

Shah, H. & Badaloo, A-L. (2023). Fostering a sense of belonging in Canada's parks and wilderness. In S. Priest, S. Ritchie & H. Ghadery (Eds). *Outdoor Learning in Canada*. Open Resource Textbook. Retrieved from <http://olic.ca>

Fostering a Sense of Belonging in Canada's Parks and Wilderness

Hira Shah & Anna-Liza Badaloo

Hira Shah is a conservation biologist and science communicator. Hira holds a strong interest in the interconnectedness of people and nature, and how effective communication can influence this relationship. She supports environmental organizations in utilizing communication strategies to engage a diverse community of people in the world of environmental conservation.

Anna-Liza Badaloo is a journalist, facilitator, and organizational consultant working at the intersection of health, environment, and social justice. Viewing JEDI (Justice, Equity, Diversity, and Inclusion) through the lens of empathy, her decolonized, intersectional approach helps organizations build capacity by implementing inclusive training, communities of practice, advocacy campaigns, and partnerships. Committed to amplifying diverse voices, her work uncovers how colonial, capitalist, heteronormative, and ableist systems disproportionately impact underserved communities.

Acknowledgments: We are grateful to the following people for their contributions and to many for sharing their valuable lived experiences as identified with many of the quotes interspersed in this chapter: Jaclyn Angotti, Education Director with CPAWS Southern Alberta; Danielle Hak, Conservation Education Coordinator with CPAWS New Brunswick; Katie Morrison, Executive Director with CPAWS Southern Alberta; Adil Darvesh, Communications Manager with CPAWS Yukon; Steve Holly, Co-Founder of AdaptABLE Outdoors; Marisa Jimenez, Founder and President of the Multicultural Trail Network; and Pablo Russell, a Blackfoot Elder from the Kainai Nation.

Welcome to nature

Parks and wilderness spaces. When people talk about natural spaces in Canada they generally refer to 'parks' or 'wilderness.' What comes to mind when you hear these two terms? What feelings come up when you hear them? Perhaps when you hear the word park, you envision a playground surrounded by the safety of your community members. Or maybe you see the beauty of Banff National Park, with its hotels and facilities drawing visitors worldwide. Wilderness, on the other hand, may conjure up the image of an undisturbed or untamed landscape. Wilderness

is exciting to some – an adventure waiting to be found. But it can be scary to others – an unknown space harboring mysteries and danger. In some cases, the word wilderness may evoke feelings of anger or resentment, due to its colonial history.

There is no right way to define parks or wilderness spaces, as they hold such personalized connections to individuals. However, in Canada, these terms do hold legal implications. Parks, or protected areas, are spaces deemed to have high ecological or cultural value that are protected by municipal, provincial, or national legislation. Protected areas safeguard the natural resources

es you may find within them, such as plants for medicine, water for drinking, and habitat for animals. Protected areas around the world may offer drastically different levels of protection and access; some may be fully fenced off and are inaccessible to the public, while others may allow sustainable activities such as camping or fishing. Protected areas help to create thriving ecosystems which not only benefit our landscape and ourselves. They provide us with clean water, support our communities and economy, supply us with food, protect us from natural disasters, and allow us to recreate and enjoy our shared landscape.

As of 2021, Canada has conserved 13.5% of its terrestrial area (land and freshwater) and 13.9% of its marine territory (Government of Canada, 2022). However, after removing protected areas, private land, and urbanized areas, we are still left with a large portion of unprotected natural spaces – or wilderness areas. These spaces are open to the threat of environmental degradation due to the lack of effective management or protected area status. The Canadian Parks and Wilderness Society (CPAWS) has been working Canada-wide for almost 60 years to advocate for both parks and wilderness spaces. The Southern Alberta chapter of CPAWS is a leader in conservation of southern Alberta's natural spaces, while also sharing the importance of nature through its education programs. As part of these efforts, CPAWS Southern Alberta has been working to better understand how and why people connect with nature, and how nature can be made more accessible and welcoming for all – including both parks and wilderness spaces.

People need nature, and nature needs people too. Parks and wilderness areas offer a space for unique learning experiences that cannot be replicated elsewhere. For most Canadians, parks and wilderness spaces are different from their day-to-day environments with almost 74% of Canadians living in urban centres (Stats Canada, 2022). The benefits that people can gain from interacting with nature range vastly from psychological, cognitive, physiological, social, spiritual, and tangible (Franco et al., 2017; Keniger et al.,

2013). These benefits can arise from both direct and indirect interactions with nature. Viewing an image of a natural landscape, or looking outside of a window at greenery, are indirect nature interactions that can still provide some of the above benefits (Kaplan, 2001). Marisa Jimenez, Founder and current President of the Multicultural Trail Network, sees potential lifelong benefits of getting youth outdoors.

The experiences that you have in youth are what's going to shape your adulthood. It's even more important to start providing those opportunities and experiences early in life. – Jimenez

Pablo Russell, a Blackfoot Elder from the Kainai Nation, who fosters connections between Indigenous people and newcomers to Canada, agrees. When working with youth on the land, he finds that they are very open to learning about Mother Earth.

I recently spent a couple days talking to school kids down at the river bottom here. I'm teaching them sign language for themselves and Mother Earth: the hairs are the grass, the bones are the rocks, the veins and the arteries are rivers, streams, and creeks. The wind is the breasts, and the heart is in the middle. I tell them, she's beautiful and you kids are beautiful. At that age, they're so open to hear that. I give them tools to keep that open so that down the road, we have a different way of living, and a different relationship to our Mother.... Many newcomers to Canada accessed the outdoors in their home countries. We take kids out to the mountains from Afghanistan, and they say it looks like the mountains back home. Youth from Eritrea and Ethiopia feel that it looks like it does back home. – Russell

For people with disabilities, there are a variety of benefits to safely engaging with the outdoors. For Steve Holly, Co-Founder of AdaptABLE Outdoors, it's all about expanding the definition of what's possible.

We've had numerous experiences of taking families out together. The child has been a natural at kayaking and picked it up very quickly. Now, that client can go out with family and recreate independently of a program like ours.... But they needed us to show them what was possible - the equipment that was available, and the fact that they could buy it themselves, to get out and recreate. — Holly

He recalls one child who lives with Down's Syndrome. After working with her for several weeks to develop her skills, her mother said in a testimonial that they had completely changed her idea of what her child was capable of. And sometimes, the benefits can be found in the simple joys. Holly finds that benefits can vary, based on age and/or whether someone was born with a disability. For people who have acquired a disability later in life, Holly sees their programs as a way to help them heal from trauma.

I see how difficult life is for caregivers, as well as for our clients living with disabilities, which is why we also offer our programs to caregivers. They also need a break. All they need is to have fun with that family member and get out kayaking or hiking. I definitely see differences in children. It can build confidence and resilience. If a kid fails slightly at kayaking, then develops their skills and gets better, they develop confidence in their ability. That's one of the key things that I see with children and people who are born with a disability. Whether that be the trauma of the actual accident that caused the person's disability, or whether that be the daily trauma of living with a new reality of your abilities, how they've changed, and how the world just isn't built for you. When we're helping people who are older or people who have acquired disability later in life, we find that it's a healing activity, both for the body and mind. On numerous occasions, I've seen people break down in the middle of a program. They may be returning to an activity that they felt they could never do again. That can be quite emotional. — Holly

Since their programs began, AdaptABLE Outdoors has been collecting data in partnership with a research team at the University of Lethbridge. These data show marked improvements for people with disabilities in health, quality of life, and wellbeing. Program feedback backs up this research, frequently including client comments like, "the program freed me from the confines of my disability and helped make my dreams a reality."

But it's not just for the clients. We see the same benefits for caregivers and family members that join the clients on those program days. Quite remarkably, we also see a marked improvement across these three measures for our volunteers who help us to deliver the programs. — Holly

These benefits, coupled with the rich history and stories that natural landscapes offer, make parks and wilderness areas an excellent setting for education. Through their outdoor learning experiences, CPAWS Southern Alberta has found a strong correlation between outdoor learning in parks and wilderness settings and conservation action.

Parks and wilderness spaces are ideal for sharing about the message of conservation as they provide concrete examples of how people can support our natural landscape, such as the leave no trace principles and being bear-aware. Many CPAWS Southern Alberta education participants see undisturbed, natural landscapes for the first time on a CPAWS Southern Alberta hike and are inspired to deepen their connection with nature. Those that have already visited a park in the past, feel further compelled to continue advocating for these spaces so they can enjoy them in the future.

I liked learning how nature connection and its gifts of calm and relaxation are close to home - in the mountains AND my Calgary neighbourhood parks. I liked learning that there is room for everyone's interests and nature appreciations in parks. I appreciated learning more about nature and under-

standing that I don't have to wait till I have all the time or money before I can visit the parks. I liked learning how many definitions parks have, from playgrounds to Banff and Jasper mountains, I appreciated learning how taking time for nature experiences can balance the hard work that is building a new life as an immigrant in Calgary. That nature and park exploring should be a priority for me in my new life in Canada, and that it available to everyone. I liked learning that I am an important part of park protection. — New Canadian participant in CPAWS Southern Alberta Explore Parks experience

Parks and wilderness areas present some of the last strongholds around our world to preserve biodiversity, native habitat, and clean water, as well as act as major defenders against climate change impacts. Research has shown that those who feel connected to nature also feel more compelled to protect it (Mackay & Schmitt, 2019). When Canadians can connect with parks and wilderness spaces either directly, or indirectly, they are able to better understand the role that these spaces play in our planet, and act as advocates for them. Many of Canada's provincial and national parks already feature educational opportunities to help develop these connections through interpretive signage, guided tours, and experience-based learning that visitors may happen upon or intentionally sign up for during their visit. But the field of outdoor learning is growing and offering more creative ways for people to connect with these landscapes outside of them as well. Whether it is guided tours for youth, a virtual hike through the park, or at-home nature-based activities, there are endless ways to connect with these unique spaces and share in the wonderful benefits that nature provides.

The history and reality of parks. Despite all that nature has to offer, the harsh reality is that not everyone can equally access the benefits of nature. Historically, parks and protected areas in Canada were created by excluding Indigenous people, the consequences of which continue to cause ongoing barriers today. When Banff National Park was founded in the 1880s, it was

tourism, not conservation, that led the decision making (Banff & Lake Louise Tourism, 2022). The natural hot springs spurred the development of a hotel, and its promotion as an international resort and spa. Through this, Canada began to start developing the identity of their parks – peaceful, majestic, healing, and an adventure waiting... but only for particular people. Adil Darvesh, Communications Manager with CPAWS Yukon, elaborates.

Saying that parks and wilderness have been represented as white spaces detracts from the fact that they are white spaces. Framing it in that way makes it sound like it was an unfortunate coincidence, when they were actually built that way. In many cases they evicted the Indigenous communities that were there for millennia. They specifically made it that way. That's not a coincidence. – Darvesh

To achieve this identity, Indigenous people that have lived on this land for thousands of years were banned from their traditional hunting grounds (Isbister, 2016). Livelihoods were destroyed, cultural and spiritual traditions were broken, and land was taken. The wilderness was tamed and packaged in a way that was more approachable for white Europeans. This soon became standard practice for the creation of parks Canada-wide. Before European colonization and the creation of the protected area system in Canada, the idea of wilderness was not yet constructed. Instead, nature was very deeply rooted within the cultures and daily lives of many Indigenous peoples. Many Indigenous communities did not have a word for wilderness in their native languages (Himrod, 2021). The term itself reflects very Westernized values, i.e., a world view that focuses on North American or European culture and history, and segregates people. The argument devolves into parks versus wilderness, civilized versus primitive and us versus them. The notion of a park or protected area from a Westernized perspective has evolved over time. For Banff National Park, what started as a tourism destination was soon recognized for its inherent natural values and was protected for con-

ervation purposes (Banff & Lake Louise Tourism, 2022). Since then, another evolution has begun to take place with people starting to realize that people and nature are inseparable and parks are spaces for both. These teachings reflect the deep connection to nature felt by many Indigenous communities in Canada, and values that were once ignored or looked down upon. Through this value shift, parks started to welcome a greater diversity of people who wanted to come together and celebrate Canada's natural heritage. Although much work lies ahead, Indigenous communities now feel more welcome to share traditional knowledge and consult on the management of parks and wilderness areas. For example, the 2018 Indigenous Circle of Experts' Report & Recommendations explores the numerous benefits of Indigenous Protected and Conserved Areas (IPCAs) and how they can support national conservation targets (Indigenous Circle of Experts, 2018). Indigenous IPCAs pave a new path as an effective model for parks which puts Indigenous knowledge, rights, and management at the forefront of land conservation (Tran et al., 2020). The Truth and Reconciliation Commission, through the Government of Canada, has identified 94 Calls to Action that speak to the country's tragic history, honour voices of Indigenous community members, and advance reconciliation efforts (Truth and Reconciliation Commission of Canada, 2015). Coming out of COP15 (the 15th United Nations Convention on Biological Diversity in Montreal), in December 2022 the Canadian government announced the new First Nations National Guardians Network (Environment and Climate Change Canada, 2022), which will enable a Nation-based model of self-determination and a Nation-to-Nation-based model of reconciliation and partnership for responsible land and marine stewardship.

This creates a collaborative space allowing for involvement in the development of conservation projects that will ultimately ensure the continuity of traditional practices for future generations. – David Therrien, Land Keeper, Waban-Aki Nation Grand Council, Ndakina Office.

Despite the Government of Canada's recent efforts to rectify these historical tragedies, the idea of us versus them still exists today and remains deeply ingrained within outdoor culture.

Who is welcome in nature?

How diverse is the outdoors? When we think about who participates in the outdoors, it is often a very similar vision. Looking at historical Western television, media, and retail, leaders in this field are often portrayed as white, able-bodied, males participating in extreme outdoor sports (Warren et al., 2014). This representation of outdoor leaders places an emphasis on traits such as survivalism, individualism, and physical strength, that not all Canadians possess or value (Warren et al., 2014). Similarly, when we think about how we participate in the outdoors, a very similar vision is featured. Outdoor recreation often brings up the idealized image of someone camping, hiking, biking, kayaking, fishing, or relaxing at their summer cabins. However, these opportunities represent a small, privileged group who have access to the time, money, and locations to take part in these activities. For many Canadians, there are multiple barriers they may have to overcome before being able to take part in outdoor recreation. These include: reduced access to natural spaces, limited time and money, health issues and environmental hazards, psychological barriers such as fearing one's safety, lack of knowledge on how to appropriately participate, and finally, the racism existing within outdoor recreation culture (Calderon, 2014; de Hoop, 2017; Friedel, 2011; Li & Ernst, 2015; McLean, 2013; Scott & Tenneti, 2021; Smith, 2015; Thomas et al., 2014; Warren et al., 2014).

When it comes to persons excluded because of their ethnicity or race (PEERs) feeling safe in accessing the outdoors, larger issues of systemic racism come into play. For people who are the first generation born or growing up in Canada, lack of family knowledge about safely and comfortably accessing the outdoors in Canada can present barriers for youth. Darvesh, who was born and raised in Toronto, recalls that getting outdoors while growing up was quite the chore.

It wasn't often that we did it. It was mostly day use of urban infrastructure like a park or a scenic day use area. That was mainly because we didn't have the confidence or knowledge of how to do some outdoor activities like camping, which we did a couple times. We didn't have all the gear. We didn't know we needed some of that gear. A tent, sleeping bag, and cooking stove is all you really need. But there's so much gear that make your life more comfortable, that can help address certain things in the outdoors, like hygiene and bug spray. It's not knowledge that you have, because your parents are immigrants (or you're an immigrant), so it's not passed down to you. Our family would hang out with other family members or people in our religious or racial community. Some communities (especially people of colour) tend to stick to their communities. If no one in that community has education or comfort of getting outdoors, it's hard. — Darvesh

This lack of knowledge may also extend to larger communities, presenting further barriers. When Black, Indigenous, and People of Colour (BIPOC) youth do surmount these barriers to access the outdoors, they may experience social stress.

BIPOC youth may feel that they have to fit in. They don't want to seem out of place or be an extra burden on other people. They just want to come and hang and fit in as seamlessly as possible. And that adds a lot of extra stress. Sometimes it's easier for youth to say that they're busy, or that their parents won't let them go, and then do less outdoorsy things that they're more comfortable with in town. — Darvesh

Barriers in accessing the outdoors for newcomers to Canada were the inspiration for forming the Multicultural Trail Network.

I started the organization when I was working in a mental health program for refugees, including youth. This was in the start of the pandemic. I realized that I was able

to access outdoor spaces, but my clients were not able to do so. I saw the struggles that people faced in accessing those spaces, when that was the only option during lockdown. It got me thinking more about the barriers that particularly refugee youth, but all racialized and newcomer youth find it in trying to access the outdoors. — Jimenez

Where many people think that accessing urban nature is much easier than seeking out of city 'wilderness', Jimenez has a different take.

We work with many newcomer families. It's not even about whether they're allowed to access the big outdoors that are beyond city limits. They're not even sure about accessing what's available just down the street from them, like the parks in their neighbourhoods. Sharing the knowledge that these are accessible spaces (even if it doesn't seem like it) would be helpful, as there are likely structural barriers in place. Here in Calgary, even our urban natural spaces tend to be in middle- or upper-class neighborhoods - not where newcomers are settling. All of their park spaces are along a major roadway, so there's not many safe outdoor spaces for them to access. — Jimenez

Jimenez has spoken to newcomer families who have lived in one quadrant of Calgary for years, and never realized that a river runs through the city. She advocates for accessible park resources to be made available not just to people who live close to urban parks, but for everyone in the city.

There is so much value in offering city-based opportunities, so that it's easier for people to go back to those spaces on their own, once they've learned how to get there, and know that they are able and allowed to go there. We must support these opportunities as we continue to reduce barriers to access spaces beyond the city limits. — Jimenez

While people with disabilities often face physical and structural barriers to accessing outdoor

spaces, Holly points to another important, yet invisible barrier.

People with disabilities are often told that they have all these limitations, or that they can't do all these things. Many times, family members of people with disabilities aren't aware of what equipment is available, and what is possible. Let's say someone has a cognitive disability. They may have very few physical barriers. But, there's a mental barrier that makes the client and/or their family believe that they can't go kayaking.
— Holly

Our history of systemic racism and how outdoor culture has developed over time has left diverse groups of Canadians, particularly PEER, 2SLGBTQIA+, and individuals with a disability underrepresented and feeling unwelcome and unsupported in the outdoors. The Park People's Canadian City Parks Report (2022) highlighted that 77% of city residents in Canada feel that people experience parks differently based on their identity (e.g., race, gender, age), demonstrating that nature may not be the sanctuary for all as it is for the heterosexual white male that society has often catered nature to. Studies conducted in North America, Europe, and Oceania over the last two decades have shown that minority groups are less likely to participate in outdoor recreation activities (Aizlewood et al., 2006; Gentin, 2011; Lovelock et al., 2012). That is not to say that they are not interested in connecting with nature, but instead may be facing socioeconomic or physical barriers.

The dominant outdoor culture presented in North America does not align with the actual lived experiences of diverse people. Research supports this as well, with evidence demonstrating that diverse groups actually participate *more* in nature, contrary to the evidence above stating the minority groups are less likely to participate in outdoor recreation activities (Jade Ho & Chang, 2021).

New Canadians are one example of a minority group that show their interest in outdoor recre-

ation. It was found that on average, new Canadians spend three hours per week more in the outdoors, compared to white Canadians, an 8% difference (MEC, 2018). Additionally, Canadian city residents who identified as having a visible or invisible disabilities visited parks 10% more than those who did not identify as having a disability (Canadian City Parks Report, 2022). Another perspective is from Indigenous peoples in Canada who hold deep spiritual connections to the land. Participation of Indigenous peoples in sport and recreation is poorly documented, however studies with Indigenous youth have shown that they understand and are interested in the benefits that outdoor recreation can provide but may struggle to engage in Westernized outdoor learning programs as it does not align with their motivations for participating in nature (Friedel, 2011; McHugh et al., 2019).

Russell regularly works with newcomers to Canada, taking them out on the land and introducing them to Indigenous ways of knowing and being. Russell's plant medicine knowledge comes from three of his grandmothers. And he finds that newcomers often resonate with this plant focus.

I meet them at a marked location, usually along the river, and we take a tour through the park. Along the way, I talk about the different herbs that we use, and their history. Some herbs have stories to them, and many newcomers can relate. For example, women from Arabic and African countries really respond to the medicinal purposes of these herbs. I educate them on how we ask permission from the Creator, Mother Earth, and the plant itself. I always note that this is our children's land. We pray for that plant to grow in its place, and we don't over harvest. We pray and give tobacco before we take. It's about teaching respect, and it opens their heart. Maybe in their countries they've picked herbs for centuries, but they've never they've forgotten how to pray into that connection. — Russell

As a final example, more outdoor social groups targeted towards specific audiences are creating

welcoming spaces for these diverse groups. For example, Queer Nature is a group dedicated towards supporting 2SLGBTQIA+ individuals in getting outside.

We see that there is an interest and active participation by PEER, 2SLGBTQIA+, and individuals with a disability in outdoor recreation, but two issues are presented:

- The typical activities associated with the Westernized idea of outdoor recreation present too many barriers to allow a diversity of people to participate.
- The Westernized definition of outdoor recreation does not align with how the diversity of people are connecting with nature and interpreting 'outdoor recreation'.

Whether or not we see active participation by these groups in outdoor recreation, the above issues leave diverse groups feeling unwelcome and underrepresented in the outdoors. Not only does this present a social justice issue, but it presents a conservation issue as well.

Social justice and conservation go hand in hand.

Having a connection to nature has been strongly associated with individuals practicing environmental and sustainable behaviours leading to beneficial conservation outcomes (Mackay & Schmitt, 2019; Whitburn et al., 2019). Simply put, if people feel connected to nature, they will take action to protect it. With Canada's diverse populations expected to be even more diverse by 2041 (Centre for Demography, 2022), conservation efforts to protect and sustain our natural landscapes will only be effective if everyone, including PEER, 2SLGBTQIA+, and individuals with a disability, feel included. A lower participation rate by diverse groups in nature-based learning and activities will result in lower participation rates in conservation action. Therefore, to sustain our natural landscape for future generations of Canadians to enjoy, it is essential to make parks and wilderness spaces welcoming and accessible for all. Social justice and conservation goals must work side by side to benefit both people and nature.

The magic happens when we come together. As the profession of outdoor learning continues to grow, and more research is conducted on how we can make the outdoors more welcome for all, one theme emerges repeatedly: we need one another.

Despite survivalist TV shows telling you that you can only excel in outdoor recreation if you can learn how to do it all on your own, social connections have been shown to be more important when it comes to forming nature connections, especially in non-Westernized cultures (Oh et al., 2021; Oh et al., 2022). Social connections and nature connections have been shown to be interconnected through several ways:

- Social circles influence one's perceptions of nature. Some even argue that for children, social relationships are more important in developing perceptions of nature than directly spending time outdoors (Bartos, 2013; de Hoop, 2017; Stapleton, 2015).
- Undertaking nature-based activities within social groups can help deepen those social connections. It also helps to build social cohesion within communities, a sense of belonging and shared values within the community (Oh et al., 2022).
- When nature and communities come together, it can act as a healing space for all those community members, especially for those who have experienced suffering linked to environmental injustices or racism (González-Hidalgo et al., 2022).
- Having social support in nature can help reduce psychological barriers to participating in nature and help one feel more safe, secure, and welcomed in nature (Scott & Tenneti, 2021; Warren et al., 2014).
- Having social support in nature allows for individuals to feel safer when advocating for social justice in the outdoors (Scott & Tenneti, 2021).

We need to expand the Westernized definition of outdoor recreation and remove restrictive notions of what activities are permissible and who is allowed to recreate in parks and wilder-

ness areas. Furthermore, we must expand the notion of parks and wilderness spaces to include green spaces that are accessible to more people. In Australia, immigrant residents were found to enjoy more passive outdoor recreation activities that allowed for greater socialization, such as a picnic in the park (Yazdani & Lozanovska, 2017).

Indigenous youth in Canada also showed a preference for activities that allowed them to spend time with family, while also connecting with their culture, such as hunting or attending powwows (McHugh et al., 2019). Latinx families in the United States similarly showed a preference for outdoor recreation activities that were rooted in familial traditions that reinforced their cultural heritage (Izenstark et al., 2021). CPAWS Southern Alberta has also noted that for diverse groups who prefer leisure activities with their family members, this often includes elders and babies, and so outdoor recreation activities must provide opportunities for all family members, despite their age or physical abilities.

That's in line with my experience growing up. Anytime we went outside, it was a family affair. Until I moved out of the house, every single time we went camping it was with family, often including cousins, aunts, and uncles. Going camping with my friends simply wasn't done. – Darvesh

Sometimes the white experience is more about an opportunity to disconnect from everyone. For other people, it's more of a social event where they go to connect. Families are utilizing those spaces more for picnics and such instead of hiking on the trails. For example, many of our youth go fishing with their families. – Jimenez

While there is still much to do to redefine societal perceptions and the narrative of outdoor culture in Canada, outdoor educators can greatly support this goal by creating and delivering inclusive programming and supporting Canadians to create safe, healing spaces in nature. Accessible and welcoming outdoor learning is essential for the long-term sustainability of parks and

wilderness spaces in Canada. Outdoor educators that integrate social justice goals within their programming will be key in creating thriving natural spaces as well as building diverse outdoor communities.

We are all welcome in nature

Parks and wilderness spaces. When considering parks and wilderness spaces for outdoor learning, many of the physical and economic barriers become more challenging to overcome, in addition to the social and psychological barriers in accessing nature. In Canada, many parks and wilderness spaces require the time, money, and knowledge to visit and not all Canadians able to physically access these spaces. However, outdoor educators can still form connections to parks and wilderness areas and advocate for conservation action, either within or outside of these spaces. As an outdoor educator, emotional connection to nature starts with you.

A lot of people are educated about environmental issues, but they're not connected to themselves or the environment. Instead of looking at nature like you're looking at an exotic tiger through a cage, take away the cage, and be a part of that ecosystem. It really starts within you. That's the whole idea understanding the natural laws, not from a colonial perspective, but from a feeling perspective. When you dissect things, you kill them. Just be curious. Allow it to be and feel it, bask in it, and let it be, let it live. Just accept it emotionally. You don't have to analyze everything. That emotional connection will really help outdoor educators to connect to the land, to themselves, and to their surroundings. They will be way better educators. – Russell

To restructure the narrative around parks and wilderness spaces, outdoor educators need to undertake a multifaceted approach that actively teaches social justice, reduces physical, economic, social, and psychological barriers, and amplifies diverse voices.

Actively teach social justice. Environmental education cannot begin without first addressing the environmental injustices that have occurred in the past, and the ones that continue today (Maina-Okori et al., 2018). Frequent discourse on environmental injustice is needed to ensure that concerned voices from impacted groups are being heard, and not minimized. When we can properly understand how social justice and nature are interconnected, only then can we start to identify inclusive approaches and solutions to environmental education (Maina-Okori et al., 2018).

Educators need to understand and respond to inequitable access to outdoor learning. This starts with learning about colonialism, slavery, environmental racism, and environmental justice. – Angotti

Outdoor educators may not have the time or resources to seek these learning opportunities. Many outdoor organizations have started to rely on experts and bring in diversity trainers to support this learning around concepts of privilege and oppression. Those who are lacking organizational support or facing economic barriers in hiring experts can still engage in learning opportunities through their participants, which will be discussed later. When it comes to engaging Indigenous communities, it is even more important to recognize the colonial and racist history of parks and wilderness spaces in Canada. For Indigenous youth, it was found that they were uninterested in westernized outdoor learning which ignored the racism they faced (Friedel, 2011). Instead, it is important to have healthy and informed conversations around environmental injustice.

When it comes to talking about social and environmental justice, outdoor educators should note that there can be a hesitancy to talk about structural issues, or critique anything in a society that has just let you in. It usually takes the next generation to start feel comfortable enough to start critiquing culture. You might not get a group of newcomer youth that are ready to start talking about all the ways that they're being negatively impacted by something. It might feel

uncomfortable, or they might not feel safe sharing it. – Jimenez

Recommendations to Reducing Barriers

Reducing physical and economic barriers. Many physical and economic barriers may impact Canadian's access to parks and wilderness spaces. This may include transportation, time, health, environmental hazards, appropriate gear, and cost. Not all these barriers can be addressed directly by outdoor educators, as park agencies or government entities may be responsible for some of these factors. However, outdoor educators can still utilize a variety of tools to support participants in overcoming some of these barriers. Through interviews with partners and lessons from CPAWS Southern Alberta and CPAWS New Brunswick programs, the seven recommendations below were identified as effective in reducing physical and economic barriers for a diversity of people.

Barrier One: Cost & Equipment

- Partner with businesses that are open to offering discounts on gear or equipment rentals.
- Reduce the barrier of program costs by subsidizing programs when possible.

We heavily subsidize the programs. We have a small fee, which is more about making sure that people show up. If it's completely free, then you get more of a dropout rate. Usually, our programs are between \$10 to \$20, or up to \$40 for multi-day programs. We'll give them 50% off or whatever they need to make it work. Finances are not a barrier to participation. – Jimenez

- Offer participants transportation options to get there, and equipment to enjoy the site.

We provide transportation to our programs to get us out of the city. We also supply all equipment for our activities. And not just specialized equipment like snowshoes. We have to provide the snowpants, tubes, everything, so that newcomer youth are prepared to access the outdoors. – Jimenez

Barrier: Two Health, Safety, & Accessibility

- Offering participants even the simple option of paved pathways versus areas with narrow and steep hiking trails can make a world of difference for who can participate.
- Partner with organizations who are experienced at running inclusive and accessible outdoor programming and supporting diverse groups in experiencing nature.

We help people of all ages, with all different disabilities. That requires us to be very adaptable, and to do a lot of research into how we meet their needs. We've partnered with a number of organizations including CPAWS. We had an agreement that if they had nature walks where a person with a disability wanted to attend, we would go along with equipment and provide support. It's going to be difficult for a regular organization to suddenly make programs accessible. They would need the expertise of an organization who've been providing adaptive activities. – Holly

- Include information such as maps, trail conditions, potential hazards and safety concerns, seating options along the way, etc. before program participants even sign up for the program.
- Widespread change can be facilitated through government support. Let our governments know that it's time to make these changes.

The biggest thing that all of us can do to make a real difference for people with disabilities in our access to nature, is to put pressure on the government for legislation. In my experience (as somebody who used to work for both the federal and provincial government), governments will not act on these issues unless 100% forced by legislation. If people do see glaring issues with accessibility, reach out to your local MP or Department of Parks. Let them know that in 2022, this lack of inclusivity is not acceptable. – Holly

Barrier Three: Time & Transport

- Consider your potential audience and how well they might know the area. Have they

newly moved to your location? Will they be aware of the names/terms used by locals to describe your location? Is it possible to include signage around your location to support wayfinding?

- Adapt activities and information so that the same quality of programming can be delivered to participants in short and long programs.

CPAWS Southern Alberta programs are developed so that all key messages & activities can be delivered within a one-hour program. Extra time just means more time for nature play and deepening that connection to nature! – Angotti

- Nature education doesn't always have to take place in national or provincial parks! People can start this journey even within their local communities.

CPAWS Southern Alberta often utilizes Fish Creek Provincial Park, an inner-city park located in Calgary, as an option to experience the same type of programs that participants could experience in the Rocky Mountains. Municipal parks and schoolyards are both great options as well. Another option is to bring parks and wilderness education to urban centres. By bringing park education to people in urban areas, participants can feel more comfortable with the idea of parks and wilderness spaces. This way, you can also support participant's planning in eventually visiting a non-urban park. – Angotti

Reducing social and psychological barriers. Due to how parks and wilderness spaces have been presented in our society as 'adventure spaces', and their colonial history, many social and psychological barriers still exist for potential park visitors. Outdoor educators can play a huge role here in making parks and wilderness spaces feel safer and more welcoming, a place where everyone can learn on equal ground. The below recommendations have been identified through interviews and literature reviews, especially the Race and Nature in the City Report (Scott & Tenenti, 2021), and lessons from CPAWS Southern Alberta and CPAWS New Brunswick programs.

Barrier: Four The feeling of 'other'

- Outdoor leaders should strive to collaborate with diverse leaders, either through direct partnerships or indirectly amplifying their work, to enhance their programming and offer the benefits of outdoor learning to a greater number of people. To take this a step further, outdoor leaders should aim to include diverse leaders in the decision-making process. To address environmental injustices that Canadians may face, it is important for a greater diversity of Canadians to be involved as decision-makers within the field of outdoor learning. This can be achieved through more inclusive hiring practices or external support.
- By including greater diversity in your public communications such as social media or website, participants are more likely to feel safer signing up knowing they are represented. Make it known to potential participants before they sign up that they won't be the only one representing their identity.
- Having community members represented is beneficial in many ways. It increases representation, provides a trusted messenger, and allows participants to have a role model they can see themselves in.

They don't have to be an outdoor expert. You can still have leaders helping facilitate, helping work through the programming. It's about having agency and leadership for people who identify as being from the communities that they're trying to serve. – Darvesh

We did a rock-climbing trip with Eritrean youth and their youth leader came along. He was mostly there for translation support and making sure that the youth were cheering each other on. Then he started rock climbing himself, which was just so cool for them to see. There's lots of opportunities to bring in leaders, and just have them there. What we want is mentors. We don't need them to be experts what we're doing. The youth really enjoy learning alongside people that they see as role models. – Jimenez

Barrier Five: Not having access to information

- While you may have great knowledge and resources to share, consider which audiences are actually receiving these resources.

Having resources is great, but you need to actively put them out into the world. I don't think it helps to post an article about how to stay safe in the backcountry on your blog, and not talk about it or share it. People of color are probably not looking at your blog. Addressing the knowledge gaps, and then being proactive about not waiting for people to come to you is important. – Darvesh

- Delivering programming in the language of your participants, especially for new Canadians, is key for having outdoor learning programming delivered in a more culturally sensitive manner. If hiring a translator is not within the capacity or budget of your program, one option is to produce materials that share key information in their language. While you work towards this goal, a simple hello in one's native language goes a long way in helping participants feel welcomed!
- A vast number of outdoor groups exist that work to engage specific identity groups. These groups hold immense knowledge and invaluable resources for helping their community members feel safe, but not all may have the resources to effectively lead outdoor experiences. As outdoor leaders who share the goal of getting as many people outdoors as possible, it's our role to support the work of PEER-led organizations and help provide the resources they need to conduct their programming (Scott & Teneti, 2021).

Groups like Brown Girl Outdoor World and Colour the Trails have created these spaces and programs for themselves. How can outdoor educators support them? You probably have many resources that you can provide, whether it's funding, access to funding, or other things like having a seat at the table. It's about listening to com-

munities first. If they've already worked on it, help them and support them. If they haven't, work with them to create the programs that they want to see for themselves. – Darvesh

If we're not the first experience that our youth have had leaving the city, their other experience has usually been with their own ethnocultural community trying to take them out. We've heard so many horror stories, where groups went out hiking but none of them had ever done it before. They ran out of water, and nobody had the right shoes. This sets groups up to have a bad first experience, and they might not try again. If there's not opportunity to help directly, then offer that support indirectly. – Jimenez

- As outdoor educators, we have so much valuable knowledge and information to share. But sometimes giving the platform to your participants opens the door to so many more learning opportunities.

In my outdoor training, we learned different kinds of knots. But it was about which knot is best for which situation. I was in the outdoors with a man from Cambodia. He was tying up his hammock and he called me over to say, 'Look at these knots. When you hear gunshots, you just pull here to get all your belongings quickly in the hammock, and you start running.' There's so much knowledge that we hold that we think is worth sharing. But there's so much that they can share with us as well. If you're leading programs, always, always, offer opportunities to learn and go in with a mindset that you're going to learn something. Because you probably are, and it'll probably blow your mind! – Jimenez

Barrier Six: Lack of relatability to identity

- Social connections can thrive in nature and can also support conservation goals. It is essential to create outdoor learning programming that recognizes the importance of social connections. This could be something simple such as choosing a park or wilderness space with paved paths that allow families to bring their strollers so they can bring their children. It could also

be slower paced programming that allows time for meaningful discussions between participants, as opposed to a full program schedule. Having these social connections present can also help reduce the fear that people may face in recreating alone. These strengthened nature connections not only help people feel more comfortable in nature but will in turn support conservation goals as well.

- When participants can relate back to their cultural heritage or individual identities, they are more likely to be engaged and interested in outdoor learning. For many participants, this may mean curating outdoor experiences that are rooted within their cultural contexts.

I teach in a way that they could understand or they can relate to. For some of them, not all but for most of them, they have similar ways back where they came from traditionally. So, they could relate to what I'm saying. And then for others it's an eye opener. You get a variety of responses when you're when you're teaching these things. – Russell

- Create programming that is not adventure-based, but incorporates leisure activities such as picnicking, or playing sports and games that participants recognize from their own cultures.

Barrier Seven: Fear of safety

- Discuss the history of how parks and wilderness were formed in Canada, and their deliberate creation as white spaces.

How can outdoor educators change that narrative? You can't. That's the story of parks and wilderness. In the name of conservation and environmental work, strategies were used to create white spaces throughout Canada. Ignoring that does more harm than addressing it, and working through it. Outdoor educators need to reconcile that, and be more open about that history. You have to do the work as an outdoor educator to ensure that when you talk about it, you're not adding more trauma to your students. That has to be

the work that gets done. It's not easy, and it's not a simple fix. But ignoring it isn't the right move. – Darvesh

- As outdoor educators, our main goal is to help participants connect with nature and take conservation action. However, before some participants are even able to get to that goal, they need to feel safe in nature. So perhaps we need to take a step back and first make safety our main goal in programming. After each program, consider what you could have done better for inclusion and safety when evaluating programs.

It's about being mindful of making programs accessible, and not looking at them from our perspective. A 'successful' trip to the outdoors is thought of as getting to the top of a mountain. But maybe a successful trip to the outdoors is just fostering that social connection and learning a couple of safety things about what's different between accessing the outdoors in Canada versus in other countries. – Jimenez

- Consult communities to ascertain needs, and truly listen to implement effective programming.

Your first role as a communicator is to listen. It's not to speak. This is something that people creating programs should be doing if they're not already. Address the needs that you're hearing, not the ones that you think exist, or that you assume, or make up. Talking to people who identify as part of the communities you want to reach and find out, how can we make this work? – Darvesh

Youth. Youth are one group that may need a bit more consideration when it comes to addressing some of these barriers. Youth have less control over their external circumstances, such as where they live, where they travel to, and what they spend money on. Taking this into account, diverse youth can still feel empowered to connect with nature. The below have been identified by CPAWS Southern Alberta and CPAWS New Brunswick chapters as effective tools to engage youth audiences.

- Empower youth to get involved with school or community groups that focus on outdoor learning and nature connections, or create one if they do not exist already.
- Youth-led conservation action – as future stewards of our shared landscape, youth can serve as ambassadors for parks and wilderness spaces within their homes, schools, and communities. Help youth understand that they hold the power to take action **now** as youth, not tomorrow as adults.
- When possible, provide youth with opportunities to make decisions and have control over discussion and what they are learning about, as well as provide tangible actions they can take to help them regain some of this autonomy. This control and empowerment can go a long way to addressing climate anxieties common in younger generations, and help youth feel more connected to nature and the solutions to environmental challenges.
- Creating responsive programming for youth is also essential to help them form these early connections to nature. Programming based on their unique interests or aspects of nature can help form these connections.

The power of sharing stories. Social justice is a complex topic that not all educators may feel comfortable directly speaking to without having expert knowledge in the field. However, creating inclusive programming does not necessarily mean having to hit the books and becoming an expert in colonialism, slavery, racism, and environmental injustice (though it is important to have some knowledge in the field). It comes down to understanding the individuals you are working with, and their needs.

The thing about working with diverse groups is that they are *diverse*. They all have unique stories, histories, challenges, and dreams. Inclusive outdoor learning means placing these voices at the forefront and giving them a platform to share their stories. To feel represented. To feel welcomed. To feel like their experiences matter. To feel like they are not alone in their experiences. As outdoor educators, this also means acknowl-

edging your own limitations by passing the torch to your participants and learning about the outdoors from them as well. CPAWS Southern Alberta has curated activities and lesson plans that help place individual voices and stories at the forefront and allow the power of stories to promote inclusivity in parks and wilderness spaces, while communicating social justice topics in everyday language that both experts and non-experts can utilize (see resources section).

We went on a canoe trip for Indigenous youth in July 2022. We collaborated on it, but it was the first time that CPAWS Yukon didn't organize the trip. We had all the resources, but it wasn't branded as a CPAWS Yukon trip. That was helpful, because the other nonprofit that took the lead made a phenomenal addition: they brought youth counselors on the trip. The counselors said, 'We're not here. This is not a counseling session. We're just here if you need us, but we're not going to actively participate by holding a group therapy session.' I can't tell you how helpful it was. Especially in a First Nations community, they are struggling with a plethora of different issues. The counselors understood First Nations youth problems and issues, and how to navigate those and ensure that they felt safe.

One of the counselors was someone they knew, because he was embedded in that community and had been for many years. The other person was relatively new to them as a counselor, but they identified as being from that First Nation. It was more about, how do we make this a safe place and provide the support, instead of, come learn how to camp. I wonder if organizations or programs that want to deal with these issues are supporting youth to navigate some of the traumas that they're dealing with? We don't want to shove programming at them without helping them digest and navigate these traumas. Learning to camp, how to make a fire, and how to cook food outdoors are all things that an outdoor program might want to teach. But, also rec-

ognize that they're away from family for a night, and they might need support. They've never been here, and they're meeting new people. There can be dynamics within the group. Dealing with these non-outdoor related issues is still quite important to being outdoors.

The youth felt comfortable knowing that someone from their community was there. That level of comfort can provide safety, which can begin the work of making equitable spaces. And it doesn't have to be a counselor. Just being able to provide those supports are crucial. And not necessarily outdoor specific supports, but also social dynamics, recognizing the traumas that certain communities come from, and being prepared for those. If you have a group of Indigenous youth and you take them out into a park, recognize that there might be trauma that you have to deal with there. Knowing that and being able to provide supports to navigate that can help make everything easier. — Darvesh

When it comes to outdoor program sites, the Multicultural Trail Network includes the journey, as well as the destination.

For all of our programming we exit Calgary via the Trans-Canada Highway, and there's a cultural center there. We actually drive through reservation lands, and we always point that out. If it's our own programming, we will stop at the cultural center to give the youth a chance to see all the artifacts and learn about it from the Indigenous perspective. It's their own cultural center, their materials are written from their own first-hand accounts. Youth then get that idea of whose land we are on, and the history of it. That's one of the recommendations that came out of the Truth and Reconciliation Commission for newcomers, to receive information about Indigenous history. That's what we follow, to make sure that they do understand the history. — Jimenez

Final words

No matter who you are, where you live, or what your social identities are, you have an inherent right to enjoy and experience nature. Not just that, but you also have the right to enjoy an environment which is clean, healthy, and sustainable, a resolution that was formalized by the United Nations General Assembly on July 28, 2022 (UN Environmental Programme, 2022). Despite the numerous challenges that PEER, 2SLGBTQIA+, and individuals with a disability have faced in the outdoors, these diverse groups are showing the world that they are actively exercising this human right and want to support their communities to do the same. Their voices grow stronger and stronger every day, and their courage to shift the narrative of the outdoors is inspiring individuals worldwide to make nature welcoming for all.

References

- Aizlewood, A., Bevelander, P., & Rendakur, R. (2006). Recreational Participation Among Ethnic Minorities and Immigrants in Canada and the Netherlands. *Journal of Immigrant & Refugee Studies*, 4(3).
- Banff & Lake Louise Tourism. (2022). History & heritage. Retrieved from <https://www.banfflakelouise.com/history-heritage>
- Bartos, A. E. (2013). Friendship and environmental politics in childhood. *Space and Polity*, 17(1), 17–32.
- Calderon, D. (2014). Speaking back to Manifest Destinies: A land education-based approach to critical curriculum inquiry. *Environmental Education Research*, 20(1), 24–36.
- Canadian City Parks Report. (2022). Nurturing Relationships & Reciprocity. Retrieved from <https://ccpr.parkpeople.ca/2022/>
- Centre for Demography. (2022, September 8). Canada in 2041: A larger, more diverse population with greater differences between regions. Retrieved from <https://www150.statcan.gc.ca/n1/daily-quotidien/220908/dq220908a-eng.htm>
- de Hoop, E. (2017). Multiple environments: South Indian children’s environmental subjectivities in formation. *Children’s Geographies*, 15(5), 570–582.
- Environment and Climate Change Canada. (2022, December 9). Introducing the New First Nations Guardians Network. Retrieved from <https://www.canada.ca/en/environment-climate-change/news/2022/12/introducing-the-new-first-nations-guardians-network.html>
- Franco, L. S., Shanahan, D. F., & Fuller, R. A. (2017). A review of the benefits of nature experiences: More than meets the eye. *International Journal of Environmental Research and Public Health*, 14(8), 864.
- Friedel, T. L. (2011). Looking for learning in all the wrong places: Urban Native youths’ cultured response to Western-oriented place-based learning. *International Journal of Qualitative Studies in Education*, 24(5), 531–546.
- Gentin, S. (2011). Outdoor recreation and ethnicity in Europe—A review. *Urban Forestry & Urban Greening*, 10, 153–161.
- González-Hidalgo, M., del Bene, D., Iniesta-Arandia, I., & Piñeiro, C. (2022). Emotional healing as part of environmental and climate justice processes: Frameworks and community-based experiences in times of environmental suffering. *Political Geography*, 98, 102721.
- Government of Canada. (2022, May 27). Canada’s conserved areas. Retrieved from <https://www.canada.ca/en/environment-climate-change/services/environmental-indicators/conserved-areas.html>

- Himrod, C. (2021, December 17). Wilderness and traditional Indigenous beliefs. Alaska Wilderness League. Retrieved from <https://alaskawild.org/blog/wilderness-and-traditional-indigenous-beliefs/>
- Indigenous Circle of Experts. (2018). We rise together: Achieving pathway to Canada Target 1 through the creation of Indigenous Protected and Conserved Areas in the spirit and practice of reconciliation. The Indigenous Circle of Experts' Report and Recommendations. Retrieved from https://static1.squarespace.com/static/57e007452e69cf9a7af0a033/t/5ab94aca-6d2a7338ecb1d05e/1522092766605/PA234-ICE_Report_2018_Mar_22_web.pdf
- Isbister, C. (2016). Confrontation and Cooperation: The hidden history of national parks and indigenous groups in Canada. *Constellations*, 7(2), 48–55.
- Izenstark, D., Crossman, K. A., & Middaugh, E. (2021). Examining family-based nature activities among Latinx students: contexts for reinforcing family relationships and cultural heritage. *Annals of Leisure Research*, 25(4), 451–471.
- Jade Ho, Y. C., & Chang, D. (2021). To whom does this place belong? Whiteness and diversity in outdoor recreation and education. *Annals of Leisure Research*, 25(3), 1-14.
- Kaplan, R. (2001). The nature of the view from home: Psychological benefits. *Environment and Behavior*, 33(4), 507–542.
- Keniger, L. E., Gaston, K. J., Irvine, K. N., & Fuller, R. A. (2013). What are the benefits of interacting with nature? *International Journal of Environmental Research and Public Health*, 10(3), 913–935.
- Li, J., & Ernst, J. (2015). Exploring value orientations toward the human–nature relationship: a comparison of urban youth in Minnesota, USA and Guangdong, China. *Environmental Education Research*, 21(4), 556–585.
- Lovelock, B., Lovelock, K., Jellum, C., & Thompson, A. (2012). Immigrants Experiences of nature-based recreation in New Zealand. *Annals of Leisure Research* 15(3), 204-226.
- Mackay, C. M. L., & Schmitt, M. T. (2019). Do people who feel connected to nature do more to protect it? A meta-analysis. *Journal of Environmental Psychology*, 65, 101323.
- Maina-Okori, N. M., Koushik, J. R., & Wilson, A. (2018). Reimagining intersectionality in environmental and sustainability education: A critical literature review. *Journal of Environmental Education*, 49(4), 286–296.
- McHugh, T. F., Deal, C. J., Blye, C., Dimler, A. J., Halpenny, E. A., Sivak, A., & Holt, N. L. (2019). A Meta-Study of Qualitative Research Examining Sport and Recreation Experiences of Indigenous Youth. *Qualitative Health Research*, 29(1), 42–54.
- McLean, S. (2013). The whiteness of green: Racialization and environmental education. *Canadian Geographer*, 57(3), 354–362.
- MEC. (2018, October 23). Outdoor industry marketing paints false picture of participation, retailer's research reveals. CISION. Retrieved from <https://www.newswire.ca/news-releases/outdoor-industry-marketing-paints-false-picture-of-participation-retailers-research-reveals-698303551.html>
- Oh, R. R. Y., Fielding, K. S., Nghiem, L. T. P., Chang, C. C., Carrasco, L. R., & Fuller, R. A. (2021). Connection to nature is predicted by family values, social norms and personal experiences of nature. *Global Ecology and Conservation*, 28, e01632.
- Oh, R. R. Y., Zhang, Y., Nghiem, L. T. P., Chang, C., Tan, C. L. Y., Quazi, S. A., Shanahan, D. F., Lin, B. B., Gaston, K. J., Fuller, R. A., & Carrasco, R. L. (2022). Connection to nature and time spent in gardens predicts social cohesion. *Urban Forestry and Urban Greening*, 74, 127655.
- Scott, J. L., & Tennesi, A. (2021). Race and Nature in the City: Engaging youth of colour in na-

ture-based activities. Retrieved from <https://naturecanada.ca/race-and-nature-in-the-city/>

Smith, G. A. (2015). Community organizing, schools, and the right to the city. *Environmental Education Research*, 21(3), 478–490.

Stapleton, S. R. (2015). Environmental identity development through social interactions, action, and recognition. *Journal of Environmental Education*, 46(2), 94–113.

Stats Canada. (2022, February 9). Canada's large urban centres continue to grow and spread. Retrieved from <https://www150.statcan.gc.ca/n1/daily-quotidien/220209/dq220209b-eng.htm>

Thomas, R. E. W., Teel, T. L., & Bruyere, B. L. (2014). Seeking excellence for the land of paradise: Integrating cultural information into an environmental education program in a rural Hawai'ian community. *Studies in Educational Evaluation*, 41, 58–67.

Tran, T. C., Ban, N. C., & Bhattacharyya, J. (2020). A review of successes, challenges, and lessons from Indigenous protected and conserved areas. *Biological Conservation*, 24, 108271.

Truth and Reconciliation Commission of Canada. (2015). Truth and Reconciliation Commission of Canada: Calls to Action. Retrieved from https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf

UN Environmental Programme. (2022, July 28). In historic move, UN declares healthy environment a human right. Retrieved from <https://www.unep.org/news-and-stories/story/historic-move-un-declares-healthy-environment-human-right>

Warren, K., Roberts, N. S., Breunig, M., & Alvarez, M. A. G. (2014). Social Justice in Outdoor Experiential Education: A State of Knowledge Review. *Journal of Experiential Education*, 37(1), 89–103.

Whitburn, J., Linklater, W., & Abrahamse, W. (2019). Meta-analysis of human connection to

nature and proenvironmental behavior. *Conservation Biology*, 34(1), 180–193.

Yazdani, N., & Lozanovska, M. (2017). Australian Mythical Landscape and the Desire of Non-English-speaking Immigrants. *Landscape Review*, 17(1), 78-95.

Resources

Bring Nature Home

<https://cpaws-southernalberta.org/bring-nature-home/>

Build Your (inclusive) Park

<https://cpaws-southernalberta.org/education-program/build-your-inclusive-park/>

Grandfather Rocks

<https://cpaws-southernalberta.org/education-program/grandfather-rocks/>

Race for Nature - <https://cpaws-southernalberta.org/education-program/race-for-nature/>

Nature mine, nature yours, nature ours

<https://cpaws-southernalberta.org/education-program/nature-mine-yours-ours/>

Winter Count

<https://cpaws-southernalberta.org/education-program/winter-count/>