



	Transcription	
Time	Slide	Commentary
00:00	<p>Land Acknowledgement</p> <p>We acknowledge we are hosted on the lands of the Mississaugas of the Anishinaabe, the Haudenosaunee Confederacy and the Wendat.</p> <p>We also recognize the enduring presence of all First Nations, Métis and the Inuit peoples.</p> 	<p><i>David Hawker-Budlovsky:</i></p> <p>The natural world has so much to teach us if we are to look, listen, and learn from the world around us. The Earth plays a significant role in teaching Indigenous peoples all around the world. As visitors, guests, and learners on and from the land, we would like to begin by recognising the traditional territory we are hosted on today. We acknowledge we are hosted on the lands of the Mississaugas of the Anishinaabe, the Haudenosaunee Confederacy and the Wendat. We also recognize the enduring presence of all First Nations, Métis and the Inuit peoples. This meeting place is home to many Indigenous people from across Turtle Island. We recognize the historical and existing power dynamics between settlers and Indigenous peoples, as well as the obligation of settlers to redress it.</p> <p>Urban Indigenous Education Centre Google Site</p>

Setting Context: Asynchronous Video Accompanying Toolkit for Selecting Equitable and Culturally Relevant and Responsive Outdoor Education Resources and Explorations

1:02	<p>Toolkit for Selecting Equitable and Culturally Relevant and Responsive Outdoor Education Resources</p> <p>Equity, Anti-Racism, and Anti-Oppression & Outdoor Education</p> 	<p><i>Dargine Rajeswaran:</i></p> <p>Thank you for sharing your virtual space with us. Welcome to the asynchronous session on Selecting Equitable and Culturally Relevant and Responsive Outdoor Education Resources which the Equity, Anti-Racism, Anti-Oppression Team and the Outdoor Education team continue to collaborate on. My name is Dargine Rajeswaran, I am the acting Program Coordinator for Equity, Anti-Racism, Anti-Oppression. I am joined by Program Coordinator for Outdoor Learning, Sylvia Denton Carryl and Centrally Assigned Principal for Outdoor Education, David Hawker-Budlovsky.</p> <p>This toolkit will help educators to interrogate resources and experiences with a specific focus on CRRP: culturally relevant and responsive pedagogy. We acknowledge that there is a very specific narrative of who is seen participating in and enjoying the outdoors. This narrative has not been diverse or reflective of our school communities and society as a whole. This narrative must change. This tool will act as a disruption of preconceived notions relating to the outdoors and will allow educators to closely examine who has been historically underrepresented in green spaces. The questions and prompts will allow for reflection and action. It will guide educators to utilise rich resources and experiences to guide</p>
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		<p>thinking about supplementary learning experiences.</p> <p>Sylvia and David, I'd like to pass it over to you to introduce yourselves and make connections to the outdoors.</p> <p><i>Sylvia Denton Carryl:</i></p> <p>My name is Sylvia Denton Carryl; I am the Program Coordinator for Outdoor Learning. As a first generation Canadian my connection to the land has been the cultural legacies of 'working the land' that have been passed down from my parents. My parents have a deep appreciation for the land and watching them cultivate our garden, grow and harvest crops shaped some of my earliest memories of building relationships with the land. Being outdoors brings me peace and balance, it helps to centre me, this love for the outdoors is something that I share with students, educators and now my own children.</p> <p><i>David Hawker-Budlovsky:</i></p> <p>My name is David Hawker-Budlovsky. I am the Centrally Assigned Principal supporting Outdoor Education in the TDSB. I , too, am a</p>
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	<p>first generation Canadian both sides of my family come from Eastern Europe with Jewish heritage. Outside was where I spent most of my childhood. It was a place of bonding, learning and enjoyment. This has been a major influence in my life, as a father and as an educator, being outside has always been a priority of mine, creating safe opportunities to support natural curiosities and experiential opportunities. Using the world around us as “Third Teacher” just opens the doors for so many opportunities.</p> <p><i>Dargine Rajeswaran:</i></p> <p>I’ve been thinking a lot this year about the ways my family refers to the land - specifically to the respect they placed on those who studied agriculture. In my culture, taking care of the land is part of our duty. I am the only member of my immediate family who was born in Canada. I think about the difficult transition my parents experienced. I think of my father’s garden -- as life became less stressful financially, he was able to put more and more time into cultivating the land. Now, as he nears retirement, he’s planning it around the time he’ll spend outside -- tending to the little farm we</p>
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		have back there -- I think about the joy it brings him and the many ways these crops nurture us.
4:45	<p>Respect Differences? Challenging the Common Guidelines in Social Justice Education</p> <ol style="list-style-type: none"> 1. Strive for intellectual humility. 2. Differentiate between opinion/personal anecdotes and informed knowledge that speaks to broader group experiences, study and practice. 3. Notice your defensive reactions and attempt to use these as entry points for deeper self-knowledge 4. Recognize that your own positionality informs your perspectives and reactions. 5. Expect to be challenged. Accept discomforts as necessary for growth. 6. Identify your learning edge and push it. <p><small>Adapted from: Sensoy and DiAngelo, 2014. Respect Differences? Challenging the Common Guidelines in Social Justice Education</small></p> 	<p>It's important how we set the tone. I hope you'll continue to ask yourself as we move through, who are we centring in Outdoor Education?</p> <p>In an article by Sensoy & Diangelo entitled Respect Differences? Challenging the Common Guidelines in Social Justice Education, the authors discuss the normal conditions we set for engaging in anti-oppressive conversations - things like stay open, speak for yourself and don't generalise, respect differences and they note that often others would add more like "don't judge, assume good intentions, don't attack people who disagree with you, don't take things personally."</p> <p>Those last few I shared set the conditions to continue to focus on those that are privileged. So Sensoy & DiAngelo provide us with these other conditions instead.</p> <ul style="list-style-type: none"> • Strive for intellectual humility. Be willing to grapple with

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		<p>challenging ideas.</p> <ul style="list-style-type: none">• Differentiate between opinion - which everyone has - and informed knowledge, which comes from sustained experience, study, and practice. Hold your opinions lightly and with humility.• Let go of personal anecdotal evidence and attempt to use these reactions (some of you are going to have a reaction to me as I speak) -- look at those reactions as entry points for gaining deeper self-knowledge, rather than as a rationale for closing off.• Recognize how your own social positionality (e.g. the intersections of your race, class, gender, sexuality, ability and other layers of your identity) inform your perspectives and reactions to me or the work itself• Differentiate between safety and comfort. I am always uncomfortable and sometimes, I am unsafe as well - considering my identities. But, they are not the same. Accept that discomfort is necessary for social justice growth.
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		<ul style="list-style-type: none"> Identify where your learning edge is and push it. For example, whenever you think, <i>I already know this</i>, ask yourself, <i>How can I take this deeper? Or, how am I applying in practice what I already know?</i>
6:54	<p>Impact over Intent</p> 	<p>Dargine Rajeswaran: I want to raise the importance of valuing impact over intent when doing anti-oppression work.</p> <p>Intentionality is irrelevant. When we centre the intention of a person's words, of a policy, of an institution, while harm has been inflicted on a person or peoples who are marginalised by systems, we are centring privilege again.</p>
7:25		<p>Sylvia Denton Carryl: Notice we have a blank slide. As the slide populates, consider the impact of the images that appear, of which we are inundated with in our everyday lives. What do these images tell us about who is included and welcomed in the outdoors? Who do we get to see in partnership and experiencing joy in the outdoors? How does that impact how we understand our various connections to the outdoors?</p>

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		<p>To fill this slide, we did some basic Google searching. It required little effort to seek out these images in popular green spaces and within well utilised outdoor education resources. Advertisers, recreational spaces, media, and literature have not represented these spaces as welcoming to non-dominant narratives. Furthermore, access to green spaces can be dependent on one's geographic location, economic status, safety, prior experience and exposure to the outdoors. The barriers are numerous! When we don't see ourselves represented in outdoor spaces - we feel not only a lack of welcoming but an erasure of our histories, our connections to the land, and a silencing of our contributions.</p> <p>But, what if we actually did see all of these images?</p> <p>We recognize that in order to embed an anti-oppressive stance within the outdoors, it will take intentional disruption through multiple means -- it will include building your own critical consciousness, researching, choosing not to stay with the status quo, sometimes it could require developing your own resources because it may not be readily available. Throughout this toolkit, we hope to provide a framework so that we can disrupt as a collective</p>
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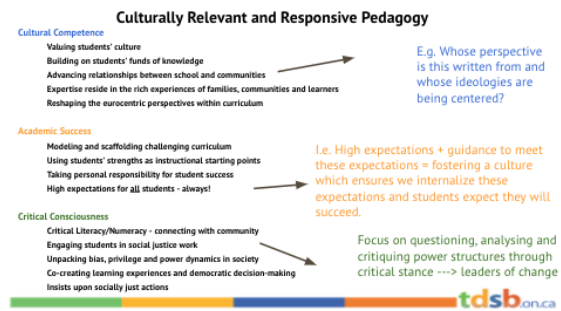
		and share our learning.
9:41	<p>Culturally Relevant and Responsive Pedagogy</p> <ul style="list-style-type: none"> • Critical Consciousness (Freire, P., 1968) • Culturally RELEVANT teaching and pedagogy (Ladson-Billings, G. 1994; 1995; 2001; 2011; 2014; 2016) • Culturally RESPONSIVE teaching (Gay, G., 2000; 2010; 2013) • Culturally Relevant and Responsive Pedagogical Practices (Ladson-Billings, 1994; Gay, 2000; Howard, 2001; Morrison, K. et al., 2008; Villegas and Lucas, 2002; Valenzuela, 1999 + more)  	<p><i>Dargine Rajeswaran:</i></p> <p>How do we ensure that we are presenting an anti-oppressive stance through outdoor education, one where all of us can see ourselves represented in the outdoors?</p> <p>As this toolkit centres Culturally Relevant and Responsive Pedagogy, let's briefly ensure we have a common understanding regarding what CRRP is.</p> <p>CRRP comes from two separate bodies of work from the US - Culturally Relevant Pedagogy (Gloria Ladson-Billings) and Culturally Responsive Teaching (Geneva Gay). The two were amalgamated as a pedagogy and counteract racist ideologies and deficit models of thinking.</p>

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		<p>The framework really centres the educator to think differently. CRRP asks us to address and push back on dominant ideologies, narratives and existing and historical oppressions in ACTIONABLE ways that move students forward.</p> <p>CRRP also views culture in a complex way that recognizes the intersectionality of students' identities (how does race, ability, class, gender, sexuality etc. intersect to create lived experiences and how is that being presented in my outdoor educational experience?). The theory views these identities as a vehicle for learning. Essentially, through CRRP, we are welcoming students to bring their whole selves into the learning experience.</p>
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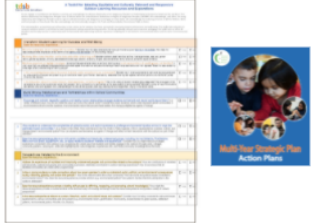

11:01




The three tenets: cultural competence, academic success, and critical consciousness get us to interrogate our practice in the following ways:

- (Click) When approaching an activity, a resource, an exploration, cultural competence asks us to question (Click) whose perspective is this activity/resource/or exploration created from and whose ideologies are being centered?
- (Click) Through the culture of high expectations alongside the guidance to meet these expectations, we are creating a culture (Click) which ensures we (staff and students) internalize these expectations and so when students approach tasks, they do so expecting that they're going to be successful.
- With critical consciousness, (Click) we are building students skills in questioning, analysing and critiquing these power structures through a critical stance, (Click) by connecting to their understanding of their

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		<p>lived experiences and their communities, supporting students' capacity as leaders of change.</p> <p>The 3 tenets work together and reinforce each other.</p>
12:00	<p>A Toolkit for Selecting Equitable and Culturally Relevant and Responsive Outdoor Learning Resources/Experiences</p> <ul style="list-style-type: none"> • Transform Student Learning for Success & Well-Being • Build Strong Relationships and Partnerships within School Communities • Perspectives Related to the Environment  	<p><i>David Hawker-Budlovsky:</i></p> <p>In developing this toolkit, we acknowledge that we define resources in 2 ways. First we see the natural world and the environment around us as a resource itself when teaching and learning. We also see the resources that we bring into teaching and learning, in, of, and about the natural environment as key in our interrogation of other resources - books, speakers, materials, etc. Our Toolkit has been put into 3 sections, which were adapted from the TDSB's Multi Year Strategic Plan:</p> <ol style="list-style-type: none"> 1. Transform Student Learning for Success and Well-Being in and about the Outdoors 2. Build Strong Relationships and Partnerships within School Communities 3. Perspectives Related to the Environment

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		<p>In each section we pose questions for your consideration as you select activities and resources. Aim to respond 'yes' to about 3 questions - know that you'll hit each question multiple times throughout the year. Ask: who is represented? What is our intended outcome and the intention in the use of this resource? And why now?</p>
13:39		<p><i>Sylvia Denton Carryl:</i></p> <p>Let's briefly go back to the representations of people in the outdoors that we saw earlier. How might we tell a different story?</p> <p>We will now connect to a video by Jacqueline Scott, who is a Ph.D candidate and researcher who writes about Black experiences in the outdoors, and Demiesha Dennis, who is the founder of Brown Girls Outdoor World and an outdoor enthusiast. Demiesha has a passion for building community and representation in outdoor spaces.</p>

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14:15



[Jacqueline Scott & Demisha Dennis](#)

As you watch the video, consider these guiding questions.

- What is the importance of relationship building among this community that Jacqueline and Demisha speak of, and with the land, in outdoor spaces?
- How does this excerpt from this video explore complexities of collective action and social movements to challenge environmental injustice and act in ways that positively impact communities?

[tdsb.on.ca](#)

Sylvia Denton Carryl:

As educators, it's important to build our own critical consciousness along this journey - that means understanding how power operates. Some things are for our own learning as educators and may not make it directly to students' desks but it does impact what and how students learn because of how it impacts our own critical thinking and pedagogy. I have been following the work of Jacqueline Scott and Demiesha Dennis as I look for connections to others who are experiencing and navigating what I am with my identity as it connects to outdoor learning.

As we listen to Jacqueline and Demiesha as they talk about resisting the notions that particular identities belong in the outdoors, let's think about how this counter-narrative is just one example of a disruption of the images that we previously viewed. As you're watching, consider the collective care that is found in community - and the ways that community resists and therefore supports when systems oppress. This is just one example -- consider the way that, in this example, part of the resistance is in the ways this community of Black people choose to continue to find joy in the outdoors -- they found it together. Also consider the guiding questions:

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Equity, Anti-Racism and Anti-Oppression



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		<p>What is the importance of relationship building among this community that Jacqueline and Demiesha speak of, and with the land, in outdoor spaces?</p> <p>How does this excerpt from this video explore complexities of collective action and social movements to challenge environmental injustice and act in ways that positively impact communities?</p> <p>▶ Safe in Public Space Black and Safe in Outdoor Spaces</p> <p><i>Jacqueline Scott: (beginning of video)</i> But part of the work that we're doing is about reclaiming the outdoors as a Black space. On Turtle Island, we share the space and, you know, when I started my school work, I just wanted to hike because I love being outdoors. It's nature! And, nature makes me happy. It's the place where I feel most alive.</p> <p><i>Demiesha Dennis:</i> Yup</p> <p><i>Jacqueline Scott:</i></p>
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		<p>Nature is good. So, I wanted to hike across Canada. And then, the more I started getting into it, the more it's like...okay, so why am I usually the only Black person? I'm so used to my family --</p> <p><i>Demiesha Dennis:</i> -- Yeah - don't worry. You're not the only one who asks why you're the only Black person on the trail. There's a whole group of us out here asking ourselves that same question.</p> <p><i>Jacqueline Scott:</i> But we're finding each other through social media.</p> <p><i>Demiesha Dennis:</i> Yup, yup.</p> <p><i>Jaqueline Scott:</i> And, what's the guy. He talks about turning segregation into congregation.</p> <p><i>Demiesha Dennis:</i> I can't remember his name right now but I know who --</p>
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		<p><i>Jacqueline Scott:</i> --Lipschitz: <i>How Racism Works</i>. And so, what we're doing is taking the segregation, i.e. feeling like you're the only Black one, yet again -- whether it's fishing or hiking or canoeing that's the segregation -- yes in Canada -- and we're turning that into congregation on social media. We're using hashtags like #BlackOutdoors, #BlackInNature and find each other to connect.</p> <p><i>Demiesha Dennis:</i> That's so funny.</p> <p><i>Jacqueline Scott:</i> And that's how we met by the way. <i>(end of video)</i></p> <p><i>Sylvia Denton Carryl:</i> As we mentioned earlier - part of disrupting the status quo is the work that it takes to build our own critical consciousness, to research, to build, and share the counter-narrative to the dominant narrative.</p> <p>How might this short clip inform your understanding? How might it</p>
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		<p>support outdoor learning with students? One way I would use this understanding is by ensuring that I'm spending more time to look outside of the traditional textbooks and popular outdoor learning experiences that might result in the dominant narratives that we saw before this slide to ensure that I'm presenting a more holistic view. At the end of this clip, Jacqueline and Demiesha reference social media. In the next slide, you'll see examples of the ways diverse communities exist in the outdoors.</p>
18:21	<p>Jacqueline Scott & Demisha</p>  <p>tdsb.on.ca</p>	<p><i>Sylvia Denton Carryl:</i></p> <p>Jacqueline and Demiesha talk about social media as part of their organising -- as a way to disrupt, build community, and connect. On this screen, you'll see some social media pages that share the counter narrative. How do these images compare to the images we saw earlier?</p> <p>Outdoor education is a right for every student, regardless of their intersecting identities. How can we use the outdoor environment for intentional teaching? How can we think about who is in the green space and where that green space is situated?</p> <p>As we think about the work that Jacqueline and Demiesha and so many others who are also doing this work within racialized</p>

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		<p>communities, it reminded me of a quote I recently read from Lanham in “Where are the Black Berries for Sal” an article about diversity in children’s books about nature.</p> <p>In the quote he shares: “One of the ways that birds decide where they're going to settle is by seeing others like them in a space. It's called a settling response. The prairie warbler that hears another prairie warbler in a scrubby, overgrown habitat says, ‘Hey, this is suitable for us!’ Likewise, when you see someone like you doing what you do, in spaces that you want to be in, there’s a certain bolstering and confidence that comes from that.” We need to ensure that we are bolstering and creating space to build that confidence along with students who have historically not seen themselves represented in the outdoors.</p>
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20:02	<p>For examples of experiences and resource exploration, centred around the toolkit, click into the other videos in this series!</p> <div data-bbox="367 389 620 549"> <p>Toolkit for Selecting Equitable and Culturally Relevant and Responsive Outdoor Education Resources: Focus on Texts</p> <p>Equity, Anti-Oppression and Anti-Racism & Outdoor Education</p> </div> <div data-bbox="642 389 896 549"> <p>Toolkit for Selecting Equitable and Culturally Relevant and Responsive Outdoor Education Resources: Focus on Outdoor Experiences</p> <p>Equity, Anti-Oppression and Anti-Racism & Outdoor Education</p> </div> 	<p><i>Sylvia Denton Carryl:</i></p> <p>Thank you for clicking into video one with us where we set the context and begin to explore what it means to be anti-oppressive when it comes to outdoor learning. In this series, there are two more videos which explore lesson activities with the toolkit.</p> <p>In video 2 of the series, we explore various texts that could be used to learn about the outdoors.</p> <p>In the Fall, an additional video will come which will explore the natural environment in your school yard, local green space, and in the communities which you serve.</p> <p>Thank you for joining us on this journey.</p>
20:46	<p>Resources</p>  	<p><i>Dargine Rajeswaran:</i></p> <p>On this page, you'll find resources referenced in this video as well as a few additional resources to build educator critical consciousness.</p> <ul style="list-style-type: none"> • Equity, Anti-Racism, Anti-Oppression Google Site • Taking Learning Outdoors • Toronto Outdoor Education Schools

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	<ul style="list-style-type: none">• Multi-Year Strategic Plan• All Out Canada shakes up stereotypes about Ontario's outdoors The Narwhal• Respect Differences? Challenging the Common Guidelines in Social Justice Education• Guide for Selecting Anti-Bias Children's Books• Race and Nature in the City• Building Critical Consciousness for Educational Equity Nicole West-Burns, Ph.D. TEDxOshawaED <p>Once again, the Outdoor Education and Equity, Anti-Racism, Anti-Oppression Team invites you to join in learning that shows you how to use the toolkit alongside some anti-oppressive lesson ideas and activities. We'll see you in video 2!</p>
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