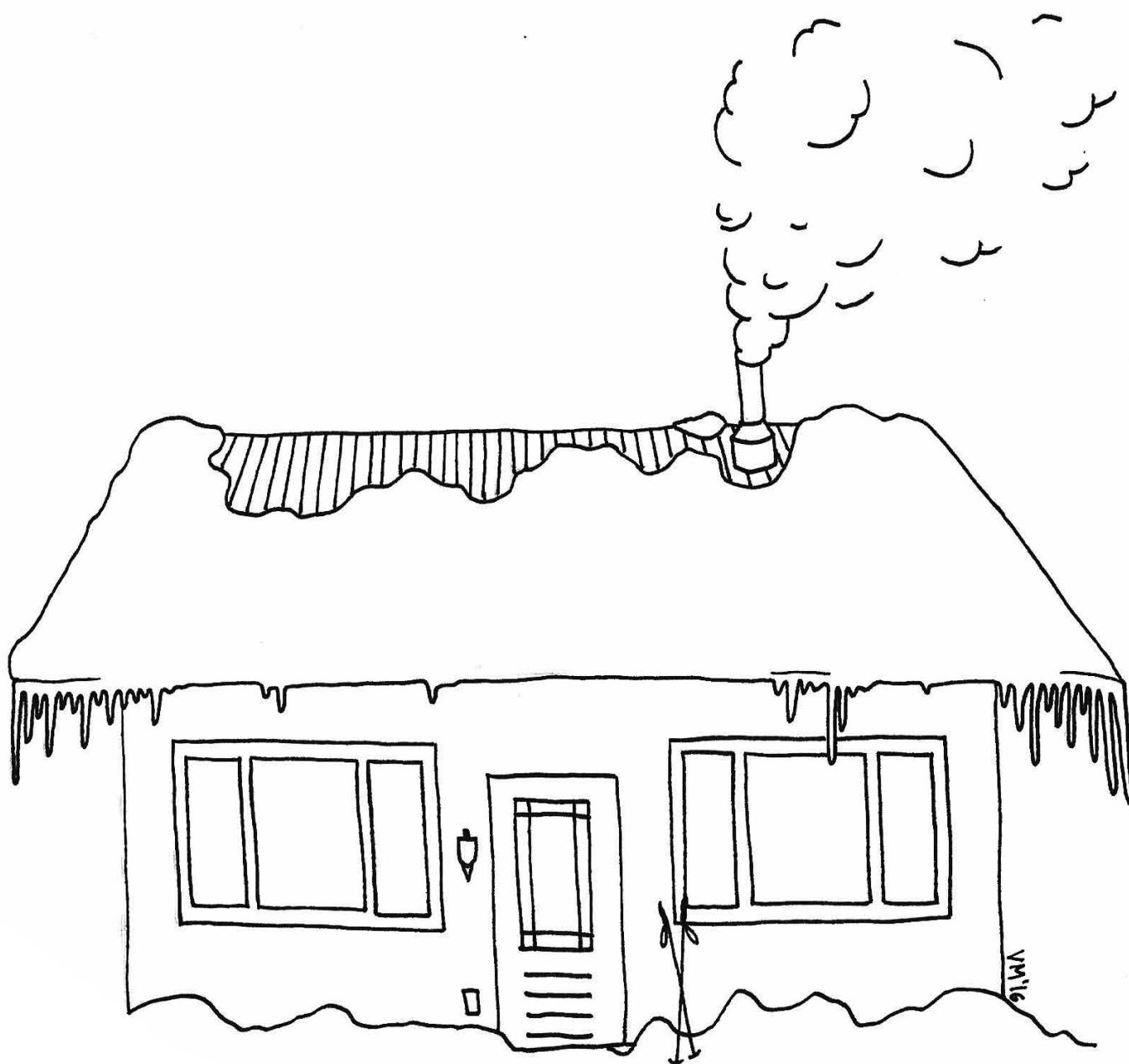
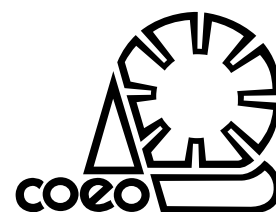


Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION
Winter 2017, 29(2)



Pathways

COEO

Formed in 1972, the Council of Outdoor Educators of Ontario (COEO) is a non-profit, volunteer-based organization that promotes safe, quality outdoor education experiences for people of all ages. We achieve this by publishing the *Pathways* journal, running an annual conference and regional workshops, maintaining a website, and working with kindred organizations as well as government agencies. Members of COEO receive a subscription to *Pathways*, as well as admittance to workshops, courses and conferences. A membership application form is included on the inside back cover of this issue of *Pathways*.

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Pathways

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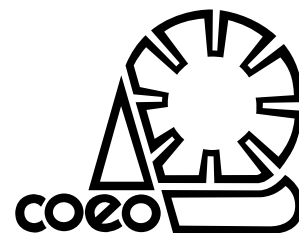
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Opening the inbox for pathways@coeo.org is always a special treat. It is nice to receive submissions from friends and colleagues, and then have an excuse to start a conversation with them about their writing, work, and plans for the future. Similarly, *Pathways* also receives articles submitted by folks halfway around the world, and it is great to know that they read our journal, find it of value in the work they do, and have decided to contribute to its pages themselves. In fact, over the last month I have had the pleasure of corresponding with authors and artists in Hong Kong, New Zealand, Iceland and Wales, as well as people based in Uxbridge, Sudbury, Brampton and Huntsville! Although *Pathways* is a provincial journal, it has always included voices from across Canada and beyond. I believe that this diversity of content, sharing of unique ideas, different perspectives, and stories from other places, is one of our journal's best attributes. Readers will find that this issue is no exception, as it contains work from familiar authors, as well as contributions from those living and working outside of Ontario—both providing us with some great content to read and consider. And so as always, it is my pleasure to share just a little of what you will find in the following pages.

Longtime COEO fixture Shane Kramer has generously offered his time to review Drew Monkman and Jacob Rodenburg's recently published *Big Book of Nature Activities*. Shane offers his thoughts on this new resource and highlights some of its unique content. Zabe

MacEachren and Peter Vooyo launch us off on a year long journey, in which over the next four issues of *Pathways*, they will offer readers *150 Innovations and Innovators in Outdoor Education*, all in celebration of Canada's bicentennial. Clayton Russell of Ashland College, shares his thoughts on American Philosopher Henry Bugbee, and what outdoor educators can take away from his life and work. While Patrick Byrne and Bob Henderson relay their experiences facilitating McMaster University's Interdisciplinary Experiences course, *A Celebration of Winter as Place*. The inclusion of several samples of their students' course work/personal reflections is a highlight of this piece. Similarly, Margot Peck and Jenna Thornber offer both a teacher and student perspective of a school run outdoor leadership camp program. Stuart Grauer reflects on Laurence Gonzales' book *Deep Survival: Who Lives, Who Dies, and Why*, while David Hawke shares a delightful poem with *Pathways* readers that he wrote a few years back. And, Bob Henderson pays tribute to his mentor Harvey Scott in our *Trailblazer* column.

This winter issue offers a splendid mix of words to inspire and contemplate, as well as some immediately usable content for those in the field to put into practice. Please enjoy it as you settle in by a warm fire—winter is here!

Kyle Clarke
Editor

Sketch Pad – The art for this issue of *Pathways* was generously contributed by Vivian Martin (the cover and pages 6, 18, 20, 25, and 29), Sibylle Roth (pages 3, 13, 17, 22 and 30), Alexis Karasiuk (pages 8, 21, 28, 31–34) and Alex Traschel (pages 14 and 27).

Vivian Martin is a third-year student at McMaster University in the integrated science program, and in her spare time loves to get messy outdoors at muddy waterfalls and indoors with art supplies. **Sibylle Roth** is originally from Germany, but currently lives and works in Leeds, England. She has a background in social work and outdoor education, and now works as a freelance outdoor education facilitator. **Alexis Karasiuk** is a recent graduate of the Arts & Science Program at McMaster University. She is currently a student in a rural teachers' education program in Nelson, British Columbia, which specializes in place-based and experiential education. **Alex Traschel** is a recent high school graduate from London, Ontario. He was involved in the Experience Ontario program this past summer, and is eager to bring his skills into the working and artistic world.

It is with refreshed enthusiasm and gratitude that I wish Council of Outdoor Educators of Ontario (COEO) members a Happy New Year! I truly find the holiday season to be a time of reflection and replenishment, and I come into this new year so grateful for the community of like-minded, diverse and talented educators we represent. COEO remains a bright light, embodying acceptance, enthusiasm, authenticity and a gentle approach to each other and our planet, not to mention the support system we weave for one another! While the media bombards us with a great deal of uncertainty, it is lovely to remain grounded in our connections to each other and nature.

It is this support system I wish to address first. I would like to extend my thanks to those of you who have donated to COEO's Bursary Fund. In a very short time we have raised our nest of funds, which COEO will use to continue to support initiatives like the Horwood Conference, student conference bursaries, and continued relationship building with First Nations, Metis and Inuit. It has also become a way for me to connect with you, our membership, to have one-on-one discussions about the issues you face in your professional lives. In the past month or so, I have connected with as many members as I could, and the conversations I've had with you will continue to inform the work I do in my role as President as well as the work we do at the board level. I thank you for sharing your time, ideas, enthusiasm, some frustrations and resources so freely.

Make Peace With Winter plays a large role in revitalizing my efforts in, and enthusiasm for, what we do as outdoor educators. I know that this year's participants will go away feeling the same: charged up by the connections to like-minded people and time outside celebrating the joys of a La Niña winter! We extend our gratitude to this year's organizing committee: Co-chairs Kim Sedore and Brooke Jones, along with their committee of Sarah Barnett, Jamie

Innis, Lindsay Kemble, Laura Koza, Megan Nowick, Chris Walker and Mollie Winter, are putting together an informative and diverse roster of activities for our members, and this annual tradition is once again guaranteed to be a raving success! We would also like to thank the staff of Bark Lake for helping us organize the weekend, and for being a great support system during the conference.

The coming year is full for COEO members and once again we look forward to supporting the Horwood Conference at Queen's University the weekend of February 3-4, 2017. COEO supports this student event, and conference chair Megan Hartwick has put together an exciting

program for this event as well! We continue to appreciate the value of this event both for the learning opportunities for students, and for the opportunity for COEO to expand its membership and support for what we do.



I would be remiss if I did not mention the many ways in which our members will be gearing up for Canada's 150th birthday celebrations in the coming months! Connection to the land has been the tie that binds Canadians together, and as outdoor educators this celebration gives us a wonderful platform for inviting more Canadians outside. Please do continue to share your projects and ideas on COEO's Facebook page!

COEO is a volunteer organization, and from board activities to conferences, regional events to our various social media platforms, we rely on the help of tireless volunteers. If you are interested in becoming involved in any of COEO's many projects, please contact our volunteer coordinator, Karen O'Krafka, at karenokrafka@yahoo.ca. Karen can help you find your COEO niche!

Deborah Diebel
COEO President

A Celebration of Winter as Place: Teaching in and About Winter

By Patrick Byrne and Bob Henderson

On the surface, it looks like a bunch of friends getting together for a long weekend. There are winter chores (shoveling snow off roofs, chopping firewood, cutting out an ice hole for water); winter activities (snowshoeing, cross country skiing and the evening sauna); and household tasks (cooking meals, keeping the wood stove fired up and washing dishes). When folks get together socially over meals these are always special times; when done right, they can be celebrations. Our evening chocolate fondue, a crepe breakfast and an elaborate Mexican dinner all come to mind. But this is not just a social winter weekend.

Over the last three winters, we (Patrick Byrne and Bob Henderson) have organized an experiential module for the McMaster University Arts & Science and Integrated Science programs titled 3IE1, A Celebration of Winter as Place. As experiential educators who have encountered and overcome our share of bureaucratic hurdles to bring students outdoors, we wanted to share our model for what we believe has been a very successful course that has challenged traditionally limiting elements of university-offered outdoor experiences—namely, the balance between rigour and relevance. We begin by sharing some brief commentary on the organization and ethos of the course, and then showcase (in the manner of proud teachers!) some of the outstanding creative work our students have produced.

The course is a one-unit academic offering that is under the umbrella of the Interdisciplinary Experiences course. While a regular course at McMaster is three units for a semester and six units for a full academic year, Interdisciplinary Experience modules can be one to three units. Other modules have included a field trip to a caving site in Kentucky, a hands-on workshop exploring how basic electronic devices function, and a field trip

to the Royal Ontario Museum with a focus on learning to read and write Egyptian hieroglyphics. The Interdisciplinary Experiences course was developed in 2012 by the combined efforts of directors Jean Wilson (Arts & Science) and Carolyn Eyles (Integrated Science) who responded to president Patrick Deane's call in his 2011 letter to the university community, *Forward With Integrity*, for a university-wide focus on experiential learning. The flexibility of the program design helps to ensure the success of the Interdisciplinary Experiences modules. While Integrated Science and Arts & Science have a packed curriculum of required courses, the experiential modules can be collected as elective credits and students can take as many modules as they like, often choosing three so that they have the equivalent of a one-semester course. Brilliant! Faculty members are encouraged to present experiential module proposals, often partnering with colleagues from different departments. Currently, in 2016/17 there are six courses on the books.¹

Celebrating Winter as Place 3IE1 involves a three-night/four-day field trip to a cabin in Algonquin Park. Students snowshoe into the cabin with the knowledge that they must have a planned northern story to tell as a "storyteller" and that they must have read the course reading kit prepared to discuss such general topics as winter and Canadian identity, winter "literacy," and notions of "place" and Indigenous knowledge. There are also specific topics such as Windigos, a John Franklin versus John Rae comparison, Canadian winter angst and Scandinavian winter embrace.²

Make no mistake: there is an academic curriculum with pre- and post-trip assignments. It all works when the syllabus is blended seamlessly with the simple joys of being together and living in winter—with all the "burdens" associated with both. Let's face it: it is a challenge to sleep in cramped

quarters and cook for 12 to 16, haul water, chop wood to keep your shelter warm, and then there is the outhouse....

Students certainly take great pleasure in the burden of connecting means to ends (chopping wood = warmth two times), and the burden of course assignments that have students actually doing what they are reading about. All can imagine through direct experience the hubris of humanity (as told in Jack London's short story *To Build A Fire*), the mistake of explorer David Thompson missing the height of land portage to the Madawaska River and/or Sam McGee's smiling face in his crematorium. We've had fascinating discussions that have taken us far beyond our particular lesson plan, one notable example being a student's straightforward account of Samuel Hearne's travels with the Chipewyan in the 1770s³ leading to an analysis of how field notes (immediate) turn journals (written later) turn published books (written much later) and how the story changes over time depending on the intended audience. This conversation resulted in the students gaining new insights into the motivations of early Northern writers and would not have happened had we been studying in a classroom, concerned about finishing our discrete lesson on time. Generally, we grab moments in the cabin or along the trail for "possible chats." These can be hour-long discussions or ten minute "throw outs" that capitalize on the many teachable moments. But all this is best shared when initiated by students themselves.

A Sample of Student Work

Over the years, we have kept a collection of student post-course reflections. Artwork, poetry, letters to former teachers, prose, a TripAdvisor-style report; the reflections have come in many forms. It is important to note that the course is pass/fail. Students work to what moves them most and, more often than not, produce work of outstanding quality and, perhaps more importantly, personal significance.

Liana Glass wrote a poem, in the style of "The Cremation of Sam McGee." Here is a sample:

*At the close of day, on a quiet bay, we reached
a friendly cottage
It was trapped by snow, in the sunset glow:
the season's willing hostage
It sat sedate, bearing the weight of the
snowflakes' silent drum
Then "here" said we, with frosty glee, "is our
cele-bra-tor-eum"*

*Once done our chores we set to explore, a
snowy grove of hemlock
And with a frozen ear, we strained to hear; the
tree trunks creak and knock
Arrived at a hill we all stood still, then we
thought it about time for a ride
So back we leaned, and our snowshoes
gleaned, as they slid down that icy slide.*

*The tales of explorers, and northern adorers
like Robert Service and Grey Owl
Informed our perception of winter's
misconception, as the winds would howl and
howl
And at time to go, we all did know, we'd had
an adventure fit for Franklin,
Our time was brief, but full of friluftsliv, in
that cottage in Algonquin.*

Of course, many write reflective essays. Here is a sample paragraph from Timothy Fernandes:

*As life in the Algonquin winter reminds us,
we are not destined to procure our knowledge
solely through classrooms and laboratories,
but from masterful storytellers, kindhearted
friends, and the surrounding mystery that
is the North. Let it intrigue, inspire and
challenge you, for there are no limitations to
what it can show you. As the pine marten
adeptly navigates the treetops, it sees a snow-
covered rooftop, inspiring thoughts that
may be found in a toddler as he staggeringly
approaches the forbidden slide. He leaps
and rolls amongst the slanted snow, then
bounds towards the forest floor, within which
he burrows amongst the vast, seemingly
bottomless, snow cover. The marten and
winter share a similar ferocious and malicious*

reputation, yet very few see the beauty in either. Those few are the individuals who truly understand the soul of winter.

On learning—a wild pedagogy one might say—from Vivian Martin:

*My grades tell me I am educated
My schedule says I'm learning 28 hours a week*

*I sit paralyzed
Hour by hour
Letting the sound waves travel from the front of the class to the back
Straight through my ears to my hand
Onto the paper in sloppy letters
Confined between the lines
Mining for knowledge and understanding*

*I can tell you the numbers
Recite the processes to make organic molecules
Name every amino acid and its structure*

I can fill in the blanks and check the boxes

*Circle the solutions and pick the right equations
But what for?*

Am I really learning or is this just a machine to push data into my head and keep me planted in my chair so they can tell me I will be successful just like the rest?

The world is a grand adventure waiting to be explored

*An open door
To discovery*

*Take a step into the wilderness
To be met with tenderness*

*Drop the pencil and the books
Let your mind be filled with the stories told by the birds and the breeze
Encompass yourself in the bitterness of the cold and the uncertainty of the wild*

*Only then will you learn to embrace what the people hide from
Only then will you understand the language of the trees and the dance of the breeze
Only then will you know why the loon calls and the moon falls*

*Let the wind sweep your thoughts into wisps of curiosity
Let the silver constellations be a gift of generosity*

*Let the snow drifts on the lake be a story of romance
Let the swaying of the trees cause you to dance*

*Let the forest teach you to sing
Let the call of nature bring
A new type of learning*

*Allow yourself to be taught without paper or pen
And reach out.*

Spencer Williams wrote on *Winter Sensations*, a reflection of the senses:

Smell

The lingering odour, escaping from five layers of clothing that you haven't changed in two days, but aren't ashamed of because you know it's not just you. You haven't even brushed your hair or looked at a mirror in days, and it's



ok. There is no judgment here, no expectation that society asks of us; we have escaped all of those constraints. The outhouse. Is any further description really necessary? Sitting in extreme discomfort (before finding the foam seat—what a lifesaver!) when the facilities are at maximum occupancy is one of my most unexpected and awkward bonding experiences to date. There is a moment when you wonder if you should be self-conscious, before you realize that the smell has been here long before you arrived, and will linger long after you're gone. There's that silver lining as well; at least it's not the summer, it could be so much worse.

Taste

*A frozen tomato in your sandwich...better keep it in a warmer pocket next time. All part of the learning process, the "Winter literacy." It kind of grows on you though...
Ice-cold water carried inside in a bucket, collected from the lake through a small hole that constantly threatens to close over. It's not city water, definitely not. But it's not dirty either; it tastes pure, natural. Friends vow to save their last bottleful for as long as possible, a souvenir to cling to of this incredible adventure.*

Sight

Flames dancing in the woodstove, twisting and flickering. It is an art form, learning to bring the fire to life, to tame it and nurture it in this way. We know though that it must be fed through the night, or we will suffer the chilly consequences in the morning. Warm smiles and kind eyes. These are no longer the featureless faces of strangers. They have become well-known, recognizable. They are the faces of friends.

Sounds

Laughter as you learn to play cribbage by the woodstove, one of those classic activities that you've always wanted to try, and hope will now be a lifelong skill. The telling of stories, which draw us in and enchant us. Words transporting us away to faraway places and distant times. These stories are famous, but at the same time are personal and intimate, as we learn from and with each other.

Along with the palpable joy of discovering the romance of winter living, some students choose a more critical approach that frames our trip within the contemporary realities of Canadian experience. This thoughtful critique from Julia Redmond stands out:

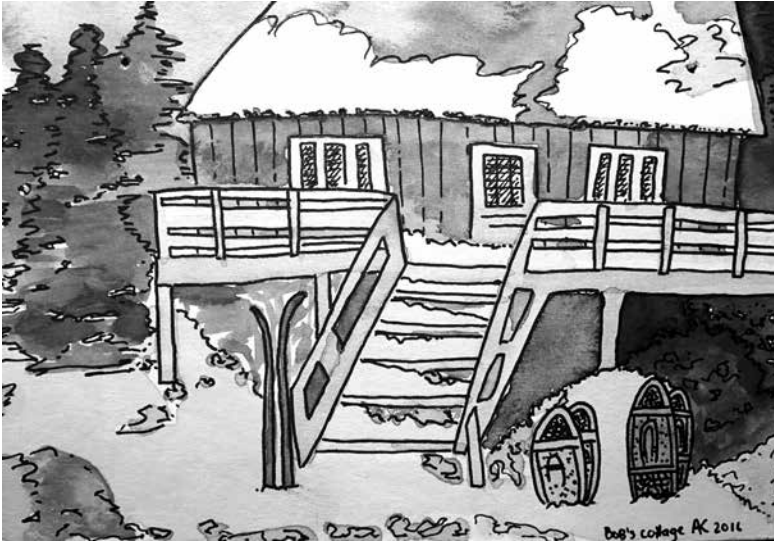
...if we consider the geographic and cultural makeup of Canada now, this idea of a northern wilderness as a crucial element seems outdated. The majority of Canadians live in cities; in Ontario, a whopping 86 percent of the population of 12.8 million live in urban areas. For many of these people, the wilderness is not a significant aspect of their lives. We can argue that it should be, in order to properly understand our past, but that is not a realistic expectation. Furthermore, experiencing weather in the way that we did is something that is more likely to happen when it is a part of a family's or an individual's cultural framework. First or second generation Canadians, for example, are probably far less likely to willingly venture out into the cold landscape of Ontario if they come from a place whose climate is nothing like ours. Prioritizing this wilderness-based interpretation of winter ignores Canada's cultural diversity.

Julia's perspective is very well-received and is notable for questioning the assumptions made about the idea of Canada as a northern country, defined by winter. For us, the goal of the class is not to inculcate a specific, historical, romanticized view of the North, a view that, as taken up in some of the class readings, is heavily invested in the goals and modes of colonization. Rather, by prioritizing the lived experience of winter as place, we hope to share with students both a practical understanding and healthy appreciation for the struggles, the associated ingenious workarounds, and the beauty of the season.

The art in this feature and elsewhere within this issue (from Vivian Martin and Alexis Karasiuk) are also samples of course assignment work.

The above is only a small collection selected from assignments that showcase the personal learning involved in celebrating winter as place. (For course work published

in its entirety, see also “Turning Windigo: Excerpts from the Journals of Sir John Franklin” by Nazaneen Hosseinpour in *Pathways: Ontario Journal of Outdoor Education*, Summer 2014, 26(4).) There is a fun factor as well for outdoor educators who can read between the lines for gems of experience so briefly presented.



Winter storytelling in the cabin and on the trail have included local Algonquin tales such as Big Joe Mufferaw, the mystery of Tom Thomson, and classic northern stories such as The Lost Patrol (NWMP) in 1910/11, the Mad Trapper of the Yukon, and John Hornby in the Thelon Woods. Stories have involved the use of puppets, a ghostly visitation, song and poetry recitation (Sam McGee by Robert Service is a standard—committed to memory). All students must tell a story in true storyteller fashion. This means no notes may be used for their five to ten minutes of informative and entertaining treatments. To be a storyteller each student must come to own his or her story. It isn't a matter of getting a story comprehensively right. Rather, it is a matter of a personal interpretation: it is the story that person chooses to tell. We have seen this both be embraced by students and be a fearful stretch from their routine of regular university assignment work. In 2016, one student emailed us the following after the winter weekend course:

I just wanted to let you both know that I [Sophia Silverton] had such a great time with the storytelling assignment that I decided to plan a second year Arts & Science storytelling night and potluck. Tonight ten or so of us will be gathering in my living room to tell stories together! I'm telling the story of Grey Owl since I didn't tell it on our trip. Thank you for the idea.

As a professor, you know you are doing something right when a course assignment inspires a student party. Like the winter chores at the cabin, gathering to tell stories isn't really a burden at all; it is part of the overall celebration. All too often course assignments bring a certain solemnity and drudgery. Here the tables are turned, the party atmosphere is assumed and the learning is palpable and joyous.

Closing Thoughts

In thinking about why this atmosphere of joyful learning thrives, we are led to consider philosopher Paul Ricoeur's framing of two interpretive traditions: suspicion and affirmation. The hermeneutics of suspicion is perhaps the model that most closely resembles current university education in the humanities and social sciences. In this framework, truth found in a text is only properly understood once the work has been thoroughly analyzed and all supposed illusions are stripped away (Coleman, 2009, p. 32). In the affirmation model, a text is *a priori* "to be venerated, appreciated, and analyzed for its truth and beauty" (Coleman, 2009, p. 32). As Coleman notes, Ricoeur doesn't make a judgment of which mode is best, simply that these two frames are constantly in dialogue. In offering a course that is focused on appreciation and affirmation, rather than the standard fare of deconstruction and suspicion, we immediately notice a hesitancy and perhaps disbelief in our students at our first pre-trip meeting. Our suspicion is that students are simply excited at the possibility of getting university credit for going to Algonquin Park; there is an impression that they are somehow getting it easy. This disbelief is highlighted by a

strong sense that institutional learning is, as a rule, not very fun. Students who enroll in our course are necessarily high-achievers by virtue of being accepted into the prestigious Integrated Science or Arts & Science Program. As such, these students have quite successfully navigated the rigours of the formal higher education institution, with all the required patience, self-control and persistence. Surely, these are notable and worthwhile qualities. But an interesting thing happens when we throw away the structures and customs of formal education and embrace an experiential model. Quite suddenly, students rediscover their childhood sense of wonder. Learning happens not out of a monastic devotion, but instead out of spontaneous desire.

With the learning centered on the lived, embodied experience, we find that the conversations take on a much more affirmative tone. What we mean by affirmative in this case is the asking of sincere questions, wholehearted participation and appreciation for the stories we collectively share. While there are important aspects of our course content that are necessarily coming from a critical lens (i.e., the colonial displacement of Indigenous people from their land and the attempted erasure of their knowledge systems), the intent of the course is not to deconstruct. Rather, the aim is to create, appreciate and experience. Indeed, as soon as we arrive at Smoke Lake, tumbling out of the van and loading up our supplies onto sleds in -30° C weather, embarking on what seems like an epic (but actually rather short one kilometre) trek across the frozen lake, students are captivated. As we've found time after time, they not only have a great time, they also create work of outstanding quality that is driven not by an externally imposed syllabus, but rather by their own interests and desires—rooted in a culture of appreciation for the small physical pleasures we experience (simple food, prepared together; demanding but satisfying physical labour) as well as the recognition of the value of sharing stories about people, places and the winter season.

Notes

¹ For current information on the Interdisciplinary Experiences course offerings, see <https://artsci.mcmaster.ca/courses-year/3ie1-2-3/>

² For more information on Windigo see, John Robert Colombo's *Windigo: An Anthology of Fact and Fantastic Fiction* (Saskatoon: Western Producer Prairie Books, 1982); for John Franklin and Rae, see "Concerning Franklin and His Gallant Crew," in Margaret Atwood's *Strange Things* (Oxford: Clarendon Press, 1995).

³ See I. S. MacLaren, "Writing the Wilderness Experience: A discussion of field notes, journals and books concerning Samuel Hearne's account of the massacre at Bloody Fall" in *Nastawgan: Quarterly Journal of the Wilderness Canoe Association*, 19 (1), Spring 1992.

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Bob Henderson retired from McMaster University in 2010, however he still enjoys spending time teaching within a variety of outdoor education programs and settings.

Teacher and Student Perspective on an Outdoor Leadership Camp Model

By Jenna Thornber and Margot Peck

Building a positive school culture that promotes diversity and respect for all races, cultures and sexual orientations is the focus of many school boards and ministry initiatives in Ontario. How do high schools make sense of the many changing and chronic issues that seem to plague schools, let alone find ways to tackle positive school culture? In this article, we present two perspectives on a student-led, student-run leadership camp model now present in 11 high schools within the Durham District School Board. This model that has proven to be a viable and positive approach to addressing the social issues increasingly faced by schools and their boards with respect to mental health, building resilience and creating safe inclusive environments where students can both learn and thrive. The two perspectives presented are, one, that of the teacher advisor and, two, that of the student.

The Teacher Perspective (Margot)

The success of the leadership camp model depends on two primary factors: the outdoor setting and the student voice. The outdoor setting is the foundation upon which the model rests, thus acknowledging the benefits of outdoor settings to enhance programing. It is also a community-focused model. Students not only implement the model in their schools, but also continue to advocate for what they believe is important to create a positive school culture. As I have always said in my approach to teaching and guiding high school students, we, as teachers, are not always “cool” in our approach to what we think is best for our schools. This makes student buy-in to teacher-created initiatives a struggle at times. In contrast, students who are given their own platforms to affect change in ways they feel are right for their school, and opportunities to create and drive solution-focused approaches—now, that is cool! The student voice gets other students listening, learning and, most importantly,

participating in what they believe is best for both themselves and their school. It is also ownership by the students for what happens in the school hallways. By having a voice students can take ownership and pride in helping to create a safe, inclusive school environment.

The student-led, student-run leadership camp model is built around a four-day leadership camp that takes place at an outdoor facility. Upon arrival, approximately 180 students from Grades 9 to 12 are assigned to cabins; in each of the boys and girls cabins all grade levels are represented. It is amazing what mentoring happens in those cabins over four days. The leadership camp is organized and run by the leadership committee (comprising approximately 25 students), which plans and organizes not only the workshops but also numerous other events such as the opening activity, opening campfire, talent show, banquet and closing campfire (see Appendix 1 for the schedule at one leadership camp that ran at the beginning of May at Camp Kandalore).

The leadership committee sets the theme (in our example the theme was “Disconnect to Reconnect”). Workshops focus on issues determined relevant to the school by a representative collective of Leadership Committee members, students and administrative staff. Past workshops have addressed self-acceptance/awareness, the role technology plays in our lives and the issues we face with social media, appreciating our diversity, how we treat others and teamwork, just to name a few. As teacher advisor, I (Margot) provide workshop options for the committee to develop. Mentoring is built into the program; there are ample opportunities for students to share and build trust with their cabin mates, co-participant teachers and new friends they meet through activities and experiences.

Leadership committees over many years

have often referred to “camp magic” when describing what happens between those who attend leadership camp and the friends they meet during their time together. The outdoor camp setting, the order of activities and the fact that students run all aspects of the experience combine to provide a safe space for students to be themselves and to feel accepted and a part of a special experience.

Once back at school, the hallways are permeated with students who understand what the school can be if they contribute and get involved in creating a positive culture. Extra-curricular teams, clubs, committees and councils all benefit from increased participation and raised awareness of how important it is to respect and accept everyone for who they are and what they offer.



As always, to fully articulate what this model brings to a school, most often the student voice says it best. Hence I pass the writing torch here to Jenna Thornber, an inspiring, positive influence and good friend in my life, who can give you the most important perspective on what this experience meant to not only her high school years but also to the school community itself.

The Student Perspective (Jenna)

Leadership Camp was a program I participated in during my last year of high school, which was six years ago now. When I look back on this experience, I cannot stress enough how valuable and important it is for high schools to have a program like this student-run camp. There are three aspects of the program I want to highlight to demonstrate its value. The first is that it provides an opportunity to break away from high school identities and build new relationships. It is also a unique learning environment with no hierarchy of authority; this translates into a new positive school culture. Finally, it is a weekend filled with opportunities to build self-awareness and experience personal growth in a great outdoor setting.

As a student at Uxbridge Secondary School, my identity was “the athlete.” I joined as many sports teams as I could and, in my final years of high school, being an athlete was all I really knew I loved. As student leader, I was president of athletic council and captain of the cross country and track team. My first three years of high school, I knew about Leadership Camp but never chose to go; athletic competitions were my priority and I didn’t know too many people that went to Leadership Camp (and that’s saying a lot considering the population of Uxbridge). In my grade 12 year, I met some new people in my classes, learned more about the program and decided to pursue an application. After being accepted, I had debates with peers and experienced stressful moments with my coaches. In the end, I chose to go. Although I was excited, the weekend of Leadership Camp there was also an important track meet and an important soccer tournament. In addition, school work and new university stresses were beginning to build up. By going I felt like I was disappointing my teammates and coaches; this was extremely hard for me to deal with. Even so, I had a gut feeling that this camp was something I should pursue, and so I decided, for once, I would leave those athletic competitions behind. Following my gut led me to discover new parts of my identity, and helped me and others to break out of their traditional cliques.

Arriving at Leadership Camp, I instantly met several new people. Within the program participants experience many different groups. There is a cabin group, a workshop group and a game group, among others. Having so many groups means students don’t have time to split off into their traditional identity groups or cliques. It also allows participants the opportunity to meet people on a new level; people at camp are no longer identified by the simple monikers of school, like your friend’s little sister or the pretty girl in grade ten. They become someone as a whole. The division into a variety of groups forces people to not stick with who they know. It works. I made 15 new friends in the first 15 minutes. As

Time / Day	Friday	Saturday	Sunday	Monday
7:15-7:55 am	 Bus Ride Up Depart at 9:00 am Meet at 8:30 in Cafeteria	Wake Up! Early Bird Activities (Morning Aerobics & Polar Bear Dip) All Participate		Wake Up! (Pack & Clean Cabins; Bring Bags Outside Dining Hall)
8:30-9:30 am		Breakfast Thrift Shop	Breakfast Heritage	Breakfast Pyjama
9:30-11:00 am		Workshops Green: Myspace (Shaq) Purple: Redefining @Leadership (Dining Hall) Orange: Interself Explorer (Lakeside Cabin) Blue: iTeam (Office)	Workshops Green: iTeam (Office) Purple: Myspace (Shaq) Orange: Redefining @Leadership (Dining Hall) Blue: Interself Explorer (Lakeside Cabin)	I'm Special Because & Camp Slideshow
11:15 am-12:00 pm	Welcome! (Bus cheers, unpack, etc.)	15 Minutes of Fame (in Lynx Hall)	SLAM and PALS Peer Mentoring Program	Lunch Wear your camp shirt
12:00-1:30 pm	Lunch (bagged lunches) Opening Activity (field behind museum) Get ready to get dirty	Lunch When I Grow Up Workshops Green: Interself Explorer (Lakeside Cabin) Purple: iTeam (Office) Orange: Myspace (Shaq) Blue: Redefining @Leadership (Dining Hall)	Lunch Toga Workshops Green: Redefining @Leadership (Dining Hall) Purple: Interself Explorer (Lakeside Cabin) Orange: iTeam (Office) Blue: Myspace (Shaq)	Departure
1:30-3:00 pm				<i>We challenge you to</i> Disconnect 2 Reconnect 
3:00-5:30 pm	Cabin Activity Present at 4:30 @ the Dining hall Dinner Tiger Spirit	Recreation Time		
5:30-6:30 pm		Dinner Light and Bright Teacher's Event (field behind the museum)	Banquet	
7:00-8:30 pm	Large Group Activity (Lynx Hall)		Banquet Awards & DANCE!! (Dining Hall)	
9:00-11:00 pm	Opening Campfire (Meet @ Dhall)	Talent Show (Lynx Hall)	Closing Campfire/ Pass The Torch (Dining Hall)	X
11:00 pm		Lights Out!		

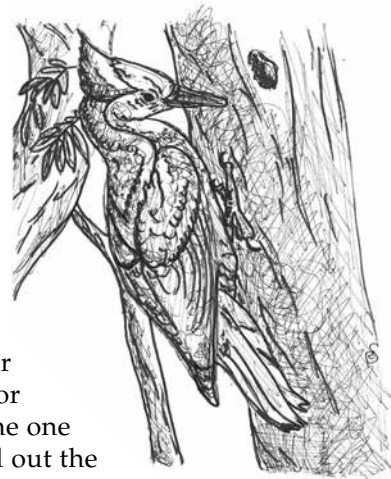
the weekend progresses, the participants become very close. With talent shows showcasing people in a way you've never seen them before, campfire songs that get everyone singing in harmony, and having the chance to be silly, embarrass yourself and celebrate each other's successes, Leadership Camp gives everyone the opportunity to form real friendships. The relationships built in one weekend have a powerful influence on the school dynamics when you return. Once back in the school halls, you see labels being overturned. You see cliques breaking up. And, for me, I met completely new people that I now call my best friends; this experience helped me move beyond just being the athlete.

The new relationships and the breakdown of identities wouldn't be possible without the unique way that Leadership Camp is run. There is no hierarchy of authority at Leadership Camp; it is student-led by a committee of roughly 25 members. There is no teacher/student, no counselor/camper, no boss/employee. Instead, everyone is in it together and everyone wants to work together to become leaders who can change the school environment. The student leaders make it clear from the beginning that Leadership Camp is about teamwork, and you never feel that they have authority over you. Before I arrived, I was expecting to feel more like a player in "their" game, but instead some of the committee members became lifelong buddies, the teacher participants became friends, and those that I never noticed roaming the halls became a part of my Leadership Camp family. As mentioned earlier, these relationships stick for a very long time and change the school dynamics. You see students going to visit teachers on lunch, not to complain about a mark but simply to have a nice conversation. You see new groups forming among the unlikeliest of friends and you see students signing up to join new groups and activities. Because of the group atmosphere and the emphasis put on breaking down high school barriers, like cliques, each person becomes a part of a changing school culture and known as an autonomous individual.

The last aspect of the program I want to talk about is how much personal growth and self-awareness takes place in just a few days. Throughout the weekend at Leadership Camp, the campers participate in many workshops; for me (and, arguably, for most participants) the one workshop that stood out the most was "If You Knew Me."

This workshop starts off by going around the circle and telling everyone basic "get to know me" facts. After a few rounds, the energy begins to shift and a force field of trust surrounds the circle. Participants begin to open up about real-life challenges and this was where I learned a lot about myself. I became very aware of how lucky I was for the childhood I was given and realized how negative attitudes and behaviours toward your peers in school can have traumatic effects.

I also realized that I buried some family issues and ignored many emotions. For the first time ever, I opened up about something I didn't think affected me at all (but did). I am thankful for this workshop, because the issue wasn't something I would discuss with a guidance counsellor or even bring up with my family. It was a self-awareness piece that I had to dig a deep to find. Leadership camp was the perfect opportunity to do this. What's more, there is a support group right there with you in the form of all the other participants who are being just as vulnerable with their emotions. When everyone is finished with the workshop, you can go for a walk in the woods with a friend and talk about the experience, or you can jump in the freezing cold lake and move on. I also remember there being an opportunity to eat cookies. I believe I did all three of those things. There is no counsellor you are forced to see after you open up. There is no one writing notes



and, most importantly, no one is making any judgements. The vulnerability shown and the trust you put into the people around you deeply impacts participants as individuals and as members of a school community.

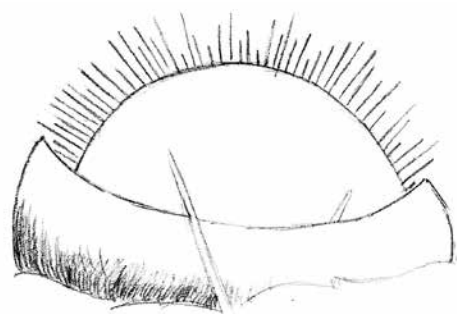
When I look back on the past six years, I see many great moments when Leadership Camp has been an influence on my life. I met one of my best friends through Leadership Camp and we backpacked together through Ecuador—from the remote jungles of the Amazon to horseback riding through the Andes. We are still best friends six years later, despite going to schools on opposite sides of the province and only seeing each other a handful of times in those six years. We can't wait to go on many more adventures together. I was also inspired to work at an overnight camp as I just loved the outdoor setting of Leadership Camp. I ended up getting a job at an overnight camp in Spain and got the opportunity to teach and lead workshops for kids learning English. Finally, I chose to enter a leadership program in university. I earned a degree in Outdoor Adventure Leadership from Laurentian University. The courses I took included concepts similar to those I was introduced to at Leadership Camp, including group dynamics, emotional intelligence and experiential learning. Oddly enough, after graduating the program I was asked to co-lead an International Study Tour to Iceland and Norway with Bob Henderson and the amazing co-writer of this article, Margot Peck. I connected with Margot at Leadership Camp, and she was the one who led me towards my university degree. It was our connection, built at the camp, that provided me with the opportunity to go

on the study tour. All these international experiences were built from the foundation of a weekend spent at Leadership Camp.

I can't be more grateful for the program nor stress more highly the importance of offering more programs like these in our schools. "Escaping" high school identity is a struggle that many face when it comes to trying new things. Once you have a group of friends and certain activities of choice, it is often hard to break away. It's a comfort zone. It doesn't mean you are unhappy with what you are doing, but it can prevent individuals from meeting new people and forming new relationships. I also believe in the unique way that this program is run. Having students lead the program changes the dynamic and allows for a really solid group to form, which serves to bring a new, positive culture back into the school. Finally, it promotes self-awareness and personal growth. Leadership Camp challenges you to discover who you are and who you want to be.

Jenna Thornber is a recent graduate of the Outdoor Adventure Leadership program in the School of Human Kinetics at Laurentian University. She is currently working as Director of Outreach for the Laurentian University Students' General Association as well as Assistant Coach of the Laurentian Varsity Cross Country and Track teams. Jenna intends on pursuing a Master's degree in the areas of experiential learning and program development within the realms of health, sport and the outdoors.

Margot Peck is the recently retired Department Head of Guidance of Uxbridge Secondary School and travel guide alongside her husband Bob Henderson. She is currently Co-coordinator of a pilot project with the Ministry of Education called Experience Ontario and Course Director for the Ministry of Education StAR Forums at Ontario Educational Leadership Centre in Orillia. Margot continues to keynote speak on building positive school culture through student-run models as well as embracing change in supporting students with the transition from high school to choices beyond. She can be reached at margotpeck94@gmail.com.



150 Innovations and Innovators in Outdoor Education

By Zabe MacEachren and Peter Vooy

In outdoor education (OE), we often feel as though we are trying to reinvent the wheel, fly against the wind or swim against the current. We spend our time trying to find the best curriculum, the next best activity or the next big idea, perhaps taking for granted practices that seem routine.

The reality is that our field has a rich history of innovation, set-backs and triumphs. To understand OE today is to understand how we got here, and to be familiar with those who paved the way. Authors shape pedagogies, designers change technologies, artists give us lasting impressions of our world, trailbreakers...break the trail. In short, we in OE are among good company. In the spirit of celebration and national reflection in the year of Canada's bicentennial, we thought it time to look at the history of OE.

So, as *Canada 150* begins, we have thought of creating a timeline of OE touchstones and landmarks. For each of the 2017 *Pathways* issues we will be considering our collective past, generating a list that celebrates milestones, pivotal experiences and influential people that have shaped the OE field in Canada.

We would be mistaken to suggest that ours is an exhaustive list. Nor is the information provided exhaustive of the subject. We hope that our ideas spark your own interest in doing further research. Indeed, this article is an ongoing brainstorm and you are invited to participate! Send us your influential landmark, relevant dates and a brief description outlining how your suggestion was significant in influencing the way we participate in OE in Canada. Our aim is to create a master timeline of influences for display at future COEO events.

Significant influences and events have been categorized in the following areas: T for Technology, A for Arts, O for Organizations,

B for Books and publications, P for People, and E for Events.

We invite you to take the occasion of Canada's 150th anniversary and reflect on its history through an OE lens. We hope that this generates discussion and broadens knowledge of our collective past. Consider the way OE has developed and shifted throughout the history of what we know as Canada. Ponder how these landmarks have contributed to our personal and national identity. We are always indebted to the past, for good or ill, and acknowledgment can inform and enrich our own practice.

P — Pauline Johnson (1861–1913)

Pauline Johnson was known to electrify her audience as she recited her poetry, which frequently honoured Nature and First Nation rights. She made her debut as a poet in 1892 in Toronto by reciting a poem about a Native woman's perspective on the Louis Riel rebellion. To fully appreciate her entertainment abilities in a time before radio and television, one must realize Johnson was a young independent woman who travelled in a time when escorts were the norm. She also stunned audiences by alternating her performance attire between a Victorian gown and a fringe leather buckskin dress. Johnson herself was known as an excellent canoeist and one of her best-known poems is "My Paddle Sings." She authored many books and wrote prose for *Mother's Magazine* and *Boys' World*.

P — Mina Benson Hubbard (1870–1956)

Mina Hubbard in 1905 was the first white traveller to cross the uncharted Labrador peninsula from North West River to Ungava Bay. At the time, Labrador was still considered one of the wildest and unmapped regions of the world. Her resulting book, *A Woman's Way Through Unknown Labrador*, never eludes to the fact

her trip was a grudge match to document the route before a former friend did. That friend was Dillon Wallace, who had the previous year accompanied her husband on the expedition where he lost his life. Wallace's account is called *The Long Labrador Trail* and, like Hubbard, he never mentions the other rival expedition. Sharing such stories as Hubbard's is a great way to raise the historical significance of maps.

E — Maud Watt (1894–1987)

In 1930 Maud Watt travelled by dog team with her young children from Rupert House to Quebec City to propose a beaver preserve. Beaver had suffered a sharp decline in the north and this was having devastating effects on the local Cree community as it depended on the fur-bearing species for food and income. The community of Rupert House was literally starving to death. After an arduous journey by dog team and rail, and negotiating an audience with significantly influential people, Watt convinced the premier of Quebec of the plan. Since the settlement was negotiated with Maud Watt, and not her husband, who worked for the Hudson Bay Company and was the one who extended credit to starving Cree members, there was no means to reverse the order. In eight years the beaver population grew from a handful of protected beavers to over 3,000. This allowed the preserve to be opened to controlled trapping. Watt became known as the "Angel of Hudson Bay," and later become the first female game warden in Quebec. She did as much to support the conservation of beavers as Grey Owl and his popular books.

T — Folding Knife (600 BCE)

Many people believe the Swiss Army knife was the first folding knife, but they would be off by over 1,000 years. In Austria, a pocket knife with a bone handle was found in Austria that dates back to between 600 and 500 BCE! By Roman times the peasant or penny knife had become popular, but it wasn't until the late 17th century that large-scale production ensured the folding knife's widespread distribution and affordability.

As experienced winter travellers will know, an open-blade knife carried high on the body will be easier to grip and use to pull you out of a misfortunate slip through some ice. Yet, many summer travellers prefer the ease of travelling with a folding knife in their pocket. You decide which to pack and when, but it is worth appreciating the springs and leavers that allow us to conveniently carry then open such a knife while out in the field today.

T — Shock-Corded Tent Poles (1960s)

You may have to have been born before the 1970s to remember the jigsaw puzzle-like system and failing joints of tent poles in the past. Before the 70s, assembling a dome tent could require you to carefully balance 7 poles together as you ran them through a tent sleeve. If they came apart before the end emerged on the far side, you would have to feel blindly for your pole mid-sleeve to put it back together. Originally, poles were wood and left erected like wigwam frames or leaning up against trees as if to mark good tent site. When aluminum tent poles came on the scene in the 1950s campers started burning all the dried poles left at campsites as firewood, requiring everyone to have to bring tent poles or be prepared to cut them down. For a while, small tents were erected using paddles, but one windy night could place a great deal of wear on any paddle's tip and blade. This was not exactly appreciated on especially long canoe trips. In the late 1960s someone realized that running an elastic through the hollow center of the aluminum poles would keep them aligned and thus aid in tent assembly. Eventually the more durable fiberglass poles were also made hollow so they could be shock corded. We salute you, inventor of the shock-corded tent pole system!

O — Outdoor Council of Canada (est. 2008)

In 2003, the death of seven high school students in Rogers Pass, British Columbia, created a ripple effect through many school boards that lead to the canceling outdoor programs and questioning of outdoor leaders about their practices. In

the fall of 2008, Kurt Kinnear, the director of the Outdoor Centre at the University of Calgary introduced the idea of a national organization, the Outdoor Council of Canada (OCC). The OCC was initiated to promote low-risk education and activity in outdoor environments. The OCC addressed the need for action of a national scale that would support providers of outdoor activities and create a national certification process for beginner outdoor leaders. The courses offered by OCC are growing and serving young outdoor leaders across Canada. There are many ways to get involved in this national organization that aims to fulfill its vision where “every Canadian will have access to outdoor education and activity” (<http://www.outdoorcouncil.ca/>).

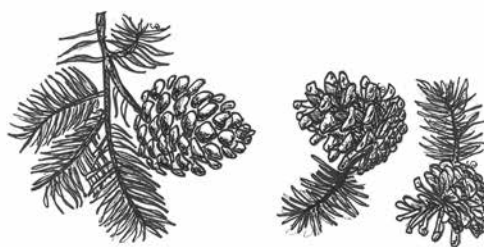
B — Nastawgan (1985)

Nastawgan: The Canadian North by Canoe and Snowshoe is an edited collection of essays first published in 1985. Nastawgan is an Anishinabe word meaning “the way or the route one must take to get through the country.” This book is unique as it was one of the first critiques to examine the way earlier travellers in Canada understood the landscape. It weaves the journals of both well-known and lesser-known travellers into what was an emerging mindset of the ways Canadians view wilderness and our concept of North. Readers of this book generally become examiners of historical expressions of the land and seekers of journal accounts that express concepts of the land relevant to their own views.

E & B — Canexus Conference (1987)

Canexus was a conference held in 1987 that led to the publication of an edited book by the same title the following year. Canexus is a neologism, or term, coined to combine images of the canoe as a connection linking people to each other, to culture and to the land. This conference allowed many passionate paddlers in Canada to express their enthusiasm for the canoe and kayak and to examine the cultures and landscape from which it arose. The conference also

served as a cry and catalyst for the need for a canoe museum in Canada. Both the event and book were designed not to be about routes and techniques, but to encourage an examination of the ways canoes and kayaks have allowed us to journey in our imaginations.

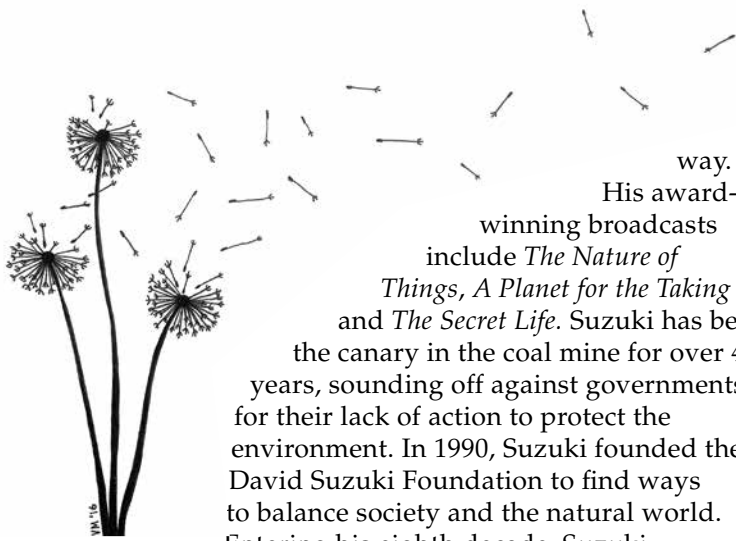


E — Wilderness and Canoe Symposium (est. 1986)

The Wilderness and Canoe Symposium began in 1986 when George Luste, an avid canoeist and wilderness traveller in the summer (and physicist by winter) gathered some fellow canoeists together in his living room to share photos of past trips and information about routes and maps. Within a few years his living room could no longer hold the number of people requesting to attend so he began to book a local school auditorium for the event. Now over 500 people attend this event and use the organization to network and find fellow wilderness travellers to trip with. Anyone can attend this annual event and spend a Friday evening and all day Saturday listening to a wide array of speakers discuss their own trips and wilderness studies. The event is held in February and provides ample time to inspire upcoming paddling trips. For more information, visit www.wcsymposium.com

P — Dr. David Suzuki (1938–)

David Suzuki has become synonymous with environmentalism. He is a scientist, professor, author, broadcaster and activist working tirelessly towards a sustainable future for the planet. In 1971, Suzuki began championing the environment by writing and hosting radio and television programs that explain the complexities of the natural sciences in a compelling, easily understood



way.
His award-winning broadcasts include *The Nature of Things*, *A Planet for the Taking* and *The Secret Life*. Suzuki has been the canary in the coal mine for over 40 years, sounding off against governments for their lack of action to protect the environment. In 1990, Suzuki founded the David Suzuki Foundation to find ways to balance society and the natural world. Entering his eighth decade, Suzuki still actively role models a passionate environmental-based work ethic for all Canadians.

O — Outward Bound Canada (est. 1969)

Outward Bound's motto, "There is more in you than you think," are the words of founder Kurt Hahn, who popularized the character building model of OE. In 1941, Hahn started the first Outward Bound school in England to help train sailors to survive at sea. This was soon expanded into other expeditions designed to test character, strengthen personal resilience and develop survival skills. The idea of adventure-character education caught on, and in 1969 British Columbia opened the first Outward Bound school in Canada. Outward Bound is now global and is the most well-known of all expedition schools. It has become the model for countless organizations with its idea that personal growth comes through external challenge.

A — Group of Seven (est. 1920)

Calendars, mugs, coasters and cards—their paintings are everywhere. The collection of impressionist painters known as the Group of Seven is perhaps the most successful advertising campaign Canada has ever unintentionally run. Initially trained and employed in graphic design and advertising, the Group of Seven held their

first exhibit in 1920. That show was a distinct breaking from the European tradition, a deliberate attempt to paint the rugged Canadian landscape—a new and Canadian style. They began painting in Algonquin Park and later spread out across the country. The result was scenes of a wild, untamed, and nostalgic Canada that was just coming into its own. Though each painter has his own style, collectively the images capture Canada as pure and natural, as wild open landscapes widely recognised as beautiful. These images have become synonymous with Canada all over the world, even serving to shape our national identity at home.

T — Matches (1826)

Thanks to years of research by alchemists and chemists, the modern friction match was invented in 1826. Mass-produced, foolproof, portable and lightweight, the match was a trip game changer. So long fire by friction, flint and steel, and magnifying glass! Here comes instant fire! Since we take their convenience for granted today, it is easy to forget how revolutionary matches are. In a profession that celebrates playing with matches, knows the importance and hard work of staying warm, and the joys of eating cooked meat and drinking warm tea, it is an invention worth acknowledging.

T — Cell phone cameras (2000s)

Nothing pushes the buttons of outdoor educators more than the pervasiveness of information technology. When cell phones were installed with a quality camera and photo apps, it suddenly allowed everyone to be a professional photographer. Cell phone cameras now take beautiful photos, and if you are skilled with filters, you can always get the light just right. This made photography accessible, constant and instantly shareable worldwide. It is changing the way we tell stories.

Now few people travel without a camera. The presence of a camera in every pocket, and front facing lens ability have influenced

travellers' experiences of the natural world. Though photography is something that outdoor educators should be encouraging (think "take pictures and leave only footprints"), we should also be asking ourselves to what degree we want to see the world through a lens or become known as *Homo Distractus* and by our #natureselfie.

P — David Thompson (1770–1857)

David Thompson is regarded as of the greatest land surveyors in history. His epic wanderings and incredible achievement in wilderness travel cannot be understated. Over the course of working for both the Hudson's Bay Company and the North West Company, Thompson travelled over 90,000 km by paddle, horse and snowshoe. He mapped and resolved border disputes between the US and Britain, opened inland trade routes, spoke four indigenous languages, founded trade posts and forts, and mapped one-fifth of the entire North American continent. Thompson is today recognised for the sheer scale of his travels and his devotion to his craft, though at the time of his death he was penniless and forgotten. His passion for wilderness travel and exploration is an inspiration to anyone who has ever wondered what the world was like before maps.

P — Robert Service (1874–1958)

Robert Service can be given credit for awakening the rest of the world to the romance and beauty of the Yukon. He was a writer whose poems and stories of the north earned him the nickname, "The Bard of the Yukon." Arriving in Whitehorse in 1903 for a post as a bank clerk, Service was quickly enchanted by the spell of the Yukon. He was gifted at the art of storytelling and filled his compositions with the lives and landscapes of the north and of "queer things done in the midnight sun." Service's aim was always to create playful narrative verse that could be recited in concert or around the campfire. His first book of poetry, *Songs of a Sourdough*, was an instant success, garnering international attention. His work remains a staple of campfire oration, especially

"The Shooting of Dan McGrew" and "The Cremation of Sam McGee." Service's poems are a colourful representation that rings especially true for those who have slogged the trail, felt the cold stab like a driven nail and all the while watched the stars o'erhead dance heel and toe.

E — Canada's First National Park (est. 1885)

When the Grand Trunk Railway promised to bring tourists, the Canadian government set aside 26 km² as the Banff Hot Springs Reserve, thereby creating the first national park in Canada in 1885. The park quickly expanded, and was renamed Rocky Mountain National Park in 1887. By 1911, parks lands were given royal assent allowing for the creation of a regulatory body over the lands, and in 1930 the National Parks Act was created, formalising the Parks Canada agency we recognise today.

Since their inception, national parks have been fraught with conflicting interests. National parks must reconcile profit from tourism, protection from development for potential natural resource harvesting, Aboriginal land rights, a desire to escape industrialization and get back to nature, and of course, genuine conservation. Notwithstanding, Canada's national park system is a representation of spaces of natural and cultural significance representing all of Canada's 39 natural regions across every province and territory. They are impressive snapshots of the country and have become national symbols of Canada.

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Learning to Become Awake to the World: Contributions from the Writings of Henry Bugbee

By Clayton T. Russell

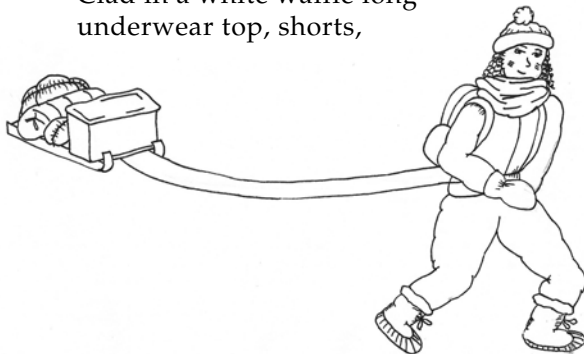
We are camped along the Upper Iowa River in early June. The sun is barely two fingers above the horizon and the dew has drenched my shoes in the six steps I have taken to the picnic table to start coffee. A family of Canada geese makes steady progress up-river against a stiff current and a variety of song birds are crisscrossing the river snaring bugs, while faint rustlings come from nearby camps. Like many mornings when camping and traveling in the out-of-doors, I am awake on this morning. I mean I am AWAKE to the embracing natural world. In the words of Henry Bugbee, I am possessed with “unremitting alertness and attentiveness.” I feel completely present in the embrace of the natural world and it feels good. It also feels good because I have been reading whatever I can find about Henry and rereading his book *The Inward Morning*. I believe Henry has been largely overlooked by educators and has much to offer the fields of experiential and outdoor education. In this piece I hope to awaken readers to some of Henry’s essential ideas.

I first met Henry Bugbee at the base of Mount Sentinel, the mountain directly to the east of the University of Montana campus in Missoula, Montana. We were both preparing for our ascent to the “M” nearly half-way up Sentinel. Henry had retired from teaching philosophy a decade or so earlier but was still well-known around campus and the community. Clad in a white waffle long underwear top, shorts,

thick gray socks in solid boots with a red kerchief knotted at his neck, Henry presented a sturdy appearance and his eyes were bright and commanding. While I do not remember much of our conversation on the climb, I do remember his keen and thorough attentiveness to our surroundings.

Henry began teaching at Stanford in 1957, was invited to teach at Harvard, and ended his career at the University of Montana in 1977. As reported by his students, Henry was an accomplished teacher, one who could impel students to more fully engage with a topic. Cyril Welch, one of Henry’s students and author of *Linguistic Responsibility* (1988), noted that the mere mention of an author in class sent students scurrying to the library and bookstore to find the relevant titles. Henry’s principal work, *The Inward Morning: A Philosophical Exploration in Journal Form* (1958, 1999), has been called by Huston Smith, “the most ‘Taoist’ Western book I know—Thoreau’s *Walden* not excepted.” Willard Quine, Professor Emeritus at Harvard, described Henry and his writings as possessing a “mystical sense of the pure poetry of being” and that Henry himself “...is the ultimate exemplar of the examined life.” Some have used these words from Ralph Waldo Emerson’s “Random Musings” to describe Henry: “A man should learn to detect and watch that gleam of light which flashes across his mind from within”. Bruce Wilshire (2000) describes Henry for the book *The Primal Roots of American Philosophy* as “operating on the level of Black Elk’s seeing in a sacred manner.”

The following ideas from Henry’s work, *The Inward Morning*, I believe shed light on how we might do our work with more certainty. Henry defines reflection as “... a trying to remember, a digging that is pointless if it be not digging down directly beneath where one stands, so that the

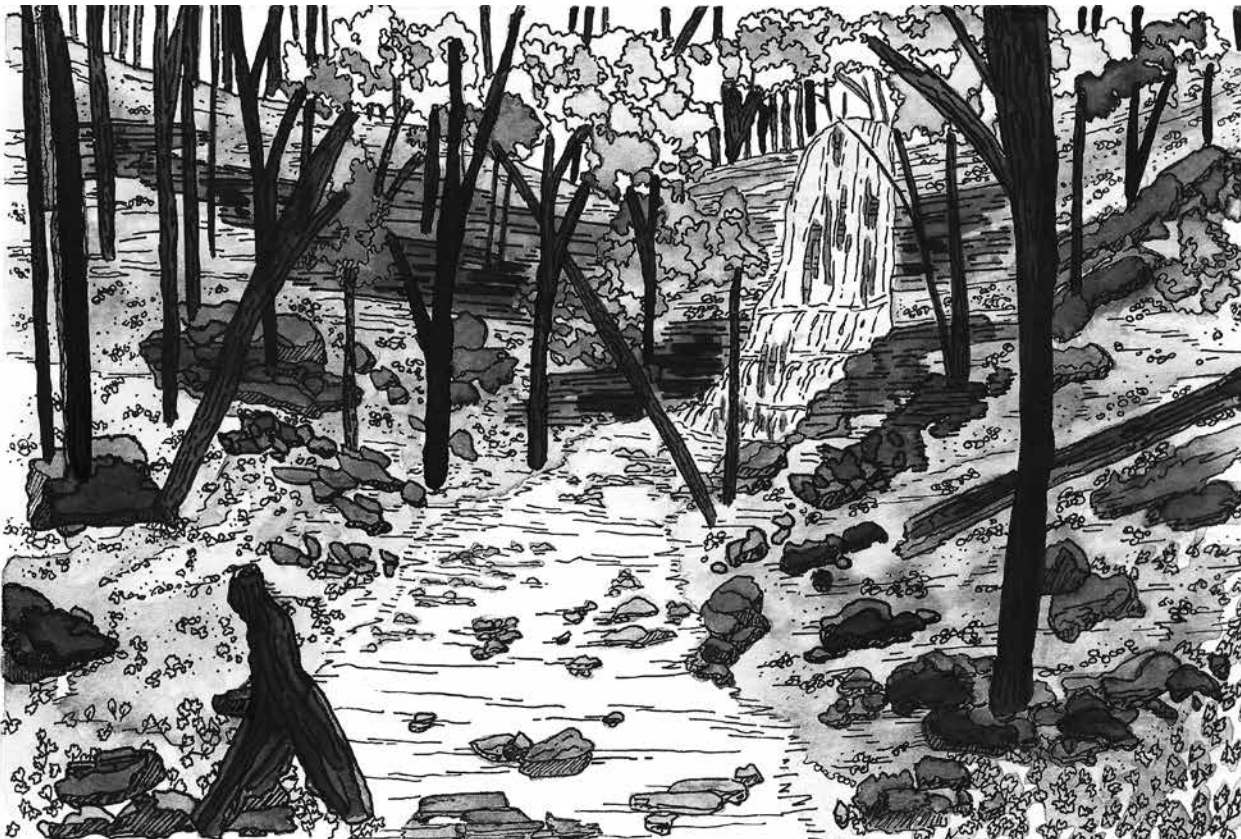


waters of (one's) life may re-invade the present moment and define the meaning of both" (p. 21). To this end, much of Henry's reflection occurred during walks. This is not an uncommon pastime for philosophers, as many have been walkers and amblers, often while botanizing. The study and examination of a life takes shape "not merely while walking, but through walking" (p. 139). It is this type of digging down, walking and reflecting without the distraction of headphones or hand-held screen device that encourages an awareness of and an interaction with place. The workings of our mindscape are shaped by landscape; walking becomes a meditation of place. Henry reminds us that this may not be a quick rooting, rather, be advised that the more you give to something, namely time and effort, the clearer it becomes!

So, what does it mean to give yourself to something? How do I explain that concept to my students? "Participation," Henry notes, "active and receptive participation in our situation" is the key. And in that

participation we discover what it means to have a "destiny which is ours to fulfill." Some authors will acknowledge this destiny as a realization of our true calling. Henry refers to it as our call to action—a course of events with both personal and civic significance. The recognition of a call to action, this enfolding participation in one's destiny, is for Henry "...at the heart of not acting in vain."

Choosing a course of action for many of our students is a significant hurdle, given years of being told exactly what to do and how to do it. The majority, if not all, of my students have very little experience designing a personal course of action, let alone fulfilling a calling or destiny. Henry's advice here, like that of Parker Palmer's, is to open yourself to the possibilities. Open yourself to the world outside, turn off the screens and start walking! Recognize the vibrancy and aliveness of the world around you, even of the smallest thing. Use all of your senses, drink deep of the place in which you find yourself. This ongoing and sustained openness to the world leads



to reverence, and that, for Henry, is “the heart of action.” We are moved beyond the numbing influences of modern life by the recognition, finally, that we can and do care about something. We may begin to feel this “call” or this “destiny” as a responsibility. Pay attention to all of these stepping stones along the way and remember Henry’s admonition on the two-fold aspect of responsibility: “the demand and the capacity to respond.”

Perhaps I like the urgings and insights of Henry because they match up so well with the five sub-goals of environmental education. Starting with perceptual awareness, an aliveness to the world, and moving up through knowledge, ethics and into citizen action skills, these read as the capacities to respond. The final sub-goal is citizen action experience or an action or destiny of significance.

The writings of Henry Bugbee give us plenty to consider when working in the field with students. One more quote from Henry describes the grounding necessary for this type of reflection as well as the shape of the thinking required.

It seems that there is a stream of limitless meaning flowing into the life of a man if he can but patiently entrust himself to it. There is no hurry, only the need to be true to what comes to mind, and to explore the current carefully in which one presently moves. There is a constant fluency of meaning in the instant in which we live. One may learn of it from rivers in the constancy of their utterances, if one listens and is still. (p. 83)

At the risk of stealing from your experience of experimenting with Henry’s words, let me share a few ways in which I bring Henry to class. I use his words as writing prompts, as stimulus for small group discussions in outdoor settings and as quotes to punctuate a very slow and focused nature walk. I have also sent

quotes with students to share with their friends at meals and parties. The point of all of this from Henry’s perspective is to encourage us, even to charge us, to risk ourselves in the possibility of meaning!



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Harvey Scott: Mentor, Encourager, Enabler: Helping Others Find “Their Unique Gift or Way” in the World

By Bob Henderson

Mentor: a wise or trusted adviser or guide
(Collins Dictionary)

Mentor is best word I can think of (“I” refers to all of us mentioned herein, and many more unmentioned) to describe Harvey Scott. But there are many other words and phrases that have been used to describe Harvey and his students’ relationships with him and his wife, Evelyn. Among them are the following, shared by those I interviewed informally in April 2016: humble and natural, father figure, frustrating in a good way, loved to informalize the setting, Dr. Vague, long-time dear friend, a master of subterfuge on a student’s behalf if needed, “the most Christian non-Christian I’ve ever met,” approachable, a trickster, “an institution that was non-institutional.” I could go on.

The Man

Who is this giant mentor of a man and why should it matter to outdoor educators? Well for one, Harvey prefers to stay in the background, while working on foreground issues. Currently Harvey is an organizer/advisor for Keepers of the Water, an Indigenous-led environmental advocate group centered in northern Alberta, and founded in the ancient Turtle Island wisdom that sees water and all living things as sacred gifts of the Creator. Its mission is challenging environmental degradation of our waterways (the Alberta Tar Sands project is a central concern), promoting an understanding of Indigenous people’s relations with all of life and the responsibility of all Canadians to keep the water, land and air as a treaty obligation. This work is largely done by working with First Nations peoples. Harvey and Evelyn actively farm land north of Athabasca, Alberta. To me, and those interviewed, he was our graduate studies supervisor and outdoor/socio-cultural educator. In that role he was a true master.

Harvey grew up in the Bay of Quinte bioregion and adjacent to the Canadian Shield hard rock and muskeg country at the headwaters of the Salmon River in Eastern Ontario. His connection with nature and outdoor living was learned experientially in the early years from his father, mother and other family elder traditional knowledge carriers who subsistence farmed, living a simple hunting–gathering livelihood with the rocky land from early loyalist times. He had been a geology, then biology, student at the University of Western Ontario and a Canadian Football League offensive lineman out of university. His first teaching job (1964–65) was boys phys-ed and junior science at Meaford High School.¹ In Harvey’s own words, “I knew in my bones we learn better outdoors experientially. I did not have a clue what outdoor education was nor how to do it, but somehow I knew we need to get kids outdoors.”

Harvey went to graduate school at the University of Alberta and completed a PhD in coaching with a socio-cultural focus. He was the football coach at UBC, Dalhousie University and University of Alberta in the late 1960s. Don Smith (the silver fox), Gary Gibson and Gerry Glassford were a triad of outdoor education influences in the late 1960s and early 1970s at the University of Alberta. Harvey, perhaps a late bloomer, moved into a leading role by the late 1970s alongside the aforementioned members and others. Harvey, beyond teaching outdoor education and holding a distinguished portfolio of graduate student supervision in Aboriginal/social issues and outdoor education, was involved in an experimental cross country skiing project in the north, the Green Party’s national administrator for a time, documenting and promoting the Northern Inuit Games, started the University of Alberta’s Exploration Program² and advanced inter-disciplinary studies within and beyond the university.

Monika Zechetmayr (a 1970s student) said of Harvey: “there were only three interdisciplinary programs available at the time I started my PhD studies—Harvard (too expensive), Illinois and the one with Harvey.”

Similarly, Nicky Duenkel and I share a love of books, particularly interdisciplinary-minded books. This love affair was sparked by Harvey. Nicky, with a long career in university teaching and community work, puts it well: “Most of my PhD reading came from Harvey’s personal libraries as the university rarely had the books I wanted and needed....I depended [as did Bob] upon Harvey as my book source. Thus my passion for books was born and so was my [our] own personal lending library!”

After a stint as a departmental chair, while also juggling graduate supervision and an active farming life in Athabasca, two hours north of Edmonton, Harvey retired from the University of Alberta in 1994 to devote time to environmental advocacy, support for First Nations issues and farming, thus joining Evelyn who had been “holding the pitch fork” in the main. Harvey was fond of involving the farm in student’s lives. Many of us helped and “studied” while at the farm. Gary Gibson remembers helping Harvey and Evelyn at the farm in its earliest days: “You peel the logs and I’ll [Harvey] read your [academic] paper from the tractor here.” Nicky remembers, and she quotes as fresh in her mind still; “We’re going to shovel shit here on the farm so that we don’t have to do it back at the university.” She adds, “many ‘meaning-of-life’ conversations ensued alongside those cows while leaning on our shovels for a bit of respite.” The learning principle for outdoor educators? Sometimes the best learning happens in the least likely places or, rather, settings less formal than conventional school classrooms.

The Interviews

The above is meant to offer a general history and perspective on the Harvey Scott. Time now for a few specifics by way

of stories and one-liners from the many former student conversations I enjoyed. First, concerning *the office*: Greg Wood, now an adjunct professor at Memorial University remembers saying, “Harvey, this is the finest example of a sedimentary filing system I’ve ever seen.” He could pull items out of a pile of papers that had Greg (and us all) wondering, “How many thousands of years old is this paper?” The office was an exciting mess. The lazy boy chair was a paper pile spill over from the desk. You had to stand in his office; there was nowhere to sit. But that was fine because meetings were held at pizza joints, over coffee and in the staff lounge. They were dedicated affairs. No interruptions except the odd time when Harvey nodded off—strangely a loving moment for students.

Harvey’s feedback always found a positive angle. Les Parsons, who said Harvey helped him transform from a white sock jock to a wool sock outdoor leader, said of Harvey: “He focused on the person, not the paper, who came into his office.” Harvey’s feedback and understanding started from where the student was, and he helped the student actualize what the student most wanted in learning. In short, he trusted the student and was committed to the experiential process. Roger Couture (1985–1990) a longtime co-ordinator of the Adventure Leadership Program at Laurentian University remembers Harvey’s “subtle strategy of caring.” With each visit of “this is what I got,” Harvey had a “try this.” Roger warmly remembers Harvey’s role to ensure that he, Roger, would be satisfied with his final work. Vicky Paraschak (1970s) told me, “Harvey understood the world in his own terms... and people left [his tutelage] knowing they mattered.”

This is not to say that Harvey’s students were not challenged. I remember Harvey saying to me once, “Henderson, every time I think you’re out-of-it, you throw a zinger into the conversation.” Note the positive in the otherwise pull-up-your-socks comment. Gary Gibson (1960s–1970s), who certainly deserves his own Trailblazers column,

credits Harvey with broadening his Christian views. In the late 1960s, Gary and Dorothy took a sabbatical from Augustana Lutheran College and travelled to Southeast Asia. Gary's arguments with Harvey about "the Christian problem" promoted a religion societal/community exploration. Gary wanted to prove his friend Harvey wrong. Gary observed a dump behind a Buddhist temple and the epiphany struck: "It isn't the religion that's the problem. It is the way the religion is interpreted. The religion is the ideal." Harvey had challenged Gary with the seminal paper by Lynn White Jr., "The Historical Roots of the Ecological Crisis." Gary came out of it all, a friend still and a better person.



Similarly, Mark Lund remembers Harvey's challenge to have the philosophy class read *Zen and the Art of Motorcycle Maintenance*. I (Bob) remember reading Alan Watts, *The Book*, and Norwegian philosopher Herman Tenessen's *Happiness Is for Pigs*. Hey, wait—Nicky Duenkel remembers these same books—Eastern spiritualism and Nordic existentialism. Harvey handed me Carlos Castaneda writings one day as well, to add a healthy dose of indigenous spiritual ritualism. Brent Cuthbertson (Lakehead

professor who sadly is no longer with us) was encouraged to bring the eminent Norwegian philosopher Arne Næss to the University of Alberta as a guest for a week. Brent, then graduate student, took the helm and it actually happened—an amazing feat. I (Bob) was encouraged, with the support of Department Chair Gerry Glassford and Mark Lund and under Harvey's guidance, to initiate an inter-disciplinary course to be titled "Explorations." Trust me—it was a radical departure from university pedagogy then and now. Don Burry remembers shifting his PhD topic quite late in the exercise from "The History of Canadian Summer Camps" to "A History of the Canoe in Canadian Art." Without Harvey's support this might have been an improbable shift.

Tom Potter remembers Harvey helping him follow his own creative path with his PhD dissertation, and can still quote Harvey saying of naysayers, "Don't worry about them, their underwear's too tight." Neil Hartling of Nahanni River Adventures tells a Laurel and Hardy-type canoe dumping story of he and Harvey paddling with students. Together they dumped in calm waters. Neil, the young confident student, was mortified. Harvey's self-effacing humour turned the embarrassing moment into a teachable moment and for Neil it was pure gold! Again...I could go on.

The Ripple Effect

The impetus for this trailblazer tribute to Harvey Scott, a mentor and enabler to so many working in outdoor education today, started with a desire to showcase the ripple effect one well-positioned educator with the right ideas to inspire and advance can assertively facilitate the careers of others. By ripple effect, I mean the influence of this one man on his many students, both undergraduate and graduate (I have only focused on graduate students here), then influencing a third and forth tier that followed. Thought of in this manner, those listed below can speak humbly to the hundreds of students we may have positively influenced. Now, many of us

close to retirement ourselves, can consider the influence of our students on their students and the numbers from an N of 1 (Harvey Scott) reaches into the thousands.

What follows here is a list of interviewed contributors—a “small” sample based on folks I knew or knew of who studied under Harvey’s leadership between 1977 and 1997. Harvey started at the University of Alberta in 1989 and retired in 1994. Many of us have stayed in touch with Harvey into the present.

- Donald Burry, Wolfville, artist
- Roger Couture, Laurentian University, Adventure Leadership Program, currently Dean of Faculty of Health
- Nicky Duenkel, Cape Breton University, Transformative and Social Educator
- Gary Gibson, Augustana University, Physical Education/Outdoor Education
- Neil Hartling, Whitehorse, Conversationalist, Outfitter, Guide, Owner (Nahanni River Adventures)
- Jeff Hemstreet, Ottawa, Head of Student Services (High School)
- Bob Henderson, McMaster University, Outdoor Education and Environmental Inquiry (Arts and Science)
- Mark Lund, Grant MacEwen College/University, Edmonton, Physical Education/Outdoor Education
- Vicky Paraschak, University of Windsor, Department of Human Kinetics, Physical Education/Outdoor Education
- Les Parson, Camrose, Alberta, Cross Country Ski Coach (Provincial Level) and Educator
- Tom Potter, Lakehead University, Outdoor Recreation, Parks and Tourism

- Greg Wood, Memorial University, Physical Education
- Monika Zechetmayr, Retired from university and private business

I think it best to give a last word to Harvey himself. In correspondence for this tribute Harvey said; “I knew how to leave you all well enough alone.” He also knew how to not leave us alone. Looking back on it now, I think Harvey understood the adventurous learning path each graduate student was seeking. Harvey knew his role in each student’s personal adventure.

A final thought: Beames and Brown (2015) in *Adventurous Learning: A Pedagogy for a Changing World* offer a succinct exploration of the ills in education and strong core principles to curb the general malaise. They also capture, to my mind, Harvey Scott’s core principles. This is a kind of tacit knowing that is more the way of a facilitator/enabler (student centered) than a lecturer (teacher centered). Wait—I learned the term “tacit knowing” from Harvey.

Beames and Brown (2015) write of education,

...there is less and less uncertainty (in terms of its outcomes and processes through which they are achieved), minimal participant power (what we call agency), fewer opportunities to learn in real-world, authentic settings, and too little emphasis is placed on mastering skills and knowledge that can be put to good use. (p. 3)

To put the positive spin on this, Beames and Brown advocate for an adventurous learning that presents opportunities for students young and old, indoor and outdoor, nearby and far away to experience authenticity (real world applications), agency (linking action to responsibility), uncertainty (of outcome and process) and mastery (of skills and knowledge). This is Harvey Scott in so many ways. Going back to phrases used to describe Harvey,

these four qualities advocated by Beames and Brown help explain descriptions like Dr. Vague, trickster, friend and a non-institutional institution.

Each of us listed above have stories of working with Harvey within the above four qualities of adventurous learning. My emphasis would be the “authentic” creation (with Mark Lund and others) of the undergraduate program Explorations, the profound “agency” to establish a curriculum with students and collectively oversee each other’s work projects, and the joy of “uncertainty” of those first major interdisciplinary, extended field trips in the Canadian North or Rockies. Finally, Explorations (offered to fourth-year students as a capstone experience) involved for all a wide mastery of skills and knowledge: historical and anthropological knowledge of routes, travel skills (think of Brent Cuthbertson-led, winter, high mountain route traverse from Jasper to Banff), group communication and media skills to name just a few. For Tom Potter and Don Burry it was an “overseen” freedom to follow a possibly contentious creative path; for Monika Zechetmayr it was a liberation of interdisciplinary studies; for Vicky Paraschak it was a humble way to be in working relationships with First Nations Peoples; for Gary Gibson and Les Parsons it was challenging ideas; for Jeff Hemstreet and Neil Hartling it was how to guide and counsel groups. Of course, many of these overlap for us and this is hardly comprehensive of our learning. It should be added that in many ways Harvey was ahead of the experiential education learning curve; his work *with* First Nations Peoples and encouraging interdisciplinary studies come easily to mind.

To conclude, Harvey is a force we share that shaped us as educators, but more importantly as people. A mentor indeed! What a joyous exercise it was to revisit with folks remembering their “student days” with Harvey Scott. We all hope the lessons for outdoor educators ring true for many to further advance “the ripple effect.”



Author's Note

I would like to thank John Maxted from New Zealand for the initial idea of a tribute for Harvey Scott in *Pathways* with the impetus being Harvey’s ripple effect in outdoor education.

Notes

¹Rich Fletcher and Ian Carr will be happy to learn about Harvey teaching high school in Meaford. Together they run the Pursuits Program, an exemplary outdoor-focused integrated curriculum program distinguishing Georgian Bay Secondary School today.

²The University of Alberta’s exploration program will be profiled in a future *Pathways* issue.

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Bob Henderson, although retired, is still active in outdoor education through a variety of programs and settings including university field trips and municipal trail mapping projects.

The Big Book of Nature Activities

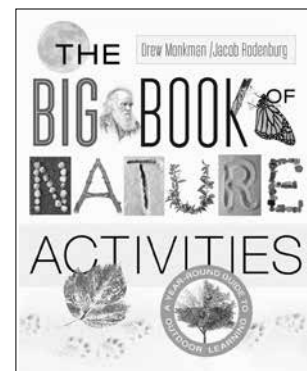
By Shane Kramer

A review of Monkman, D. & Rodenburg, J. (2016). *The Big Book of Nature Activities*. Gabriola Island, BC: New Society Publishers.

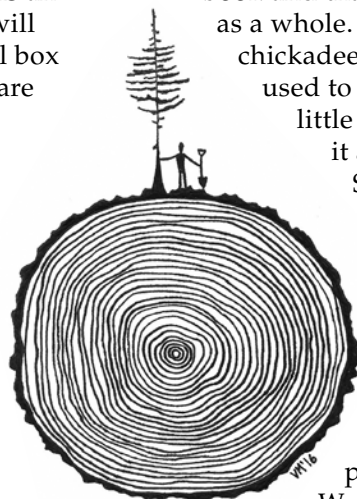
First I must state that this book strives to live up to its title. It is a big book, with an attractive cover that will stand out on your bookshelf, making it easy to find when you wish to refer to it in the future—and refer to it you will. Drew Monkman and Jacob Rodenburg's recently published book is a wonderful compendium of a wide variety of nature-based activities that will provide value for a variety of users. I choose that term, a "user" of the book (rather than a reader) intentionally because that is the purpose of a book like this: to be used, to serve as a tool and resource for those looking for activities to engage and connect the young people in their lives to the natural environment. In the introduction the authors share their conclusion, one that so many of us have come to ourselves, that youth today are being withheld from developing personal relationships with nature and that much value to their lives is

being lost as a result from that. This book is part of their response to this situation, a way for them to share some of the activities they have used in their own careers as outdoor and environmental educators with a larger audience and extend their reach beyond the students they engage with themselves.

A book like this will inevitably be compared to other activity guides like *Project WILD*, *Focus on Forests*, *Below Zero* and *Project WET*. However, this book has its own style of presentation for the activities that make it very accessible to the reader. Unlike these other publications the audience for this book is intended to go beyond teachers and educators. While it is a resource that can certainly be an invaluable aid to professionals in our field, it is also



intended to be accessible for others who wish to contribute to building children's relationship to nature such as parents, grandparents, community workers, and so on. Additionally, as the authors point out, while the book is intended as a tool for enhancing children's relationships to the natural world, it could be just as useful in helping adults do the same. As an aside, most outdoor educators will acknowledge that their own tool box of activities and program ideas are filled with personal variations of those we have learned from sharing opportunities with our colleagues, both formally and informally, and I am glad that in their descriptions the authors take time to acknowledge when an activity presented is a variation or adaptation of one originating from a previously published resource.



The book begins by sharing some basic skills to be developed and concepts to be explored in order to help children connect with nature. It also suggests a variety of general and ongoing activities that can be used to engage young people and can be incorporated into the creation of a nature-conscious child, including suggestions on how to positively include modern, everyday technology like smartphones and tablets.

Similarly to Monkman's other work, *Nature's Year: Changing Seasons in Central and Eastern Ontario*, the core of the book uses an almanac style to lay out activities targeted for each season from fall through to summer. Each seasonal chapter begins with an overview of what is generally going on in the natural world at that time for various plants and animals in North America, and also presents specific details about what is occurring in specific climactic regions across the continent. This information will be very useful to those using the book who are relatively new to the outdoors as it provides a bigger picture context of what goes on in the natural world and when. Additionally, throughout the book there are icons to

identify the themes and focus for the activities, such as those intended to develop the senses, those that help participants learn about mammals as opposed to invertebrates, fungi or fish, and so on.

There are also recurring themes that are intentionally threaded throughout the book and that serve to connect the year as a whole. The story of "Night Cap," a chickadee, is revisited in each season and used to show what is going on in the little bird's life at that time and how it adapts to the changing seasons. Speaking of adaptations, another recurring aspect I found particularly interesting is the repeated references to evolution and how it is used in nature; included are several techniques and activities that demonstrate the concept in ways that make sense to young people. As well, the "What's Wrong with the Scenario?"

vignettes are great little opportunities to revisit concepts and for the children to have a challenging puzzle to solve about what is real and what is not in nature.

The Big Book of Nature Activities is too comprehensive a book to highlight all its strengths here, but I hope I have shed enough light on it to encourage you to find a copy and check it out for yourself. There are lots of treasures within that I haven't even touched upon that you will enjoy finding through your own perusal of its pages. As I referenced at the beginning, the book serves as more than just a manual of program ideas for professional educators to use—it will appeal to a wide and varied audience.

Shane Kramer has been in the outdoor education field for 22 years, working with a variety of outdoor centres all over the province. Shane enjoys connecting students of all ages to nature and all that it offers, and inspiring them to offer something in return.

Deep Survival: Who Lives, Who Dies, and Why

By Stuart Grauer

A review of Gonzales, L. (2003). *Deep Survival: Who Lives, Who Dies, and Why*. New York, NY: W.W. Norton.

This summer some Grauer School teachers and I read *Deep Survival: Who Lives, Who Dies, and Why*, by Laurence Gonzales. I had been nudging our already ambitious expeditions program to get more into some wilderness skills development for a few years, closer to the Earth so to speak, and I thought this book would get me more focused and well educated on this whole view. I knew something essential was driving me this way, and I wanted greater clarity on what it was. And I knew that the only regrets of my life were times I failed to listen to intuitions like that. *Carpe diem!* To all these ends, the book delivered.

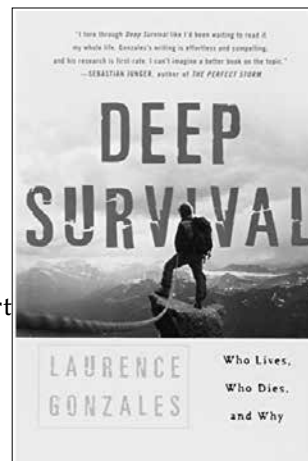


Besides, I love adventure and the out of doors, and have had numerous survival experiences, some of a heavy nature, and so the book had a colourful, personally home-hitting, yet summer escapist appeal for me. All that. It appealed to my lifelong near-obsession with freedom, and with the ineffable allure of the wilds.

My concern with schooling (well enough known, through two books and many articles and speeches) is the confining nature of it. I'm troubled by the ease with which we can compare schools to zoos—and the unhappiness this causes. Richard

Louv famously labeled some of these concerns as "nature deficit disorder."

I think it is fair to say, my four decades working with teens has been a steady effort at emboldening them to cross environmental, geographic and cultural boundaries and, especially, to get outdoors and in nature.



Being in survival situations and far removed wilderness engages us in very special skillsets and mindsets. Are these sets gone from our civilization and schooling? I even started wondering if the very best students in my nation's large schools might be using something akin to survival skills, as a way to retain their sense of freedom. What was the "survivalist" state of mind? Can we develop it in our youth? The book's prologue states, "The maddening thing for someone with a Western scientific turn of mind is that it's not what's in your pack that separates the quick from the dead. It's not even what's in your mind. Corny as it sounds, it's what's in your heart." I thought, this should be our website! I had even published a column in the *National Association of Independent Schools Magazine Blog* on this exact topic, teaching courage in schools, last winter (<http://www.nais.org/Independent-Ideas/Lists/Posts/Post.aspx?ID=504>), which recounted:

My search of school values reveals that traditional values of courage and loyalty have been replaced by narrower values like accountability and compliance....On the other hand, courage, consisting of a subset of traits—emotion, self-advocacy, confrontation, risk-taking, conviction, rejection, and connection to a personal life

purpose—appears to be largely banned in school. And what of the farthest flying arrows in bravery’s quiver: ecstasy, rage, horror? We face these only at life’s most critical moments. Mustn’t the great student be prepared? (Grauer, 2016)

The bottom line is that the great education I am both seeking for myself and attempting to produce for our students is of the kind that makes our blood stir. It is education of the heart.

Significantly, hardly a single setting from *Deep Survival* would be acceptable or legitimate as a part of secondary school education. The book opens right here in San Diego as Gonzales describes the mind-set of the pilots who land jets onto the aircraft carrier, *Carl Vinson*: “He’s a quarter mile up, a child in a glass bubble, alone in the night, with the dying yellow stars of deck lights below, the cold wind whittling curls of cloud off the cheesy moon, the whistling thunder at his back, as he hurdles toward the heaving sea, straddling two gigantic flamethrowers.” How’s that for a school expedition! Or motocross riding in the high mountains in Baja, Mexico. Sign-ups on Monday!

Needless to say, staring death right in the face would not go over too well as a school goal. And yet, life has taught me almost nothing more important than the ability to face threat enthusiastically, to turn threat into excitement. In schools, courage is not always a conceivable curricular goal. That’s too bad. Nevertheless, a substantial movement is underway to restore a sense of unregulated play to North American schools, and to incorporate the healthy exercise of the emotions.

Among some educators, there is a reawakening of the value of passion in a real education. “The intellect without the emotions is like the jockey without the horse,” Gonzales writes. Remember, neuroscientists tell us clearly that most decisions are not made using logic, though we are great at pretending the opposite. “Unconscious operations of the brain is



the rule rather than the exception,” wrote LeDoux in *The Emotional Brain*. Deep survival not only usually engages us in the out of doors, but it engages our passions.

But the book, *Deep Survival*, also appealed to my scholarly self. Reason is a slow and fallible process compared to emotions, and no person can claim to be educated unless they have achieved a balance between the two. In the right emotional states, we are more focused, more open-minded, more perceptive, and we learn more



deeply. No matter how much education and knowledge someone has, if their first response to threat is a quickly triggered amygdala response in the brain, that person will have to function with disrupted and extremely limited perception, thinking, and memory. Indeed, an intellect-only education produces dangerous or disconnected people—we all know some of them. So it's all about balance of emotion and intellect.

The book also covers the theory and development behind organizations that

survive and thrive, calling upon well-established leadership theories that are long and deeply embedded into The Grauer School design: Loosely coupled systems are adaptive and self-organizing, able to withstand turbulence and disturbance. (You followers of Perrow, Lorenz, Gleick, Wolfram, and others will like this coverage.)

One of my favorite topics covered in this book is humour: the way to promote balance between emotion and intellect. In working with teens over the years, horrible things can happen. How can we even press on? In fearsome situations, the amygdala triggers release of cortisol and other hormones, interfering with the functioning of one of the premier distinguishing parts of the human brain, the prefrontal cortex. The actual effect: narrow-mindedness and short-sightedness. Loss of compassion. Humour is the pathway out of anxiety, fear, frustration and pain of all sorts, and it is the pathway into curiosity and broad mindedness/openness to change. I may just post that above my desk! To use Gonzales's wonderful metaphor, humour enables us to keep updating our "mental models" better. Since I have studied so many religious and spiritual traditions, I was struck at how well the science of humour matched up to the age-old call for a light heart I hear in virtually all those traditions. As the Tao Te Ching says:

*The rigid person is a disciple of death;
The soft, supple, and delicate are lovers of life.*
Gonzales adds, "And while all this might seem of purely academic interest, it could prove helpful when your partner breaks his leg at 19,000 feet in a blizzard on a Peruvian mountain." Survivalists are capable of some of the darkest humour imaginable. They see the world as liberating, not limiting, which is a pretty good definition of a healthy mentality if you ask me:

*We are the domestic pets of a human zoo
we call civilization. Then we go into nature
where we are least among equals with all
other creatures. There we are put to the test.*

I have long advocated against too much testing in school, but the test that Gonzales is describing—surviving in nature—is undeniably valid, universally instructional and wonderfully humbling.

I am not advocating for throwing all students into snake- and alligator-infested swamps to find their own way out (as we read about in *Deep Survival*)—but I cannot ignore that fears (of death, heights, dark, drowning, choking, public speaking, etc.) play a big role in all of our lives, and that they are typically buried in a deep sleep of avoidance. Awakened from our fears, identifying them for what they are, we will all face one another with greater compassion. What greater goal for education?

Though it is disregarded in modern schooling, the wild has a noble heritage. I want my students to face the wild and still not feel lost or confused. I want them to experience the wonder of the flow state, and to map it. I want them to feel alive because we are their teachers and helpers in school, not despite it—and I want our

school to be the world, not a building. Waking up to our fears, sensing the illusion of safety and control in our lives, tapping into our deepest emotions, facing our nightmares, and descending deeper into the wilderness of our own subconscious are all timeless sources of wisdom and wonder, and I want them for my students, somehow.

This article first appeared as “Deep Survival (A Book Report)” at <http://www.grauerschool.com/deep-survival-a-book-report/> It is reprinted here with permission.

*Stuart Grauer, Founder of The Grauer School and The Small Schools Coalition, has taught all grades—elementary school through post-graduate. His awards include the Fulbright and the University of San Diego Career Achievement. His work has been covered by Discovery Channel and NY Times. His new book, *Fearless Teaching* (2016), an Amazon bestseller, brings “joy, courage and imagination to the dialog on education.”*



On Being A Naturalist

By David J. Hawke

They came here today on a big yellow bus,
Another class of students that were booked
in with us.
I had tidied displays and made things just
right,
They were just off the bus when two started
to fight.

As they came up the walkway I suddenly
felt sick...
Instead of 21 students...they had brought
46!
Well, I got them inside and had them sit
down
(And I think I did well not to show them
my frown.)

As we looked at great pics that appeared
from a slide
The boy in the back row poked a girl in the
side.
Tho' I thought that I'd taught them with
style and with flair
They still can't tell the difference 'tween a
rabbit and hare.

After our talk we went on a short hike
And were told great long stories by a loud-
mouth named Mike.

They were cautioned to be quiet as we ap-
proached the bird feeder,
When a kid at the back yelled, "HEY, I
wanna be leader!"

We studied fresh tracks, learned which way
did they go,
While several in the group talked about
some new TV show.
As I tried to point out the wonders of snow.
The boys with crossed legs asked, "Where
can I go?"

As we walked on in silence there was a tug
at my sleeve,
Retrieving my thoughts from "When would
they leave?"
The kid in the red coat removed all my strife
When he quietly said,
"Know what, Mister? This has been the best
day of my life."

*David J. Hawke is the Stewardship Program
Manager for the Couchiching Conservancy land
trust. He is an award-winning outdoor writer,
nature photographer and naturalist.*





THE COUNCIL OF OUTDOOR EDUCATORS OF ONTARIO PRESENTS:

ONTARIO WILDERNESS LEADERSHIP SYMPOSIUM 2017

NORVAL OUTDOOR SCHOOL
APRIL 28–30

The Ontario Wilderness Leadership Symposium is an annual event organized to support the professional development of emerging wilderness trip leaders in Ontario. This low-cost, three-day symposium will offer attendees opportunities for relevant leadership and skills-based training, a chance to network with others employed in this unique field and explore a variety of potential avenues for future career development. Young adults with experience leading wilderness trips and residing in Ontario are eligible to register to participate in this event.

For more information about this event and how to register visit:

www.coeo.org

Purpose

Pathways furthers knowledge, enthusiasm, and vision for outdoor experiential education in Ontario. Reflecting the interests of outdoor educators, classroom teachers, students, and academics, the journal focuses on the practice of outdoor experiential education from elementary to post-secondary levels, from wilderness to urban settings. *Pathways* highlights the value of outdoor experiential education in educating for curriculum, character, well-being, and environment.

Submitting Material

The *Pathways* editorial board gladly considers a full range of materials related to outdoor experiential education. We welcome lesson outlines, drawings, articles, book reviews, poetry, fiction, student work, and more. We will take your contribution in any form and will work with you to publish it. If you have an idea about a written submission, piece of artwork, or topic for a theme issue, please send an email outlining your potential contribution to the chair of the editorial board, bhender@mcmaster.ca

We prefer a natural writing style that is conversational, easy to read and to the point. It is important for you to use your style to tell your own story. There is no formula for being creative, having fun, and sharing your ideas. In general, written submissions should fit the framework of one of *Pathways* 20 established columns. Descriptions of these columns may be found at www.coeo.org by clicking on the publications tab.

Whenever possible, artwork should complement either specific articles or specific themes outlined in a particular journal issue. Please contact the chair of the editorial board if you are interested in providing some or all of the artwork for an issue.

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Use 12 point, Times New Roman font with 1.25 inch (3.125 cm) margins all around. Text should be left justified and single spaced. Place a blank line between paragraphs but do not indent. Please use Canadian spelling and APA referencing.

Include the title (in bold) and the names of all authors (in italics) at the beginning of the article. Close the article with a brief 1–2 sentence biography of each author (in italics).

Do not include any extraneous information such as page numbers, word counts, headers or footers, and running heads.

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Submit articles to the Chair of the Editorial Board or issue Guest Editor, preferably as a Microsoft Word email attachment.

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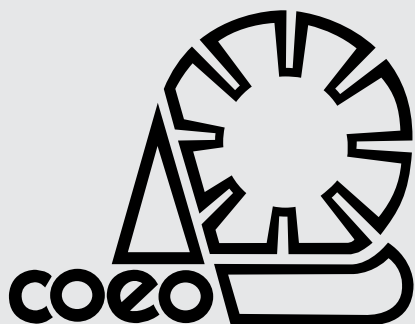
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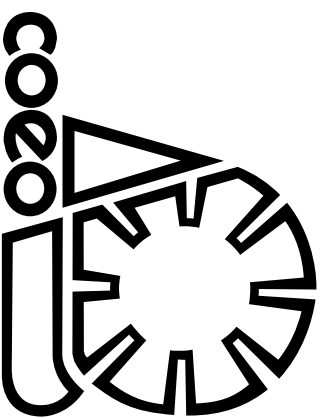
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