10B Jay Johnson, University of Manitoba & Adam Ali, Queen’s University
“Glamping: The Imperial Tenting of the Outdoors and the Colonization of the Wilderness”

Glamping, or “glamorous camping”, is an activity best described as a combination of “roughing it” in the outdoors, but doing so while maintaining certain amenities and comforts that do not necessarily align with the “traditional” values of camping. Historically known as imperial tenting, the more recent practice of “glamping” has become one of the latest trends in outdoor leisure activities in North America. The purpose of this paper is to first explore the historical origins of what today is known as “glamping” through an analysis of imperial tents, which were utilized by colonizing rulers in both the British and Ottoman Empires. Second, we trace these beginnings through to a contemporary form of glamping, characterized by the coalescing of the wilderness adventure ethic with the use of technological innovation to mediate our interaction(s) with and to the outdoors. Specifically, we ask: first, what is the connection between imperial expansion, settler-colonialism, and luxurious tenting as it relates to modern-day glamping? Second, how do modern forms of technology and new media actively shape our relationship to nature, both in how we consume and gain access to the outdoors, as well as our corporeal experience in the “wilderness?”

10B Lucen Liu, University of Auckland
“Establishing the Connection with Nature, Tradition and People: An Indigenous Understanding of Paddling”

This study explores the relation between sport participants and the natural environment. In regard to this relation, prior research has explored competitive relations (Howe, 2012; Krein, 2015), and embodied interrelationships (Allen-Collinson & Hockey, 2010; Humberstone, 2011). Based on ethnographic evidences drawn from Māori female waka ama [outrigger canoe] paddlers in Aotearoa New Zealand, this study reinforces the importance of understanding the embodied interrelationship between sport participants and nature, particularly from an indigenous perspective. In this study, participants highly valued physical and spiritual connections with nature in their waka ama paddling. I use a Māori concept, whakawhanaungatanga [connection], derived from Māori epistemology and whakapapa [genealogy], to understand the culture-laden experiences of connecting to nature. Through the lens of whakawhanaungatanga, nature, which is not necessarily always in a competitive position to Māori paddlers, is believed to be kaitiaki [guardian] and tīpuna [ancestors]. Moreover, for Māori paddlers, waka ama provides not only a way to be with nature, but also opportunities to interact with people, practice tradition, and trace history and belongingness.

10B Jennifer Wigglesworth, Queen’s University
“Rock Climbing: Gender, Embodiment and the Human-Nature Relationship”

There is a burgeoning conversation about whether lifestyle sports can offer different and more transformative spaces for female and male physicality (Wheaton, 2004). With respect to rock climbing, much of the discussion has centered on alternative masculinities (Robinson, 2004). More recent research theorizes women’s embodied experiences of climbing (Chisholm, 2008) in comparison to traditional female embodiments (Young, 2005). However, few empirical studies explore how femininity is lived in climbing (Dilley, 2007) and scarcely any discuss this in relation to the natural environment. In this paper I reflect upon how gendered embodiment informs and is informed by the climber-nature relationship.
Outdoor climbing continues to be a more exclusively male space; men often carry the equipment, expertise, and technological knowledge. There is also an assumption that indoor climbing gyms are more accessible for women. How might these discourses and material realities organize one’s movement toward the rock face and how might the natural environment reproduce or refigure traditional male and female physicality? The sociological study of sport and the body stands to benefit from including embodied and gendered ways of understanding the human-nature interrelationship so as to help dismantle dichotomies such as indoor/outdoor, female/male, nature/culture that found much pedagogy on rock climbing.

10B Lindsay Usher, Old Dominion University
“Foreign Objects: Locating Stand-up Paddleboards in the Surfscape”

Stand-up paddleboarding (SUP) has become a highly popular sport within the past decade. Despite this popularity, SUP-ing has largely been ignored by sport researchers. Studies have shown that surfers have a strong sense of place and may exhibit territoriality over surf breaks. However, surfers are struggling with regulating and delineating SUPs within their ocean territory. Drawing from studies conducted in the United States and Costa Rica, this paper examines the social construction of SUP-ing by the surf community. Many SUP-ers are passionate advocates for their sport: it is easy to learn, it enables older surfers to still catch waves if their knees have failed them, and one can ride the smallest of waves with the large boards. While many traditional surfers have embraced these crafts, others consider them to be dangerous, especially in crowded surf breaks. Some SUP-based business owners have experienced heavy animosity within their local communities. SUP-ing has also drawn a variety of people who come from different non-surfing sport backgrounds. These newcomers add to the tensions within the surf community. This examination of the construction SUP-ing strives to jumpstart an important dialogue among surfers and natural resource managers about the place of SUPs within the surfscape.

10B Gilberto Galeazzi, University of Edinburgh
“Spirit and Time: The Internal Dynamics of a Sailing School”

The paper concerns time and its role in the setting of a PhD thesis that aims to explore the Centro Velico Caprera, an Italian sailing school. The school’s purpose is to replicate the lifestyle of a boat on land. This ambition creates an isolated environment in which the frequenters are completely immersed and life is severely controlled. The routine forces people to live in close contact and to collaborate like a crew. The people who attend the school refer to the set of disposition, characteristics and collective essence they experience as “the Spirit of Caprera”. Using an ethnographic approach, the research is investigating the internal dynamics of the school. The first half of fieldwork revealed that time appears to have a fundamental role in constructing socially and culturally the setting’s seeming unique features. The overreaching characteristic of the School, so far, can be considered time and the frequenters’ perception of it. It looks as if through the enforcement of a timetable and its control, the School is able to create and recreate its collective and “spiritual” essence. Moreover, the “benchmarks” concepts, that seem to derive from the “social-cultural time”, appear to actively and essentially cooperate in its internalisation and maintenance.