Reviews

Tina Lynn Evans. (2012). *Occupy Education: Living and Learning Sustainability.* Bern, Switzerland: Peter Lang Publishing. 331 pp.

> When asked if I am pessimistic or optimistic about the future, my answer is always the same: if you look at the science about what is happening on earth and aren't pessimistic, you don't understand the data. But if you meet the people who are working to restore this earth and the lives of the poor, and you aren't optimistic, you haven't got a pulse. (Hawken, 2009, para. 4)

On the cover of her book *Occupy Education: Living and Learning Sustainability*, Tina Lynn Evans presents a series of words that exist in tension: long-term thinking and short-term thinking, resilience and ecological breakdown, interdependence and fragmentation. The cover reflects, for me, the central strength of Evans' text: she embraces the many tensions alive in sustainability education, and makes accessible, through her excellent writing, the complexity of the questions arising within it. As stated by Hawken, there is life in tension, and Evans works with courage and clarity to explore what is alive in today's sustainability discourse.

An Associate Professor in Sustainability Studies at Colorado Mountain College, with a PhD in Sustainability Education from Prescott College, Evans presents an incredible command of the theoretical traditions informing sustainability education. Her writing on the theoretical terrain of sustainability is absolutely accessible, without compromising dissonance or complexity. Employing a narrative voice, she weaves rich connections between the many foundational theories contributing to understandings of sustainability. Her method of theoretical exploration offers to the reader an opportunity to unpack the theoretical story of sustainability and to explore the field's interdisciplinary roots. As a graduate student, I found the text an incredible resource in facilitating my desire to complicate theoretical notions of sustainability, and stretch my understandings of theoretical interrelationships.

Evans expresses the perspective that many of the presented theoretical narratives are incomplete, and seeks to create a more complex theory of sustainability. She responds by developing a critical social theory of sustainability and a critical pedagogy of sustainability. Engaging her work in relationship with these other theorists, she grows her framework primarily out of a critique of domination. Evans also draws substantially on Gramsci's work (e.g., Gramsci, 1996, 1999); she turns to the concept of cultural hegemony to characterize the issue of sustainability and uses the concept of praxis to illustrate how agency matters in making change. The book then follows this theoretical development with a focus on the concepts of place and reinhabitation to orient Evans' ideas for living and learning sustainability.

However, returning to the notion of tensions, Evans' robust theoretical exploration exists alongside her deep commitment to practice and application. She has stewarded the development of many unique course offerings in the field of sustainability education, one of which, her *The End of Oil* course, is focused upon extensively in the book. In documenting and reflecting on her own pedagogy and praxis, Evans offers readers an opportunity to situate their pedagogical practice in theoretical traditions *and* to situate their activism, academic or otherwise, in global movements. In this way, her book is so very relevant to both engaged scholars and community activists, a division challenged by the composition of the book itself.

Evans' explorations of relationships between theory and practice, and her brave reflections on her own positionality and work, combine to create a welcoming community for readers' big and discomforting questions around sustainability. Most notably, she astutely engages tensions between refusal and regeneration, and pessimism and optimism. For me, these are perhaps the most disquieting and thrilling tensions in acting as an educator for sustainability, and in being a citizen alive at this moment on the planet. Evans takes the reader deep into these questions, and builds loving community around the challenging ideas. In reflecting on her text, she writes, "It [the critical pedagogy of sustainability] is a deeply challenging praxis of clear-eyed hope that sees sustainability resting on a far-off horizon that we may never reach—but it is moving anyway, with its eye on the horizon" (2012, p. 299).

Occupy Education is a radical text in that it nurtures readers' relationships with roots of action, revealing oft-forgotten interactions between education, democracy, systemic injustice, and love. That the book starts and ends with the author's thoughts on love is perhaps the best testament to its capacity for dancing sustainability discourse into the tensions where real learning is happening. With grit and grace, Evans is a wise guide for the inhabitation of tension. She has composed a book that shares a critical story, one that will make all of our hearts beat a little harder until, like Hawken says, we feel our own pulse.

References

Gramsci, A. (1996). *The prison notebooks*. New York: Columbia University Press.

Gramsci, A. (1999). *Selections from the prison notebooks*. New York: International Publishers.

Hawken, P. (2009). *Commencement address to the class of 2009 at the University of Portland* [Speech Transcript]. Retrieved from www.up.edu/commencement/default.aspx?cid = 9456

Natalie Gerum is a Master's student at Lakehead University, and her research explores stories of faculty engagement with climate change and the Anthropocene in university communities. She also works as the director of the Pearson Seminar on Youth Leadership. Always learning from the wisdom of the wild, Natalie journeys along the shores of Lake Superior as often as she can.

Christopher Schlottmann. (2012). *Conceptual Challenges for Environmental Education: Advocacy, Autonomy, Implicit Education and Values*. New York: Peter Lang Publishing. 163 pp.

In *Conceptual Challenges for Environmental Education* by Christopher Schlottmann (2012), topics range from the importance of conceptual consistency when addressing environmental issues to the role education can play in global environmental problems. Hence, the purpose of this text is to explore the potential (constructive) relationship between environmental education, which is identified as "any education concerning the environment" (Schlottmann, 2012, p. 1), and other forms of education, specifically liberal arts education. For the purpose of this review, the term "(environmental) education" will refer to environmental and/or liberal education; hence, where this term is used throughout this review, either of these forms of education may be considered.

Schlottmann is Clinical Assistant Professor of Environmental Studies at New York University. His primary fields of study are environmental philosophy, environmental studies, and environmental education. In this text he aims to discuss how environmental education is ethical and can be pedagogically improved, but the book is heavily weighted on the ethics of environmental education over educational practice. The audience for this work are theorists, practitioners, and philosophers of (environmental) education, particularly those who support the inclusion of environmental education in formal and informal learning environments, regardless of age level.

Schlottmann's text draws on different authors and case studies in the area of (environmental) education and philosophy. The text is divided into five chapters.

Chapter One, "On the Purposes and Ethics of Environmental Education," considers the importance of developing a conceptually better understanding of environmental topics in education. This involves critically analyzing environmental concepts and arguments for coherence and clarity, to establish more effective and consistent (long-term) goals for environmental education. It is also argued that (environmental) education can benefit from focusing on qualities, such as questions of *purpose*. Specifying a specific purpose for (environmental) education would allow educators to structure their teaching around particular goals and/or learning objectives, such as the cultivation of ethical agency and ethical thinking skills.

Chapter Two, "Implicit Values in Environmental Education," recognizes the importance of critically analyzing implicit learning in formal and informal educational settings. The purpose of this analysis is for students to develop resistance to common-sense knowing. For example, this chapter explains that humanity has become detached from nature and that this detachment, which is normalized by Western society, has enabled humanity to morally condone treating nature like an exhibit (e.g., caging animals in zoos for entertainment). Thus, educators are encouraged to have their students critically question this detachment process. Hence, a teacher's behaviour, including their pedagogical

practices, has the potential to influence how a student thinks about and interacts with nature.

Chapter Three, "Advocacy in Education," discusses the inclusion of advocacy in (environmental) education. Qualities of advocacy described by Schlottmann include context-sensitivity and explicitness. The *context* of the advocacy refers to the purpose of the advocacy (i.e., a particular idea, case, or policy). How *explicit* the advocacy is refers to how clear and open and/or how subtle and hidden support is given for a particular context. Be aware that the degree of explicitness, when it comes to advocacy, is highly dependent on the aim of the advocacy itself. Aims of advocacy include: (1) epistemological ("knowledge based") and (2) moral ("ethical based"). The potential danger of moral advocacy is a loss of autonomy. Hence, moral advocacy in (environmental) education should be avoided and epistemological advocacy, based on critical mindedness and reflection, encouraged.

Chapter Four, "Concepts and Values in Environmental Education," questions the role the United Nations sustainability initiative, Education for Sustainable Development (ESD), should play in (environmental) education. As a contested form of ethics education, ESD is often criticized for its lack of consistency and functionality when discussing environmental, societal, economic, and cultural issues. For example, in relation to the term "sustainable development," it may be oxymoronic to suggest that the natural environment can be both *sustained* and *developed* simultaneously. Also, ESD focuses on the adoption and acceptance of individual behavioural changes that promote environmental stewardship (i.e., a form of Christian theology). Consequently, if and when introduced in (environmental) education, ESD should involve reflective and critical thinking about its inherent trade-offs and shaky ethical foundation.

Chapter Five, "Conceptual Challenges for Climate Change Education," addresses the need for (environmental) education to perform a more prominent role in pressing global issues. To do this, it is argued that climate change education needs to be incorporated in both environmental and liberal education. However, current learning objectives for environmental and liberal education may be conflicting due to a liberal-applied continuum. For example, environmental education focuses on scientific aspects of climate change, while liberal education avoids a discussion of climate science. Hence, to overcome this continuum, Schlottmann advocates for liberal education to recognize ethical foundations of climate science. This would allow liberal art students, as well as students in environmental programs, to engage in climate change discourse by critically questioning the role ethical agency plays in anthropogenic global warming.

Now that we (theorists, practitioners, and/or philosophers) are aware of these conceptual challenges for (environmental) education: How do we proceed? How do these conceptual challenges help us better understand (environmental) education? How do we accommodate for these challenges in formal and informal learning environments? Although Schlottmann recognizes the need to move

towards a more critical (environmental) education, this text neglects to discuss how, pragmatically, educators can adopt a teaching pedagogy that enables students to critically question environmental doctrine and stewardship. Further, this text covers several important topics, in relation to environmental education, but does so in limited scope. Other authors that challenge environmental education focus on a particular issue, such as the sustainability paradigm (Edwards, 2009) or the shifting relationship between humanity and nature (Louv, 2008). Thus, Schlottmann's text would have benefited from addressing fewer topics more in-depth.

Schlottmann recognizes the importance of moving towards an (environmental) education that focuses on critical thinking, agency, autonomy, reflection, problem posing, decision-making, adaptability, and creativity. However, it is argued that to move forward with this type of "progressive" (environmental) education, ethical foundations of environmental topics must be critically analyzed, so students can: (a) develop a better understanding of environmental concepts and arguments, (b) understand explicit and implicit learning, (c) question the role of advocacy in schooling, (d) examine the role of sustainable development in education, and (e) contemplate how (environmental) education can critically respond to worldly problems like climate change. Perhaps it is fitting that no pedagogical guide for a more progressive (environmental) education is offered. The absence of such a guide enables educators to be autonomous and thus, empowers them to create an (environmental) education that reflects a particular learning context and student body.

References

Edwards, A. (2009). *The sustainability revolution: Portrait of a paradigm shift*. Gabriola Island, BC: New Society Publishers.

Louv, R. (2008). *Last child in the woods: Saving our children from nature-deficit disorder*. Chapel Hill, NC: Algonquin Books of Chapel Hill.

Melissa C. Fockler is a doctorate student in the Faculty of Education at York University in Toronto, Ontario. Her current research interests include ways educational sustainability can be critically infused in university programming, particularly at the undergraduate level.

Jeff Orlowski (Director and Producer) and Mark Monroe (Writer). (2012). *Chasing Ice* (Motion Picture). United States: Submarine Deluxe.

Chasing Ice, an award-winning film directed by Jeff Orlowski, tells the compelling story of James Balog, a former National Geographic photographer, and his quest

to capture photographic evidence of the global warming phenomenon. At the beginning of the film, Balog visits a glacier in Iceland and upon returning six months later, he notices that the glacier has retracted substantially; comparing the photographs is enough to convince Balog that climate change is in fact a real problem.

The film follows Balog on his mission to install nearly 30 cameras in Greenland, Iceland, Alaska, and Montana, in hopes of using time-lapse photography to capture the retraction of these glaciers and the changing landscape in these northern areas. This project is called the Extreme Ice Survey, or EIS, and aims to create visual proof that climate change exists and affects the earth in ways that are difficult to explain. Although Balog has a Master's degree in geomorphology, his passion lies in photography and the EIS project works to combine art and science to present global warming's effects.

The theory of climate change is widely accepted; however, it is difficult to prove and explain its effects. During the past 15 years, the average temperature of the earth is higher than ever, yet some of the coldest recorded temperatures have appeared in this timeframe. Glaciers are melting at an alarming rate, and Balog's footage depicts graphic images of these ice masses literally disappearing in a matter of months. His team captures the 75-minute calving of an iceberg nearly half the size of Manhattan, a 2.5 mile retraction of an Alaskan glacier over a period of two years, and craters of melted ice that are surfacing organic matter from thousands of years ago.

As outlined in *Chasing Ice,* there is much to learn from glaciers and their composition. They have existed for hundreds of thousands of years and are composed of layers of ancient ice, soil, and air that can be studied to learn about the environmental composition of the earth many years ago. They leave marks on rocky land masses that indicate the way glaciers have grown, retracted, and moved over past millennia.

The first half of the film focuses largely on Balog, his past experiences and his motivations for completing the EIS project. It depicts his team, who hardly have any ice climbing experience, developing photography and computer equipment, testing it out, and installing it in remote locations throughout the Arctic. The team goes through a cycle of struggles, successes, and obstacles including broken camera equipment, unfavourable weather conditions, and Balog's multiple knee injuries that hinder his hiking abilities. Although there are times when Balog and his team feel ready to give up, they continue their mission with the hope that their project works.

In the second half of the film, Balog and his team revisit the cameras they have installed and are ecstatic to discover that the cameras are working and have shot hundreds of thousands of frames that are later converted into time-lapse videos. The end result is both visually stunning and highly emotional. Balog presents his findings to many audiences, including as a NASA representative speaking at a United Nations conference. The videos he creates leave audiences speechless, and he illustrates the scale of the retracting glaciers with

comparisons to football fields, the Empire State Building, and by putting a six-foot man next to a glacier thousands of feet taller than him. These powerful images are Balog's way of bringing to life the visible, measurable changes in Earth's landscapes.

This film has a particularly strong visual impact. The time-lapse photography techniques make up for the lack of verbal or scientific explanation available to describe global warming. Witnessing a glacier retract nearly three miles in a year is enough proof that the planet is undergoing a large change that cannot be reversed. Balog's findings indicate the threat of rising sea levels, mass extinctions, and other threats that humans may face in the upcoming centuries.

Although *Chasing Ice* provides visual evidence of climate change, it lacks a scientific explanation of why these changes are occurring. Balog, an expert in geomorphology, fails to acknowledge any potential reasons why the retraction of these glaciers may be normal for Earth's current epoch. A thorough scientific explanation would complement the film's visuals and further educate viewers of the severity of climate change that Balog is trying to communicate.

Chasing Ice is a worthwhile film for anyone interested in the earth and the changes it undergoes, whether they are a skeptic or a believer of climate change. Balog's unique way of presenting the global warming phenomenon combines his backgrounds of photography and science, and the end result offers a stunning visual account that disproves the hypothesis that global warming is a myth. This film offers clarity about the effects of climate change on delicate areas of Earth and reminds humans that their behaviour affects the health of the planet. See http://www.chasingice.com/

Bianca Kelos holds a Bachelor of Arts with a major in Political Science from Western University and a diploma in Public Relations from the same institution. Her research interests include policymaking, international law, ethics, media, and communications.

Jennifer S. Thom. (2012). *Re-rooting the Learning Space: Minding Where Children's Mathematics Grow.* Boston, MA: Sense Publishers. 396 pp.

Jennifer Thom's first single-authored book is an engaging and organic approach to complex learning theory and mathematics. At first glance, the reader is met with an intertextual exploration of mathematics education through ecological sensibility, thought, and diverse ways of knowing. Yet what is most striking about this book is its playfulness, and the ease with which Thom explains concepts. As the reader opens the first page, she/he is invited to consider the living systems of a tree as an analogy of learning systems, and is invited to interact with this book as one might with various parts of a tree: "that any one leaf is neither directly connected to the other leaves nor does one need to view them in any particular

sequence" (p. xi). Through this acknowledgement of parts, Thom also accepts the interconnected nature of mathematics and an ecological sensibility. What follows this initial statement is a key, of sorts, to help interpret the intentional complexity of the text, visuals, font choice, shading, and type-setting.

With the intent to be modular, recursive, and organic, Thom's book can be interpreted as a dance among the conceptualizations of mathematics educational theory and praxis. Generally, it is organized as an increasingly focused exploration of three interwoven voices: (1) situating Thom's view in place, space, and time; (2) understanding the metaphorical, historical, and ecological landscapes of mathematics education; and (3) enacting theory and stepping into Thom's classrooms.

In voice one, Thom helps the reader understand her position through contextualizing her views of ecological and mathematical mindfulness. Leaning on Bateson's (1980) *Mind and Nature*, Thom resonates with his three realms of ecology: empirical, environmental, and systemic. Her vision is that mathematics is mindfully integrated into education (i.e., systemic) through the study of biology (i.e., empirical) and the reduction of human impacts (i.e., environmental). She weaves a metacognitive narration throughout, eliciting memories of childhood, graduate research, and teaching into a complex and rich matrix of personal voice. At times, this dialogic approach resonates with Kierkegaard's pseudonymic technique (MacPherson, 2001), where he would respond to himself under different pen names as a way to provide richness and edifying voices to his main theory. Thom publishes personal dialogue as a way to provide insights into the subtleties of her thoughts.

Voice two manifests as portraiture of theoretical approaches to mathematical understanding by elucidating the cohesion and tension between constructivist (linear) and holistic (dynamic) interpretations. Ultimately, Thom posits that mathematics is an embodied experience, nuanced through the "patterns of living as biological and socio-cultural beings" such that it "takes place in the praxis of living in language and its coherence is dependent on those who bring it into being" (p. 145). This introduction of complexity and dynamism into a typically linear education frontier is further educed through the notions of ecological-mindedness. That ecology is part of the classroom experience contributes to the third distinct voice that Thom uses: enacting theory in her classroom.

Throughout the book, Thom's third voice leans on classroom photography, students' work, and collected conversations with students as a way to transport the reader from theory to praxis. The latter third of the book is entirely devoted to the deep intersections among ecological mindedness and mathematics, with an overall theme of *embedding an ecological sense of place for mathematics in the classroom*. She tackles this through discussions of time, recursion, worldviews, and relationships, interactional spaces for mathematics through group dynamics, self-study, and physical layout opportunities, and interconnections amongst ecology, educator, learners, and researchers.

Though the playfulness of intertextuality was both enriching and even

engrossing at times, this is also where the chief weakness of this book lies. The publication quality of this book is low, with inadequate layout and typesetting arising as symptoms of poorly rendered images, poorly chosen and clashing fonts, fuzzy text, and confusing titling. This fuzziness seems to affect only pages that share graphics or figures. I felt compelled to skim through some of these sections as I couldn't seem to focus on the images or accompanying text. Also, with deep reference to ecological thought and sensibility, there is a distinct omission of Indigenous knowledge as it relates to mathematics education, though I understand Thom focuses on this area of research in other writing. Finally, an important dialogue was extant from her book on ecological-mindedness. There was some limited discussion of student or educator interaction with nearby nature, outdoor learning, and nature-based mathematics as it relates to the biological, environmental, and systemic processes outside of the school walls. These discussions acknowledged the value and complexity of mathematics as a trans-discipline where "mathematics [to arise]…with the world of human and natural contexts…[encourages] examining, questioning, and watching mathematical patterns emerge in different areas such as biology, economics, and everyday life" (p. 43).

Philosophers, educators, and learners who are curious about intersections and transections among ecological and place-based principles in mathematics educations should find this book valuable. It helps manifest elements of Bateson and Bowers that have been challenging to enact, including supporting pattern-seeking of the connections among humans and nature (Bateson, 1972), engendering ecological metaphoric language while modeling learning (Bowers, 1995), and exploring the interdependence of cultural ways of knowing and ecological understanding (Bowers & Flinders, 1991). Amidst quotations, photographs, and intertextual and creative arrangements of text, this book helps push the edge of scholarly knowledge dissemination into more interactive spaces.

References

Bateson, G. (1972). *Steps to an ecology of mind.* New York: Ballantine.

Bateson, G. (1980). *Mind and nature: A necessary unity*. New York: Dutton.

Bowers, C. A. (1995). *Educating for an ecologically sustainable culture*. Albany, NY: State University of the New York Press.

Bowers, C.A., & Flinders, D.J. (1991). *Culturally responsive teaching and supervision: A handbook for staff development*. New York: Teachers College.

McPherson, I. (2001). Kierkegaard as an educational thinker: Communication through and across ways of being. *Journal of Philosophy of Education, 35*(2), 157-174.

Nicholas Stanger is a Doctoral candidate at the University of Victoria and is a Social Sciences and Humanities Council Doctoral Fellow. The main focus of his research revolves around the learning that occurs within childhood places, and the lasting

effects on our lives. Nick is the Chair of the board for the Child and Nature Alliance of Canada, an organization that seeks to connect organizations, families, and youth with nature-based experiences.

Alex Loftus. (2012). *Everyday Environmentalism: Creating an Urban Political Ecology*. Minneapolis, MN: University of Minnesota Press. 165 pp.

This book is an imminent critique of day-to-day life; what author Alex Loftus refers to as the everyday. It is an attempt to dismantle the purported false boundaries that separate the natural world from our social world. It is also an investigation of the struggles that moderate the relationships and entanglements that link the social and natural world. It is an exercise in political ecology, which is explained by the author as environmental politics aimed at both our production of environments and the socio-natural relationships that the production entails.

Loftus uses a Marxist methodology. He does so because Marxism gives due weight to the process of change, which is the basis of this book. Loftus performs what he refers to as an excavation of the practical and concrete mediations of Marx, and Marx's privileging of relationships. He also brings into conversation the different ways that post-Marxist thinkers built on Marx's method in their attempt to understand and challenge the world they lived in. There are two rudimentary principles at play in the book:

- *dialecticism*, which Loftus explains as a procedural focus on mediation and relationships, rather than the concrete and static kinds of existence often associated with environmentalism. It is the privileging of process rather than concrete form, and
- *praxis.* Praxis defines reality according to the dialectical interplay between the world and us. It represents a challenge to "common sense" divisions between theory and practice. Loftus explains praxis as "world-changing" ideas emerging from popular situations, i.e., from the actions of women and men that make the world as it is, rather than "shallow theory" and empty doctrine.

The chapters of the book delve into Marxist and post-Marxist philosophy. Loftus excavates elements of both to support his thesis. For example, he explores Neil Smith's critique of enlightenment perspectives that treat nature as a thing divorced from society. Loftus draws from Smith a foundation for viewing nature as a variety of relationships, as something forged through concrete activities. It is the view that nature is produced in specific ways. In the current context, the argument is that nature is a production of capitalist relations.

Loftus also draws from Georg Lukács' immanent critique of the "nature of everyday life." Lukács theory, explains Loftus, provides a profound starting

point for the emergence of a radical ecological consciousness. Loftus shows how this is so. He digs into Antonio Gramsci's notions of hegemony and counter-hegemony, and wonders how these might look in a socio-natural context. In the spirit of counter-hegemony he theorizes how the "fragmented and incoherent" ideas that often constitute "subaltern" perspectives have in them a core of radicalism and the potential for change. In Henri Lefebvre he seeks insight into cultural praxis. Loftus suggests the utility of extending Lefebvre's notions on the production of space and his critique of the everyday to an understanding of nature. And of course, there is Karl Marx. As alluded to earlier, Loftus basis this book on Marx's understanding of the processes and notion of change. *Everyday Environmentalism* is a compendium of all these insights, weaving them together into a radical socio-natural praxis of the everyday.

Everyday Environmentalism operates from a fairly advanced understanding of Marx and post-Marxist philosophy. I did not always agree with Loftus' reading of certain philosophers, but I found the read informative nonetheless. My feeling is that the book was written for people already versed in the field of political ecology, or perhaps a closely related field. Reviewing it as someone new to political ecology, I finished the book not feeling particularly knowledgeable about the field. I gained an understanding of what political ecology is (due, in part, to my familiarity with the theories and philosophers Loftus "excavates"), but I would have benefited from a clearer and more succinct explanation of the ideas and issues at play in the field. *Everyday Environmentalism* is an interesting and dense little book, but not one for the layperson.

James M. Czank (HBA Phil., MA Phil., MA Poli-Sci., MEd) is a PhD student and contract lecturer for the Faculty of Education and the Department of Philosophy, Lakehead University. He is a regular reviewer for CJEE.

David Irwin, Jo Straker, and Allen Hill (Editors). (2012). *Outdoor Education in Aotearoa New Zealand: A New Vision for the Twenty First Century.* Christchurch, New Zealand: Christchurch Polytechnic Institute of Technology. 197 pp.

Outdoor Education in Aotearoa New Zealand: A New Vision for the Twenty First Century is a 10-chapter, edited book written by a dozen New Zealand professionals of outdoor education. The book presents a critical socio-ecological view that offers refreshing and somewhat controversial perspectives, advocating shifts in the content and delivery of outdoor education. Its balance and strong weave of theory, practice, and examples make it an extremely useful resource for both researchers and practitioners.

The book is highly reflective of Aotearoa New Zealand's rich history of and strong cultural value for the outdoors, such as their environmental consciousness (e.g., New Zealand is non-nuclear), their participation in nature-based activities

(such as tramping, i.e., hiking, and beach/surf activities), and the importance they place on educating and connecting their young to the natural world. For example, historical documents show outdoor learning in the New Zealand curriculum since 1849 (Lynch, 2006, cited in Boyes, 2012), and in 1999 outdoor education became a subject in its own right when it was identified as a key learning area in the Health and Physical Education curriculum (Cosgriff, et al., 2012). New Zealand students are educated in, for, and about the outdoors in schoolyards, local green and beach/rocky shore environments, and through a plethora of residential school outdoor education camps that have become a rite of passage for New Zealand youth.

As a nation, Aotearoa New Zealand is progressive in its offer of outdoor education; North Americans would do well to listen to and learn from them. This book provides us with this window of opportunity. As eluded to in the book's title, it attempts to create a new vision for outdoor education in Aotearoa New Zealand; however, while written in a New Zealand context, the authors' proposed vision to place more emphasis on socio-ecological perspectives in outdoor education is one that has international utility. As such, this book is highly relevant far beyond the borders of Aotearoa New Zealand.

The book begins with its central message of how to educate in the outdoors in times of global environmental crisis. It then embarks on a brief investigation of New Zealand's outdoor education historical and contemporary trends. The explanation of a critical socio-ecological approach for education in the outdoors, as well as place-responsive pedagogy, set its theoretical foundation. Rich examples demonstrate how theoretical constructs enhance school curriculum and the role outdoor education centres can play in achieving this goal. Practical approaches to teaching outdoor education are presented, for example, through "slow journeys" and student action projects to construct sustainability identities.

As with many Indigenous societies, the natural environment is an important component to New Zealand's Indigenous culture, Māori. Therefore, learning about Māori culture naturally blends to also learning about the outdoors—and this approach can be applied to individual contexts. A unique and extremely valuable description of, and argument for, bicultural perspectives of education outdoors is offered in this book. Here, ways in which Māori culture, values, and activities foster outdoor education; how outdoor education can contribute to Māori culture; and how both can mutually enhance the other are presented. The book also does a wonderful job acknowledging and explaining social and historical influences on dominant outdoor education practices, and provides a good rationale as to why and how outdoor education in Aotearoa New Zealand is what it is today, and how and why it can and should change. I believe this to be quite important. Other nations have much to learn from their own Indigenous cultures, and Aotearoa New Zealand's examples help to show how this can be accomplished.

The book charts a direction for outdoor education that is committed to educating for a sustainable and more equitable future. Martin (2008) provides

three rationales for outdoor education in schools: personal development, knowledge and skills of outdoor activity, and sustainability; I support his view. I also see socio-ecological perspectives as an integral and growing part of outdoor education and believe that it should be woven through virtually all of its aspects. However, this advocated focus should not come at the expense of the personal development or knowledge and skills of outdoor activity. I believe a delicate blend of personal development, outdoor skills, and socio-ecological aspects is necessary, and needs to be more strongly encouraged, but I found the book's stance on this issue rather vague. However, moving forward, our current challenge is to reflect upon, understand, and debate the important messages this book advocates, to facilitate appropriate modification of curriculum/programs to best meet the needs of society.

The book is wonderfully informative, especially around historical and critical socio-ecological perspectives of outdoor education and the broad value and importance of Indigenous culture and perspectives. Since it does challenge dominant perspectives and contemporary practice in New Zealand, it is controversial. I praise the authors for questioning long-held assumptions and challenging conventional thinking; it is through controversy and debate that the outdoor education field will continue to move forward. Yes, this book has challenged my views and expanded my thinking; for that I am extremely grateful. *Outdoor Education in Aotearoa New Zealand: A New Vision for the Twenty First Century* has great utility and should be on every educator's bookshelf, not simply just those of outdoor educators. Yes, its context will be most familiar to New Zealand readers; however, I fervently believe the world has much to learn from the land of the long white cloud.

References

Boyes, M. (2012). Historical and contemporary trends in outdoor education. In D. Irwin, J. Straker, and A. Hill (Eds.), *Outdoor education in Aotearoa New Zealand: A new vision for the twenty first century* (pp. 26-45). Christchurch Polytechnic Institute of Technology, Christchurch, New Zealand.

Cosgriff, M., Legge, M., Brown, M., Boyes, M., Zink, R., & Irwin, D. (2012). Outdoor learning in Aotearoa New Zealand: Voices past, present, and future. *Journal of Adventure Education and Outdoor Learning*, *1*(3), 221-235.

Martin, P. (2010). Outdoor education and the national curriculum in Australia. *Australian Journal of Outdoor Education*, *14*(2), 3-11.

Tom G. Potter, PhD is an Associate Professor in the School of Outdoor Recreation, Parks and Tourism at Lakehead University in Thunder Bay, Ontario. His teaching and research interests blend to include the pedagogy of outdoor education, outdoor leadership, risk management, transportation safety, and nature-based therapy.