Education Outdoors New Zealand

Out and About

This Issue

Greening the Earthquake Rubble

Same Place, New View;
connecting a school community with their local place

Waka ama as vehicle for learning about Māoritanga

Developing a place-based approach to outdoor education in Aotearoa New Zealand.

Issue 27 ▲ Spring 2012

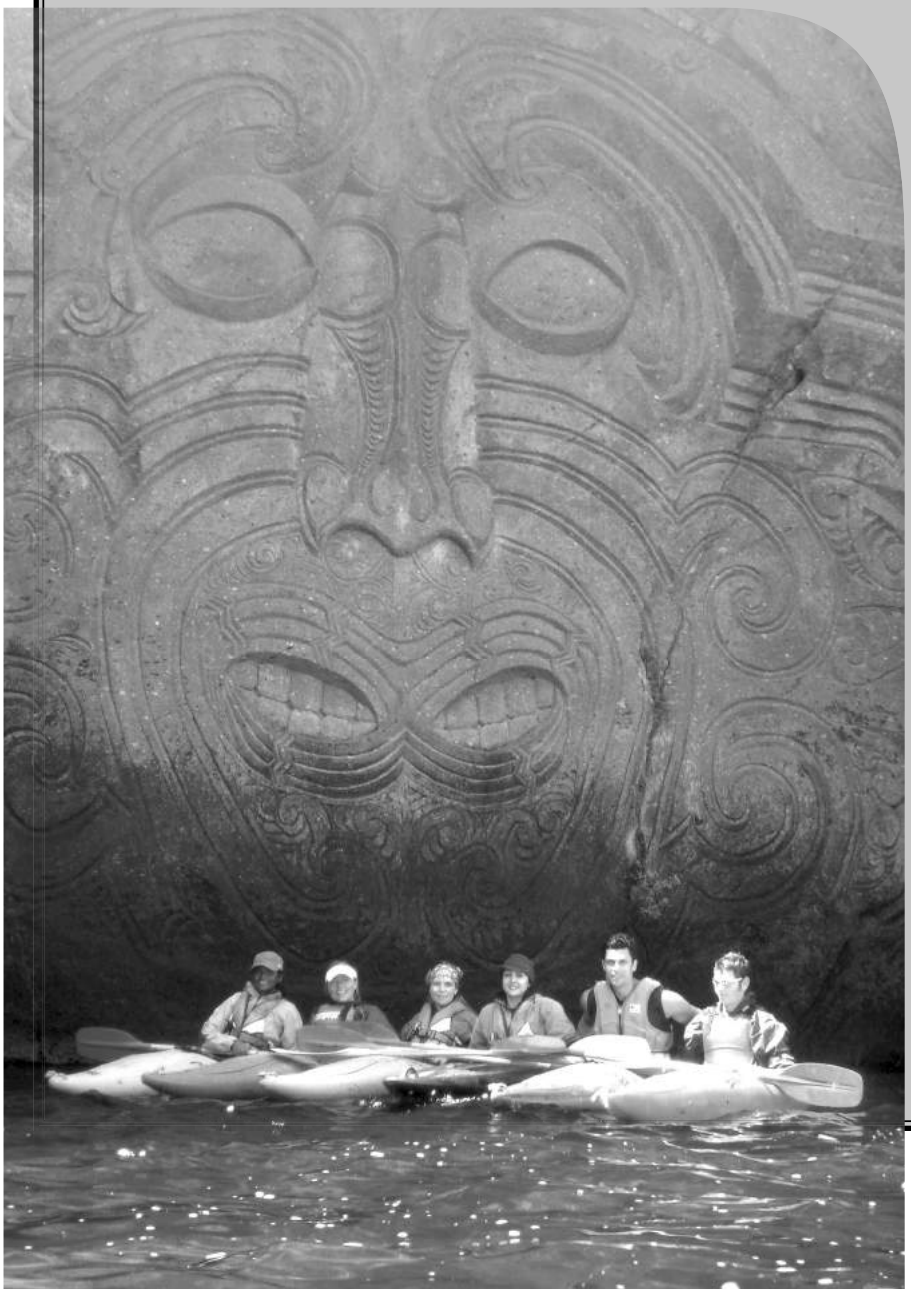
Education Outdoors New Zealand

Commitment to fostering and advocating for quality outdoor learning experiences which can educate for a sustainable future

Our mission To increase participation in quality outdoor learning experiences.

Our goals Engagement in advocacy to advance education outdoors

Education to build capability and improve practice



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EONZ is committed to fostering

and advocating for quality

outdoor learning experiences

that can educate for a

sustainable future.

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Spring 2012

Editorial

by David Irwin

Kia ora and welcome to the Spring 2012 edition of *Out and About*. This issue has a theme of innovative EOTC that I hope will be thought provoking and stimulating. Much has happened since the last edition.

As it likely was for all of us, I was very much shaken and saddened by the fatalities that occurred recently on Paritutu Rock in New Plymouth. That Spotswood College lost pupils Felipe Melo and Stephen Kahukaka-Gedye, and the Taranaki Outdoor Pursuit and Education Centre (TOPEC) lost Bryce Jourdain is a terrible tragedy. I wish the friends and whanau of these three people all the best.

I think what shook me most was that this accident happened in what seems like so little time after the seven fatalities at the Sir Edmund Hillary Outdoor Pursuits

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Centre in 2010. That ten deaths of students, teachers and instructors of outdoor education have occurred in two multiple fatality accidents at outdoor pursuit centres in the last three years is a huge challenge for me to comprehend, and on no level can I justify the loss.

Of course, it is not possible to speculate on the exact circumstances of the TOPEC accident, and I certainly do not blame anyone in either the SHOPC or TOPEC case, but there seems something very wrong with the way we are doing outdoor education at this time in Aotearoa New Zealand. Risk and adventure seem to have perversely coloured our collective interpretation of what outdoor education is and what we are trying to achieve. Put very simply, we are exposing our students to too much risk and we need to ask ourselves why.

I do not believe more qualifications are the answer, just as I do not believe more certification through quality auditing is the answer, for these things do not cut to the root of the problem which I see as philosophical and cultural in nature. This perspective has me thinking of outdoor education as contextualised in a wider national identity that values and celebrates over-coming adversity, risk and adventure. Perhaps as outdoor educators, and as a wider society, we need to reflect on why our country has come to be in this space, and whether this is the space we want to occupy at the end of the first decade of the 21st Century?

The EONZ executive has tried to answer this question, and over the last couple of months we have been working on a position statement regarding EOTC that will act to guide the organisation into the future. This has been a very interesting process for the executive in that it has prompted some great reflection on how we have positioned ourselves up to now through our web site and other public images such as *Out and About*. The draft of the position statement is included in this edition. Please consider this statement carefully and if you have feedback you can send it directly to me or to any of the other executive members who will pass it on.

The key theme of this edition is innovative EOTC. The articles include discussion about an inspiring engagement of students on demolition sites in community services classes at Christchurch Catholic Cathedral College by Merrill Greenow; a wonderful discussion about connecting the school community with their local place at Wellington East Girls College by Sophie Watson; the insightful use of waka ama for learning about Māoritanga by Otago University's Geoff Ockwell; and the summary of a very important Teaching and Learning Research Initiative on place responsive learning at Ngaruawahia High School and Mount Maunganui College by Mike Brown.

Other reading includes: the EONZ draft position statement on EOTC; an update on the Outdoor Leader Award; a book review of *Outdoor Education in Aotearoa New Zealand - A new vision for the twenty first century* by Chris North; and a game for lunch time that gets students thinking about social justice and equality by Tyler Bichan, Kim Brörens, and Melissa Harris.

The next edition will be a special edition of *Out and About* and is due out in late summer of 2013 and the EONZ executive has decided the focus for this edition will be on EOTC in primary schools. What will make this edition special is that funding has been sought (but not yet received) to publish 3000 copies to allow for a wider distribution to schools than currently achieved through EONZ membership. Please contribute if you have something that others might be interested to hear about, or if you know about something special happening, let me know the name of the school and I will contact them directly. I wish you well for what remains of 2012.

Kind regards,

Dave Irwin

SPORT
NEW ZEALAND

A word from the Chair
Liz Thevenard

The Role of the Outdoor Educator

Welcome to the October Issue 27 of Out and About.

Paritutu Tragedy

It was with great sadness that I reflect on the outdoor education tragedy at Paritutu in Taranaki. I wish to express my deepest condolences to the families of Stephen Kahukaka-Gedye, Felipe Melo and Bryce Jourdain. EONZ members and I share our sympathy and our thoughts are with the families, friends and community associated with this tragedy, in particular, the Spotswood College, TOPEC and wider outdoor education communities. This tragedy will have a lasting effect on outdoor education and the way we work in the outdoors in the future.

EONZ is aware that tragedies such as those that happened at Paritutu and Mangatopopo may raise some questions in your own communities and create some anxiety about the purpose and delivery of outdoor education learning experiences outside the classroom. EONZ is committed to fostering and advocating for quality outdoor learning experiences that can educate for a sustainable future. We will continue to support and promote the value of Education Outside the Classroom (EOTC) and believe the outdoors offers huge benefits for authentic learning, by bringing learning alive, creating connections, confidence building and an appreciation of the natural world. It is a vital part of our culture, economics, history and what it means to be a Kiwi. We will continue to provide professional development, training, resources and guidance, and will encourage safe, quality, sustainable experiences for the thousands of students who benefit every day from the many authentic experiences offered by schools. EONZ is in the process of developing our vision in a position statement for the future of Outdoor Education. The draft position statement is included in this issue and we would welcome your feedback. I together with the executive will continue to promote the value of the outdoors. It is our heritage. It is part of who we are as New Zealanders

What is the role of the Outdoor Educator? Points to consider.

1 Know your learners, learning needs and leader capabilities. 'Know your limits'

Design your programme to meet the needs of your learners, your community and be realistic about your own capabilities and strengths. Work with in your limits. I encourage you all to carefully consider the learning needs and aspirations of the students and how best to achieve these by selecting appropriate environments, activities and teaching approaches. As leaders we must keep learning and safety at the forefront of the planning and delivery of teaching.

2 Introduce, explore, appreciate and adventure in local environments. 'Going Local'

I believe one of our roles as outdoor educators is to build students confidence to enjoy, explore and

appreciate local surroundings. This provides an avenue to know an area, appreciate its history, the changes that occur and encourages opportunities to revisit with friends, family. This is particularly true of what is known as 'front country', a term used to describe spaces closer to populations and that are easily accessible. In Wellington, these include areas such as Wilton Bush Otari, Mt Victoria, Waterfront, Island Bay or Tinakori Hill. Students build connections with these local environments after visiting and spending time exploring and playing, and the accessibility allows regular visits in different seasons and for different reasons. After a school experience visiting a local place, children I work with will often take their parents and friends to those same places in weekends and holidays and this opens up new horizons. Access to an area close to the school or in the school grounds is ideal. Otari School is a fine example of a school that uses the Otari bush regularly in their learning programme. Going local has many advantages for safety management. I know the area well and I have easy access to visit the environments prior to the experience and to assess other possibilities.

3 Building connections 'Developing friendships'

We should not underestimate the connections students make with each other on outdoor education experiences and we need to nuture this process. Build time into the programme for students to talk to each other and share moments. Robyn Zink's (2011) research article *When going into the outdoors to find yourself, make sure you go with a crowd* found that the non- timetabled time between activities at a camp were the most memorable and were valuable times for developing friendships. My outdoor adventure class discussed this topic recently and they also felt the opportunities to share food, picnic or participate in cook ups provides time for friendships to develop, allowing time to find out about each other in an informal way. Ideally there will be an ethos where everyone contributes in some way, preparing and sharing food and of course, eating. These things help to build in the social aspects of being outdoors and make it a vital part of the outdoor education process.

4 Enjoy the environment. 'More than a spectator'

I also like exploring along the way and through the day, taking 'slower journeys.' We have a role to play in encouraging our students to enjoy, appreciate and adventure in the sunshine, the invigorating wind, the sea spray, the sheltered spots, the sights, sounds, smells and the surprises. Saturday highlighted this for me. On our journey along Oriental Bay we enjoyed the baby seal on the rocks, the city walk poems, the fishers catching herrings, the joggers speeding by and the colourful markets. These experiences gave students insights into other peoples' lives. Too often today our students are spectators. They seem to live the lives of other people rather than their own. They watch the TV, the computer screen or the text but are not always 'in the present'. We do need to have strategies where the TV, cell phones, and computers are left behind with the exception of the emergency phone and we encourage deeper connections with the natural world.

Several of my friends have commented recently on how few children are playing on the beaches in holidays and weekends. This is surprising as these places are wonderful playgrounds. More research and investigation would be interesting.

5 The adventure and challenge. 'State of mind'

Adventure and challenge needs to be embedded in the learning experience. The adventure is not knowing, exploring for the first time, sharing insights and the physical experience. To be physically challenged provides a feeling of accomplishment and it doesn't have to be risky. The physical exertion of a climb to the top of Mt Victoria, an orienteering event on Tinakori Hill or an adventure down the Kaiwharawhara Stream to find glow worms. My outdoor adventure class of 20 years is typical of this approach and has focussed on adventures in the 'front country'.

A recent report in the Dominon Post 27th October 2012 highlighted that 16 out of 28 students at year 9 level from Naenae College had never been to Wellington. Is there a

role for EOTC in schools to play in introducing these students to their surroundings only a 20 minute train or bus journey away? It would be very interesting to know how well these students know their immediate environments and whether they explore their surrounding natural areas eg Hutt River, parks or bush. Research is needed if we are to understand more about this

6 Judgement and decision making. 'A key role'

Jo Straker has shed light on the role the outdoor educator has in making informed decisions and good judgements (something present in all outdoor teaching and learning). Some of the critical factors I believe have helped me in my decision making and judgement include a wide variety of experiences, working in a co leadership role, careful mentoring, effective training, informed discussions, knowing my group and the very important pre trip visits. Jo in the outdoor education magazine Journey (1997) wrote an article called Judgement where she reinforces my ideas and goes on to expand these. She highlights the fact that leaders on any outdoor experience will make many judgement calls and it is vital that as leaders we make the best decisions. Quality judgement is vital if we are to ensure the best learning experiences. Jo highlights that "quality judgement is about the anticipation and recognition of the needs and opportunities." (p. 5). She suggested as a leader you need a range of experiences and knowledge and this will assist in choosing good options. She goes on to encourage a variety of trips, in a variety of weather conditions, with different people and terrain. She highlights the importance of good observational skills and the ability to see what is happening during trips. She suggested "the dominant element of judgement comes from real life experiences" (p. 5) and highlighted a number of ways to build judgement skills by taking different roles such as co leading, being a participant or student, learning from others, sharing your own experiences, listening to recommendations and discussing safety with the participants. Many other factors influence judgement and these could include fatigue, peer pressure, competition, student attitudes etc. Again we need to be very aware of our decision making process and the judgement calls we make. In my experience one of the major pressures has come from students and their desire to complete the planned experience. This needs to be weighed carefully alongside the educational value and the safety, as student pressure can be powerful and not always well informed. As a leader, making unpopular decisions in the interest of safety can be uncomfortable at the time but can be rewarding in hindsight. An example of this occurred when my leaders and I cancelled a paddle to Matui Somes Island in the Wellington Harbour. The weather was perfect except for a front due at 12.00pm. On the face of it the paddle would have been perfect, but we decided to travel by ferry, much to the disgust of many in the class. However our decision was proved to be the right one as a major front came through. Our debrief provided important insights in into the decision-making process and judgement call we made.

7 Upskilling. 'Opportunities not to be missed'

Recent opportunities to up-skill provided through the professional learning and development (PLD) and the EOTC Resource development have been extremely successful. A visit to Te Kete Ipurangi (TKI) is a must. Not only will you find a variety of case studies and ideas for learning in outdoor environments, but also the new and exciting development of online self paced learning modules for EOTC. These are being developed with the assistance of Ministry of Education funding

The modules follow on from the now completed, EOTC Guidelines collaboration project between EONZ, the New Zealand Mountain Safety Council (MSC) and New Zealand Association of Environmental Education (NZAEE). The PLD was funded by Sport NZ and was designed and delivered to strengthen schools' understanding and implementation of the EOTC Guidelines (2009) and the creation of resources to support EOTC delivery.

There are eight modules that can be completed on-line, at the time and pace that suits each individual. These on-line modules will also be available to outdoor providers, contractors and instructors. The

Ministry of Education is providing funding to a limited number of schools and teachers who complete the modules for 2 hours of facilitator support and assessment costs of the National Certificate in Recreation and Sport – EOTC ($260 per candidate toward the costs). The modules will be available from November, 2012. To register your interest or for more details please email eo@eonz.org.nz, with your name, school, position and phone number.

Further EOTC Guidelines workshops, will also be available for schools in Auckland, Wellington and Christchurch in Term One, 2013. To see dates and to register your interest, please go to www.eonz.org.nz.

8 Conferences 'More professional development'

There are two Conferences to note during 2013 - 2014 and EONZ hopes that many of you will consider presenting at these Conferences. The first of these is the Outdoors New Zealand Conference in November 2013 in Rotorua and Robyn Zink from the University of Otago will be organising the education strand. Many teachers presented at the last ONZ Conference (called the Confluence and held at Lincoln University) and these sessions were some of the highlights of the Conference. It would be great to have an excellent turn out to share the many excellent programmes that are being run around the country. The second Conference is the NZAEE Bi-Annual Conference January 2014 in Christchurch. This is a must for those of you who have a commitment to sustainable education outdoors. Again I encourage you to attend and present.

Good news stories

I picked up Tots to Teens Magazine (2012) from the New World Supermarket and I was heartened to see their promotion on outdoor fun and inspiring backyard play and wildlife wonderland. It encouraged DIY backyard fun with two families and gave examples for families to try. This DIY playground could also be encouraged in schools. Thorndon School was highlighted in the last issue of Out and About and they have a DIY playground. It was a playground that 'didn't tell the children what to do.' Instead it provided opportunity for children to create their own ideas and play. I also loved their article on the wildlife wonderland and this highlighted the opportunities for children to learn in the home garden. This is something that many of the schools involved in Enviro Schools are already doing. The article highlighted the basic principles of backyard biodiversity, butterflies, bees and beneficial bugs, and edible gardens. It is great to see this promotion in the mainstream.

I would suggest we focus more closely on our surroundings and celebrate the wonderful communities and environments we have at our backdoor

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Congratulations to Matahui Road School, winner of the EONZ Best Programme Award at the ONZ Forum in October. Matahui Road School is a small school, New Entrant – Year 8, in the Bay of Plenty near Katikati. Their learning programme is inspirational and holistic, and revolves around education outside the classroom. Their comprehensive programme is carefully sequenced to build connections, confidence, care and appreciation of the local environment and community. The children are encouraged to take responsibility and are able to climb trees, skateboard, build huts and create their own play ground. There will be more about this exciting programme in the next issue of Out and About.

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It's the season for enjoying our wonderful environment and sharing times with friends and family. Celebrate the journey.

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Greening the Earthquake Rubble

By Merrill Greenow

As part of the Year 10 Community Services Class that I teach at Catholic Cathedral College in Christchurch, students have been working on a Greening the Rubble project on nearby Fitzgerald Ave. We have visited this community garden once a week during term 1 and have been involved in building raised vegetable beds, planting out seedlings and chipping mortar from old red bricks to use to build their own vegetable bed that the students designed.

The community garden has been built on the site of two demolished houses, which the owner is happy to be used productively for the time being. Most of the supplies have been donated to the site, including mulch and plants that were used on an exhibition from Ellerslie Flower Show. My Year 9 Community Service Class spent the morning after the show had finished digging the mulch in to bags and lifting out the plants for them to be transported back to the site. The Year 10s then got to plant the flowers in to the border that runs along the road.

This is the first year I have taught the Community Services Class and I was given a lot of freedom in the direction I wished to take the course. I wanted to combine the class with the Duke of Edinburgh Hillary Award, so that the service would count towards the award and we could also do an expedition, which would satisfy my enjoyment for participating in outdoor activities. I had been brainstorming all the different ways we could help in the community including working on our own small vegetable garden at school.

I saw a sign for Greening the Rubble alongside a small area of plants and a seat that had been built near the new Cashel Restart Mall (a collection of containers that have been converted into shops). I approached Rhys Taylor, a project worker for Greening the Rubble, and invited him to come in to school to talk to the class and show them some of the other projects he had been involved in. Greening the Rubble was set up in response to the Christchurch earthquakes and it provided the students and me an

opportunity to be actively involved in helping with the restoration of Christchurch.

Our own school was inside the Red Zone following the 2011 February Earthquake and we were relocated to St Thomas of Canterbury until the end of Term 2. Our school itself wasn't badly damaged, but the close proximity of the Catholic Cathedral meant that it wasn't safe for us to be on site during this time. When we got back on site students were able to watch the Cathedral being dismantled and the dome being lifted off.

Volunteering at the community garden gave students an opportunity to use and gain knowledge from an assortment or areas. We started off by learning about what seeds we should be planting for the time of year we were in, and started growing our own vegetables from seeds. Some of the students had been involved in vegetable gardens before, either at home or at primary and intermediate schools. Some students started measuring out the garden ready to draw a scaled plan of the site. Other students got to build raised vegetable beds from timber, and had to measure and cut the timber to size. Students had to think about the aesthetics of where to position flowers in the beds, as well as the needs of the plants.

Throughout the time we were visiting the garden some students had been designing and starting to build a vegetable bed of their own. They decided to build the bed with a cross through it to represent our school. They worked in a team, with some collecting the old bricks from around the site, others chipping off the old mortar, and finally laying the bricks in place. Whilst this was happening other students were laying weed mat and starting to fill the beds. By the time they finished some of the seeds that they had planted themselves were ready to be planted out. We had been collecting old clear plastic drink bottles to use as shelters for the seedlings to protect them whilst they grew. This also served the purpose of students thinking about ways they could be more sustainable.

Through volunteering at the Community Garden we were able to make links with Deaf Aotearoa. We started a New Zealand Sign Language (NZSL) unit and I learnt NZSL along with the class. Students worked to create a short video introducing the school to up load on the school website. Della Buzzard, from Deaf Aotearoa, along with Deaf Community garden volunteer Kelly Halliday, visited the class and explained their involvement in the community garden and helped the class to practice their signing. During the aftermath of the February earthquake there was always a sign language interpreter alongside any updates. Learning sign language was another link the students made with the earthquakes.

As the weather cooled off over winter, and work at the vegetable garden slowed down the students have made mosaic tiles ready to place in the garden in spring. I've also collected lengths of donated timber and the students have designed bird net frames to build around the vegetable beds to prevent damage to the seedlings.

This has been a wonderful project for students to have been involved in as the following

reflections demonstate:

"The community garden was a good getaway from school, even for just an hour. It made me feel part of the community and that's rewarding for us because we're 14 and we were just kids. It's nice to know you can do something for your community and being part of rebuilding Christchurch and make the most out of the remains of the earthquake." *Alyssa Labradores*

"After the earthquake Christchurch became destroyed and empty really quickly and I personally found no hope in staying in Christchurch. However in Community Service class we don't focus on the negative of Christchurch because we know that as a class we can help in the rebuild, so we did the gardens! It's a small garden and a small project but knowing that it is helping the recovery of Christchurch I feel proud to say I helped build that small garden." *Berneth Barlin*

"I think that helping at the garden has helped me remember why Christchurch is so great. I feel so proud when we help out at the garden because we are trying to rebuild the city in our small way and trying to bring back some community cheer." *Mark Yerbury*

"When I got the chance to make this wasted environment into a beautiful garden for the community. It made me as a guy from Christchurch proud that we could make a change to the ruins. Since the earthquake I always wanted to make a change to our city so our small changes to our community can really make a big difference for all." *Sam Moreton*

"We are the new generation and it's really up to us because we will be living in this town in a few years time and we don't want to be living in a town that is not positive." *Matthew Robinson*

About the author: Merrill Greenow has taught at Catholic Cathedral College in Christchurch since 2010. She teaches PE and Health, Social Studies and Community Service as well as being involved in a lot of sport and outdoor education at the school.

Same Place, New View;

connecting a school community with their local place

By Sophie Watson

"Miss! Miss! Look at this – ewwwww what is it?! Wow, it's so cool. Ohhh look, there's a bunch of them!" A student finding a family of Weta amongst the plants they are weeding creates a great (but not entirely unexpected) commotion; squealing and yelling can be heard from the group of girls. The questions come thick and fast until they have learnt the basics of 'Weta life' and have established that the Weta poses no threat. From that point forward, further weeding is undertaken with a new level of care and observance.

These Year 12 outdoor education students are taking part in an overnight camp on Matiu/Somes Island as part of their Sustainability unit. Not only is this camp about helping students to explore a very accessible local place but also enables them to cement the learning they have gained so far throughout this unit. Although they are exposed to a range of environmental and social concepts throughout this year long programme (which continues into Year 13), the unit is designed to give them a comprehensive 'chunk' of experience and information. While on the island students complete voluntary work to help pay for their accommodation as well as providing essential support in maintaining the island reserve that is situated in the middle of the Wellington Harbour. Working alongside the students as they weed, clear pathways and take down a fence, you get a real sense that they relish the opportunity to get their hands dirty and work together on something tangible and real. The connections and ownership that they show towards the island when they leave is always marvellous. Many look forward to telling others what they achieved and plan return trips to check the progress of their work.

In planning the outdoor programmes at Wellington

East Girls' College (WEGC), in particular the sustainability strand within them, I often reflect on the words of environmental educator Peter Martin (1999), who said "How can students act on environmental problems or issues for which they have no connectedness or personal experience?" When the concept of sustainability is introduced to students, it quickly becomes apparent that many of them have had little exposure to local environmental and social issues beyond recycling systems introduced at home or school. In attempting to tackle new and big ideas or challenges we often forget that people need to understand the various parts of the situation before they feel impelled to take action or are able to succeed in their efforts. For example, how can we expect students to kayak down a river before they know how to adjust their foot pedals, or to understand which native plants can help minor health issues without firstly touching, smelling and naming them?

Students' initial reaction on hearing that such a unit is covered in an outdoor education programme is that of trepidation. Their main concern is that the subject doesn't seem to have many obvious connections to sustainability and that it will have limited physical challenge. However, as the unit progresses students begin to see the value and place of it within the programme and many recognise that sustainability is an important concept for them to learn. As one student said,"…part of OE is going out and experiencing nature and therefore we need to learn about how to look after nature and actually do it", and another student noted that it is important that OE covered education for sustainability concepts "as there aren't other opportunities in school to learn about it…and it is significant to our generation".

Students learn about local groups working together to have a positive impact on the environment and the community. Speakers from Transition Towns and the Wellington City Council come in to share ideas and inspire the girls. As a class we also visit the local mall to observe and discuss consumerism, fair trade and New Zealand made products and the landfill to see what actually happens to our waste when we put it out to be collected. These visits make the learning real and often have a lasting impact on the students. It also helps them to realise that there are achievable and rewarding solutions to issues that we face locally and globally.

As part of the year long programme students also participate in more 'typical' outdoor activities such as sea kayaking and rock climbing. Throughout these

activities students are supported in looking beyond 'just the activity' to engage with the places they are experiencing by learning about the history, culture and local stories of these areas. Students are encouraged to share their own interpretations and experiences of these places by drawing upon what they observe and feel during these activities. Revisiting a site several times throughout the year contributes to the complex connections that students develop with these places.

The decision to interact with local places rather than those further afield has been a conscious and deliberate one. In recent years there have been many articles written that challenge the way that outdoor education and its instructors/participants use and interact with place and space. Papprill (2009), Townsend (2011) and Wattchow and Brown (2011) discuss some of these ideas and give useful practical suggestions. Place-based education has been brought into the spotlight as being a valuable and valid education model. The integration of this philosophy into the WEGC Outdoor Education programmes has been a useful tool in transforming the way the students interact and see their home town, their peers and themselves. It has also reduced the operational costs of the programme making it accessible to more students.

Within the Year 12 Sustainability unit students are assessed on one of the NZQA EfS (Education for Sustainability) Achievement Standards - 90810: *Plan, implement and evaluate a personal action that will contribute to a sustainable future* (NCEA Level 2, 6 credits). This assessment enables the students to focus on an aspect of sustainability they are interested in and develop an action plan that will help to reduce or resolve an issue affecting their local area and community. Many of the students choose to work with their family or the school, which strengthens their understanding of these places and people. These action projects produce similar feelings of connection, empowerment and ownership as those observed on Matiu/Somes Island. This assessment has generally been well received by the students, particularly as it is solution rather than problem focused. Although students need to complete a reasonable amount of written work, the self selected context helps them stay motivated and on task.

While there has been some cross-curricular collaboration between the Science and Outdoor Education departments in relation to the EfS standards here at WEGC, the purpose of this has generally been from a planning and assessment perspective. The issue of standard 'double dipping' is ongoing as it is seen that some students may be disadvantaged if they have to sit the assessment twice but only get the credit for it once (this is not just an issue isolated to EfS but also PE achievement standards). I am aware of other teachers at school who include sustainability topics in their learning programmes but do not assess student learning through the EfS standards. While this is exciting to hear, the next step is to establish greater sharing between subjects (and teachers) so that sustainability is seen to be transparent every aspect of education to emphasise its significance in everyday life.

Education for Sustainability doesn't just have to be restricted to subject based learning. We are fortunate to have some passionate environmentalists at the school, in both the student and teacher body. In recent years this has resulted in the establishment of the Environmental Prefects role for two Year 13 students. These prefects have had a positive and substantial impact across all areas of the school. They are involved in the future planning of the school site, to ensure that aspects of sustainable design are included (such as using a wind turbine and solar panels to supplement mains electricity and integrating grey water systems into the school plumbing). They also lead the Environmental Committee which is made up of a wide range of students. As a group they have developed a range of initiatives such as 'Enviro Week' where students are involved in sustainability activities, competitions and events. Each form class at Years 9, 10 and 11 elect a 'Green Rep' who helps to maintain the culture of environmental stewardship within their classroom. This demonstrates that in working to achieve positive school wide effects, the use of less formal and teacher led learning is an effective and legitimate tool in engaging the school community.

As an educator I am always looking at the ways my students engage with learning and make meaning of it from their 'multiple worlds' perspective. This means

using both simple and creative methods to reaffirm and extend what my students know about the places and people they interact with on a regular basis. Hill (2010) reflected that "To reclaim local places for outdoor education experiences and learn what it means to live sustainably in those places and communities may take considerable effort for educators, particularly in highly urban environments. It is, I believe, a critical step in positioning outdoor education to promote learning about and for a sustainable future" (pp. 42). Trying to be innovative can mean a few more hours are spent developing a lesson but knowing that your students will grasp a concept more quickly and engage with it in the context of their own lives is a very satisfying and rewarding thing.

The camp on Matiu/Somes Island has become the highlight of the year for many of the students in the Year 12 Outdoor Education course, due to its simple and explorative nature. Experiences like this are the perfect springboard for enabling students to interact and understand their local place(s) more intimately. Not only does this camp encapsulate what the whole unit aims to inspire within the students; helping them to feel they are part of a society or group of people who can contribute to their community; who can make positive change. By bringing the learning alive and connecting students with their local places and people we are not only enabling them to experience their world in more authentic ways but are helping them to develop skills that will better equip them to overcome future challenges and contribute to a sustainable future.

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Waka ama as vehicle for learning about Māoritanga

By Geoff Ockwell

The following is my account, as a Pākehā outdoor educator, of how Māoritanga and a Māori worldview (Te Ao Māori) can be explored through waka ama and two other related aquatic programmes. First I discuss 'why' we have these programmes in the Bachelor of Physical Education degree. Then I provide some details on 'what' and 'how' we do things in order to achieve our course objectives.

Why explore Māoritanga within the Bachelor of Physical Education (BPhED)

We live in a bi-cultural nation where Pākehā and Māori have entered into a Treaty-based partnership. As outdoor educators we have an important role in society helping rangatahi (youth) to understand the Treaty and Māoritanga.

Te Kura Akoraka Whakakori (The School of Physical Education) offers a four year degree, where students enhance their knowledge and understanding of movement, health, sport, outdoor education, Māori perspectives of physical education and dance. We want our students to understand, and where possible demonstrate, Māori perspectives of physical activity, health, sport and performance. This is vital given many of our students will teach, lead, work with and support individuals and groups of Māori upon graduation. Over 10% of our students are Māori and they rightly expect course work to acknowledge Te Ao Māori and its place within their studies.

How we explore Māoritanga within the BPhED

I will focus on just two of our programmes that provide students opportunities to engage with Māoritanga. The first is the compulsory paper PHSE 104 Ngā Mahi ā Rēhia. Here second year students have an intensive three days focussing on waka ama, mau rākau, taongo takāro (traditional Māori games and pastimes) and kapa haka. And secondly, the elective paper PHSE 231/232 Applied Theory and Practice (historically the 'Pracs') where students can include 'Ocean Sports' in their course choices. In both cases the kaupapa and tikanga is Māori and programmes are typically taught by Māori with relevant skills and experience.

PHSE 104 Ngā Mahi ā Rēhia

Ngā Mahi ā Rēhia can be thought of as the pursuit of pleasure, recreational activities and entertainment. It has a central place within a Physical Education degree in Aotearoa New Zealand.

In 2002, at the suggestion of then staff member Ihi Heke, the School of Physical Education purchased two W6 (six man waka), one surf waka and one double outrigger canoe. A relationship was established with the Dunedin Fire In Ice Waka ama club allowing us to store our waka at their shed and use their W6's during our busy teaching periods. In return Fire In Ice have access to our waka.

There are a number of values, principles and protocol that underpin Ngā Mahi ā Rēhia. Tikanga or the observation of the correct procedure or custom provides much of the structure for our waka ama session. The 90 minute session begins with a brief mihi for students and leaders. From a Māori perspective we would not paddle with someone we do not know. Whakawhanaungatanga or the establishment of relationships and relating well to others is important within Māori society. So we take time to get to know one another's names, where folk are from and possibly those you are related to. Being able to establish these links with others is important; the waka will travel faster if we know and trust our team. To acknowledge the structuring of traditional Māori society, each group of six paddlers in a waka is named and regarded as a whanau group. Their larger year group is considered to be their hapu, and they are all part of the School of Physical Education iwi group.

The Students are encouraged to pursue kotahitanga or unity within the waka. Timing is everything in waka paddling. Prior to entering the water at least 10 minutes is spent on land teaching the basic paddle stroke and timing. The importance of this becomes apparent when we set up some short races between waka on the water.

The notion of whakapapa or the reciting of genealogies is practiced. Tutors talk of the importance for Māori to whakapapa back to particular waka that brought their ancestors to this land. And tutors offer a brief history of waka ama through the Pacific and acknowledge the individuals who were instrumental in its resurgence in Aotearoa in the early 1980's.

A brief safety talk is given focussing on what to do in the event of a waka flipping. I should add that this session is supported by a NIAD rescue craft and driver. Before we put the waka in the water we observe tikanga and gather at the water's edge to hear a karakia or prayer recited by one of our leaders. The leader shares with students the importance of acknowledging Tangaroa (the atua or ancestor with continuing influence over the ocean and fish) to safeguard them spiritually and physically while in Tangaroa's domain. This point is reinforced with students asked not to step over their hoe (paddles) as the hoe, like the ocean, represents an ancestor. One does not place the head of the hoe (rapa) down in the ground as this would be placing the head of ones ancestor into the earth. Students soon appreciate why and how Māori show respect for the environment, other people and their equipment.

In terms of staff training and development within the waka ama programme, we practice tuakana-teina. An older more expert tuakana (originally brother, sister or cousin) helps and guides the less expert teina

(younger sibling or cousin). The School of Physical Education has a formal contract with the students of the Physical Education Maori Association (PEMA) to provide the PHSE 104 waka ama programme, with support from myself and the School. PEMA students (and other interested Pākehā students) with suitable experience are designated as steerers, safety officers, logistics and communications. I arrange for several leading figures from within waka ama in Aotearoa to mentor and provide professional development training for our PEMA students. In turn the more experienced PEMA students support and develop their younger, less experienced colleagues to ensure the right skills, experience and knowledge exist within their roopu from year to year.

While the programme is brief in duration, students will encounter the above concepts within the noho marae, mau rākau, kapa haka and taonga takāro elements of the programme. So their learning is not isolated to waka ama.

PHSE 231/232 Applied Theory and Practice

In their third or fourth year of study, having completed PHSE 104 Ngā Mahi ā Rēhia, ten students can take PHSE 231/232 Ocean Sports. This is a five day intensive, residential programme based on the old Karitane school site, now owned by Kati Huirapa Runaka ki Puketeraki. I contract Matahi Whakataka-Brightwell (Ngāti Porou) and Peter Boyd (Ngāti Porou) to run the programme. I assist also. The kaupapa and tikanga is again Māori and students explore Māoritanga through waka ama, surf waka, stand up paddle boarding (SUP) and kai moana.

Through Ocean Sports the School of Physical Education, our students and contractors, and the local runaka of Karitane have enjoyed the opportunity for whakawhanaungatanga. Typically on day three or four of the course our students extend manaakitanga (generosity and mutual respect) and tuakana-teina by running an introductory waka ama and SUP session for the local Karitane tamariki. The fostering of these relationships and the upskilling of our students, has led to them being invited to assist with other wānanga run by Kati Huirapa Runaka ki Puketeraki. Our more skilled students have also assisted with several University of Otago 'Science wānanga' around the country, providing waka ama and other activities within those wānanga.

Whakaheke ngaru (surfing) has been practiced by Māori and other Pacific peoples for thousands of years. Peter Boyd leads the surf waka and SUP elements of the Ocean Sports programme. Our students and the local tamariki are captivated by the challenge and excitement of surfing in a waka or on the SUP's. They learn firsthand the relevance of two important notions: ihi or power, an essential force and excitement; and wehi, a response of fear or awe in reaction to ihi.

We invite knowledgeable guests to speak with our students regarding tāonga tuku iho (traditional environmental knowledge), particularly related to the coastal environment of Karitane. And we support

this learning by exploring the coastal environment in W6's and on SUP's. These craft are also used to gather kai moana. During this course our students cook for themselves, staff, invited guests and those who happen to turn up and need to be made welcome.

Matahi Whakataka-Brightwell is one of the country's leading carvers, waka paddlers and exponent of traditional whakatere or navigation. In 1985 he, his father in law Francis Cowan and several friends sailed their waka hourua (traditionally built double hulled sailing canoe) named Hawaikinui 1 from Raiatea (French Polynesia) to Wharekahika north of Gisborne, without modern navigational aids or support. Matahi helps our students to understand the notion of 'all things being connected' within Te Ao Māori by teaching carving, the creation of chalk art work, traditional waka lashing methods, and of course experiences on and off the water; all with waka ama and voyaging in mind.

To conclude, waka ama and the other pastimes referred to above provide our students with an engaging and contextualised way to learn more about Māoritanga and what is meant by Te Ao Māori. As an outdoor educator teaching within and supporting these programmes, I have come to appreciate a number of things in particular. Firstly, our students soon realise the needs of others (including the wider environment) are often more important than their own needs. And that fostering strong relationships with others builds capacity within groups. Through Te Ao Māori there is a language and structure (tikanga) that guides our actions and assists us to talk about important matters like 'why and how do we respect our environment', 'why and how do we need to work together on the waka' and 'why and how do we show respect for our elders and those with more knowledge than us'. That as a Pākehā I still have a great deal to learn about Māoritanga. And last of all, with waka ama and Ngā Mahi ā Rēhia we have an approach to Outdoor Education that is unique to this nation and the Pacific region.

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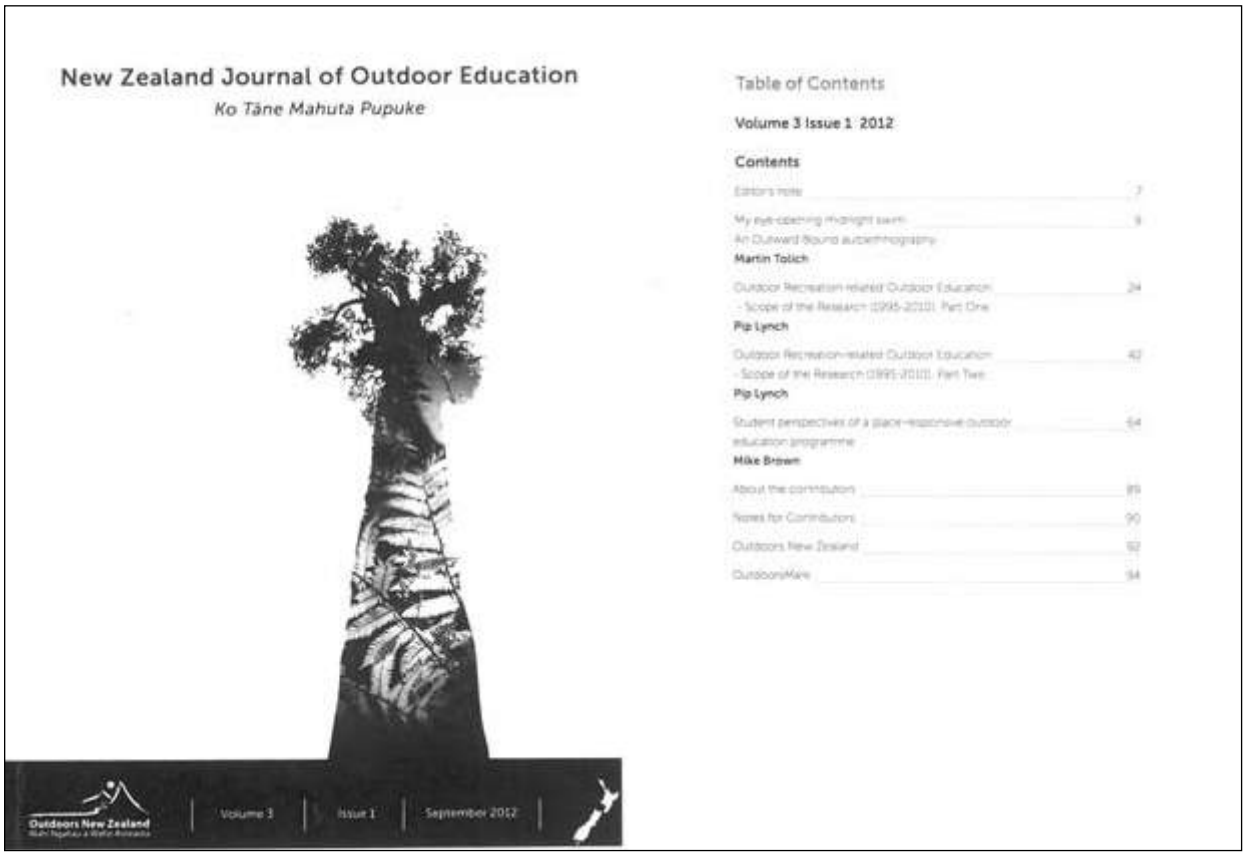

Developing a place-based approach to outdoor education in Aotearoa New Zealand.

Reporting on a Teaching and Learning Research Initiative.

Mike Brown
University of Waikato

Introduction

Outdoor education is often thought of as occurring in remote locations requiring specialist staff and equipment. Such an approach is resource intensive and potentially expensive. This project sought to develop "localised" outdoor experiences that empowered teachers and students to better understand places of significance in their community. By being responsive to the geographical and cultural features in the local area, both students and teachers were able to incorporate prior knowledge and experiences and connect these to life "outside school".

Key findings

- Place-responsive outdoor education programmes are a viable and sustainable approach that fit well with the intent of the New Zealand curriculum.
- Self-propelled journeys provide students with a sense of satisfaction and an opportunity to take responsibility for their actions.
- Incorporating prior knowledge, both teachers' and students', enriches learning and strengthens connections between participants and the community.
- Localised programmes can provide opportunities for students to be challenged and engaged in learning that is contextualised and relevant to them.

Major implications

- A place-responsive approach to outdoor education focuses attention on students and place(s) at the centre of the planning process.
- A place-responsive approach requires a rethinking of outdoor education as a set of activities.
- A place-responsive approach encourages a cross-curricula approach to teaching and learning. For example, integration of elements from HPE, EfS, Science.
- A place-responsive approach requires consideration of the local. Whilst there are guiding principles there is no universal prescription; programmes need to be context specific.

The research

Outdoor education has a long history in schooling in Aotearoa New Zealand and it is generally believed that it can contribute to students' personal and social development. Current practices that place an emphasis on risk and challenge in outdoor environments can be traced back to the imperial and militaristic antecedents that influenced early theorists and practitioners (Lugg, 2004; Nichol, 2002). If pushing students outside their comfort zone through activities involving risk is believed to be how outdoor education 'works', many schools may feel compelled to contract specialist providers with technical expertise.

It has been argued that the focus on adventurous pursuits, based on balancing risk with competence to achieve a "peak experience", has privileged certain ways of thinking about outdoor education (Zink, 2003). The quest to provide excitement and fun, through increasingly novel or contrived activities, has arguably overshadowed nuanced debate about the educational value of such experiences. It has been suggested that outdoor education programmes have largely been defined by risk rather than educational narratives (Brookes, 2002).

There are a growing number of critiques that have called into question some of the taken-for-granted assumptions that inform current practice; for example, the role of risk taking, the need to push students outside their comfort zone to aid learning, and the transferability of such learning from the outdoor context to everyday life. These critiques call for reflection and a reformulation of theory and practice to improve the educational outcomes for students (Brookes, 2000, 2003a, 2003b; Brown, 2003, 2004, 2008; Cosgriff, 2008; Hovelynck, 2001; Roberts, 2008; Seaman, 2008; Zink, 2003, 2004).

It is against this background that this project sought to develop a place-responsive[1] approach to outdoor education in Aotearoa New Zealand. The project acknowledged the critiques mentioned above, but sought to move beyond deconstruction to offer an alternative approach by working collaboratively with teachers to reconceptualise outdoor education, taking into account the specific contextual elements in the educational process. By working with teachers to explore place-responsive approaches to outdoor education practice, the project addressed the call in the existing literature for more detailed examination of the teaching and learning processes in outdoor education (McKenzie, 2000; Neill & Richards, 1998).

This research moved beyond the dominant discourses of skilled performance and risk management to investigate how place-responsive pedagogy might enrich learning in outdoor education. This project did not replicate an existing study nor did it intend to impose on teachers a model "from on high". The project moved beyond theorising about the benefits of place-responsive approaches; it engaged with teachers in their practice and sought students' and teachers' perspectives of their experiences.

This collaborative project developed programmes that were contextualised to take into account the "places" within which the school and its community are situated. Through the sharing of relevant readings; brain-storming meetings, where ideas where exchanged; and explorations of the local environment, the two schools (Ngaruawahia High School and

Mount Maunganui College) were able to develop and implement innovative place-responsive programmes for different year levels.

This qualitative study drew on interview data gathered through interviews with the four participating teachers; the first interviews at the beginning of the study were focused on teachers' existing understandings and practices about learning in outdoor education, with subsequent interviews conducted after the implementation of the new programme and again at the conclusion of the project. Ten students in each school were interviewed in pairs after participation in the programme and members of the university research team participated in and observed both programmes. Interviews were transcribed and analysed based on the constant comparative method (Lincoln & Guba, 1985; Maykut & Morehouse, 1994). Teacher interviews were returned to the interviewee for feedback and drafts of publications (Brown, 2012; Wattchow & Brown, 2011) were also checked by the interviewees.

Both schools developed local journey-based programmes that engaged students in activities that responded to the geographical, historical and cultural context in which they are located. These journeys combined various modes of transport including walking, cycling, waka paddling, and sea kayaking. For example, the Ngaruawahia students paddled waka on the Waikato River from Cambridge back to Turangawaewae Marae at Ngaruawahia and the Mount Manganui students cycled and sea kayaked around Tauranga Harbour (for a discussion of the NHS trip, see Brown, 2012). Both groups incorporated marae stays in their programmes, thereby allowing students to display cultural competence and connections.

Findings

Both teachers and students reported on the benefits of becoming more familiar with, or in some cases discovering, features in their local environment. Both schools were able to draw on expertise and knowledge within the school community thereby circumventing the need to employ outside specialist instructional staff. This had two benefits: the first was that the trips were more affordable; secondly, and perhaps of more significance, was the pedagogical benefit of building stronger relationships between staff and students. In initial discussions, both Jane and Erin (Mount Maunganui College) wanted teachers to be the primary partners with students in the learning process rather than outsider contractors brought in for their specialist skills. Both expressed a frustration with programmes where teachers were sidelined by technical/contract staff who had no ongoing relationship with the students post-programme (see Wattchow & Brown, 2011).

This exploratory project is significant in that it engaged with teachers in developing new ways of conducting outdoor education that were located in places of significance to the school community; each school developed a programme that was responsive to its location, student needs and staff expertise. Through simple methods of travel, participants were able to immerse themselves in their local environment. Given the lack of highly technical or risky activities teachers were able to facilitate opportunities for students to take responsibility for planning and leading aspects of the journey. Students were frequently given opportunities to take responsibility for their actions in the knowledge that the consequences of mistakes would not be catastrophic. Thus students could experiment and learn from their mistakes. Both students and teachers reported favourably on the opportunity to learn in a safe and supportive environment. Teachers in particular appreciated the opportunity to build and

enhance existing relationships with students. This form of outdoor education also facilitated opportunities for cross-curriculum enrichment. For example, students investigated ecological and historical aspects of the places visited, they also integrated information technology skills in the production of a DVD of their experiences. In both schools teachers and students reported on how they enriched relationships by seeing people in a different setting. Whilst this may not be earth-shattering news to outdoor educators, it does demonstrate that the building of relationships does not require stress or "fabricated" team-building initiatives to occur. Students in both schools reported an enhanced appreciation of the cultural dimension of their experiences of the places they visited. For example, the students at Mount Maunganui College stayed at a local marae where the elder explained the stories behind the naming of the places that the students had visited and that were of significance to the people of that marae. This was the home marae of one of the students and he took on a leadership role and several of the students noted about how they saw him in a different, and very positive, light after the trip. He was able to guide and mentor his fellow classmates in areas in which he had expertise.

How teachers understand the teaching and learning process and the connection of place to student learning and personal identity is of importance if outdoor education is to be seen as more than merely the acquisition of skills. This study illustrates that current practices, emphasising risk and challenge as key teaching and learning strategies, are not the only ways to conduct outdoor education programmes. A place-responsive approach encourages teachers and students to develop programmes that are responsive to their needs. This is not a prescriptive approach nor does it impose a simple recipe or model to implement. The teachers in this study considered the following guiding questions posed by Wendell Berry (1987) when designing a programme:

- What is here in this place?
- What will place permit us to do?
- What will this place help us to do?
- How is this place interconnected with my home place?

This exploratory study offers the opportunity to make a substantial effect on teaching and learning practices in outdoor education, with implications for teachers and students alike. As detailed, current practices in outdoor education have largely been informed by theories and practices that were generated in other times and places. As such they have not generally been responsive to the social, historical, cultural and geographical opportunities and constraints in which New Zealand outdoor education teachers and their students teach and learn. This project placed teachers and learners at the centre of the enterprise of developing an outdoor education pedagogy that reflects their needs and aspirations.

Major implications

A place-responsive approach moves the focus from viewing outdoor education as a set of activities to outdoor education as a way to view relationships; both with people and place(s). There is a strong body of literature detailing the role that places play in individual and collective identity. As Wattchow and Brown (2011) argue, "outdoor places are much more than mere sites for human activity. They make us and we make them. They are the sources of our identities" (p. ix). Thus a place-responsive approach requires that educators take seriously the significance of place(s). Relationship with place(s) influences how learners see themselves both as an individual and in relationship to the wider world. One of the implications of this position is that educators need to be cognisant of the particularities of the context in which learning takes place, who they are educating and where they are educating. This requires an understanding of the geography, history, ecology, and multiple understandings attached to particular places (e.g., the view of the farmer, tourist, indigenous peoples etc). By using Berry's guiding questions, educators can start to think about the type of programme(s) that might be appropriate for their students in places(s) of significance. Thus outdoor education can, and should, differ in different places rather than being viewed as a set of activities "imposed" or artificially constructed. A place-responsive approach to outdoor education potentially frees educators from technically

demanding activities and allows educators, members of the wider school community, and students to contribute to appropriate activities (e.g., it could be waka-ama, fishing, weaving a kete, or mountain biking).

Place(s) can be known/experienced in a variety of ways. One of outdoor education's strengths lies in the provision of embodied experiences (e.g., the feel of a rock face, the smell of the bush). A place-responsive approach encourages a cross-curricula approach to learning about places. For example both schools introduced learning experiences that might traditionally "fall" into other curriculum areas. These included writing tasks, a combination of creative expression or short history pieces on places visited. Ngaruawahia students also incorporated education for sustainability (EfS) achievement standards into their journey. Teachers from both schools reported increased interest from staff not normally associated with school camps when they could see how outdoor education could complement their learning area.

Making connections with place(s) more overt and acknowledging that students' out-of-school experiences have a role has the potential to enrich learning opportunities. Examples include a student drawing on bush skills gained while pig hunting with his grandfather, to display his competence and knowledge to his peers; and a student sharing stories of his forefathers journey across Maungatautari.

Place-responsive approaches, as evidenced in this project, highlight the possibilities for engaging learning areas not traditionally associated with outdoor education. This has implications for enriching learning and drawing on staff expertise that might not traditionally have been available.

Because a place-responsive approach requires consideration of the local it is not possible to prescribe a generic programme that will be applicable in all schools or at all year levels. While there are guiding principles (see Wattchow & Brown, 2011 for signposts to a place responsive pedagogy) there is no universal prescription—programmes need to be context-specific. Both schools responded to their students and their environment in developing their programmes; other teachers looking to implement place responsive programmes will also need to likewise.

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TEACHING & LEARNING RESEARCH INITIATIVE

(Endnotes)

1 I have moved from using the term place-based to place-responsive. I am concerned that place-based potentially limits where education could occur within (an often undefined) radius from one's place of residence. As I have argued,

> To respond is to enter into a relationship of mutual interdependence that requires sensitivity and empathy for place(s) and the people and broader ecological community who dwell there. It is forward looking and considers how human actions effect, not just the present, but also the future. (Brown, 2012, p. 109)

Outdoor Leader Award Realignment

Transfer of existing Outdoor Leader awards to an NZQA qualification

Education Outdoors New Zealand (EONZ) in partnership with Skills Active Aotearoa (the New Zealand Industry Training Organisation (ITO) with responsibility for outdoor recreation) had created a process to allow EONZ Outdoor Leader holders to transfer their awards to a New Zealand Qualifications Framework (NZQF) qualification.

This has a number of advantages:

- You will be a holder of a nationally recognized qualification and unit standards on the New Zealand Qualifications Framework.

- You will be able to register this qualification on the New Zealand Register of Recreation Professionals (NZRRP) and maintain your currency in an easy, transparent way (see http://www.nzrrp.co.nz/ for information about this register and keeping your qualification current).

- There is an increased number of pathways to build on your qualification.

EONZ encourages you to take advantage of this opportunity and maintain the currency of your qualification.

What does the process involve?

- Go to the EONZ webite at www.eonz.org.nz (linked off the home page) and read the attached information about guiding and instructing

- Download and complete the attestation form also found there (your principal is an appropriate attester)

- Make sure your First aid certificate is current and that the First aid unit standards 6400, 6401, 6402 have been reported to NZQA (please attach a copy of your Record of Achievement for these standards, which can be found at https://secure.nzqa.govt.nz/for-learners/records/login.do). (You may need to talk to the First aid provider about reporting your unit standards results if they didn't do this when you completed your First aid course).

- Post or email the attestation and your Report of Achievement to:

> **Fiona McDonald** (EONZ Outdoor Leader programme manager)
> By email: fmcdonald@clear.net.nz
> by post: 363 Centaurus Road, Hillsborough, Christchurch, 8022.

EONZ will then complete the process with Skills Active Aotearoa to award you the National Certificate in Outdoor Recreation (Leadership) bush walking and overnight tramping.

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THE EONZ POSITION STATEMENT ON EOTC (DRAFT 25th October 2012)

Below is the draft position statement on EOTC that has been crafted by the EONZ Executive. We would love to hear what you think of the statement, and if you have any thoughts you would like to be considered please send them to Dave Irwin.

1. Purpose (What we do)

EONZ maintains that the primary purpose of EOTC is to engage with the New Zealand curriculum outside the classroom in order to enrich the learning of students in early childhood centres, and primary and secondary schools.

EONZ embraces the principles of Te Whāriki He Whāriki Mātauranga mō ngā Mokopuna O Aotearoa / Early Childhood Curriculum (1996); Te Marautanga o Aotearoa (2008); and The New Zealand Curriculum (2007); including a commitment to the Treaty of Waitangi and cultural diversity, inclusive communities, coherence in learning across the curriculum, and future focussed issues such as sustainability, citizenship, enterprise and globalisation.

EONZ supports the values outlined in the above documents including excellence, innovation, diversity, equity, community, cultural and ecological sustainability, integrity, and respect.

2. Why we do it (benefits for individuals, communities, environments)

EONZ is cognisant of research (for example see TKI website http://eotc.tki.org.nz/eotc-home) that supports well-structured EOTC experiences. Studies have shown that educationally sound EOTC experiences can enrich student learning across the curriculum. The establishment of positive relationships with teachers and peers in places of significance can foster a sense of belonging to communities and environments that is essential to on-going learning.

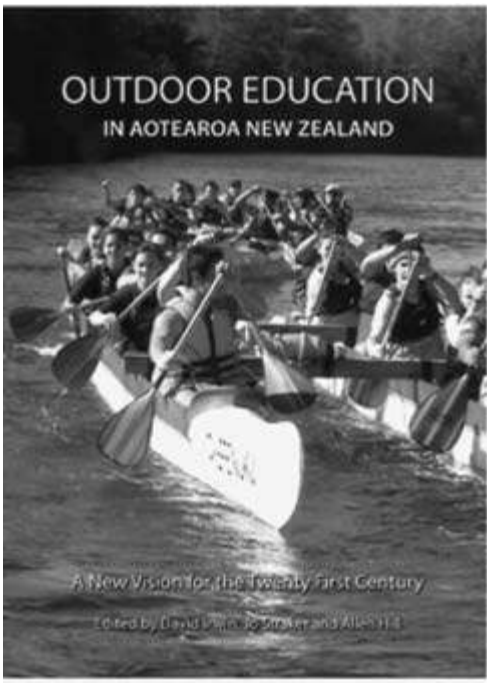
3. How we do it (Pedagogy/practice/ partnerships)

EONZ maintains that EOTC should at all times occur within the framework of the EOTC Guidelines: Bringing the Curriculum Alive (2009). EOTC programme design should be informed by sound pedagogical principles.

EONZ actively supports partnerships with and between teachers, schools and the community. EONZ seeks to work collaboratively with other sector organisations with the goal to improve EOTC in Aotearoa New Zealand.

4. Where we do it (Place)

EONZ supports place based and responsive approaches to EOTC that seek to: strengthen the understanding that students have of their local communities and environments (as well as those further afield), and engender a sense of obligation to care for those communities and environments. To achieve these goals, EONZ encourages action oriented experiential education that explores individual and collective relationships to places to foster vibrant communities and healthy environments.



Review of Outdoor Education in Aotearoa New Zealand (2011)

Edited by Irwin, Straker and Hill

Reviewed by Chris North

I believe all teachers and leaders of outdoor education should read this book. The diversity of ideas and approaches brought together reminds me of the weighty "Adventure programming" which came out in 1999 and was very influential on my thinking and practices at the time. While Adventure Programming originated in the USA, and reflected the culture and experiences of Americans, this book is home-grown and reflects the experiences and culture of Aotearoa New Zealand. I believe the publication of this book represents the amount of creative and critical thinking and research that has been growing nationally.

A sign of the maturing of the research culture in outdoor education is the depth of the chapters in this book. If you are expecting a light browse through ideas about outdoor education, some chapters in this book may be a struggle. If on the other hand, you are looking to grapple with some challenging concepts and spend time digesting ideas, this book is for you. It provides a rich vein of readings that will stimulate thinking for years to come and deserves to be on your bookshelf to foster creative thinking and possibilities for outdoor education.

The editors and contributors generally take a critical approach, so readers should expect alternative ideas and challenges. Because of this framing, there is little emphasis on the strengths of outdoor education. It takes to chapter four before first Marg Cosgriff and Liz Thevenard, then Margie Campbell-Price state there is much worth celebrating in outdoor education in Aotearoa New Zealand. As such, it may be helpful to pat yourself on the back a few times before you start reading.

The editors deserve credit for bringing together a diverse and creative group of contributors. It was certainly no easy job to gather chapters from these busy people. The contributors are not pure academics living in the rarefied air of universities, they have a rich practical experience which they draw on to bring their writing to life. Their challenge is to bridge the sometimes differing focuses of theoretical and practical as Allen Hill writes in chapter three. In my opinion, some chapters achieve this more successfully than others. For example, I think chapters two and

three present the most challenging reading. Mike Boyes in chapter two, sets the scene with a look at trends, past and present in outdoor education. He uses Bordieu's work to frame the chapter, but this chapter could have benefited from some vivid examples relevant to outdoor education of the terms habitus, social capital and field. While those familiar with social theories of Bordieu might also gain from such illustrations, real life examples would have engaged more with the experiences of teachers and lightened what in other ways is a rather dense introduction to an interesting chapter.

Allen Hill could also have framed his chapter in a similar vein to bring the links to life from some of his past experiences as a Head of Department. Hill's chapter is significant in that it develops a philosophical framework that sustainability can rest on. While this is challenging reading, it is important as it frames the underpinnings of much of the writing in this book.

Many contributors grabbed my interest with an anecdote or story. While Marg Cosgriff and Liz Thevenard (p.80) caution about not wanting to provide case studies or stories as recipes for outdoor education, the nature of the experiences they describe are specific to the particular context of the school, teachers, students and community. It is commonly said that the best educators are the best thieves. Indeed, how many of us have seen some great idea and tried it, modified it and made it our own? While I consider their caution about case studies redundant, I will take this metaphor and run with it: this book has some tasty-looking recipes that I have been inspired to experiment with in outdoor education. I can't wait for my next outdoor education class to extend my outdoor education cuisine and challenge my students' taste buds!

Much of the writing is engaging, Mike Brown's comment that his taste in music wasn't the only thing that was out of touch, struck a humorous chord (pun intended) with my own experiences of singing with my students. His point being that the future is dynamic and should not be limited by our own early experiences of outdoor education. However, several authors also remind us that it is important to acknowledge the good from outdoor education in the past.

In the chapter devoted to bicultural perspectives on outdoor education, Maureen Legge uses her feelings of impatience at a lengthy karakia on a hot day in order to highlight the real point of cultural immersion and that at times it is neither comfortable nor easy. Once again I found myself relating to her experience and finding insights through her narrative and reflections. Howard Reti's thoughts on the future of outdoor education from a Māori perspective surprised me especially his vision of more individualised activities, tracking from 100 warriors on a waka, to a dozen on a waka-ama to individuals rowing in the Olympics. This contrasts with my own impressions that many Māori perspectives are more focused on social and less individualistic activities.

The editors contend that they worked hard to attract more Māori authors and would have liked to see more diverse cultural perspectives in this book. I agree that it would be great to see a range of different ethnicities represented in the contributors list. There is however, considerable diversity in approaches demonstrating cultural responsiveness in a variety of chapters. Many outdoor educators are white like me, as such, it is up to us to be aware of our cultural biases and ensure that we are culturally responsive. This point is made in many chapters.

Outdoor education is diverse and some of the authors disagree with each other. For example, the role of outdoor centres are critiqued (e.g. Mike Brown's chapter) yet Brigid and Simon Graney from the Outdoor Pursuits Centre Great Barrier explore the possible future roles of outdoor centres in outdoor education. They acknowledge the critique but look at the possibilities. Explaining that demand for centres remains strong in secondary schools they argue that centres will retain their places within contemporary outdoor education. What those places may look like opens up intriguing possibilities. A particular strength of this chapter are quotes from a range of centres and providers

suggesting that their writing is based on multiple experiences and perspectives.

Dave Irwin has been an advocate for sustainability for several years and his chapter deals with developing action competence in students. The examples of what his students have achieved are inspiring. It does beg the question of how far teachers without a semester course on sustainability can go with students towards action competence.

A slow journey through the mountains, the Harper Pass tramp that takes around 4 days turns into an 11 day journey as Jo Straker explores developing connections with places with her students. The opportunities to complete longer journeys is something I miss in my work, but there are many ideas that can be applied to shorter journeys and outdoor learning experiences.

The final chapter by the editors is more positive and brings it all together and summarises the contents leading to a forward looking and optimistic perspective.

Weaknesses?

Similar to many critical discussions, the book establishes a basis for critique by defining outdoor education as dominated by adventure and challenge discourses. This assumption relies on a survey with a low response rate (Zink and Boyes, 2006), social and political trends, anecdote and some personal experiences. This approach has the potential to squeeze out the agency (freedom) of individual teachers who could be viewed as "stuck" in a matrix of adventure and challenge. I have yet to meet an outdoor education teacher or course whose sole focus is on adventure and challenge. I take a view more aligned with Nicol's (2002) statement that outdoor education "defies definition" (cited by Irwin, Straker and Hill on p. 12). While it can be useful to identify structures which may (or may not) constrain outdoor education, would it not be better to be open to these structures without being so certain about what outdoor education looks like? Marg Cosgriff deals with this topic with considerable sensitivity in her 2008 article.

In some of the chapters there are a couple of simple editing mistakes. They didn't really detract from the book but could easily have been eliminated.

Conclusion:

The editors start out stating that outdoor education practices and purposes are contested. This book does have a diversity of contributors however, the writing suggests that within outdoor education there are many commonalities. Perhaps it is not as contested as the critical theorists would like it to be?

The central theme of becoming more aware of what we are doing, why we are doing it and what messages we are sending to our students is effectively threaded through the chapters. The editors' goals are to promote directions for outdoor education that would develop more compassionate and caring citizens and apply this compassion to social and ecological issues.

I also believe that the world needs more caring global citizens. Why and how can outdoor education contribute to this outcome? While this book does not give definitive answers (nor attempts to), by reading it carefully and thinking reflectively about what we do and what we could do as outdoor educators, we can take it a step closer. If you are also curious about the possibilities for outdoor education, then this book deserves to be on your shelf to act as a reference to inspire us to educate for this century and beyond.

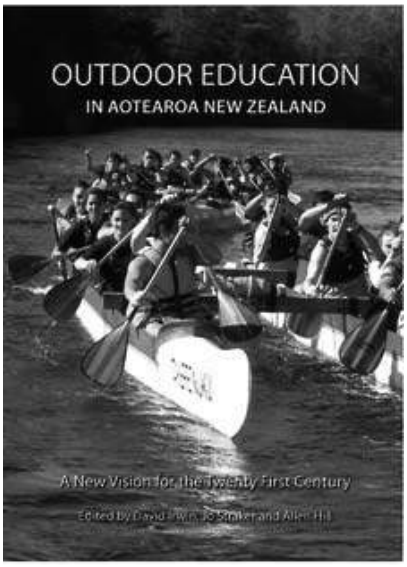
Cosgriff, M. (2008). What's the story? Outdoor education in New Zealand in the 21st century. *New Zealand Physical Educator, 41*(3), 14-25.

About the author: Chris North lectures in outdoor and environmental education at the University of Canterbury's College of Education. He is currently on sabbatical in Switzerland with his family.

Outdoor Education in Aotearoa New Zealand: A New Vision for the Twenty-first Century

Editors: *David Irwin, Jo Straker, Allen Hill*

Outdoor education in a variety of guises has a rich history in Aotearoa New Zealand, dating back more than 100 years. Outdoor learning experiences have a strong and often much-loved place in our collective education memories. However, the world in which we currently live is vastly different from the one which shaped those memories. What does that mean for education, and more specifically, what does that mean for outdoor learning experiences? This book attends to these questions from a forward looking position by providing a practical, insightful, and innovative reappraisal of outdoor education theory and practice. Embracing a critical socio-ecological perspective, the contributors celebrate aspects of creative practice and chart a direction for outdoor education which aspires to educate for a sustainable and more equitable future.



This is essential reading for outdoor educators, teachers, guides, and students who want to expand the possibilities and practices of education, especially education which builds a deeper understanding of our relationship to the world we depend on.

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2050 cooking challenge

By Tyler Bichan, Kim Brörens and Melissa Harris

Introduction:

The purpose of this activity is to simulate what the world could be like in 2050 if we do not change the way that we do things today for the better. The game is arranged around the interaction between two groups. One of the groups is going to be simulating what it could be like for a developed country such as the USA at this time while the other group is going to be simulating what it could be like for a developing country such as Mexico. The basic assumption of the game is that developed countries are able to raid the resources of developing countries with impunity. To ensure this raiding of resources culture is embraced, it is a good idea to thoroughly brief groups of their roles. Playing this game with groups separated by gender (where male students make up the developed countries and female students make up the developing countries) also opens opportunities for discussion on a number of other levels.

Objective:

To encourage students to confront issues relating to resource use, power and equity between developed and developing countries.

Time required:

Approximately 45 minutes plus 10-15 minutes for discussion.

Resources required & Set-up:

Split the students into an even number of groups of 6-8 people (where pairs of groups will be interacting to play the game). One group in each pair will become the *developed county* group and the other will become the *developing country* group.

You need a space where the groups can build a small fire to cook on with 10 metres or so between fires. Each group is given a bag or box filled with all the ingredients and items that they will have for the challenge. The groups can only use what has been given to them in their bag or box, augmented by other items acquired through the process of the game.

The longer the time frame given the more complex the meal can be as you can give students ingredients that take longer to cook. You can also add more food items to make the groups think about what they can cook.

Developed country group's bag or box	Developing country group's bag or box
* 2 Cookers with fuel * 2-3 matches * One piece of paper (optional) * Flint * Pot * Pan (optional) * 1.5 -1 litre of water * Knife * A couple of plates and bowls for serving	* Lighter * Newspaper * Pot * Pan (optional) * 750mls -1 litre of water * Knife * A couple of plates and bowls for serving
(Idea for basic set of ingredients) * Milo or Soup * Bananas * Chocolate * Marshmallows * Sausages * Tinfoil * Tomato Sauce * Bread	**(Idea for basic set of ingredients)** * Milo or Soup * Bananas * Chocolate * Marshmallows * Sausages * Tinfoil * Bread

Ways that you can divide food items up:

- Both groups can have same food items
- They can have different food item from each other
- They can have different amounts of food items from each other

How to play:

Briefing:

Time has been fast forwarded and you (each pair of groups) are now two small communities living in the year 2050. Attitudes and practices in this time have not changed much since the year 2012. It is nearing the end of the day and after hard day's work people within your community are starting to get hungry. As a community you now need to create a meal using as many of the items you want out of the box that you have been given. The aim for each community is present a meal at the end of the time frame given.

Rules:

- There is NO trading between communities
- Community 1 (developed country group) can take 1 item from Community 2 (developing country group) every 3-5 minutes.
    - Items they **are not allowed to** take are the pot and food that is being cooked or food that has been cooked
    - Community 2 cannot fight back (they have to allow Community 1 to take the items)
    - Community 1 do not have to take items if they do not want to
- Groups are not allowed to hide or consume any item that they have been given throughout the activity, prior to the presentation of their meal.
- The communities can only use the items that they have been given (or taken from the other community)

Note for facilitator:

The facilitator makes up/changes rules as the activity goes to simulate changes that are happening in 2050. The rules that they bring in can be for either one group or both groups. Rule changes will appear to the groups as things like natural disasters, war, and resource depletion.

Types of events & some examples of what could happen: ***Floods*** (gain water, puts out fire or part of it), ***drought*** (lose water or food), ***natural gas runs out*** (lose cookers/gas), ***find new resource or more of one*** (gain item of your choose), ***war*** (community members lose limbs or a sense (sight or hearing), ***polluting environment*** (loose item of your choose).

It is better if you do not judge the meals that the groups present at the end of the activity as the main focus should be on the activity itself.

As the facilitator you can either let the communities eat their own meals that they produced or the other community's meal.

Talking Points:

Some themes that could be brought up in the discussion is the power of the developed group and the roles that each group had; Adaptations that the groups made; Equality between groups, and the unfairness of the rules.

About the authors: Tyler Bichan, Kim Brörens and Melissa Harris are second year students on CPIT's Bachelor of Sustainability and Outdoor Education.

EONZ best programme ward 2012

The winner of the EONZ Best Programme Award, Matahui Road School, was announced at the ONZ Forum held in October.

Matahui Road School is a small independent primary school in the Bay of Plenty near Katikati. The school was established 22 years ago and according to the principal Kate Stagg, is founded on a philosophy of meaningful hands-on learning. In an earlier article about the school in *Out and About* (Issue 24, Spring 2010) Kate wrote that "When children live their learning in this way, they gain a deeper understanding of the social studies or science topics involved, their experiences inspire wonderful writing and art work, and often they are spurred on to further their learning about the topic."

A wonderful example of living learning was the school wide study of what it was like to live in medieval times. Kate wrote that "Following a term of learning about aspects of the topic, and our full medieval times production, we culminated our study with a medieval day. Children and teachers (along with some parents) came to school in medieval costume for the grand parade (complete with a medieval attired horse); we sang medieval round, danced, were entertained by our own jesters and shared a lavish medieval feast (with cooked pigs head!)." At Matahui Road School, education outside the classroom is seamlessly imbedded into the curriculum and is, as Liz Thevenard mentioned in her *Word for the Chair,* inspirational and holistic.

There are two camps each year for the year 5-8 students. In term 1 there is a water-based camp, and in term 4 there is a bush-based camp (and camps rotate so students do not attend the same camp twice). Kate noted that "Each camp has a different social studies or science theme, with research and pre-learning at school prior so children can really develop their understandings when within the camp environment."

The development of leadership in students is important at that school and the year 7-8 students undertake a leadership programme that sees them planning and preparing for a multi-day kayak journey across Lake Tarawera. These senior students, under teacher supervision, are also expected to plan and run many of the activities at the larger school camps.

Matahui Road School has developed a wonderful indoor and outdoor learning environment for their students. EONZ congratulates Kate Stagg and her staff on their achievements with the 2012 Best Programme Award.

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