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Defining Moments: An Examination of the Gender Divide in Women's Contribution to Outdoor Education

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Defining Moments

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Abstract

Throughout our collective experiences in the outdoors, defining moments have helped ignite innovation and provided inspiration for women and men in the outdoor profession. Women's representation among the ranks of the senior leaders and researchers in the outdoor field is disproportionately low. As such, women in outdoor education today still face challenges being recognized and accessing the upper echelons of the profession and academy. An incident at the 6th International Outdoor Education Research Conference in 2013, where women donned an invisibility cloak provided the impetus for our paper. Significant progress has been made in the past three decades; however an imbalance and gender asymmetry still exists today. At the core of our profession is the development of leadership and individual potential; it is therefore imperative that we examine our indiscernible footprint within the profession. The paper aims to generate practical solutions and strategies for those grappling with ways to improve their leadership impact and attain gender equity in their career goals.

Keywords: gender; outdoor education; equity; professional leadership; outdoor profession; women

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Introduction

> 'If you want to change society, then you have to tell an alternative story'. —Ivan Illich

Educating about the importance of the environment, and improving people's access to a range of outdoor activities are essential to ensuring the health and wellbeing of both the natural world and all living creatures (e.g. Bell, 2006; Bowler, Buyung-Ali, Knight, & Pullin, 2010; Ewert, Mitten, & Overholt, 2014; Maller, Townsend, Pryor, Brown, & St Leger 2006; Mitten, 2009). Across the globe women from all walks of life—outdoor educators, environmental activists, entrepreneurs, musicians, artists, actors, and politicians, to name a few—have championed outdoor education (OE). Women have taught, lead, researched, mentored, and inspired many to follow and expand their outdoor paths. They have worked hard to further decrease impediments to participation for women and girls and other marginalized populations yet, ironically, their presence is not widely apparent. Within a range of areas in the OE field, from academia through to frontline OE practitioners, a gender asymmetry is evident (Gough, 1999; 2013; Gough, & Whitehouse, 2003; Gray, 2016, 2018; Gray, Mitten, Loeffler, Allen-Craig & Carpenter, 2016; Loeffler, 1997; Russell & Fawcett, 2013; Warren, 2016). History and current practice document the efforts and achievement of men—especially white men (Brookes, 2015; Meyers, Brody, Dillon, Hart, Krasny, Monroe, Russell, & Wals, 2007; Mitten, Gray, Allen-Craig, Loeffler, & Carpenter, 2017)—whilst the many distinguished contributions of women are infrequently recorded or celebrated (Gray & Mitten, 2018).

There are many subtle messages that make up OE women's "invisibility cloak" (Gray, 2016; Gray, Allen-Craig & Carpenter, 2016; 2017; Warren, 1996a & 1996b: Warren, Risinger, & Loeffler, 2018). The dualisms in the field have recently been reviewed to convey that women should still either: 1) act in a peripheral supporting role when it comes to outdoor or environmental leadership; or 2) be more like men, both in having heroic quests, or a masculine leadership style and approaches to outdoor environments. Warren (1985) and Mitten (1994) wrote early critiques of these types of dynamics and still champion change. In this paper, we highlight gender inequity in OE, and showcase some of the exceptional women who have been the vanguards of change, yet are rarely acknowledged in contemporary critiques. A discussion of ways in which OE can address existing blind spots and barriers is provided whilst also exploring positive ways forward. Finally, we acknowledge this effort is merely a starting point for future critical analysis about the status and visibility of women in OE.

Understanding the Gender Divide

Heavily gendered work environments have long been identified as sites of oppression and marginalisation (Cox, 2016; Eagly & Carli, 2007; Eagly & Johnson, 1990; Gilligan, 1993; Rudman, Moss-Racusin, Phelan & Nauts, 2012; Sharp, 2001; Slaughter, 2015; Waring & Steinem, 1988). The history of OE highlights the dominance of, and focus on, traditional masculinised physicality in professions that require self-sufficiency in natural environments. This expectation emphasized that to succeed in these often challenging and remote outdoor environments one must possess physical strength, expert technical skills, and a strong assertiveness coupled with independence. For the most part, these characteristics are traditionally associated with men (Becker & Eagly, 2004; Warren, 1996a). The images and stories of women leaders, environmentalists, and adventurers are few (Wise, 2017); this may in part be due to traditional social structures as well as the limited opportunities for women to engage. Also, contributing may be women's alternative styles of engagement and leadership which are not as well recognized and valued, partly because the OE history has predominantly been written and shaped by men (Allin, & West, 2013; Gray & Birrell, 2015; Henderson, 1996; Mitten, 1985, 1992, 1996; Mitten, Henderson, Warren, Bialeschki, Yerkes & Hampton, 1997; Newbery, 2003; Schaffer, 2016; Warren, 1996a & 1996b; Wittmer, 2001).

Men and women value and excel in outdoor environments differently; their focus and range of skills are used differently in frequency and application (Mitten, Warren, Lotz & d'Amore, 2012). Loeffler's (1997) study of women's career development in outdoor leadership found that women were constrained by a lower sense of competence in their technical skills, compared to male participants, while Sharp's (2001) studies looked at attrition rates for women and men in outdoor leadership training and found that men expressed greater confidence about their technical ability than did women, and they valued it more highly. Conversely, women valued knowledge-based activities such as planning and preparation (Sharp, 2001). In a North American hidden curriculum study, involving 39 outdoor professionals with at least 15 years experience, Mitten and colleagues (2012) discovered that the OE profession continues to support and promote sexist beliefs and practices. Because this sexism is embedded in curriculum it is no wonder that men's and women's different contributions are assigned diverging values. In the OE professions, 'male' approaches or styles may be seen as often encouraging physicality, authoritarianism, and competitiveness, whereas the 'female' approaches or styles emphasize co-operation, consensus, and communication.

The OE Cloak of Invisibility: Women's Perceptions

Universal gender biases affect all professions to varying degrees (for instance Graells-Garrido, Lalmas, & Menczer, 2015; Punnett, 2016; Vukotic, 2016; Wagner, Garcia, Jadidi, & Strohmaier, 2015). In terms of gender asymmetry, the 'cloak of invisibility' is an indicator of how power shapes knowledge in OE. Many women in OE have long felt relegated, marginalized, and undervalued (Avery, 2015; Bartley, & Williams, 1988; Jordan, 1992; Martin, 2013; Russell, 2005; Whitehouse, 2014). In the same vein, several authors have recounted feeling alienated and invisible over the past thirty years or more (Allin, 2000, 2003, 2004; Allin & Humberstone, 2006; Allin & West, 2013; Gray, 2016; Gray & Mitten, 2018; Kiewa, 2018; Loeffler, 1995, 1997; Martin, 2013; Pinch, Breunig, Cosgriff, & Dignan, 2008; Saunders & Sharp, 2002; Warren, 1985, 1996a; Wright & Gray, 2013).

Gender Washing

The contributions of women in OE remain erased within our 'gender washed' profession. In many respects, women have been the silent achievers, heavily involved within nurturing, conservation, and preservation movements over the past century (Bell, 2008; Harris, 1945, 1956). The authors' collective experiences suggest that whilst we have contributed to the development of the OE profession, at times, we have felt marginalized, misunderstood and under-appreciated. Whilst we acknowledge that gender systems are complex, we suggest ten reasons why gender washing is evident:

1. Many women are modest about their achievements and research shows that women are not often noticed when they make contributions. Self-aggrandizement often does not 'sit well' within our modus operandi. Additionally, many women lack the self-confidence to 'step up' and put ourselves on centre stage (Punnett, 2016).
2. Some women suffer from *imposter syndrome (*Clance & Imes, 1978; Joyce, 2016).
3. 'Feminist fatigue' and the rationalisation that 'women can't have it all' undermine women's continued efforts to produce change (Gray, et al., 2016, 2017; Slaughter, 2015).
4. Many women prefer a symbiotic or eco-feminist style of leadership, which appears gentler and more intuitive (Bell, 1996, 2008; Birrell, 2018; Charles, 2018; Warren, 1996a, 2016).
5. Valuing relational and interpersonal skills in tandem with technical

and activity skills is essential to recognizing our full complement of leadership strengths (Blades, 2018; Loeffler, 1995, 1997).
6. Motherhood and the resultant struggles for longevity in the field affect women's career trajectories (Frohlick, 2006; Kiewa, 2018; Lotz, 2018; Wright & Gray, 2013).
7. A mismatch between concepts of "heroism" and gender roles plagues the profession (Becker & Eagly, 2004; Bell, Cosgriff, Lynch, & Zink, 2018; Franz, 2016; Frohlick, 2006).
8. Perfection can be some women's worst enemy (Brown, 2010). Women's quest for gender equality has the propensity to exacerbate burnout (Edwards & Gray, 1998; Gray & Birrell, 2005).
9. Women often don't ask; they stay silent, and allow others to determine the terms of discussion (Babcock, & Laschever, 2003, 2007; Bowles, Babcock & Lai, 2007).

The competitive nature of the OE professional world means some men are not willing to share the stage; effectively, there is no space. Resolute solidarity between both genders is needed so the profession can achieve a feminist transformation (Cox, 2016).

For those interested in a further analysis of these nine principles, a more comprehensive coverage is provided in Gray (2016). Misrepresentation of women's accomplishments is a vexed and convoluted issue, especially in the OE profession (Frohlick, 2006; Galpin, 1987; Goldenberg & Soule, 2014; Warren, 2016). Systemic prejudice leads men to receive greater accolades, and to have the profession focus disproportionately on their achievements, perspectives and stories. It is important to examine why these professions have not been experienced as egalitarian; fundamental issues of power and voice are raised. For Foucault (1990), power is not resident in any individual, male or female, but rather is all-pervasive, evident in what he terms "regimes of truth" (Gore, 1993)—and the dominant types of discourses are accepted and reinforced through education, media and politics (Gray & Mitten, 2018). As a collective group, our profession needs to actively challenge and positively change these forms of knowledge and recognition that render women invisible.

According to Chesney (2006), Wikipedia is considered a reliable place to begin a search and is the fifth most visited website in the world. A 2011 article reported that 53% overall, and 70% college-educated, internet users in the US used Wikipedia. In an empirical examination of Wikipedia, "the experts found Wikipedia's articles to be more credible than the non–experts" (Chesney, 2006). This suggests that the accuracy of Wikipedia is high. However, the results should not be seen as support

for Wikipedia as a reliable resource. Wise (2017) said women are vastly underrepresented in crowdsourced Wikipedia—especially for outdoor endeavors.

In June 2016, one co-author searched Wikipedia for 'Outdoor Education Significant People'; the results are displayed in Figure 1. Unsurprisingly, every person identified on the list is male. For instance, we have Bear Grylls, and the initiator of Outward Bound, Kurt Hahn, along with Richard Louv, as a modern day contemporary. This begs the question: *Where are the women and why do they wear an invisible cloak?* More questions than answers continue to surface as we unpack the gendered disproportion of representation.

In early 2017 Her Girl Friday hosted a Wikipedia edit-athon adding about eight new women or women's organizations. It takes a great deal of time to engage in editing and the male editors do not necessarily approve the additions and/or changes (Wise, 2017). Whilst we are still attempting to edit the Wikipedia list, we would like to highlight a number of amazing women that have shaped and influenced our profession. Given the emphasis in the Wikipedia list on males with historic contributions to the evolution of Outward Bound; the invisible contribution of Marina Ewald is even more significant.

1. Marina Ewald

Kurt Hahn is the much celebrated and revered founding father of the Outward Bound movement. In 1904, at the age of 18, Hahn suffered from sunstroke that left him with a recurring disability for the remainder of his life. He was frail in the heat and underwent major operations to relieve fluid in his head. When he was a boy, he had walked in the Dolomites and saw value in students spending time outdoors. However, Hahn never completed a major expedition and had to regulate how much time he spent outside, and under what conditions, for the remainder of his life.

Marina Ewald was virtually unknown to the outside world until Veevers and Allison (2011) went to Salem School and found that Ewald was Hahn's partner in planning, and the co-director at Salem School. She remained as director when Hahn fled to the UK during the Nazi regime. If you search Kurt Hahn on Wikipedia, you'll find a number of schools that he founded, including the Salem School in 1920. In no earlier record was a co-founder named, except Prince Max von Baden as Hahn's benefactor.

Veevers and Allison (2011) confirmed that Hahn's personal papers say that he co-founded Salem School with Marina Ewald. In the 1920s and '30s as part of the curriculum, Ewald, a geographer, took students on a sailing

People [edit]

Name	Notability
Robert Stephenson Smyth Baden-Powell	Founder of the Scout Movement and The Scout Association.[26][27]
Daniel Carter Beard	Outdoorsman. Founder of the Boy Pioneers. Co-founder of the Boy Scouts of America and the Camp Fire Girls.
Edward Urner Goodman	Scoutmaster. Camp Director, Treasure Island Scout Reservation. National Program Director, Boy Scouts of America. Founder, Order of the Arrow.
Bear Grylls / Edward Michael Grylls	Outdoor adventurer; summitted Mt. Everest. Chief Scout of The Scout Association.
Luther Halsey Gulick	Proponent of Playground Education. Co-founder of the Boy Scouts of America and the Camp Fire Girls.
Kurt Hahn / Kurt Matthias Robert Martin Hahn	Experiential educator. Founder of Schule Schloss Salem, Gordonstoun, and United World Colleges system. Founded Outward Bound with Lawrence Durning Holt and Jim Hogan. Originator of the Moray Badge, the forerunner of the County Badge[31]
William Hillcourt	Boy Scout; Scoutmaster; Scouting professional. Authored many books and articles on Scouting, outdoor activities, and Scout skills, including the first *Scout Fieldbook* and three editions of the *Boy Scout Handbook* of the BSA. Endeavored to maintain the outdoor orientation of US Boy Scouting.
James Kielsmeier	Outward Bound instructor. Proponent of experiential education and service learning. Founder of the National Youth Leadership Council and the Center for Experiential Education and Service-Learning (University of Minnesota).
Ernst Killander	Soldier; Boy Scout leader; propagator of orienteering.
Richard Louv	Journalist. Proponent of nature awareness and opponent of what he termed "nature-deficit disorder."
John P. Milton	Conducted life transformation journeys in wilderness areas of Asia, Africa, North America, and South America. Founder of Sacred Passage and The Way of Nature Fellowship.
Joshua Lewis Miner, III	Worked at Gordonstoun; took Kurt Hahn's ideas to the USA. Co-founder of Colorado Outward Bound School with Charles Froelicher. Founder of Outward Bound USA. Inspired use of outdoor education in the Peace Corps.
Ohiyesa / Charles Alexander Eastman	North American Indian of the Isáŋyathi tribe of the Dakota nation; physician; author; worked closely with YMCA, Woodcraft Indians, and YMCA Indian Guides; co-founder of the Boy Scouts of America and Camp Fire Girls.
Tony Pammer	Canoeing instructor. Co-founder and CEO of the Outdoor Education Group.
Jerry Pieh	Outward Bound instructor and school principal who pioneered the introduction of Outward Bound methods into the mainstream school system; father of Project Adventure (founded with Mary Ladd Smith, Robert Lentz, Karl Rohnke, Jim Schoel and others), which gave impetus to Adventure-Based Counseling.
Edgar Munroe Robinson	YMCA summer camp director. Set up the fledgling Boy Scouts of America organization.
Ernest Thompson Seton	Founded the Woodcraft Indians and the Woodcraft League. Inspiration and major source of Baden-Powell's *Scouting for Boys*. Co-founder of the Boy Scouts of America and the Camp Fire Girls. Chief Scout of the Boy Scouts of America.

Figure 1 Graphic from Wikipedia: Outdoor Education Significant People

expeditions to Finland and Iceland, among other places. After this, she was an advocate for the usefulness of expeditions as an outdoor learning model. Ewald told Hahn that they should incorporate an expeditionary model into their pedagogical philosophy. As a result, Hahn embedded expeditions into his practice, and today we thank him for his vision and inspiration. Notably, however, Ewald was a key player and in many respects, instrumental in the inception of the Outward Bound expeditionary model. Ironically, this piece of history has been completely subjugated, and we have a "gender washed" asymmetrical (his) story.

2. Megan Hine

In a non-mainstream news outlet, a short article by Saner (2016) entitled, "17 Badass Women You Probably Didn't Hear About in 2016," included Megan Hine, the survival expert. Megan is an expedition guide and expert adviser for Bear Grylls and other celebrities in outdoor-adventure shows. Hine's proficiency and prowess help keep her clients safe in dangerous and remote locations. According to Saner (2016), Megan Hine remarks: "There isn't a place for macho style in survival because that sort of behaviour gets you killed." Yet, this begs the question: *If Grylls uses Megan Hine as a specialist consultant, why isn't she rightfully acknowledged in Wikipedia when the on-screen celebrity is?*

3. Junko Tabei

Sadly, in 2016 we farewelled Junko Tabei, who died at age 77 (Franz, 2016). In 1975, she was the 36th person and the first known woman to climb Everest. Incredibly, Tabei has written eight books, but is not well known outside of Japan, due in part to a western bias and her humility and modesty. When she summited Everest, Tabei was heavily criticized as a neglectful mother leaving behind a three-year-old child at home (Ortner, 1999).

While only a few OE practitioners could identify Tabei's name, even fewer would be familiar with the fact she summited Everest as part of a 15-woman expedition. Also, to her string of accolades, by 1992 she was the first woman to have completed the Seven Summits (the highest peak of each continent). In total she completed over 44 all-women expeditions to major mountains around the globe. In 1969, Tabei established *The Ladies Climbing Club: Japan*, with the slogan, "Let's go on an overseas expedition by ourselves." In the same way that many other women do, Tabei gave back selflessly to her community and established a mountaineering club for women and helped young people get into mountaineering. After the earthquake and tsunami devastated her hometown, Fukushima, she was even more determined to help people, especially children, find solace in nature. She organized a group to guide affected schoolchildren from the area up Mount Fuji (3776m) each year. She continued to climb even three months before her death due to stomach cancer.

4. Phyllis Ford

Another forerunner is Phyllis Ford, an outdoor educator from the United States, and Oregon State University, who supervised many OE graduates,

including some widely recognized males. In 1981, Ford wrote one of the premier textbooks, *Leadership and Administration of Outdoor Pursuits,* that all our authors extensively used in the 1980s and into the 1990s. Phyllis Ford is not easily accessed on Google. The authors found her obituary once, which talked about her as an amazingly accomplished woman, and then we couldn't find it again. We diligently searched, but there was no trace of her existing other than all of the authors remembered using the text. Ford (1981) defined outdoor education as "education in, about, and for the out-of-doors" (p. 12); that has been an OE mantra for over thirty years. Yet again, an invisible cloak is donned with no accolade or recognition bestowed on a woman.

5. Ellen Henrietta Swallow Richards

We are entangled with nature, and our health and well-being depends on the health and well-being of the planet (Mitten, 2017). Over 130 years earlier (1881), Swallow Richards co-founded the American Association of University Women (AAUW), which was about ten years before she founded the field of ecology. The first term Swallow Richards used was *oekologie*, meaning *knowledge about every person's house*, and shortly after that she used "ecology" (Clarke, 1973). The 1 December 1892 issue of the *Boston Daily Globe* carried a headline, "New Science: Mrs. Richards Names it Oekology." The study of ecology is a study of relationships. Swallow Richards connected the physical sciences (such as chemistry) and biological sciences, initiating the field of ecology and forming the foundation for environmental studies. The inextricable connection between the environment and human health led her to conclude that we needed to change the way we related to the environment (Ewert, Mitten, & Overholt, 2014). Learning to honor and care for our home in the natural world is the activist basis of environmental education. Few people studying ecology today are taught about Swallow Richards though she was instrumental in starting this field and helping Marie Curie obtain her second Nobel Prize. Swallow Richards' work in chemistry, and her recorded data, was used by Rachel Carson many years later as she researched *Silent Spring* (Clarke, 1973). When Marie Curie made her first trip to the United States—more than a dozen years after Swallow Richards' death—her only formal address was at Vassar titled, "An Ellen Richards Monograph." This address thanked Swallow Richards' for her foresight to found the AAUW to help women, and her fundraising efforts to provide more than $156,000 that enabled Curie to purchase the one gram of radium she needed to continue the groundbreaking research that led to her second Nobel Prize. Swallow Richards studied at Vassar

and was the first woman to study at Massachusetts Institute of Technology (MIT); she taught there in a lab, including one for women, for many years. In 1961 a major gift to MIT helped to create the Ellen H. Richards Professorship and the Lavoisier Chemistry building now houses the Ellen H. Richards Lobby.

6. Susan Howard Webb

A visionary outdoor educator in New England, Susan co-founded the Farm and Wilderness Camps in Vermont, USA in 1939, with her husband. They built the camps on foundational values of tolerance and simplicity. Susan directed the girl's camp for thirty years. During this time, she was a frequent author in American Camp Association publications. Susan, a Quaker, was an untiring social justice advocate who also served in the Vermont legislature. Susan was an identical twin, and she and her sister frequently impersonated each other; if one could not attend an event, the other went instead. After a long career dedicated to improving the lives of children and women and their access to the outdoors, Susan died at the age of 103 in 2011.

7. Becky Mason

Becky Mason is a Canadian, and recognized as a world-class canoeist, canoeing educator, environmentalist and artist. Becky acquired her love of canoeing and learned many of her canoeing skills from her father, Bill Mason, one of Canada's most famous canoeists. Becky has made contributions to ten books related to canoeing, the Boreal forest, and Canadian canoe culture. As well as an author, Becky is a filmmaker specializing in canoeing films. Becky has instructed canoe workshops in North America and Europe. Becky describes how she explores the outdoor natural world through her art:

> As an artist and environmentalist, I seek answers underneath the deceptively ordered surface of our natural world. The answers I find are the answers that I see flowing out in various ways some tactile and others as thought processes. Repetitive patterns, shapes and compositions are what interest me. Following the creases that I set, the water and colour merge into the deep layers of the paper surface. Colour, texture, movement, moods and the whys and ways of how the pigments acts and reacts guide me. (Mason, 2008, para. 2).

Becky combines her love of paddling with her painting and is an icon of Canadian canoeing.

8. Thistle Yolette Harris

In the mid 20th century, Thistle Harris was also a vanguard nature educator. She is a role model for Australian women, especially outdoor educators, with her legacy as a leading botanist, educator, author and conservationist. Many of her books have been a source of inspiration for outdoor and environmental educators, such as *Nature Problems: A book of nature study for young Australians* (1945) and *Naturecraft in Australia; a guide for the nature-lover, the bushwalker, the student, and the teacher* (1956). Not only was Thistle an accomplished educator; she was also a botanist who meticulously hand drew detailed botanical illustrations. Yet again, the ubiquitous 'invisible cloak' is perpetuated with her pioneering scholarly work remaining largely imperceptible within mainstream outdoor and environmental fields.

Other instances of noteworthy OE women abound within our discipline. The fact that we have heard little about these eight women probably is a combination of some of the omnipresent and dominant themes explained in this paper: the expectation that OE is all about men in the outdoors and that men have more access to publishing (Martin, 2013). Sometimes even when women publish, they are overlooked until a male says the same or similar thing. For example, women wrote about the concepts of choice and emotional safety being integral to OE, as well as the adventure education practitioners' need to understand the value of the natural environments and place for its own sake, and not how it could be used for personal growth, at least by 1985 (Mitten, 1985; Mitten & Woodruff, 2010; Tyson & Asmus, 2008). However, rarely are women authors attached to the current literature about these topics.

Another theme is that men have more access to publishing. A combination of factors contribute to women not writing about their work and adventures: from women being modest about their achievements; perhaps feeling elements of the imposter syndrome; not buying into the heroism attitude of adventure and believing if they did it "anyone" could—so they have nothing to say; and time being taken up with motherhood and family obligations. When Gray and Mitten (2018) invited women to contribute chapters to the *International Handbook of Women in Outdoor Learning* many women at first declined or were reticent, citing that they did not believed they had a contribution or that their family obligations were heavy. Frequently, women who have engaged in incredible adventures and expeditions do not write about their experiences, or do so many years later (Mitten & Woodruff, 2010). Furthermore, it is commonplace

for women, such as Ann Bancroft (see http://dyslexia.yale.edu/bancroft.html) and TA Loeffler (see https://taloeffler.com/schools/) to combine children's education, or working with dyslexic clients, with career endeavours. These selfless and noble acts have the potential to dilute their noteworthy prominence in our field.

Sadly, in most of these cases the 'defining moments' have been acts of forgetting; the gender inequities that thrive in our profession rely upon a discourse that excludes women. Even leading women in OE often cannot name significant women who preceded them in the field; of the significant women listed, only a handful have gained notoriety within the field. In spite of the fact that women represent half the outdoor learning profession, women's research and writing is under-cited in the field, even when crucial works by women are available, and in some cases, were once widely known (Avery, Norton & Tucker, 2018).

The decision to follow a Western tradition of ownership, including paternal inheritance, means that history writes in founders and fathers. For example, the orthodox lineage of experiential education—Socrates, Plato, Aristotle, Hahn, and Dewey—are all "fathers" in a paternal lineage for the profession. However, this approach limits widespread understanding of outdoor experiential education by attaching it to a person contextualized in a particular field and time. More information from a different paradigm—that of ecology and relationships for example—can uncover more of the richness of various fields, such as outdoor education, and encourage greater participation and creativity (Mitten, 2018).

One author suggests changing the conversation from a genealogical point of view, to that of an ecological system, emphasizing that participants from a number of intellectual and practical niches contribute to outdoor education from their perspectives in their respective areas. Thinking in terms of systems encourages people to look explore more niches and discover complementary contributions, and question the dominant paradigms (Mitten, 2013).

The authors here attempt to illustrate the pervasive nature of outdoor education, subtly they ask us to question the concept of the founding "father." Hahn and Dewey, called the fathers of Outward Bound and experiential education, respectively (a compliment to their contributions), restricts our ability to effectively understand and promote outdoor education and experiential education. In an ecological system, the elements are valued for their contributions, and seemingly small contributions may be crucial for the whole ecosystem to continue thriving

A new paradigm requires a shift in consciousness, a shift in what we see

Table 1. The Number of Women and Men Authors and Key Thinkers in *Sourcebook of Experiential Education* by Subsection

Subsection	*Authors*		*Key thinkers*	
	Women	Men	Women	Men
Philosophers and educational theorists	2	10	2	9
Nature study, outdoor and environmental education	4	6	2	7
Psychologists and sociologists	0	8	0	6
School and program founders	3	9	4	6
Total	9	33	8	28

and who we see, or how we interpret people and actions (see Table 1). Just as when we enter natural environments and remain quiet, we see things we did not see before; we likewise can see an intellectual field differently when we pay attention to figures outside the narrow canon. Our intention is to look closely with an open mind to make a difference. Perhaps we need more quiet and more listening and watching.

Almost any one of the 36 people described in *Sourcebook of Experiential Education* could be named the father or mother of experiential education; perhaps it is time to shed the parental metaphor and understand how broad-based our experiential education philosophy is and how diverse and widespread the methods are for translating that philosophy to praxis. A systemic perspective may help open our capacity to include more works of women and other underrepresented groups in our scholarly discussions (Mitten, 2013).

Keynotes, Awards and Honours

When examining key awards and other forms of recognition, such as invitations to present keynote addresses in organizations that align closely with OE, we found that there was inequity in the recognition of females and what they can, and have, contributed. The Association for Experiential Education's (AEE's) honors and awards, started in 1983 and continued through 2015. While not strictly an OE organization, AEE began with roots in adventure education. The *Kurt Hahn Address* is presented annually by a person, designated by the AEE Board of Directors, who has contributed to the development and advancement of experiential education with the tenacity and conviction exemplified by Kurt Hahn (AEE website, 2016).

Table 2. Preliminary Mapping of Australian National and State Outdoor Education (OE) and Outdoor Recreation (OR) Conferences from the Past 25 Years (1991–2016)

	Conference	
Keynote Presenters	*National (n=6)*	*State (n=26)*
Male	21	61
Female	5 (4 non OE/OR)	19 (8 non OE/OR)
Percentage Female	20%	23%
Percentage Female working directly in OE	4% (n= 1 OE/OR)	13% (n=9 OE/OR)

In the first 10 years from 1983 to 1992 eight men and two women were honored; in the second 10 years, seven men and three women were chosen; in the third decade, eight men and three women were honored (in one year both a man and woman were selected); overall 24 men have been asked to give the address and 10 women. In the first 30 years, the honorees were 20 to 30% women; the overall ratio is 29% women and 71% men.

The *Michael Stratton Practitioner's Award*, which started in 1986, honors an experiential practitioner who has demonstrated consistently high levels of performance in working directly with students or clients (AEE Website, 2016). Overall, this award has gone to 20 men and 10 women, or 67% men and 33% women. Two other prizes, the creativity award and the researcher award, have similar percentages of 26% and 33% women, respectively. The honor that has the closest parity between women and men is the *Servant Leadership Award*. Starting in 1997, this award has been given to 19 women and 20 men.

Data on the number of male and female keynote presenters from Australian outdoor education conferences was collected (Gray, et al., 2016, 2017). Six national and 26 state conferences from 1991 to 2016 were included in the analysis (see Table 2). One of the limitations of the study is the lack of comprehensive records, which hampered the collection of data. For this reason, we caution that, this data should only be regarded as a preliminary mapping. Notwithstanding this limitation, the metrics provides insight into the trends within the sector over a period of approximately 25 years. The findings indicate a much higher proportion of men presenting keynotes than women. More perturbing is the inferior ratio of *female OE speakers*; they comprise only 4% of keynote presenters at national conferences (1 out of 26) and 13% keynote presenters at state conferences (9 out of 80).

At national conferences in particular, when women are keynote presenters, they are much more likely to be individuals invited from beyond the outdoor learning profession, such as mainstream experts in self-concept, resiliency or adolescent well-being. The pattern is troublesome, especially when the ratio of men to women working in the outdoor learning profession is progressively moving towards parity. Avery and colleagues (2018) posit that whilst female participation has been steadily increasing, women continue to lag behind their male counterparts in terms of participation rates and time engaged in outdoor pursuits. These problematic findings raise questions about why the proportion of men and women is not equal if both men and women are similarly involved in completing research, publication of their work, and engagement with their professional community (Martin, 2013). Why are opportunities to share their ideas not also increasing?

Alternative Discourses: A Way Forward

Closer investigation of the OE professions reveals the existence of alternative discourses within these professions. Alternative discourses are found on women's courses and in women's programs (Mitten & Woodruff, 2010). Parallel, yet often overlapping, discourses for both men and women emerge: wellbeing, personal and social development, environmental stewardship and awareness, and empowerment and egalitarianism. These discourses would perhaps lean more towards women outdoor leaders, as they do not contradict traditional Western notions of femininity. The issue has been that these alternative discourses have historically been marginalized or less visible and are yet to challenge the dominant narratives (Gray & Mitten, 2018; Overholt & Ewert, 2015). Often women have been unnoticed in many outdoor professions and have been inaccurately depicted because of the incompatibility between traditional perceptions of women's roles and their participation in outdoor environments (Henderson, 1996, pp. 108–109). Our human experiences are shaped by our physical world and the interrelationships of social constructs that inform our realities (Wilson & Little, 2008). The feminine footprint in all realms of our society is much less than that of men and, hence, greatly influences the heard and the unheard discourses of the real and perceived abilities, roles, and contributions of females in society.

As we examine different sources of information we are provided a range of snapshots that provides a bigger picture, blind spots where women's con-

tributions have been disregarded or overlooked. In part, this is established by a male dominated paradigm within the OE culture, which creates an atmosphere that generally silences or ignores women's voices. This includes social media messages, the portrayal of history and historical figures, and the emphasis on strength, endurance, and individual autonomy.

The 'cloak of invisibility' is a manifestation of how power shapes knowledge in OE. All five authors have individually worked in the field for over 30 years, and we have chosen to embark on a critical analysis of where we are now, after experiencing a male subjugated narrative in the field. In this paper we have attempted to convey the way that discourse has affected OE, and in particular, how the orthodox history excludes women, and the values placed in the highest regard are disproportionally masculine. We have described concealed voices, not famous nor widely heard.

We need a cultural shift in the minds of women and men practitioners so the gendered landscape can change. Women have a distinctive contribution to make to OE and these must be foregrounded if our field is to flourish. However, we would like to emphasise a positive aspect arising out of the authors' struggle for gender equity in recent years. Gray and Mitten (2018) have a forthcoming collection, the *International Handbook of Women in Outdoor Learning*, being published by Palgrave Macmillan. The writing process has been cathartic, whilst the collection process has also been instrumental in galvanising OE women from across the globe.

In closing, no single story entirely holds the promise for the future of OE women and men. Alternative histories must be told, one which challenges the dominant masculinist discourse by highlighting women's contributions throughout the history of OE. We want multiple stories that come from a pluralistic society, so let's work to gather those narratives and bring them into our collective consciousness.

> The single story creates stereotypes . . . [which] make[s] one story become the only story. There is never a single story. —*Chimamanda Ngozi Adichie*

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