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Education for Sustainable Well-Being Research Group



UNIVERSITY
OF MANITOBA

CONFERENCE HANDBOOK

Interdisciplinary Conference

*“Educating for Sustainable Well-Being:
Concepts, Issues, Perspectives, and Practices”*

Saturday, 24th November 2012

Faculty of Education
University of Manitoba

Conference Organizer

The Education for Sustainable Well-Being Research Group of the University of Manitoba
(www.eswbrg.org)

Organizing Committee

Gary Babiuk
Dalila Bonilla
Frank Deer
Thomas Falkenberg
Mike Link

On-Site Logistical Support

Trudy Bais
Karen Friesen

Financial and Logistical Support

Faculty of Education, University of Manitoba

The Organizing Committee acknowledges the unnamed reviewers of the proposals submitted to the conference for their support.

Welcome

On behalf of the Education for Sustainable Well-Being Research Group of the University of Manitoba, we welcome you to the Faculty of Education of the University of Manitoba, which is located on Treaty 1 Aboriginal territory. We particularly welcome the 40 presenters from across the country – from Cape Breton to Vancouver – who are at the heart of the event. Their willingness to share their expertise and enthusiasm with others makes an event like this conference not just possible but also so valuable. Thank you.

The theme of the conference, and thus the presentations, invite conference delegates to think about and engage in a dialogue about what it can mean for us to live well in a way that gives consideration to the well-being of future generations and what role education in all its facets can play in helping us and future generations to live well. Such an engagement can, we hope, lead to actions of different kinds at different levels. The notion of sustainable well-being, conditions and constraints for sustainable well-being, and the question of the role of education in developing and supporting practices of sustainable well-being all require an *interdisciplinary* approach. Human well-being, regardless how one understands its details, is a holistic notion. As such, different academic disciplines and disciplinary practices have something to contribute to the notion, and those disciplines need to interact with each other in order to do justice to the holistic notion. The conference, we hope, provides an opportunity for such a needed interdisciplinary interaction.

On behalf of the Education for Sustainable Well-Being Research Group of the University of Manitoba the Conference Organizing Committee welcomes you to the conference.

The Organizing Committee

A Conference Supporting Sustainable Well-Being

We have planned the conference in ways that support sustainable well-being to the degree that we were able to. For instance, lunch will be prepared locally at the university with partially locally grown ingredients and fair-trade beverages. We have chosen a vegetarian lunch option with animal well-being in mind and the fact that meat is generally more resource-intensive than other food sources. We will use ceramic plates and silverware and provide mugs to supplement the water bottles and mugs we invite delegates to bring (see below). We also will not provide any print material to delegates but rather try to deal with documents electronically as much as possible. For this to work as well as we have planned, we need your participation. Please consider the following for your participation in the conference.

- We will not provide print copies of the Handbook or the program to delegates. Though, we will have a few larger print copies of the sessions posted strategically in the building. In front of each of the five presentation rooms we are using we will also post the sessions that take place in those rooms. The Handbook provides detailed information about each session, so you might be able to select your sessions in advance of the conference using this e-Handbook. If you do need to print pages from this Handbook, do so with this in mind.

- **Please bring a mug and / or a water bottle to the conference.** We will provide water in jugs and tea and coffee to all delegates throughout the day, but we have only a limited number of mugs available to use. If you use one of those mugs, please hold on to it until the end of the conference and return it to any of the tables.
- **Please bring your own note taking tools as needed.** We will not provide paper or pens to delegates.
- **Please return your name tag holders** at the end of the conference to the desk where you picked it up at the beginning of the conference. We will reuse those name tag holders for future events.
- Research is quite clear on the importance of social connections for human well-being. To that effect and to provide another opportunity for connecting informally, you are invited to join the Conference Organizing Committee for (non-complementary) dinner at an on-campus restaurant following the conference. More information will be provided at the conference.

Logistics

The conference takes place in the Education Building of the University of Manitoba.

Locating the Education Building

- You can follow this link to a campus map to locate the Education Building on campus: <http://umanitoba.ca/maps/> The Education Building is marked as building #41.
- The following Google map link provides you with the location of the Education Building and the University of Manitoba within Winnipeg: <http://maps.google.com/maps?q=Faculty+of+Education,+University+of+Manitoba>

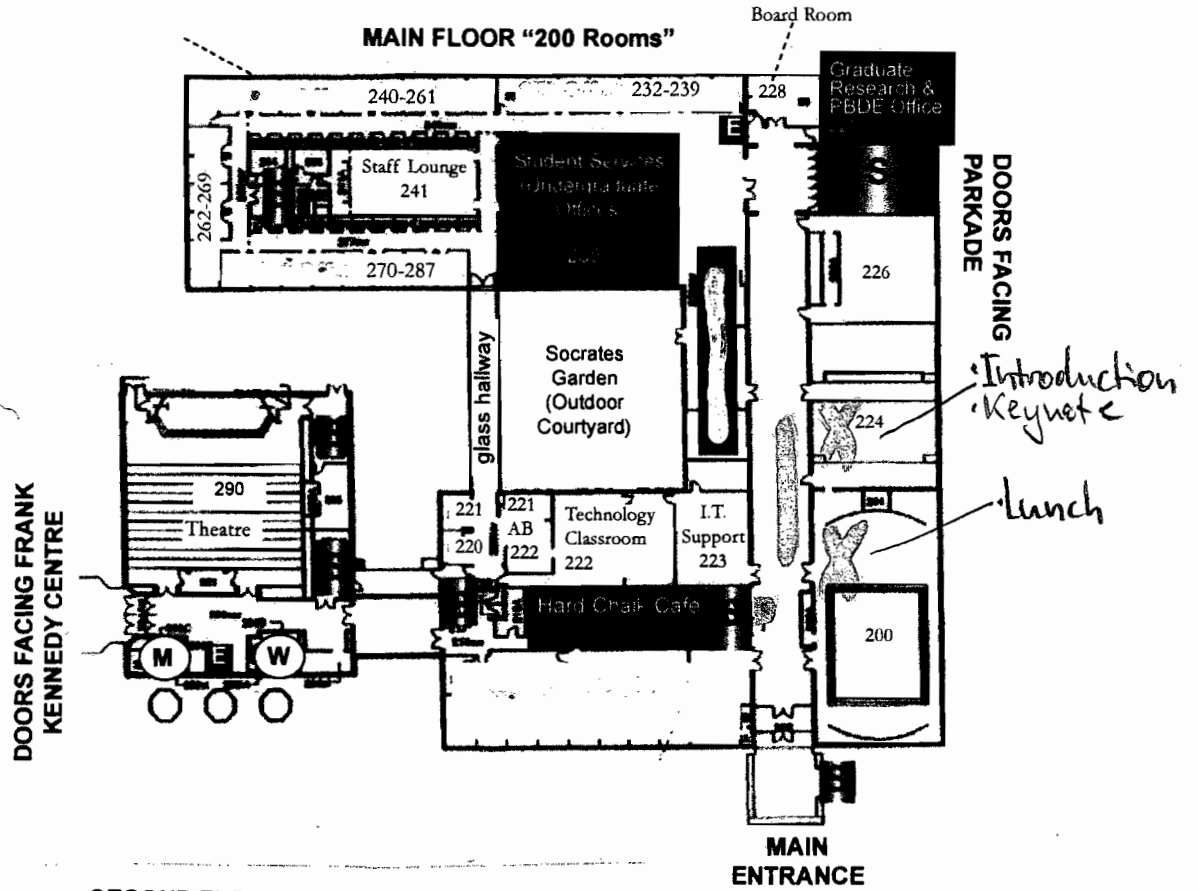
The Education Building

- On the next page you can find a map of the second and third floor of the Education Building, the two floors we will be using for the conference. We will have signage posted around the building that will direct you to the rooms we are using for the conference.
- An overview over the numbers of the rooms we are using for the different parts of the conference is provided in the “The Program (Overview)” section below.

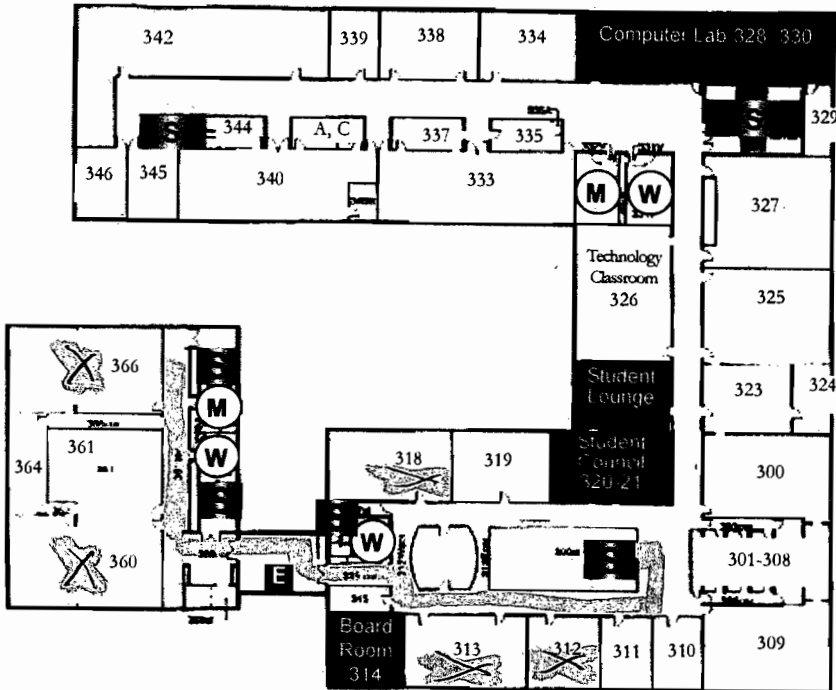
When You Arrive

- In order for us to start at 9:00, **we ask you to try to arrive between 8:30 and 8:45** to sign in and to receive your name tag and conference fee receipt (if applicable). Name tags are required to participate in the event. The **Welcoming and Information Desk** will be set up in the hallway between rooms 200 and 224.

UNIVERSITY OF MANITOBA, FACULTY OF EDUCATION
EDUCATION BUILDING



SECOND FLOOR "300 Rooms"



Refreshments and Lunch

- Refreshments will be available during the breaks in the morning and afternoon on tables in the hallways around the five presentation rooms.
- Complementary buffet lunch (vegetarian) will be available in **room 200** at 12:00.

The Keynote Address



We are delighted that Michael Hart (Faculty of Social Work, University of Manitoba) agreed to give the conference’s keynote address. Michael is Canada Research Chair in Indigenous Knowledges and Social Work and will speak on *“The Mino-Pimatisiwin Approach and Sustainable Well-Being: From Inward Journeys to Social Justice”*

The Program (Overview)

8:30 – 9:00	Check in and Welcome (in front of rooms 200 and 224)
9:00 – 9:30	Introduction (room 224)
9:30 – 10:30	Keynote Address (room 224)
10:30 – 11:00	Break
11:00 – 12:00	Slot 1 Sessions (rooms 366, 360, 318, 313, and 312)
12:00 – 13:00	Lunch (room 200)
13:00 – 14:00	Slot 2 Sessions (rooms 366, 360, 318, 313, and 312)
14:00 – 14:15	Break
14:15 – 15:15	Slot 3 Sessions (rooms 366, 360, 318, 313, and 312)
15:15 – 15:30	Break
15:30 – 16:30	Slot 4 Sessions (rooms 366, 360, 318, 313, and 312)

The Sessions

All presentations are organized in four time slots. Each time slot offers five sessions that run simultaneously. Each session has generally two presentations. In this part of the Handbook the presenters and the title of their presentations are listed. At the end of the Handbook the abstracts for each of the sessions as provided by the presenters are listed.

Slot 1 Sessions (11:00 – 12:00)

room 366	<p>Decolonization and Peace Education</p> <p>Xia Ji (University of Regina) <i>Unveiling Our Ecological Selves in Community – A Healing Journey in a Curriculum</i></p> <p>Jan Stewart & Jennifer Hall (University of Winnipeg) <i>Peace Education and the Context of Sustainability</i></p>
room 360	<p>Sustainable Happiness, Empathic Listening, and Conscious Speaking</p> <p>Catherine O'Brien (Cape Breton University) <i>Sustainable Happiness for Teachers and Students</i></p> <p>Jocelyn Burkhart (Lakehead University) <i>Inside-Outside Same: Empathic Listening and Conscious Speaking for Sustainable Well-Being</i></p>
room 318	<p>Teacher Education and Sustainable Well-Being</p> <p>Marcia McKenzie (University of Saskatchewan) <i>Critical Situated Learning in Teacher Education: Socio-Material Practices of Social Context, Place, and Narration Towards Community Well-being</i></p>
room 313	<p>Teaching Practices for Sustainable Well-Being: Post-Secondary Education</p> <p>Helen Lepp Friesen (University of Winnipeg) <i>Pedagogy for the Well-being of Students and Instructors in the Culturally Diverse Postsecondary Classroom</i></p> <p>Jessa Bear, Laxmi Pathak, & Kimberly Caldwell (Lakehead University) <i>Communal Creativity: Maintaining a Sustainable Community in the Face of Challenges</i></p>
room 312	<p>Developing Ecological Literacy</p> <p>Eui-Kyun Lee & Subramanian Sivaramakrishnanhomas (University of Manitoba) <i>The Formation of Collective Guilt: Exploring the Interaction Effect of Environmental Identity and Human Responsibility Belief on Collective Guilt</i></p> <p>Scott Caspell (Lakehead University) <i>Exploring the Role of Wilderness and Story in Shaping our Understanding of Self, Place and the Other-than-human World</i></p>

Slot 2 Sessions (13:00 – 14:00)

room 366	<p>Complexity Theory and Transformative Learning</p> <p>John Murray (Manitoba Department of Innovation, Energy and Mines) <i>Complexity Theory: A Foundation for a Curriculum of Sustainability?</i></p> <p>Christopher Hrynkow (University of Saskatchewan) <i>Cooperation, Transformative Learning and Socio-Ecological Flourishing: Fostering the Basis for a Sustainable and High Well-Being Future</i></p>
room 360	<p>Theorizing and Practicing Sustainable Well-Being</p> <p>Heesoon Bai (Simon Fraser University) & Avraham Cohen (City University of Seattle in Vancouver) <i>Sustainable Wellbeing Primer</i></p> <p>Avraham Cohen (City University of Seattle in Vancouver) & Heesoon Bai (Simon Fraser University) <i>How to Initiate, Perform, and Develop Processes and Methods for Sustainable Wellbeing in a Relational Universe</i></p>
room 318	<p>Teacher Education and Sustainable Well-Being</p> <p>Natalie Swayze & Dawn Sutherland (University of Winnipeg) <i>Creating Contexts for Sustainability Teaching</i></p>
room 313	<p>Connecting Children with Nature</p> <p>Jennie Deutscher (University of Manitoba) <i>Back to Nature: Working Towards a Sustainable Future in Early Childhood Education</i></p> <p>James Borland (University of Windsor) <i>Teaching Children About their Relationships to Nature: A Historical Examination of Ontario School-Board-Operated Outdoor Education Centres</i></p>
room 312	<p>Transformative Learning and Self-Knowledge</p> <p>Lisa Quinn (University of Manitoba) <i>Journey to Sustainability: The Role of Learning in Lifestyle Transformation</i></p> <p>Les Sabiston (University of Manitoba) <i>Affective Education: The Pedagogical Possibilities of 'Feeling It Through'</i></p>

Slot 3 Sessions (14:15 – 15:15)

room 366	<p>Food Sovereignty and Sustainable Livelihood</p> <p>Asfia Gulrukh Kamal (University of Manitoba), Rene Linklater (Tommy Thomas Memorial Health Complex), Shirley Thompson, Shirley Ducharme, Hilda Dysart, & Roger Moose <i>Archaeology of Sustaining Best Practices to Achieve Indigenous Food Sovereignty and Healthy Living in O-Pipon-Na-Piwin Cree Nation</i></p> <p>Joyce Slater (University of Manitoba) <i>Food and Nutrition “Wellness” through a Sustainable Livelihoods Lens</i></p>
room 360	<p>Meditation and Mindfulness for Sustainable Well-Being</p> <p>Cari Satran (Leila North School, Seven Oaks School Division, Winnipeg) <i>Meditation in the Classroom</i></p> <p>Michael Link & Thomas Falkenberg (University of Manitoba) <i>Cultivating a Sense of Wonder with the Natural World through the Practice of Mindfulness</i></p>
room 318	<p>Conceptualizing Mindful Eating and Community Vitality</p> <p>Ada Chan (McGill University) <i>Proposed Interactions and Engagements in the Family Foodscape</i></p> <p>Jennifer Watt (University of Manitoba) <i>Conceptualizing Community Vitality: Imagining and Illustrating Sustainable Collaborations for Well-Being</i></p>
room 313	<p>Physical and Mental Well-Being</p> <p>Leisa Desmoulins (Lakehead University) <i>Meno Bimaadziwin: Healthy Bodies</i></p> <p>Kerstin Stieber Roger (University of Manitoba) <i>Key Issues for Community Health: Living with Neurological Decline</i></p>
room 312	<p>Consumerism and Sustainable Well-Being</p> <p>Mandy J. Krahn (University of Alberta) <i>Questioning the Wellness of Children as Consumers: How Might Wisdom-guided Pedagogy Enhance Well-being?</i></p> <p>Gary Babiuk (University of Manitoba) <i>Consumerism Threatens our Sustainable Well-being. What Can Schools Do?</i></p>

Slot 4 Sessions (15:30 – 16:30)

room 366	<p>Food and Nutrition Literacy for Sustainable Well-Being</p> <p>Sarah Colatruglio & Joyce Slater (University of Manitoba) <i>Food Literacy: Bridging the Gap Between Food, Nutrition and Well-Being</i></p> <p>Heather Anderson & Thomas Falkenberg (University of Manitoba) <i>Food and Nutrition Literacy in Canadian School Curricula: A Well-Being Perspective</i></p>
room 360	<p>Teaching Practices for Sustainable Well-Being: School Education</p> <p>Ellen Bees (École Golden Gate Middle School, Winnipeg) <i>Using Student Voice to Promote Sustainability in the School Community</i></p> <p>Matt Henderson (St. John's-Ravenscourt School, Winnipeg) <i>Creating Experiences for Ecological Literacy</i></p>
room 318	<p>Perspectives on Professional and Aboriginal Education in the Context of Sustainable Well-Being</p> <p>Ian Wight (University of Manitoba) <i>Emerging New Professional Horizons: Meshworking Well-being and Place-Making</i></p> <p>Marlene Atleo (University of Manitoba) <i>Umeeek – the Learner-Provider – an Adaptive Human Development Strategy for Community Sustainability</i></p>
room 313	<p>Non-Formal Education for Sustainable Well-Being</p> <p>Sandra Krahn (University of Manitoba) <i>Intersections of Education and Civil Society in India: Working Towards an Sustainable Future</i></p> <p>Robin Neustaeter (University of Manitoba) <i>'At the Barn': Rural Women's Learning for Community Well-Being</i></p>
room 312	<p>Sustainable Linguistic and Cultural Well-Being</p> <p>Frank Deer (University of Manitoba) <i>The Ecological Dimensions of First Nations Languages</i></p> <p>Peter J. Heffernan (University of Lethbridge) <i>Linguists' and Other Academics' Place in the Ecology of Linguistic/ Cultural Sustainability</i></p>

The Session Abstracts

The following abstracts were provided by the presenters for their sessions. The abstracts are ordered by time slot and room.

Slot 1 Sessions (11:00 – 12:00)

Room 366

Xia Ji (University of Regina)

Unveiling Our Ecological Selves in Community – A Healing Journey in a Curriculum

As part of the Summer Institute on “Anti-oppressive Education and Teacher Activism”, the researcher facilitated a group of eight graduate students in their inner journey of decolonizing and justice work under the theme of “curriculum as lived, and life as curriculum.” Together we explored the following questions: “What contributes to/ sustains my well being? What contributes to/ sustains our collective well being? How can education contribute to/ sustain the well being for all? What learning experiences can we engage in to answer the above questions?” This reflection on teaching theory and practice related to “creating space for healing and well being” addresses the focus of the conference regarding concepts, perspectives, and practices, and would be valuable to share with anyone who is concerned about curriculum, education, and sustainable well being for all.

Jan Stewart & Jennifer Hall (University of Winnipeg)

Peace Education and the Context of Sustainability

Peace and security are fundamental to human dignity and development. The sustainable development of any culture is always endangered by insecurity and conflict. Human tragedies result in overwhelmed health systems, the destruction of homes, schools and often whole communities, and increased numbers of displaced people and refugees. Access to education, particularly quality educational opportunities, is a prevailing issue regarding gender disparities in education in contexts of crisis, post-crisis, and state fragility (Kirk 2011). Education for sustainable development plays a key role in promoting values for peace and social justice.

This presentation examines the interconnectedness of peace education and sustainable development. The role of peace education in post-conflict situations will be discussed and the presence of peace education training for teachers who work with newcomer children and youth in Canada will be explored. An example of a peace and development pilot course taught in a graduate level program focused on sustainability will be shared and strategies for engaging educators in the topic of peace for sustainability will be examined.

Peace education is seen as the core to developing sustainability within our society, economy and environment. Achieving a world that promotes peace and sustainability will require a look into our own value system as educators, a willingness to acknowledge and understand “others” values and a transformation of our current education system. Educators need to be concerned about advancing a global ethic that will facilitate peacebuilding and training of the new generation of global peacebuilders (Lin, 2008).

Room 360

Catherine O'Brien (Cape Breton University)

Sustainable Happiness for Teachers and Students

Sustainable well-being for all is one of the aims behind the development of the concept of sustainable happiness which is “happiness that contributes to individual, community, and/or global well-being without exploiting other people, the environment, or future generations” (O'Brien, 2010). At Cape Breton University, we've been exploring the application of sustainable happiness for teachers, students and families in several ways. Our undergraduate course in sustainable happiness is offered to pre-service teachers and as a communication elective. Course readings and activities introduce students to literature in sustainability, positive psychology and happiness studies. Education students investigate what this means for them personally and professionally. An overview of the course and student experience will be presented.

Additionally, results from the pan-Canadian project, “Children’s Mobility, Health and Happiness: A Canadian School Travel Planning Model” will be presented, detailing the emotional experiences of children and their parents on the trip to school, and its relevance for sustainable happiness and well-being. Highlights from “Celebrating Sustainable Happiness in Nunavut” will be presented with excerpts from an education resource that links sustainable happiness with health education outcomes for every province.

Jocelyn Burkhart (Lakehead University)

Inside-Outside Same: Empathic Listening and Conscious Speaking for Sustainable Well-Being

This presentation will focus on our ability to listen empathically to ourselves and others, the language choices that we make in both our inner and outer dialogues, and how these have an impact on the health and wellbeing of our Selves, our relationships, and our social and ecological communities. Drawing on the work of Dr. Marshall Rosenberg (2003), Peter Block (2008), Parker Palmer (2004) and Swami Sivananda Radha (2004), this presentation will offer ideas and practices for empathic listening and conscious response, and will provide several experiential opportunities for the audience.

When it comes to listening, we often focus merely on ideas, and overlook the information presented to us by our bodies. Turning our attention to body and breath, and learning ways to balance our attention between our senses can improve our ability to understand clearly what others are communicating, as well as our ability to discern the voice of our own inner guidance. When we extend this practice of deep and empathic listening to the land, we can begin to choose actions that will be in harmony with All Our Relations, respecting the limits of the natural world.

Our speech choices matter, and they stem directly from our attitudes, focus of attention, and inner dialogue. By practicing mindfulness, awareness, and choice as we speak - both to ourselves and others - we create a more positive experience for everyone as we add our voice to the collective creative process. The structure of our speech matters as well, as by our phrasing, we can include or exclude, create or destroy. Conscious speaking practices open spaces for dialogue, and acknowledge the "other" as a valid contributor, shifting our relationships with the disadvantaged, underprivileged, oppressed and exploited beings in both the human and "more-than-human" worlds (Abrams 1996).

When it comes to wellbeing, we need to address the personal, the social, and the ecological. These worlds are complex and it requires self-awareness, humility, and compassion to navigate them in a sustainable way. Our curriculum and pedagogies need to reflect this.

Room 318

Marcia McKenzie (University of Saskatchewan)

Critical Situated Learning in Teacher Education: Socio-Material Practices of Social Context, Place, and Narration Towards Community Well-being

Through research-based examples from community-based teacher education courses in Saskatoon, this presentation will discuss recent developments in learning theory and implications for socio-ecological pedagogy. In particular, the presentation will elaborate on critical situated learning with a focus on practices of social context, narration, and place. Such learning has been shown to occur among individuals in relational, emplaced, and spatially specific ways that go beyond the cognitive. The session will also examine how such learning is not simply deconstructive but also productive, affecting not only students' abilities to think differently but also their capacity to act differently in relationship with others. The presentation will examine how attention to these practices i) underscores the degree to which students are implicitly shaped by social context, narration, and place, as well as ii) offers educators and students tools for acting on and through these practices towards greater socio-ecological learning and community well-being.

Social context refers to the ways that the networks of relations that surround students both within and beyond their educational setting are central to their capacity to engage in socio-ecological thought and action. The process of telling and internalizing stories about the world is what is intended by the pedagogical category of *narration*. By becoming more aware of the productive dimensions of the stories we tell and retell through education, educators and learners alike can use narration practices towards more productive ends. Finally, the use of the term *place* attends to the ways in which our locations – both local and global – similarly influence how we understand and act in the world. The presentation will examine how education can better attend to both how our understandings are shaped by such spatial and physical material conditions, but also how such conditions can be used more intentionally in educational practice, and potentially in students' subsequent efforts to contribute to social change. Through examples of practice drawn from research on teacher education, this presentation will elaborate how such socio-material practices can be more intentionally taken up to address intersecting socio-ecological issues through education in more in-depth and systemic ways.

Room 313

Helen Lepp Friesen (University of Winnipeg)

Pedagogy for the Well-being of Students and Instructors in the Culturally Diverse Postsecondary Classroom

Every year more than 130,000 international students come to Canadian universities to study (Canadian Citizenship and Immigration Resource Center Inc., 2011; Citizenship and Immigration Canada [CIC], 2011). The multicultural milieu on Canadian university campuses consists of international students that are new to the country, descendants of immigrants, Aboriginal students and white students that are born and raised in Canada. Despite Canada's Multiculturalism Act of 1971 and despite anti-racism initiatives on university campuses, Tator and Henry (2010) say that "everyday racism in the academy heightens one's sense of vulnerability and affects one's sense of self esteem and personal self-confidence" (p. 371).

While the contemporary framing of education claims to be neutral and all-inclusive, it is in fact laden with values and assumptions that may marginalize a segment of the postsecondary student population. Although we valiantly attempt to address the notion of plurality, our definition and goal of being an educated person is still set in a prescribed form with certain

content. Journalist Giroday (2012) says that in Canada, the province of Manitoba has the second highest number of reported hate crimes in 2010 and most of the reported incidents were race related. Therefore, cross-cultural competency and sensitivity would appear to be an essential component in today's multicultural work, academic, and social environment.

To address ESWBRG's objective of promoting education for sustainable well-being as inclusive of formal, nonformal, and informal education, this reflective presentation will feature practical skills that I, as an academic writing instructor, implement in my classroom that hopefully reflect a human rights perspective and a transformative learning framework. I will talk about how I incorporate drama, poetry, improvisation, public speaking, field trips, music, and photography in my classes to empower students that learn, define, and exhibit knowledge in different ways than I do. These activities can be implemented not only in a culturally diverse postsecondary academic writing classroom, but in other classrooms as well. This presentation focuses on how we as educators in a university setting can be instrumental in disassembling the walls that separate formal and informal learning, with the intent of sustainable well-being.

Jessa Bear, Laxmi Pathak, & Kimberly Caldwell (Lakehead University)

Communal Creativity: Maintaining a Sustainable Community in the Face of Challenges

As educators, scholars and students we will explain wellness and sustainability in terms of our educational experience while taking part in an international Masters of Education course. The aim of the *Creative Pedagogies in Greece* course was to provide Masters of Education students at Lakehead University with skills and techniques designed to foster creativity. It provided opportunities to examine theory, practice, creativity, team building and a sense of discovery through a unique experience in an international setting. The group of students resided in a communal setting for the duration of the excursion. Wellness in education can be defined using the Aboriginal Medicine Wheel. The first segment, called "vision" will focus on both the aims of the course as well as the personal goals that some of the participants created. The second part or "relationships" will examine how relationships were built and maintained amongst the participating individuals, and the creation of relationships on an international scale. Next we will demonstrate at the "knowledge" segment. Each student had to research a major Greek figure in the field of creativity to use as inspiration for their own creative works such as poetry, novels, videogames, and a fictional interview. Some examples of students' creative works will be included in the presentation. The final part is that of "action." Here we will reflect upon the affect that the course had on our identities, creativity, and thoughts surrounding education.

Room 312

Eui-Kyun Lee & Subramanian Sivaramakrishnanhomas (University of Manitoba)

The Formation of Collective Guilt: Exploring the Interaction Effect of Environmental Identity and Human Responsibility Belief on Collective Guilt

With widespread fears of climate change, global warming, and policymakers calling for reducing our consumption, it is important we have an understanding of antecedents of consumers' consumption behaviors that impact the environment. We examined the interaction effect of environmental identity (Clayton, 2003) and perceived responsibility for global warming (Ferguson and Branscombe, 2010) on consumers' collective guilt and its subsequent effect on pro-environmental behavioral intentions. We hypothesized that when environmental degradation is believed to be caused by humans, it leads to a feeling of collective guilt among those who identify highly with the environment. This guilt subsequently encourages environment-friendly consumption behavior. Further, we examined a mechanism by which the

feeling of collective guilt may be avoided by some. Those who do not identify with the environment as much, avoid the feeling of collective guilt through moral disengagement (Bandura, 1999), that is, cognitively justifying the human behavior that adversely impacts the environment.

The findings of this research, (i.e., the interactive effect of environmental identity and human responsibility belief on collective guilt and then on pro-environmental behavioral intention) imply that intervention strategies aimed at promoting environmental identity can be more effective in inspiring human behavior that will sustain the natural environment compared to the effect of informational campaigns that focus on increasing awareness of environmental problems or enhancing environmental concerns and attitudes. Further, our results show that the commonly used public service announcement strategy of assigning blame on human behavior for environmental degradation may backfire among low environmental identifiers, who avoid collective guilt with defensive mechanisms such as moral disengagement. Our data suggest that promoting the idea of human responsibility for environmental degradation would be more effective if the concept of feeling a part of nature is also promoted.

Scott Caspell (Lakehead University)

Exploring the Role of Wilderness and Story in Shaping our Understanding of Self, Place and the Other-than-human World

In this presentation I will provide an overview of my master's research, which explores the potential for wilderness education programs to help people develop a better understanding of self, strengthen connections with place(s), and improve interpersonal relationships. This qualitative study is grounded in narrative-inquiry methodology, drawing heavily on self-study and a critical analysis of literature from the fields of place-based education, environmental education and Indigenous education. Much has been written about how schooling serves to disconnect people from the natural world, and the effects this has on human well being and the sustainability of our socio-ecological communities (Castagno & Brayboy, 2008; Orr, 1992; Louv, 2008). There exists a powerful need and opportunity for educational programs to foster place consciousness (Gruenewald, 2003) and holistic human development (Plotkin, 2003, 2008).

As part of my research, I will outline Outward Bound Canada's Nunavut Youth Leadership Program, which I helped design and implement. This program has been designed in collaboration with community partners in Nunavut with the goal of preparing Inuit youth to become community leaders and help create healthy, vibrant, culturally grounded Inuit communities. This program has an emphasis on community building, through which participants experience first-hand what it means to live well within a communal context. There is also an emphasis on developing connections with the arctic environment, as well as intra-personal (self knowledge) and inter-personal skill development (e.g. communication, conflict resolution, leadership).

I propose that providing opportunities for people to develop leadership, coupled with connections with the natural world, are essential components of sustainable well being for people and places. I then put forward that other educational programs, in both formal and informal contexts, can draw on the approaches highlighted in my research to foster sustainable well being for individuals, institutions and communities.

Slot 2 Sessions (13:00 – 14:00)

Room 366

John Murray (Manitoba Department of Innovation, Energy and Mines)

Complexity Theory: A Foundation for a Curriculum of Sustainability?

The principles of sustainability provide the basis for a society to engage with multiple polarities and tensions, including interacting systems and human activities that appear to be intensely competitive with one another. Is it desirable to design a *curriculum for sustainability*? If so, what would be its theoretical foundations, its guiding assumptions, and its purposes? If education for sustainability is a vision of education that seeks to engage both personal and collective responsibility for bringing into being the conditions that are to determine what a sustainable future is, what sort of framework could guide that process of education? Possible answers to these questions are not likely to be found in the traditional curriculum architecture of present formal education systems. Such a framework (curriculum?) is often considered more likely to ground itself in systems thinking and systems design and analysis. However, a systems approach to curriculum design would substantially re-orient the purposes of education, and so simultaneously holds great promise and presents tremendous risks.

The science of complexity is emerging as a possible candidate for providing the theoretical foundations for a curriculum focused on sustainability, but is problematic as a theory to underpin matters of education and curriculum design. This session will examine the current state of complexity theory and outline its strengths, limitations and its potential efficacy as a foundation for education for sustainability from a systems perspective. Though not a theory of education *per se*, complexity theory may provide a powerful, descriptive metaphor to illustrate what is occurring when systems of education pursue the pathways of sustainability-focused living.

Christopher Hrynkow (University of Saskatchewan)

Cooperation, Transformative Learning and Socio-Ecological Flourishing: Fostering the Basis for a Sustainable and High Well-Being Future

Transformative learning, as based on the work of Edmund O’Sullivan, builds on the insights of people like Thomas Berry and Joanna Macy to clarify areas in which the educational project can participate in the “great turning” towards a sustainable future marked by time rich, high well-being and low carbon societies. In doing so, O’Sullivan’s work encourages educators to form critical but normative commitments to social justice, substantive peace and ecological health. Working from a transformative learning perspective and building on ecological concepts related to cooperation, this presentation will look at how imaging humans as cooperative beings and emphasizing the benefits of cooperation in terms of social and ecological flourishing can help mitigate the educational project’s contribution to present unsustainable practices by discerning, challenging and otherwise removing the socio-cultural underpinnings for ecologically harmful acts committed by humans. This more theoretical discussion will be grounded with reference to (1) Robert Owen and the cooperative movement and (2) a transformative learning methodology for teaching history, which builds upon the work Ken Osborne and Elise Boulding, to demonstrate the significance for socio-ecological flourishing of emphasizing cooperation while telling the story of humanity on this planet.

Room 360

Heesoon Bai (Simon Fraser University) &
Avraham Cohen (City University of Seattle in Vancouver)

Sustainable Wellbeing Primer

An account of what it is for humans to lead a life of sustainable wellbeing in the globalized world of the 21st century needs to be grounded in some close understanding of irreducible human nature and context-sensitive human conditions. In this presentation we attempt an approximation of such an account, and then we propose relational and pedagogical guidelines for educating humanity.

Human being everywhere and anytime share certain truths about themselves: 1) Secure childhood attachment experiences are foundational to mental and physical health; 2) developing as unique and irreducible individuals and at the same time communally belonging as a member of a group (family, community, society, world) are two essential human needs both of which must be met equally, not one or the other, not one over the other; 3) whole human beings are physical, mental, emotional, and soulful beings. Marginalizing or denying any of these being-dimensions lead to imbalanced development and negative individual and societal consequences; 4) who we are and how we are has far reaching influence on how we apprehend the world; 5) humans participate in the world and life as subjective, intersubjective, and objective beings; 6) humans are discursive and non-discursive, and reflective and pre-reflective; 7) the capacity to be empathic is built into us, but this capacity is frequently underdeveloped and unfulfilled even in those who think otherwise; 8) breakdowns, mistakes, unexpected and unwanted experiences are inevitable in human life; 9) intergenerational caring, teaching, and support are of paramount importance to the sustainability of a culture; 10) compromising and eroding the carrying capacity of the planet threatens the very survival of humanity.

In the second part of our presentation (see below), we will attempt to at least touch on a response to each of the above ten points with experiential activities in our workshop.

Avraham Cohen (City University of Seattle in Vancouver) &
Heesoon Bai (Simon Fraser University)

How to Initiate, Perform, and Develop Processes and Methods for Sustainable Wellbeing in a Relational Universe

In this workshop, we provide an opportunity to experience a process that supports sustainable wellbeing while simultaneously learning about the process. We will spend time reflecting on the 10 points of human truth as they manifest in our daily personal, familial, and institutional lives. Through various skillful methods of leadership, group/community facilitation, inner work, deep democracy, and personal and community growth and development, we will explore and experience how the 10 points can be better served and enacted. Here, 'better' means 'more in line with sustainable wellbeing'. A key feature of this workshop is a development of '2-hour community' that our conference session affords. This 2-hour community is a microcosm of human lives that have all the elements of 10-point humanity. How we work with this microcosm will show us, in close-up and at a small scale, of how we may work with our humanity in our daily lives at home, school, and workplace.

Room 318

Natalie Swayze & Dawn Sutherland (University of Winnipeg)

Creating Contexts for Sustainability Teaching

The education sector is being called upon to prepare citizens around the world to meet the complex environmental, social, and economic challenges we are currently facing. But do educators feel sufficiently confident, knowledgeable and empowered to this? How does identity impact an educator's ability to implement sustainability learning? This study sought to gain a better understanding of the role of teacher identity, and self efficacy, in teaching for sustainability, without seeking to determine causal relationships or direct correlations between variables. The ultimate goals of this exploration was to develop a better understanding of how the course affects teachers self-efficacy in teaching for sustainability, how teachers identify themselves as sustainability educators, to identify gaps and opportunities for strengthening related teacher training, and to propose suggestions for moving forward.

In 2011, a new Post Baccalaureate Diploma in Education (PBDE) in Education for Sustainability was launched. The objectives for the course included exploring and examining a variety of approaches to education for sustainability, in addition to evaluating programs in existence in Winnipeg and Manitoba. Six teachers enrolled in the Introduction to Teaching for Sustainability course were involved in this research project. Ethnographic research methods for data generation were used including observational notes, conversational interviews, program documentation, and review of participant artifacts.

Data analysis involved multiple stages and levels of coding informed by qualitative data analysis methods. Although each participant had unique identities which were important determinants of how they experienced the teaching for sustainability course, the course provided meaningful contexts for each of the students to develop and enact an identity as a sustainability educator. The learning experiences within the teaching for sustainability course were able to accommodate the uniqueness of each participant. In some cases the program helped students establish a sense of confidence in teaching for sustainability where in other cases the students used an existing confidence in to help them excel in the course and in their teaching practice. Important factors shaping the development of the participants' identities as sustainability educators included personal motivators, desire to impact student learning, spirituality and cultural values.

This study provides important insight into the role of professional development programs in the development of teacher's identities as sustainability educators. Results from this study suggest that a well designed professional development program for educators focused on sustainability education provides key opportunities for educators to: a) participate in dialogue as part of a learning community; b) establish relationships with peers and instructors; c) develop and expand their understandings of what it means to teach for sustainability; and d) apply their new knowledge and skills to their teaching practice.

Room 313

Jennie Deutscher (University of Manitoba)

Back to Nature: Working Towards a Sustainable Future in Early Childhood Education

Sustainability in Early Childhood Education is an emerging area of interest in Manitoba and around the world. Teaching children about nature and the outdoors early, will allow them to have positive, hands-on experiences that will encourage a life-long love of nature.

Many children have very little experience with the nature and the outdoors. Children are often not growing up with the same connection and experiences with nature as past generations. Issues such as nature deficit disorder, obesity and addiction to electronics are increasingly affecting children.

Positive programs around Canada and the world have been introducing children to the concept of environmental sustainability and giving them an appreciation for the natural world and their connection to it. Current sustainable practices in Early Childhood Education include, but are not limited to, growing gardens, nature play, raising chickens, recycling, mud days, farm visits and two-week outside programs. These concepts being taught to children to give them an understanding of the natural world around them and a respect for the role they play in that world.

Manitoba has an opportunity through Early Childhood Education to introduce children to nature and create knowledgeable ambassadors for the future of the environment. Teaching sustainability beginning in the early childhood year allows for the largest window of learning for children. By using examples from successful programs that are already established and by creating new and exciting ways to teach sustainability to children, Manitoba can move towards being a leader in educational sustainability practices.

This research is being completed as part of my undergraduate thesis. The purpose is to research environmentally sustainable practices in Early Childhood Education and develop recommendations for the future. This project will take place in three phases with one objective associated with each phase. The objective of phase 1 is to research existing Early Childhood Education sustainability practices in Canada and around the world to gather best practices. Phase 2 will be presenting this research document and information to interested parties for discussion purposes. The final phase will be the writing a document with recommendations on the way ahead for sustainable practices in Early Childhood Education.

At the time of the conference phase 1 of this project will be complete. Information on existing Early Childhood Education sustainability practices in Canada and around the world will be compiled and ready to be shared with interested groups.

James Borland (University of Windsor)

Teaching Children About their Relationships to Nature: A Historical Examination of Ontario School-Board-Operated Outdoor Education Centres

Outdoor education (OE) is a teaching method where educators use outdoor spaces to teach skills and concepts deemed best learned through direct contact with native materials and natural landscapes. Across Ontario, school-board-operated OE centres are commonly perceived to be one of the few places where students from urban areas get the opportunity to engage with nature. A significant body of social-psychological research substantiates that OE programs help students develop a greater appreciation of nature and knowledge of ecosystems that is critical for establishing future sustainable societies. A small group of scholars who study Ontario-based OE programs have alleged that from the 1990s to early 2000s a shift in provincial educational policy from educational progressivism to fiscal accountability resulted in the closure of numerous board-run facilities. Several schools made extensive use of these sites. This shift in educational ideology has pushed the responsibility of OE programming to third-party providers. No empirical research has been conducted to substantiate the historical charges of these scholars. Furthermore a lack of empirical research exists that explores how the status of Ontario board-run OE centres has evolved in synchronicity with changes in educational policy since the establishment of the first OE centre in 1960. Through the integration of archival research methods, statistical analysis, and the use of geographic information systems, this presentation

provides preliminary findings from an ongoing doctoral dissertation that discusses what historical factors have contributed to the need to establish, occasionally close, or continue to provide OE programs through board-run OE centres. The goal of this presentation is to encourage policy makers to consider more deeply the historical role that board-run OE centres have played in shaping how our institutions in the past and present educate our children about their dependent relationships to natural systems.

Room 312

Lisa Quinn (University of Manitoba)

Journey to Sustainability: The Role of Learning in Lifestyle Transformation

Sustainability is a journey, not a destination, is an adage which certainly holds true for those seeking to live a sustainable lifestyle. Perhaps the essential factor inducing and guiding this movement towards a sustainable consciousness is *learning*. This presentation introduces the findings of a recent study which explored a select group of individuals' continuing journey towards a more sustainable way of life, focusing specifically on clothing sustainability, from childhood to present day. By concentrating on key events, interactions and experiences in participants' lives, what emerged was a better understanding of the triggers for sustainability learning and the learning process, as well as a greater sense of what was learned and its ultimate impact on participants' attitudes, beliefs, values and actions.

Jack Mezirow's transformative learning theory (TLT) provided the theoretical foundation for this exploration, offering an explanation of the learning process underlying these journeys. TLT describes how individuals encountering situations, knowledge or attitudes which conflict with their understanding of the world may engage in a process of critical reflection and discourse in which they question and analyze their foundational beliefs, attitudes and perspectives. Such reflection may lead to a shift in their attitudes, values and behaviours or, potentially, result in a transformation of their worldview.

Seventeen individuals participated in this in-depth exploration, through interviews and a survey. Each demonstrated either a steady commitment to a sustainable way of life or had a strong desire to adopt a more sustainable lifestyle, but were struggling to do so. Drawing on these data sources, this presentation provides insight into the key introductory points for sustainability during the lifespan, the types of experiences triggering learning for sustainability, the barriers participants encountered in putting their learning into action and the importance of a strong support network.

Les Sabiston (University of Manitoba)

Affective Education: The Pedagogical Possibilities of 'Feeling It Through'

This essay will argue that education, as a practice, and as a relationship between teacher and student, must redefine itself with ontological questions in mind. Locating the question of what it means to "live well" within educational philosopher Sam Rocha's ontological "Trinitarian lens", we become more aware of, and attentive to, the context of being, the subsistent life forces, and the material existence that define who we *are*. It is no less than a dedication to *knowing* our students, of talking *to* them, as opposed to *at* them, and returning to them as they are. Rocha's Trinitarian lens implies that educators must adopt new ways of desiring, sensing, and seeing.

This paper will incorporate some of my reflections on my experiences as a mentor and tutor to Native youths in Winnipeg's inner city who are affiliated with gangs and live a 'gang life'. My experience has taught me the importance of ontology, and how educators must push

themselves beyond thinking about education in a purely epistemological framework (teaching to *know* rather than simply to *know-about*). Interrogating some aesthetic and embodiment theories, I will argue that the perceptual world is crucial to an ontological approach of learning. Paying attention to the perceptual allows us to better understand the subsistent forces that flow through us and reflect our desires and fidelities through our bodies and thoughts. Such ontological concerns have obvious impacts on formal education, but they also force us to embrace new ways of being that transcend the classroom. Such ontological concerns are on the minds of today's leading Indigenous thinkers and activists, and central to the theory and practice of decolonizing our minds and lands. The ontological question of 'knowing thyself' is crucial for realizing healthy communities.

Slot 3 Sessions (14:15 – 15:15)

Room 366

Asfia Gulrukh Kamal (University of Manitoba), Rene Linklater (Tommy Thomas Memorial Health Complex), Shirley Thompson, Shirley Ducharme, Hilda Dysart, & Roger Moose
Archaeology of Sustaining Best Practices to Achieve Indigenous Food Sovereignty and Healthy Living in O-Pipon-Na-Piwin Cree Nation

O-Pipon-Na-Piwin Cree Nation is one of the many communities in northern Manitoba that was affected by the establishment of the Churchill River Diversion Dam. In fact the community has lost the majority of its traditional livelihood and food resources due to this flooding. In 2009 a University of Manitoba study found high food insecurity in the community (Thompson et al, 2011). Since the flooding the community food champions have been organizing training on hunting, fishing and other traditional skills for the youth to learn Aboriginal ways of living of the land. After more than twenty years of the flooding the community has been struggling even more with very limited support from the provincial government. The impacts are strongly visible in the health sector. Our presentation will discuss the significance of Aboriginal knowledge for gaining access to traditional food and healthy living and the socioeconomic dynamics that lie at the base of this local educational system.

Joyce Slater (University of Manitoba)

Food and Nutrition "Wellness" through a Sustainable Livelihoods Lens

Extremely high rates of obesity and nutrition-related chronic diseases in Canada and globally suggest that many people are "out of balance" and unwell with respect to food and nutrition. These issues are seen to varying degrees in both low-income and more affluent populations, suggesting a contextual environment that is not conducive to living "well" through our relationship with food. This is characterized by intensive use of packaged, processed foods of poor nutritional quality, "deskilling" with respect to food and nutrition knowledge and skills, and a loss of meaningful food traditions. At the same time, considerable concern is being expressed about the impact of food production methods on the natural environment. There is, therefore, a need to conceptualize "living well" through food and nutrition. It is proposed that using and expanding current definitions of food security (incorporating individual and household food security and community food security) through a Sustainable Livelihoods for Food and Nutrition Framework (SLFNS) will allow for a more comprehensive analysis of the resources required to achieve foods security and wellness. A Sustainable Livelihoods approach has been utilized extensively in global southern settings for poverty reduction and capacity

development. Applying this approach to food and nutrition, and expanding it to include northern settings, provides a useful heuristic model for examining food and nutrition-related health issues, in the context of a globalized food system (including high proportions of ultra-processed foods) from which contemporary diets are constructed. SLFNS has the potential to be used in research and applied settings to: assess a broad scope of antecedents for food security and wellness; identify deficits and potential interventions at multiple levels and in multiple settings; and explain the conditions and assets required for uptake. This session will present the SLFNS Framework and explore approaches to transforming the Framework into applied, community-based tools and methods to assess individuals and communities and plan participatory interventions to improve food and nutrition security.

Room 360

Cari Satran (Leila North School, Seven Oaks School Division, Winnipeg)

Meditation in the Classroom

Since I began teaching I have also been meditating with my students. I believed then, and still believe, that the benefits of meditation, that I, and many other practitioners experience, including an increased sense of calm and overall well-being, decreased stress and an improved ability to foster positive emotions and handle negative emotions, held great potential for my students and my teaching. I also believe these benefits are what make meditation an excellent tool to support education for sustainable well-being. Through my Masters studies I have explored meditation in the classroom. My paper will impart how a classroom meditation practice can contribute to a sense of overall well-being for individual students, as well as the classroom culture as a whole. Research in the field of education has been conducted with primary students (Binder, 1998, Doobinin, 2008, McLean, 2001; Viarengo, 1998), middle school students (Swaminathan, 2004), high school students (Leoni, 2006, Schoeberlein 2009), university students (Bai, 2001, Holland, 2004, 2006, Miller, 2010), adult learners (Lin, 2007, Palmer 1993), and teachers (Miller, 2005, Schoeberlein, 2009). With rich anecdotal evidence, these studies have begun to demonstrate positive connections between the practice of meditation and improved learning in the classroom. With a brief synthesis of the current research in the field of education, I will demonstrate how meditation can be an excellent tool fostering students' overall well-being, regardless of whether it is motivated for physical health, mental or emotional reasons, or by a desire for spiritual growth. I will then share my story; my experiences, learning and growth as a teacher as I have meditated with my students and its potential to contribute to their sustainable well-being in the future. I also hope my experiences will provide both the information and encouragement to allow educators to begin meditating in their own classrooms.

Michael Link & Thomas Falkenberg (University of Manitoba)

Cultivating a Sense of Wonder with the Natural World through the Practice of Mindfulness

We begin with the assumption that our wellbeing benefits from both *experiencing a sense of wonder* and an *engagement with the natural world*. We explore the current divide between humans and nature, as well as the importance of a close relationship with nature. Humans are part of the natural world and completely dependent upon it. However, as our world becomes more urbanized we find ourselves increasingly alienated from nature. Bai has suggested that by the time we reach adulthood, many of us are largely emptied of that “animated sensuous perception of the world.” In order to reanimate that perception it is necessary to not merely be *in* nature, but to be *with* nature. We propose that if our engagement with the natural world has the quality

of *being with nature*, that is, seeing oneself as wholly interconnected with nature, then this may lead to the cultivation of *a sense of wonder* with the natural world. The practice of mindfulness, or focusing our awareness and attention, can contribute to the ability to experience a sense of wonder with nature and the quality of that experience. The implications with regards to the field of education for sustainable wellbeing are explored.

Room 318

Ada Chan (McGill University)

Proposed Interactions and Engagements in the Family Foodscape

One's gastronomic habits and choices are developed and deeply rooted to their practice within the family home as a child. Parents' engagement in teaching children through food preparation and cooking not only passes on a family's history and culture but also broadens the children's sense of mindful eating. This simple education and active engagement within the family home can instigate lifelong awareness to food choices and actions in the private and public sphere.

However, the kitchen's built environment seriously challenges this educational opportunity within the home. The standardized workspaces of kitchen designs do not allow children to participate and contribute to the family "foodscape". The inaccessibility to a safe work area in the kitchen for children denies them the knowledge and behaviours that can develop during their interactions with family and food preparation.

What if we can alter the family kitchen to include an adjustable workspace that is controlled by the parent and can grow with the child? Such an object allows children to be involved in the cooking process and in turn bridges the learning gap between food from the earth and food on the table. An accessible workspace for children in the family kitchen can foster learning through interactions and dialogue. More importantly, it empowers children with a better relationship with food and family and the resulting evocative connection can act as a reminder throughout their lives.

This presentation will address the focus of the conference by exploring the concept of mindful eating through shared interactions with food preparation and cooking within the family home. The investigation will delve into how the proposed strategy and practices can educate and empower children with gastronomic knowledge and behaviours that can sustain throughout their own lives but eventually pass onto future generations.

Jennifer Watt (University of Manitoba)

Conceptualizing Community Vitality: Imagining and Illustrating Sustainable Collaborations for Well-Being

"Vital communities are characterized by strong, active, and inclusive relationships between residents, private sector, public sector and civil society organizations that work to foster individual and collective wellbeing. Vital communities are those that are able to cultivate and marshal these relationships in order to create, adapt, and thrive in the changing world and thus improve the wellbeing of citizens." (Scott, 2010, p. 4)

The Canadian Index of Wellbeing (<https://uwaterloo.ca/canadian-index-wellbeing>), an organization associated with the University of Waterloo, looks beyond the usual measure of the Gross Domestic Product (GDP) to ask not only how the economy is faring, but also to explore more holistically how the individuals and communities in our country experience well-being. In my 15-20 minute conceptually based presentation, I intend to explore one of the eight domains identified and measured in the Canadian Index of Wellbeing (CIW): *community vitality*. I will examine how the CIW defines and describes community vitality and explore how this

contributes to a broadened understanding of what it means to live well in a way that is sustainable for future generations. To extend my understanding of community vitality, I will look also how the New Economics Forum (<http://www.neweconomics.org>), an organization based in the United Kingdom, measures and advocates for community wellbeing. Finally, I will explore how education becomes central to constructing the collaborations required to imagine and sustain community vitality. Throughout the conceptual descriptions I will draw upon examples from a current and local community initiative, the “Walk Bike Ride Fort Richmond” active transportation project. This local project will offer a portrait of the collaborative processes of community vitality in active negotiation.

Room 313

Leisa Desmoulins (Lakehead University)

Meno Bimaadziwin: Healthy Bodies

Early Child Educators (ECE) offer informal education to families via workshops for parents and community members and programming for off-reserve Aboriginal children age 0-6 years. A recent study, *Meno Bimaadziwin: Healthy Bodies*, funded by Public Health Agency of Canada (PHAC) and sponsored by Ka:nen, an organization supporting families, investigated healthy body weights for young Aboriginal children in the context of their families and communities. A Steering Committee guided the work. A literature review showed that the mainstream literature investigates children’s healthy body weights through an obesity framework that focuses predominantly on changing children and parents’ behaviours and findings of healthy eating and physical activity for obesity prevention and reduction. Limited Indigenous scholarship adds the concepts of embodiment and food security as important elements of healthy weights and as connected to individual and community wellbeing. The literature notes some connections between mental/emotional health and self-esteem as integral to healthy weights. This mixed methods study uses Indigenous research approaches to investigate how ECE workers can support Aboriginal children’s healthy bodies. Methods included seven focus groups with 77 community member participants and a needs assessment survey with 25 ECE worker participants from three communities in northwestern Ontario. Focus group data illuminate three findings: children’s healthy body weights research using a holistic approach with four dimensions—mental, emotional, physical, and spiritual—for *meno bimaadziwin*; qualitative indicators of wellbeing; and, the roles of families and caregivers for children’s healthy bodies and communal wellbeing. Survey findings show that: EC educators perceive barriers to children’s healthy bodies and families’ sustainable wellbeing through constraints with: adequacy of sites and available resources to support children’s holistic wellbeing; lack of site policies; comfort levels with mental/emotional health and self-esteem dimensions, which contrasts with their reliance on others and highly ranked training needs; and, parents’ motivation and will to change. Conclusions follow.

Kerstin Stieber Roger (University of Manitoba)

Key Issues for Community Health: Living with Neurological Decline

In 2009, the Canadian Minister of Health announced funding of the National Population Health Study of Neurological Conditions, a new \$15 million study led by both the Public Health Agency of Canada (PHAC), as well as the Neurological Health Charities Canada (NHCC) (NHCC/PHAC, 2012). The funded suite of studies is composed of 15 smaller studies, one of which is the Everyday Experience of Living with and Managing a Neurological Condition (the LINC Study). Three sites are involved – Dalhousie, Queen’s and Manitoba (I am the P.I. of the

Manitoba site). This study seeks to understand and describe the everyday lives of Canadians with neurological conditions, as well as their family and other possible supports available to them to help with the self-management of their life with a neurological condition. Three phases are included representing a population based survey, a cohort study and a multi-perspectives case study.

This topic is also part of my long term research agenda. The research focus has been to examine not only how formal and informal relationships can support well-being for those who are chronically ill, but also how values and attitudes, as well as policies and programs can shape and define wellness for those living with chronic illness. An emerging theme is how little is known by the general public, professionals, and family members about daily participation and living with chronic illness.

This presentation will focus on a key finding in my initial research: the need for professionals and family to receive training on topics related to those living with a neurological condition. As well, I will present preliminary concepts emerging in the data analysis for the LINC study.

Room 312

Mandy J. Krahn (University of Alberta)

Questioning the Wellness of Children as Consumers: How Might Wisdom-guided Pedagogy Enhance Well-being?

Questions of what it means to live a meaningful and fulfilling life are inspired by a deeply human desire to live well in the world. This hermeneutic presentation is a response to the question: How and in what ways is the well-being of children who are immersed in consumer society affected by market-driven logic? I aim to imaginatively address data surrounding the health and wellness of pre-adolescents by exposing the realities Canadian children are exposed to, focusing on school settings in particular. This presentation will be a soulful performance that inquires into the troubling notion of children as consumers and juxtaposes this market-logic discourse with a wisdom-guided approach to a more holistic view of children's wellness and joy. My experience as an educator in international contexts, coupled with my overarching research interests, have led me to an appreciation of the pedagogical responsibility of educators to play a role in guiding the ethical well-being of children and youth. Thus, this presentation opens the door for educators to consider the holistic well-being of students more deeply. In so doing, the psychological and soulful well-being of our young may be enhanced. I will articulate wisdom-guided insights that value relationships and community in order to provoke a "collective wondering" (Donald, 2004, p. 24) about the impact of market-driven education on the well-being of our young. The presentation will braid together notions of well-being in the lives of children, the importance of soul in education and in living well, and the current emphases of consumer culture, concluding by outlining the role of wisdom in tying the braid together.

Gary Babiuk (University of Manitoba)

Consumerism Threatens our Sustainable Well-being. What Can Schools Do?

Our belief about our personal wellbeing, how to live well, has an impact on earth's sustainability. Much of our current cultural ethos about "being happy" is based on consuming and to ask people "...to curb consumption is akin to asking them to stop breathing...". By all estimates we in North America have an ecological footprint well beyond our earth capacity to support us, in fact the estimates are that we would need 3 or 4 earths to maintain the current level of consumption for all humans. Yet with all of the evidence that we are negatively impacting the earth's ability to support us, we continue to over-consume.

Human consumption has become a cultural norm, a “spiritual pursue”, and others would say a new form of idolatry. This has not happened by accident but has been engineered over the last few centuries by the institutions of business, government and the media. There is a need for change, a transformation of our attitudes, values, some would say our consciousness, if we wish future generations to be able to live sustainably. UNESCO has felt that the most effective way of creating a sustainable world is through education and in fact called for the *Decade of Education for Sustainable Development*, 2005-2014.

At this time there has been an effort by educators to increase our students’ literacies, including ecological literacy and systems thinking. We have also in a limited way included critical thinking and decision making in school outcomes. But “perhaps the greatest critique of schools is that they represent a huge missed opportunity to combat consumerism and to educate students about its effects on people and the environment”. In fact few schools teach media literacy, which can be a critical way to begin the transformation of the attitudes and values around consumerism. My presentation will outline the possibilities of addressing the influence of consumerism on our students using as an example the newly implemented Grade 12 course in Manitoba, *Global Issues, Citizenship and Sustainability* which emphasizes media literacy and an action component which is uncommon in high school courses. I also will suggest that contemplative practice needs to be a complementary part of the critical and creative thinking of students if we wish to transform into a culture of sustainability.

Slot 4 Sessions (15:30 – 16:30)

Room 366

Sarah Colatruglio & Joyce Slater (University of Manitoba)

Food Literacy: Bridging the Gap Between Food, Nutrition and Well-Being

Food has always been a central and critical dimension of human development. The last century saw incredible advancements in agriculture and nutrition science, while paradoxically the last few decades have witnessed a steep rise in nutrition-related health problems including obesity, cancer, heart disease and diabetes. The increase in these diseases has mirrored unprecedented changes in our diet, represented by a shift from basic food ingredients to thousands of processed convenience foods, many of which are nutrient-poor and decontextualized from a cultural perspective. The main response to these issues has been to exhort individuals to adopt exercise and “healthy eating”; however this has done little to improve the population’s health. Concern has also arisen over the negative impact of food production methods on the natural environment. It is therefore essential that food and healthy eating concepts are understood within a communal context and in ways that are sustainable for future generations. However, due to changing societal values and norms, and reduced educational and mentoring opportunities, many young Canadian adults lack the knowledge, skills, attitudes and values related to food which are necessary to live well. Current food and consumer trends predict that people will become even more disconnected from their food, furthering reliance on low nutrient/high calorie convenience foods and decreasing the need for food preparation skills. These trends provide a strong rationale for a new approach to food and eating. Recently, relationships between food, nutrition and well-being have emerged through concepts such as “food well-being”, the Slow Food Movement and re-emphasis on the importance of the family meal. Of particular interest is “food literacy” and its role in nutrition

and living well. This presentation will review and explore concepts of “food literacy” as they relate to well-being, including dimensions of health, culture and sustainability.

Heather Anderson & Thomas Falkenberg (University of Manitoba)

Food and Nutrition Literacy in Canadian School Curricula: A Well-Being Perspective

It has long been made the case that the notion of prosperity needs to take far more into account than economic growth. A number of alternative proposals have been made for a more holistic concept of human and societal prosperity. What these approaches have in common is that they see social institutions like the economy and their social practices as means rather than as ends in themselves, namely as means to the end of what might be called, and some do call, human well-being. Any conceptualization of human well-being will have to include our physical well-being, which, in turn, includes food production, food consumption, understanding of nutritional information, attitude toward healthy eating, and so on. These latter aspects of human well-being can be captured – at least to some degree – in the notion of foods and nutrition literacy.

Education, particularly formal school education, has been recognized as a means to support the development of human qualities helpful to living well. In this sense, school education can be a means to support the development of foods and nutrition literacy as a way of addressing (aspects of) educating for well-being.

In our presentation we address the question of what the current state of affair is of foods and nutrition literacy in Canadian schools as it is manifested in the current school curricula. We will do so through the lens of a more comprehensive notion of human well-being.

Room 360

Ellen Bees (École Golden Gate Middle School, Winnipeg)

Using Student Voice to Promote Sustainability in the School Community

I will describe the importance of student voice in promoting sustainability within a school context. In particular, I will chronicle the growth of a Sustainable Development Committee from a teacher directed group to a student-led organization. Two examples of student-directed sustainability projects at École Golden Gate Middle School will be examined. The first project, a student campaign to introduce compostable cutlery into the school cafeteria, had larger implications on our school’s waste disposal practices. The second project involved students envisioning and planting a butterfly garden on school property.

With both projects, students were provided with the opportunity to select an environmental issue of importance to them, and then take action to make their local school community more sustainable. The significance of these opportunities in promoting sustainable living, both on a personal level and a communal level, will be emphasized.

As well, I intend to link student voice and sustainability with divergent conceptions of citizenship. In particular, I will emphasize the role of the social justice oriented citizen, as envisioned by Joel Westheimer and Joseph Kahne, where socially oriented citizens consider the root causes of problems and endeavor to reach a solution. I contend this conception should be expanded to sustainability-oriented citizens. To effectively develop such citizens, students should be given opportunities to speak out against issues pertaining to sustainability and social justice at school, and work collaboratively with staff to reach solutions. In doing so, students will be given the tools to promote sustainable living and well-being.

Matt Henderson (St. John's-Ravenscourt School, Winnipeg)

Creating Experiences for Ecological Literacy

On September 19th, two events occurred simultaneously. Data from the National Snow and Ice Center (USA) confirmed the lowest amount of Arctic ice coverage since 1979, when recording was initiated. NASA scientist James Hansen said two important things. The first was that “we have a planetary emergency.” The second statement was “There’s a huge gap between what is understood by the scientific community and what is known by the public...unfortunately, the gap is not being closed.”

On the same day, the new Apple iPhone was released. The NASA scientist’s words were nowhere to be seen within most mainstream media sources.

The fact that impending ecological changes will undoubtedly affect all systems on Earth is given much less serious political or media attention than it deserves or is needed. Why is this? Many educators (Such as David Orr) have argued that our inability to take action has to do with a lack of an ecological literacy, an uncertain understanding of critical concepts like sustainable development, and the inability of formal education to teach critical concepts as interrelated systems.

What if we challenge and engage students by allowing them to deconstruct modernist truths, such as growth, democracy, and consumerism, by providing experiential opportunities whereby they could truly think critically about the how we live? In this session, classroom examples will be shared as to how young people can *experience* some of the industrialized fallacies that have created this emergency. Through these methods, students can come away with an ecological literacy fundamental for human survival.

Room 318

Ian Wight (University of Manitoba)

Emerging New Professional Horizons: Meshworking Well-being and Place-Making

What are the implications of a well-being focus for advancing professional education? What might this sustain, that is currently lacking – especially for professionals seeking to be more effective agents of sustainability? What new concepts, perspectives and practices merit consideration?

The presentation will build on recent experience with praxis-making and ethos-making in a professional education context (Friesen and Wight 2009; Wight 2011a, 2011b), targeting the elaboration of extended competencies, heightened capacities and more developed sensibilities – to help emerge the associated new professional horizons.

How might professionals be better enabled to be fully well beings i.e. more whole in their personal selves, as well as interpersonally – with other professionals? Well-being emerges in the context of well-becoming; education is implicated in creating the conditions for well-becoming, with sustainability built-in.

Drawing on over a decade of interest and experimentation with integral framings (Wight 2005; 2006; 2009; 2012), the presentation will seek to position well-being at the core of an inter-relationship with meshworking and placemaking - as anchors for a fresh post-conventional approach to professional education. An integral framing naturally aims for comprehensiveness, balance and inclusiveness; it is deliberately wholistic, valuing the uniting of multiple perspectives, while being intrinsically developmental (and in effect evolutionary). Well-being is associated with whole-making; making sense of the whole, and enacting as a whole, are very much part of meshworking and placemaking.

The presentation will explore the possible contributions of complementary social technologies, most notably the ‘interweaving’ (of single-, double- and triple-loop learning) associated with Developmental Action Inquiry (Torbert, W and Associates 2004) and the ‘presencing’ (to help us, literally, get to the heart and soul of our work) associated with the work of Peter Senge - and some of his SoL colleagues (Senge et al 2004), including in particular the application of U-Theory (Scharmer 2007). These appear to align well with emerging applications of meshworking (Hamilton 2008, 2010; Bets et al 2008; Merry 2009), which may be rendered as much more than networking, but including interweaving and presencing, in pursuit of a form of overstanding.

The practical context will be professional and inter-professional education in the built environment professions - which are perceived to have a common interest in place-making, as well-being by design. Well-being will be regarded as the product of whole-making; an expression of higher flourishing (transcending happiness). Place-making is perceived as the process of whole-making; the integration of physicality, functionality, community and spirituality – a form of truly integral practice. Post-conventional professing is anticipated to involve a meshworking of place-making and well-being.

Marlene Atleo (University of Manitoba)

Umeek – the Learner-Provider – an Adaptive Human Development Strategy for Community Sustainability

Raising children to value the sustainability of the surround understood in local terms has always been a challenge as the Elders have passed down in story, song and dance. When that context changes how can there be positive adaptations of early attitudes and behaviors. In this presentation, I will share the Nuu-chah-nulth story of Umeek, the learner-provider. According to the archeological record the story could be said to date back ~4500 years. The archeological record suggests that is at that depth in time when there was an economic shift from sealing to whaling on the west coast of Canada amongst the Nuu-chah-nulth peoples who were called Nootkans by colonizers. I will recount the story and its methodological history and explore Indigenous knowledge strategies such as “watching until it becomes clear to you” (M.R. Atleo, 2010) in the form of phenomenological orienteering (M. R. Atleo, 2001) as it applies to human response for sustainability in the lifeworld and where resource and climatic change are a focus (M.R. Atleo, 2010). The approach will bring into focus the storywork (Archibald, 1997, 2008; M.R. Atleo, 2001) methodology that was used to examine Nuu-chah-nulth narratives in a reverent, respectful, relevant, and responsible manner so that the dynamics of the dialectical movement (Basseches, 1984; Basseches & Mascolo, 2009) may be apprehended at the psychological level within and later on with colonization between lifeworlds. The stories suggest (E.R., 2004) that sustainability in right relationship within the local environment requires a receptive mind that can adapt and self manage at the individual and community level not leaving it to the “invisible hand” of cultural uncertainty. The development of a “good mind” (Miller, 2007) that is receptive to new ways of seeing will be explored with the audience through hands on activities.

Room 313

Sandra Krahn (University of Manitoba)

Intersections of Education and Civil Society in India: Working Towards an Sustainable Future

I stood at the back of a classroom in Kolkata, totally distracted by the noise of loud car horns blaring in the background. This classroom had only three walls, the fourth was open into a hall and courtyard of the school. The noises of the street were overwhelming as we strained to

hear the instructions the teacher had given to her students. On the board she had written “My Dream for India is...” and students were asked to finish the statement and draw a picture. The class of over forty students included students from beautiful homes that lined the suburbs of the city, students that lived in the slums, and students that lived on the streets. Dressed in their uniforms it was impossible to tell the students backgrounds. Breaking the cycle of affluence and decreasing the gap between rich and poor is an important concern for education for sustainable development.

In this paper I will discuss the importance of education for sustainable development, and what this looks like in India, specifically focusing on individuals and issues in West Bengal. From Rabindranath Tagore experimenting with leadership models, to Mahatma Gandhi’s fight for independence, and Mother Teresa serving the poor in Kolkata, India has many amazing examples of individuals seeking to bring balance to an extraordinarily diverse country. This paper will also outline the reasons why education for the poor is an interregal part of sustainable development education. I witnessed several educational organizations that work creatively with the poor in India, empowering individuals at the grassroots level providing tools to break the cycle of extreme poverty. Hayden Hall in Darjeeling, Loretto Day School, and SASAC (the Saint Alphonsus Social and Agricultural Center) are just three organizations that have used the concept of sustainable development in its many forms to serve their communities.

Robin Neustaeter (University of Manitoba)

‘At the Barn’: Rural Women’s Learning for Community Well-Being

Rural women’s community involvement marks a significant foundation to the environmental, social, cultural, religious, economic and political well-being of rural communities. While women’s community involvement is often expected as part of their gender role it is minimalized by society and often the women themselves. Women juggle roles in their homes, work, communities, and, for some, the farm. Isolation, distance, transportation, money, childcare, time, and technology, as well as gender expectations are challenges to rural women’s community involvement. As community-mothers, these women practice an activist-mothering learned in various informal learning environments such as the home, church, and community and driven by the desire to improve their communities now and for the future. Their learning confirms, confronts and converts gender, class and cultural ideals of what it means to be a rural woman.

From January to June 2012, an inter-age, multicultural group of fourteen rural Manitoba women met ‘at the barn’ to learn from each other about leadership for community transformation through the PathMakers program. PathMakers, run by the organization UNPAC, is a part-time informal program for rural women who are or aspire to be leaders in their communities. Using feminist and participatory pedagogies the program seeks to develop a safe and nurturing community of practice where participants can mentor each other and ask critical questions about power, gender, rurality, and social change. For these women it became a crucial space to re-energize in order to continue their work.

Drawing from my experience as a PathMakers facilitator my presentation will critically examine how non-formal and informal learning opportunities can support rural women’s community work for building sustainable well-being. Attention will be given to the potential for feminist and participatory pedagogies to support rural women community-builders and their need for networking, mentoring and self-care.

Room 312

Frank Deer (University of Manitoba)

The Ecological Dimensions of First Nations Languages

For the better part of 40 years, many First Nations communities in Canada have been working toward establishing appropriate, ethno-culturally relevant education that operates using the model of mainstream primary and secondary public schooling. For many responsible for the development and delivery of First Nations education, the notion of what constitutes appropriateness and ethno-cultural relevance is usually governed by an understanding of the unique manifestations of indigenous knowledge, heritage, consciousness and tradition that may be associated with a particular First Nation. Important to these unique manifestations can be how they are reflected in their respective language. Culture, in the context of this discussion referring to the totality of a peoples' beliefs, worldviews and traditions, is said to have an essential relationship with its respective ancestral language. The notion of culture and language as inseparable phenomena may be better appreciated when one considers the richness of traditional meaning associated with an ancestral language, as opposed to maintaining a lexicographical preoccupation with translation that assigns primacy to the understandings acquired by those of the dominant culture (i.e., English language consumers). Because many First Nations cultures reflect an experience where a) survival depended one's ability to acquire resources from the natural environment, and b) spirituality and relationships at least existed in the context of the natural environment and, at most, depended on it to lead to their creation and maintenance, then it may be reasonable to expect that many First Nations languages reflect a peoples' relationship with a natural environment.

This presentation exploration of the ecological dimensions of Canadian First Nations with a focus on the Kanien'kehá:ka (Mohawk) and Anishinaabemowin (Ojibwe) languages. With a focus on the linguistic supremacy that has accompanied the assimilationist activities that have impacted on the ethno-cultural identity of Canadian First Nations peoples, this exploration will compare how these two languages reflect indigenous understandings of their relationships with one another and with the natural environment. In advancing this comparative exploration, the author will make use of personal experiences as well as on the work of a current.

Peter J. Heffernan (University of Lethbridge)

Linguists' and Other Academics' Place in the Ecology of Linguistic/Cultural Sustainability

The presenter's research has been centered on 1) the cultural impacts of studying in a second language and 2) the language-of-dissemination practices of applied linguists. This presentation is from his second focus, though each focus aims to understand what promotes linguistic/cultural viability and sustainability for the long term. In investigating the language-of-dissemination practices of applied linguists and other academics, the presenter holds that we are all part of the main. If academics who work in fields purporting to promote the learning of languages and about cultures do not put into practice in their own work multilingualism, even when they have the capacity to do so, the question of mindfulness in one's practice comes spontaneously to the fore.

The presenter has spoken and published previously (2007, among others more recently and forthcoming) on this research, from which he will share a sample of salient quantitative indicators. However, he intends in this short session to reflect more on the issue. Key questions he will address are: mindfulness in professional practice, knowing our place as academics and as part of the main, and how promoting sustainability practices with respect to human languages

and cultures ranks in importance alongside promoting sustainability practices with respect to flora and fauna and even the planet as a whole.