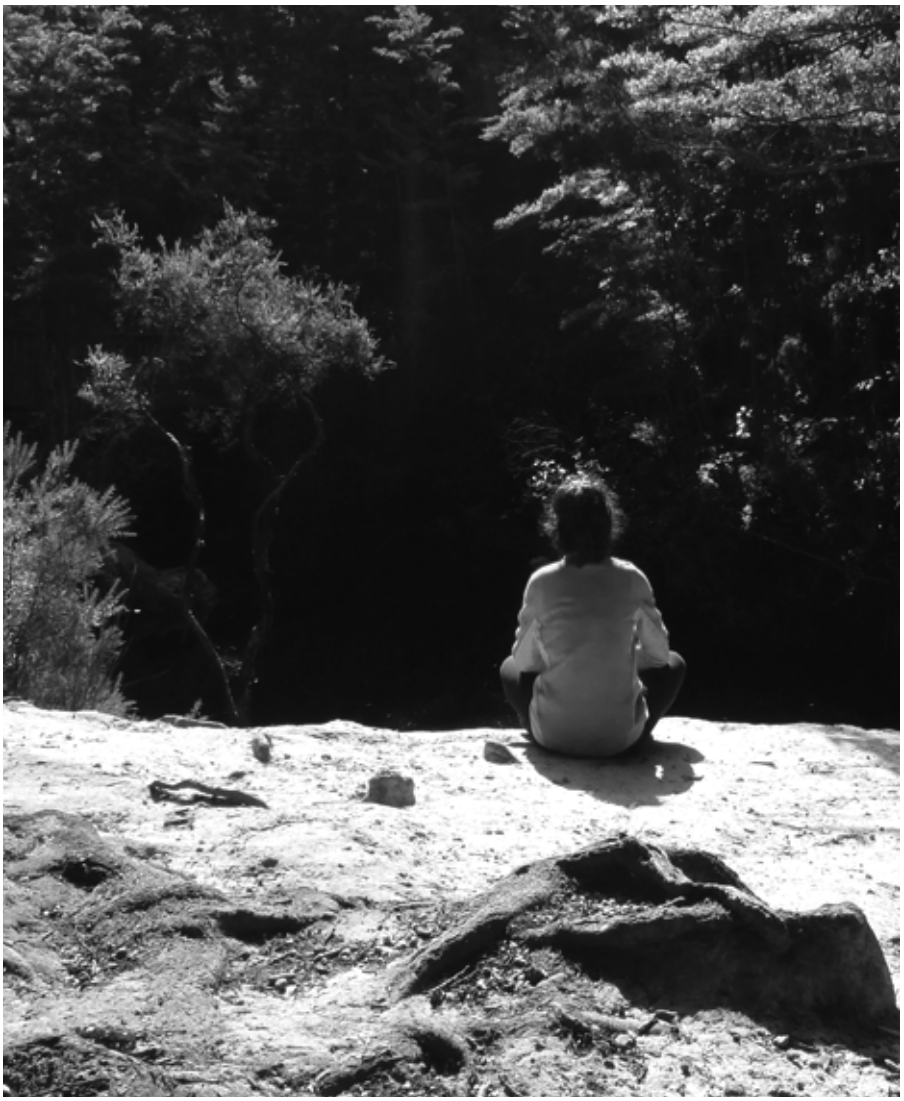
Education Outdoors New Zealand

Te Whakatika



This Issue

Anti-rape protest, Wellington 13th March 2017

Sexuality education in schools: A curriculum based approach

Power, periods and perceptions: Young women in outdoor education

Gender Asymmetry in Outdoor Learning Environments

Issue 34 ▲ Autumn 2017

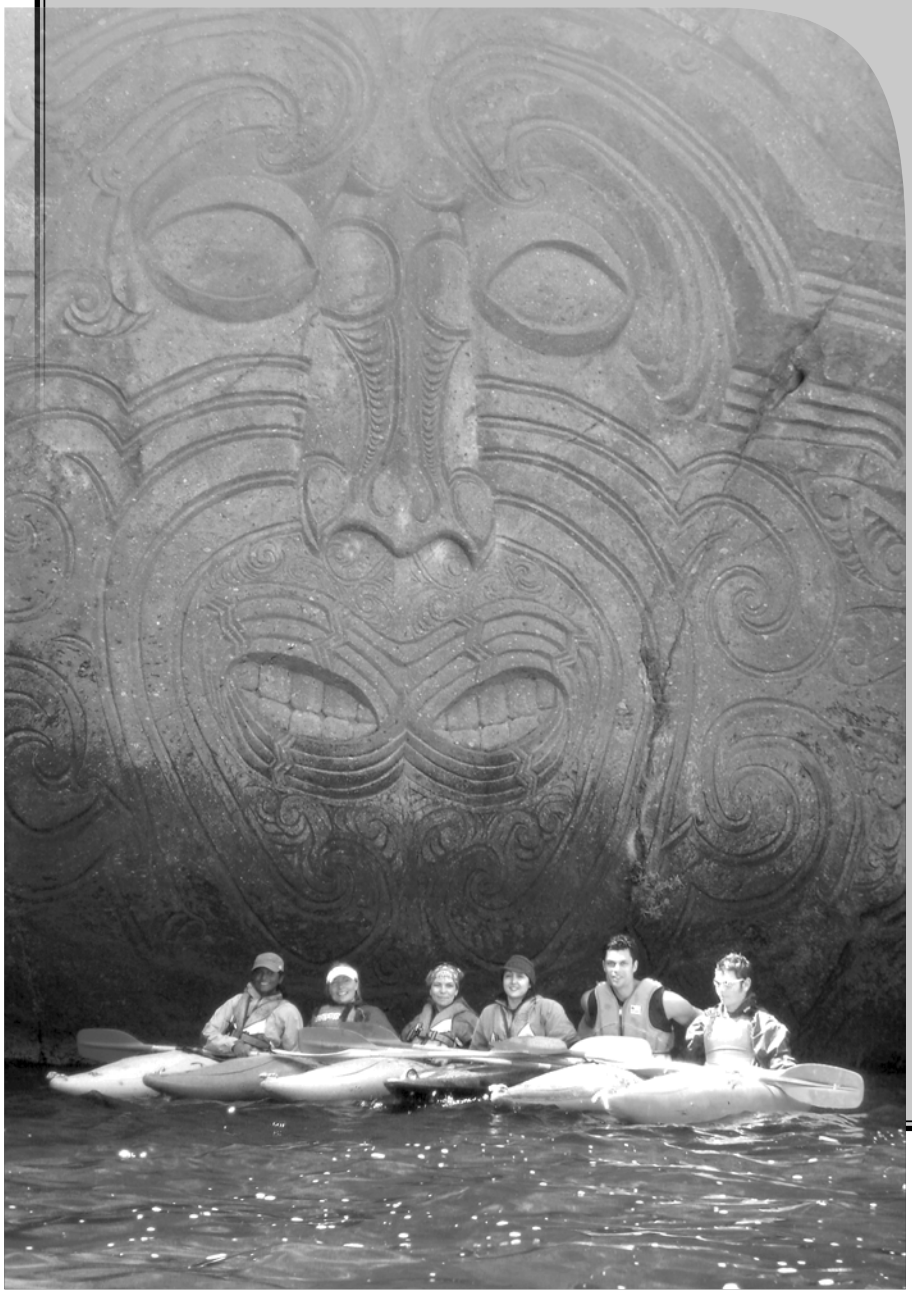
Education Outdoors New Zealand

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



- **Advocacy**
- **E Newsletters**
- **Membership Magazine**
- **Training**
- **Professional Development**
- **Publications**
- **National Body Representation**
- **Networking**
- **Regional Focus**

Te Whakatika
(formerly known as Out and About) describes the start of a journey (to set out), but also means to make correct (to amend and prepare).

is published by

Education Outdoors New Zealand

(EONZ).

EONZ is committed to fostering and advocating for quality outdoor learning experiences that can educate for a sustainable future.

Editor

David Irwin

Phone: 03 940 8256

email:

David.Irwin@ara.ac.nz

Postal: David Irwin,

Ara Institute of Canterbury

PO Box 540,

Christchurch, 8015

Design and Layout

Dietlind Wagner

Cover Photo

Sophie Watson

Contributions

Material for publication is welcome.

Please send contributions to the edtior. Review of all articles occurs prior to publication and blind review can be arranged for academic articles upon request

Editorial Autumn 2017

by David Irwin

Kia ora and welcome to this autumn edition of *Te Whakatika* (*Out and About*), published by Education Outdoors New Zealand (EONZ). I hope you enjoy the reading, and if this is your first encounter with EONZ, I encourage you and/or your school to become a member of our community and to contribute to discussions about education outside the classroom into the future. As always, letters to the editor and both feature and minor articles are welcomed and can be sent to me via email.

• *Continued on page 4*

Contents

This year marks 25 years since EONZ was formed, and this special occasion was celebrated at the Wellington Hui over the weekend of May 20th. At this hui, several awards were bestowed: Life membership to Liz Thevenard, and the title of *Te Tumu* to Mike Boyes. These awards are described more fully later in the issue, and on behalf of all members, I congratulate Liz and Mike and thank them for their significant contributions.

Out and About was first distributed to members in Autumn of 1999, and this is the 34th issue of the publication. Thumbing through the back issues of the journal, I have noted that it has always had a tradition of communicating with, challenging about, and celebrating what is happening in education outside the classroom in Aotearoa.

The layout of the journal has remained almost unchanged since it was first published, which is quite remarkable. However, the executive has recently decided to review of the journal, with developing a more contemporary design and layout in mind. The first step in this process has been to rethink the name *Out and About*, and after much consideration, the executive has, with the help of Hemi Hoskins, decided on the name *Te Whakatika*. This phrase has at its heart the central messaging that *Out and About* has embraced, but there are several other meanings that can be attributed to the words. First it describes the start of a journey (to set out), but also means to make correct (to amend and prepare). This 34th issue is the first to carry the new name.

It was a great surprise (accompanied by feelings of disappointment and frustration) when I read that the highly regarded Physical Education department at the University of Otago, following successive years of low enrolments, is no longer financially viable (Redmond, 2017). A review of the programmes is to be undertaken, but in the meantime the 44 staff members who work on the programme have been offered voluntary redundancy. In the last edition I talked about the decline of physical education in schools and that the tertiary programmes around the country that train the teachers to deliver in this curriculum area are in decline. It is a very disturbing trend.

I have started to write this editorial the day after hundreds of students and adults protested outside of Parliament to highlight the presence of rape culture in New Zealand schools. The protest coordinated by four students follows several challenging incidents where young men have posted on Facebook their abuse or rape of (mostly vulnerable young) women after they had been drinking at parties. One of the chants yesterday suggested "My little dress does not mean yes" and expresses a strong message about consent, as does the placard bearing the phrase "If she can't say no, she can't say yes" (Dooney, 2017).

At the heart of the matter are attitudes towards women that condone bullying, violence and what seems to be an entrenched entitlement to sex. Such attitudes have no place in our society, and as teachers and citizens we need to challenge these perspectives whenever they appear.

However, the election of Donald Trump to the presidency of the United Sates raises serious questions about societal acceptance of both racist and misogynist behaviour in the developed world. That a presidential candidate perceives that they are speaking to an electorate that condones these views is deeply concerning, that Trump was elected to the presidency even more so. However, the trend apparent in the USA is not unique, and the rise of ultra-conservative political parties in Europe and Australia espousing similar values needs to be challenged. The mass protests by people around the world demanding women be respected demonstrates that these attitudes are not pervasive, but that they certainly are prevalent.

How we position ourselves in this space as educators outside the classroom is not easy. In 2015, the Ministry of Education released the revised sexuality education guidelines; policy statements that create a context for curriculum. But as a teacher working to deliver an already crowded curriculum, it is easy to attribute this sexuality education as health education. However, Fitzpatrick (2015) maintains a

whole school approach is required and this includes education outside the classroom experiences. She states that schools should be places where students "can question social norms, develop knowledge and engage with others in an inclusive environment." (p.15). And she asks of schools: are students given free access to health care and counselling, are students and staff protected against harassment and do they value diversity, are there reasonable uniform choices that do not gender stereotype, and are gay and transgender students and staff supported?

The events and the related experiences of the young women that precipitated the Wellington protest suggest there is a long way to go in many schools before the intent of the revised sexuality education guidelines are achieved. All teachers including those working in the EOTC space need to be acutely aware of how their actions or inactions contribute to a positive experience for students. However, this may require a rethink of how we have approached our teaching in the past. For example, Meadows-Bonner (2015) identifies that even games and activities that involve touch, or require expressions of identity in a public way can be very intimidating for gay or trans gender students.

This edition of *Te Whakatika* focusses on gender in education outside the classroom. The first two brief articles contain some of the most powerful writing by young people that I have come across. These are the speech given by Norma McLean at the protest outside parliament on 13th March in Wellington, and a reflection by the four young women who organised the protest, Mia Faiumu, Selome Teklezgi, Sorcha Ashworth, and Narjis Al-Zaidi. These brief articles are followed by discussion about the place and nature of sexuality education in the HPE curriculum by Libby Paterson. In the first feature article based on her recent Masters thesis, Sophie Watson explores the experiences of young women who studied outdoor education at secondary school. Her article concludes with a number of challenging questions for outdoor educators to consider. The second feature article by Associate Professor Tonia Gray discusses the place of women in the outdoors, and introduces some of the themes and authors who have contributed to the just published *Palgrave International Handbook of Women in Outdoor Learning*. In the third feature article, Dr lisahunter delves into why sex, sexuality and gender are relevant in outdoor education, and concludes that outdoor educators are still grappling with making any significant in-roads to presenting outdoor education in ways that do not favour masculinity and normalise heterosexuality.

I hope you enjoy this challenging edition of Te Whakatika, and wish you well for the coming winter months. Please consider sharing your own reflections on the issues facing EOTC through this forum.

Noho ora mai rā, nā Dave

David Irwin, PhD
Sustainability and Outdoor Education
Ara Institute of Canterbury

References

Dooney, L. (2017) School students rally against rape culture. The Press Tuesday March 14 2017. Fairfax New Zealand.

Fitzpatrick, K. (2015) The new sexuality guidelines: What to these mean for schools. *Journal of Physical Education New Zealand*. 48:2 pp.15-16

Meadows-Bonner, C. (2015). Queer navigation: Expression of self in schools. *Journal of Physical Education New Zealand*. 48:2 pp.24-25

Redmond, A. (2016). Jobs cuts likely for University of Otago's physical education department. Retrieved from *Stuff* 14th March 2017 at http://www.stuff.co.nz/national/education/90280352/jobs-cuts-likely-for-university-of-otagos-physical-education-department.

Anti-rape protest,

Wellington 13th March 2017.

The following is a transcript is of the speech given by a Wellington East Girls High School student Norma McLean at the protest outside Parliament.

Today is an important day.

I know that these words have been said before time and time again but I will repeat them. Today is an important day.

Today marks the day that my generation of young women living in Wellington stand up.

No longer will we remain lying down on our backs. No longer will we keep quiet about what we see or what we experience.

I do not want to live in fear any longer.

Today is an important day for not only us standing here but to all of Wellington, all of New Zealand. We send a message today that we will not put up with rape culture any longer.

For generations. Our grandmothers. Our mothers have put up with this and we stand here today for them and for ourselves.

We send a message that we will not tolerate this injustice any longer.

And that message will be sent to all men in Wellington; brothers, fathers, sons, that the buck stops here.

I want my future to be equal to any man's

I want my future to be that I can walk down the street with confidence. Not with doubt or fear.

Not with fear that I might have a complete stranger make comments about my body that are unwelcome insulting and degrading and then call it a compliment.

Not with fear that some man might come up behind me and grab my butt or lift my skirt and then tell me it was just a joke and that I should "stop being such a bitch!".

Not with fear that I can't even trust men that I know, and I am afraid to be alone with them. Because 90% of sexual abuse that I might experience will be done by someone I know.

Not with fear that after a few drinks I won't be able to say no to a man. And he rapes me.

Not with fear that I will have to live with the trauma of rape for the rest of my life and the shame and humiliation from my friends and family that comes with it.

I wouldn't wish this on my worst enemy.

I want to see a future in which all women can stand tall like we are today at this protest.

I look out at all of you here today and I am so proud!

Proud that I can be a part of such an important protest and say in front of you all that we are part of a change.

I don't want to stand in front of you here today and say that I hope to see a better future for my daughter. No. I want change now! For my generation.

I am fourteen and already I have experienced sexual harassment from men while only walking down the street.

I don't want to get to the age of eighteen and already be afraid of going outside after dark.

Why should I be afraid? This fear makes me angry. Angry that rape culture is still so large among us.

I wish that I could say that it is unbelievable that men get away with sexual abuse, but frankly it isn't.

In fact, I am used to hearing the stories, not told by the news, but from my own friends and it happens on a daily basis.

1 out of 3 girls are likely to be sexually abused before they turn 16. So I am proud to be a part of this protest.

And I am proud of everyone standing here today. Proud that you are part of this change.

Proud that we can stand together and move to not being afraid anymore.

Thank you to all the men who have come to support us today.

We need you to know that the buck stops here with you.

Please go forward. Spread this message to every man you know.

The buck stops here with you. Rape culture stops here with you.

Thank you.

Anti-rape protest,

Wellington 13th March 2017.

The following is a reflection by Wellington East Girls high school students Mia Faiumu, Selome Teklezgi, Sorcha Ashworth and Narjis Al-Zaidi on the protest outside Parliament.

As we write this it has been 4 weeks since the protest. It was an action the four of us organised to create awareness around an issue that we felt needed the acknowledgement and support of the Wellington community. Rape culture has become so prominent in our society and is shown in so many aspects of our lives. Jokes that degrade women and disregard rape as a severe issue are core examples of this. It is also regularly shown through the media, for example in music videos where women are objectified constantly to appear as a prop for male satisfaction. Standing up to sexism and the blatant displays of it throughout our lives is essential. Sitting back and watching it occur is an act of normalising the broad culture of sexism. There needs to be activism within communities, if not there is no opportunity for change within our society. Our protest was our contribution of activism to our community and an attempt to impact change within New Zealand.

We hope, that even in a small way, this protest made an impact. Whether that is showing to one victim that us and those who showed support at the protest are here for them or to show nationally that this community is not going to stand idly by on this issue. What we have seen from the aftermath, and even throughout the organising of the protest was that this *has* made a major impact in New Zealand and specifically our own community. We have had an array of people approach us and give us messages of gratitude and appreciation which have encouraged us further. For us this shows why actions like these are so important as it enables people to feel supported on issues that affect them but are not often addressed. We hope our protest spread the message that rape culture is *not* something that we can afford to brush under the carpet anymore. It is a serious issue that needs to be acknowledged, and not only in family settings, but in schools as well. Consent is core to this issue and schools need to understand the importance of this because by teaching their students about consent throughout schooling it would allow for a better understanding of the issue and encourage empathy towards it. Often families do not feel it is important or necessary to discuss this topic which is why it is so important for schools to fill in this gap that is currently in school kid's education. We hope that our protest sent a strong message to schools around New Zealand that consent is a vital topic to teach students and could result in a perspective change for our society.

We want to create change that will leave us in a world that we would want to live in ourselves. It is impossible to tell how quickly societal issues will progress but hopefully the protest has raised awareness and has helped to shift the current stance on rape culture within our country which is often to say "boys will be boys" or to unfortunately just flat out ignore the very obvious problem. I think it is safe to say that the four of us are extremely happy with the result of the protest and are very proud of it. Again, activism is essential within society and this protest was our attempt to contribute to our community and create positive change.

The authors of the article

Sexuality education in schools:

A curriculum based approach

By Libby Paterson

Rape culture and just what constitutes consent has been very topical in the media for the last few years and the role of schools, parents and whānau in educating students is openly debated. But what should such education in New Zealand Schools look like?

New Zealand state and state integrated schools are required to deliver the New Zealand Curriculum (2007) and Te Matauranga o Aotearoa. Within the New Zealand Curriculum there are eight learning areas of which one is Health and Physical Education (HPE). The aim of the HPE learning area is that "students learn about their own well-being, and that of others and society, in health-related and movement contexts" (Ministry of Education, 2007, p.17). This is underpinned by a strengths-based approach to well-being, recognising connections between self, others and society in a 21st century world.

In 2015, the Ministry of Education published the revised *Sexuality Education: A Guide for Principals, Boards of Trustees and Teachers* to support schools in providing quality learning experiences as part of health education in the New Zealand Curriculum. The guide also provides advice for sexuality education in the wider school, community consultation and best practice in engaging with external providers to support sexuality education.

The Education Review Office has identified schools with effective programmes spend at least 12-15 hours per year on sexuality education with significantly more time allocated in senior secondary programmes. This begs one to ask "Where does this time come from in our already busy schools?"

As most readers will be aware, in both primary and secondary schools, the focus is often on assessment and progress towards National Standards and NCEA. The pressure on schools and teachers is real and the outcomes are scrutinised by many stakeholders. As a result, health education is often marginalised. Many teachers also lack key skills in delivering sexuality education which further compounds the problem.

Schools often become the focus of efforts to attend to many of society's issues, as well as being susceptible to political and government interests. This is because schools have a captive audience in their students who spend 6 hours a day in class, and health education is no exception. This results in what Burrows, Petrie, and Cosgriff (2015) call health invaders in the school space, and includes health education providers who believe their resources or products will fix many societal issues.

With this in mind, the New Zealand Health Education Association stated: *"that quality learning experiences in sexuality education, as part of a wider health education programme of learning, need to align closely with all aspects of The New Zealand Curriculum. This includes effective pedagogy, which reinforces the central role of the teacher. While external providers can be used to support health and sexuality education learning, one–off speakers are not known to be effective. Teachers and schools need to be critical before, during and after engaging with external providers".*

The New Zealand Curriculum is a framework curriculum, and does not specifically prescribe content to be covered. The Sexuality Education Guide does provide some ideas for teaching and learning for curriculum levels 1-8, however teaching about consent or pornography or other topics and issues need to be connected

to a broader health education programme of learning, connected to the underlying concepts, strands and achievement objectives of the HPE learning area.

If health education and sexuality education is to meet the intent of the curriculum, learning knowledge, skills and understanding relating to health; emphasising educative outcomes as opposed to health outcomes, then we all have responsibilities. Each Board of Trustees, through their principal and staff, is required to provide all students in years 1-10 with effectively taught programmes of learning in all the learning areas (Ministry of Education, 2007, p.44). A further responsibility under the Education Act 1989 section 60B (as amended 2001) is to consult with the school community on the way the health education should be implemented. As educators we should be advocating time for quality teaching and learning across all aspects of health including sexuality our schools. We owe it to our children.

Acknowledgement

This article has been adapted from *What teaching sexuality in schools might look like* by Libby Paterson. The original article can be found at: https://www.newsroom.co.nz/@future-learning/2017/03/26/16870/rape-culture-consent-issues-a-vital-part-of-education

References

Burrows, L., Petrie, K. C., and Cosgriff, M. (2015). *Health invaders in New Zealand primary schools*. 20th Anniversary Collection, 33–46

Ministry of Education. (2007). *The New Zealand Curriculum*. Wellington: Learning Media.

For further reading see

https://nzhea.files.wordpress.com/2017/03/nzhea-position-statement-on-quality-sexuality-education-in-the-nzc.pdf

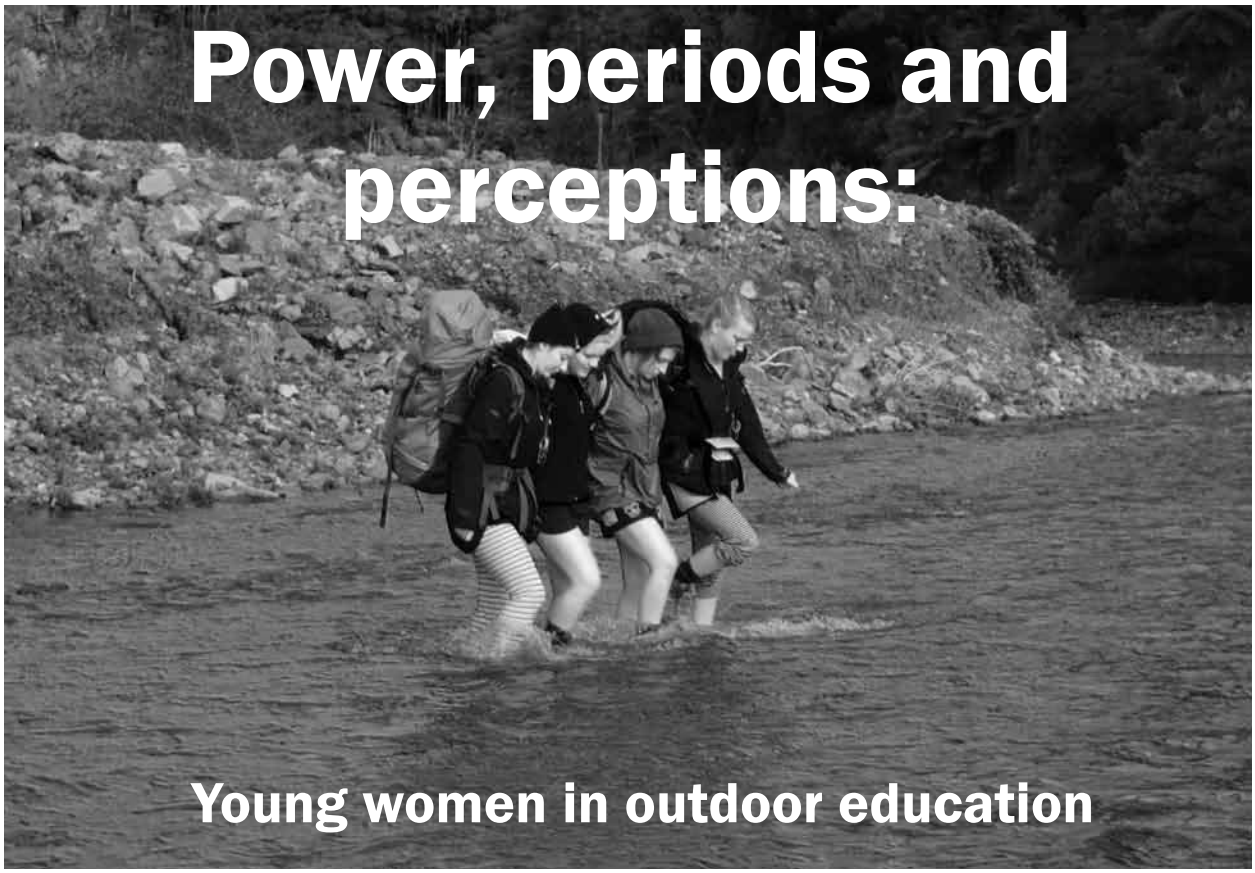
http://parents.education.govt.nz/primary-school/learning-at-school/sexuality-education/

http://www.education.govt.nz/news/consent-and-sexuality-education/ 16th March

About the author:

Libby Paterson, co-chair of EONZ, is a health curriculum course coordinator at Victoria University of Wellington

Power, periods and perceptions:



Young women in outdoor education

by Sophie Watson

As an educator, I believe learning is as important for us, as it is for our students. As part of my ongoing learning journey I decided to complete a Master of Education. During this study, I conducted a research project that explored the experiences of young women who studied Outdoor Education at secondary school. My personal interest in this topic stemmed from my own participation and experiences in the outdoors, as well as those I have had over past 10 years as an instructor and educator. In particular, it was my experiences and observations of the maleness of the outdoor sector and the impact this has on female participation that inspired me to undertake this study and reflect on how I could positively contribute to changing the gender status-quo of the outdoors.

Although there has been a significant amount of discussion and research over the past two decades about experiences of female participation in the outdoors, very little research or literature has been published that considers young women's experiences in school-based outdoor education programmes. Additionally, few studies place girls' voices at the centre of the research, instead opting for outside perspectives from teachers and instructors to inform understanding and practice. In this article I will share some of the findings of this research, as well as provide some practical ways that you can reflect on your own practice.

The research: An overview

The research centred around the experiences of ten young women who participated in senior outdoor education at their secondary school. The research considered the following questions:

- What are adolescent girls' experiences of outdoor education in Aotearoa New Zealand?
- How might outdoor education programmes be improved to better cater to the needs of adolescent girls?

The research findings identified a wide range of topics relating to

gender, environmental learning and general perceptions of outdoor education. It also reinforced the subjective, varied and complex meanings that girls assign to their outdoor education experiences. In keeping with the theme of this Te Wakatika edition, I focus on the findings of the research that relate to how gender was perceived, demonstrated and negotiated by the young women in their outdoor education class. I will also discuss how outdoor educators, students and schools can work together to make the outdoors a more supportive and inclusive place for young women.

Setting the scene: The gendering of the outdoors

Despite ongoing developments to outdoor philosophy and practice, outdoor education continues to be a highly gendered space. The perception that the outdoors is a masculine environment, requiring and reproducing qualities traditionally associated with being a particular type of male (including traits such as strength, toughness and physical mastery) has meant that many girls have struggled to find acceptance and validity in their outdoor experiences (Mulqueen, 1992; Warren & Loeffler, 2006). A combination of gender socialisation, stereotypes, and inaccurate and bias representations of outdoor education and adventurers has contributed to the current status quo. There has been a shift in outdoor philosophy and practice towards a greater focus on personal, social and environmental development and connection, and more recently the de-emphasis of high risk and technical activities and environments (see Brown, 2012; Townsend, 2011). However, the traditional aims and ideals continue to influence participants' and the public's perception of outdoor education. The young women's stories and views of the outdoor sector continue to reflect some of these traditional and narrow beliefs, and highlight the complex navigation and negotiation that takes place throughout their participation.

Participant motivations and outcomes

The young women in this study identified their outdoor education participation had an overall positive impact on their mental and emotional development and well-being. In particular, it appeared that many of them decided to take outdoor education due to the perceived value and impact it would have on their lives, both immediately and in the future. One of the participants, Poppy, saw the outdoor education class as a way to increase her skills so that she was able to participate in the outdoors independently. Zink (2004) notes that opportunities for students to demonstrate personal responsibility and independence are rare in technical and pursuit focussed programmes, due to the high level of supervision and management required to keep participants safe. The girls' experiences suggest that spending time developing solid foundational skills, such as navigating in a range of weather conditions and making group decisions, is likely to be more empowering and meaningful than developing skills where ongoing supervision or technical support is required. Additionally, eight girls identified that outdoor education enabled them to demonstrate and reinforce their competency as young women. For example, Charlotte was able to practise her mountain bike mechanic skills, which were normally performed by others. Participating in outdoor education enabled the girls to work towards personal goals and helped them to become the person they wanted to be.

Programming influences

Another significant finding of the research related to the ways the girls' outdoor education programmes and teachers influenced their experiences and perceptions. Many of the young women and their families saw value in their participation, however the students felt their school was less supportive or acknowledging of the contribution it made to their lives. Several of the girls commented that outdoor education was perceived as an 'easy' subject and that other subject teachers had less than favourable opinions about it:

> …For some teachers the kind of annoyance overrides the 'oh they're out there doing a school activity, they're still learning things'. (Abigail)

> Everyone's always like 'you should only do it if you want to have a career in it'. I'm like 'actually no! I want to take it for fun'. (Sally)

These perspectives challenged

the young women in their engagement, with some girls questioning the validity of their experiences. Flo commented that school was "all about learning and development", yet it appears the learning experiences outdoor education offers are less accepted or valued compared to those in other subjects. Schools failing to fully acknowledge the contribution outdoor education may make to meeting curriculum objectives, as well as students' learning and development, is problematic. Given that some girls feel unsupported in their participation, other young women may be discouraged from participating in the subject, or schools may reinforce common misconceptions, including the view that outdoor education is only appropriate or of value to those students considering it as a career.

Despite this perception, many of the young women I spoke with felt their outdoor education class was a safe, supportive and inclusive environment. Not only did the girls' feel they were able to challenge themselves to learn new skills, they believed their teachers helped to create a culture where they felt accepted and valued as young women in the outdoors. As Jinny said,

> I like how the teachers aren't bias at *all*. Like if there is a tough job to be had, and a girl picks up the bag you know, they don't like act differently, they just see us all as equal type thing. That's really good! (Emphasis original)

Outdoor education teachers were seen to have a direct effect on the opportunities and experiences of young women through their management of gendered behaviours demonstrated by the students.

Programme design and implementation can also influence young women in their participation. For the young women at Granity College, menstruating while on outdoor education trips presented significant challenges for their participation and engagement. In particular, their lack of knowledge around effective and safe management strategies, and the seemingly limited consideration given to toileting facilities, created anxiety for the girls:

> Sometimes it's like 'heeyyy, is there like running water and toilets where we're going?' And they're [teachers] like 'nah, there's not, you can just go in the bush'. And it's like 'nah, I can't [sighs]. (Jinny)

Lynch (1991; 1996) and Rynehart (1994) identify many girls and women are put off participating in the outdoors when they have their period. Additionally, there are cultural and religious practices surrounding menstruation that may alter girls' participation in physical activities in particular settings. For example, some Māori tikanga (practices/customs) mean that girls and women are unable to swim during their periods. While Jinny, Marie, Sally and Gracie did not alter their participation, they expressed frustration at their teachers' ignorance and lack of consideration towards the management of their menstruation. Gracie felt it was part of her teachers' duty to support girls in dealing with menstruation and suggested they "need to be really open about it" and talk with female students about appropriate strategies before attending camp. Educators and instructors need to consider the implications menstruation has on female experiences outdoors, teach young women safe and effective management strategies, and engage in sensitive, open and appropriate discussions about it to help students feel safe and supported. I acknowledge that some teachers and students may find this topic difficult to discuss or hold inadequate knowledge about menstruation and appropriate management strategies. However, asking for help from other instructors and educators (for example, health teachers), and considering the facilities available to female students while on outdoor trips, are important steps for teachers to take to ensure the young women they teach feel comfortable, safe and supported in outdoor education.

Gendered perceptions and experiences

Perceptions of the outdoors and adventurers, as well as perceptions surrounding gender, played a critical role in how the young women engaged with and reflected upon their participation in the subject. The perceived masculinity of outdoor education meant many of the girls believed they lacked the characteristics and qualities

necessary to participate in the subject. Having inadequate outdoor experience or knowledge, being unable to keep up with the class during practical activities, and not seeing themselves as 'tough enough' were concerns shared by many of the girls. This created considerable anxiety for Sally who felt "everyone would all be sitting there like grunty" and would be "like yes, I know this, I do this all the time!". Interestingly, after joining the class, seven of the girls in this study felt their initial perceptions were incorrect; physical ability played an insignificant role in their success. Instead, mental and emotional characteristics were seen as more valuable:

> I know that people who take outdoor ed are not necessarily the fittest or strongest but its more about, well I *know now* it's more about attitude and um your ability to cope with those sort of, those outdoor situations. (Marie – emphasis added)

This indicates a mismatch between the perceptions of outdoor education and the reality of the girls' experiences. This does not only affect the girls' sense of validity in the outdoors, but other young people's decision to participate in the subject. Marie's year 12 outdoor education class had twice the number of female than male students. While outdoor education may be a more acceptable and gender inclusive choice for girls at her school, female participation in the wider outdoor sector remains less visible and accepted. Zink and Kane's (2015) recent analysis of New Zealand outdoor recreation media found there had been minimal change in the number of women shown in photographs over an 11 year period. They suggested these findings show "who is seen in the outdoors and whose participation is valued" (p. 80). It appears the outdoors continues to be viewed as predominately male in nature and participation.

Essential to creating a realistic perspective of outdoor education and the place of girls and women within it, are the opportunities that teachers and schools provide young women to share stories of their experiences with the wider school community. This may help people to recognise that girls and women are not only capable of achieving and fully participating in the outdoors, but can be successful without having to act like 'one of the boys'. The girls in this research felt that speaking about outdoor education in assembly and putting up posters around the school would help to develop people's understanding of "what outdoor education is really like". However, I suggest a more critical approach

needs to be taken to ensure typical gendered perceptions associated with risk, adventure and physical competency aren't reinforced. For example, encouraging girls to talk about all aspects of their participation, such as concerns they may have had prior to their involvement and how they managed these, may help other girls to more easily see the value and validity of their engagement in outdoor education.

Interactions between the girls and their classmates also had an effect on their perceptions of outdoor education and the role and place of females within it. For many of the co-educational girls, having boys in their class was viewed as essential to their enjoyment in outdoor education. Interestingly, several of these young women also gave examples where their male peers had limited or negatively affected their participation. However, the young women often brushed this off as unintentional or 'typical male behaviour'. At times the dominance of male students limited the girls' opportunities for engagement. For example, Poppy explained:

> And one of us girls, we'd be more than happy to do it [light the fire] but that's just something that they'd [boys] like to do. Yeah, well it's like well 'if you wanna do it that's fine by me'. I'm not going to come in and go 'no! I want to do it!' [Said in a demanding feminine voice]

Girls quickly learn that in order to be accepted and valued by society, they must follow social norms, which outline male dominance. Poppy's reaction was reasonably typical; the girls often saw the boys' gendered behaviour as inevitable and a consequence of both innate male behaviour and societal influence. This implied the boys were acting unintentionally and as a result the girls were less willing to change them. This is important, as it indicates young women and men may need assistance to recognise that although sexist behaviour can occur as a result of individual ignorance, such behaviour is harmful, inappropriate, and needs to be addressed.

Despite examples where male students challenged the girls' participation, there were many times when the boys' support was welcomed and appreciated by the young women in this study. Poppy described a particularly significant relationship she had with a male classmate, who actively supported her in resisting gender stereotypes:

> Daniel would say 'no actually, Poppy can do this! What are you on about!' He knows I'm perfectly capable of doing things…If I haven't asked for help, I can do it myself! And he helps them [boys] to realise that.

This example shows that male students may not only be aware of gender inequalities but may work to actively challenge or reject them. Delay and Dyment (2003) discus the important role male participants and educators have in discouraging sexist language and behaviour. Daniel's support highlights the effectiveness peer role-modelling can have in developing gender awareness within participant groups.

According to four of the young women in this study, other female students can also have a limiting effect on their participation and development in outdoor education. As Hills (2007) suggests, girls are often expected to support each other when exposed to male dominance or harassment. Failing to do so can result in fractured relationships and a sense of betrayal. In their junior outdoor education classes, Poppy and Abigail recalled they were often 'forced' to pair with other female students because these girls were unwilling or lacked the confidence to interact with the boys. While Poppy and Abigail were willing to support their female peers, this limited their opportunity to form relationships with other classmates and to further develop and challenge themselves.

Conclusion

This research identified the varied and complex meanings young women assign to their outdoor education experiences. Many of the young women felt supported in their programme and saw the outdoors as a gender-inclusive space. While heartening, the findings of the research suggest girls continue to face ongoing challenges to their engagement, particularly surrounding the perception and practice of gender in the outdoors. Teachers creating space for young women and men

to feel accepted for who they are may assist in challenging traditional gender stereotypes that persist in outdoor education. Additionally, encouraging participants to experiment with different behaviours and attitudes, may not only help to show the value of so-called 'female' and 'male' qualities in outdoor education, but demonstrate that these attributes are not fixed to biological sex.

The young women in this research identified the impact teacher and programming approaches had on their experiences, and the level of acceptance they felt within the class. Reflecting on the different teaching and facilitation methods that are used in outdoor education, and considering what gendered messages these are sending to students, may be a necessary starting point for educators in identifying the presence of gendered outdoor practices.

Practical suggestions

In offering the following suggestions I do not want to generalise young women's experiences of outdoor education or view them as the 'same'. Instead I encourage you to consider how the findings of this study can help you to reflect on your own philosophy and practice. It is also important to be sensitive when addressing gender issues in outdoor education. In challenging sexist and gender-stereotypical behaviours and perceptions, it is essential that girls are not thought of as 'a problem', as this can make them feel negatively singled-out. Instead considering the behaviours and perceptions of both boys and girls, and focusing on how we can all work together, will help to bring about greater gender-inclusiveness.

- **Reflection:** Are my students able to easily participate in the pursuits/activities I teach, in their own time, and without significant support or supervision? How many of them are? Why?

  Things to consider: Offer/include lower risk activities, help students to develop strong foundational skills (creating a greater sense of independence and self-reliance). Include multiple opportunities for part/full student-directed activities to scaffold this. Be flexible with student groups (some sex specific depending on activity or student needs).

- **Reflection:** During our trips, what facilities are available to my female students who may be menstruating? What am I currently teaching them in regards to outdoor menstrual care?

  Things to consider: Consider trip locations where basic adequate facilities are available, have on-going open and sensitive conversations with female students about menstruating outdoors and appropriate management methods. Seek help from others if necessary.

- **Reflection:** How do my students, other students, teachers, parents and senior management perceive outdoor education? How do I know this? What stories/information are the students currently sharing with the school community?

  Things to consider: Create space within the wider school community for students (particularly female) to share all aspects of their experiences with others, including challenges and how they overcame them. Include images, role-models and stories in your class that represent a wide variety of outdoor experiences ('extreme' level and activities) and participants (age and gender).

- **Reflection:** How do my male and female students support and limit each other? How do I manage these interactions? What are my beliefs about gender? What messages am I sending to my students about gender through what and how I teach?

  Things to consider: Challenge sexist behaviour and language, help students to become aware of gender stereotypes and issues by having open discussion and role-modelling/teaching empathy. Ensure male and female students have equal opportunity in both directed and spontaneous activities, encourage and celebrate alternative gender behaviours (breaking down sex-specific behaviours).

References

Brown, M. (2012). A changing landscape: Place responsive pedagogy. In D. Irwin, J. Straker, & A. Hill (Eds.), *Outdoor education in Aotearoa New Zealand: A new vision for the twenty first century* (pp. 104–124). Christchurch, New Zealand: Christchurch Polytechnic Institute of Technology.

Delay, R. H., & Dyment, J. E. (2003). A toolkit for gender-inclusive wilderness leadership. *Journal of Physical Education, Recreation and Dance*, *74*(7), 28–32.

Hills, L. (2007). Friendship, physicality, and physical education: An exploration of the social and embodied dynamics of girls' physical education experiences. *Sport, Education and Society*, *12*(3), 317–336. https://doi.org/10.1080/13573320701464275

Lynch, P. (1996). *Menstrual waste in the backcountry*. Wellington, New Zealand: Department of Conservation. Retrieved from https://researcharchive.lincoln.ac.nz/handle/10182/1846

Lynch, P. (1991). *Girls and outdoor education* (Master's thesis). University of Otago, Dunedin, New Zealand.

Mulqueen, M. (1992). *On our own terms: Redefining competence and femininity*. Albany, NY: State University of New York Press.

Rynehart, R. (1994). *Factors contributing to the underrepresentation of girls in year 11 outdoor education at a selected government school* (Honours thesis). Edith Cowan University. Retrieved from http://ro.ecu.edu.au/theses_hons/138

Townsend, J. E. (2011). Challenges and opportunities in implementing a place-based outdoor education course in a New Zealand Secondary School. *New Zealand Journal of Outdoor Education*, *2*(5), 66–80.

Warren, K., & Loeffler, T. (2006). Factors that influence women's technical skill development in outdoor adventure. *Journal of Adventure Education and Outdoor Learning*, *6*(2), 107–119. https://doi.org/10.1080/14729670685200791

Watson, S. R. C. (2016). *Understanding female secondary school students' experiences of outdoor education in Aotearoa New Zealand* (Master's thesis). University of Waikato, Hamilton, New Zealand. Retrieved from http://researchcommons.waikato.ac.nz/handle/10289/10166

Zink, R. (2004). Does Pamela Anderson have a place in outdoor education? *Childrenz Issues*, *8*(1), 13–28.

Zink, R., & Kane, M. (2015). Not in the picture: Images of participation in New Zealand's outdoor recreation media. *Annals of Leisure Research*, *18*(1), 65–82. https://doi.org/10.1080/11745398.2014.974066

The National
EOTC Coordinator Database

EONZ, with assistance from the Ministry of Education have set up a national database for EOTC coordinators across primary and secondary schools nationwide. The new initiative forms a component of core EOTC support for all schools and aims to build capability and competency within the role.

Registration will create a direct pathway of communication between EONZ and EOTC coordinators spread widely across the country, to enable targeted, direct support into schools.

EONZ contact people in member schools are encouraged to sign up if they are their school EOTC coordinator and to pass on this notice to right person if they are not.

Registration is a really simple process and takes less than a minute to complete. The registration page is accessible from anywhere on the EONZ website through the EOTC Coordinator Registration button at the top right of every page. Check it out at www.eonz.org.nz.

Registration and currency on the database is identified as an element of good practice in EOTC management and noted in the updated Ministry of Education EOTC Guidelines 2016 – Bringing the Curriculum Alive. Ensuring that the information stays current is easy. An action point should be added to the annual EOTC Coordinator review checklist and on the EOTC Coordinator job description.

The database will be promoted to principals and schools boards through Ministry of Education communications during the course of the year.

Registration with the database provides EOTC coordinators with:

- Direct updates and need-to-know information from the Ministry of Education
- Information to help strengthen processes and systems including EOTC systems review, internal incident reporting and review, reporting to the Board and more
- Relevant professional development information
- Notifications of opportunities to up-skill
- Pathways for relevant qualifications across EOTC management and delivery

Gender Asymmetry

in Outdoor Learning Environments

By Tonia Gray, PhD

A brief history of women in Outdoor Education

Since the late 1960s, women's involvement in outdoor education (OE) has increased markedly. Although originally skewed towards a male audience, a handful of gallant women in the 60s, 70s and 80s courageously ventured into this domain. The gendered landscape was predominantly comprised of male practitioners and participants, flavoured by an Outward Bound and Army Cadets mentality (Birrell, in press). However, whilst the overall number of women has risen steadily in the 90s and 21st Century, concomitant growth in our scholarly acumen and professional impact has not enjoyed parity of esteem (Gray, Mitten, Loeffler, Allen-Craig, & Carpenter, 2016).

In spite of the influx of gifted women, women lag behind in expert or professional status and are disproportionately underrepresented in leadership positions (Gray, Allen-Craig, & Carpenter, 2017). A recent scan of the gender makeup of the Board for the Outdoor Council of Australia reveals 100% male domination (see www.outdoorcouncil.asn.au/about/board/).

Likewise, there is a monopoly by male keynote speakers at OE conferences that does not accurately reflect the audience. There is an

> "absence of women as significant players or "protagonists" in the OE field. As a discipline, OE focuses disproportionately—if not exclusively—on male theorists whilst also exalting and valorising the insights of men. **Not a single woman is mentioned in Wikipedia in the OE field**, as it traces the contours of male professional lives. This begs the question: How and why have women been erased from the public eye?" (Gray, 2016b, p. 27).

The gender bias issue has become more acute over the past decade, as noted by a number of authors who have contributed to the ground breaking book, *The Palgrave International Handbook of Women in Outdoor Learning*. Women successfully guide programmes and build award-winning careers, whilst also remaining largely indiscernible when it comes to invitations for keynote addresses or citation rates in journals. The **unconscious bias women face diminishes our expertise and lessens our penetration in the profession. O**ur exclusion is subtle and pervasive in mysterious ways, and women need to keep their "gender radar" highly attuned to these inconsistencies.

My backstory:

In 1992, I can still vividly recall the disorienting feeling of participating in my first "official" OE conference:

> "Gender disparity was overwhelmingly apparent. The work environment was highly gendered and homogeneous in a range of ways: white, middle class, and able bodied . . . In the early '90s, I could almost cut the testosterone in the air with a knife. I was one of two lonely women; we made up a tiny minority of the workforce due to extreme gender imbalance." (Gray, 2016b, p. 25)

In the 1990s, according to Mitten, (in press) outdoor leaders were generally regarded as "white, male, fairly tall, rugged and buff, sporting a beard and a hat, often wearing a flannel shirt, and expert in outdoor activities". There are strong undercurrent assumptions about the roles of women and men

on outdoor trips. From a study that included 36 outdoor leaders with more than about 20 years of experience each, Mitten, Warren, Lotz, and D'Amore (2012) found there is a valuing of physical and technical skills over interpersonal skills. Intriguingly, women are expected to use interpersonal skills more so than men, and men are anticipated to engage more in physical and technical skills than women.

Women have become mainstream in instructor training programmes, and our numbers are expanding in both academia and on the ground (Avery, Norton, & Tucker, in press; Gray, et al., 2017). Yet, a double jeopardy exists. The more we are seen as agitating or "fighting men" about gender-washing, the biggest disservice we do for our standing in the profession, we are caught in a quandary. When we exhibit a powerful masculine energy (which has absolutely nothing to do with our sexuality), too often we pay dearly for it by being called assertive dykes and angry ball busters. The term "feminazi" is something we tolerate regularly as a direct result of our push back.

Gender washing

The contributions of women in OE remain obscured within our 'gender washed' profession. In many respects, women have been the silent achievers, heavily involved within nurturing, conservation, and preservation movements over the past century (Bell, 2008). From my personal perspective, whilst we have impacted the development of OE as a profession, at times we have felt invisible and under-appreciated. To this end, Gray et al. (2016) offer ten reasons why gender washing is evident:

1. Women are modest about their achievements and self-aggrandizement does not 'sit well' within our modus operandi. Additionally, many women lack the self-confidence to 'step up' and put ourselves on centre stage.

2. Some women suffer from *imposter syndrome*.

3. 'Feminist fatigue' and the rationalisation that 'women can't have it all' undermine women's continued efforts to produce change.

4. Women prefer a symbiotic or eco-feminist style of leadership, which appears gentler and more intuitive.

5. Valuing relational and interpersonal skills in tandem with technical and activity skills is essential to recognising our full complement of leadership strengths.

6. Motherhood and the resultant struggles for longevity in the field affect our career trajectories.

7. A mismatch between concepts of "heroism" and gender roles plagues the profession.

8. Perfection can be some women's worst enemy. Women's quest for gender equality has the propensity to exacerbate burnout.

9. Women often don't ask; they stay silent, and allow others to determine the terms of discussion.

10. Resolute solidarity between both genders is needed so the profession can to achieve a feminist transformation.

The Evolution of the Palgrave International Handbook of Women in Outdoor Learning

Seeds of unrest had been sown between a group of senior OE women following a gender-biased presentation at the 6th International Outdoor Education Research Conference 2013. A gender-erasing incident galvanized us and provided the vision of an outdoor women's "think tank" occurring in 2014 at Western Sydney University's Hawkesbury campus. Eight brave women—Sandy Allen-Craig, Carol Birrell, Gen Blades, Amanda Lloyd, Alison Lugg, Terri-Anne Philpott, Kathryn Riley, Heidi Smith—joined Denise and Tonia to ruminate and deliberate over their unease in the profession. The rest is history. We pitched our book proposal to Palgrave Macmillan, who surprisingly embraced the concept with verve and dynamism.

The *Palgrave International Handbook of Women in Outdoor Learning* (edited by Denise Mitten and Tonia Gray) serves as a starting point for critical analysis and discourse about the status of women in outdoor learning environments (OLEs). Women have chosen to participate actively in

outdoors careers, many believing the profession was a level playing field and that it offered alternatives to traditional sporting activities. The majority of outdoor women entered the field primarily based on their passion for leading and teaching in natural environments and assumed the profession was inclusive, rewarding excellence regardless of age, gender, socio-economic status, disability or ethnicity. However, both research and collective experiences in OLEs suggest that many women feel invisible, relegated, marginalized, and undervalued.

In response to this marginalization, the Handbook celebrates the richness of knowledge and practices of women practitioners from around the globe in OLEs. Scholars and practitioners from numerous fields, such as experiential outdoor education, adventure education, adventure therapy, and gender studies, explore the implications of their research and practice using poignant examples within their own disciplines. These insights emerge from similar life experiences as women and outdoor leaders in the 1970s, 80s, 90s and now during the 21st century.

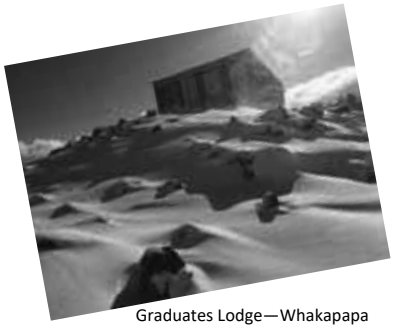
Alignment of past experiences helps shape the female narratives within each chapter and provides the through line for this book. Social inequalities still abound in OLEs and the task of the book is to illuminate the contributions of women as well as the work that needs to be done to make these spaces inclusive.

Global in its perspective and expansive in content, this one-stop volume is an indispensable reference resource for a wide range of academics, including students and researchers in the fields of education, psychology, sociology, gender studies, geography and environment studies as well as the many outdoors fields.

A call to action: Time to push the reset button

This current gender asymmetry in OE begs the question: *perhaps feminism has failed to achieve traction?* (Cox, 2016). Perhaps women naively believed in the 1980s and 1990s that feminist reform was just a pipeline issue and that gender disparity would self-correct? The source of the difficulties that women confront in OE is somewhat complicated, as we do not often find explicit obstruction or overt prejudice. Instead, I observed:

Graduates Lodge—Ohakune



Graduates Lodge—Whakapapa

> "The obstacles are invisible and the covert biases that prevent women's progress appear to be gender neutral. In addition, many women suffer from feminist fatigue—an important through-line of current feminist discussion.
>
> My ongoing conversations with seasoned female outdoor educators often focus on how it feels to be a *minority* female in the outdoor sector." (Gray, 2016b, p. 26)

In closing, women are inviting the profession to push the reset button, or in Hollywood terminology, conduct a "Bechdel" test on itself. Recommended by feminist cartoonist Alison Bechdel (2010), the Bechdel test is a litmus test to measure the active presence of female movie characters. The test asks whether women have an active or autonomous character, such as a protagonist, or whether they treated as a supplement to the main narrative and thereby serving only as a minor character. In short, many outdoor women feel that our profession would fail the Bechdel test as women have failed to actively interrogate contemporary cultural and structural norms. It is time to actively step up and be valiant and daring when challenging the status quo within the profession.

In the words of keynote presenter, Judy Atkinson (2017) at the recent Australian Association of Bush Adventure:

> **"A revolution happens when we all transform together"**

Here's hoping both men and women in OE over the next decade can rectify the gender inequity within ourfield.

References

Aitkinson, J. (2017). Keynote presentation, Australian Association of Bush Adventure AABAT. Candlebark, Victoria.

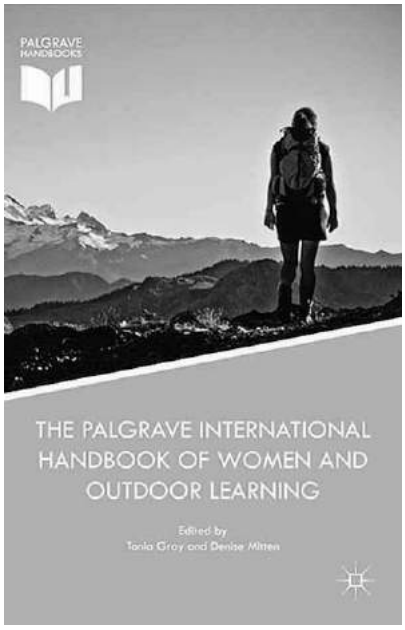
Avery, M. E., Norton, L., & Tucker, A. (in press). Blazing a trail . . . together: The need for mentoring and collaboration among women in outdoor leadership. In T. Gray& D. Mitten (Eds.), *The Palgrave international handbook of women and outdoor learning*. London, England: Palgrave Macmillan.

Bechdel, A. (2010). Dykes to watch out for. *Artlink, 30*(2), 70.

Bell, M. (2008). Gendered experience: Social theory and experiential practice. In K. Warren, D. Mitten & T. A. Loeffler (Eds.), *Theory and practice of experiential education* (pp. 429–444). Boulder, CO: Association for Experiential Education.

Birrell, C. (in press). Eyes wide shut: A history of blindness towards the feminine in outdoor education in Australia. In T. Gray& D. Mitten (Eds.), *The Palgrave international handbook of women and outdoor learning*. London, England: Palgrave Macmillan.

Cox, E. (2016). **Feminism has failed and needs a radical rethink.** *The Conversation.* **Retrieved from**https://theconversation.com/feminism-has-failed-and-needs-a-radical-rethink-55441



Gray, T. (2016b). The "F" word: Feminism in outdoor education. *Journal of Outdoor and Environmental Education. 19*(2) 25–41

Gray, T., Allen-Craig, S., & Carpenter, C. (2017). Selective hearing: The unrecognised contribution of women to the outdoor profession. *Journal of Outdoor and Environmental Education*. *20*(1). 25–34.

Gray, T., Mitten, D., Loeffler, T. A., Allen-Craig, S., & Carpenter, C. (2016). Defining moments: Women's contribution to outdoor education leadership and an examination of the gender divide. *The 7th International Outdoor Education Research Conference*, Nova Scotia, Canada.

Mitten, D. (in press).Let's meet at midnight at the picnic table.In T. Gray& D. Mitten (Eds.), *The Palgrave international handbook of women and outdoor learning*. London, England: Palgrave Macmillan.

Mitten, D., Warren, K., Lotz, E., &d'Amore, C. (2012). The hidden curriculum in adventure education: A Delphi study. In Proceedings of the 2012 Symposium on Experiential Education Research. (pp. 37-40). Madison, WI:AEE.

About the author:

Tonia Gray, Ph.D. is Senior Researcher at Western Sydney University's Centre for Educational Research, Australia. She has been involved in Wilderness Studies and Outdoor Education for over 30 years as a researcher, practitioner, and curriculum developer. With a MA in Community Health and PhD in Outdoor Education, her interdisciplinary research explores human-nature relationships and their impact on well-being and human development. As a specialist in teaching and learning and multi-award-winning pedagogue, in 2014 Tonia received the prestigious Australian Award for University Teaching(AAUT) for excellence in outdoor experiential education. After extensive lobbying for outdoor learning to be an integral part of the Australian curriculum, in 2017 the realization of her lifelong dream came true.

Opening the door

to sexes, genders and sexualities in outdoors

By lisahunter

My school career counsellor took our class through figuring out what futures to pursue as we looked to enter our final years of high school. The list was pretty limited, but it was the late '70's. I wanted something out, out in the open, outdoors, something physically oriented, so his suggestion of secretary, nurse, army transport driver and even teacher was less inspiring than national park officer. "There's no jobs in that, especially for girls" he said. Not the 'girl' justification again! So, teacher it was. Geography and Outdoor Education (OE) were my pick but few teacher education programs did more than a module on the outdoors unless it was a graduate diploma. Things have clearly changed but much has not. My recent tramp of the Heaphy Track was witness to more women in national parks, as workers in the outdoors and as participants. And there are some significant

female names in OE, at least in this country. Yet, as an education system associated with the outdoors the weight of evidence is that we still have a long way to go to ensure OE is a site for progressive social justice when looking through a sex/gender/sexuality (herein refered to as sgs) lens.

How familiar is sex, gender and sexuality to you as terms, each with their variety of categories, and as related to each other but also different? What do you know of their meanings in different historical/social/geographical/cultural terms, the taken-for-granted assumptions around each that dominate your own and others' worldviews, the hierarchies of power within and between each, the work they do to position people, or the work people do to take up particular identities associated with them? I've asked this of young people, undergraduate students, postgraduate student teachers, and school and university colleagues, nearly all of whom are struggling beyond superficial answers, and even a little confused about the difference between sex and gender let alone a lot else. Even most government departments (including education) and the greater population are confused, asking you to complete a form with a 'gender' box providing one of two possible answers: female or male. Correct answers might include feminine, masculine, trans, queer, non-gendered, ladies, etc but not the sex categories of female and male, yet that is what is offered, two sex categories...and what about intersex people? As a society it seems we are either still not very awake to sgs or are just scratching the surface of dominant practices.

What's the relevance to outdoor education? It seems OE still has a long way to go too. I am always surprised by how little is known about sgs despite the great wealth of literature available. Even what seems to be a taken-for-granted female-male binary, and normalized coupling, pervades every aspect of our daily lives. This is reflected in formal education more broadly, mirroring society in a more or less way, but also in outdoor education more specifically. In a nation that is still maintaining a so-called gender inequality gap in employment (meant as female-male in this instance – a sex inequality) not to mention a myriad of other inequalities, it is not difficult to see why outdoor education could or would be any different. Is outdoor education sgs aware and inclusive? Since the sexual revolution, haven't we seen more females in the outdoors and the outdoor professions? Don't we see more programs in the outdoors that challenge leadership as a male-masculine trait? Aren't there great role models of gentle and caring men in the outdoors? Don't we promote camping? Aren't transgender students visible in the schools that use outdoor pedagogies? Aren't female students just as attracted to being outdoor educators and instructors as males? Isn't there a Rainbow Alliance and Pflag presence in OENZ? Many of you might answer yeah....nah.... Perhaps at the local level we've acheived great things and everyone can pull on at least one example of success, right? Or perhaps not?

The previous edition noted blindspots in outdoor studies in relation to te ao Māori, and the editor Dave Irwin stated 'This was a reality check for both of us, a challenge to remove our cultural lenses and to look again with a renewed appreciation of what was actually taking place in a space we were unfortunately unfamiliar with.' (p. 4). This honesty and openness to raising one's awareness is a quality I have often witnessed amongst some outdoor educators. To what extent we each SEEK such raising of our consciousness AND being part of changing negative practices is another matter, one that I constantly offer the challenge to educators and learners alike. There is evidence to suggest OE could also be regarded as sexist, misogynist, homophobic, anti-feminist, heteronormative, trans*phobic, bi-phobic, patriocolonial and macho-masculinist. This is in the implicit mundane daily practices of those participating in OE as well as more explicit practices in the OE field. Exploring our connections, identification, meanings and positionings to sgs and how this effects ways of knowing, relationships to each other in the outdoors, opportunities to participate in the outdoors and opportutnites to learn in relation to our place in the natural world are key to outdoor education being truly educative. And this is not just about 'tolerance' of the 'other' and ignorant acceptance of one's own position as 'right' or 'good'. It is about affirming while challenging;

educating ourselves and others.

The research tells us that males are framed as ruggedly individual, self-oriented, conquering beings who are good in leadership roles while females are still portrayed in less physically and time demanding practices, as followers, if exemplary-requiring feminisation, and as either evading motherhood or instigating family time in the outdoors (see Denny, 2011; Warren, 2012; McNiel, Harris & Fondren, 2012). Gender-sensitive pedagogies are themselves often reifying assumptions around the dominant heteronormative gender binary and are caught in a bind as to whether to cater for gender differences (albeit based on stereotypes), to challenge dominant notions of gender, and/or to geographically separate people according to conventional sex, gender and at a more explicit level, sexuality. Studies of female-only outdoor programs have shown beneficial outcomes for participants in confidence to speak out, increased self-esteem and leadership confidence, perseverence, resiliancy and courage (see for example Allen-Craig & Hartley, 2012; Wang, Liu & Kahlid, 2006 Whittington, 2006). Whittington, Mack, Budbill and McKenney noted that 'all girls programmes create a space for adolescent girls to feel safe, increase their connection with others, and provide freedom from stereotypes' (2011, p. 2). At the same time, recent studies point to female leaders having to overcompensate to be accepted as well as deal with a lack of confidence by trip participants towards female leaders' group facilitation or skill performance (Wright & Gray, 2013, Frauman & Washam, 2013). Adventure education's hidden currculum seems to disadvantage females (Mitten, Warren, Lotz & d'Amore, 2012) And research associated with sgs in outdoors studies is still a marginal field in terms of currency, attention, breadth and depth, globally and locally.

Intersectionality with sgs, or the combination of identity markers used to position someone or identify with (eg race, ethnicity, social class, age, religion and even more subtle ones such as size) makes the task of inclusion even more complex but also more precarious for those in outdoor education who have to negotiate multiple disadvantages. Attentive teachers and practitioners will at once be aware of all the possible forms of exclusion or oppression in the contexts where they can influence practices while also attending to each individual as a person, as a set of intersecting markers. As educators and colleagues our role is to support and challenge, aware of the intricacies and implications of what we plan, do and say. A strength-based approach which emphasizes an individual's talents has been found to be effective (Passarelli, Hall & Anderson, 2010) but I suspect, from experience, that it is not a one-size-fits-all remedy in the support/challenge dance we do as educators. Understanding the lived experiences of those with whom we interact takes time and attention, admittedly both undermined by funding and societal attitudes. Perhaps the most recently explicit intersecting 'marker' stimulating discussion about how we might position, support and challenge in the outdoors is transgender-beyond the cisgender binary. While 'tomboys' and 'non-hegemonic boys' have captured the imagination of some research in the past it is not until now that a more significant and explicit (and dare I say serious) attention has moved to challenge gender norms and related to that, heteronormativity (the normalized female-male binary and coupling) and the hegemonic masculinity-femininity binary and coupling. Recent work (see for example Mitten, 2012; Wilson & Lewis, 2012) points to the need for trans-sensitive practices and I would suggest for opening spaces for previously ignored genders and sexualities as well as new ones.

In my own work associated with surfing I've watched surfing become more open and inclusive compared to the practices of the last century, but at the same time surfing demonstrates increased cis-heteronormativity, sexism, misogyny, homophobia, and more[1] (see forthcoming book Surfing, Sex, Genders and Sexualities). Several studies have revealed how surfing has taught individuals about sgs and their place related to these categories, learning they were alienated females, macho-males, sexually powerful cisgendered females, ostracized lesbians and gays safe in certain settings,

[1] Space does not allow for references here but I am happy to provide them if you just contact me.

and with polarizing reactions to people identifying as transgender. Currently, we see an explicit form of encouragement for (certain types of) women to participate in professional settings such as the World Surf League, and an exhausted but successful recent effort in Aotearoa New Zealand to promote female participation via international competition in Taranaki *(https://www.facebook.com/TSB-Bank-Womens-Surf-Festival-112255562132105/)*. Yet there continues to be many examples of sexploitation, the better waves being allocated to male surfers in 'mixed' competitions, non-heterosexual surfers hiding their intimacies, and discrimination towards only idealized 'feminine' females being encouraged to participate or successfully accessing surfing resources, including time on the wave.

Some of the subtler practices of not encouraging women's participation was witnessed in the recent attempt by Mischa Davies to include a women's division in the 2017 Salt Circus (https://www.facebook.com/TheSaltCircus/). Rather than promoting and encouraging participation through affirmative action, organisers were reported to have stated that they were being inclusive by having men compete against women. Notwithstanding the larger issues at stake created by sex-divisions, itself revealing the powerful impact of sgs, through organisers promoting a different board division rather than a women's division they created a reduced engagement by those who otherwise wanted to participate (see *http://www.nzherald.co.nz/bay-of-plenty-times/news/article.cfm?c_id=1503343&objectid=11819539 for* media coverage). In comparison, the creation of not just age divisions but also sex divisions in the 2017 Single Fin Mingle (https://www.facebook.com/singlefinmingle/) saw greater female participation, more confidence in participating, and reports of outstanding female surfing. Contexts of competition are illustrations of the conditions of possibility from education systems (formal and informal) so are not to be dismissed as an important litmus test of our society/education, but what of more formal outdoor education settings? In another recent example, while we were investigating the language used during teaching sessions for surf coaching, one respondent revealed his shock at the sexist language being used as well as the more indirect practices of who got to demonstrate skills and answer questions. As our interview continued he realized how his own practices as a teacher and as a surfer were also imbued with assumptions based around sex, gender and sexuality that favored heterosexual males over everyone else. Another research participant noted how sexed and gendered her story had become through the act of learning to surf. Practices in both formal and informal settings positioned her as poorly skilled, weak, and not belonging as a learner, practices that were condescending and expecting little of her in contrast to the encouragement and expectation directed to males at the same level. Surfing history has a strong presence of female participation prior to the modern version memorialized by white colonial males, for white colonial males, but much of it has been erased or overlooked in the quest to glorify a certain type of masculinity. The outcome of this glorification is evident in who now gets to surf the wave. The erasure and lack of notice given to female participation in surfing generally is highlighted in what has not been documented to date as Aotearoa New Zealand's history of surfing. As I've listened to many of the nation's early (female) surfing pioneers, surfing, as an outdoor learning space, has a rich (sgs) story yet to be told. Learning in, through, under, above, about and with the sea has taught me a lot about sgs, about people, their relationships with each other and with knowledge, their relationships with the more-than-human world, and about me, so I remain interested in how I/we can keep expanding our knowing, opening the doors to perceptions/practices/people, in the name of education.

As we are still grappling with making any significant difference in the dominant sex-gender issue in outdoor education, that is the cisgendered assumed binary of female-feminine/male-masculine, I wonder what a special issue of Te Whakatika would look like with a deeper focus on sgs or special focus just on intersex or sexualities. And how long will it take before

we have had enough experience, dialogue and research to be able to adequately document it? Given the ongoing silence around sex/gender/sexuality at the mundane level of our society's consciousness, slow change towards teaching for diversity, and the violences associated with stereotyped imaginaries and practices in outdoor education, you might ponder other questions put by Karen Warren:

- ✓ Can transgressive teaching and leading with attention to feminist values impact the entire field of outdoor education and recreation?
- ✓ How do dominant paradigms of masculinity in wilderness and adventure adversely affect men as well as women?
- ✓ Will acceptance of gender fluidity open up dialogues of women and men's issues in the outdoors to be less polarised?
- ✓ How can gendered outdoor messages be muted by an oppositional stance?
- ✓ Can the marginalisation of women and girls on mixed-gender outdoor adventures be mitigated so that the strengths of all participants can be recognised and affirmed?
- ✓ Can normalising of practices rooted in white, male, middle-class, heterosexual, able-bodied and youthful positions of privilege be a broadly contested site of resistance that challenges the paradigms of outdoor practice, thereby creating inclusivity?

Just as Pākeha dominance and Māori absence was challenged in the previous Out and About issue and the 2012 book *Outdoor Education in Aotearoa New Zealand*, this issue challenges hegemonic male, heteronormative and cisgender dominance. As someone in a position of power, in how *you* think, conceptualize outdoor experiences, plan activities, assume how activities are to be carried out, and enable certain practices over others, how might you hear the voices, see the images/projections, encourage openness around positioning and identities, encourage those experimenting with difference, or celebrate and affirm those who don't fit the norm, the dominant, the taken-for-granted, or the stereotype? At the same time, how does EONZ move to publish the next version of *Outdoor Education in Aotearoa New Zealand* so that the words 'sex' and 'sexuality' are at least included in the volume, and discussions about the effect of 'gender' goes beyond just three occurrences as

part of identity marker lists? This is by no means a criticism, but an endorsement for those who are trying to embrace a critical socio-ecological perspective and 'chart a direction for outdoor education which is committed to educating for a sustainable and more equitable future' (p. 13). It is not an easy path but one that has inspiration in much work done to date associated with sgs. As implied by many of the books' authors and explicitly by Dave Irwin 'Where student groups are comprised of multiple ethnicities, social backgrounds, ages and genders, the importance of creating safe spaces for identity work becomes even more critical since the baggage associated with different world views and experiences provides for considerable tension.' (p. 154). To this list I would add sexes and sexualities.

I suggest that our challenge is not only to be awake to how our practices reinforce, challenge, define, include, or oppress sexes, genders and sexualities and the people we position accordingly by using our knowledge of sgs. Our challenge is to put into practice ways that affirm all learners and practitioners with intersecting and diverse (sgs) identities, and enable them to learn, work and be in the outdoors, about and as themselves, about and in their relationships to each other, and about and through their relationship with, in, and for the outdoors.

Noho ora mai rā, nā lisahunter

References

Allen-Craig, S. & Hartley, C. (2012). Exploring the long-term effects for young women involved in an outdoor education program. *Journal of Outdoor Recreation, Education and Leadership*, *4*(2), 88–92.

Denny, K. (2011). Gender in context, content, and approach: Comparing gender messages in Girl Scout and Boy Scout handbooks. *Gender & Society*, *25*(1), 27–47.

Frauman, E. & Washam, J. (2013). The role of gender as it relates to confidence among university outdoor programs' staff. *Journal of Outdoor Recreation, Education and Leadership*, *5*(2), 119–123.

Humberstone, B., Prince, H., & Henderson, K. (Eds.). (2016). *International Handbook of Outdoor Studies*. Abingdon: Routledge.

Irwin, D. (2012). Constructing a sustainability identity through student action projects. In D. Irwin, J. Straker, & A. Hill (Eds.), *Outdoor education in Aotearoa New Zealand: A new vision for the twenty-first century* (pp. 151-167). Christchurch: Christchurch Polytechnic Institute of Technology.

Irwin, D., Straker, J., & Hill, A. (Eds.). (2012). *Outdoor education in Aotearoa New Zealand: A new vision for the twenty-first century*. Christchurch: Christchurch Polytechnic Institute of Technology.

lisahunter (ed) (forthcoming) Surfing, sex, genders and sexualities. Abingdon: Routledge

McNiel, J., Harris, D. & Fondren, K. (2012). Women and the wild: Gender socialization in wilderness recreation advertising. *Gender Issues, 29*(1–4), 39.

Mitten, D. (2012). Transgender and gender-nonconforming participation in outdoor adventure programming: Let's go mainstream. In B. Martin & M. Wagstaff (Eds.) *Controversial Issues in Adventure Programming* (pp. 235–240). Champaign, IL: Human Kinetics.

Mitten, D., Warren, K., Lotz, E. & d'Amore, C. (2012). The hidden curriculum in adventure education: A Delphi study. In *Proceedings of the 2012 Symposium on Experiential Education Research.* (pp. 37–40). Madison, WI: AEE.

Passarelli, A., Hall, E. & Anderson, M. (2010). A strengths-based approach to outdoor and adventure education: Possibilities for personal growth. *Journal of Experiential Education*, *33*(2), 120–135.

Wang, C., Liu, W. & Kahlid, A. (2006). Effects of a five-day Outward Bound course on female students in Singapore. *Australian Journal of Outdoor Education*, *10*(2), 20–28.

Warren, K. (2012). Paradigms of outdoor adventure and social justice. In B. Martin & M. Wagstaff (Eds.) *Controversial Issues in Adventure Programming* (pp. 120–125). Champaign, IL: Human Kinetics.

Warren, K. (2016). Gender in outdoor studies *International Handbook of Outdoor Studies* (pp. 360-368). Abingdon: Routledge.

Whittington, A. (2006). Challenging girls' constructions of femininity in the outdoors. *Journal of Experiential Education*, *28*(3), 205–221.

Whittington, A. & Budbill, N. (2013). Breaking the mold: Impacts of adventure education on girls. *Journal of Outdoor Recreation, Education and Leadership*, *5*(1), 37–53.

Whittington, A., Mack, E., Budbill, N. & McKenney, P. (2011). All-girls adventure programmes: What are the benefits? *Journal of Adventure Education and Outdoor Learning*, *11*(1), 1–14.

Wilson, J. & Lewis, S. (2012). Transgender-specific programming: An oasis in the storm. In B. Martin & M. Wagstaff (Eds.) *Controversial Issues in Adventure Programming* (pp. 229–234). Champaign, IL: Human Kinetics.

Wright, M. & Gray, T. (2013). The hidden turmoil: Females achieving longevity in the outdoor learning profession. *Australian Journal of Outdoor Education*, *16*(2), 12–23.

About the author:

Dr lisahunter has been a primary/middle/secondary teacher, a senior research fellow and a senior lecturer, working in Aotearoa New Zealand, Australia, England and Scotland. 'E has had a long-term interest in issues of inequality, anti-oppressive pedagogies, inclusion, post-identities, and teaching for diversity for many years including (dis)ability, sex, gender, sexualities, age and race and ethnicity. 'E has taught, written and researched about issues associated with identity politics and education. For further information or project consultation to assess sgs practices, email: lisahunteracademic@gmail.com

Milestone EONZ year and Special awards

Two significant honours were bestowed and celebrated at the EONZ AGM held in Wellington on the 20th May, which aptly coincided with acknowledgement of the EONZ milestone of 25 years as a national organisation.

The honours went to Liz Thevenard, the longstanding EONZ chair, who was bestowed an EONZ Life Membership; and to Associate professor Mike Boyes, who was bestowed with the title of *Te Tumu herenga waka, herenga tangata.*

EONZ Life Membership awarded to Liz Thevenard

According to Liz, she became a health and physical education teacher at a time when most girls leaving school became secretaries or nurses, and so it comes as no surprise that, in a career spanning over 40 years, she has not shied away from continuing to push boundaries. Through her work, she has displayed a passionate and enduring commitment to learning in outdoor environments, the joy of the outdoors and the importance of connectedness to nature. Her teaching of health and physical education in secondary schools, initial teacher education, teacher professional development and community programmes have been vehicles through which Liz has touched and influenced learners and colleagues alike. She has had a very significant influence on the wider sector, but particularly so for new and developing teachers at the Wellington College of Education (now Victoria University) where she played a pivotal role in shaping EOTC as we know it today. In 2009 Liz was the recipient of the NZ Sport and Recreation Commission's supreme award for services to outdoor recreation and several years later in 2013, she was made a life member of Physical Education New Zealand.

Liz joined the EONZ executive in 2000 and as its' chair, has steered the organisation from strength to strength in a time when many changes to the sector were proving a challenge for the organisation to manage. Liz has now resigned as chair, but has left EONZ in a strong position to continue with its leadership and support role in EOTC. Congratulations to Liz on her life membership to EONZ.

Te Tumu herenga waka, herenga tangata bestowed on Mike Boyes

Dr Mike Boyes is an Associate Professor in outdoor education at the School of Physical Education at the University of Otago. In his role as an academic, Mike is on a number of editorial boards for academic journals, is widely published in peer reviewed literature, books and magazines, and most importantly

has mentored the development of a new generation of academics in this country.

Not surprisingly, Mike is considered a leader in the sector. He is a life member of EONZ and has served on the national executive a number of times, is past chairperson of Outdoors New Zealand, and has chaired the New Zealand Mountain Safety Council's research committee and been a council member. In 2007 Mike was awarded the NZ Sport and Recreation Commission's supreme award for services to outdoor recreation and in 2010 was awarded membership of the New Zealand Order of Merit for services to mountain safety and outdoor recreation. In 2013 he was awarded a NZ Mountain Safety Council Award for voluntary service to mountain safety.

Te Tumu herenga waka, herenga tangata (the post that binds the waka also binds the people) is a Maori phrase used to recognise someone who has a significant influence over people, someone who brings people together and unites them, someone who is a true leader of people. The EONZ executive take great pleasure in bestowing this title on Mike, in acknowledgement of all that he has done for the sector and the organisation over his long career.

A reflection on gender inclusiveness
at Hagley Community College

By Finn Hitch (senior student)

From the 9th through the 19th March 2017, it was gay pride week in Christchurch. Hagley community college was decorated with pride posters, flags, chalk art and event signs that were organised for the city's celebration. Last Friday, on the 17th March, Hagley had organised a *Celebrate you-day* where students could turn up to school wearing whatever they felt represented them most. Almost everyone turned up to school donning rainbow coloured shirts, ribbons, socks and even face paint!

Although it being pride that week, gender diversity and support through the Hagley community is already existent for students to access. Throughout the school building's hallways, classrooms and daily notices, posters are put up to dispel homophobic and transphobic comments as forms of bullying against those who identify or present themselves outside of the gender binary. At the start of the year tutors inform their classes of gender neutral bathrooms around the school and/or by their class.

The Health centre and nurses always have their offices open for students in need of medical advice, referrals or general questions they have. As well as our Counsellors and Deans creating a warm and welcoming atmosphere for students who've organised appointments with them and their advice for support networks and outside-of-school groups, they can join for help with whatever problems they come to them with.

Hagley also offers a *Rainbow Diversity Safe Space* for students who may wish to seek support, meet like-minded people or who are passionate about human rights. It's a space where students meet on a weekly basis during the lunch break and can share stories, discuss issues they face, or where guest speakers can visit to speak on various topics.

Rainbow Diversity Group fosters inclusiveness and support to our LBGTQ students and provides a context for students who have a strong desire to make a difference and engage with Social justice issues.

Review of research:

Anna Jones had a long career in outdoor education in Aotearoa New Zealand, including time spent at the Sir Edmund Hillary Outdoor Pursuits Centre (eventually becoming operations manager), and at Christchurch Polytechnic Institute of Technology (eventually becoming manager, Sustainability and Outdoor Education Programmes). In 2012, she completed her Masters thesis about the experiences of women working in outdoor education in this country. The findings of her research echo the writing of the other authors in this issue; Outdoor education is a gendered space that privileges male oriented values and practice while espousing gender neutrality and equity of opportunity. She discovered that participants found this rhetoric-reality gap became more difficult to align over time. The abstract of her thesis appears below.

Abstract

This study researches women's experiences working in the gendered environment of Outdoor Education within the Aotearoa New Zealand context. Outdoor Education in Aotearoa New Zealand has been strongly influenced by both British and American interpretations and has evolved as a traditionally male gendered environment with normative measures of competence based on physical strength, speed and technical ability. Most women choosing to work in this environment have internalised the gender neutral discourse of outdoor education, accepting the measures of competence and entering as 'conceptual males'. This approach has costs, not only for the women but also for their families and students. Insights gained from listening to the voices of women sharing their lived experiences highlight costs and issues that must be addressed to create change for the future.

This research was undertaken using a feminist narrative perspective. Purposive sampling was used to identify women who had worked in outdoor education for a significant length of time. Semi-structured interviews were held with each woman to gather their experiences told through their own voices. The author's own voice narrating her own lived experiences working in outdoor education is woven through the study. The experiences of the four respondents are presented in the form of mini case studies and interpreted through narrative enquiry.

The respondent's stories suggest that they had entered outdoor education as conceptual males and had proven their right to be there against the male gendered measures of competence. Impacts resulting from doing this included doubting their competence, lack of confidence and constant feelings of pressure to improve and achieve more. All respondents followed an age related 'career' path showing a shift with focus on self being displaced by increased relational influences as they aged. Crossing the watershed to motherhood caused the women to address the competing discourses of good mothering and ideal worker and reassess their priorities.

Anna's thesis can be found at:

Jones, A. (2012). *Women's experiences in the gendered environment of outdoor education in Aotearoa New Zealand – "I felt a need to prove my right to be there."* (Masters Thesis, Massy University, N.Z.). Retrieved from: http://hdl.handle.net/10179/3423

THE EONZ POSITION STATEMENT ON EOTC

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 all 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)

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

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.

MEMBERSHIP FORM

Membership is current for ONE year and runs from 1 January to 31 December

For further information contact the EONZ Executive Officer:
Phone: 03 423 3141
Email: office@eonz.org.nz

If you wish to become a member please complete the form below and return with payment to:
Catherine Kappelle
Executive Officer
Education Outdoors New Zealand Inc.
354 Tram Road
R D 2 Kaiapoi 7692

Name:_____ Phone: _____
Address: _____ _____
_____ Fax: _____
_____ email: _____
_____
Contact Person (in Organisation): _____
enrolled at: (for students only)
_____ _____

Membership category (please circle one):

Organisation	**$110.00**	(all organisations, and Schools with rolls above 300)
Small Organisation	**$75.00**	(Schools with rolls of less than 300)
Individual	**$50.00**	(Not carried by school/ organisation)
Student	**$30.00**	

Payment enclosed

Direct credit: 38 9014 0056233 00
Please include name of school or person

Date: _____ REGION: _____

REMEMBER! Membership of EONZ gives you:

Training Courses and Workshops ◆ Newsletters/ Magazines ◆ Resources ◆ Advocacy ◆ Networking ◆ Regional focus ◆ and more...

EXECUTIVE DIRECTORY

Co-chairs:
- **Libby Paterson** – (Primary EOTC representative),
  Email: libbypate@xtra.co.nz
- **Fiona McDonald** –
  Cell: 021 106 8632,
  Email: fmcdonald@clear.net.nz

EONZ Executive Officer:
- **Catherine Kappelle**
  Education Outdoors New Zealand Inc.
  354 Tram Road
  R D 2 Kaiapoi 7692
  Ph: 03 327 9551
  Email: office@eonz.org.nz

Members:

Caroline Reddish – Trident High School
Email: reddish.eonz@gmail.com

Donald Matheson – Perry Outdoor Education Trust.
Email: donald.matheson@poet.org.nz

Allen Hill – Ara Institute of Technology
Email: allen.hill@ara.ac.nz

Liz Thevenard, –
Email: jbtruman@paradise.net.nz

Sophie Watson – Wellington East Girls' College
Email: sophie.watson@wegc.school.nz

Phil Washbourn – Papanui High School
Email: wsp@papanui.school.nz

Out and About Editor:
- **Dave Irwin**

Sustainability and Outdoor Education Programmes, Ara Institute of Canterbury,
PO Box 540, Christchurch, 8140
Cell: 021 215 4090
Ph: 03 940 8256
Email: David.Irwin@ara.ac.nz

EONZ Resources
Refer to EONZ Executive Officer – see above

www.eonz.org.nz