Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION
Fall 2024, 37(1)

ISSN: 0840-8114

Pathways

COEO

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

The Council of Outdoor Educators of Ontario
PO Box 861
Alliston, Ontario
L9R 1W1
Canada

Pathways

Pathways is published four times a year for members of the Council of Outdoor Educators of Ontario (COEO).

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

ISSN: 0840-8114

Pathways is printed on FSC recycled paper.

Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

Fall 2024, 37(1)

Features

Columns

Editors' Log

Pathways: The Ontario Journal of Outdoor Education has engaged with Wild Pedagogies' (Jickling et al., 2018) ideas and practices since the first special issue in the summer of 2016. Here, *Pathways* reported on the Yukon River 2014 Wild Pedagogies Floating Colloquium. This travelling conference was in many ways an international gathering, serving as an official launch of Wild Pedagogies. From the beginning, and now more than ever, Wild Pedagogies remains a label to rally support for a gathering of ideas and practices to encourage rethinking, reimagining, and renegotiating education with a lofty purpose attentive to our changing cultural landscape. In short, education must change to meet planetary and cultural pressures that demand a more ecologically minded future, one that supports the flourishing of all life. Outdoor education has a major role to play in this regard. Lofty aspirations, certainly!

Close to ten years later, there has been a special issue in the spring of 2020, and now, this one that follows the Wild Pedagogies: Nature as Co-Teacher Conference that took place in Enaforsholm, Sweden, August 2023. These special issues are in addition to many single articles over the years. For example, there was Chris Peter's *Gone Fishin': Newfoundland Wild Pedagogies Inspired Lessons* (winter 2023), Sean Blenkinsop and Greg Scutt's *The Voice of Trees and Changing the Culture of Education* (spring 2023), and Devin Mutic's *Plight and Possibility: In Dialogue with Change* (fall 2023). Of course, there have been many more loosely associated with Wild Pedagogies themes — many!

Over time, there has been the publication of a textbook so to speak (see Wild Pedagogies: Touchstones for Re-negotiating Education and the Environment in the Anthropocene by Jickling et al., 2018), many theme issues in scholarly journals, (see The Canadian Journal of Environmental Education, and the Australian Journal of Environmental Education) a few doctoral dissertations that we are aware of, and many sessions at international conferences. Of course, most importantly, there have been inspired teachers across the world, at all levels, bringing Wild Pedagogies into their practice. Many educators are increasingly being drawn to demands for educational change that is positive, doable, and celebratory, instead of being driven by doom, gloom and sacrifice. The six Wild Pedagogies touchstones set up educators for challenges and success towards cultivating the advance of an ecological consciousness, and how to do education differently. It may be a challenge of working against a status quo, against the grain, but timing is postponed for attention to change like never before.

We are delighted to share that interest in this Wild Pedagogies special issue of *Pathways* resulted in enough content to produce two issues. The articles for both issues have been organized by similarity of the ideas, topics, approaches, and themes discussed. The present issue is the first of the two, with the second being fall 2024 37(1). We hope these articles are sources of inspiration for educational change.

Bob Henderson & Megan Tucker
Editors

Sketch Pad – The art for this issue of *Pathways* was generously contributed by Kainat Ahmad. Drawing from a traditional fine arts background, Kainat's digital creations are firmly rooted in the principles of composition, colour theory, and proportion. Her artistic expression is deeply influenced by the vibrant hues and unconventional forms of 1970s retro design. Exploring themes of eclecticism and maximalism, Kainat's work presents a striking contrast to her own minimalist way of life. At present, Kainat works as a freelance illustrator, having collaborated with esteemed clients including Adobe, *The Globe and Mail*, Shoppers Drug Mart, and Avalanche.

Instagram: @kainat.png
Website: https://kainatahmad.com

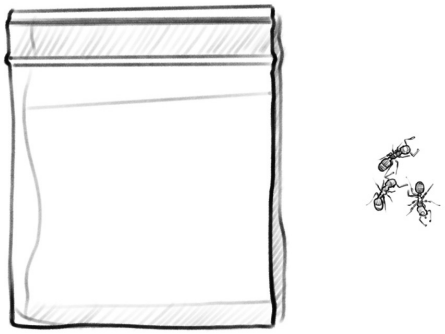
President's View

Autumn is a second spring where every leaf is a flower.
—Albert Camus

I hope that you have been soaking in the magic that is fall in Ontario; the crisp air, the crunch of fallen leaves, the lack of bugs on an Algonquin portage and the renewed connection with your students and staff in each of your outdoor ed corners and circles. It is my humble honour to be your president for the second year. I feel thankful I get to work alongside a very energized, skilled and hard working board of directors for the 2024-25 year! If you're not familiar with the inner workings of COEO's board, it is a very active, working board, driven by many volunteer hours from insightful and committed board members. I am very grateful for these professionals dedicating their time to this organization's pursuits and forward movements. I would like to thank April Nicole and Billie Jo Reid for their fabulous service to the board over the previous years; we will miss you this year! A warm welcome to new board members Devin Mutić and Rayanna Santiago, and welcome back to Angel Suarez Esquivel, Lee McArthur, Valerie Freemantle, Bill Schoenhardt, Ben Blakey, Peggy Cheng, Kim Squires and Karen O'Krafka. You can learn more about current board members on the COEO website: www.coeo.org/who-we-are/

As a COEO community we were warmly welcomed further east for this fall's conference; both the wonderful Shabot Obaadjiwan First Nation community and the amazing staff at Camp RKY hosted COEO members for another inspiring conference. Thank you to the dedicated fall conference committee team who put together an incredible professional development event, "Speak Out! The Power of Words in Outdoor Education." From a profound keynote speech from Dr. Lindsay Morcom, of Ardoch Algonquin First Nation, to all of the insightful and enlivening workshops, the delicious meals, the generous silent & live auctions, and magical moments of connection everywhere from square dancing with Walt to high diving board laughter, thank you to all volunteers and attendees that made this conference so special!

We are always wiser and more humble after learning from COEO friend, Elder Peter Schuler from Mississaugas of the Credit First Nation, and we were fortunate to have started a friendship and watch a welcome video shared from Chief Doreen and Marcie Webster of Shabot Obaadjiwan First Nation. A big congratulations to all very 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 hard at work to develop our strategic plan and bring our goals, visions and mandates alive in actionable ways for COEO membership and Ontario youth in general. We encourage members to reach out and intentionally invite new friends and diverse populations to COEO conferences, and remind folks that there are bursaries to help. Stay updated with COEO events, new pursuits and job postings through our newsletter and social media channels.

I look forward to seeing you at the next big COEO event, "Make Peace with Winter". This year's conference "Winter's Embrace" will be held at Camp Kawartha on what we hope will be a cold and snowy weekend on January 24-26th, 2025. Until then, enjoy connecting with your beautiful and local natural spaces and community!

Hilary Coburn
President

The Wild Turn in Sustainability Education: Wild Pedagogies as a Way of Becoming With the World

By Reineke van Tol

Introduction

Since the concept of Wild Pedagogies was introduced by Jickling et al. (2018), the urgency of the approach has only increased. The socio-ecological crises we are facing today asks for radical alternatives to learning. They ask for learning not just about, but for learning in, with, through and for the world (Morse et al., 2018). To act as deep leverage points towards sustainability transformation as well as to nourish agency and action competence, learning is needed that allows young people to reflect on existential questions of being and becoming, to re-imagine and co-create alternative futures and to build relationships towards the self and the wider environment through bodily experience (Macy & Johnstone, 2012; Wals, 2019; Woiwode et al., 2021). Wild Pedagogies can be seen as an integrative attempt to offer such a radical alternative.

Wild Pedagogies fits into a movement of critical alternatives to learning such as transformative, relational, outdoor and/or embodied learning for sustainability (Fenton et al., 2020; Pedersen et al., 2022; Stolz, 2015; Taylor, 2017; Wals, 2019; Wamsler, 2020). Wild Pedagogies has many characteristics that can be found in these existing approaches to learning, but distinguish themselves by actively inviting the wild into learning. "Wild" in this context can be understood both as wild places in which learning can take place to accommodate learning in a multi-species setting, to wild(ness) as self-will in education, translating into a learning from curiosity and wonder as well as a disruptive education practice that breaks with current institutional authority and control (Morse et al., 2018). This short article provides an overview of how Wild Pedagogies fits into the wide array of other critical learning approaches and how together, they can be seen as a critical wild turn in sustainability education.

Wild Pedagogies: A Transgressive and Potentially Transformative Relational Outdoor Learning Approach

Wild Pedagogies, as introduced by Jickling et al. (2018), can be linked to several pedagogical traditions and developments of which outdoor, embodied, relational, transformative and transgressive learning are most prominent. **Outdoor learning** knows a long history, both as practical skills and citizen training. Miles and Priest (1990, p. 113) describe outdoor education as an experiential method of learning with the use of all senses, taking place primarily, but not exclusively through exposure to the natural environment and focusing on the human relationship to that natural environment. It ideally encompasses aspects of both adventure education and environmental education and can focus on personal development and leadership as well as on learning about the environment and our relationship to nature. As a reaction to the climate and biodiversity crises and their psychological consequences, there is a renewed interest in outdoor learning and a search for an approach that fits the needs of our time (Wattchow & Brown, 2011). Relational education practices such as embodied and relational learning provide a relevant basis to address such complex challenges that affect both ourselves and the wider environment. **Embodied learning** centralizes the bodily experience in learning. Stolz (2015) explains embodied learning as "learning that involves the exploration of the world from where one is and a clear understanding of how things relate to each other and to ourselves in the world" (p. 479). **Relational learning** builds on embodied learning approaches that depart from the idea that "cognition is embodied and involves a deep connection between perception and action" (Stolz, 2015, p. 476). It departs from the idea that all being is relational, that being itself is a relational act (Braidotti, 2017; Haraway, 2008; Ingold, 2002; Mol, 2010; Pols, 2014). The approaches combined can be

described as **relational outdoor learning** that aims to learn in, with, through and for nature, acknowledging the human as a relational being and inviting other than human agency into the classroom (Fenton et al., 2020; Stewart, 2004). Relational outdoor learning as such can be situated into the field of critical post-humanist and eco-humanist pedagogical approaches that are currently emerging as a reaction to often merely human-centered pedagogies (Ceder, 2019; Felski, 2020; Geerts & Carstens, 2021; Malone & Young, 2023; Taylor, 2017). Wild Pedagogies can be classified as such relational outdoor learning approaches. This is, however, not the whole story.

As Morse et al. (2018) describe, Wild Pedagogies aim to break with current institutional authority and control that tends to suffocate self-will and wonder in education. They thereby comply with a **transgressive learning** approach, described by Wals (2019) as education that challenges and disrupts hegemonic structures that have become normalized. Transgressive learning aims to defeat current structures of unsustainability in education to open doors for education that cares for the world.

It is here where Wild Pedagogies also touches upon **transformative learning**. The transformative dimension of learning can be understood as "the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand and feel about our world" (Mezirow, 1991, p. 167), and thus how we become to realize who we are in the world and, to add, how we act upon that. As Wild Pedagogies aim for learning with(in), from and through the (human and) more-than-human world, it provides space for relational, critical reflexive and potentially disruptive learning practices that may foster transformations in how those who learn to experience their own relational being in the world (Morse et al., 2018; Wals, 2019). Such learning might be confronting and uncomfortable. It might evoke dissonance, uneasiness and internal conflict. And it should, since stretching and crossing the borders of our comfort zone is exactly what can make learning transformative (Wals, 2019).

To conclude, Wild Pedagogies, when related to other critical learning approaches, could be defined as a transgressive and potentially transformative relational outdoor learning practice that engages with wild(er)(ness) in the wi(l)dest understanding of the word.

Wild Pedagogies as a Transformative Learning Practice

Wild Pedagogies as defined above gives space for critical reflection, for reconsidering our being and belonging to the world, to embrace new perspectives and to face discomfort and radical change. They open space for inner transformation; transformation in how we see ourselves in relation to the world and in how we act upon that. Several authors have reflected upon the question of whether or how such inner transformations could be or are linked to outer or broader social changes regarding sustainability. Reflective, mindful, embodied, relational practices such as practiced in Wild Pedagogies are often described as deep leverage points in sustainability transitions (Abson et al., 2017; Ives et al., 2018; Woiwode et al., 2021). Such practices stimulate "a reorientation of who we are" in (relation to) the world (Woiwode et al., 2021, p. 844), thus acting on a deep level of inner change, upon existing values, beliefs and worldviews or paradigms (Wamsler et al., 2021). It is this deep level of change, the level of intent, of underpinning values, goals and worldviews, that shapes the emergent direction of systems, and that if changed, acts as the deepest leverage point towards system change (Abson et al., 2017). In an extended literature review, Wamsler et al. (2021) indeed listed transformative learning environments with space for deep (self)reflection and practices of mindfulness as enabling circumstances for inner transformation and acting as a lever for broader sustainability transformation. As Woiwode et al. (2021) describe, learning as such could be a form of "deep adaptation", a changing relationship of the self towards the (rest of the) world.

Such a deep adaptation on a broader scale would involve, as Abson et al. (2017) describe, not only a reconnecting of the human and more-than-human world,

but also a rethinking and restructuring, meaning a rethinking of the knowledge we value and a restructuring of that knowledge and knowing throughout our institutions. One could therefore say there is an important role for schools and for the educational system in this rethinking, reconnecting and restructuring in providing an enabling environment for deep inner-outer change towards sustainability. As Wamsler (2020) states ″education is one of the most powerful and proven vehicles for sustainable development" (p.113). It is, however, not merely education, but education of a certain type that will serve us (Orr, 1994).

Concluding

Wild Pedagogies are a way of revaluing knowledge and knowing, of reevaluating who we are in the world and of how to approach education in a relational world. They enable us to learn with, rather than about, the world, by letting that world come into the classroom. Building on other critical approaches to learning, such as transformative, transgressive, relational, outdoor and embodied learning, Wild Pedagogies can be seen as a transgressive and potentially transformative, relational outdoor learning approach that actively engages with the *wild* in the widest sense of the word.

How Wild Pedagogies can contribute to transformative experiences on being and becoming in a multi-crises world among young adults, is still to be explored. Woiwode et al. (2021) stress that both further theoretical deepening and understanding of inner transformation and related sustainability transitions as well as place-based empirical studies on (inner) transformation are needed. Exploring Wild Pedagogies further allows us to understand how learning can be approached in an era of global socio-ecological crises, how young adults can learn to become in and with a world under stress–to learn how we become in relation.

References

Abson , D. J., Fischer, J., Leventon, J., Newig, J., Schomerus, T., Vilsmaier, U., von Wehrden, H., Abernethy, P., Ives, C. D., Jager, N. W., & Lang, D. J. (2017). Leverage points for sustainability transformation. *Ambio, 46*(1), 30-39.

Braidotti, R. (2017). Four theses on posthuman feminism. In *Anthropocene feminism* (pp. 21-48). University of Minnesota Press.

Ceder, S. (2019). *Towards a posthuman theory of educational relationality*. Routledge.

Felski, R. (2020). Resonance and education. *On Education Journal for Research and Debate, 3*(9), 1-4.

Fenton, L., Playdon, Z., & Prince, H. E. (2020). Bushcraft education as radical pedagogy. *Pedagogy, Culture & Society*, 1-15.

Geerts, E., & Carstens, D. (2021). Pedagogies in the wild—Entanglements between Deleuzoguattarian philosophy and the new materialisms. *Matter: Journal of New Materialist Research, 1*(2).

Haraway, D. (2008). *When species meet*. University of Minnesota Press.

Ingold, T. (2002). Globes and spheres: The topology of environmentalism. In *The perception of the environment: Essays on livelihood, dwelling and skill*. Routledge.

Ives, C. D., Abson, D. J., von Wehrden, H., Dorninger, C., Klaniecki, K., & Fischer, J. (2018). Reconnecting with nature for sustainability. *Sustain Sci, 13*(5), 1389-1397. doi:10.1007/s11625-018-0542-9

Jickling, B., Blenkinsop, S., Timmerman, N., & De Danann Sitka-Sage, M. (2018). *Wild pedagogies: Touchstones for re-negotiating education and the environment in the Anthropocene*. Palgrave Macmillan.

Macy, J., & Johnstone, C. (2012). *Active hope: How to face the mess we're in without going crazy*. New World Library.

Malone, K., & Young, T. (2023). Making kin: Exploring new philosophical and pedagogical openings in sustainability education in higher education. *Educational Philosophy and Theory*, 1-15.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.

Miles, J. C., & Priest, S. (1990). *Adventure education*. Venture Publishing..

Mol, A. (2010). Actor-network theory: Sensitive terms and enduring tensions. *Kölner Zeitschrift für Soziologie und Sozialpsychologie. Sonderheft, 50*, 253-269.

Morse, M., Jickling, B., & Quay, J. (2018). Rethinking relationships through education: Wild pedagogies in practice. *Journal of Outdoor and Environmental Education, 21*(3), 241-254.

Orr, D. W. (1994). *Earth in mind: On education, environment, and the human prospect*. Island Press.

Pedersen, H., Windsor, S., Knutsson, B., Sanders, D., Wals, A., & Franck, O. (2022). Education for sustainable development in the 'Capitalocene'. *Educational Philosophy and Theory, 54*(3), 224–227.

Pols, J. (2014). Radical relationality: Epistemology in care and care ethics for research. In G. Olthuis, H. Kohlen, & J. Heier (Eds.), *Moral boundaries redrawn: The significance of Joan Tronto's argument for political theory, professional ethics, and care as practice* (3rd ed., pp. 175-194). Peeters.

Stewart, A. (2004). Decolonising encounters with the Murray River: Building place responsive outdoor education. *Journal of Outdoor and Environmental Education, 8*(2), 46-55.

Stolz, S. A. (2015). Embodied learning. *Educational Philosophy and Theory, 47*(5), 474-487.

Taylor, A. (2017). Beyond stewardship: Common world pedagogies for the Anthropocene. *Environmental Education Research, 23*(10), 1448-1461.

Wals, A. E. (2019). Sustainability-oriented ecologies of learning. In R. Barnett & N. Jackson (Eds.), *Ecologies for learning and practice: Emerging ideas, sightings, and possibilities*. Taylor & Francis.

Wamsler, C. (2020). Education for sustainability: Fostering a more conscious society and transformation towards sustainability. *International Journal of Sustainability in Higher Education*, *21*, 112-130.

Wamsler, C., Osberg, G., Osika, W., Herndersson, H., & Mundaca, L. (2021). Linking internal and external transformation for sustainability and climate action: Towards a new research and policy agenda. *Global Environmental Change, 71*, 102373.

Wattchow, B., & Brown, M. (2011). *A pedagogy of place: Outdoor education for a changing world*. Monash University Publishing.

Woiwode, C., Schäpke, N., Bina, O., Veciana, S., Kunze, I., Parodi, O., Schweizer-Reis, P., Wamsler, C. (2021). Inner transformation to sustainability as a deep leverage point: Fostering new avenues for change through dialogue and reflection. *Sustainability Science*, 1-18.

Reineke van Tol is a teacher and PhD candidate in relational outdoor learning at Wageningen University (the Netherlands). Her research and education concerns learning in, with, through and for nature, critically rethinking the human-nature relationship in the Anthropocene. Her work starts from a post-humanist, feminist philosophical grounding.

Transformative Education: Applying Wild Pedagogies to Israeli Socio-Ecological Systems

By Adiv Gal

For several years, I've been actively involved in instructing a social-ecological systems course, a collaborative effort with Dr. Dafna Gan. Our teaching takes place within the framework of the master's degree program in environmental education at one of Israel's leading teacher training institutions. This course is centered on the exploration of social-ecological systems and is characterized by two one-day field trips to a system located in northern Israel and another in the central region. Furthermore, we organized a two-day field trip, residing within a traditional Bedouin tent.

From the outset, the course is regarded as a mandatory component of the master's degree curriculum in environmental education, thus aligning with the overarching objectives of environmental education. These objectives encompass a wide array of aims, including the deepening of knowledge, transformation of attitudes, and cultivation of behavioural changes among the participants.

In the context of Israel, and possibly differing from many countries worldwide, the exploration of social-ecological systems inevitably incorporates a profound acknowledgment of the enduring "elephant in the room", the complex Jewish-Muslim conflict related to land ownership. This historical discourse traces back to biblical and Quranic narratives, reflecting disputes over territorial and ecosystem ownership. The trajectory of this discourse has traversed the Jewish War of Independence, the Palestinian plight, and persisted through Israel's peace accords with Jordan and Egypt, while the Palestinian issue remained unresolved and has perpetuated through contemporary events, often fueled by external actors like Iran through groups like Hamas and Hezbollah, both of which are committed to Israel's destruction.

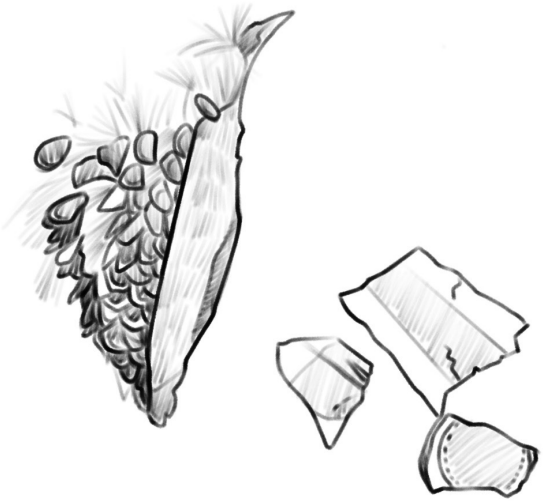
Initially, I commenced teaching the course without the exposure to the concepts of Wild Pedagogies. However, subsequent interactions with figures like Bob Jickling and my participation in a gathering in Sweden led me to embrace this challenge personally. I embarked on an endeavor to assess the integration of eight touchstones of Wild Pedagogies within the Israeli context's social-ecological systems course. Consequently, this summary represents a retrospective synthesis, combining the cumulative course experience with the newfound insights gained from my engagement with Wild Pedagogies touchstones (Jickling et al., 2018).

Touchstone #1: Nature as Co-Teacher

The course inherently integrated two intertwined environments: the natural world alongside the human environment. Within a curriculum focused on social-ecological systems, it seemed inconceivable to detach these environments, considering education's adaptability to various settings. In hindsight, the ecosystems within the Israeli context, the focal point of our exploration, truly acted as co-teachers, both for us and the students. These dynamic systems became vibrant subjects, lending impactful lessons to the participants. As the course primarily consisted of field trips, the majority of our time was spent outdoors, allowing the incorporation of diverse pedagogical methods that deviated from conventional classroom norms. These innovative pedagogies, coupled with the environment's influence, facilitated a novel way for students to engage with knowledge acquisition and learning processes. Learning within this course was underpinned by self-discovery, social interactions, group dynamics, meetings with key figures within the locations visited, and of course, the natural surroundings. These included the Nahal Taninim, the hills of central Israel, and the Ovdat Canyon.

Touchstone #2: Complexity, the Unknown, and Spontaneity

Indeed, the field trip's framework was well-defined and structured. Each field trip encompassed exploration of a natural environment and interactions with key figures. While our stay in a Bedouin tent was pre-arranged, the rest was a canvas of uncertainty and unpredictability. Acknowledging our limitations and the impossibility of comprehensive planning, we embraced the allure of spontaneity, complexity, and the unknown. As course leaders, we recognized the inherent risks of this approach. Nonetheless, we understood that fostering cultural transformation necessitates pushing students beyond their comfort zones. The outcome of these field trips, their impact, and how students would perceive the unforeseen elements remained uncertain. While the unexpected held less significance for the students, constituting a one-time experience, for us, who conducted these tours annually, the unexpected became an anticipated factor. After all, the eagles didn't answer our phone calls and the ibexes didn't answer our emails. Coordinating activities with eagles and ibexes, or orchestrating responses from key individuals, often went beyond our control. These key figures were given the freedom to express their points of view freely, addressing students' questions, some of which had not been previously exposed to both us and them.



Touchstone #3: Locating the Wild

The very essence of grappling with the scientific concept of social-ecological systems led us to conduct the field trip within natural settings. Although cultural overlays veiled parts of this natural backdrop, the sights, sounds, and voices of key figures–representing both Jewish and Muslim perspectives–unveiled the complexity of Israel's ecological-social systems. These elements served to highlight the "elephant in the room" that often remains unaddressed.

Moreover, our deliberate efforts to connect with individuals such as Juha, who operates a guest house in the socioeconomically challenged Arab village, Salam, residing in a $30-a-night tent versus his Jewish neighbor Eyal, who runs an agricultural farm-based desert tourism venture at $300 a night, and Lia, an environmental-social activist overseeing a community garden in a mixed Jewish-Arab city, carried immense significance. These encounters provided students with direct access to the natural environments these representatives inhabit, prompting challenging, psychologically intricate interactions that underscored themes of privilege, alienation, and power dynamics.

Touchstone #4: Time and Practice

The temporal dimension of the field trip course held significant value. Although spanning three separate field trips, they were distributed over several months, allowing students ample time to process and assimilate their experiences, the sights, and the scents that characterized each distinct field trip. This extended time frame was crucial in facilitating a comprehensive educational process, affording students the opportunity to refine their perceptual skills within the context of social-ecological systems. The diverse pedagogical techniques deployed enhanced immediate exposure. Throughout each field trip, dedicated moments were allocated to engage with the environment, immerse in contemplation, participate in discussions,

and attune to the surroundings. These time allotments were thoughtfully incorporated along the walking routes, providing occasions to decelerate, observe, and listen. The course itinerary integrated room for body-focused activities, including yoga exercises, human sculptures, and wildlife observation along the way. The inclination to allow moments of stillness and to counter the impulse to "rush ahead" was balanced against the desire to maximize experiences, encounters, and appointments. We endeavored to uphold a composed pace, even within the constraints of time, aligning with our personal aspiration to allocate sufficient time and space in our teaching for engagement with nearby natural spaces. This intention was grounded in the recognition of diverse learning styles, acknowledging that some learners necessitate more time than others. It also reflected our personal commitment to embrace new pedagogical exercises.

Touchstone #5: Cultural Change

While it is likely that we didn't achieve a complete cultural transformation in all students, it's evident that we successfully stirred the societal and cultural bedrock for a significant number. Implicitly political, the course, particularly in the Israeli context, inherently touches upon the intricate nexus of nature and politics within the Jewish-Muslim conflict. This ongoing struggle, encompassing issues of land entitlement, historical narratives, and geopolitical dynamics, underpins the course's content. It offered students an opportunity to reflect on their relationship with the environments that both humans and other living beings inhabit. This exposure to multifaceted solutions interwoven with political complexities aimed to evoke personal contemplation. The lingering question is whether we managed to indeed foster a cultural shift through this course. Regrettably, certainty eludes me. It's plausible that unintentionally, we fortified certain preconceived notions, as even for us, addressing the metaphorical "elephant in the room" remained a challenge.

Touchstone #6: Forming Alliances and Building Community

Despite the sense of inadequacy in instigating widespread cultural change, in this touchstone, I find solace in perceiving the successful application of Wild Pedagogies principles, even if only briefly. The course, designed around collaborative group work that brings together Jewish and Muslim students, aims to respond to this criterion. However, the course's impact transcends the realm of nationality. The relationships we fostered with various key figures, who help us connect with the local environments, evolved over the years into a central facet of the course. These key figures have frequently transitioned from the roles of collaborators to mentors, often leading activities with students in the educational systems they operate within.

Touchstone #7: Learning That Is Loving, Caring, and Compassionate

The field trip course provides a profound sensory experience, rooted in direct encounter. Witnessing an eagle at the Ein Ovdat mall ferrying twigs in its beak to construct a nest, and subsequently observing its mating ritual, undoubtedly evokes emotions within anyone. The realization that this could be one of the last nesting pairs in Israel triggers an emotional bond, stirring empathy and identification. Yet, alongside these sentiments, it prompts anger, sorrow, and frustration toward mankind's often domineering stance over nature. This dominance, intricately entwined with the Jewish-Muslim conflict and its impact on pastoral lands, underpins these narratives. Engaging with eagles, ibexes, anemones, cyclamens, and other elements of the natural world compels students to be fully present in their learning, to exhibit care, and to recognize a world beyond the human sphere. Such encounters enable a learning experience that transcends linguistic description and evaluation, weaving a tapestry of understanding

through direct engagement with the environment.

Touchstone #8: Expanding the Imagination

We harnessed the concept of broadening imagination through drawings as both a pedagogical tool and a means of research. Over the duration of the course, students were prompted to sketch the social-ecological system on six separate occasions—once during each tour. While some students were successful in stretching their creative faculties, others encountered difficulties. It's apparent that expanding one's imagination poses a significant challenge, yet it remains feasible. The students' educational history, largely shaped by Israel's formal education system emphasizing written assessments, creates barriers that hinder open-mindedness, leaving them reluctant to step beyond their comfort zones and delve into visual imagination.

In summation, the course's design was founded upon the realization that a departure from the status quo is imperative. To educate and foster growth in the same manner as we do presently is untenable. Moreover, we firmly believe that education must hold a pivotal role in instigating the necessary cultural shift. Our approach necessitated a radical reevaluation of the education we provide, coupled with a fervent determination to disrupt the well-established educational norms prevailing in Israel. We sought to embody the role of rebellious educators, forging a different path—ones that challenge boundaries and subvert the prevailing order. We recognized the infeasibility of perpetuating our current identities and roles as unaltered neighbours.

From the students' perspective, the course, enriched by its multifaceted pedagogical approach encompassing both the human and natural spheres, incited educational, ethical, and moral provocations. These provocations pushed students beyond their comfort zones, compelling them to confront the stark realities of Israel's social-ecological system, a system characterized by the dominance of one community over another and mankind's overarching dominion over the environment. Thus, reflecting on the field trip curriculum, constructed upon the touchstones of Wild Pedagogies, it is conceivable that an epistemological transformation transpired within the students. This transformation pertains to the acquisition of knowledge—a shift in understanding that the external environment, the nature surrounding us, serves as a vital source for knowledge acquisition and the establishment of environmental-social values that ought to govern our actions as environmental educators. Furthermore, the course managed to stimulate an ontological shift among participating students. This transformation pertains to the underlying assumptions concerning the nature of Israel's environmental crisis, challenging the conventional human-centric perspective grounded in hierarchical evaluations.

References

Jickling, B., Blenkinsop, S., Timmerman, N., & Sitka Sage, M. (Eds.). (2018). *Wild pedagogies: Touchstones for re-negotiating education and the environment in the Anthropocene*. Palgrave Macmillan.

Dr. Adiv Gal holds the position of dean at the Faculty of Science and serves as a senior lecturer and co-founder of The Center of Education for Environmental Sustainability at Kibbutzim College of Education, Technology, and the Arts. His current research interests revolve around climate change education, ecohumanism, sustainability, and various aspects of environmental education such as empowerment, self-efficacy, experiential learning, and outdoor education.

Excerpt From "Mushroom Tourist" in *Fungal: Foraging in the Urban Forest*

By Ariel Gordon

For the last twenty years, I have mushroom-travelled. Which is not to say that I went on magic mushroom trips. No, just that whenever I travelled, I would go for walks — solo ones I researched in advance and ones with friends to their favourite walking spots —and while walking, I would look for mushrooms.

Some people use travel as a way of broadening their horizons, but I use it as a way to add more mushrooms to my repertoire. It's become my way of being in the wider world: when in doubt, walk under the trees and look for mushrooms.

And then take/post pictures of those mushrooms to my social media because I want people to feel some of the same connection I feel in those moments. The same pleasure.

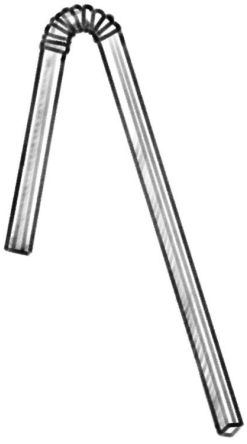
During the three (plus) years of the COVID-19 pandemic, it became harder to travel as widely as we were all used to. The concurrent climate crisis, as evidenced by grinding drought, wildfire smoke and stunted crops, also made me reconsider how much and how often I wanted to travel once things got back to some kind of normal.

So, I tried to sightsee in my home place—my yard, my neighbourhood, and my city—while also travelling within the prairie provinces between variant outbreaks.

This is my mushroom diary from these years, though really it is more like a bundle of picture postcards from me to the world. Or a stack of flash cards where the test I'm cramming for is surviving the world.

March 28, 2021

Went for a willowy walk in Assiniboine Forest today, where I also found a pre-bent hoop of dogwood whose red-orange almost matched the orange-red of my long sweater-coat, an enormous conk—a shelf-shaped, bracket-shaped fruiting body of certain fungi that grow on trees, that are hard like trees—and some other small mushrooms nearby...



[The splitgill mushroom, or *Schizophyllum commune*, is small and grey white and furred. It is the mushroom you would expect the White Witch to be wearing as decoration on her person/robes/carriage in Narnia. I found it clustered along the entire length of a young trembling aspen.]

April 11, 2021

I found a mushroom that has it all, including a moustache of pixie cup lichens and moss. It was the only mushroom I was

able to get close to, as it was right next to the boardwalk at the Brokenhead Wetland Interpretive Trail (this was my first time there, though I'd heard about it for years!). There were various lichens and mushrooms everywhere in the white cedar swamp as well as red carnivorous pitcher plants glittering in the sun but I very carefully stayed on the boardwalk. I was grateful to have the opportunity to walk in this place, that it was made available to me. Some of the time I laid down on the boardwalk so I could see mushrooms better, but that's as close as I got...

[A polypore, which is a mushroom with pores for dispersing spores instead of gills, with bands of green and brown and cream, with silvery green lichen and forest green moss blurring the distinction between mushroom and tree. You can see the dark soil here, how it is crossed with brown conifer needles.]

April 25, 2021

My partner Mike and I took our AstraZeneca vaccine hangovers to Little Mountain Park, looking for late prairie crocuses. In the whole park, we only found three, and only when we remembered to look in the same spot as last year. Their translucent lilac is what gets me, I think, inflates me like a hot air balloon, but it should go without saying that I am always on the lookout for mushrooms. When it's unseasonable, my best bet is always the more durable mushrooms that grow on wood instead of from the soil.

[A stack of creamy mushrooms on a downed log, like a plate full of pancakes plunked down in front of you.]

May 23, 2021

We drove out to the Belair Provincial Forest yesterday to look for morels. Found a bunch of false morels (*Gyromitra* spp.), abandoned cars, tiny wild strawberries, emerging bracken, new-to-me wildflowers, and six drive-home ticks instead.

[*Gyromitra* is also known as brain fungus, which goes a long way to explaining what this palmful of gorgeous deep-brown mushroom looks like. Also: experimental chandelier/airship.]

May 29, 2021

Mike and I finally found morels, likely *Morchella americana*! At Belair! But only a squat handful after two to three hours of wandering, the woods a new-to-me mix of conifers and trembling aspen. Still, it was very nice to go out looking for morels and then to find morels (Mike spotted them first, the bastard...).

[Three mushrooms with brown-black honeycombed heads and stems that are simultaneously beige and taupe. Dust them with soil and sand and you're there].

June 19, 2021

Drove out to the Brokenhead Wetland Interpretive Trail again to ogle orchids, pitcher plant flowers, and mushrooms. I had never seen so many wild orchids, from the big showy pink and white ones to tiny subtle ones you'd hardly notice if you weren't looking for them. White cedar swamps are new to me and sooooo cool. By which I mean interesting, but also having a mineral feeling that oak/aspen parkland lacks.

[A pale brown polypore on a cut log on the ground, which holds a diversity of new green and a browned cedar frond…].

July 20, 2021

I found a mushroom on a stump along Wolseley Avenue near my house. It doesn't look like much but it's been so dry that I haven't spied a single mushroom all summer so I thought I'd better take/post a pic to remind myself that they exist (I exaggerate but not by much, given how yellow/dead the surrounding grass was).

[A cluster of past-their-due-date oyster mushrooms— usually a choice edible —on

a broad grey stump just inside someone's property line. The edges of some caps split, others withered.]

August 29, 2021

Two tiny lawn-shrooms, picked and placed on the stump of my mother-in-law's rosy, pink crabapple. She was surprised that I wanted the apples, but settlers have been making cider from Manitoba's native crabapples for generations. I made applesauce from its fruit for ten years, boiling them whole and straining out the cores. At first, I dumped everything in a colander and used a spatula to extrude the applesauce but I asked for, and got, a food mill for Xmas (from my MiL, I think!) All of which is to say: I have picked crabapples from this tree's lower branches, bent so low with fruit so that I could put out my hand and pick, and branches almost beyond my reach. Anna was always so drawn to the ladder, those times I dragged it under the tree, to get me and my hungry hands higher.

[Two tiny mushrooms, one white and one yellow, their gills impossible but also sort of like birds' wings, lying on a weathered grey background.]

Ariel Gordon (she/her) is a Winnipeg/Treaty 1 territory-based writer, editor, and enthusiast. She is the ringleader of Writes of Spring, a National Poetry Month project with the Winnipeg International Writers Festival that appears in the Winnipeg Free Press. Gordon's essay "Red River Mudlark" was second-place winner of the 2022 Kloppenberg Hybrid Grain Contest in Grain Magazine *and other work appeared recently in* FreeFall, Columba Poetry, Canthius, *and* Canadian Notes & Queries. *Gordon's fourth collection of poetry,* Siteseeing: Writing Nature & Climate Across the Prairies, *was written in collaboration with Saskatchewan poet Brenda Schmidt and appeared in fall 2023.*

Clarity of Light

By Chris Peters

The quiet when I stopped paddling was nearly hypnotic. Away from the beach the mosquitoes and blackflies had died back. The lap of water on the hull of the inflatable stand up paddleboard was almost imperceptible. My paddle strokes are marked by rings circling out and touching the circles of my next stroke, overlapping, then pushing on all the way to shore. There were no birds. No fish jumping.

Maureen and Anna were playing Crazy Eights back in the camper. I was alone in the middle of Freshwater Pond in Lockston Path Provincial Park, somewhere outside Port Rexton.

I stood still, taking in the shades of green that make up the boreal in early July. I noted birch and spruce beside a stand of poplars, more spruce, trunks obscured by the sudden rush of ferns, and alder thickets whose leaves had a waxy, leathery gleam in the falling light. I let my gaze wander out to the granite boulders bunched along the shoreline at a point where the pond jagged out of my sight. Looked across to a small island just off the far side shore. I'd walked past it on the pondside trail the day before.

Without a conscious decision I found myself paddling towards it. Nearing the shore I saw birds flit among the shadowed branches. We'd seen hare and moose droppings on the trail. No doubt foxes and coyotes, maybe even lynxes were here. A sparrowhawk. I looked out over the water, wondering why there wasn't an osprey on the hovering prowl here, or loons. Did their absence mean something? Or just that I'd scared them off.

All this as I paddled round the island, which wasn't really an island, but a boulder overgrown in its sheltered recess in mosses and ferns and a stand of graying spruce trees, which rose up and away from each other, their gnarled limbs nevertheless ensnared in each other.

I took a stroke, a second, then a third and let the SUP coast back towards the middle of the pond. The quiet settling around me like a shirt tried on for size.

It wasn't oppressive, that quiet.

I looked up, almost hearing the clouds move in the sky. The first glow of dusk showing there, an orange-pink tinge that would shade over the clouds altogether soon enough. Unbidden, I wondered, what is this place trying to tell me?

I knew nothing of its human history, of who had lived here and what they did. I could guess at its geological history, the grind of glaciers scouring out depressions in the rock filled in by fresh water. Although they call it "The Rock," Newfoundland gleams with thousands of ponds from the air. The scant soil, acidic and poor for farming, managed to support pine and spruce trees that early European colonists measured at sixty, even eighty feet tall. Perfect for ships. Long since logged into oblivion. The trees around the park—white spruce and fir, thickets of birch and poplar—were much taller than anything I'd encountered on the eastern edge of the island.

A dragonfly flew by, another. I scanned the water for a sign. Breathed deep and smelled the clean in the forested air, the mineral sharp water still cold from the long, wet spring. The SUP followed an unseen current back towards the beach where I'd launched, to a small stream that meandered by our campsite and fed into another pond. I wondered if I would see the bats emerge out of their bat box on the way back to the camper.

The pond is a dull, metallic sheen, reflecting the sky up above. Clouds turning to orange and pink and violet above and below me. The lap of water against the SUP's hull just heard. Breathed in. Out.

Paddled for shore and the next hand of Crazy Eights.

Arne Naess, philosopher and founder of Deep Ecology, was once asked how students in an inner-city school could engage in the practice of Deep Ecology. He suggested they step outside the classroom and explore their urban surroundings.

Perhaps, he mused, they would find a flower nearby growing out of season, or from somewhere else. This, Naess finished, would be the starting point for an exploration of the larger ecological web and an appreciation for how life has its own intrinsic value beyond the scope of human values.

I wonder how Arne Naess would view the situation in classrooms and schools around the world today, overwhelmed by technology and screens, curriculum demands and being inside? After the brief outdoor classroom hoopla because of COVID, I noted a mass return to the Great Indoors here in Newfoundland as soon as restrictions were lifted. Classes exploring interesting flowers growing out of season are few and far between.

This is a situation the writers of Wild Pedagogies both appreciate and push against. Suggesting to a teaching colleague (as I have) that you are bringing students outside to feel the fall of rain, or the wind brisk on your cheek, or to look for crocuses in spring's first rush of warmth will be met with, at best, a questioning look. Increasingly schools, teachers and students are asked to focus their time on outcomes alone. Even when classes do step outside or go on field trips they need to justify the excursions by scaffolding learning outcomes to be achieved, to simultaneously answer "why" and "how." There is a necessity to be on task. Classroom management, effective teaching and good learners are all viewed through the lens of curriculum achievement. In this kind of learning environment there is little time in lessons to watch the weave of the world around us.

Here, though, is the very place where Wild Pedagogies (Jickling, et al., 2018) work best, self-willed, uncontrollable (but not out of control), even wild lessons informed by student experiences and curiosities are more engaging because they buck the status quo. Taking the time as a class to engage and be with the natural world, like following the flap-glide-fall-flap- glide-fall of a Northern Flicker, or looking out over the heave of ocean waves with gulls floating on unseen but felt thermals overhead are lessons *in* the more-than-human world. We don't really know the outcomes because the lessons offered are not constricted or controlled.

We as a species are wild in spirit, the authors of Wild Pedagogies suggest. Particularly young people.

This is heady stuff. It challenges what school is about. Wild Pedagogies is less interested in teaching for the workforce than it is in learning to listen to and learn from the more-than-human-world. Wild Pedagogies (Jickling et al., 2018) asserts that we are "situated in communities, with histories and myths that still are, or even once were, intimately connected to the bodies and communities of the other-than-human world" (p.71). It celebrates learners and teachers who are willing to step out the door and into the world.

How else to appreciate the intrinsic value of the world, the place of bumblebees and codfish, of lupins growing in a multitude of colours along roadside verges in summer and the song of the wind through birch stands in fall?

There is a clarity of sight offered on a brooding October day, the wind keening out of the northwest. One can see the weave of grass patches on the flanks of Signal Hill from Military Road, some three kilometres away. The heather bright red, fall foliage clinging to the trees further down the hill.

I was bringing a class of Grade Eight social studies students to Signal Hill, although not necessarily for the weather or clarity of the light offered under scuttling gray clouds that alternately enveloped us in wet and then sunshine that was almost too bright. We walked from the school to the lower buttress of Signal Hill, where the hill meets the sea in the old fishing community called The Battery.

Not so long ago, the scatter of houses clinging to this rocky abutment atop The Narrows had no running water or sewer, and families shared a common well. Spruce wharves jutted out and a small fleet of dories and trap skiffs pulled at their lines at the strain of tides and the seasonal easterlies. Fish flakes found wherever there was space.

You can still see that imprint of the fishing community that was in The Battery today, despite the road and cars. Piercey's Twine Store still holds a place of prominence. But king tides and the ravaging visits of hurricanes have torn and ripped at the old wharves and houses. They get washed away, collapse.

They don't get built back.

I was trying to introduce my Grade Eight class to that old way of life. The Battery got its name from the gun batteries that protected St. John's harbour from attack in the late 18th and 19th centuries and even in World War I and II, hence the name. The waters heaved in the harbour, waves splashing us with salty spray. My voice didn't carry far into the wind and a number of students instead watched gulls riding the wind and cormorants diving into the currents. I directed them up towards Gibbett's Hill, a sentinel of rock overlooking Dead Man's Pond.

The trail here is rocky and loose, and more than one student washed out, shoes and pants muddied. The last of the season's blueberries stark amidst red-leaved plants, partridgeberries the deepest crimson nestled beneath bright green leaves. But the sky was the true drama of the day. At the plateau I pointed out the break of waves along the shoreline out towards Blackhead, itself a former fishing community just inside the treacherous waters around Cape Spear. The wind whipped hats off and sent them tumbling towards the cliff edge and flung tendrils of hair hither and yon. Everyone walked with a lean into the wind.

We picked our way up the hillside, following the contours of the land on a lesser used trail. More than one student misjudged their jump across the small stream running at a torrent downhill and left them with soaking wet feet. At the old barracks we took stock. I mentioned that although it was around here that Guglielmo Marconi received the first transatlantic radio message, this isn't why the hill is so named. Instead it was flag communication between ships at sea and Signal Hill—a practice that began in the 1600s and only ended in the 1960s—that named the hill. Once, not so long ago, sharp-eyed young people in the employ of merchants would watch the flags atop the hill and run a message back to the shop of a ship's imminent arrival.

Many ships were lost, I noted, pointing out over the heave of gray water, long strands of light called The Hand of God reaching down to kiss the waves the brightest luminescence. Their lives held in thrall to the moods of this place, and the abilities of the captain and crew to stay a course true.

Unsaid was the fact that in the time of wooden sailing ships, and aboard smaller row-punts manned by a sail and oars, lives were daily informed by Wild Pedagogies lessons influenced by weather, fish, whales, seals, birds and their relationship to them. Much as I had experienced, in a smaller way, in the solitude of Freshwater Pond. Paddling on waters so calm they mirrored the sky. The snarl of boreal everywhere. And for at least a day, my Grade Eight social studies class learned to place themselves *here*. The wind, waves, the play of the clouds and alternating wet and sun, the cormorants and maybe even the partridgeberries, their teachers.

References

Jickling, B., Blenkinsop, S., Timmerman, N., & Sitka-Sage, M. D. D. (Eds.). (2018). *Wild pedagogies: Touchstones for re-negotiating education and the environment in the Anthropocene*. Palgrave MacMillan.

Chris Peters lives on the edge of the North Atlantic with his wife and two children. There he teaches students about beekeeping, gardening, the boreal and history besides. He is still working on getting his sea legs.

Seize the Means of Education: Implementing Harmonious Transportation for a Wild Pedagogy

By Devin Mutić

Media, broadly conceived, are the structures that make up our world. They can be thought of in four main categories: communications media (spoken language, written word, songs, books, TV, the Internet, etc.), transportation media (roads, cars, trains, canoes, forest trails, cross-country skis, etc.), physical media (tables, buildings, pencils, firepits, sticks, etc.), and organizational media (mechanical time, the price system, the institution of private property, etc.). All media possess a particular space or time bias, dependent on their relative capacities in regard to spatial movement or temporal longevity. The dominant media (such as the Internet, roads, and mechanical time) of any situation (such as an educational institution, or an entire society) thus exert a profound influence on the space and time relations experienced therein. These space and time relations, in turn, powerfully shape the values and actions of individuals and communities existing within and alongside particular media. Educationally, and in particular regard to Wild Pedagogies, the media utilized in the educational setting and process enact their own education–teaching and disseminating their own values–long before the educator plans a single activity or speaks a single word to their students.

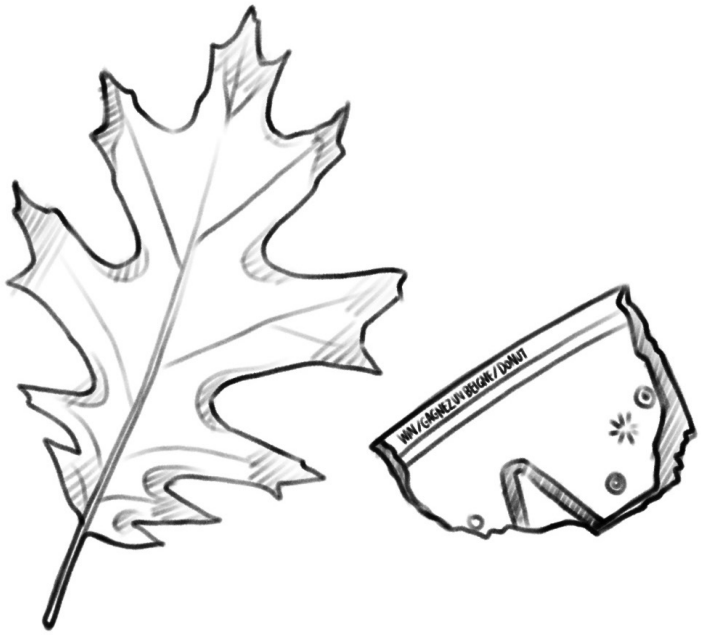
Based on field philosophy research I conducted as part of my master's degree, and the paper arising therefrom (Mutić, 2023), the focus of this article will be on transportation media and how utilizing transportation media that is harmonious with the natural environment in which one lives and moves–what we might term the media virtue of harmonious transportation (such as cross-country skis, canoes, or snowshoes)–is foundational to the achievement of three particular Wild Pedagogies touchstones or, as I conceive of them, educational *virtues*: nature as co-teacher, time and practice, and socio-cultural change.

Humans, in modern, techno-capitalist societies, often "feel bigger and safer inside our technological swaddling" (McMurry, 2013, p. 490). As such, we desire our technology of transportation–our transportation media–to dominate the wilderness. Observe a few pieces of propaganda designed to sell cars, and a particular visual theme emerges: cars driving through expansive deserts, snowy mountain summits, dense forests, and wet jungles. The message, so thinly veiled as to be more of a denotation than a connotation, is that these transportation devices will help the purchaser to conquer nature, to overcome wilderness in their hubristic desire to travel from one place to another as quickly as possible. Indeed, in reality, most humans have it much easier. We need not drive off-road through the forest or over the mountain because, in all probability (if it is any place deemed "worthy" of visiting), there is already a road paved through the wilderness, delivering humans (and, more importantly, capital–for that is ultimately why infrastructure exists) there without so much as being required to set foot on natural ground. This mode of transportation comes at the cost of environmental nihilism, disconnecting humans from any sense of what it means to move in relation with the natural environment around them. By contrast, media of harmonious transportation "invariably teach people that the [wild] terrain [enables and encourages] certain opportunities and denies others" (Horwood, 1991, p. 24), producing an intimate relationship wherein humans adjust their needs to their surroundings, rather than their surroundings to their needs. The wilderness "becomes more personified and less objectified" (Horwood, 1991, p. 25), enlivened through a personal, mutual understanding born of a shared temporal and spatial mode of movement, enabling nature to become *kin*

and, importantly for Wild Pedagogies, *co-teacher*.

Many transportation media across the world encourage a strong level of self-willed, joyful, attentive vigor, requiring an honesty with oneself and the place through which one travels. The key is to identify what these media are in the region of one's local place. In all likelihood these methods of transportation have been in use (often by Indigenous peoples) for hundreds or thousands of years, harmoniously suited to their natural environment. Once identified, utilizing them educationally "should promote feelings of belonging to the place, of experiencing its hospitality, first as a guest and later as a full member of the household in that place" (Horwood, 1991, p. 25). Once the feeling of being a marauding invader–a colonizer brutishly moving across the land or water, out of temporal and spatial sync with the natural place–is vanquished in favour of movement-based relationality, nature is enabled and encouraged to become the wild pedagogies virtue of *co-teacher*. For one can now meet the wilderness on its own terms, and the wilderness can reciprocally do the same, imparting lessons and revealing truths only perceivable between two entities acting together, rather than against.

Enabling movement in harmony with a particular wilderness encourages one to "spend time–lots of it" (Jickling et al., 2018, p. 92)–immersed in and relating with it, as speed of travel is no longer the primary concern. As the self-willed nature acts as teacher, this prolongation of time spent with our co-teacher slowly reveals and opens up new possibilities. Out on the land or the water, flowing harmoniously can be "likened to meditative practice," (Jickling et al., 2018, p. 95) leading to "listening more deeply and becoming attuned" (Jickling et al., 2018, p. 95) to the wild. One comes to learn that, unlike the modes of transportation reliant on domination and submission of non-human (and, indeed, often human) others, media of harmonious transportation rely



on nature's kinship. Without nature's permission and help, cross-country skiing, canoeing, rock climbing, and other modes of transportation are impossible. It is not the technology that enables the transportation, it is nature that does so, permitting the technology to work. When crossing a mountain in this way, one did not conquer it; rather, "the mountain lets them do it" (LaChapelle, 1991, p. 20)–the mountain permits them, as they have sought harmony rather than domination. Thought of as an obstacle needing to be conquered via technological means, a mountain is reduced to a pile of rocks (Jickling, 2015, p. 156), component parts to be overcome, resulting in the mountain no longer being seen–no longer being *related with*–for its *mountain-ness*. When moved through with harmonious transportation, it is precisely the *mountain-ness* of the mountain that enables the movement. Transportation is here born of relationality. "Such experiences develop a very intense love for the mountain" (LaChapelle, 1991, p. 20) in many people, recognizing it as a being beyond them, with immense power, yet also in which they place immense trust. As one young student has explained to me, he has a love for the mountains because they are alive, and "they're just

way bigger than me, and I feel like they control everything that I do, like when I'm in them. And they get to decide whether I die or not. And so far I haven't died, so I trust them." From this love and trust, media of harmonious transportation enable and encourage long-term engagements in kinship practice, thereby aiming toward the achievement of the Wild Pedagogies educational virtue of time and practice: the slow, prolonged engagement required for any transformative relationship to take place.

Recognizing that "education is always a political act" (Jickling et al., 2018, p. 97), Wild Pedagogies argues that socio-cultural change is a necessary virtue of education in the Anthropocene. The present way of living and mode of *being* for many humans will need to fundamentally change in order to achieve "a world in which all beings can flourish" (Jickling et al., 2018, p. 97). Education plays an essential role in this, as education as it currently exists was foundational in establishing the world as it is, producing, disseminating, and re-producing the environmentally destructive ways of living. The utilization of harmonious transportation in the educational setting and process works to achieve socio-cultural change by producing values of deep attentiveness and care for self-willed nonhuman nature. When utilizing a boat propelled by, say, paddle or sail, rather than mechanical engine, the "dominant presence now shaping our lives are water and wind" (Jickling et al., 2018, p. 97). The boat becomes a medium in harmony with the wilderness with which it travels, placing the human in a relationship requiring respect and care for nature–attendant to the wind, waves, temperature, weather, and myriad other ever-changing happenings–in order to successfully manoeuvre the boat, rather than domination via mechanical might moved by long-dead organisms in the form of oil-power. This temporal and spatial mode, enabled and encouraged by harmonious transportation media, can change lives (LaChapelle, 1991, p. 20), producing long-lasting values beyond merely the moments of interaction. The question is often posed: while wilderness encounters in an educational setting are certainly affecting, how do we maintain that lesson of caring "when I'm standing in line at the ATM?" (Martin, 2009, p. 364). When the wilderness seems to have been fully removed from view and put out of mind (precisely the moments when care for it matters most) is when that care appears most elusive. This is the challenge of socio-cultural change. And to this challenge the media virtue of harmonious transportation assists in pointing toward an answer. Modes of transportation, once taught, are seldom forgotten. With each new means of moving, a new way of experiencing the world–a new mode of being–is opened up. To know how to swim is necessarily to know the water, to relate to the water, and to enable one to have experiences all through life of this relationship. Knowing how to cross-country ski is to know how to relate with the unbounded wildness of a particular place, to take risks, place trust, and engage in its moral aesthetic. Transportation by media of domination teaches nothing but destruction and disregard for the places over which one travels. While movement is a must for humans, doing so harmoniously is not a given in the present age where "the general tendency for technology is to obliterate the shifts and rhythms intrinsic to nature" (Vetlesen, 2015, p. 150), taking up the position of bulldozer through the forest rather than songbird catching the breeze. Harmonious transportation, however, once learned, creates an individual capable of lifelong relationality with the natural places in which they travel. The education of many such individuals produces a society pointing toward the care for flourishing of wild places and beings, thereby providing for the achievement of socio-cultural change.

As educators, we may feel that we cannot do much to fight for the freedom of the wilderness–to fight for eco-communal flourishing of individuals and

communities–from behind a "closed and controlled classroom door" (Martin, 2009, p. 364), the sports field, a household, or any other location (both physical and organizational) in which education takes place. Yet, as educators, we have power in the value judgements of "what content to share and what pedagogy to use, which ideas will be followed up and deemed worthwhile, which power dynamics are condoned or disrupted in our classes, and which histories are told" (Jickling et al., 2018, p. 99). And while all of these components of education are important, we also have immense power over a more foundational and impactful aspect of education, the dirt out of which all the aforementioned things grow: the media utilized in the educational setting and process. By changing the media, we necessarily change the fundamental temporal and spatial relations of our education, thereby changing everything else conducted, taught, learned, and discovered within that spatial and temporal mode.

Thus, in choosing to move ourselves and our students using means harmonious to the natural world with and in which we locally live, in implementing harmonious transportation media in our pedagogy, we can seize the means of education. We can change our temporal and spatial experience, enacting an education aimed toward individuals and communities who walk lightly, knowing that "in wildness is the preservation of the world" (Martin, 2009, p. 364).

References

Horwood , B. (1991). Tasting the berries: Deep ecology and experiential education. *The Journal of Experiential Education*, *14*(3), 23–26.

Jickling, B. (2015). Self-willed learning: Experiments in wild pedagogy. *Cultural Studies of Science Education*, *10*, 149–161.

Jickling, B., Blenkinsop, S., Timmerman, N., & Sitka-Sage, M. D. D. (Eds.). (2018). *Wild pedagogies: Touchstones for re-negotiating education and the environment in the Anthropocene*. Palgrave MacMillan.

LaChapelle, D. (1991). Educating for deep ecology. *The Journal of Experiential Education*, *14*(3), 18–22.

Martin, C. (2009). The philosopher as osprey: A conversation with Kathleen Dean Moore. *Interdisciplinary Studies in Literature and Environment*, *16*(2), 353–367.

McMurry, A. (2013). Media moralia: Reflections on damaged environments and digital life. In G. Garrard (Ed.), *The Oxford handbook of ecocriticism* (pp. 487–501). Oxford University Press.

Mutić, D. (2023). *Seize the means of education: A theory of media virtues*. York University.

Vetlesen, A. J. (2015). *The denial of nature: Environmental philosophy in the era of global capitalism*. Routledge.

Devin Mutić is a philosopher and nature-based educator. With an aim toward environmental praxis, his research investigates the intersection of nature philosophy and education, finding paths toward a world of eco-communal care and caring for individuals and communities, human and non human alike. Devin is the director of the Headwaters Wilderness Program and finds canoe trips to be an ideal medium for a wild, flourishing education.

"Nettle as Co-Teacher": Narrative and Sharing of Stories

By Zoe Theodosaki

The idea of the title "Nettle as Co-Teacher" came during the Wild Pedagogies conference in Enaforsholm, Sweden, while discussing plant teachers at a workshop dedicated to ecodelic plants and their properties. There was a suggestion then and there that **all** plants can be teachers, and as a matter of fact **have been** at some point, if we have been conscious enough to realize.

First, I would like to share my personal story of an encounter with Nettle. Second, how this encounter has slowly but steadily come to affect and in fact transform my teachings, as my personal relationship with her[1] deepens.

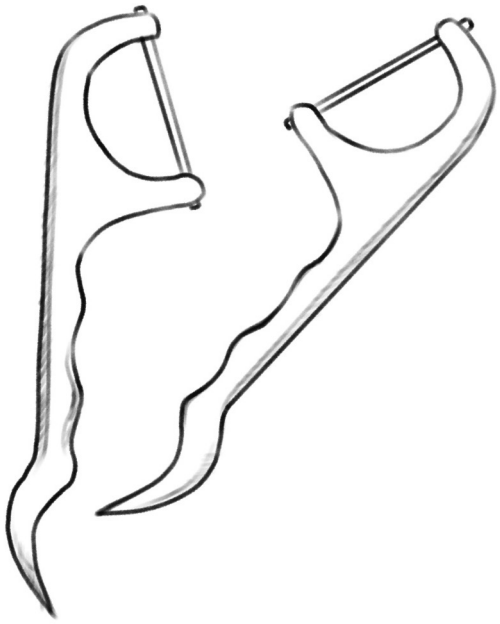
Oddly enough, I first experienced nettle in my twenties, when (during a hike) I ran into nettles and felt for the first time that very distinct burn. It was then and there that I learned that nettle is something to be avoided. More than a decade after that, during a permaculture design workshop, our trainer was walking us around the farm and was casually collecting leaves and sprouts to nibble while he was talking. To my amazement, I saw him pick on a nettle stem, twist it in his fingers upside down to eliminate the spikes and then eat it raw! For a couple of years this image stayed with me until one day I found the courage to do the same. I can tell you it was delicious! The moment of eating signified the start of a new outlook on nettle, from foe to delicacy.

Working in environmental education for almost seventeen years, my work has often included leading children on hiking trails where I offer them sensory experiences of the place. We touch and feel, smell and listen, and we also taste whenever we can. As soon as I mastered the nettle bare hand picking, I thought it would be a way to impress the next group of little ones that visited (I usually have a different group visit every day). I was, once again, astonished to see their reaction. Upon seeing me do it, many of them exclaimed "I want to try it too!". The younger the person, the readier they are, it seems. So, in my effort to facilitate this experience for them, I heard myself speak–spontaneous, unplanned words–on behalf of the nettle: "you know, she needs you to treat her neither with fear, nor with arrogance. First you should approach and greet. Tell her who you are and ask permission. If she allows you, then touch her neither too hesitantly, for she will sting, nor too harshly, for she will also sting." The words came naturally to me and were well accepted by the children, accompanied with questions such as "how do I know she has allowed me?", "how can I hear the nettle talk?", and similar ones you can imagine. The answer was always "you will know, trust what you feel." This kind of reply that addresses intuitive understanding rather than reason is perfectly acceptable in young ages. And so they did relate, touch and experience the nettle, and so did many other groups of children that followed from that day on. An interesting observation from these programs was that, at the closing reflection circle, when children were asked to name a highlight of their trip, the vast majority would speak of the nettle encounter. Even though we might have tasted various other plants (e.g. chickweed, violets, elderflowers, garlic mustard, etc.), touched water, smelled aromatic plants, and many more sensory acts, the nettle experience overshadowed all!

Over the years, I have developed new programs for children that are more about foraging, which I have come to love and practice more myself. Nettle is always the queen of our foraging trips, being green almost all year long, abundant, tasty, and highly nutritious. For all the above

qualities, we practice gratitude and offer gifts in return. Children are taught to first express their thanks, make sure they pick only as much as necessary (using scissors nowadays, not hands), and perhaps find something to offer in reciprocity (a little bit of water, a strand of hair, a song). We then make nettle pesto and enjoy.

I am sure, for many educators in this field, that you have your own personal special encounters with plants that have been important in your personal history in one way or another. Encounters that have made an impact, affected you in certain ways, minor or major. I also suspect that many of you have brought these encounters into your teachings. If this is not the case *yet*, think about plants that have been **actors** in stories of your life, your childhood or later on. Do you feel that you have received any kind of teaching? Ideas that have shaped and molded the way you perceive things? Could this teaching possibly be transferred to your environment? My encounter with nettle has taught me respect and gratitude and this is what I try to share with the students I interact with.



I am sure that just by reading this text, plant encounters accompanied by insights and learnings will pop up into your memory. If not, you can use plain memory picking, or you can ask this question right before sleep and see what comes. You can use drum meditation to invite a plant teacher[2].

Additionally to the above invitation, teachers are always out there, to be approached and experienced. The following prompt is an excerpt from Bill Plotkin's (2023) *Soulcraft*, specifically in the chapter "Talking Across Species Boundaries: Dialogues With Nature". It is aimed to guide the reader into an experience of communication with (a plant[3]) other, the result of which could be enhanced self-awareness and knowledge of oneself. So, there is another opportunity for us to get in touch with a plant being:

> Go wandering outside, anywhere. Bring your journal. Be prepared to offer a gift—a poem, grief, yearning, joy, your eloquence, a song, a dance, a lock of hair, praise, tobacco, water. Early on, cross over a physical threshold (such as a stream, a stick, a large rock, a passageway between two trees) to mark your transition from ordinary time and space to the sacred. While on the sacred side, observe three cross-cultural taboos: do not eat, do not speak with other humans, and do not enter any human-made shelter [… eventually, when you feel drawn to a specific plant, you may approach it and sit with it...]. Then, introduce yourself– yes, out loud. This is important. Tell the plant all about yourself. […] In addition to ordinary human language, you might choose to speak with song, poetry, nonverbal sound, images (feel yourself sending those images to the Other), emotion, body language (movement, gesture, dance). Then, using the same speech options, tell that plant everything about it you have noticed […] until it interrupts you. Then, stop and listen. Listen with your ears, eyes, nose, skin, intuition,

> feeling and imagination […]. The Other might reflect something back to you about yourself, but, more generally, you'll learn something about the Other. Or about both you and the Other. Or about the web that contains you both. […] So, enter your conversations with the Others with the intention of learning about them and developing a relationship, but don't be surprised if you thereby discover more about yourself—perhaps by what the Other tells you or shows you, but, just as likely, by what the conversation draws out of you. (Plotkin, 2003, pp. 198-201).

When one is involved in education and reads a piece like this, perhaps the questions that naturally arise are: How can we initiate children/students/adults into an experience of meaningful plant encounter and communication? Is it possible to integrate such approaches into mainstream education? What skills and/or qualities are required of the facilitator? I suppose each of us can reply from their own perspective. As for myself, I work in a public organization but I have the luxury to not need to adhere to formal education regulations and curricula. My work is to design programs for children, and–luckily–I am allowed to an extent to create the content of the programs I implement, or freely add elements, since there is no pre-designed curriculum or standardized testing. And the content is built, as this narrative has shown, according to my experiences. Building the content of one's teachings based on one's experiences means that perhaps an educator cannot teach more or different from what an educator **is**. What we bring into our teachings is ourselves, our beliefs and values, and this is how it should be. If there is a piece of wisdom that I could share, it is that we educators need to experience, to try out new things, so that we can bring something new to our teachings. Walking along the path of plant encounters ourselves, we can subsequently guide others along the same path, or (even better) escort them and facilitate their process of walking on their own.

Notes

[1] The Greek language has three genders (masculine, feminine and neutral) and all nouns belong to one of these categories. Nettle in Greek is feminine and I chose to transfer this notion into English, because it feels more consistent with her personality. She will be referred as feminine throughout the article.

[2] For those not familiar with drum meditation, there are numerous videos on YouTube under "shamanic drum" or "drum meditation", which facilitate the transition from the logico-analytical thought to a more intuitive state of perception.

[3] The chapter talks about all possible encounters, but for the purposes of our meeting, I thought we could narrow it to plants, but it does not necessarily have to be so.

Reference

Plotkin , B. (2003). *Soulcraft: Crossing into the mysteries of nature and psyche*. New World Library.

Zoe Theodosaki has long worked in environmental education with children, teachers and adults in Greece. Her academic interests revolve around Wild Pedagogies approaches to connecting and awakening our Ecological Self, via deep, multisensory, relational and spiritual experiences in the wild. She is currently a PhD student.

EDUC 5696: Wild Pedagogies Course at Lakehead University

By Bob Henderson

The following article, "Embracing the Cold With Wild Pedagogies", is a student assignment from the course EDUC 5696: Wild Pedagogies at Lakehead University, Ontario, Canada. The following is a description of the course Wild Pedagogies provided by Professor Paul Berger: "Offering challenges to dominant cultural ideas about control of each other, of nature, of education, and of learning. Students engage in intentional activities that provide fertile ground for personal and purposeful experience without controlling the outcomes, hence Wild Pedagogies. There is a field component, whether in wilderness or urban wild places."

Sessional Instructor Devon Lee provides some context to the student submission that is included in this issue: "In the Wild Pedagogies course, we ground the learning extensively in the pedagogies put forward in past *Pathways* Wild Pedagogies special issues. Therefore, it's gratifying to see our students wish to contribute and to give back to this learning community. For me, as an instructor, one of the most rewarding aspects has been seeing students bring these touchstones to life through practice in their Choice Assignments."

About the assignment expectations, Lee shares: "Students could choose to observe a place over time, learn something new, get better at something they'd already tried, develop strategies for teaching Wild Pedagogies in school, and more. I noticed, again and again, how students really took these principles to heart. Many students noted in their submissions that by embracing Wild Pedagogies, their projects took on a life of their own. One student started composting at home for their project but then realized that they felt a calling to set this up at a large scale in their school. Another visited a local outdoor space every week with the intention of documenting specific aspects and changes over time, but then realized that each week, new questions were arising, and happenstance would lead to new curiosities. These things all felt more alive and so they ran with it. Embracing change feels especially important in these times and so too does hearing a call. My hope is that Wild Pedagogies have given students a lens for deepening this practice."

Dr. Paul Berger, upon reflecting on the course, shares: "The Wild Pedagogies course has been a delight to teach—even asynchronously online. In the three years that I taught it, students from across the country (many of whom are active classroom teachers) took part in climate strikes, long walks, close observation of an animal, and other experiences (typically one per week for 11 of the weeks) meant to be fertile circumstances for learning—without learning objectives or expected outcomes. One student tattooed himself as a (self-chosen) non-prose response to the week's readings. Never a dull moment!"

Bob Henderson is a long-time COEO ambassador for Pathways, starting as a committee member for the journal's creation in 1988. Currently Bob serves as the Pathways resource editor.

Embracing the Cold With Wild Pedagogies

By Sabrina Ramdas

As a lifelong learner and lover of nature, a dream of mine is to work full time in outdoor education. After teaching for 10 years, I decided to pursue my master's degree through Lakehead University in the Environmental and Sustainability Education program. Throughout the program, I have learned about myself, education, curriculum, the environment, and nature. During my Wild Pedagogies course, I recognized a flaw in the way that I approach outdoor education and even my personal interactions with nature. I found out that I have been embracing nature on my own terms. I plan, organize, and strategize many contingency plans when adventuring outside, particularly with students. While planning is not a negative thing, especially when taking children outside, over-organizing can detract from the natural flow of learning from nature. From the discussions within the Wild Pedagogies course and encouragement from my instructor, I decided to attempt a cold weather canoe camping trip. I'm a fairly competent three-season camper but have never ventured out during the colder months, so I recruited my favourite camping buddy and we set off on a canoe trip in the Algonquin Park backcountry. I saw this cold weather canoe camping experience as an opportunity to embrace unpredictability, co-learn with nature, and foster deeper relationships with the environment (Jickling et al., 2018). My trip highlighted the potential and limitations of human interaction with the natural world and showed me how outdoor education can foster resilience and interconnectedness. It brought many new opportunities to engage with the principles of Wild Pedagogies by persevering through challenges and accepting occasions for growth.

One key theme within Wild Pedagogies is allowing nature to be our co-teacher. This principle came to life during my cold weather canoe camping trip. Snow was not predicted in any of the forecasts we checked before arriving on site.

Looking up in the darkness to find white snowflakes silently fluttering down was unexpectedly beautiful. I assumed that the snowflakes would melt, so opening the tent in the morning to a light dusting of snow on the trees was a special surprise; I felt like a child on the first snowfall of winter. I also enjoyed the crisp, fresh air of the park, so unlike the city air I regularly breathe—it was even different from the warm summer Algonquin air I'm used to. These serene interactions reminded me of the natural beauty I've missed by foregoing outdoor winter experiences. Nature's challenges also required humbling adaptability. From recognizing that maintaining a fire would be far more work than we assumed, to realizing that the heating packs we bought were expired as the cold bit our toes, nature made herself known. Looking back, I now recognize in these moments that nature was teaching us the importance of resourcefulness, preparation, and patience. This reminded me about learning with, rather than learning about, the natural world, which aligns with Kimmerer's (2013) emphasis on reciprocal relationships between nature and humans.

Camping during the winter months in a location like Algonquin is inherently unpredictable and that reflects the wild pedagogical touchstone of embracing complexity and spontaneity (Jickling et al., 2018). Despite careful planning, we faced unexpected challenges such as our water filter freezing overnight, the elaborate meals being replaced by pared-down versions, and the work it took to stay warm. These adaptations, perhaps inconvenient, were highlights of the trip because we had fun in the creativity of finding solutions. Flexibility and problem solving in outdoor experiences is a lesson taught by Cronon (1996) when he critiques the romanticized view of the wilderness. It's important to balance the peace and clarity we find outside with the understanding that the outdoor environment is a dynamic place that involves active engagement and awareness. Cronon (1996) states that learning to honour the wild means "practicing remembrance and gratitude, for thanksgiving is the simplest and most basic of ways for us to recollect the nature, the culture and the history that have come together to make the world as we know it" (p. 26). I found myself thankful on this trip, not just for the beauty of nature but also for the lessons it has taught me throughout my life.

This experience also emphasized the physicality of participating in outdoor activities: the biting cold, the struggle to keep the fire alive, and the monotony of the early morning hours in a cold tent all reminded me of how far we have come as a civilization and our vulnerability as people. Hearing the wolves howling in the night caused me to reflect on our place in nature as humans. These discomforts were balanced by moments of peacefulness and reflection, such as the joy of seeing snow, the warmth of small hikes, and the relaxing sounds of the canoe gliding through the lake. Breunig (2020) discusses the value of "slow leisure" in fostering mindfulness and connection, which I experienced through these interactions with the environment. The challenges I

faced allowed me to reflect on my place within the broader ecosystem and the responsibilities that come with awareness. I hope to take this learning with me to show students that we need to "take up the opportunity to build societies that encourage solidarity, equality, and an ethic of care for the human and more-than human world" (Breunig, 2020, as cited in Porobic' Isakovic' , 2020).

Overall, this cold weather canoe camping trip reinforced the importance of embracing nature's unpredictability by cultivating resilience and adaptability. By co-learning with nature, tackling uncertainty, and fostering a deeper connection to place, I developed a greater understanding of the unique relationship between humans and the natural world. This understanding has profound implications for my approach to outdoor education and Wild Pedagogies. Next time I take my students out for a hike in the woods and things don't go exactly as planned, I'll slow down and try to recognize what nature is trying to teach us and allow my students to find joy in embracing the unpredictable.

References

Breunig, M. (2020). Slow nature-focused leisure in the days of COVID-19: Repressive myths, social(in) justice, and hope. *Annals of Leisure Research, 25*(5), 637–650.

Cronon, W. (1996). The trouble with wilderness: Or, getting back to the wrong nature. *Environmental History*, *1*(1), 7-28.

Jickling, B., Blenkinsop, S., Morse, M., & Jensen, A. (2018). Wild pedagogies: Six initial touchstones for early childhood environmental educators. *Australian Journal of Environmental Education*, *34*(2), 159–171.

Kimmerer, R. W. (2013). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Milkweed Editions

Porobic' Isakovic' , N. (2020, April 18). *Covid-19: What has Covid-19 taught us about neoliberalism?* Women's International League for Peace and Freedom. https://www.wilpf.org/covid-19-what-hascovid-19-taught-us-about-neoliberalism/

Sabrina Ramdas is a middle school teacher with the Peel District School Board, where she has taught for over 10 years. She is currently pursuing her master's degree in environmental sustainability education. Her aim is to inspire students to become environmentally responsible citizens through hands-on learning and critical thinking.

Wild Pedagogies as Art

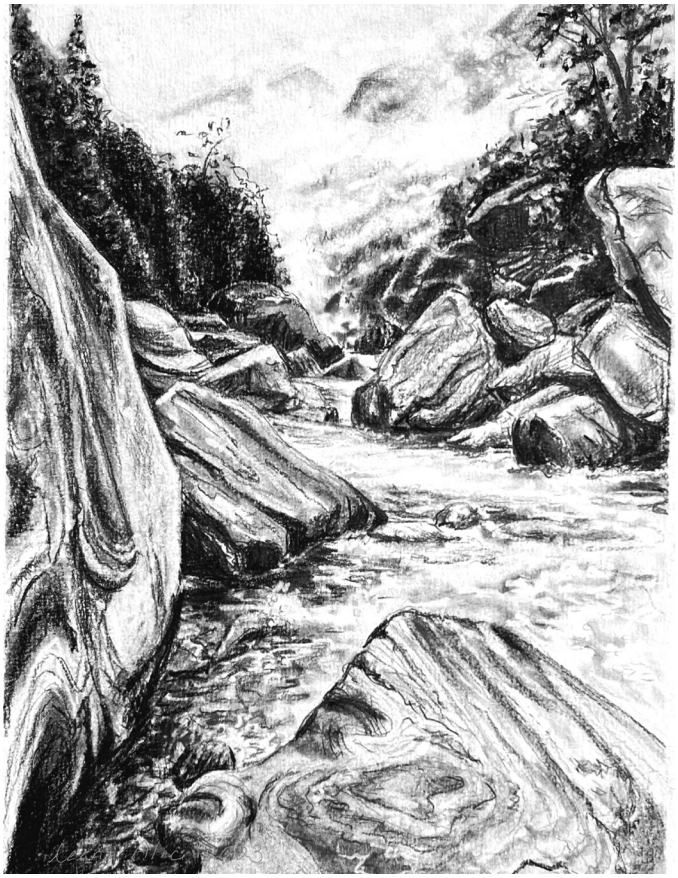
By Leena Rahusaar

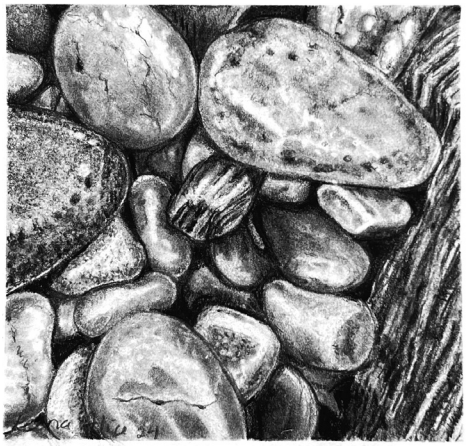
The best thing about being retired is having the time to play! I am an emerging artist playing at my craft; I have always been creative, but now I can take courses, learn from others, experiment, and really refine my skills. I started my post-work education in the fall of 2019 by taking an introductory drawing course with Chrissie Wystoski (if you are interested in drawing, I highly recommend that you check out her website). Chrissie is an excellent instructor, and through her tutelage, I have learned so much about materials and technique. Some of the pieces that I have shared with this Wild Pedagogies issue are ones that I did in her classes. More importantly, through her encouragement, and through the pieces that I have produced, I have gained confidence in my abilities, and I am motivated to expand my creative explorations.

Taking inspiration from others by visiting local galleries and artist studios, by enrolling in workshops, or by watching YouTube videos are easy ways to develop skills and discover new interests. Lately, I have been captivated by landscapes, so I have taken a couple of landscape classes where I was introduced to the work of several artists. Robert Dutton's mark making and creative use of media really inspired me; now, I want to get outside to do some inventive plein air sketching and painting. There is so much out there to glean from others! See something you want to try, I say go for it!.

I am a believer in lifelong learning. Every time I create a piece of art I learn more and I want to keep learning more. Now, I want to stretch myself and try my hand at other forms of art. For example, this summer I'd like to create some outdoor garden sculptures using found and natural materials. I'd like to learn to weld! I want to create some kinesthetic pieces to respond to the wind and the weather! I am excited by all the art making out there! There is so much to try as I figure out who I am as an artist.

After a 32 year teaching career in English and Special Education, Leena Rahusaar has retired to Perth, Ontario. She thinks of retirement as a renaissance; a grand opportunity to explore a variety of creative pursuits. She currently spends her days making art, writing poetry, learning French, growing vegetables, and doing renos on a 60s bungalow.





Wild Pedagogies International Colloquium: "Wild Imaginaries"

The upcoming Wild Pedagogies International Colloquium is scheduled to take place from August 25th to 31st in the Tzoumerka Mountains of Greece.

The Evolution of Wild Pedagogies

As of 2025, we are celebrating 10 years of Wild Pedagogies initiatives and inspiration. Back in 2014, a group of committed educators gathered in a floating colloquium down Dawson River in Yukon, Canada, under the theme "Wild Pedagogies" to explore how education could become more "wild", meaning self-willed, undomesticated, and challenging control, and aiming to creating a future, more sustainable culture, rather than re-creating the existing, dominant western culture that threatens life on Earth.

In the present, we carry forward the original aim "to challenge dominant cultural ideas about control—of each other, of nature, of education, and of learning" and invite you to gather again, under the inspiring theme of "Wild Imaginaries", to further explore how to expand our imagination and channel its transformative power to tackle the above-mentioned challenges. Also, we aim to explore how to productively network and build alliances, and actively imagine Wild Pedagogies going into the next decade.

What You Should Expect

A colloquium is, in itself, a challenge to the customary norms of conferences. Rather than having structured and formalized presentations, a colloquium is more conversational. It is a place where people come to learn by listening carefully, responding with an open mind and understanding in good faith. And our conversations will be responsive to contributions of the place and by our more-than-human partners. The venue will allow us to sit in circle in open air, as has always been the way of true communities.

Venue & Accommodation

The Mountain Refuge of Melissourgoi will serve as our meeting ground, providing an idyllic backdrop for profound discussions and reflections.

Other Expenses

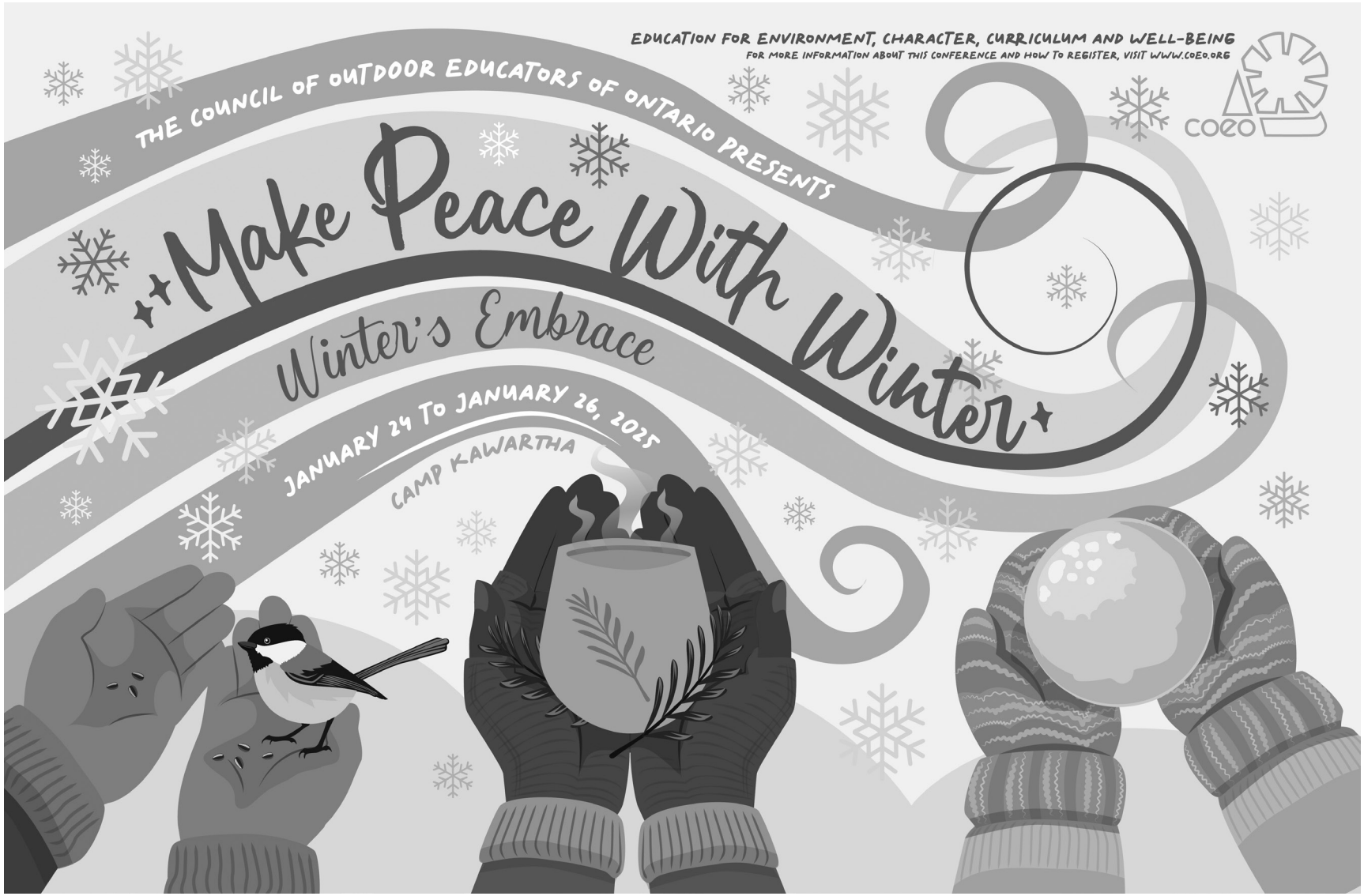
The colloquium organization and facilitation is voluntary on behalf of the Wild Pedagogies Greece team. The only costs that participants are expected to cover are their travel and accommodation.

Contact

For information, clarification or anything you wish to ask, you may contact us at wildpedagogiesgreece@gmail.com.

Wild regards,

The Wild Pedagogies Greece team represented by Zoe Theodosaki, Angelos Konstantinidis, Lina Domouchtsidou, and in consultation with past Wild Pedagogies organizers Bob Jickling, Sean Blenkinsop, Michael Paulsen and Linda Wilhelmsson.


EDUCATION FOR ENVIRONMENT, CHARACTER, CURRICULUM AND WELL-BEING
FOR MORE INFORMATION ABOUT THIS CONFERENCE AND HOW TO REGISTER, VISIT WWW.COEO.ORG
COEO
THE COUNCIL OF OUTDOOR EDUCATORS OF ONTARIO PRESENTS
Make Peace With Winter
Winter's Embrace
JANUARY 24 TO JANUARY 26, 2025
CAMP KAWARTHA

Information for Authors and Artists

Purpose

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

Submitting Material

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

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

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

Formatting

Use 12 point, Times New Roman font with 1.25 inch (3.125 cm) margins all around. Text should be left justified and single spaced. Place a blank line between paragraphs but do not indent. Please use Canadian spelling and APA referencing. Include the title (in bold) and the names of all authors (in italics) at the beginning of the article. Close the article with a brief 1–2 sentence biography of each author (in italics).

Do not include any extraneous information such as page numbers, word counts, headers or footers, and running heads. *Pathways* contains approximately 600 words per page. Article length should reflect full page multiples to avoid partially blank pages.

Submit articles to the Chair of the Editorial Board or issue Guest Editor, preferably as a Microsoft Word email attachment.
Each piece of artwork should consist of a single black and white drawing (crosshatching but no shading) scanned at 300 dpi.

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

Submission Deadlines

Volume 1	Fall	September 1
Volume 2	Winter	December 1
Volume 3	Spring	March 1
Volume 4	Summer	June 1

Complimentary Copies

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

Pathways Columns

Backpocket	Experiential outdoor education curricular ideas, activities, lesson plans, class outlines, framings, processing, teaching ideas and connections to specific topics.
Beyond Our Borders	Outdoor experiential education beyond Ontario.
Editor's Log	About this issue, *Pathways* news.
Education for Character	Providing opportunities for personal and interpersonal growth and development through firsthand experiences where feedback occurs through reflection and natural consequences.
Education for Curriculum	Broadening and deepening the knowledge base of all subjects by extending information to real life situations and natural surroundings in ways that stimulate critical thinking, integration, innovation and imagination.
Education for Environment	Fostering personal connections, knowledge, skills and environmental ethics that apply to life-supporting systems in urban, suburban, rural and remote settings.
Education for Wellbeing	Promoting lifelong physical, emotional and spiritual wellbeing through environmentally sustainable outdoor and nature-focused activities.
Explorations	A summary of one or more recent research studies about outdoor experiential education.
In the Field	News about an outdoor education program, centre or school; general reports, new initiatives, updates or news of interest to outdoor educators.
Intersections	All about integrated curriculum programs with an outdoor focus including introductions of new programs and teachers, issues and reports of meetings.
Keepers of the Trail	Meeting a COEO member/significant leaders in outdoor education through their activities, personality, qualities and interests.
On the Land	Environmental reports concerning an Ontario lands or waters issue.
Opening the Door	A student (kindergarten to university) perspective, opinion or sample of work including poems and fiction.
Prospect Point	An opinion piece concerning education in the out-of-doors; philosophy, commentary, and personal musings.
Reading the Trail	Review of books, music, websites, curriculum guides and other educational resources.
Sketchpad	About a featured artist, his or her artwork, creative process and more.
The Gathering	Information about past and future COEO conferences and regional events.
Tous Nos Voyageurs	Recognizing the diversity of participants, providers and places connected with outdoor experiential education.
Tracking	Information about outdoor experiential education conferences, news, events, recent resources and job postings.
Watching Our Step	Managing risk during all phases of an experience, legal issues and crisis response.
Wild Words	A look at how language enhances the practice of outdoor education; may explore the meanings of words in languages other than English.

The Council of Outdoor Educators of Ontario
Membership Application/Renewal Form

Please visit our website at www.coeo.org/membership.htm for more detailed descriptions of the benefits of each membership category.

Please print and fully complete each line below.

Name (Mr./Mrs./Ms/Miss)_____

Street Address _____

City/Town_____ Province/State_____ Postal/Zip Code_____

Telephone Home (_____) _____ Business (_____) _____

E-mail_____

Type of Membership *(Check one box)*

- ☐ Regular $55.00
- ☐ Student/Retiree $40.00
- ☐ Family $65.00
- ☐ Library $65.00 (Subscription to *Pathways* only)
- ☐ Organization $130.00

United States orders please add $4.00
International orders please add $12.00

Journal Format *(Check one box)*

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

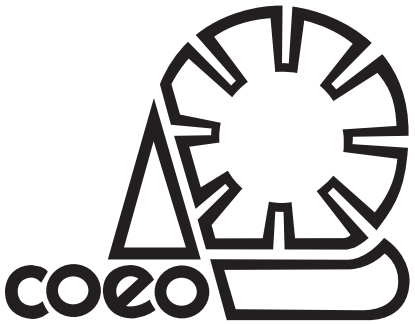
- ☐ PDF version through password access to the COEO website
- ☐ Printed copy through postal mail
- ☐ Both a digital and a printed version (an additional fee of $5.00 applies).

COEO Membership is from September 1 to August 31 of the following year.

Every ***Ontario member*** of COEO will be assigned to a region of the province according to the county where (s)he lives.

Central (CE)	Welland, Lincoln, Hamilton-Wentworth, Halton, Peel, York, Simcoe, Metro Toronto
Eastern (EA)	Victoria, Durham, Peterborough, Northumberland, Hastings, Prince Edward, Renfrew, Lennox and Addington, Frontenac, Leeds, Grenville, Ottawa-Carleton, Lanark, Prescott, Russell, Stormont, Dundas, Glengarry
Northern (NO)	Parry Sound, Nipissing, Muskoka, Haliburton, North Bay, Patricia, Kenora, Thunder Bay, Algoma, Cochrane, Sudbury, Rainy River, Timiskaming
Western (WE)	Essex, Kent, Elgin, Lambton, Middlesex, Huron, Bruce, Grey, Dufferin, Wellington, Waterloo, Perth, Oxford, Brant, Haldimand-Norfolk

Please send this form with a cheque or money order payable to
Council of Outdoor Educators of Ontario
PO Box 861, Alliston, Ontario L9R 1W1 Canada



Return to: The Council of Outdoor Educators of Ontario
PO Box 861
Alliston, Ontario
L9R 1W1
Canada