated that they "have creativity and a way to think outside the box which coworkers sometimes lack. I'm always on the lookout for innovative ways to experiment in the outdoors whether it'd be new gear (which I often DIY, thrift or upcycle) or new dehydrated meals (which I make at home too)."

The Autistic outdoor educators in this study also described themselves as inclusive individuals that strive to make themselves available to meet the needs of all clientele. One participant stated that due to their Autism they have an increased "empathy with others who don't feel comfortable in large groups and new environments." Participant five stated that "I feel like having to study and identify social patterns to get by in my youth has provided me with a distinct understanding of what specific groups and the people within those groups will find socially endearing and meaningful. I feel like this gives me the ability to manage group dynamics with a high degree of efficiency." Another participant provided evidence of inclusivity being a high priority in their work as an outdoor educator by stating that they cut down on their backpack weight by spending extra time customizing it to their personal needs, which allows for them to be more available to clients on trips. The belief in supporting the needs of all clients was evident in the responses from all survey respondents.

The participants also spoke to the flexibility of the work environment as advantageous for individuals on the spectrum. For example, being able to work seasonal contracts supports exploration of special interests and the need to take time off between contracts to recharge or deal with autistic burnout. The diversity of jobs within the field and the opportunity to try new things to find a best fit was also seen as supportive. Creating jobs that allow for job security while at the same time supporting flexibility is an area of growth that could further support the needs of Autistic staff.

Challenges

The third theme that emerged in analyzing the research data reflects the barriers and challenges that Autistic outdoor educators experience during their employment in the field in direct correlation to their Autism. Autistic outdoor educators in this study discussed differences with communication and social skills which can create issues in how they perceive social cues. This can create challenges in emotional intelligence. Participant four stated that "Seasonal contracts do not give me enough time to adapt to my surroundings and the social dynamics of the staff team. Providing longer contracts would allow me to be my best self." This individual also stated that "Large staff teams can be challenging to navigate socially and can create a lot of social anxiety." Neurotypical standards around socialization were also revealed as barriers to successful employment. Examples include one participant who discussed prolonged masking and another needing to be aware of how much space an individual's personality takes up; both can lead to mental exhaustion. In certain situations, research participants stated that they struggled to find a sense of belonging in their workspace. Social communication challenges during the pre-employment process, such as the interviewing stage, were also highlighted. Likewise, one individual stated that their usage of a speech generating device

part-time and the lack of awareness by supervisors on how to work with someone using one to relay complex information can create challenging supervisory relationships. When asked about recommendations to support Autistic staff in social communication differences, participants discussed providing in-house emotional intelligence training, access to a designated person to support emotional intelligence challenges and providing mental health support.

According to participants, Autistic outdoor educators may struggle in outdoor education due to overstimulation and sensory needs. Outdoor spaces were noted as a space in which sensory needs were more easily met. The educators contrasted this with indoor spaces, where they may face increased sensory challenges, such as needing to deal with noise and fluorescent lights. Staff training was also noted as being particularly challenging due to information overload being coupled with a potentially new social and sensory environment. Accordingly, adapting a workplace to the sensory needs of the individual and making use of sensory based accommodations, such as noise cancelling headphones in indoor spaces, may support the needs of Autistic employees and reduce symptoms of overstimulation.

Future Recommendations

Despite the stigma and lack of appropriate recognition of Autistic employees within the field of outdoor education, the findings of this study bring to light that there are Autistic employees at all levels of leadership within outdoor education. Participants recommended employers work to destigmatize Autism within their spaces both for the benefit of their clients as well as their employees, who may be on the spectrum. This will allow Autistic employees to be more forthcoming with their needs. Further participants suggested employers should encourage Autistic employees to find the best workplace for them through referring them to organizations that may be a better fit for their needs.

Accessing employment resources like programs created in partnership with Ready, Willing, and Able can support the employee-employer relationship in ensuring that both parties' needs are met (Government of Canada, 2023). Giving Autistic staff the time to adapt, even after the development of an accommodation plan, can support differences in social and sensory needs. Most importantly though, employers and employees need to recognize the importance of an ongoing dialogue about what supports are needed to be successful, workplace expectations, and the importance of creating safe and inclusive workplaces.

Based on the findings of this study, areas for future research could include investigating employers' perceptions about Autistic employees and the best strategies for supporting Autistic outdoor educators in the workplace. Developing a set of accommodations that may be used to overcome common challenges that Autistic employees face in the field of outdoor education that can be readily accessed by like-minded outdoor organizations can also support the success of Autistic employees in the field. Through recognition of the challenges that Autistic outdoor educators face and the strengths that they bring to the table, the outdoor education field can not only fill in gaps created by labour shortages but provide an outdoor space where all members of society are made to feel as if they can belong.

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Laura is a neurodiverse outdoor educator that is advocating for outdoor education settings in which everyone is made to feel as if they can belong.

Plight and Possibility: In Dialogue With Change

By Devin Mutić

Dear Change,

For a concept intricately related to notions of evolution, creating anew, morphing, and altering, I am struck by your inertness. In the moments when I pause, step back and observe our world–our collective relations of existence–in the grandness of its overall scheme, I cannot help but notice that "change" has come to be "consolidation". Let me attempt to explain what I mean…

The present moment of global humanity is one of ever-accelerating growth, advancement, and change, particularly of the technological and economic variety. This is a common narrative, so common that it appears to be as basic and factual as the concept of gravity. However, one must pay close attention to those who are disseminating and perpetuating this narrative, and what they stand to gain by doing so. Upon many years of observation, dear Change, I can report back to you that those most often invoking your name as their deity are the usual suspects: corporations of global capital (based in the West but perpetually seeking to expand their exploitation to all untouched regions); powerful politicians and leaders of international organizations, beholden despite admission to the aforementioned powers of capital; and mainstream news media institutions, self-portrayed defenders of truth and freedom, yet themselves in many ways enchained by powers both capital and political.

I don't know if you picked up on the pattern, Change? I'll lay it out, nonetheless. Corporations are agents of capital, serving the purpose of exploiting and extracting the earth. Our planet's land, humans, and beautiful plethora of other living and non-living beings are extracted, transported, molded, re-formed, and ultimately exploited in any way possible (a seemingly infinite number of ways, so many that this system is beyond the comprehension of any individual involved in it), such as to produce ever-greater amounts of capital. Political power and politicians, for their part, largely seek to serve the interests of capital. Sometimes this means punishing corporations or clipping the wings of capital itself, but ultimately these are protective measures, like a mother bear monitoring the actions of her cub to ensure that it lives a long and prosperous life. Which brings me to news media, the final piece in the nexus of structures that collectively engage and perpetuate in the false and deceiving worship of your good name, Change. News media relies on political power for its existence and access to stories, while simultaneously relying on capital for its funding, ultimately ensuring that news media serves the interests of political power (which serves capital) and capital above and before all else.

You may wonder why I am telling you this. Well, Change, I'll explain.

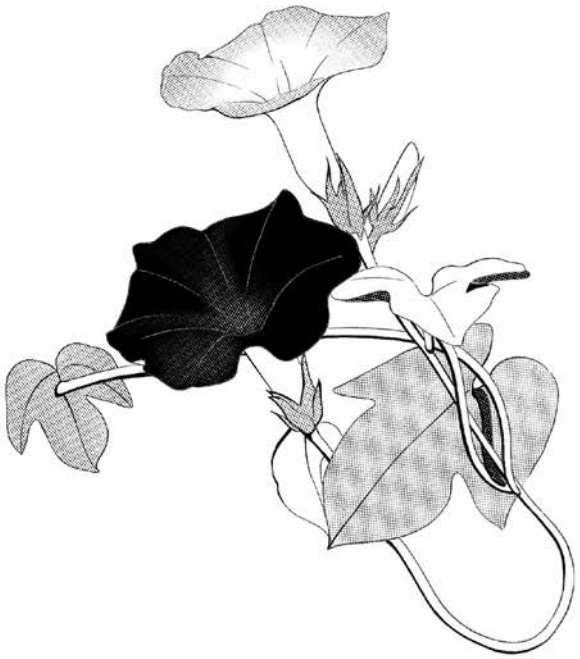
If the primary perpetuators–those most often and most vigorously invoking your name–of your worship as an ultimate ideal are doing so for the singular end goal of growing the power of capital, then why would they be interested in your genuine incarnation? Why would they seek "change" in the genuine sense of the word when capital is already dominantly in power? The king who reigns supreme and essentially unchallenged over his kingdom does not seek revolutionary change, but rather the consolidation of his power to the greatest extent that he can achieve it, in order to pre-emptively ward off any threats to his rule. While the tech titans and billionaires of our world may talk about the wonders and marvels that technological advancement and "change" will bring, they do so seeking to further entrench their control and consolidate their power. When politicians reliably campaign on slogans of "real change" every election cycle, their doing so only

serves to further solidify the status quo by marking their non-change as "real change," thereby rendering what is in actuality real change unnecessary. I see a world that is being consolidated, not changed. The mass of unique cultures, methods of education, and ways of living and being are ever-more forced to conform within the boundaries of what global capital deems acceptable. And what global capital deems acceptable is the turning of all Earth beings and systems into units and commodities ripe for exploitation.

At this point, Change, you may wonder why I am engaged in this doubtlessly somewhat absurd exercise of explaining to you what you already know. You are, after all, change itself, and thus surely you know when you're happening or not. But it is important for you to understand, my friend, that your deification is as pernicious as it is insidious. Billions of humans have come to believe that our world is changing at a rapid rate, and that this change is good, a claim that certainly the other beings on this planet are aghast at the fact that we believe this.

What is the ultimate bedrock of movement, the direction in which all actions are aimed? That bedrock, that ultimate principle, I argue, are values. Values are what all living beings aim at with their actions. When I choose to go to school, eat certain foods, talk to certain people, engage in any activity, it is because (consciously or not) I believe those actions to align with my values, helping me move toward the ultimate attainment of them. Thus, any notion of change in one's actions must necessarily result from a change in one's values. If one's values have not changed, then the ultimate aim of one's actions cannot change either. The minutiae of actions may be altered (akin to a change from walking into a jog), but their purpose and result still seek to achieve the same ends (still walking or jogging to the same destination). And I see no change in our values; the power of capital still reigns supreme.

Yet, Change, as you and I both know, you are very necessary at this moment. The way of being and living promoted by capital is indeed consolidating its sway and grip across the planet, but it is not sustainable; it cannot continue forever. If humans seek to transition to a sustainable way of being (as we surely must, or by definition we will destroy ourselves), we cannot do so without changing our values. For a change in values is a necessary condition for a fundamental change in the direction and outcomes of actions. Luckily, a change in values also precipitates a change in actions.



This, my dearest Change, gives me hope. For the answer of how to change the values of a society and a culture has always been clear. Indeed, capital has utilized it to great effect in establishing its values across the globe. The answer is education. Education teaches a mode of living and being that entrenches values in the present youth, building a culture, in a sense, from the ground up, as the children grow and act in ways that aim toward the values they were inculcated with while young.

So much has to change and the remnants of the old values will remain influential for a long time to come. What is to be done, following the revolution of our values, about the millions of kilometres of roads already built, forests already felled, dams already full, buildings already standing, factory farms already producing, ports already shipping, planes already flying, sewers already flowing, factories already polluting, and the countless other manifestations of destructive infrastructure already in existence and operation? To change our entire built environment is a tall order, especially when that infrastructure itself has a profound influence on the ways in which we live and *be*, both enabling and constraining certain modes of thinking and acting. But I truly believe, Change, that you are the answer. A real change, rather than the mere promise of "real change." And real change must originate from a change in values, as values are the precursor to all action. No action is without value; no action is apolitical. As we humans attempt to commence this process, I ask you, Change, to put your faith in us. Believe that through education we can bring you into a real existence, casting aside the truly insidious messengers of capital who put your good name forth as a cloak for "consolidation." There are educators, among the truly bravest of humans, who imagine a world based on better values, and who are working steadfastly to bring your real existence about. Fear not, Change, for you have yet to be left for dead.

Sincerely and in hope,

Devin

Devin Mutić is a philosopher, nature-based educator, and researcher. He has recently completed a master's degree focused on environmental education and nature philosophy at York University. With an aim toward environmental praxis, Devin's research investigates the impacts of the media (communication, transportation, physical, and organizational media) utilized in educational settings on the values produced, disseminated, and re-produced in both individuals and communities via the educational process. Devin has worked at three forest schools, and he organizes and leads pedagogically and philosophically intentional canoe trips.

Gifts and Gift Givers

By Kyle Clarke

When I was nine years old, I received a gift from a stranger. The gift was a flashlight, and the stranger, an older woman who lived five doors down from the Florida vacation rental my family occupied one March break during my childhood.

The year was 1985, and for those who weren't alive yet, well, let's just say that flashlights were a little bit different then. In general, they were much bigger, and this flashlight was bigger than most. It was rectangular in shape (7" x 5" x 10"), it had a black plastic casing and a movable handle that allowed the user to carry it like a lantern. It was quite specialized as well, with multiple light functions and features. The large square main light could be switched from a general setting to a narrow and intense spotlight. It also included a small light with a strobe effect on the backside and a red light on the top as well. In retrospect, I think it was probably a boat light, the type used for navigating waters in the dark and/or used for signalling when in distress.

So why was I given this specific gift? Well, one evening my family had just returned from a dinner out at a local diner (a favourite spot of ours called Brian's in Paradise, located within the K-Mart parking lot in Marathon, Florida), and as my father parked the car, my mother pointed to a lady kneeling forward on the cement walkway that wrapped an adjacent canal. She was shining a flashlight into the water. Believing that she may have dropped something and was hoping to locate/retrieve it, my family approached to see if we might help. As we got closer, the crushed limestone on which we walked announced our presence. Startled, the lady spun around, shining the light towards us, then quickly re-aimed it at the ground and spoke, "Oh, I'm sorry!" My mother responded, "Did you drop something there in the water? Do you need some help?" The woman replied,"I'm fine, and no I didn't drop anything, I'm just having a little visit with my underwater friends. Come and have a look."

As my sister and I walked nearer, the woman instructed us to lay down on our bellies and hang our heads over the edge. And now, I will never forget what happened next, as the lady shifted her body back towards the water and swung the large flashlight forward in a sweeping motion. First, the light shone across the night sky, then over the bimini top and white hull of a boat docked across the canal, it skimmed quickly along the surface of the water and then finally it aimed downward, perpendicular to our bodies, as we laid still on the concrete. Gazing into the dark water below, in an instant, the flashlight revealed something incredible–a whole new world!

Now it was a long time ago, but this is still a strong and significant memory, and I can say that this initial experience was akin to watching a movie in a cinema for the first time or a live theatrical performance or musical concert: first darkness, then the light was shone, the show began, and I was instantly transfixed (and transformed). We were suddenly engrossed in an underwater scene which was alive and bustling. It was similar to watching a busy city block from the window of a tall building eight stories up. I can also vividly recall what a strange experience it was to realize that so much was going on right beside that parking lot without us knowing. The dark water turned from blackness, from a void or basically nothing, into a Jacques Cousteau television special. The flashlight penetrated nearly 15 feet down and you could clearly make out the various communities of organisms sharing space together on the underwater limestone wall: barnacles, oysters, snails, sponges, fan corals, urchins and marine algae. Spiny lobsters and crabs would appear and then disappear, trying to avoid being

caught in the beam of the flashlight. Bright blue and green parrotfish, silvery barracuda, sergeant majors, and on another evening an extremely large grouper–yes, there was more than one evening–for this adventure became a nightly routine.

Before I continue, to those who are unfamiliar with the Florida Keys, they are a chain of limestone islands, which are remnants of ancient coral reefs. During the past 80 years it has been common practice in the Keys, as part of land development, to break and dredge portions of these islands to create navigable waterways and increase the number of properties with access to the ocean. And so, from a map or satellite image, many parts of these islands appear to look like the tines of a comb: rows of straight terminal canals separated by strips of land containing vacation homes. With the cutting of stone and the construction of these human made waterways, local marine organisms find new opportunities, a habitat where one previously didn't exist.

That first evening, my sister, parents and I, slowly followed the lady and her flashlight around the end of the canal, while she led an impromptu interpretive program. She would point out the animals in view, tell us what they were called, explain some of their behaviours, and as I recall (and also through consultation with my family), was also ever patient and kind to answer the questions that my sister and I had–she even let us hold and aim the flashlight! Eventually, we had to say goodnight, but not before this new friend shared an open invitation to come join her any evening we wanted to. And so, we did.

Each night we would explore a different area of the canal and nearby breakwater. We would return to favourite spots night after night, and we would also explore the area of the property where the canal, mowed lawn and sidewalk ended, where an area of mangrove forest began. In and around the mangroves, we'd spot small brown crabs climbing on exposed roots, while schools of small fish circulated below them in the water. We spotted the shine of eyes that reflected the beam of the flashlight and were told it was likely a marsh bunny or raccoon. At this point my sister and I were also warned about the not-so-friendly feral cats that also called this place home.

This thoughtful neighbour also invited us to join her on a special field trip early one morning to go looking for Key deer. Key deer are a subspecies of the white-tailed deer, very small in size, that only exist in the lower Florida Keys. To find the deer, we drove to a small parkette on another key and we were instructed to sit quietly at a picnic table located beside a tangle of trees and brush. The lady then peeled the lid off a round Tupperware container filled with apple slices that she had prepared at home. She placed the slices on the bench between where my sister and I were seated. Either moments or minutes later, a group of tiny (miniature Poodle-sized) deer appeared at the edge of the lawn and then cautiously approached the table. They quickly ate the apples, pushing up against our legs while doing so, sniffed around, and then disappeared back into the bushes from where they emerged.

Perhaps it was that same evening or a day or two later when the lady told me that she would be leaving the Keys to drive north to visit with friends for a week. It was at this point when she asked me if I'd like to keep her flashlight and told me that I could have it to own, if I promised to always hang on to it tightly (so that it wouldn't drop it in the water). Well, I did hang on to it, tightly, and although I haven't thought about it in a very long time, when I was recently helping my father with some yard work, I spotted the old flashlight on a shelf in the back of his garden shed. It hasn't worked in a very long time; the bulb, which had been replaced multiple times over the years, was brown and the last time I checked the battery terminals they were heavily

corroded, but my parents never thought of throwing it away. This flashlight went on many adventures with me throughout my childhood, on family vacations to Florida of course, but also to summer camp, camping trips, sleepovers, etc. I was also reminded that it spent some time duct taped to the handlebars of my BMX–it made the ultimate bicycle headlight!

Now seeing the old flashlight got me to thinking about the use of technology in outdoor education, which has certainly been a hot topic for discussion in recent years, although this ire of some/fervor for others has been focused primarily on the use of mobile communication devices in outdoor learning spaces, while traditional flashlights typically generate less controversy. The gift I was given, the flashlight, is a technological product, a tool, and it was able to reveal something new to me, something I was unable to observe without it. The flashlight enhanced an outdoor learning experience, without causing a distraction. I was instructed on the how and why, and then was given the tool to use. And perhaps that's all we need to do as outdoor educators: select those technologies that are truly assistive (and that won't detract from an experience), then provide learners with clear instructions and expectations for their use. And in fact, giving a succinct explanation and modeling an activity (often with an abundance of enthusiasm and joy) is something that outdoor educators do extremely well. And this was also true for the person who gave me this gift, for she gave me more than just a flashlight. She shared her love of some nearby wild spaces and their more-than-human residents, and through her actions connected me deeply to a place, a unique environment and to the many plants and animals that live there. With her guidance, I learned to be quiet and still, to move slowly, to watch and to keep watching, and found out that the more I looked, the more things I would notice.

I was fortunate enough to receive other similar gifts throughout my childhood. My first set of cross-country skis immediately come to mind (given to me by my parents), and the instruction was provided by my charismatic grade five teacher who would lead his students on many adventures within the ravine located across the road from our suburban elementary school. Later, with our skis and the knowledge of how to use them, my friends and I would spend many days every winter exploring the forested areas interspersed throughout our neighbourhood, all the while connecting to place and to the winter season.

As an outdoor educator, I have in turn also made it a habit to share the occasional gift with students, e.g., pieces of outdoor gear like used backpacks, canoe paddles, clothing items, as well as some favourite books along the way. I have given these gifts in the prior hope and now later knowledge that they carry utility and purpose, as well as memory and meaning. A former student shared how an old canoe pack I gave him was used on every canoe trip throughout his undergraduate studies in outdoor recreation and that it was always a reminder of the very first canoe trip he participated in as a high school student–his first big adventure!

I should also mention that educators, mentors, and caring adults are not the only givers of gifts. Our students, participants and campers often have many gifts to give to us–artwork they have created, handmade items, found objects, stories, specific knowledge, and recently for me, it's been the sharing of their expertise and recommendations related to mobile communication technology. Yes, phones and apps! The reality of teaching university students is that most carry a mobile device, and when engaging them in extended outdoor learning experiences, their phones will be with them, in their hands, ever present… And so, some concessions should be made, and if you can't beat 'em, well you know the rest. On a few recent occasions, during some community-based learning experiences (and after several phones had emerged),

I have asked students how we might make best use of all this technology (and information) at our fingertips; how can we use it to enhance or extend our learning outside? The students were quite keen to suggest and explain the ways in which their phones could be used to document our learning, assist in collaborative learning tasks, and be put to use to organize, categorize, share and reflect upon learning experiences. And each time, these discussions flowed into students describing their preferences for particular applications and suggestions for some that I might try myself. On one outing to a nearby wetland, a student responded to the group discussion by sharing how he viewed (and used) his phone as a multitool, something in his pocket that he could use to analyze, identify, locate, calculate, measure, map, view, and (of course) illuminate! And while sharing his thoughts, he quickly activated the flashlight feature of his phone and placed it under a jar of algae and water held in his other hand, lighting up a small sample of "pond life" for his fellow classmates to see.

Kyle Clarke is an avid tidepooler, beachcomber, shell collector, sea glass picker and shoreline garbage cleaner upper. Having grown up in Barrie, Ontario, he attributes his ocean literacy to the ocean play and shoreline exploration he experienced during family vacations, the films of Jacques-Yves Cousteau, his sister's subscription to National Geographic World Magazine*, Axelrod and Vorderwinkler's book entitled* Saltwater Aquarium Fish*, the marine aquariums he kept throughout his childhood, and a week-long field camp he participated in during high school at the Huntsman Marine Science Centre in St. Andrew's, New Brunswick.*

Paddling Pathways: Reflections From a Changing Landscape

By Shelley A. Leedahl

A Review of Henderson, B., & Blenkinsop, S. (Eds.). *Paddling Pathways: Reflections from a Changing Landscape.* Your Nickel's Worth Publishing.

This beautifully-bound anthology of 21 essays written by paddlers and edited by educators—and intrepid canoeists and guides—Bob Henderson (Ontario) and Sean Blenkinsop (British Columbia) deserves a much longer review than this 500-word assessment. In short: it's extraordinary.

Paddling Pathways: Reflections from a Changing Landscape contains a wealth of thought-provoking essays on the rivers, lakes, and oceans the diverse contributors have navigated via canoe or kayak (often in groups but sometimes solo) and it examines the paddlers' interior worlds as they contemplate: being present; history; culture; relationships with plants, animals and other creatures; Indigenous Canada (land and territorial acknowledgements and "Settler Responsibilities" are included); ecology; climate change; and, as Bruce Cockburn contributes in his foreword, the "soul-expanding space" where one can get "a glimpse of the world as it was made." Maps, black and white photos, and the editors' numerous suggested reading lists are superb accompaniments to the layered essays.

Henderson has previously published books on heritage travel and outdoor life, and Blenkinsop, a professor at Simon Fraser University who writes about "wild pedagogies" and "ecologizing education," agree that as travelers on land and water, they/we need to "shift pathways and create narratives that no longer focus on *competing*, *completing*, and *conquering*" regarding our understanding of the natural world and, indeed, human culture. They invited contributors to select a "special paddling place/route" and a "personally significant theme," and the result is this compendium of erudite, entertaining, often philosophical and political essays that are delightful to sink into.

Several writers discuss the gifts to be found in slowing down, such as the discoveries of cranberries (Anjeanette LeMay) and the "orangish glow of cloudberries" (Beth Foster). Foster writes that wind and rain altered her group's nine-day paddle plans, but the rewards of "focus[ing] on the present" included "an unclouded blue-sky panoramic vista" and "the profound joy of stillness."

Greg Scutt ponders Settler history and the connection between river canoeing and fly-fishing in his second-person piece set in Stikine country, "the largest wilderness area in British Columbia."

Michael Paul Samson recounts his kayak trip around Newfoundland at age 22, a

pre-wedding adventure down the Ohio River and into the Mississippi, and "the resilience of the human race."

Ric Driediger, a guide for Churchill River Canoe Outfitters, was seeking relaxation on his solo trip. He considers that he's perhaps "so addicted to being busy, [he] can't just sit," and he desires to "be lost in time and place and imagination." Success! At one point he can't even remember how long he's been out. This essay's brilliant surprise ending left me gasping.

Kayaker Fiona Hough speaks honestly of the joys and challenges of taking youth with mental health issues on a two-week trip in Clayoquot Sound, and how one completes the trip "freshly clothed in an ocean skin."

Gratitude is braided through these essays. Zabe MacEachren writes: "I also like to kiss the palm of my hand and then place it flat on the ground wherever I have slept."

This book's a major achievement. Please read it.

This book is available at your local bookstore or from www.skbooks.com.

Shelley A. Leedahl is a prolific multi-genre writer in Ladysmith, British Columbia. Leedahl's most lauded titles are The Bone Talker and Orchestra of the Lost Steps. Aside from writing, Leedahl enjoys running, hiking, kayaking, road cycling, building community, playing piano and guitar, and singing.

Fireball: And Other Great Low Ropes Activities

By Hannah Dabrowski

A Review of Haras, K. *Fireball: And other great low ropes activities.* Adventureworks! Associates, Inc.

In *Fireball: And other great low ropes activities*, Dr. Kathy Haras provides an extensive, in-depth volume of adventure-based low ropes activities and variations. *Fireball* is a well formatted manual including a table of contents at the beginning and a summary table at the end. All activities have been used in real-life situations, meaning they've been proven to work with live audiences. One downfall is that a few key activities are missing from the publication. On the other hand, how can you even consider that a downfall when there are over 120 activity variations!?

Fireball is organized in alphabetical order by low ropes element. Each section begins with a graphic of the element and a section titled, "Know Your Element." This section provides background information as well as what category of activities are possible on the element.

Following this introduction section are the activity descriptions and variations listed for the element. Each activity description provides information such as the ideal number of people, basic safety instructions as well as diagrams and pictures. At the end of each activity is a box which contains what can only be considered the magic of *Fireball*: the variations. The variations are briefly described and have a corresponding arrow associated with them. The arrows indicate the level of difficulty of the variation. The small addition of these arrows provide the reader with more detailed information to help them in their facilitation. What a simple, yet brilliant way to add value to the list of activity variations! *Fireball* has other formatting highlights such as a coloured tab at the edge of the page with the name of the element on it. The section dedicated to the element also has that colour associated with it. This allows for easy access to the desired element and pages that pop with colour.

A great resource found in the back of *Fireball* is a summary table. This table, titled Master Chart, breaks down each element (keeping the same colour as the element tab as mentioned earlier) and lists the activity, source, equipment needed and group size. This is a handy tool when trying to find an activity quickly. One downfall is that the chart is still organized by element. It would have been helpful to have the Master Chart, as well as an index, which lists the title of each activity in alphabetical order and the page number on which it can be found. This way, if the facilitator only knew the name of the activity, they could find a description on it slightly quicker. In any case, the Master Chart at the back of *Fireball* is exactly that, a helpful, organized master!

Finally, the biggest benefit of *Fireball* is that every single activity and variation has been led in a real-life situation by Dr. Haras in her 25 years of experience. This means the activities in *Fireball* are tried and true versions of what actually works while facilitating. With over 120 activity variations, there are many options for both the new and experienced facilitator. It is surprising that there are a few notable activities left out of *Fireball*. Two that come to my mind are All Aboard and Towers of Hanoi. In any case, there are so many activities and variations in *Fireball* that the reader can find exactly what they're looking for throughout the activities.

In summary, *Fireball* is a well-formatted guidebook with very extensive, excellent quality activity descriptions and includes activities that have been tested in real-life settings. A few downfalls would be some notable activities left out as well as a few formatting misses. In general, *Fireball* is an incredibly detailed, comprehensive guide that should live in every adventure educator's toolkit!

Hannah Dabrowski is an outdoor educator who has worked in the outdoor world for 15 years, most recently at Adventureworks! Associates Inc. She loves facilitating new activities with children and youth in outdoor settings.

Create Your Own Stories

By Rob Malo

Here's a story structure to help create original stories. It is possible to use this technique when inventing a story alone, in pairs, or in a group.

Say out loud (repeat three times to remember these prompts easily):

There once was…
Every day…
Until one day…
Because of that…
Because of that…
Because of that…
Finally…

- For inspiration to start the story, observe your surroundings to come up with a character idea. E.g., **There once was** a fly trapped in a house.

- For "Every day", think of a type of activity the character can do. E.g., **Every day** the fly flies from room to room to find an exit.

- An unexpected event can serve as a trigger in a story: **Until one day** the fly sees the front door open!

- The story continues with as many instances of "Because of that" as you want, but the last "Because of that" should be an extreme situation or one with a lot of emotion. E.g., **Because of that** the fly heads towards the open door. **Because of that** strong wind the fly has difficulty making it outside. **Because of that** strong wind, a human being in the room gets up to close the door!

- There can be several "Finally" endings to any story. What do you think would be a happy ending for the little fly? What is a tragic outcome? Or even a ridiculous ending? E.g., **Finally**, as the fly and human approach the door, the human yawns widely. The fly gets sucked into the human's mouth and is now trapped in the human's stomach!

If two or more of you are creating a story, you can regard the story structure like a game:

- The first person says out loud: **There once was…**

- The second person continues the story with: **Every day...**

- A third person, or the first if there are two of you, continues with: **Until one day...**

Participating story creators, in turn, tell the story until the end where each story creator can invent their own ending, according to their desire.

Rob Malo, also known as TiBert, is a Franco-Manitoban Métis storyteller, author, stage performer, juggler, poet, and community builder who shares his passion for history and culture with people of all ages. A seasoned and recognized master storyteller, Rob gave a masterclass for Storytellers of Canada - Conteurs du Canada in 2019, and was Storyteller-in-Residence at the University of Manitoba in 2020. Rob draws on his background as an educational programs developer at the Manitoba Museum and as a professor in the Tourism Department of l'Université de St. Boniface to delight audiences. Rob has been awarded certificates of excellence from Interpretation Canada for both TiBert le Voyageur live presentations and digital educational tools available to teachers through the Province of Manitoba DREF website.

Research News From the JAEOL

By David Hills

The Impact of Artificial Intelligence on Adventure Education and Outdoor Learning: International Perspectives, *North et al, 2023, various countries.*

This paper collects insights from experts in 10 countries about the influence of artificial intelligence on outdoor and adventure education. It showcases a variety of responses to the challenges and promises of AI. The goal is to inspire educators and practitioners to thoughtfully harness AI's potential in their field.

From McDonaldization to Place-Based Experience: Revitalizing Outdoor Education in Ireland, *John Pierce and John Telford, 2023, Ireland.*

Outdoor education in Ireland often lacks a deep connection to the cultural significance of its locations, leaning more towards a standardized ("McDonaldized") experience than a place-based one. This paper delves into the historical and cultural relationships with the land and how the modern perception of place affects outdoor education. The authors advocate for a teaching approach that recognizes the educational value of places, believing it can enrich learning experiences.

Digital Technology and Environmental Pedagogies in Tertiary Outdoor Education: Linking Digital Spaces to More-Than-Human Places, *Scott Jukes & Johnathan Lynch, 2023, Australia.*

This paper explores the evolving relationship between digital technologies and outdoor and environmental education (OEE), moving from viewing technology as a hindrance or tool to seeing it as deeply entwined with society and OEE experiences. The authors argue that new materialism, a theory recognizing this entanglement, can be beneficial for understanding and integrating technology in OEE, and share examples to illustrate this approach.

***'Who am I?'*: Professional Identity in Mature Outdoor Professionals,** *Peter White and Matthew Groves, 2023, Scotland.*

This study delves into the professional identities of 13 experienced outdoor professionals using semi-structured interviews and grounded theory. The findings reveal that these professionals craft their own identities with shared traits of their perception of an outdoor professional, suggesting that these identities form through a process of doing, watching, and belonging.

Energy Balance During Outdoor Education Winter Training: A Pilot Study, *Thomas Birkedal Stenqvist and Geir Øvrevik 2023, Norway.*

This study examined the energy intake and expenditure of 20 university students during a 24-hour winter mountain course in Norway. Despite being educated on energy needs beforehand, students experienced a significant energy deficit, which could increase the risk of exhaustion, injury, and potentially hinder learning due to challenging conditions and sustained stress.

David Hills is the book review editor for the Journal of Adventure Education & Outdoor Learning editorial board, the official publication of the Institute for Outdoor Learning.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Every ***Ontario member*** of COEO will be assigned to a region of the province according to the county where (s)he lives.

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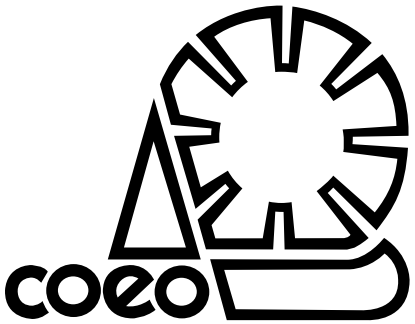

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