

Revista Motricidades (ISSN: 2594-6463)

**SPECIAL SECTION FOR THE BRAZILIAN JOURNAL “MOTRICIDADES”
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OF CHARGES)**

Theme: Motricity, adventure, and education: A critical review

Invited guest editors: Cae Rodrigues (<https://www.researchgate.net/profile/Cae-Rodrigues>) and Phillip Payne (<https://www.researchgate.net/profile/Phillip-Payne>)

Deadline for abstract submission in English (500 words): May 19

Send abstracts to: caerodrigues@academico.ufs.br (please read the entire document before submitting your abstract).

General description: From the first manifestations of what came to be known as “outdoor education” to the most current productions that address educational practices in nature, including directive documents in formal education, adventure appears as a key element. The construction of outdoor education as a concept was originally fueled by the romanticism of excursionist poets from the 19th century, with highlights to the work of Henry David Thoreau and Ralph Waldo Emerson, in addition to the rich narratives from John Muir in the late 19th and early 20th century about his expeditions in the region where now is Yosemite National Park, in the United States. The aesthetic construction of nature as a place of beautiful and spiritually invigorating adventures, as described by these romantic explorers, presents an opposition to the aesthetics of the wild as a place of the primitive and the barbaric, where royal courts and domestic habits were seen as the places of “civilized man” (as described, for example, by Norbert Elias in his works about the civilizing process).

This aesthetic conversion sets precedents for important schools of outdoor education, especially from the beginning of the 20th century, such as Scouting, proposed by Lieutenant General Robert Baden-Powell, and the Outward Bound School of Outdoor Education, proposed by educator Kurt Hahn. In the second half of the 20th century, educational models involving the acquisition of skills from leadership training in contexts of outdoor experience keep growing in numbers and legitimacy, especially in the United



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States. These models reproduce the idea of adventure as conceptualized in naturalistic accounts and in the British models of scouting and outdoor education schools. This movement's greatest institutional expression is the National Outdoor Leadership School - NOLS, founded in 1965 by Paul Petzoldt, a climber and member of the 10th Mountain Division of the United States Army. Just like scouting and Outward Bound, NOLS aims to teach environmental ethics, however, with a clear and objective focus on the development of technical and leadership (safety and decision making) skills on long outdoor expeditions (in the “wild”).

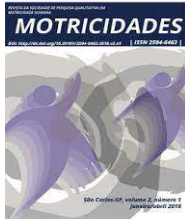
Looking at this story, we can reflect on how and how much it influences current adventure imaginaries that, to a large extent, outline adventure experiences today, including in (potentially) educational contexts. Considering the praxis of the relationship between motricity, adventure, and education, such reflections unfold into very significant questions about the possibilities and limitations of (eco)pedagogical processes in adventure experiences. Under the umbrella of the central question “What pedagogical praxis is possible in adventure experiences?”, other questions can be raised aiming critical and non-idealistic responses:

- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences that use or explore the “wild” nature for anthropocentric purposes, that is, under the banner of personal development (individual formation) or social development (group or team development)?
- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of outdoor education when in its core are objectives associated with the acquisition of technical skills (performance, fitness, endurance, agility) and competences (risk management, safety instruction, nutritional orientation, navigation)?
- How can the instrumentation of adventure experiences that are objectively quantified and classified, for example, based on the degree of difficulty established for trails, river rapids, and climbing routes, be converted into/for (eco)pedagogical experiences (outdoor education)?



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- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences given the long historical anthropocentric and materialistic tradition of body-environment relationships? And, in specific contexts of outdoor education, also highly influenced by militarism?
- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences in different geo-cultural/historical and geo-epistemological contexts, given that the models, frameworks, and imaginaries of adventure/outdoor (education) were, to a large extent, imported from Europe (originally) and the United States (especially from the 20th century onwards)?
- What are the (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences considering possible contributions from the epistemologies from the Global South?
- What are the (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences considering possible contributions from Indigenous philosophies and epistemologies?
- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences given the super-valorization (including economic) of nature and of experiences in nature in modern times, including the cost of equipment specifically developed for better performance in nature experiences, trips to the “places of privilege” in which nature experiences take place, and participation in preparatory courses to learn the “necessary” skills and competences for experiences in nature?
- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences given the super-valorization of adventure as a sporting spectacle (for example, inclusion of sports such as surfing and skateboarding in the Olympics), considering the historical limitations of sport as a pedagogical experience?
- What are the possible (eco)pedagogical ramifications and acknowledgeable limitations of adventure experiences given how the imaginaries of adventure are increasingly standardized and commodified in and by social media?



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Above all, the aim of this special section of the journal *Motricidades* is to critically discuss the relationships between motricity, adventure, and education, acknowledging the ecopedagogical potentials of moving in nature (ecomotricity), however, contextualizing such potential in the face of the historical limitations associated with imaginaries and collective representations of adventure and of outdoor education. Critical dialogue implies the presentation of works that not only discuss how adventure experiences can be (eco)pedagogical, but that also highlight the limits and problems (including, and especially, those that are difficult to resolve) for the practice of what is being proposed, minimizing idealisms, theoretical abstractions, and theory-practice gaps. Thus, the aim is a “collaborative-collective” construction of a special section signified by empirically contextualized contributions targeting the effective transformation of what is highlighted as a problem. Therefore, theoretical research will be considered, but research that present empirical data are highly encouraged.

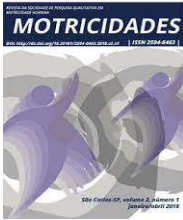
Recommended complementary readings:

Rodrigues, C. (2018). Movement Scapes as ecomotricity in ecopedagogy. *The Journal of Environmental Education*, 49(2), 88-102. doi: 10.1080/00958964.2017.1417222

Rodrigues, C., & Payne, P. (2017). Environmentalization of the physical education curriculum in Brazilian universities: Culturally comparative lessons from critical outdoor education in Australia. *Journal of Adventure Education and Outdoor Learning*, 17(1), 18–37. doi:10.1080/14729679.2015.1035294

Payne, P., & Rodrigues, C. (2012). Environmentalizing the curriculum: A critical dialogue of south-north framings. *Perspectiva*, 30(2), 411–444. doi:10.5007/2175-795X.2012v30n2p411

Payne, P. (2002). On the construction, deconstruction and reconstruction of experience in ‘critical’ outdoor education. *Australian Journal of Outdoor Education*, 6(2), 4-21.



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Submission dynamics:

- Step 1: Submit abstracts of up to 500 words **in English** by May 19th to the E-mail caerodrigues@academico.ufs.br (institutional contact of Cae Rodrigues, one of the invited guest editors for this special section). Insert “**Abstract for special edition of Motricidades**” as the topic of the message.
- Authors with accepted abstracts will be invited to submit a complete article for the special section through the journal’s submission system, following the journal’s guidelines for authors (<https://www.motricidades.org/journal/index.php/journal/about/submissions>).
- Complete articles will be submitted to the double-blind review system and accepted articles will be published in the special section of Motricidades.

Timeline:

Up to May 19th, 2024: Submission of abstracts up to 500 words **in English** to caerodrigues@academico.ufs.br.

Up to June 4th, 2024: Notification by E-mail of approved abstracts and requests for complete manuscripts from authors, following the journal’s guidelines for authors (<https://www.motricidades.org/journal/index.php/journal/about/submissions>).

Up to September 1st, 2024: Submission of complete manuscripts through the journal’s submission system.

September, 2024: Reviews of complete manuscripts.

October, 2024: Editing and proofing of complete manuscripts by the authors.

November, 2024: Editorial work by the invited guest editor for this special edition.

December 1st, 2024: Submission of approved and finalized manuscripts for publication in the journal and internal editorial work.

December, 2024: Online publication of the special section.

If you have any questions, please send an email to caerodrigues@academico.ufs.br with the heading “**Question about the special section of Motricidades**”.