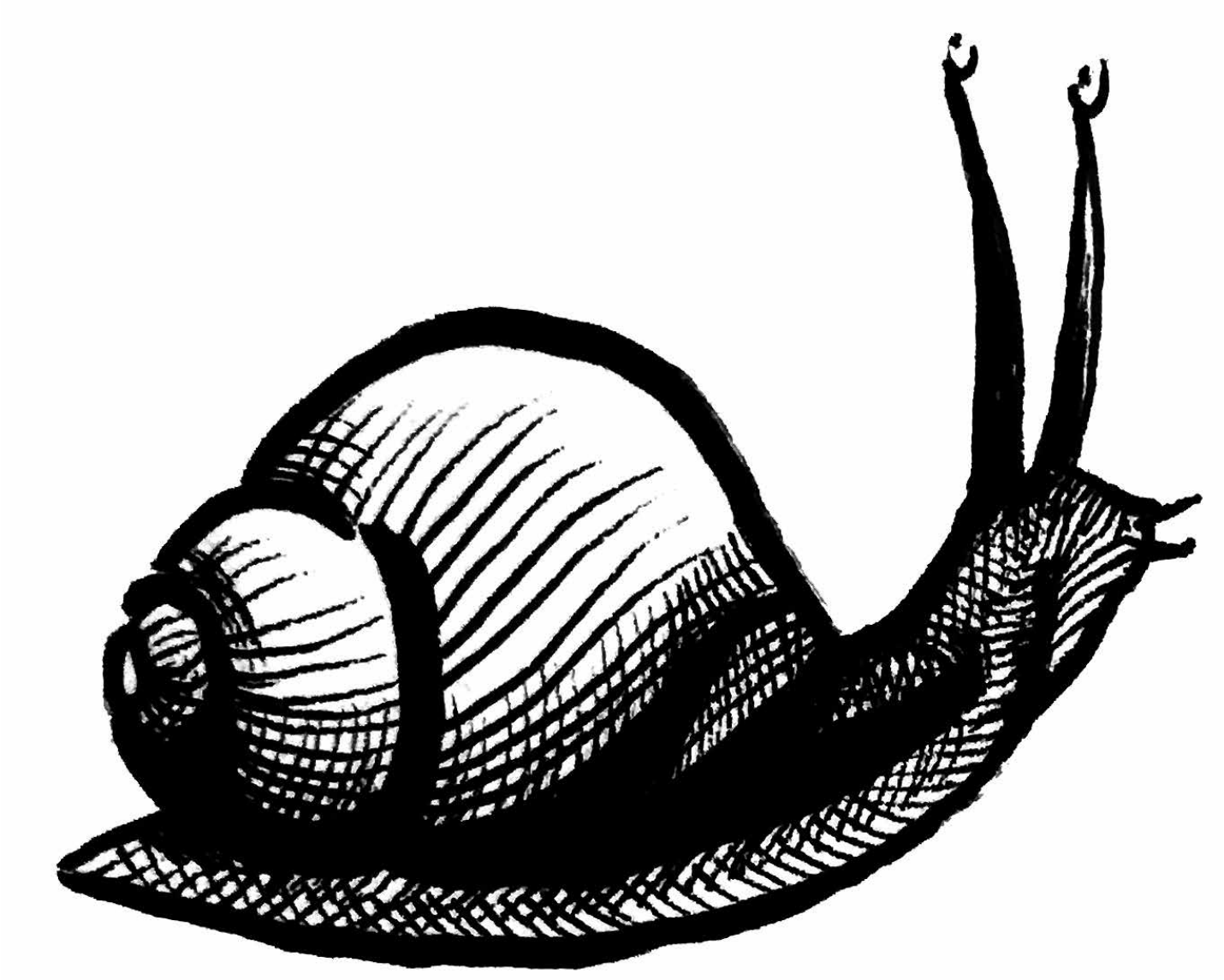
Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION
Winter 2019, 31(2)



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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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Columns

Editor's Log

It is my pleasure to once again introduce readers to the latest issue of *Pathways*. Within these pages, you will find another eclectic blend of articles about outdoor learning and experiential education, which this time 'round, have been specifically selected to inspire! Although our initial intent was not to develop a special issue focused explicitly on this theme (we like to think that all issues of *Pathways* inspire), it became clear to us through recent article submissions that our authors had a common message to share. And so, it is our hope that the following collection of fresh ideas, motivational stories, innovative research, and heartening personal reflections may influence, encourage and inspire you and the work that you do.

We begin this issue with an article by Paul Heintzman, in which he summarizes the spiritual foundation of Bill Mason's environmental ethic for outdoor educators. Paul draws upon the Canadian outdoor icon's films and writing to identify multiple themes that educators may use when leading discussions with students around developing their own environmental ethic.

We then hear from Deena Shaffer, who shares some of the work she has been doing within the Student Affairs division at Ryerson University. Deena describes two of Ryerson's nature-based programs designed to foster connection and belonging, and highlights the types of impacts that they are having on relationship-building, student success and well-being.

Bob Henderson, *Pathways* Resource Editor, shares his second offering in a three-part series on the University of Alberta's Explorations program and instructor Harvey Scott's enduring legacy in Outdoor Education in Canada.

Within in this issue you will also find an article by Australian outdoor educator and university instructor Beau Miles, wherein he relays the details of a very interesting professional experiment on which he has recently embarked.

Next, I am happy to introduce readers to Laura Molyneux. Laura is an Early Childhood Specialist and Forest School Educator who lives and works in Newfoundland. She will be contributing an article to the next four issues of *Pathways*, and it is her work that was the impetus for the creation of a new *Pathways* column entitled, Play and Praxis. This column will provide a dedicated space to highlight best practices, research, and innovative ideas that focus on the confluence of early years' policy and programming, free play and outdoor learning.

Catherine Provost and Jeremie Carreau, both respected professionals in the field of Adventure Therapy, present the voices of recent participants involved in their respective programs. Sara Al Malouf, a cancer survivor, reflects on her experience with the On the Tip of the Toes Foundation, while a Project D.A.R.E. student shares their six-month journey within that program.

Pathways Editorial Board was pleased to receive a small collection of poems from Naomi McIlwraith, and we are looking forward to sharing her work with readers over the next several issues within our WILD WORDS column. In this issue, we present Naomi's *How to Turn Winter Water into Muskeg Tea - Tânisi ka-isi-kîsôhpîhkêyan êkwa maskêkwâpôhkêyan*.

In closing, I would like to take this opportunity to announce some changes here at *Pathways*. The Pathways Editorial Board and the COEO Board of Directors would like to introduce Hollay Ghadery as our new Managing Editor, and welcome her to the *Pathways* family and greater COEO community. And in turn, we would like to say a heartfelt thank you to Randee Holmes, *Pathways* previous Managing Editor, and recipient of the 2016 COEO President's Award. For many years, Randee contributed to the production and development of *Pathways*, and her hard work, adherence to quality and patience was always appreciated. We would like to wish her all the best in her future pursuits.

Kyle Clarke
Editor

President's View

With the start of a new calendar year comes the opportunity to set goals that will guide decisions in the months ahead. Each year, members of the COEO Board of Directors attend several non-COEO outreach events where they share the message about the importance of outdoor education with new audiences. These outreach efforts remain a priority for the current Board and present important opportunities to connect with potential future members of COEO. Some of the planned community interactions during the upcoming season include university environmental fairs, teacher PD days and conferences hosted by kindred organizations.

At the fall conference in September 2018, COEO released **Dynamic Horizons: A Research and Conceptual Summary of Outdoor Education**, authored by Chloe Humphreys PhD. This document, an important follow up to the 2007 edition, has already garnered a great deal of praise and interest within the COEO community. In the words of COEO member Haley Higdon,

Dynamic Horizons *equips the reader with the tool of well researched evidence of the importance of OEE and the potential for 'reciprocal healing between nature, the individual and society' through deep connection with the land. A fabulous aid for educators hoping to widen the horizons of their own practice while also shifting the mindset of those who have yet to understand the power and impact of Outdoor Environmental Education.*

This year, we will continue to share this impactful document with groups outside COEO such as Get Kids Paddling (getkidspaddling.ca) and the Outdoor Council of Canada (OCC). With a considerable effort on outreach, we hope more people will hear our message and share **Dynamic Horizons** with their communities. The editing committee made it possible for this document to be written, illustrated, edited, published and available to those interested in outdoor education. Thank you Bob Henderson, Emma Brandy, Jamie Innes, Grant Linney, Deb Diebel and Mark Whitcombe.

Another big thank you goes to co-chairs April Nicolle and Hilary Coburn, as well as the rest of the Conference Committee of this year's Make Peace with Winter (MPWW) conference. All their hard work ensured that this year's mid-January gathering was an inspiring and memorable event. It's wonderful to see the popularity of the MPWW conference increase year after year! We are lucky to continue to work with the amazing staff team at the Bark Lake Leadership and Conference Centre for this conference. I hope all conference attendees found this event to be a wonderful weekend of growth, connection, and learning. Much gratitude is also extended to the incredible keynote speakers, workshop presenters, elders, musicians and square dance caller.

Wishing you a wonderful winter season. Take time this winter to get outside with friends and family to share the experience of building, sliding, or simply staring in awe as snowflakes are falling. Please enjoy this issue of Pathways, ideally somewhere warm and cozy after a rejuvenating outdoor adventure.

Looking ahead to spring, don't miss the 4th annual Ontario Wilderness Leadership Symposium (OWLS), taking place at Norval Outdoor School from May 3rd to 5th, 2019.

Liz Kirk
COEO President

Sketch Pad – The art for this issue of *Pathways* was generously contributed by Michelle Gordon (cover and pages 10, 14 and 17) and M Nowick (pages 5-6, 9, 13, 18, 27-29, 32-34). Michelle is currently studying a Master's in Sustainable Design in Copenhagen, Denmark. M, is currently a teacher candidate within the Lakehead University Faculty of Education in Orillia, Ontario.

Bill Mason's Environmental Ethic: Ideas for Outdoor Educators

By Paul Heintzman

2018 marked the thirtieth anniversary of the death of Bill Mason, a legendary Canadian canoeist, filmmaker, and painter whose work remains popular. The purpose of this paper is to summarize the spiritual foundation of Mason's environmental ethic for outdoor educators. The eight themes of Mason's environmental ethic identified in this paper, along with corresponding quotations from his books and/or segments of his films, may be used as starting points for outdoor education activities and/or discussions to facilitate the development of an environmental ethic.

1. God is Creator

Mason's frequent references to God and God's creation indicate that his environmental views were theocentric, not anthropocentric or biocentric. For example, in *Canoescapes*, Mason (1995) writes, "The forest that God created…" (p. 157). Elsewhere he writes about "the Creator who put it all together so long ago" (Mason, 1982, p. 9). From an early age he believed that God was the creator who created the earth. In *Canoescapes* Mason (1995) explained how he learned in school why ice forms on the surface rather than the bottom of a lake. He concluded: "This fact, as well as many others that I learned in science, convinced me that God really knew what He was doing when He created the Earth" (p. 15). In the 1950s in Winnipeg, he would frequently give a slide show of his wilderness photos accompanied by a commentary. In the notes for this slide show he stated, "For nature is part of the glorious fullness of God's creation no less than man" (Raffan, 1996, p. 80). In his feature film *Waterwalker,* Mason (1984) compared the relationship between Creator and creation to that between the artist and art:

> I look around me at the colours, the textures, the designs. It is like being in an art gallery, God is the artist. And he has given us the ability to enjoy all this, and to wonder, and in our own small way to express ourselves in our own creativity and that's why I like being here.

In *Path of the Paddle*, Mason (1980) rejected the anthropocentric view: "It might seem that we own the earth, and we certainly act that way, but I don't believe we do" (p. 194). He lamented the fact that there is little support for the theocentric position in our society: "Our culture, so far removed from the natural world … continues the debate over whether or not the Creator even exists" (Mason, 1995, p. 157).

Activity: Mason's (1995) account in *Canoescapes* of learning in school why ice forms first on the surface of a lake convinced him "that God really knew what He was doing when He created the Earth" (p. 15). This could be a starting point for an activity focused on whether, and if so how, nature processes reflect a Creator.

2. God the Creator Communicates

For Mason, God the creator was not an absent or distant God who created the world and then left it alone. An analysis of Mason's works indicates that he believed not only that God created the world, but that God communicates to humans through the Bible and through the created world. This is what is known theologically as revelation: God communicates through the Bible (special revelation) and through creation (general revelation). It is interesting that Mason titled his early slide show, in which he combined photos of creation with biblical quotations, "God Revealed" (Raffan, 1996). Concerning this slide show, Buck (2005) wrote: "The title accurately reflected Bill's goal. While the topic was the wilderness as God's handiwork, the purpose was to celebrate God's infinite power and generosity in creating such a world" (p. 55).

In regards to special revelation, in a section of *Song of the Paddle* titled "Reading List," Mason (1988) wrote the following about the

Bible: "It's a must [to read] if you believe God created the world and lived in the person of Jesus Christ" (p. 179). For Mason, knowledge of God was learned through both the Bible and creation. As a youth, he participated in and led Bible studies, as well as explored the natural world (Buck, 2005). Although Mason did not quote the Bible frequently in his writings and films, many of his underlying principles reflect biblical values. In his works, more references can be found about general revelation than about special revelation. For example, in *Path of the Paddle*, Mason (1980) wrote: "A journey by canoe along ancient waterways is a good way to rediscover our lost relationship with the natural world and the Creator who put it all together so long ago" (p. 3). He reflected upon God speaking to him through creation in the catalogue for his 1980 art show, *Wilderness Impressions: A Dialogue with the Arts*: "It has taken me almost a lifetime to learn to look and to listen to what God has to say through His creation. The more I am able to do this the greater the pleasure I derive from what I create" (Raffan, 1996, p. 228). The notion that humans can learn from the created world is also communicated when Mason (1984) quotes Job 12:7-10 at a central place in *Waterwalker*:

> But ask the animals, and they will teach you, or the birds of the air, and they will tell you; or speak to the earth, and it will teach you, or let the fish of the sea inform you. Which of all of these does not know that the hand of the Lord has done this? In his hand is the life of every creature and the breath of all mankind.

Activity: Statements about learning about God from the created world (e.g., *Path of the Paddle*, 1980, p. 3), as well as the quotation of Job 12:7-10 in *Waterwalker* (1984), could be used during outdoor education programs as an encouragement to learn from creation. Segments from *Wilderness Treasure* (1962) may also be used to illustrate how God is revealed in creation.

3. Humans Have a Unique Place in Creation

In Mason's works you can observe his view that humans are not just one of many creatures, but have a unique place in creation as God has given them the ability to create. For example, in the catalogue for his 1980 art exhibit, Mason wrote: "Creativity is one of God's greatest gifts and in fact is one of the things that differentiates us from the rest of the animal kingdom. As an artist the urge to create almost consumes me" (Raffan, 1996, p. 228). A similar statement appears in *Canoescapes*: "The ability to create is one of God's greatest gifts to mankind. It's one of the things that separates us so dramatically from the rest of the animal kingdom" (Mason, 1995, p. 156).

Activity: Statements about creativity differentiating humans from the rest of the animal kingdom (e.g., Mason, *Canoescapes*, 1995, p. 156) may be used to discuss whether humans are unique and if so, how. In addition, what are the implications of human uniqueness for care of the earth?

4. Humans Destroy Creation

Although Mason believed humans have a unique place in creation, he also believed they often misuse their gifts to destroy and change the environment. Mason (1995) follows the quotation above about creative ability with the assertion that human creativity is:

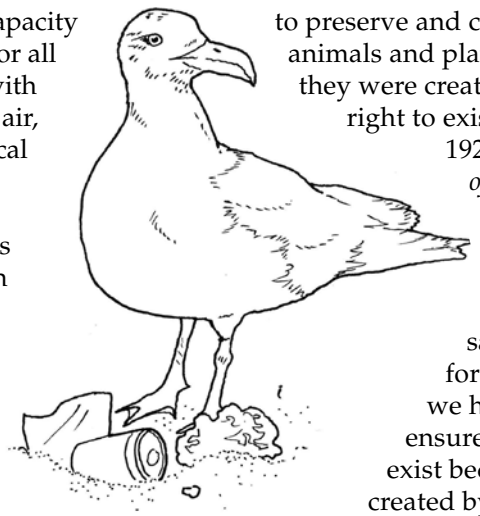
> also at the root of our destruction of the natural world. In so many of our activities we have to destroy something in order to create something else … It all boils down to stupidity and greed … the grinding war that all of us are waging against wild things. (p. 156)

In *Path of the Paddle* Mason (1980) laments both the taming and changing of God's creation:

> Today the land, to a great extent, has been "tamed." It's getting harder and harder to find those remote hidden places where we can enjoy the natural world as God created it…We have become so totally committed to changing our environment that we have become oblivious to the fact that the world around us is a creation itself—God's creation. (pp. 191, 194)

In a form letter written shortly before his death, Mason wrote:

> God has created us, placed us in a wonderful and beautiful world and set us free to create and utilize it and delight in it. We have the capacity to use it with compassion for all the creatures that share it with us, but we have turned the air, water, and land into chemical soup. (Raffan, 1996, p. 265)



Although he does not label this human destruction of the earth a sin, he associated it with two human behaviours—ruthlessness and greed—often associated with sin: "The changes being wrought by the James Bay project, acid rain, and the pollution of lakes and rivers are the result of stupidity, ruthlessness and greed" (Mason, 1982, p. 10). In a writing titled "Some Private Thoughts," he also associated environmental problems with human alienation from God:

> I am convinced that our problems in relation to nature and also in human terms are because of our alienation from God the Creator. An alienation caused by us. Not God. It is not His fault that we prefer to leave him out of our lives. (Raffan, 1996, p. 188)

Activity: Statements about "stupidity and greed" (e.g., Mason, *Canoescapes,* 1995, p. 156) and "alienation from God the Creator" (Raffan, 1996, p. 188) may be used to discuss the cause of environmental degradation. What is it about humans that cause us to harm the environment?

5. Humans Are to Care for Creation

Mason believed that humans have a moral obligation to preserve and care for the created world. In the notes for his "God Revealed" slide show, he quoted from the biblical book of Revelation: "Cried the angel in Revelations: 'Hurt not the earth, neither the sea, nor the trees'" (Raffan, 1996, p. 80). In *Canoescapes* Mason (1995) wrote that, "I cannot believe that God ever intended us to overrun the earth at the expense of all other living creatures. Somewhere on earth a species of life becomes extinct every day" (p. 150). In *Path of the Paddle*, he stated, "I believe that we have a moral obligation to preserve and care for the habitat of animals and plant life because, like us, they were created by God and have a right to exist too" (Mason, 1980, p. 192). Subsequently, in *Song of the Paddle*, he made a similar statement. "[N]ot just for your sake or mine or that of our children, but for the sake of all the myriad forms of life that live there, we have a responsibility to ensure that they continue to exist because they, like us, were created by God and have a right to exist" (Mason, 1988, p. 179). Mason learned from Dr. Fred Mitchell, pastor of the interdenominational Elim Chapel in Winnipeg that he attended in his early years, that the word "dominion" in the King James' version of Genesis should be interpreted as responsibility," and this understanding became a cornerstone of Mason's environmental theology (Buck, 2005). He believed that a successful environmental ethic must be based on the fact, that all living things were created and had a right to exist, rather than anthropocentric reasons, such as saving nature for future generations:

> Most environmental campaigns have as their premise the conservation of wilderness for the benefit of our children and their children, but that's a lost cause. We are far too greedy as individuals and as nations for that approach to work.

> The only approach that has any hope of success must be based on compassion for our fellow humans and for all other living things. They were all created as a part of the whole and have a right to exist. (Mason, 1995, p. 156)

Activity: Statements such as "we have a moral obligation to preserve and care for the habitat of animals and plant life because, like us, they were created by God and have a right to exist too" (*Path of the Paddle*, 1980, p. 192; c.f., *Song of the Paddle*, 1988, p. 179; *Canoescapes*, 1995, pp. 150, 156) may be used to discuss the motivation for earth care. Mason's discussions in *Path of the Paddle* of choosing canoeing over motor boating, and hiking over a gondola ride (1980, pp. 3, 194) may be used to discuss practical actions.

6. A Theology of Humility

While Mason's environmental ethic is rooted in Christian theology, his theology was characterized by humility in that he was able to learn from other traditions. In *Canoescapes* Mason (1995) wrote: "The words of the native people reflect a relationship with the land that does not come easily or naturally to our culture" (p. 157). He also gives an example that illustrates he could be critical of his own faith tradition and that he could learn from other traditions:

> There is an island off Gargantua Harbour in Lake Superior with the ominous name of Devil's Warehouse.… I was intrigued by the name Devil's Warehouse. No doubt this name was given to the island by the voyageurs. They were a superstitious lot and inclined to attribute any strange or unusual land forms to the devil. In stark contrast, the native peoples tended to think of these same places as having special spiritual qualities. Not far from Devil's Warehouse Island, another island bears a startling resemblance to a chair. The white man calls it Devil's Chair Island. The native peoples regard it as the chair from which the Creator or Great Spirit created the world. Their attitude to things natural suggests that they had a more harmonious relationship with the natural world than did some of those who were strongly influenced by the church. (Mason, 1995, p. 38)

As Buck (2005) notes, "Interestingly enough, in *Waterwalker* [1984] there are more references to aboriginal tenets of faith than to Christian ones" (p. 56). Perhaps one of the reasons Mason found Indigenous voices helpful was because they reflected a belief in a Creator, while white North American culture debated the existence of Creator: "Almost all of the recorded speeches of the native people reveal a profound belief in a Creator" (Mason, 1995, p. 157). In *Waterwalker* he stated another reason why he found the Indigenous perspective helpful: "I think that because they lived close to the land that they were the experts and what they have to say is worth listening to, especially today." At one of the central points in *Waterwalker* Mason quotes Indigenous voices, and then turns to his own Christian tradition and quotes Job 12:7-10. Mason's approach seems to be like that of the Apostle Paul in Athens, when he began by discussing the Greeks' statue to the unknown God and then moved on to presenting a Christian perspective on this statue (Acts 17:16-34). Mason's environmental ethic was a Christian one, but he listened to, and learned from other traditions on how to live in harmony with the land.

Activity: The sections in *Canoescapes* (Mason, 1995, pp. 38, 157) and *Waterwalker* (1984) on Indigenous views can be used as a starting point for learning from other traditions. What can other traditions teach us about caring for the earth?

7. Caring for Creation is Energized by Faith in God

For Mason, the task of caring for creation was energized by faith in God, such as the apostle Peter had when he walked on water. Mason (1982) wrote that "Since it is humans that are causing the degradation of the world around us, the only hope for stemming this tide of destruction lies within all of us" (p. 10). However, for Mason, this was not an anthropocentric solution but a theocentric one, because of who God created humans to

be. In the pivotal scene in *Waterwalker* and the one that gives the name to the film, Mason (1984) states:

> I think that the only hope for what is left of the natural world is to rediscover that love and compassion for it that the native people talk about. And I think that is possible because God created us with the ability to do the impossible. When Jesus called Peter to walk to him across the water, Peter was just fine until he remembered that people were not supposed to be able to do that. I think that we have just forgotten to walk on water.

Activity: Mason's (1984) recounting of Peter walking on water in *Waterwalker* can be used to discuss the role of faith in caring for creation. Is faith necessary? Does faith make a difference?

8. Ultimately the Fate of the Earth is in God's Hands

Mason's environmental ethic was an optimistic one, as he believed that ultimately the fate of the earth is not in human efforts, but in God's hands. In a letter written as he was approaching death, Mason wrote:

> I spend considerable time lamenting about what a mess I'll be leaving it [the earth] in. However, I have never believed in harping on the negative. My obsession has been to share the wonder and infinite beauty of the world God has created and to help people develop an appreciation and concern for it. My optimism is rooted in my faith that God has not forsaken us. My relationship with God in his son Jesus Christ, and with a relationship like that there's really not a lot that can go wrong. (Raffan, 1996, p. 265)

Activity: Segments from the letter Mason wrote when he was facing death (Raffan, 1996, p. 265), may be used to discuss whether there is hope for the earth, and, if so, where our optimism comes from.

Conclusion

Due to the wide appeal of his works, even 30 years after his death, Mason is an inspirational figure known for promoting environmental responsibility. Furthermore, as a self-acknowledged Christian, Mason remains a Christian conservation figure whose spirituality can help students and others interested in spirituality, especially Christian spirituality as practiced at Christian camps and outdoor centres, to look deeper into the connections that can be made between spirituality and environmental practice.

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Paul Heintzman, a professor of Leisure Studies at the University of Ottawa, teaches courses related to recreation and the environment. As a youth he visited the home of Bill and Joyce Mason with church and university groups. He currently lives adjacent to Gatineau Park, near where Bill Mason lived.

Off-Campus Connectedness: Bridging Belongingness through Mood Routes & Portage at Ryerson University

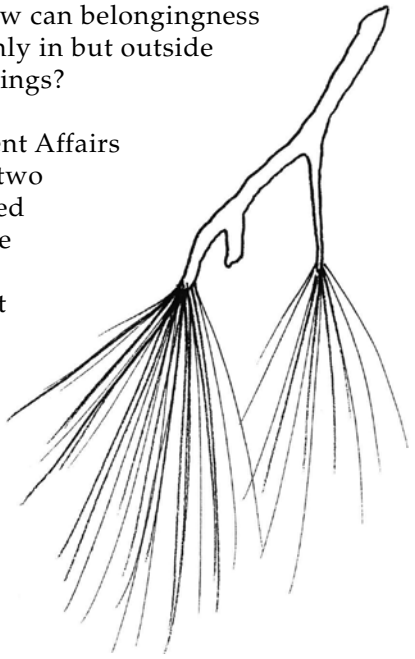
By Deena Kara Shaffer

The view from many of Ryerson University's student spaces is one dominated by billboards, buildings, and traffic. To be sure, there are some curious architectural mixes of old and new. Artistic and activistic spaces abound, alive and creative. There are important plaques denoting what once was. And, there are a handful of treed reprieves. But the surroundings themselves in the most downtown of Toronto's intersections are virtually devoid of nature.

Many of Ryerson's students, like so many in the country on both rural and urban post-secondary campuses, commute up to two hours in a single direction. Campuses are the backdrop to students' good, hard work — lectures and labs, studios and study spaces. They are places where support is sought, from counselling to financial to learning skills. They are contexts for interactions — leadership groups, on-campus jobs, assisting with research, sports clubs. Campuses are hubs where much identity-exploring, career-planning, socializing, eating, and playing converge.

In setting this scene I hear David Orr's words: "All education is environmental education." (2004, p. 12) Or, put differently, that "[o]ur landscapes reflect our values. Looking at our surroundings, we see our priorities and concerns" (Hull & Robertson, 2000, pp. 301-2). How our structures are built, what natural features are protected, how space is created in which to access and move around and communicate — these are mirrors for what is deemed important. They are reflections of what is prioritized. Of what, who, and how is cared about and for. A physical campus is no exception.

To add this mix, nearly 68% of Ontario students reported feeling lonely in the past 12 months in the **American College Health Association's Spring 2016 National College Health Assessment.** In addition to all of the rich and robust on-campus social events and opportunities, how might a campus' spaces intersect with or contribute to feelings of connection, or of disconnection? How can belongingness be bolstered not only in but outside of a campus' buildings?



In Ryerson's Student Affairs division, we have two off-site nature-based programs that have belongingness at their core. The first is Mood Routes, a weekly, greenspace st/rolling program for students, staff, and faculty. We meet at the funky and fritillated Student Learning Centre building and set out together on 60 to 90 minute accessible looped routes that string together surrounding nature pockets. Curated routes — we have 12 and each is visited once a season — include trips to Allan Gardens, Riverdale Farm and ponds, Sugar Beach, Lester B. Pearson for Peace and Understanding, and the rooftop garden at City Hall. Mood Routes was borne out of the Canadian Mental Health Association's (CMHA) Mood Walks program which promotes nature-walking to support mental health.

The second initiative, Portage, was originated at Ryerson by Student Affairs' Director of Special Projects, John Hannah in 2008. Portage is an immersive wilderness excursion that in its current iteration takes students in their middle

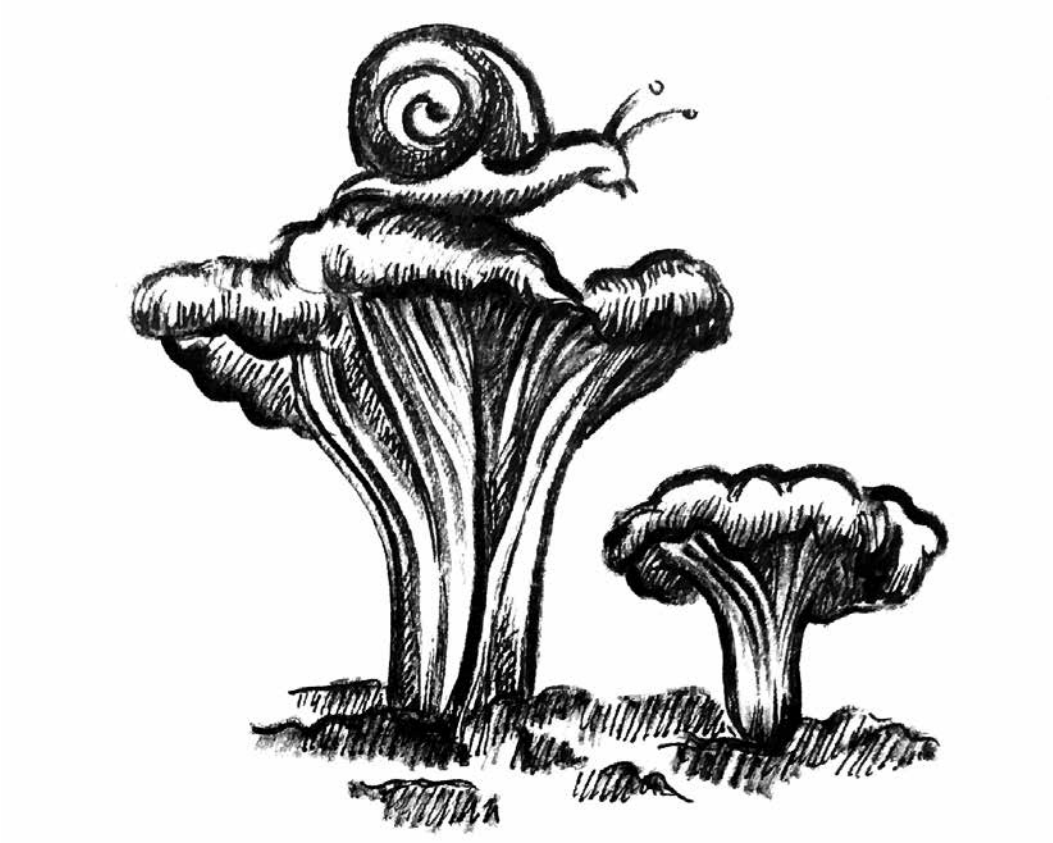
years who have participated in the Thriving in Action resilience intervention on a five-day paddling trip in Algonquin Park. Portage is a post- or *re*-Orientation program during which students (re)enliven in themselves grittiness, collaborative communication, and, above all, belongingness.

Editor's Note: Thriving in Action is a non-credit 10-session intervention for languishing students that interweaves Positive Psychology skills like optimism, gratitude, self-compassion, grit, and resilience, with holistic learning strategies, like mindful time management, collaborative group work, and efficient studying. To learn more, visit ryerson.ca/thriveru.

So my wondering here is how nature-based places might overlap with, or even enhance, feelings of connection or belonging.

Bolstering Belonging

As I explored in my dissertation, which looked at the Portage program and how wilderness settings can be a site of richer, longer-lasting learning strategy work, "belongingness is a core human need, without which well-being, mental health, and feelings of interconnectedness can suffer" (Shaffer, 2007, p. 103-4). Belongingness "relates to the psychosocial environment and the relationships among individuals and their community…[a] [s]ense of belonging is a component of relatedness and connectedness" (Hill, 2006, p. 210). Without belongingness, students, like any of us, can feel lonely, isolated, and without social support — these, in turn, can have a negative impact on mental health (Hagerty & Williams, 1999). For students in particular, "[l]ong-term loneliness can easily have adverse effects on students, such as low satisfaction for life and learning achievements" (Lin



& Huang, 2012, p. 231). Whereas when belongingness is felt, this can support motivation and persistence (Heisserer & Parrette, 2002). And indeed, Cajete reminds just how crucial belongingness is, that "true learning occurs through participation and honouring relationships…" (1994, p. 30).

Looking at Portage and Mood Routes' combined impact, how is it that they bolster such feelings of interconnection, relationship, reciprocity, community — of belonging? "Outdoor and wilderness settings are important for how they help strip away layers of urban stress, inhibition, and pretense and breathe new life and motivation into individuals and groups of adult learners who may learn simpler, healthier ways of being and acting together" (Walter, 2013, p. 154).

What aspects of features of *being together* — of connection, relationship, and belongingness — are students learning or experiencing that's different off-campus?

Intimacy Without Intimidation

When you walk beside someone or in a group, as on a Mood Routes st/roll or while collecting firewood on Portage for example, conversations do not move forward by way of intense gaze-sharing, or awkward lookings away. Rather, the focus is external. Movement happens moving side by side, or in front of one another in a canoe. The pressure seems to lower just by virtue of where people's bodies are amidst the wild environs. As a result, the expectations for chit chat adjust. It can simply be less intense to communicate while moving through nature.

"One of the benefits of going on a walk in nature is that you're not making eye contact, you're not facing [each other], so there's less nervousness, it fades away." Pressure diffuses. When "walking together in natural spaces," a student program participant noted, "conversation goes in places it wouldn't go in an urban context." When I followed up and asked her why the participant felt this might be important in a post-secondary context, she explained, "If you're having nervousness, anxiety, or just want to break out of your shell, it's way less intimidating to have a conversation with someone on a walk or paddle." (Shaffer, 2017, p. 95)

The backdrop of natural scenery serves as a sort of safety mechanism; one can remark on what one sees, or remain quiet exploring the view without fear of judgment.

Different Kinds of Conversations

But it's not just the physicality of communication – it's *what* students are talking about in those conversations as well. Hannah asks in his piece, "Canoe Trips: An Especially Good Place for Conversation About Student Transition," recently published in the *Journal of Experiential Education*, "What happens on these canoe trips that seems to so uniquely lead to such promising outcomes?" (2018, p. 357). Outcomes like academic achievement (Bell, 2006; Oldmixon, 2007) and emboldened resilience (Gass, Garvey, & Sugarman, 2003) — all well-documented in the research of outdoor education or orientation.

Hannah suggests that the positive impacts upon students of outdoor trips "has something to do with conversation — the ways in which it is facilitated more meaningfully on these excursions" (2018, p. 357). Specifically, Hannah sees that in natural surroundings emerges student conversations that break through the usual stratified roles in post-secondary, that are more genuine, and that turn to meaning-making through metaphor (2018). And implicit in authentic, meaning-rich conversation may well be greater connectedness, greater *inter*connection.

Shared Silence

Relationship is not just built through talk. It is also in the shared quiet moments, of which there are many on nature walks or

camping trips. On hike or in canoe, "'[u]nlike so much of our day-to-day, in nature there can be 'very long spans of *un*awkward silence.' For example, a group cannot help but be mesmerized by a sunset or moose sighting, or even more local experiences like a junebug's intensly loud buzz or marvelling after climbing to an elevated vista…'I think those moments of silence in nature can be really powerful ways of communicating.'" (Shaffer, 2017, p. 96).

Programs like Mood Routes and Portage "creat[e] space for genuine relationship-building… space [for educators] to genuinely understand other students, and for students to genuinely understand *other* students. It creates space for organic community-building" (Shaffer, 2017, p. 102). On nature outings, this community, this sense of belonging, grows as weather challenges and physical feats are pushed through *together*, as campcraft duties are learned and shared.

And when students return to campus, whether from a lunchtime Mood Routes st/roll or Algonquin excursion, they beam with upped mood and lowered stress and the delight in having chosen to move together outdoors, beit a gentle stroll or vigorous paddling trip. And above all, of restored connection. Connection to their own being--body, heart, mind, and spirit. Connection to the others they moved with. To their program, course, and purpose. As rests at the heart of every Land Acknowledgement, to the place on which they are learning. And, connection to the larger world.

Students' experiences of connectedness, of relationship, of *belongingness*, are amplified or diminished by the landscape. Made unshakably clear--even when the gigantic screens of Toronto's Time Square loom or gridlock horns blare--is that when a campus' labs and libraries are briefly swapped for more wilder settings, when conversations--intimate silent or spoken communication--are shared amidst nature's sounds and sights,there is a felt "understanding that 'we are all related'" (Absolon, 2010, p. 74), all interconnected, and thus how much and in so many ways we do belong.

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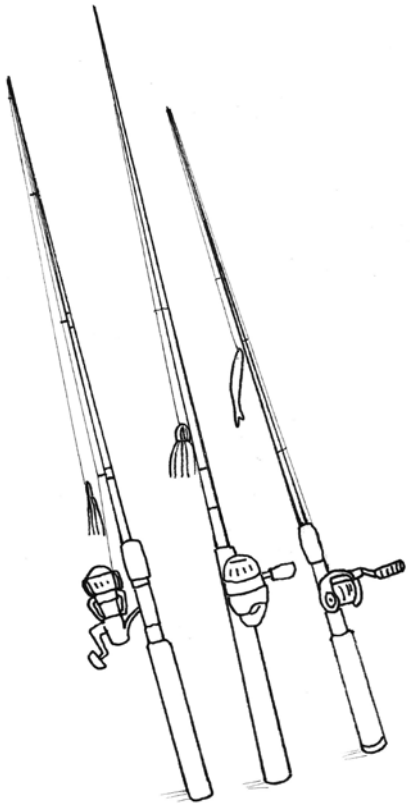


Explorations: A Distinguished Pedagogical Experiment/Experience

By Bob Henderson

Explorations: that's the perfect word for the University of Alberta's Physical Education senior student capstone experience that ran between 1980 and 1996. It is the perfect word for the institutional pedagogical exploration and for the personal and group exploratory learning for students. Certainly, university administration and parental acceptance of Explorations as a model experiential education university offering was going on behind the scene as well. There were explorations across all interest groups. In founder Harvey Scott's (1995) words:

"We use the word "Explorations" to … see the search for knowledge of the human as explorer as the most useful model of a proactive learner exploring relationships with her/his environment for understanding … the central focus is always the lived experience of life on the trail" (p.19).

And, it was exploratory and experimental and exceptional and successful enough to shape the lives of many student participants, some of whom went on to create outdoor education programs owing something or everything to Explorations. There is no doubt that U of A's Explorations shaped the Canadian Outdoor Education landscape for decades to follow.

Explorations, as a course description might have read something like this (what follows though was never formalized): Students in their final year will free up one full semester to pursue a full course load of independent/directed study courses. This will allow for extended outdoor travel experiences designed by the student group of that year, initiated by the group in their earlier years in the program. Outdoor field experiences generally pursue a heritage travel theme within the Western Canada landscape of boreal forest, aspen parkland and Rocky Mountain terrain. Students are responsible for securing interdisciplinary supervision from guest professors usually, but not exclusively, within the Department of Physical Education. Examples of directed study course work include group dynamic studies in sociology, historical and anthropological readings specific to the group's travels, pedagogical issues in education, and physiological studies pertaining to the rigour of self-propelled travel. Course work may also involve fundraising (the 1996 Explorations group raised $16,000 over two years), media connections/liaison, travel logistical and food/nutrition trip preparation. The most succinct course description I have read is as follows:

"Explorations is an interdisciplinary curricular senior undergraduate option…. at its core is the belief in the potential for a deep ecological education. Such an education can be accessible with time apart from conventional schooling and ones urban context through a fully functional group living experience with wild places well explored. The exploration is one of self, others and place" (Cuthbertson, B.& Scott, H., 1997, p. 80).

Admittedly this is a confusing course/program outline. Why? For three reasons. First, each year of the program was unique; each different than the next based on the students individual and collective interests. In the inaugural year 1980-81, the winter term involved two 14 day trips: the Methye Portage / Clearwater River

on snowshoes and the Athabasca Pass to the Committee Punch Bowl and return on skis, both heavily travelled fur trade height of land routes. In 1995-96, the final year, trips ran both in the winter and spring session with training courses such as first aid and skill certifications in the fall term. Trips involved a Jasper to Banff ski traverse and sea kayaking in the Haida Gwaii (Queen Charlotte Islands) while exploring political dynamics. Very different experiences. Secondly, each group created their own group and individual collection of on-campus course work. Finally, over the 16-year span of the program (11 years of Explorations) Harvey Scott was the only consistent source of supervision and leadership. Indeed, Explorations genius was Harvey Scott's inspiration to create "adventurous" experiential learning course combinations to capture the pioneering western heritage and an empowering group learning experience involving student agency (student driven curriculum), authenticity (real life learning), genuine uncertainty and mastery of skills and knowledge of the students choosing (Beames and Brown 2016).

For Harvey, the process was more important than the product. In other words, how the trip was planned (i.e. via consensus as a team) was more important than where they went. Each graduate student facilitator and student group brought their personal aspirations to what would become Explorations in that year. This was a truly student driven, faculty supported affair. Safe to say, it was quite different from other outdoor programs in the 1980's where international adventure trips were an emerging trend; organized and presented to students.

Beyond Harvey Scott's inspired vision for Explorations, there were several dynamic forces at play. In the early 80's, Mark Lund provided practical and technical supervision, largely in terms trip logistics and making and repairing trip gear. Many students learned to make snowshoes, toboggans, moccasins, paddles, etc. under Mark's guidance. Wally Cottle and Lou Lanier also supported Explorations with course work. I provided a template for heritage travel pursuits with a knowledge and solid interest in history, geography, literature and anthropology to set an example for the inaugural year. Each new Explorations session saw a new graduate student take the facilitation helm. Finally, one cannot undervalue a supportive departmental administration.

Now some specifics! The 1986 Explorations crew investigated the Meares Island, B.C. logging environmental conflicts of the time while on the trail. They conducted an interview survey of loggers, environmental advocates and Native views on the proposed timber harvest.

Press coverage from the Slave Lake Journal in March 1982 reported the following: "These twelve University of Alberta students are currently making their way on foot from Fort Chipewyan to Fort Smith. Enroute, they are studying group dynamics, cold weather physiology and the geography of the area. They also have individual study projects including the possibility of a power dam on the Slave River and native land claims. To prepare for the venture they made their own snowshoes, moose hide jackets, moccasins and wooden toboggans for towing their gear."

Of the same trip, Neil Hartling, (who went on to start Nahanni River Adventures) reported to Don Thomas of the *Edmonton Journal*, March 10, 1982, "We're simply taking our academic studies into the field." This is a simple accurate statement from a student perspective; simple and dare I say, also natural and logical. But, in an academic setting, it was an epic feat to pull off. In those early years, students understood this was something special — an experiment of which they were proud to be part.

The 1989 Explorations group called themselves "The Life of a River" group. The group of six paddled from Rocky Mountain House to Thunder Bay on Lake Superior (3,330km). The trip was 18 months in planning for the academic, group and

personal preparation. The central theme was to recreate a journey made by voyageurs as part of the 200th anniversary of Hudson's Bay Company navigator Peter Fidler's travels in the West.

The 1982-83 Explorations Group snowshoed from Buffalo Narrows to Fort McMurray (January to February 1983) over 320 kilometers, retracing Peter Fidler and Philip Turner's 1791 alternative exploratory route to Slave River (Fort McMurray) via the Garson, Christina and Clearwater Rivers. In this way, an Explorations group often built on the experience of the last. The 1981 group travelled (by snowshoe) the Methye Portage (20 kilometers) and Clearwater River to Fort McMurray on the main fur trade route into the Arctic watershed, just east of the 1982/83 group. In a group document titled "Retrace History: An Expedition from the Past 1791", this 1982/83 group recorded the following:

"Partway through their journey, at the mouth of the Kimowin River, Turnor and Fidler met up with Alexander MacKenzie's party of explorers and were informed of the scarcity of game along the Methy portage route. This information combined with the fact that the group was low on food led to the decision to follow the Kimowin, a river never before paddled by white man, to the Clearwater River."

Such are the gems found in the historic travel literature that would spark the imagination of an Explorations group.

Such heritage-based trips are in sharp contrast to other university programs at the time, where students would travel to international locations such as the Andes and seeking, let us say, a more "charismatic" outdoor pursuits; high skill-oriented adventures. Explorations quietly pursued a Western Canada "explorations" study theme. Charismatic is a matter of emphasis. In the first year, Harvey Scott, Mark Lund and I instilled in students a pride in exploring our Western Canadian heritage by way of routes chosen and travel technology employed. Ingo Hentchel and Glenda Hanna kept this spirit strong in the following year and quickly a tradition "of tradition" was established.

What follows are other heritage travel examples. The 1993/94 group received Alberta Heritage Funding to map and flag a 78 km stretch of the Peace River trail using historical winter travel methods (like the 1981 and 1982 groups). This 11 day trip involved five dog teams for trail work support. The 1985 Explorations group studied 1920-40s early ski traverse expeditions in the Rockies before planning their own route between Jasper to Banff. The 1990 group travelled from Edmonton on the North Saskatchewan River to a portage connection that allowed them to arrive at their destination: Grey Owl's cabin in Wascasu, Saskatchewan. Grey Owl was a famous 1930's conservationist and author. After his death, he was exposed as a Native imposter. The 1984 Explorations group travelled the Slave River by canoe spending time to rebuild the Grande Rapids historic portage trail. One of their winter trips saw them exploring an old Klondike Gold Rush trail through the Swan Hills in Alberta.

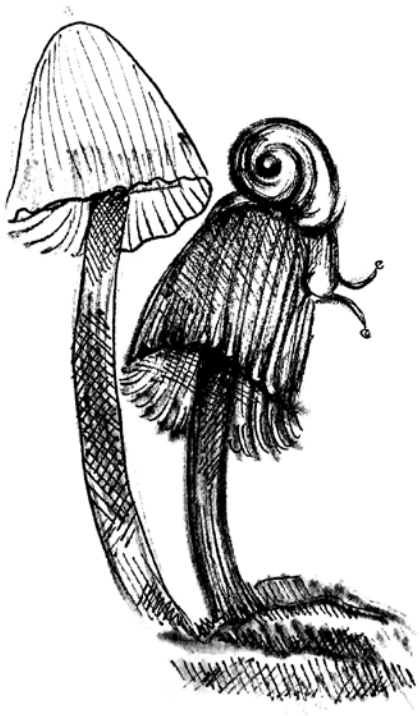
Many prominent educators over the years were involved in Explorations, including Lyle Benson, Mors Kohanski and Stu MacKinnon. Lyle was an advisor and leader of group communications workshops and Mors taught bushcraft and survival skills. Stu MacKinnon helped groups with historical literature. Group leaders and facilitators in the pre-trip planning and in the field context include Ingo Hentshel, Don Burry, Glenda Hanna, Roger Couture and Jeff Hemstreet.

Many students and graduate student facilitators have commented on what the legacy of Explorations and Harvey Scott means to them personally and professionally. Roger Couture —currently the Dean of Health Sciences at Laurentian University — credits Explorations as a model and inspiration for Laurentian's capstone Outdoor Adventure Leadership Program travel journey, which was organized fully by students. Similarly

Morten Asfeldt — who runs Arctic course out of Augustana Campus, University of Alberta — once wrote a "vision statement" as a student paper describing the ideal university Arctic course offering. That student assignment ultimately led to the current Arctic course, now in its 25th year, with summer trips every second year. Morten told me he came to realize he'd adopted many of the student-driven expedition planning principles from the Exploration "idea".

Neil Hartling, a student in Explorations in 1982, who went on to establish Nahanni River Adventures (a leading commercial canoe guiding company) and Terry Palachuk (1985) both commented that Explorations was influential to their careers in outdoor guiding/education. Terry put it this way; "Explorations was influential in many ways that I didn't realize at the time. I certainly took a piece of Harvey and his group process work to my guiding/teaching". Terry is an Outdoor Education Professor at Thompson River University. Naomi McIlwaith (1989), now a Language Arts and Health teacher in Spruce Grove, Alberta, credits Explorations for an emergent pride in her Metis heritage as she travelled the Western fur trade canoe routes of her ancestors. She also claimed, she along with her five travel companion students, learned to live in community and gain qualities of independence she has carried throughout her career.

Tom Potter, speaking for this colleague Brent Cuthbertson (recently deceased - see Pathways, Winter 2015) credits Exploration for ideas Brent brought to the Lakehead Outdoor Recreation, Parks and Tourist Program. He specifically mentioned an 18-day "Mapless Journey" lead by Brent with Lakehead students. Brent's intense environmental and social justice moral compass was a well-regarded virtue among his peers. Some, likely including Brent, would trace this origin back to these Explorations leadership days (1995-96). Brent and students fundraised and lobbied the University to sponsor the Norwegian eco-philosopher Arne Naess to visit the



University of Alberta for a guest speaking series. This was among the crowning achievements of this last year of Explorations and likely, (Tom suggests) helped set Brent on his distinguished career as an educator.

Personally, I left U of A after Explorations, facilitating/guiding Explorations and completing my Masters degree to join the Physical Education Faculty at McMaster University in 1981. I believe I got the job over other more experienced candidates (I was 25) by linking outdoor education to academic disciplines: history, geography, anthropology and literature. This approach made outdoor education understandable to Social Science academics. Explorations and Harvey Scott had given me the tour de force to directly link outdoor education to Canadian Studies as I had with Explorations. Under Harvey's subtle hand of encouragement, heritage travel themes and what 1989 Explorations student Naomi McIlwraith called Explorations 'soft skills/leadership', became the hallmark in McMaster's Outdoor Education program.

Both Lyle Benson and Jeff Hemstreet, educators today, connect educational spin-offs from Explorations, but perhaps spin-

offs from Harvey Scott's leadership even more. Both commented on Harvey's organic, trusting, supportive but able to pull-in-the-reins assertive style. He is remembered on par with grand journeys in their lives. One can only ponder the ripple effect of Explorations from all these educators that followed its principles. Perhaps that is a wise place to finish: with Harvey.

It was Harvey Scott who started Explorations as an ideal of what was possible at the university level. He needed a supportive cast in administration (Pat Bates, Jerry Glassford and Peter Lindsey come to mind) who could appreciate his vision. He needed keen graduate students in succession. I am proud to be among them and joke with Harvey about who was most central to that first go at Explorations. He says me, I say him! Likely, we just shared the same vision for a wilder deep heritage-ecological pedagogy. But mostly, Harvey needed to trust the process of consensus group planning, the power of the outdoor self-propelled journey and the teachings of the heritage way of travel on heritage travel-ways. In short, Harvey wisely knew how to "trust the journey" (Asfeldt and Beames, 2017). And he trusted student investment in pedagogically student-driven independent course work. These are all items that made Explorations the distinctive and distinguished educational experiment/experience with a lasting legacy for individuals and correspondingly, for the outdoor education landscape for decades to follow. I write this in hope that Explorations might inspire others in program/course design and implementation.

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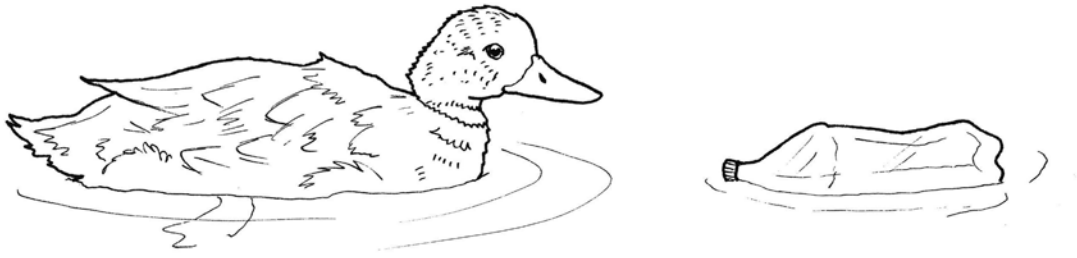
Editor's Note: This is the second of a three part series on the University of Alberta's Explorations and Harvey Scott's enduring legacy in Outdoor Education. (see Pathways, Winter 2017) for Part 1.

Bob was the facilitator of the Inaugural Explorations year in 1980-81 under Harvey Scott's watchful eye. He looks back to Explorations as his most formative experience in Outdoor Education.



Walking 90 km to Work for an Authentic Monday Morning Lecture

By Beau Miles

It recently occurred to me that I'm at some kind of half-way point in life, having lived the same number of years as an adult, and non-adult. I've became a pain in the arse, questioning everything, including questions. Early life crisis perhaps, where you sell your car instead of buying a new one, looking for an organic, grass fed, postmodern version of renewal. It's also the first year of my adult life that I've not left my home continent, domesticating myself in various capacities instead of crossing a large patch of water to be somewhere else. A few years ago, perhaps five, I started to realise the significance of home roots. Not just the natural progression of being around to have kids and grow vegetables – although both of these things are on the list, but I've started to understand the significance of my so-called adventures in terms of a) their insignificance b) their great importance.

Let me explain this contradiction, based on walking 90.4 km to work as a potentially mind and body numbing experience that examined my relationship with thirst, shade, blisters, hunger, noise, mindlessness and my sense of adventure – all from the discarded wastelands of Australia's largest road. But first, briefly, some background into why I've come to this point.

It started, I think, when an emcee for a school assembly introduced me as 'Adventurer'. The kids in the front row stopped playing with their faces and looked vaguely interested, presuming a story would be told about losing a finger to frostbite, or crossing a desert without water or a hat. A cluster of scruffy lads in the third row searched me out, finding me in the wings of the stage. I imagine they wondered why I wasn't more tanned. Word for word, the emcee read my story from an old website, delivering a well-trodden 268-word paragraph to 800 students. It struck me that I'd spent two decades as this mystical, self-prescribed figure; an embellished character who runs

and paddles, chafes, tells stories, and eats buckets of carbs.

It was strange hearing my words fill the auditorium, voiced by another man. I pictured my younger self pitted against mountain ranges and coastlines testing how far I'd get on a few biscuits and a tube of sunscreen. I sounded cliché, in search of something or someone, rubbing together sand and dust and salt with body fluids as if some kind of alchemist embalming a thick coating of adventurous spirit. My two great rocks in adult life are being sun smart, and animalistic in my flight. Not always smart, and never burnt, I would cover up, go, and keep going.

Self-searching journeys of the adventurous kind, like my past expeditions of paddling around the Southern coast of Africa and running the Australian Alps, and perhaps like your own forms of doing and traveling, are deeply perceptive, adjustable and personal. Contemporary scholars put forward that adventure is a balancing act of risk vs. competence, pitted against one another to meet a required level of engagement. A sense of adventure, peak adventure, or misadventure are said to be *felt*, death being the tipping point of misadventure, and underwhelming experimentation being the precursor to adventure itself. Yet *real* risk is largely perceived, subjective and difficult to quantify. That is, real risk is not as objective as people make out. Driving to work, sharing air in train carriages, and tucking in to an all you can eat food buffets resonates with the statistical likelihood that you're more likely to die from the distracted hands of a texting driver, or unseen bacteria, than landing through surf in a sea kayak. Genuine and unlikely risk of harm and death is around us at every turn. Participating in outdoor adventure programs is less risky for a student than turning up to their regular school day, and this data from the 1990s is before school shootings were a thing. Ancient Greek ideology of aesthetics is to comprehend, see, feel and sense, meaning risk and beauty, as keystone aspects of the adventurer's sensory world, are as flexible as our socially constructed minds can bend. If we think something is risky, adventures, misadventure, beautiful and ugly, it is, regardless of it being true or not. Where we go, what we see, and how we shift and manipulate our understandings of what we're doing is an exemplary power of the human psyche.

Drinking tea a little slower nowadays, I'm learning to take notice of this epic power of perception. Less and less do I bugger off to far flung corners of the globe. I've come to the realisation that I can do more in less space, intensely, with fewer tools. Stripping back versions of my day-to-day, including needs and wants, has me whispering true lies to myself in order to retrain my adventurous vocabulary. I'm cornered into being a better version of my native self; looking, listening and feeling my way over land and water to get somewhere. As socially adapted liars, humans oscillate on a broad scale of how and when we lie. It makes sense to do ourselves a favour and convince our internal voice that home spun adventures can be challenging, insightful,

dirty, intense, intimate and all-consuming, even when conducted in seemingly mundane, urban, unnatural, unhygienic, polluted, noisy, everyday places.

Arbitrary rules for my 90 km commute-walk are imperative as they tentatively script how the experience will unfold. An able-bodied fit bloke who's made the slightly odd decision to walk to work is actually pretty ordinary, so I must believe that the walk holds potential – for me the walker, and if I intend to tell my story, you the audience. In order to be engaged, I must feel this sense of challenge and curiosity so that my story – passed on through words, images and film – might be told with a sense of artfulness, authenticity and insight. Naturally, I'd take care of myself during the walk itself (this is hard to unlearn), and keep an eye on the time, but not let it get in the way of the tangents and weirdness that always happens when you allow it. Whilst I can't alter my course all that much, my freedom lies in thinking what I like, being critical of the human condition.

Leaving with only the clothes on my back, hat, shoes, and nothing else, I will find and make my own shelter and source all water and food – either found or purchased using money I find. And I must be at work 30 hours after departure to deliver a 2-hour lecture. Jumping to now, my glowing face in the balm of this computer screen means I survived. I also made it to my lecture with half an hour to kill. There were a few testy points of real risk, some genuine discomforts, and tremendous moments of beauty. I even came upon an epiphany not long after finding a large pink straw in the shape of a penis. This is what also stuck out.

Feet and legs drove the initiative, but they totted along as ballast. I inevitably forget about my lower half not long after leaving the porch. Legs and feet simply and subconsciously guided my eyes and head to whatever it is they were looking at- in this case an abstract vision of work, 90 km away. Stepping out smooth strides on an unnaturally flat and linear surface, I travelled at an average of 5km an hour.

As Rebecca Solnit so wonderfully wrote, 'mind and feet operate at the same pace', rhythmically, going somewhere. I narrated silently my one-act play, not realising the bubble I was in until a car honked, or I left the highway for long enough to hear anything but the oppressive sound of traffic. It genuinely felt a little edgy, leaving with so little.

There were several farmers on tractors during the initial country roads, people filling their cars with petrol at service stations, and I noticed a woman tending her garden in the suburbs when I sat to eat a discarded orange. Yet the walking, social, sporting, out-of-doors and active human was almost completely missing. Not even a pair of French cycle tourists passed by in either direction. The sense of solitude was no less powerful than being in a vast desert. As a wilderness of some kind, the strangeness of this dichotomous landscape engaged intimacies of a very different nature. Danger, at times, was very real. When the roadside shoulder vanished at bridges it meant I was three-feet away from high-speed traffic. Water was circumspect from all creeks, streams and drains, of which I constantly crossed and were rarely named, whilst the always-present sun highlighted the fact that I walked in a world with no canopy, no shade for my fair skin. The modern road is stripped of vegetation each side, ready to take another swath of highway lanes. Unlike many forms of wilderness, there was very little food on offer. I had presumed from thousands of miles of running that I'd simply stumble upon half eaten takeaway and bruised bananas, but I found almost

nothing. Heading away from the roadside any great distance was fruitless also. Stark, often-treeless paddocks stretched either side of me offering only grass, boxed away in countless barbwire fences. Discarded cola drinks containing their final moments of fizz were my principle form of calories and hydration. Drinkable water, the most basic of human needs, was unavailable from natural means. The world of creek's, swamps and rivers were shifted, damned, sick, dry, or simply inaccessible. It was not lost on me that one of the busiest human thoroughfare zones in my country lacked the most basic element of sustaining human needs.

I felt immediately the effect of pace. Rarely do I walk on the roads I drive. I noticed the cracked edges of my road several hundred meters from my house- a result of milk trucks grinding up the road at 10-15 times faster that I was traveling. Never had I looked so closely at the glacial like qualities of bitumen, whittling away from the edges. Even running countless home loops around my mile-long block, at two or three times faster than walking I would blur past this obvious degrading. Weird and wonderful, at times disturbing, items of roadside rubbish were everywhere. I collected and spent the entire Australian currency in coins, rummaged through a box of Arnold Schwarzenegger movies on VHS, and wondered who owned, momentarily, each piece of rubbish I picked up. When returning the rubbish to the roadside I felt as if I had violated my moral code, as if *I* was now throwing it away, having momentarily taken ownership. Bolts, bricks, milled timber, roofing tiles and drill bits set me off thinking about the world's material ages; stone to bronze to iron, before an overwhelming prince of darkness emerged in endless forms of plastic. Synthetic concoctions never before mixed by nature strewn along our pathways with irreverence were like beautifully noxious, un-seasonal flowers. The outfall was staggering, a full spectrum of packaging eddied into culverts and shaken into size order – the larger and blunt items layered on top. Shoes, mostly women's of a mostly medium size were common. A shiny object would attract my attention at times, as would a bold, unnatural colour. Pure shapes of a circle, triangle and square, or overtly lineal or straight items would divert my eye from

the chaotic curves of the Australian bush. Picking through an assortment of porn, wallets, and ill humanity (asbestos, animal parts and suspiciously lumpy bags that I presumed to be chopped up humans) I mapped the tale of 120,000 strides, and reflected how I, like the rubbish I found, am part of this complex mega highway.

During my dark night, strapped within a king-size duvet, layered with house insulation and several towels, I slept in short but intense bursts. I had earned my rest. Twelve hours later, when arriving at the workshop, the always moving, continually onward experience took on a feeling of loss – stopping dead after so much forwardness. I rarely, for example, looked back. One doesn't tend to look behind them with the prospect of a destination and a long white line to follow. The indulgent capacity to stop and think beyond the moment exists mostly in the aftermath, and even then, you often have to make a mental note to do so. Having returned to a bed, food and company, my first instinct was a brief feeling of guilt for being idle. Inevitably, and rationally, this turned into appreciating that even at walking pace, and even in such a short space of time, the intricate, fragmentary and immersive nature of my commute would take time to decipher. Although I tried. My lecture was full of immediacy. Sun cracked lips, blistered feet, I stank to high heaven. Heat radiated from my heel from a raised blister the size of a 20c piece. I was beyond hobbling, owning the feel-good-pain, like a curious toothache that feels better when you bite down. Stories I told were as close to me as any storytelling I've ever done. It was as if my showerless state, soiled clothing and blooming freckles meant I looked like my words. I represented a mirror of the road, which was precisely the point, delivering a lecture about adventure from within the journey itself.

Beau Miles is a Lecturer in the Faculty of Education at Monash University. Three days after the walking commute, a photo spread in Australian newspapers titled 'Man walks 90 km to work' was the most read national article that day, proving that curiosity lies as much with the walker as it does the audience. Beau has paddled to work since writing this article (it took 4 days), and has lined up a horse-ride, balloon, wheelchair and junk-made chariot for 2019 commutes. Trailers for the walk and paddle commutes can be found on the author's YouTube Channel. www.beaumiles.com. The photographs which accompany this article come courtesy of Rodney Dekker.

This is Where the Farmer Lives: Examining the Value of Place-Based Learning

By Laura Molyneux

Cloudberry Forest School was established in 2013 by Nora Trask and Laura Molyneux. The first home of Cloudberry was at Clovelly Stables in Logy Bay with the understanding that the search for a permanent home would continue. In the fall of 2017, Cloudberry moved to the O'Brien Farm Property.

Located in the heart of St. John's, Newfoundland, program participants now had the opportunity to explore 31 acres of meadow, woodland, waterways and walking trails. In addition to the land itself, there was the temporary inside classroom and washroom, located in the historic Thimble Cottage, the former farmhouse established in 1850 by Timothy O'Brien.

The cottage itself was inhabited until the early 21st century and restored in 2016/2017 by the O'Brien Farm Foundation, a non-profit charity organization tasked with maintaining the site as an interpretation site and museum focusing on Irish farming practices and Irish diaspora heritage of the 18th and 19th century.

Many of the children registered in our 2017 Fall semester had moved from the Clovelly Stables site and began asking questions about the history of the farm, the land and "the farmer" (the last resident of the property being Aloysious O'Brien, who died in 2008).

As the children began to learn about the history, they also began to explore the board's vision for the property and the establishment of a working farm and museum.

As we explored the site, children began asking questions. "Where did the farmer sleep?" "Where are the animals now?" "Why did the farmer die?" We began our exploration with simple storytelling: the story of the cows walking up from the parking lot (former barn location) along the path and through the woods to base camp.

As we walked we would talk about where the cows were going, and why "the farmer" might need to grow hay in his field. We talked about why "the farmer" wanted his house to stay a farm and not become houses and why children playing on the farm was important. We even talked about how "the farmer" was once a little boy who played on the farm too. During the initial sessions we explored the property A LOT. Getting to know every path, stream, and secret hideout. As we explored, the conversation often revolved around what "the farmer" might have done in each space.

The edge of O'Brien Farm bleeds into the boundary of Pippy Park. Many of the children are familiar with Pippy Park as a recreational space in the heart of the city. Conversations about this space gave context to the proximity of the farm to their own houses. We even hiked up to the top of Mt Scio hill where we were met with a vista of the entire city.

As the colder Newfoundland weather began creeping up on us, we moved our activities closer to the Farm House. Once inside the farm house the children were curious as to how "the farmer" lived inside the house. We could see the old fireplace where he cooked his food, the old, creepy staircase and even layers of the old wallpaper as elements preserved by the O'Brien Farm Interpretation Committee.

Using the cottage as a base of operations also allowed us to explore the kitchen garden. The harvest season had just finished and some of the vegetables remained. We correctly identified carrots, Brussel sprouts and kale. We found some

of the farmer's tools and began caring for the vegetables. We talked about what we should plant in the spring when it was time for us to build our own garden. Several of the children had familiarity with other local farms (Lester's Farm, Mt Scio Savoury Farm) and brought their knowledge and expertise to the conversation. Many of the children agreed that a true farm needs a corn maze and went out on an adventure to find one. We managed to successfully find one (made out of reed grasses) in the meadow! This "corn maze" remains a constant reference descriptor and regular adventure spot even though the snow and ice have changed the grass significantly.

After our Christmas break, we began asking questions about the out-buildings surrounding the cottage. We hypothesized that the smallest building was for the

chickens, while the larger buildings were for the cows. We talked about how the site of our parking lot had once been the cow barn, but that had burned down after the farmer died and the cows had been moved out.

We explored the map and Development Master Plan, picking the best sites for parts of the farm based on our priorities (mainly size) and began naming specific locations on the farm (the cut path, the mountain, the slippery rock, the club house).

As we continued to explore the site in the spring, we were in for a treat! Under the snow we discovered some of the old farm

equipment, including pieces of a tractor! The cottage renovations were completed and we got more of a sense of the history of the space. The melting of the spring snow revealed the watering holes that the cows would have used in the wintertime. We got really excited about the idea of cows on the farm.

We will get some chickens during the Easter break, and tap maple trees in the spring! All of these experiences support the continue connection we have to the space, the history of the land, and our understanding of history.

Laura Molyneux is a Level IV Early Childhood Educator based out of Newfoundland with a Bachelor of Arts in Sociology and Psychology. After spending several years in Family Intervention and Support as well as program development, she recognized the importance of true free-play experiences — particularly in an outdoor environment — in helping children develop resilience and self-regulation. She is the Owner/Operator of Cloudberry Forest School based in St. John's Newfoundland which offers preschool, caregiver-child programs, open play days and school age programs and summer camps. In addition to her work with Cloudberry Forest School, she is a facilitator with the Child and Nature Alliance of Canada and the Association of Early Childhood Educators of Newfoundland and Labrador focusing on the Early Learning Framework.

The Lasting Effects of a Therapeutic Adventure Expedition for Youth Affected by Cancer

By Sara Al Malouf and Catherine Provost

In March 2015, a group of 10 teenagers from five different provinces agreed to face a major winter challenge with the On the Tip of the Toes Foundation: a nine-day expedition in the Monts-Valin, Quebec. At first, they were strangers in a strange land. They had one thing in common though: they were all cancer survivors. By the end of the trip, they were friends forever.

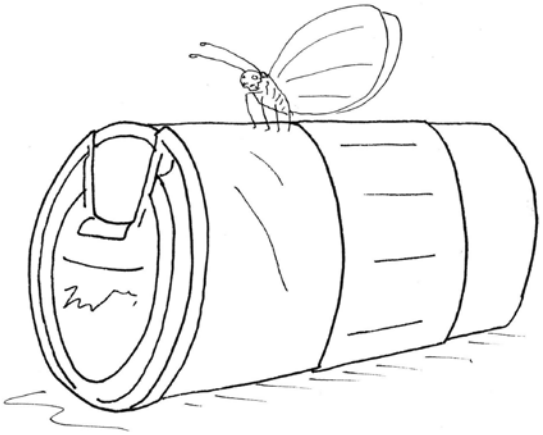
The concept behind the On the Tip of the Toes' therapeutic adventure expeditions is very simple: the foundation takes individuals out of their comfort zone and encourages them to recreate for themselves a new comfort zone. The expansion of this zone and the necessary transcendence raises awareness of capabilities, strengths and skills that were heretofore underestimated, or even unknown.

Along their adventure, participants had the chance to try a variety of activities such as snowshoeing, backcountry skiing, kiting, igloo building, and dog sledding. More than just a set of activities, it was an opportunity for these individuals to meet other teenagers going through similar challenges and to feel accepted and included regardless of their limitations. Adding to the natural and physical challenges, a virus spread within the group, making people ill and forcing them to make constant changes to the plan, the activities, and the schedule. Thanks to the participants' uncommon resilience and maturity, the group went through this expedition successfully. In the end, the journey they embarked on with their peers allowed them to surpass their limits, and to rewrite their own story.

Sara Al Malouf was part of this incredible adventure. Almost four years after her expedition, she maintains vibrant memories of her experience. She has shared her thoughts about what could now be considered as a milestone for her.

When people ask who I am, I do not hesitate to respond by saying, "I am Sara Al Malouf; a cancer survivor who was diagnosed with low-grade glioma that left me with a hidden disability. I have learned to overcome my illness through maintaining my positive attitude and perseverance." I learned at a young age that life is what you make of it. My illness affected my life as well as the people around me drastically from defecting a number of my cognitive and physical abilities; memory, balance, thinking ability, processing speed and fluctuation of emotions. Under active treatment, I fought for my life. While under remission, everyday posed a fight to live a day independently. Losing my independence makes me worry about my future goals; setting appropriate ones and taking the initial and appropriate steps to achieving them.

I was encouraged by SAVTI to join On the Tip of the Toes Foundation in their 2015 Winter Expedition That was the initial mark of gaining my independence and a better understanding of how to overcome my limitations: namely, by accepting adaptations and modifications. Going on this expedition taught me that I am limited on my own, but limitless when supported by others.



Thank you On the Tip of Toes Foundation and all their donors such as The Mike Elrick Tribute Fund, for giving me the chance to feel and gain a sense of independence that I lost after I was diagnosed. I have been depending on others around me to guide me through every part of my day. From planning this trip to traveling on my own for the first time, to meeting amazing challenged youth like myself with stories to share about their climb to overcoming cancer and finally, to enduring the mind-boggling Winter Expedition 2015 with fierce determination, I had the chance to experience and participate in activities I would otherwise call impossible to handle. On the Tip of Toes Foundation has taught me that with the appropriate support system and necessary equipment, I can "climb every mountain"—literally. I want to give a special thank you to Catherine Provost for guiding and motivating me to finish the hike although I was way slower than the others and that's a valuable lesson I learned; even though I will always be slower than my peers, I will eventually reach my goal with people standing beside me and walking with me on my path wherever that path may lead to; whether up a mountain in the deep snow or whether on my bumpy educational path. Thank you to all the staff and volunteers who made working with my disabilities seem effortless. This was the closest I've ever felt to being completely normal and it didn't seem like I was dragging the group down. And also, a special thank you to all the other survivors who went on the trip with me. They are all so strong and their stories should be an inspiration to everyone to never let anything limit you from achieving your goals.

Writing this testimony gave me a chance to reflect on my gained independence, understanding my limitations and finding means to overcome challenges so that I can carry on in my journey to success. I am holding onto the lessons I learned on the expedition. My profile picture on social media is a frequent reminder of this life changing expedition and the life lessons I hold onto to stay positive and persevere to overcome any future challenges.
—Sara Al Malouf

The On the Tip of the Toes expeditions are filled with meaningful exchanges and moments of introspection which have undeniable therapeutic benefits. As expressed by Sara, participants return to everyday life equipped with new energy, a new outlook on life and a sense of well-being. More than anything, they come back home with unforgettable memories of significant encounters with exceptional human beings.

Catherine Provost is Project Manager and a Therapeutic Adventure Facilitator with the On the Tip of the Toes Foundation. Sara Al Malouf is a cancer survivor and Tip of the Toes expedition participant. Since 1996, the On the Tip of the Toes Foundation has been organizing therapeutic adventure expeditions for young people affected by cancer all across the country. The aim is to help them regain their well-being by taking up the challenge of an exceptional adventure. The foundation offers programs lasting from four to 12 days to Canadians between 14 and 29 years old undergoing treatments or in remission of a cancer. To find out more about the foundation: www.tipoftoes.com.

Wildest Wilderness Experience

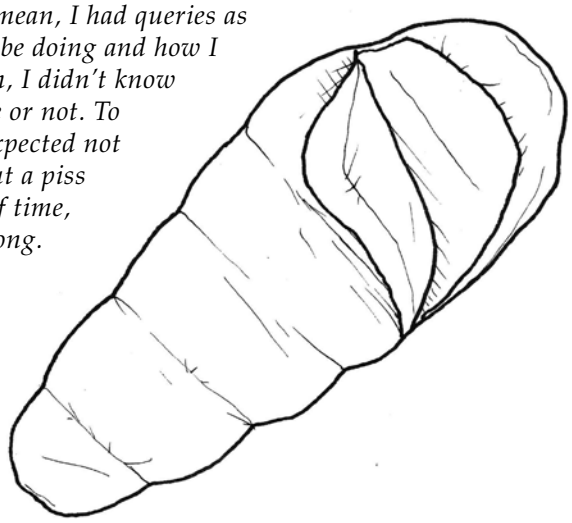
By Wendigo Lake Expeditions/Project D.A.R.E. Student and Jeremie Carreau

Wendigo Lake Expeditions, Inc., is the operator of North America's longest continuously running Adventure Therapy program. Since its founding in 1971, Project D.A.R.E (*Development* through *Adventure*, *Responsibility*, and *Education*) has served thousands of youth through its unique program model designed for helping youth involved in the justice system to "*Try Another Way*." Wendigo Lake Expeditions took over the operation of Project D.A.R.E. in 2000 as a part of the larger privatization process that the provincial government undertook during those times. Since then, the initiative has expanded upon its service delivery to provide more therapeutic beds for Ontario's at-risk youth (R.E.A.C.H.—Residential Adventure Therapy Program) and as a provider of professional development, training, and experience programs for various agencies, groups, school, and professionals (ACHIEVE Program). Project D.A.R.E. operates today as an open custody designated provincial resource for male youth, offering a continuous-intake, blended residential and wilderness-based program model that has evolved with evidence while embracing much of the original mission and service philosophy.

I am delighted to share the following piece that was recently written by one of our students (our *intentional* term for 'client,' as they are all learners), supported through the leadership of one of our exceptional Outdoor Adventure Specialist/Residential Care Worker staff members, Luke Stephenson. The themes from this student's experience ring true for many of the youth we have the pleasure of serving. The learning and application is real and tangible for our young men when they buy in, and, perhaps more exciting is the broader positive impact (albeit difficult to measure) on the communities to which they return following their graduation. This is privileged work.

I have been a part of Wendigo Lake Expeditions' Project D.A.R.E. outdoor adventure therapy program for six months and counting. From start to finish, it has been more than a difficult task to keep up with the program, considering I knew nothing about camping or outdoor adventuring upon entering. I was raised in the city of Toronto for 18 years of my life before finally stepping out of my comfort zone and heading up north. This will be a story to tell for the rest of my life.

In the beginning of my time here at Wendigo Lake, I was confused as to what this change in my life could mean, I had queries as to what I should be doing and how I could easily fit in, I didn't know if I belonged here or not. To say the least, I expected not much out of it but a piss off and a waste of time, I was beyond wrong. Project D.A.R.E. is designed to challenge you and test your limits without pushing you overboard, and that's what I enjoyed most about being here. It isn't meant to be easy; in the end it's meant to be worth it. During my six months at D.A.R.E., I've completed a total of 14 wilderness expeditions – this, coming from a background of zero camping skills, disorientation being out in the woods, and having no idea what I was doing. I've transitioned through a few seasons of expeditions, from summer and canoeing, to fall and winter camping. It took a toll on me overall but it built me up as a person physically, mentally and emotionally, ten times better.



My first expedition took place in the summer of 2018. It was a seven-day canoeing trip and I was experiencing mixed emotions. I'd never swam in a lake, I'd never been in a canoe and had zero trust for a hull shape piece of aluminum floating about in water, and most

importantly, I'd never slept outside a day in my life. I was thinking to myself, "Man, this is going to be a long and stressful half a year." Backtrack to before the trip began, my peers were telling me I'd enjoy it and they would help me out wherever it may be needed, like portaging a canoe or helping set up our tents. The back of my mind had its doubts but I was thinking in general, maybe it wouldn't be as bad as I had anticipated.

The first day of trip was August 11th, 2018. We were dropped off at the French River and I was beyond petrified of stepping in the canoe, let alone paddling 12 kilometers to our first designated campsite. I was partnered with a staff for our first paddle since I was classified as a Level 1 swimmer because I had never been swimming in a lake before. I did not know what to expect for the next seven days and my emotions were running extremely high as well. As the trip progressed, I was taught numerous things that became strongly developed skills as my outdoor expeditions with D.A.R.E. continued. I learned a few key knots to do things like set up a bear float for our food and additional gear. I was taught how to set up a tent and how to properly disassemble and pack one away. I learned many other things as well. With so much information being thrown my way daily, I felt as if my head would explode. Learning new things about the outdoor life was weighing me down but that's all a part of the challenge D.A.R.E. throws your way. Overall, my first trip was a complete success. I became more aware of what I could complete on my own, and I was extremely proud of myself for toughing it out and sticking to it.

As my time at Wendigo Lake progressed, I've seen many people come and go. People whom with I'd developed solid friendships and connections were moving on with the skills they'd managed to obtain while here, and it kind of bummed me out. Some things aren't as enjoyable when you don't have people you appreciate being around with you. While there, I was taught that I shouldn't be focusing on anyone other than myself. I joined the program to elevate myself in life and develop new skills that can stick with me for the rest of my life. Of course, you have the days when you're out of it and just want to go home, but everything done in D.A.R.E. is preparing you for a better life when you do return home. The biggest part that had the hugest therapeutic effect on me would be the consistent basis of going on expedition. In the moment you do dislike it and you have a million and one things to complain about, but hindsight is 20/20. After everything is said and done, you look back on what you've just accomplished and have this sense of relief within you, along with thoughts of what you could've done better to make the trip as smooth as possible.

Overall, my time at Project D.A.R.E. has to have been one of the best experiences and life lessons in my now 19 years of living. In a short amount of time, this program has brought me a great amount of maturity, outdoor and schooling education, patience, self-control, optimism, tolerance, and more – the list can go on forever. My life feels like I've regained control and I can't imagine where I would be at without Project D.A.R.E. I thank all my peers, staff and supervisors who have helped make me into the man I am today.

Dare to Dream. Dare to Believe. Dare to Be Yourself.

—Wendigo Lake Expeditions/Project D.A.R.E. Student 2019

Jeremie Carreau is the Deputy Director of Wendigo Lake Expeditions. Jeremie began his relationship with Wendigo Lake Expeditions in 2005 as an Instructor/Residential Care Worker and Trip Leader in the Project D.A.R.E program. He holds degrees in Physical and Health Education (BPHE Honours) specialized in outdoor adventure leadership, and Masters Human Kinetics (MHK) specialized in outdoor adventure group dynamics, both from Laurentian University. For more information about Wendigo Lake Expeditions and Project D.A.R.E., please visit: www.wendigolake.com.

Guiding Inquiry-Based Learning in an Indoor, Outdoor or Imaginary Setting

By Rob Malo

Although the setting may vary, the educator's role when guiding inquiry-based learning does not change much. The lines of questioning that will guide any group of learners toward desired learning outcomes are very similar in any given environment. The following example will demonstrate how the facilitator may ask a group of learners the same questions in an inquiry-based learning activity whether in an indoor setting, an outdoor setting or an imaginary setting. This approach to inquiry-based learning is effective for all age groups including adults.

The Canoe: An Inquiry-Based Learning Example

Educational Goals: *Become familiar with how a canoe functions. Discover what materials may be used to build a canoe. Give examples of how canoes have been used traditionally compared to how they are used in modern times.*

Indoor classroom setting: Have the learners organize their chairs into the shape of one or more canoes.

Outdoor setting (with real canoe(s), paddles, and PFDs): With the canoes out of the water, have the students stand around the equipment. Let them pick up a paddle and put on a PFD at their own pace. Ask learners who are already familiar with using the equipment to demonstrate to others. Continue this first canoe lesson out of the water as it will help the learners focus their interest on the actual craft and relevant objects related to the desired learning outcome.

Imaginary setting: In an empty space, have the learners imagine the shape of a canoe and make-believe putting on PFDs and picking up paddles.

Before anyone sits in either a constructed, real or imaginary canoe, ask the following:

Does anyone know what a canoe is? Who here has been in a canoe before? If we are to board a canoe that is in the water, what do we need to wear? What do we need in our hands to propel and guide the canoe? How do we move the canoe over land? How do we navigate it on the water? How do we make the canoe go straight? How do we make it turn? How were canoes made in the past? What are the made of today? What advantages does one material have over another? What were canoes used for in the past? What are they used for today? Are there any other things to know, or are there additional tools and equipment needed in the canoe to ensure the safety of the paddlers? Does anyone know a good paddling song they could teach the group?

Ask the above questions. Allow enough time for individuals to answer the questions out-loud to the larger group or break into smaller groups to research a topic related to the questions. Allow time for the small groups to share their findings with the larger group once gathered again. Let the learners try things out; they may even create props for paddles, PFDs, even voyageur sashes. Let them demonstrate to each other how to paddle or portage the craft. Encourage research of different kinds of canoes, either by using screen technology, book, or even contacting experts. Have the group board the canoe and pretend that it is really on the water. The facilitator ends the session by joining the learners in the canoe. Once the group agrees that the educational goals have been reached, let emotions run high while the whole group sings and paddles together.

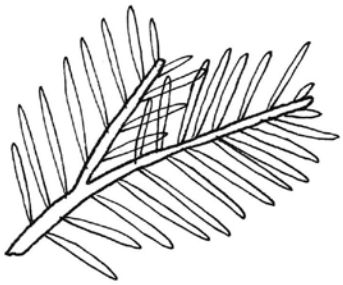
Raised in a Franco-Manitoban Métis family, Rob Malo is a writer, performer, and community-builder who shares his passion for history and culture through traditional music, storytelling and song. Visit tibertvoyage.com for more lesson ideas, information about TiBert le Voyageur live presentations and online educational content.

How to Turn Winter Water into Muskeg Tea
Tânisi ka-isi-kîsôhpîhkêyan êkwa maskêkwâpôhkêyan

By Naomi McIlwraith

To begin, it helps to appreciate a lot of snow
nistam, piko ka-cîhkîstaman ispâkonêw
its whiteness, its wetness, its wintriness.
Next, especially on a bone-chillingly cold day,
you've got to imagine just how good
and warm that tea is gonna taste.
iyaskoc, wâwîs ispîhk ka-kisinahk
piko ka-mâmitonêyihtaman ka-miyospakwan
êkwa kisâkamicêwâpoy maskihkîwâpoy

Before you do anything further,
get out there into the muskeg
and collect the correct plant
maskêkopakwa: those leathery
thin leaves about as wide and long
and pointy as your pinky finger.
You'll find orange fuzz
on the underside of each leaf.



Then you've got to pack a lot of snow
into your best bucket because
it takes an awesome lot of snow
to make some water.
êkospîhk, piko ka-sakaskinahtayan kôna
kikwâpikâkanohk ayisk
ê-nitawêyimat ispâkonew
ka-kîsôhpîhkêyan

Or, you've got to chop a hole through the ice
ahpô, piko ka-twâhipanihkeyan
and be right ready because that water's gonna be mighty cold!
ekwa mitoni ka-kwayatisiyan ayisk nipiy anima
ispayin misi-tahkikamapoy!

Now you've got to build a darn good fire
so you can melt the snow
and get that water boiling
in your favourite tea kettle.
anahc piko ka-kotawêyan
kici ka-nipîhkêyan
êkwa ka-kwâskwêyâciwasow nipiy
sîsîpaskihkohk nîkânît

Once you've got your winter water boiling
it's good time to steep those leaves and turn
it all into medicine water, also known as
Muskeg Tea.
mwêstas, ê-kî-kisâkamisikeyan
anohc ka-kî-maskihkîwapôhkêyan
êkwa ê-isiyihkât maskêkwâpoy

From some other plants
you could also make coffee
but I think coffee tastes
like burnt black toast!
ahpô ekwa mîna ka-pihkatêwâpôhkeyan
mâka nimâmitonêyihcikân pihkatêwapoy
ispakwan
tâpiskoc pihkasikan ka-kaskitêwaskisot!

nikotwâw cîhkîstêtân pîkisewin
ohcipayinwa niminihkwakanihk
ahpô pîkisêyaw ispîhk nipahaskwaciw
êkwa ê-pikihtawêtamoyahk!

Either way, let's enjoy the steam
coming from our cups
and the steam
coming from our breath!

Naomi McIlwraith lives in Edmonton, Alberta (amiskwaciwâskahikan-Beaver Mountain House). She is author of kiyâm, a poetry collection in English and Cree. Naomi has worked as an Historical Interpreter at Fort Edmonton and in 2018 completed her first year of teaching school.

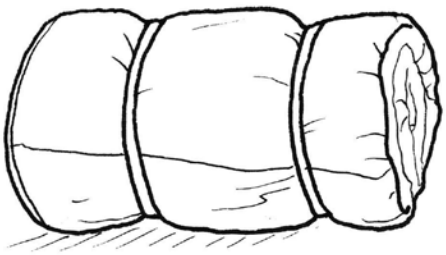
Outdoor Adventure is like a Sunset

By Sarah Carpenter

I have loved sunsets for as long as I can remember. They are captivating and colourful, and I have always been awe-struck by them. One day, I started to think about why, exactly, I love sunsets. The more I thought about all of the different aspects of sunsets, the more I started to realize those are a lot of the same reasons why I love outdoor adventure.

Outdoor adventure, as well as sunsets, is very dynamic. Whether it is the environment, the activity, or the group dynamics, an outdoor adventure is constantly changing; just like a sunset. A sunset's colours are dynamic and change quite considerably from start to finish. The sun usually takes about 2 to 4 minutes to set, depending on the time of year. Although there is some colour change during this time, the boldest, most energetic colours are the ones that happen after the sun has set just below the horizon. Interestingly, many people believe that it is the post activity reflection of an outdoor adventure experience that evokes the most change or discovery in people. I personally love to reflect on my outdoor adventure experiences, and try to use those reflections as opportunities to grow.

Outdoor adventure has a variety of different definitions. There are some vague definitions created by dictionaries or outdoor adventure organizations, and there are also personal definitions that outdoor enthusiasts have created through their beliefs and experiences in the outdoors. For example, my personal definition of outdoor adventure is: "A meaningful experience in the outdoors that causes reflection upon the self, which induces self-discovery and increased skills in interpersonal relationships and communication". However, despite having these definitions, I often have trouble finding the right words or phrases to be able to fully describe my experiences, or outdoor adventure itself. When I have this problem, I relate to the idea of trying to paint a perfect sunset. It seems impossible to fully capture all of the bold and dynamic colours as we see them. I try to photograph sunsets, and although the pictures turn out well, they never look quite the same as seeing it with your own eyes. It is equally difficult to recreate or accurately describe an incredible adventure experience. The beauty of outdoor adventure is magical and, therefore, must be experienced first-hand.



All sunsets are different. Some could look similar, but with changing weather conditions, air pollution, the location, and the time of year, sunsets can look or flow very differently; just like outdoor adventure experiences. I really love how even if you run a trip or a program doing the same activities with the same people, each outing could lead to an entirely different experience. Also, no matter what kind of an experience you have adventuring in the outdoors, you can always draw something significant out of it. It could be some self-discovery, a regretful lesson, or a fun memory. Like a sunset, some experiences are more beautiful than others, but with an open mind, you can always make the most of it. Like a sunset, some experiences are more beautiful than others, but with an open mind, you can always make the most of it. I believe that by being receptive to this unique aspect of outdoor adventure, we reveal the beauty that is contained within all such experiences.

Sarah Carpenter is a recent graduate of the Outdoor Adventure Leadership Program at Laurentian University.

Knitting, Outdoor Learning & MPWW '18

By Uthish Ganesh

In January 2018, my colleagues and I attended COEO's annual Make Peace with Winter Conference (MPWW) at the Bark Lake Leadership and Conference Centre. My colleagues and I (at the time) were teacher candidates and wanted to take advantage of a professional development experience that would hopefully enhance how we used the outdoors in our teaching practices.

The first obstacle to reaching this personal development goal was simply getting to Bark Lake from Toronto. A freezing rain storm should have been a warning for us to turn back, but I'm glad that we didn't. We took our time, drove cautiously, and our safe arrival indicated to my colleagues and I that we would receive the positive experience for which we hoped.

For some context: I'm a 23-year old English and History teacher who has just graduated from the University of Toronto's Master of Teaching program. This was my first MPPW and, other than learning that we would be sleeping in cabins and fighting off the cold weather, I wasn't sure what to expect from this learning experience. But I did have one personal goal in mind: taking the activities and ideas presented in the conference workshops and finding a way to introduce and infuse outdoor and experiential learning into my teaching practice.

In my classes I ensure that student wellness is taken into consideration when designing lessons, units and assessments. This conference experience reinforced the importance of outdoor learning for student well-being, as well as the various ways that my students and I could learn together experientially outdoors and in the community.

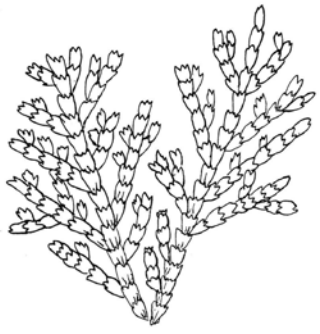
It might seem trivial or obvious, but I feel that stepping outside of the physical classroom, even for a brief moment, helps students recognize the value of their immediate surroundings. Prior to this conference, I used place-based learning to help my students recognize the cultural history of their communities, including how students can develop new perspectives and create mutual respect for their peers.

I now see experiential learning as a tool to help bridge theoretical learning into practical forms of learning. My MPWW experience has shaped how I will design the courses that I will teach in the future.

My MPPW experience has contributed to my teaching practice in several ways. It helped me think of other experiential learning activities that I could employ in the future as an assessment of learning. This conference also allowed me to learn how other educators, with different amounts of teaching experience, are introducing outdoor and experiential learning into their classrooms. Finally, MPPW helped me to discover new skills through workshops, including knitting, which admittedly remains a humbling feat for me.

Providing students with learning experiences that engage them (and that they also enjoy) is a method I will continue to implement. This conference offered several new ideas of how to increase student engagement and their level of enjoyment in learning tasks. The Herculean task of starting…continuing… and (somewhat) finishing making a scarf will allude me I'm afraid, but I definitely see the value of using such tactile activities for students in my classroom.

Uthish Ganesh is a recent graduate of University of Toronto's Master of Teaching program.

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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:
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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.

Pathways contains approximately 600 words per page. Article length should reflect full page multiples to avoid partially blank pages.

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

Each piece of artwork should consist of a single black and white drawing (crosshatching but no shading) scanned at 300 dpi.

Submit artwork to the Chair of the Editorial Board or issue Guest Editor as a digital file (jpeg is preferred.)

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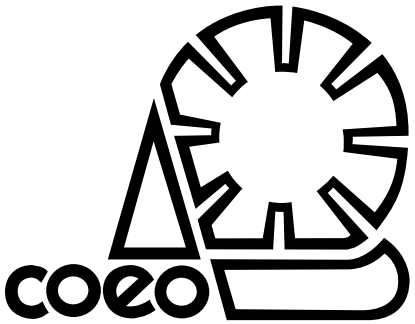

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