

### Abstract Submission Form and Speaker Profile

Complete your details by typing in the **green** sections of the digital form below. If there are multiple presenters, please include their details where applicable (name, organisation, personal bio)  
 Save your completed form in PDF format and submit via the [submission form on the website](#).

<b>Title</b>	Miss	<b>First Name</b>	Hannah	<b>Family Name</b>	Berning
<b>Position/Role</b>	Kaiako - Sustainability and Outdoor Educator				
<b>Organisation you will represent</b>	Ara Institute of Canterbury				
<b>Personal Bio</b> Max. 100 words	I am a PhD Candidate in the Faculty of Health and am involved in the doctoral programme of the Child Well-being Research Institute at the University of Canterbury   Te Whare Wānanga o Waitaha, in Aotearoa   New Zealand. Since the beginning of 2023, I am a kaiako at Te Pūkenga, Ara Institute of Canterbury. My relationship to ahi   fire is based on family gatherings and outdoor education experiences. It reminds me of sharing stories, singing songs, and eating campfire bread. Throughout my professional career as outdoor educator, I have always valued fire. To me, this was an important time to recharge and reconnect.				
<b>Title of Presentation</b>	Ahi   Fire: a praxis to engage and whakawhanaungatanga (build relationships)				
<b>Format of Presentation</b> (please select)	<input checked="" type="checkbox"/> Oral Presentation (20 minutes) <input type="checkbox"/> Workshop - 60 minutes (eg interactive indoor session) <input type="checkbox"/> Workshop - 120 minutes (eg outdoor activity) Indicate your preferred presentation types (you may select more than one) NB: We may not be able to offer your preferred option				
<b>Which theme would you prefer to present under?</b> (please select)	<input type="checkbox"/> Theme 1: Listen <input checked="" type="checkbox"/> Theme 2: Learn <input type="checkbox"/> Theme 3: Transform				
<b>Introduction</b>	Sustainability education requires humans to change their relationship with the planet and Indigenous perspectives offer one way to do this. This presentation looks at the use of fires and campfires through a bicultural lens. In the context of sustainability and environmental education, fire and the process of combustion is often perceived as key element that contributes to global climate change and carbon emission. The IPCC report (2022) identifies fires as key risks for the Australasian region. Unlike Australian ecosystems, much of Aotearoa   New Zealand's ecosystems have not evolved with fires making them more vulnerable (Pearce, 2018). The origin of fire in Aotearoa   New				

	<p>Zealand is strongly linked to the arrival of Indigenous Māori who have strong oral traditions relating to fire.</p> <p>This research examined how the relationships between ahi   fire and people might be reframed through education and the inclusion of Indigenous Māori voices. This research asks whether fire can contribute to a positive, healthy relationship, based on respect and partnership.</p>
<p><b>Presentation Abstract:</b> max. 300 words</p>	<p>Environmental education is political and embedded in multiple cultures. Through colonisation, Australia and New Zealand are dealing with social and ecological inequalities which could be addressed through critical reflection, bicultural collaboration around the context of ahi   fire.</p> <p>This research draws on He Awa Whiria (a braided river approach), which brings together Indigenous Māori and Western streams of knowledge (Macfarlane et al., 2015). Data was gathered throughout two case studies, one predominantly shaped by Māori worldviews and one grounded in Western views and knowledge. The research acknowledges the importance of both braids and values the insights that each brings to this research.</p> <p>Findings show that kaiako   educators and ākongā   students felt that fires can bring people together; people feel the warmth and comfort of the flames, which makes them linger. Conversations around the fire happened organically and freely, where individuals feel freer to show their “true character”. At the same time, the whakawhanaungatanga   relationship building is not limited to students but also includes educators and the more-than-human world. There were also challenges in attempting to use fires in this way including group size, regulations, and the unpleasantness of smoke.</p> <p>For environmental educators (camp)fires can provide opportunities for social experience, conversation and relationship building. Additionally, the finding shows great similarity to Hook’s (2010) understanding of Engage Pedagogy, which assumes that people “Learn best when there is an interactive relationship between ākongā and kaiako. The atmosphere around the campfire was not illustrated as high-intensity excitement. Instead it creates a calm, comforting environment that allows for interaction and connection.</p>
<p><b>Key Message:</b> A short summary of presentation</p>	<ul style="list-style-type: none"> <li>- Fire has been identified as key risks for the Australasian region, but it is also one of the oldest practices that is part of every culture on this planet.</li> <li>- (Environmental) education in Australia and Aotearoa New Zealand is political and embedded in multiple cultures and, thus, needs to be critical and bicultural.</li> </ul>

# AAEE Biennial Conference 2023

## Listen, Learn, Transform

25-27 September 2023, University of Wollongong



	<ul style="list-style-type: none"><li>- Ahi   fire can support whakawhanaungatanga   relationship building, which goes beyond ākonga-ākonga relationship and includes kaiako as well as the more-than-human world;</li><li>- (Camp)fires provide opportunities for Engaged Pedagogy through open dialogues and sharing.</li></ul>
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All abstracts must be received by 5pm **Friday** 26 May 2023 (AEST).

We expect to notify speakers by mid June

**Note:** confirmed presenters will be required to register for the conference and pay the relevant registration fees.