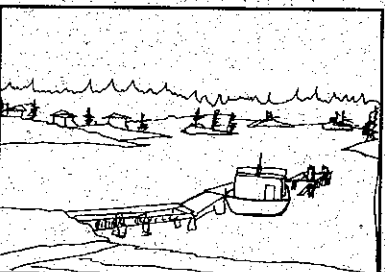
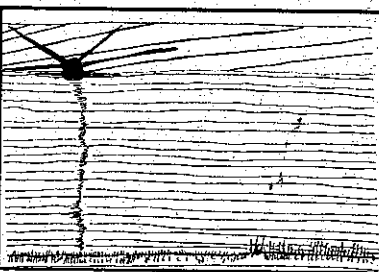
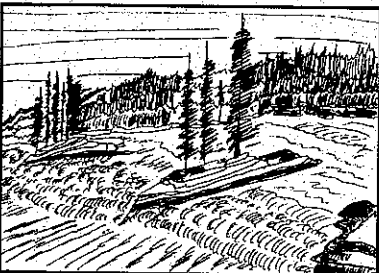
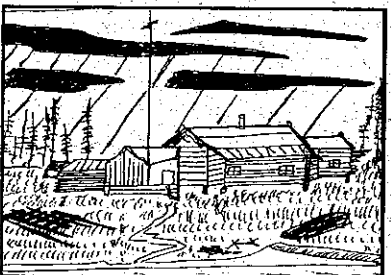
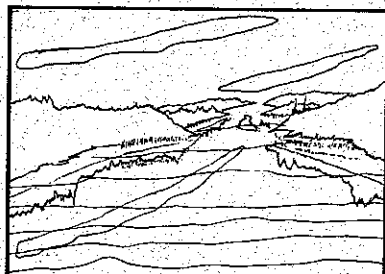
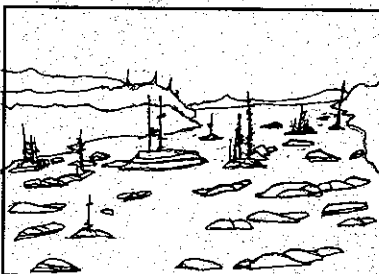
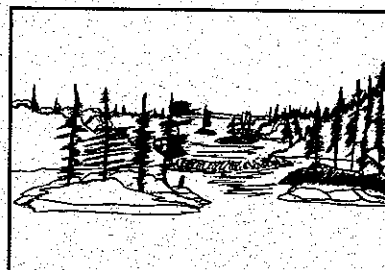
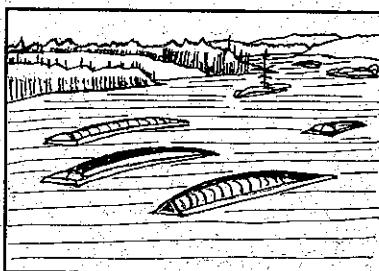
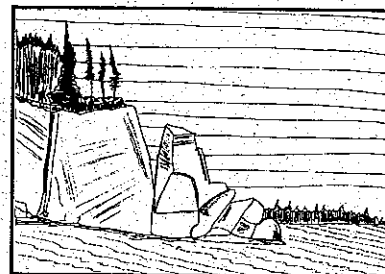
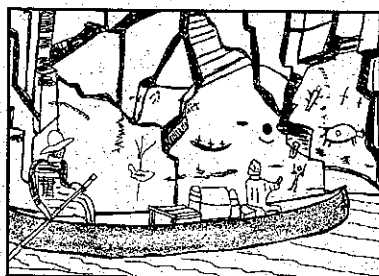
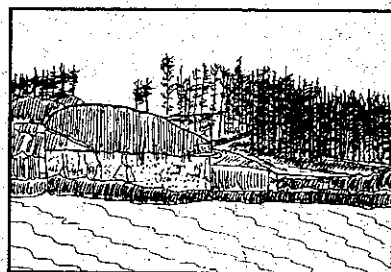
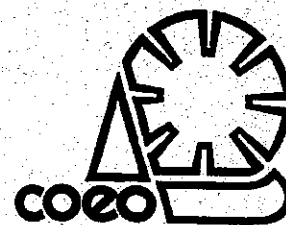


Pathways

THE ONTARIO JOURNAL OF
Volume 11, No. 2, March 1999

OUTDOOR EDUCATION



Pathways

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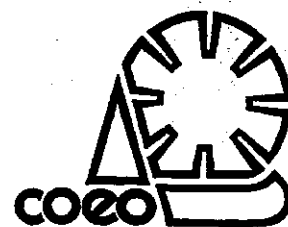
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1185 Eglinton Avenue East, North York, Ontario M3C 3C6
Telephone: (416)426-7276
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e-mail address <COEO@headwaters.com>
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Pathways Editorial Board

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e-mail: bhender@mcmaster.ca

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(S) 519-883-9603 (H) 519-927-3161
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(B) 905-833-3333 (H) 905-898-0467
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cmagee@mail.interlog.net

Barrie Martin

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R.R.#2, Minden K0M 2K0
(H) 705-754-3436 Fax 705-766-9677
(B) 705-766-2451
(e-mail) martinb@gov.on.ca

Barbara McKean

c/o Royal B.G. Box 399 Hamilton, L8N 3H8
(B) 905-527-1158 ext. 247
(H) 905-523-8961 (Fax) 905-577-0375
(e-mail) brnckean@rbg.ca

Mike Morris

Bolton Outdoor Education Centre,
PO Box 151, Bolton, L7E 5T2
(H) 519-942-0330 (B) 905-951-3470
(F) 905-951-3266
e-mail: Mike-Morris@nynet.nybe.on.ca

Tom Potter

School of Outdoor Recreation, Parks and
Tourism, Lakehead University P7B 5E1
(B) 807-343-8843 Fax 807-346-7836
tpotter@sky.LakeheadU.Ca

James Raffan

Faculty of Education,
Queen's University, Kingston
(B) 613-545-6209 Fax 613-545-6584
(H) 613-387-3568
(e-mail) raffanj@educ.queensu.ca

Mark Whitcombe

34 Blind Line, Orangeville, L9W 3A5
(B) 705-435-4266 (H) 519-941-9966
Fax 705-435-4281
(e-mail) mwhitcombe@headwaters.com

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Editor's Log Book

Models, schematic drawings, word charts: oh how we (some of us) love these conceptual tools as guides for our practice, as bridges between theory and practice. This is a models/chart issue with features that cover ecotourism, interpretation, experiential and environmental education. Each area of inquiry is regularly employed by outdoor educators.

We are excited to introduce the Gathering column with details about the September conference. Note the incentive plan and the early registration option. Now there is no excuse to not register early to REALLY help out conference organizers plan activities based on preliminary numbers.

Bob Henderson and Barbara McKean

Sketch Pad

Dawn McKay has been sketching since early childhood. While she took art all through high school, she views her art as primarily self-taught sketching done as a hobby in the spirit of relaxing and seeking connections with nature. These sketches were inspired by her travels in the canoe tripping country north east of Sudbury with McMaster University's Summer Camp. Dawn is a graduate of Kinesiology from McMaster University.

Heather Edwards is currently studying International Relations at Carleton University. She has contributed to *Pathways* earlier this year.

Andrea Tebrake is completing teachers college at Brock University. She is a graduate of Redeemer College in Ancaster, Ontario and has also contributed earlier to *Pathways*.

John Berger has contributed cover art for this issue. These travel sketches represent his artist expression of canoe travel in the James Bay watershed. He correctly advised us to print them together as a panel. Thanks John!

What an unpredictable winter we've had weather-wise. I hope it was a good one for all. Your directors took advantage of a board meeting up north to enjoy an afternoon of dogsledding under bright blue, sunny skies. Steady rain the next day helped us focus on our agenda.

We discussed COEO Conferences past, present and future. In a nutshell, Conference '98 realize a profit of \$3300. This fall's conference at Camp Tamakwa is shaping up to be another exciting event (see details elsewhere in this issue). As for Y2K, we are suggesting Bark Lake as the venue for our millennium event and are recruiting volunteers with an eye for the future. Call Glen Hester (705-880-0862) to get involved.

A new COEO brochure is on the drawing board and will be e-mailed(?) We are looking into funding for a temporary position to help us update our directory of outdoor programmes and personnel. Membership continues to climb steadily. We are pursuing collaboration with the Ontario Society for Environmental Education, for the mutual benefit of exchanging newsletters, holding joint workshops/conferences, linking web pages and offering joint memberships. The Task Force on Curriculum welcomes input from more members. Contact Paul Strome (905-878-2814) to find out how you can help. We are also seeking someone to take over coordination of COEO's web site. Please applying in writing to the COEO office.

By now you will have received your first bulletin from the Board. It was designed to foster dynamic and spontaneous dialogue between the executive and the membership. It will be written and sent out promptly after each board meeting and will share items of discussion from that agenda. We invite your feedback. What do you think of advertising employment and volunteer opportunities as well as upcoming events?

Get your calendar out and make note of the following - "New Curriculum, New Millennium". COEO's Conference '99 takes place

April 30-May 2 at Paradise Lake, near Waterloo. Call Dave Arthur (519-579-3097) for all the details on their extensive line-up of workshops. "Spring Getaway" hosted by Western Region, happens May 14-16 at Pinerey Provincial Park. Look for cycling, paddling, interpretive hikes, moccasin-making, merriment and more. Carl Freeland (519-529-2904) can tell you all about it.

The next board meeting is scheduled for April 24 at Wilmot Creek Outdoor Education Centre in Orono. All interested folks are welcome to attend. Bonnie is also inviting everyone to stay for a fishin' & campin' week-



end at this prime trout fishing locale. Angling and aquatic biology workshops will be tailored to interest and response. Call Bonnie Anderson at (877-741-4577 ext. 2201) for directions and details.

Enjoy spring and all it has to offer: long sunny days, muddy trails, spring skiing, maple syrup and another blue moon.

*Yours in outdoors,
Linda*

P.S. A wonderful outdoor ed. teacher exchange opportunity is available in Australia commencing January 2000. For more info, call Carol Wilkins at 1-800-899-8367.

The Three T's: Approaches to Environmental Learning

Constance L. Russell

Have you ever had a chat with a fellow educator and come away shaking your head in wonderment, trying to figure out how the two of you could be using the same words but were obviously on entirely different wavelengths? Your understandings of what constituted "education," "learning," or "environment" were simply not shared. A number of academics have developed frameworks to try to describe and clarify various approaches to education. While such models oversimplify complex and often contradictory theories and practices, I nonetheless find these models helpful for they provide the broad brush strokes that illustrate dominant patterns.

Holistic educator Jack Miller (1993) has developed one model that I have found particularly useful, particularly when applied to environmental learning. He identifies three dominant approaches to teaching: transmission, transaction, and transformation. It is important to state from the outset, however, that he maintains that all three positions are interrelated, sometimes cumulative, and each can have a role to play in certain contexts.

The *Transmission* position is considered a traditional approach to education wherein the learner is seen as the passive recipient of content that has been decreed from above (that is, usually by powerful adults) to be important to "civilization." Paulo Freire described this as a "banking" model where teachers deposit information in students' empty accounts. There is a tendency in this approach to break content down into small, easily digestible units.

In my experience, very few environmental educators work primarily from the *Transmission* position. Other educators, however, who understand environmental issues as primarily a technological problem could adopt such an approach and would advocate a variety of behavioural modifications and/or technofixes

as solutions. The focus, then, of this sort of environment-related education would be how to best use natural resources and would likely be seen as simply another add-on to the science curriculum of an already heavily fragmented system. Such an approach can be seen to be fundamentally anthropocentric; nature is simply a resource to be used solely for the benefit of humankind who is inherently superior to all other forms of life and nature in general.

In the *Transaction* position, emphasis is placed on the individual learner, what she brings to the learning situation and how she might interact with the curriculum. John Dewey's approach, as presented in *Experience and Education* (1938), is often cited as a standard example. The central objectives of this position include cognitive development and the facilitation of the learner's problem-solving skills.

Based on my own experience and reading, I contend that the majority of current environmental education theory and practice corresponds with the *Transaction* position. While there is a firm recognition that nature is complex and environmental issues important, nature is still seen primarily as a resource for humankind that can be rationally managed with the appropriate tools. The role of humankind is that of steward and thus humankind is still considered separate from and superior to nature and must remain in control.

A central goal of environmental educators who work from this position is the development of problem-solving skills. Students are encouraged to become actively involved in environmental issues that are personally meaningful and to develop the skills necessary for rationally managing "their" resources. While insights from other disciplines are more readily welcomed, science is still considered most helpful in achieving these goals and hence scientific discourse remains dominant.

The *Transformation* position has as its primary goals personal growth and social change. It is not only the learner's cognitive abilities that are important but also "aesthetic, moral, physical and spiritual needs" (Miller, 1993, p.6); it is thus considered a holistic position. Within the Transformation position, Miller has suggested that there is, however, often a tendency to privilege either personal or social change. A truly Transformative position, according to Miller, avoids such dichotomization. Madhu Suri Prakash and Leonard Waks make a similar claim:

In the age of the global village, the nuclear threat, and ecological imbalances, self-actualization without social responsibility is an illusion. How can we regard individuals as self-actualized if they lack the motivational structure and skill to bind together to contend effectively with the threats of war, poverty, or pollution? (1985, p.95)

They urge, then, "a conception of self-actualization in which each person's good depends on the common good and [which] refuses to let the good of any member of society be sacrificed for the self-actualization of another. The goal of education is the actualized individual in the just society" (1985, p.88).

Miller suggests that a just society is one in which a variety of connections are fostered including those between individuals and the Earth. Environmental educators working from a Transformative perspective perceive nature as more than a resource; indeed, much of their work involves helping students explore and understand the implications of various human/nature relationships. These educators feel a deep connection with and reverence for all life, understand nature as Home, value biological and cultural diversity, and teach and learn from a position where all life is seen to be interconnected and interdependent. They value and

It is not only the learner's cognitive abilities that are important but also "aesthetic, moral, physical and spiritual needs".

CURRICULUM POSITION (from Miller, 1993a)	Transmission	Transaction	Transformation
APPROACH TO NATURE (adapted from	Nature as resource Humankind separate from and superior to nature, i.e., anthropocentric Technical solutions to environmental problems Nature as resource	Nature as complicated system but manageable through rational planning and the use of science and technology Humankind separate from and superior to nature, i.e., anthropocentric	Nature as more than resource, nature as home All life interconnected and interdependent Biological and cultural diversity valued Relationships both among humans and between humans and other life important
APPROACH TO ENVIRONMENTAL EDUCATION	Banking Behavioural modification Technofix solutions Science dominant	Student-centred Problem solving Skill development Action-oriented Other disciplines valued but science dominant	Student-centred Personal growth and social change Development of "whole" person Commitment to social and environmental justice Collaborative, participatory Interdisciplinary

*What would you
consider the ideal
approach to
environmental
learning?*

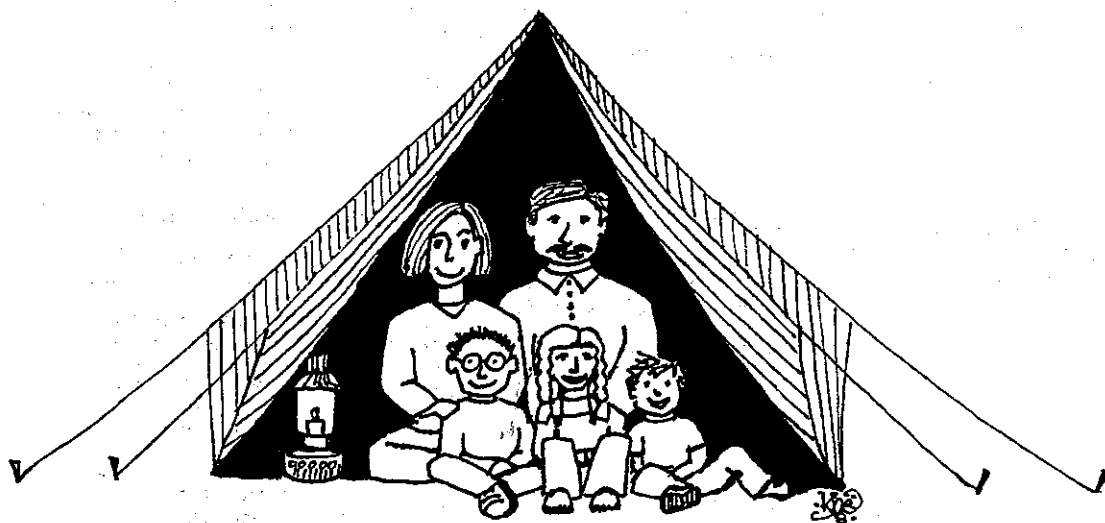
nurture healthy and sustainable relationships both among humans and between humans and other life. Further, they recognize the connections between racism, sexism, classism, heterosexism, agism, ablism, and anthropocentrism and work towards social and environmental justice. To this end, students are not only actively involved in a variety of issues and seen as worthy collaborators in complex, multi-disciplinary community actions, but themselves initiate and lead projects.

Admittedly, the Transformative approach to environmental learning may seem some distance from the current reality of schooling but Miller believes that it is worth striving toward. Do you agree? If not, what would you consider the ideal approach to environmental learning? While recognizing that any model is inherently simplistic, does Miller's model describe forms of environmental or outdoor education you have encountered? What position best describes your own practice as an outdoor educator? What position best describes the direction in which you would like to be going? I certainly do not believe that we must all share the same approaches, paths, or goals. But I do think that we might be better able to communicate with and understand one another if we recognized the diversity of approaches to environmental and outdoor education.

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Connie Russell works in the Faculty of Environmental Studies, York University and the International Institute for Global Education, University of Toronto. This paper is an abridged and slightly revised version of a paper that appeared as: "Approaches to environmental education: Toward a transformative perspective." Holistic Education Review, 10(1), 1997, 34-40.



Modeling the Interpretive Process

Barbara McKean

I think if you read the above title to a room full of interpreters and asked them what that statement brings to mind, they'd be thinking of something very concrete: the models and props that we often use in the process of interpreting something to someone. The use of models and props (be it a scale model of an old mine site or a puppet that demonstrates metamorphosis from caterpillar to butterfly) is just one way that interpreters help make abstract things concrete - and concrete, first-hand experience is a cornerstone of interpretation. In fact, Canada's national professional association for interpreters defines interpretation as "any communication process designed to reveal meanings and relationships of our cultural and natural heritage to the public through firsthand involvement with an object, artifact, landscape or site." (Interpretation Canada, 1977).

In our collective bag of tricks, interpreters have several planning models. These help us to ensure that the interpretive experiences we plan result in first-hand experience. Through the use of first-hand experience to reveal meaning, interpretation's goal is to move people along a continuum from awareness to appreciation to understanding, with the idea that better understanding of the natural environment, people will result in better advocates on its behalf.

From an evaluation point of view, it is important to remember that interpretation is not a thing, it is a process. However, this process does not usually begin and end with the interpretive experience itself. The term "process" implies an element of time, usually extending far beyond a particular program. People of any

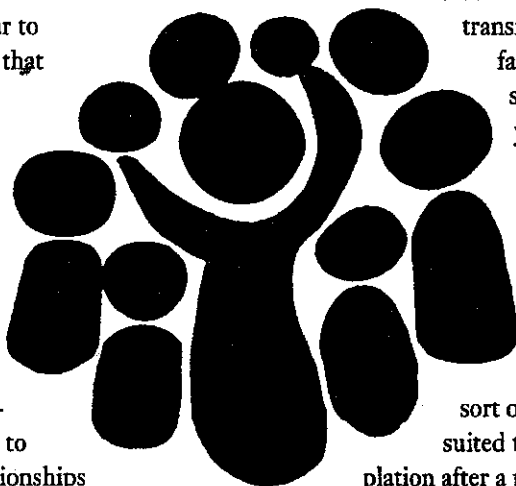
age come to an interpretive program with their own background and knowledge, and in a specific social context, and they may or may not be ready to move up the next step on the ladder of understanding. Though some may have a transformative experience at a program, most will simply leave with some new bit of insight

that will play a role in a future transformative experience. In

fact, one interpreter went so far as to suggest that you have the same chance of having an experience of this nature in an interpretive program as you would of having a religious experience during a church service! This

sort of illumination is more suited to times of quiet contem-

plation after a period of assimilation and synthesis.



Planning for Interpretation

Imagine that you have been asked to plan an interpretive experience for a group. In determining what to do, your intuition would likely lead you through a "W-5" process.

You might begin by thinking about WHY you are offering this particular program, and WHAT the content will be - what is the theme of a guided walk for example, and what are the objectives and desired outcomes? A set curriculum will establish this in some cases. For other interpreters, an agency's goals will colour the program and its content.

You'd likely then consider WHO the participants will be; what background knowledge and attitudes will they come with, and what are their interests in the topic? Are they from a relatively homogenous school group, or

*If you give people
what they want,
they will
eventually choke
on it. If you give
them what they
need, they will
eventually thank
you for it. What
is fresh and
innovative,
instructive,
and joyful
entertainment
will always be
marketable.*

- Wally Gentleman

an intergenerational group who have their own specific "agenda" and have each paid a substantial program fee to participate? What will their motivational level be? Are they internally or externally motivated to participate in your program?

Based on the characteristics of the participants and the desired outcomes, it is usually not hard to establish WHEN and WHERE the program or event will take place.

HOW it will be delivered and structured is the next logical step, and the most time-consuming one. What techniques will be incorporated, and how will you reinforce your theme to meet the outcomes stated? Are you offering a guided walk, an illustrated talk, a demonstration or creating a guided discovery experience?

Throughout the program, a good interpreter constantly assesses the group to see how the experience is flowing. Are the participants able to respond and provide feedback, and should the program be modified in future to ensure that it does reach its objectives? In other words, you've offered this program but SO WHAT - has it worked?

Graphically, this process may be represented as follows:

Figure 1 Intuitive Program Planning Model

Interpretive experiences are often planned using a communications model modified from the above intuitive process, and developed by Canadians Bob Peart and John Woods. This is probably the model most widely used by interpreters, and it involves the following elements:

-a sender - the interpreter, or interpretive agency, who prepares and sends a

-a message - "content" in its broadest sense (be it cognitive or affective) to

-a receiver - the audience (visitors, program participants, students, etc.)

The message is sent using a particular method or medium (a live presentation or demonstration, guided walk, self-guided tour, brochure etc.), and there is always opportunity for ongoing feedback and interaction with the audience.

Graphically, it is depicted as follows:

Figure 2: The S-M-R Model (Peart & Woods, 1976)

This model is interactive - the interpreter interacts with the audience and may change or rework the message or the method to suit their understanding of the topic, which can be readily evaluated through feedback.

Pros and Cons

The strength of the S-M-R model is that it can be applied to planning interpretation at any level - individual programs, publications or trails, an exhibition centre, or, in the case of the Canadian Wildlife Service, a national system of interpretive centres that included Wye Marsh.

Some find the S-M-R overly simplistic, especially in today's visitor-driven environment. In discussions I've had with other interpreters, it has been referred to as "too top down", that is, more focused on the agency and its needs and the resulting message, rather than on the visitor and their needs. In the "W-5" example outlined above, the model is indeed top-down, focusing on the desired outcome from the agency or

school board's point of view. While this may work well for a Board of Education, in today's non-formal learning environments the WHO question has become much more central. Visitors are on their own time and learning is a voluntary activity for which they've been motivated enough to pay a program fee. Their needs have become a much more critical consideration, and interpreters now devote much more time to better understanding visitors with the help of improved evaluation programs, and participation in professional organizations such as the Visitor Studies Association. In a similar vein, others feel that this model does not adequately reflect more recent research in non-formal education that recognizes the highly social nature of this type of learning. Interaction between members of a family or group attending an interpretive program is an important feature of non-formal education.

My own thoughts are that each component of the model is wide open. Interpreters must strive to better understand program participants - their motivational state, previous attitudes and understandings, and the way in which they are interacting with the resource i.e. as part of a

family, school group, with friends or on their own. Ultimately, each participant receives the message on his/her own terms as a result of a complex mix of variables. Perhaps criticisms of the model reflect the fact that each component that makes up the model could be modeled in turn. No doubt work of this nature, reflecting newer communications models and non-formal learning theory, could be a rich source of new opportunities for research.

Cherem's Model

An alternate model that covers the interpretive process was proposed by Dr. Gabe Cherem of University of Michigan in 1977. In Cherem's model, the subject or theme initiates the process. Objectives are developed and a technique is selected that will suit a particular audience. Visitors have the opportunity to offer ongoing feedback. This takes place in the context of the interpreter and their particular background and approach. Up to this point, Cherem's basic model is much the same as the S-M-R model, however Cherem adds a very pragmatic (and currently relevant) umbrella that

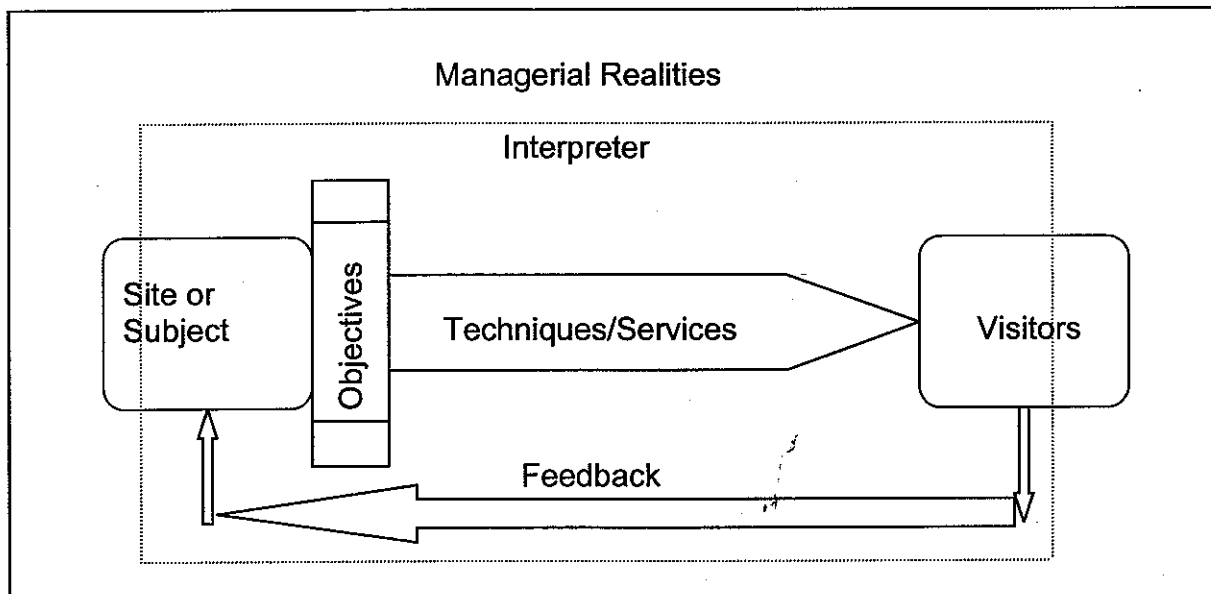


Figure 2: Cherem's Interpretive Model (Cherem, 1977)

can also shape the experience: that of Managerial Realities such as budget, time and staff constraints and availability of resources. This aspect of planning was perhaps implied in the SMR model, but in today's environment, it does merit its own consideration.

Likewise, Cherem's model doesn't recognize the social aspect of non-formal learning and interaction of visitors within a group, and could use some updating to better reflect current thinking and trends in non-formal learning in the 1990s.

Conclusion

Through the interpretive process can be graphically depicted in the form of a model, current practice has changed substantially across the field. While planning models from the 1970s are still useful in many cases, they need adapting to be more applicable in others. School boards for example, with a centrally mandated curriculum, must still working from the top of a top-down planning process, rather than focusing solely on meeting individual students' needs. Many interpretive facilities operate in a top-down manner as well, though the emphasis on the participant/visitor has changed over the last turbulent decade to reflect a more market-driven approach - for better or worse.

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Barbara McKean uses lots of interpretive models (both theoretical and concrete) in her job as program coordinator for Royal Botanical Gardens in Hamilton.

Carver's Conceptual Framework Of Experiential Education¹

Rebecca Carver

What is a Conceptual Framework and Why Does It Matter?

A conceptual framework identifies key concepts for thinking about a topic such as experiential education. When a conceptual framework is not consciously chosen and made explicit, conversations about the topic are grounded in implicit conceptual frameworks with unspoken assumptions. In other words, one or more conceptual framework is always in place when people are planning programs, making policy decisions, training staff, or designing evaluations, and if little attention is paid to the selection of the framework used, the consequences may include a lack of clarity, consistency, or insight into the matter at hand. Thus it is important to consciously choose a conceptual framework of experiential education — one that is both comprehensive and easy to comprehend, a framework that is illuminating because it does justice to experiential education philosophy and is based on research that reflects best practices.

Looking through a conceptual framework is like looking through a window - it allows you to see one view very clearly while not allowing you to see what is outside of the range of that view, and your perception is based on the vantage point from which you are looking. The conceptual framework used for discussions about research affects the selection of research questions asked and how they are answered. The conceptual framework used in a discussion of policy issues and program priorities affects the nature of the policies generated and priorities selected. And the conceptual framework that lies behind program evaluations is highly influential in determining the results of those evaluations. Thus, it is important to have a

conceptual framework of experiential education that allows people to view its merits and see as much as possible of its working parts.

The framework outlined here is based on several years of research that looked at how experiential educators explicitly and implicitly describe the goals, accomplishments, and key elements of their programs. The research also looked at how these findings mesh with the theories of John Dewey and Kurt Hahn and whether a framework based on these findings could open a door to greater insight into the efficacy of experiential education programs. The framework has been used to show how urban community-based organizations are effective at supporting the socio-economic, personal, and academic development of youth (including those who have been homeless, in gangs, incarcerated, successful in school, not successful in school) by allowing the youth to engage in experiential education activities. The power of the framework is that it draws attention to what makes a difference in the experiences of program participants, and points to the theories of change that drive the activities characterizing the educational programs.

Components of the Conceptual Framework

The ABCs of Participant Experience

In experiential education, teachers are also students and students are also teachers. A distinction can be made between program staff and program participants. The ABCs of participant experience consists of developing Agency, Belonging, and Competence. "A" represents the developing of students' personal Agency -- allowing students to become more powerful change agents in their lives and

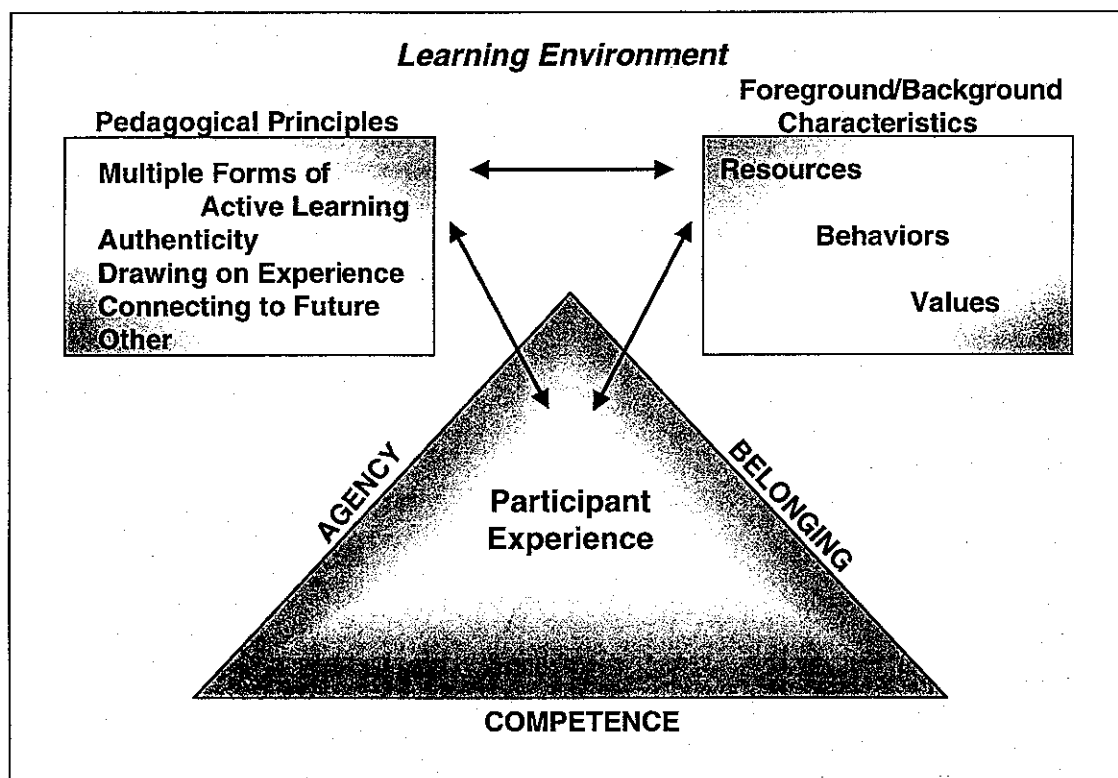
communities, increasing students' recognition and appreciation of the extent to which the locus of control for their lives is within themselves, and enabling them to use this as a source of power to generate action. "B" refers to the development and maintenance of a community in which participants (and staff) share a sense of Belonging - in which they see themselves as members with rights and responsibilities, power, and vulnerability and learn to act responsibly, considering the best interests of themselves, other individuals, and the group as a whole. "C" stands for Competence, referring to the development of student competence in a wide variety of areas (cognitive, physical, musical, social, et cetera). Developing competence means learning skills, acquiring knowledge, and attaining the ability to apply what is learned. Places where participants consistently

develop Agency, Belonging, and Competence (ABCs), are also places where staff seem to consistently develop ABCs. Development of Agency, Belonging, and Competence are mutually reinforcing aspects of participant experience. Groups as well as individuals develop ABCs.

Pedagogical Principals

Although any number of pedagogical principles may be employed throughout an experiential education course, four stand out as key components for strong programs. First, there are several activities that are authentic, meaning that the consequences naturally follow the actions and the actions fit into the context of the everyday experiences of participants. Participants who are at least 5 years old can

Carver's Conceptual Framework of Experiential Education



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generally explain the purpose of what they are doing when the activities are authentic; a reward of such activities is the personal satisfaction of completing what is viewed as a worthwhile and/or fun task. Participants are engaged in multiple forms of active learning, solving problems, searching for explanations, taking journeys, investigating strategies for moving toward a goal. These processes engage participants cognitively, socially, emotionally, and physically. Experiential educators draw on student experience, making both the experiences that participants bring to a program and those that are lived during a program part of the curriculum. Efforts are made to encourage and enable participants to reflect on their experiences in a process of connecting to the future the lessons they are learning. For instance, participants may be guided through an exercise in which they reflect on how a strategy they used for solving a problem may be useful in a future situation they expect to face.

Foreground /Background Characteristics

Resources make a difference in an organization but so do the standard practices for using, distributing, valuing, and perceiving these resources. In addition to monetary and physical items, resources include people, time, space, language, love, respect, authority, energy, and power. Staff and participants of experiential education establish norms of behavior that are also critical to the characterization of their programs. Behaviors are modeled by senior members of learning communities and provide feedback (e.g., by expressing a reaction) to other people's actions and the situations that are co-created. Behaviors and resources both reflect the values of an organization. In experiential education programs that are consistent at making a strong impact on participants' development of ABCs, the values of the organization are clear, and usually include: compassion, creativity, intuition, accountability, responsibility, inclusivity, health, respect for self, respect

for others, respect for the environment, critical thinking, independence, community, communication, lifelong learning, and the experiences of program participants.

The Power of Experiential Education

The power of experiential education can be viewed as its success in fostering the development of ABCs. Two sets of research underscore the significance of this accomplishment. First, research on motivational psychology points to autonomy (an aspect of Agency), relatedness (an aspect of Belonging), and competence as the fundamental psychological needs for building healthy personal identities and self-esteem (Connell and Wellborn, 1991). Second, research on urban community-based organizations that are successful at engaging youth in activities shown to support their growth points to the organizations' abilities to foster the development of ABCs as the defining characteristic they have in common (McLaughlin, Irby, and Langman, 1994; McLaughlin and Heath, 1993; Carver, 1998).

Schools, too often blamed for failing to meet the needs of youth, may in fact be getting better not worse at serving their primary function of teaching academic subjects, but that does not address all the needs that youth bring with them to school. To increase the efficacy of meeting the needs of youth, schools can team up with organizations that provide experiential education in their communities and/or schools can embrace an experiential education model. Experiential education can incorporate many strategies of school reform in a cohesive design. These include strategies focused on inquiry-based, project-based, and constructivist learning, group work and learning communities for both teachers and students, integrated thematic instruction, performance assessment, authentic assessment, and team-teaching. Experiential education can be at the core of systemic reform initiatives that involve school-based management. On a much smaller scale, experiential education can be integrated into a single class and used to develop academic competence in a

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specific subject area while at the same time fostering the development of students' personal agency and sense of belonging.

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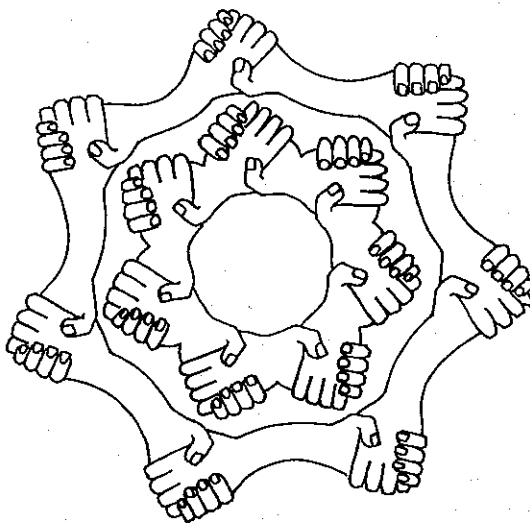
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¹ Some of the material presented here has been previously published in articles and monographs written by this author. In addition to providing new material, this publication is geared to professionals working in schools and colleges. Please note that the conceptual framework presented here has been revised since *Theory for practice: a framework for thinking about experiential education* (Carver, 1996) was published. For more detailed information about the conceptual framework or experiential education in urban community-based organizations, see *Education for All: From Experience, Through Guidance and Reflection* (Carver, 1998).



Dr. Rebecca Carver is the 4H Youth Development Advisor for Yolo County in Woodland California.

Ecotourism and Environmental Education: Relationships

By Paul F. J. Eagles

Travel for learning about and in nature is a rapidly developing phenomenon. Many countries have nature-based tourism as their most important industry. Examples include Kenya, New Zealand, Nepal and Ecuador. The destinations are world wide, but the sources of the ecotourists are largely first-world countries with a Northern European culture. The language and culture of these peoples are supportive of environmental conservation and the personal desire to gain satisfaction from contact with nature.

The development of ecotourism is gaining widespread interest. However, it is not a new phenomenon. The roots go far back into the history of environmental education, parks creation and nature appreciation.

For this paper, it might be useful to develop an understanding of the societal relationships underpinning ecotourism. Environmental education, both formal and informal, strongly influences the predominant environmental attitudes of society (Figure 1). Over time the

attitudes that strongly dominate environmental education, those of ecology and naturalism, come to dominate in society. Once a substantial segment of the population supports nature from these points of view, society responds. Two important implications of this societal response are environmental protection and the desire to travel to experience pristine nature. One common form of environmental protection occurs with the establishment of parks and reserves. Most of these sites have two overall purposes, environmental protection, for the sake of people and for the sake of nature, and the human recreational use of nature.

The ecologicistic and naturalistic attitudes, as first defined by Steven Kellert (1980), are exemplified by a desire to understand nature on its own terms, paradoxically in the absence of human interference. Kellert (ibid.) defines naturalistic attitude as a "primary interest and affection for wildlife and the outdoors." The ecologicistic attitude is defined as a "primary concern for the environment as a system, for

Figure 1: Relationship of Ecotourism and Environmental Education

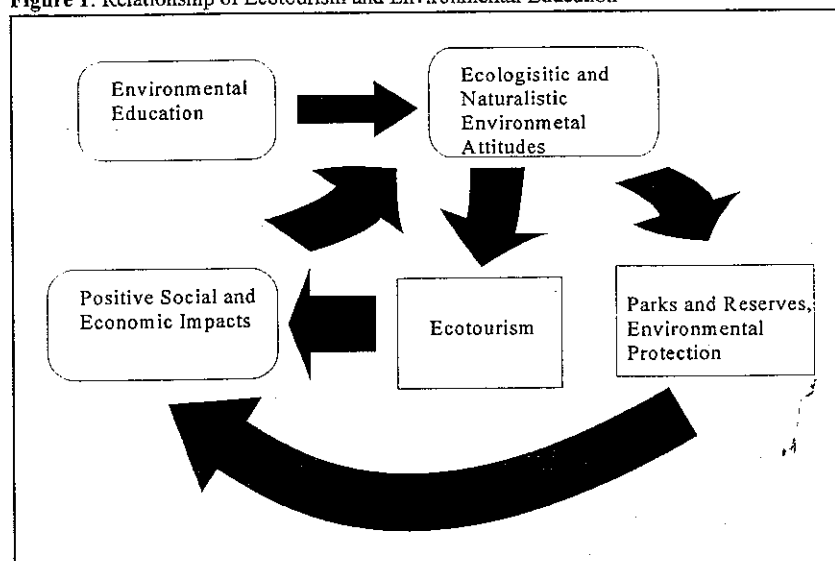


Figure 1: Relationship of Ecotourism and Environmental Education

Park tourism then has the double impact of fostering environmentally positive attitudes in the local community, and of paying for the protection of the valuable natural environments.

interrelationships between wildlife species and natural history." These attitudes lead to desires to experience and learn from nature and are strongly represented in national parks and other similar forms of protected areas. In these sites people learn and enjoy, but do not stay or create undue negative impact.

The desire to protect nature in parks is reflected in global parks statistics (Figure 2). The world's network of 30,361 protected areas extends over a total area of 13,245,527 km², which represents 8.84% of total land area (Green and Payne, 1997). Marine parks are in addition to this figure. Importantly, the strong growth rate that started in the early 1960s, continues today. The graph in Figure 1 is a visible representation of the increasing ecologicistic and naturalistic attitudes of global society.

Ecotourism stands on the twin pillars of environmental attitudes that create a desire to travel and national parks, and other similar types of protected areas, that protect the travel destination. The level of such travel is becoming astounding. A recent research project found that in Canada and the USA alone visitation to national and state parks and protected areas reached 2,621,777,237 visits in 1996 (Eagles et al, 1999). That is 2.6 billion visits in that one

year. No figure is available for global parks' tourism. However, it is clear to many observers that the growth in ecotourism has been exceeded the growth in land protected in parks and protected areas.

Once people visit these wonderful sites, they are usually captivated by the power and spectacle of wild, free nature. This strengthens their desire to revisit the park, and to travel to other sites that are known to contain great examples of nature. This all leads to a recurring cycle of travel, appreciation and further travel. In business terms a market is created - a market of millions of educated and wealthy people who appreciate nature and are willing to lobby on the behalf of nature and spend their money to appreciate nature. This visitation creates social and economic impacts, many quite positive. Many of the impacts are on local people near parks and reserves. Tourist spending creates many jobs and allows for an economic benefit to local communities. And ecotourism's economic benefits create further positive attitudes towards environmental protection, and towards the parks and reserves that provide the benefit. Park tourism then has the double impact of fostering environmentally positive attitudes in the local community, and of paying for the protection of

Figure 2: Global Growth of National Parks and Protected Areas

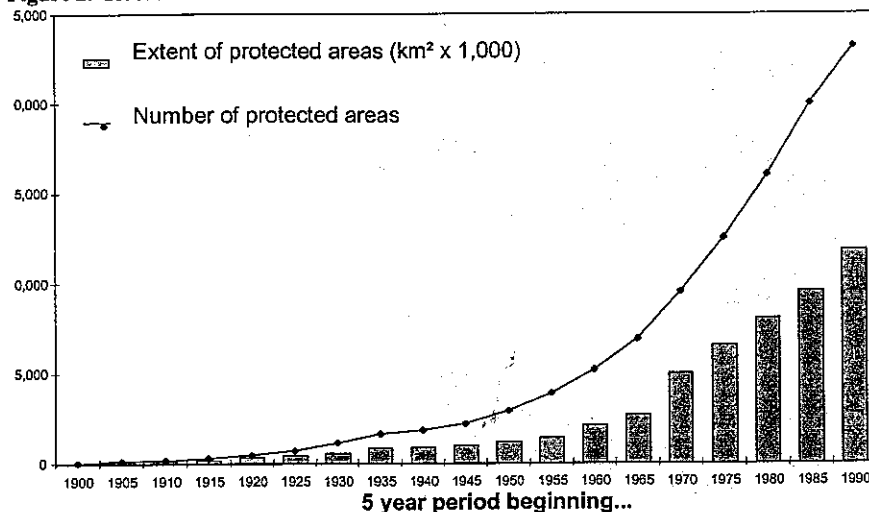


Figure 2

the valuable natural environments.

The entire cycle of protection, use and then positive attitudes towards protection is stimulated by environmental education. It is enhanced and moved along much like a hoop is moved down the road by a child with a stick. Once momentum towards the destination is started, small pushes makes it go faster and faster. In terms of ecotourism, the momentum is in place. Environmental education is also in place, but it has moved from being concentrated in the public sector, to a heavy new concentration in the private sector. Nature films on television, nature books, nature CDs are a few examples of the private sector services in western society aimed at fulfilling demands for environmental knowledge. At ecotour destinations private guides provide the knowledge and skilled interpretation demanded by the ecotourist. And all of this is environmental education.

This model of the relationships between environmental education and societal activities reveals the significance of the attitude component of education. The argument supporting the model shows that environmental education, in all its forms, has led to massive cultural change, including impressive societal institutions such as parks and ecotourism. The global ecotourism industry and the global parks system are two examples of the long-term impact of environmental education.



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*Paul F. J. Eagles is a Professor in the
Department of Recreation and Leisure Studies
at University of Waterloo.*

WHY I DO WHAT I DO Reflections of an Adventure Educator

By Morgan Hite

*What better job
could one ask for
than to live
in unsoftened,
beautiful places,
be inspired by them
and help others
do the same?*

I always try to remember not to ask my students where they go to school.

Most of them are in college, and right after they tell me their college they want to know where I went to school. I have to reveal then that my alma mater was one of those ivy-covered, East Coast institutions of venerable tradition. They inevitably ask the same, incredulous question: "If you don't mind my asking, what are you doing here?" It's stated almost as an act of self-protection, a litany against evil. Because, of course, they're thinking, "Why should I bust my ass for four years to get through college when this guy went to Harvard and now he just bums around the woods with a bunch of deadbeat kids like me?"

I usually give some glib answer, like, "This is where those of us who can't handle it wind up." But if they press me further I give them more. They deserve to know. When they go back they will be on the front lines, doing daily combat with the traffic, the crowding, the overstimulation. It is they, not I, who have to face the expectations of parents, the labyrinth of society and business, and the confusion of their brethren. It is a grim place. I would not trade shoes with them.

I have a lot of ideas about why I do what I do, and why this job is great. I'll bet anybody could write down why he or she thinks what they do is a really good thing. I wish they would. We all could only benefit from sharing a little about why we think we do what we do.

I'll give you my view, here from a canyon in Southern Utah, from a rocky alpine cirque in Wyoming, from the inside of a snow cave miles and miles from the nearest plowed road. These are my five favorite ways to think of what I do.

1. I teach people to escape. J.R.R. Tolkien was told once that his books were "escapist," but he insightfully replied that the only people concerned about escape were jailers. I like to

think I help people acquire the skills and confidence to get away from it all, from what subtle jailers there may be in our lives, any time they like, and take friends with them.

2. It is good to be out here. It is healthy and powerful and all of those good things. I can commune with the mountain gods. I get away from it all to talk with the real powers that be and help others do the same. We look back on civilization from a high mountain and see it for what it is. Clean air and physical obstacles lead to healthy, free people. This is Real, dealing with weather and terrain and survival. This is what humans lived in for thousands of years. To meet the Earth on her own terms is to respect her and we do a lot of meeting out here.

3. I meet impressive people in this world, bold and daring. Handsomest men and beautifullest women as William Golding might say, with great senses of humor and incredible storehouses of knowledge - they must be this way, to be ready to deal with anything. We are real souls out here; there are too few of us to get lost in the sauce. Travel "by hand" and food cooked outdoors make honest, generous folk with integrity, and I have a feeling the world was supposed to be this way.

4. I come out here for the castles: the awesome buttes, mountains, mesas, canyons, and valleys that stir the imagination. I commune with all the lost centuries, and stories that never were, at home in rugged places. What better job could one ask for than to live in unsoftened, beautiful places, be inspired by them and help others do the same?

5. Here I find Peace, a time to reflect and replan my life, and to feel surplus goodness in myself that I want to share with the world.

I do it because there are thousands of people out there itching to be free, to journey to that photograph on their Sierra Club calendar and all that is standing between them and their

goal is someone to show them how and reaffirm that they can do it. Someone to say, "Take that risk, live that dream! Life is too short, you may die soon - live now!" I am Coyote out here, summoning the students and the businesspersons who hardly know why or what the call is, and dangerously destabilizing their lives by showing them freedom. I am serving a high cause of democracy.

I do it because it's good for me, it's good for you, and it's good for the greater whole. I do it because pretty few of us grow up in anything akin to hardship anymore¹ and we need hardship to appreciate the basic important things in

life like love and beauty and water and warmth. Life can be simple and this is a good place to experience that. We need to be tired and cold and hungry, and then make ourselves a hot meal and go to our sleeping bags to realize that life is complete and how rarely we experience that.

I do it because sometimes things get pretty Real out here and we start making basic honest communications with each other: "I'm alright. How are you?" And it feels good, and we wonder what we've been doing in our lives. Because here we can be the captains of our own ships, and chart our own destiny.

The backcountry vacation is always unlike other vacations. When we return, there is at least a little sigh of relief - we made it. There is definite risk going out there: we have to find our way; we have to deal with our own injuries. There won't be anywhere to stop in to ask for help. It's a risky business. As vacations go, it is more than just a vacation. So it stands to reason that as jobs go, it is more than just a job.

¹I should say, more properly, many people grow up in hardship. But no one I knew grew up in hardship.

*March, 1990 Grand Gulch, Utah
[(c)Copyright, Morgan Hite, 1989-1991:
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which include this notice.]*

*Morgan live in Smithers, B.C.
Thanks to Christian Bisson from Northland College,
Ashland, Wisconsin for introducing Pathways
to Morgan's writing.*



SEED TO FLOWER AND BACK AGAIN!

Submitted by the Staff of the Bill Mason Outdoor Education Centre, 1997/98

Guided drama activity for grades 3-5.

This is a great way to introduce/reinforce a lesson related to a variety of themes, including seeds, spring, fall, plant adaptation, or cycles.

Have each child find space to move around in. The children will be acting out what you are guiding them through (it helps if you do it along with them). This works particularly well in an area where they can see flowers... The actions can be whatever feels right: just pretend to be a growing flower. Props - Bumblebee puppet or picture

Imagine:

You are a tiny seed that has landed in a wide meadow. Right now you are sleeping all curled up under a warm blanket of deep snow, just waiting peacefully until spring comes.....

As the days begin to lengthen, the sun melts the snow and the soil gets wetter. One particularly warm day, a little root splits out of your seed coat and reaches deep into the soil. Thirstily, you drink lots of water from the soil.

Gently, two tiny leaves sprout up through the soil and into the bright sunlight. Slowly, slowly, as each day grows a little longer, and the sun travels higher in its arc across the sky, you grow a strong straight stem and large, wide leaves to catch the sun's energy and to make food to nourish yourself. Sometimes the blustery winds bend you, but the roots that anchor you to the ground are strong and nourishing as they bring water and minerals from the soil. More leaves appear along your stem, and soon a bud appears on a side branch.

One day this large bud on the very top of your stem begins to open. In a short time you are holding up to the sun a beautifully coloured flower with a circle of petals surrounding a number of stamens and a large pistil. Bees and

other hungry insects visit your lovely flower to collect nectar (at this point travel from flower to flower with your bee) and without even knowing it, those bees are transferring pollen from flower to flower and fertilizing them.

Once pollinated, tiny seeds begin to form where your flower once grew. The petals fall off, and as the summer days shorten, you have formed a seed head ready to grow more beautiful flowers.

Gradually, the days start to get cold, and eventually you'll slowly droop to the ground and drop your seeds. The seeds lie, nestled in the soil, and the first snow falls covering them. Patiently, they await spring.....

Now ask the students to repeat the actions over again a few times, without the words.

Follow-up by:

- * looking at real flowers in different stages of growth
- * discussing the cycles of life, and plants
- * collecting different kinds of seeds
- * researching different ways that seeds travel

*This is loosely adapted from Keepers of Life,
by M. Caduto & J. Bruchac
(Fulcrum Publishing, 1994) p. 139.*

FIFTY QUESTIONS

Amanda R. Locks

I first encountered this activity while I was a student on a field course in Costa Rica with The Institute for Central American Development Studies. After 3 weeks of classroom studies and day trips we were finally at the end of our first week in the field. We were visiting a rainforest preserve and our assignment for the afternoon was to find a location that we liked and be there for a couple of hours. The only thing we had to do was to write 50 questions. Any questions.

That is a lot of questions! The first dozen or so are pretty easy, but beyond that one has to really pay attention to thoughts and surroundings. Later that evening, we got together and shared our questions... challenge by choice, anything we wrote and wanted to share. The questions ranged from the philosophical to the practical. The book that we had been asked to read before arriving for the course often came up in our questions. The experiences of the past weeks got some deserved reflective attention. After the instructor started us off on our sharing, the conversation took on a life of its own. Often, we discovered that 2 or more of us had written the same question or were confused about the same concept. The conversation that ensued allowed us to make connections, clear up confusions and establish the tone of the learning community that we would live and work in for the next weeks.

Fifty questions has many applications in adventure and classroom settings, but be sure to adjust the number of questions according to setting, time and subject limitations. I have offered it as an idea for wilderness trip leaders

to focus solo-time and journal writing. It could be used in the classroom in conjunction with a book or series of lessons. Give a class an hour to go and do nothing but write questions about the topic or the class and you will be surprised at what they come back with. This also means that you'll have to be prepared for anything they might ask... a challenge for the instructor too! Take the basic framework and run with it; make it work for your setting and circumstances. See where your students or participants will take you.

By: Amanda R. Locks
Assistant Director of Challenge Education
Programs, Hartwick College Oneonta, NY 13820

Editor's Note: This activity was presented at a Best Practices for Experiential Education Workshop at the Association for Experiential Education Conference, Lake Tahoe, NV, November 1998.

THE IMPORTANCE OF ORAL TRADITION IN CULTURE

The Legend of Toxica

Brooke Edwards

Growing up with the ocean, the forests and the mountains, Quactel learned the language of waves, beasts and stone. While the elders met and the men and women gathered sustenance from the sea, Quactel would run off to play with the deer, the creeks and the shellfish. As she grew up she noticed that the trees didn't laugh as often, that Bear and Raven began to exchange sullen glances, that the deer were not so eager to play.

She decided one day to find out what this change in her friends was all about. She knew of a cave high in the mountains, where the rock would provide safe shelter for such a meeting. From the ocean, up the rivers, throughout the trees and the sky, the word spread. "Quactel wants to know what's wrong," cried Raven from the skies, "meet at mountain's mouth—all creatures, rocks and waters." Delegates from every limb of the forest to every tide pool of the sea, slowly made the journey to mountain's mouth.

Once at the cave, Quactel began to speak in all the tongues. "Brothers and sisters, I am saddened by the stillness in the air, the fearful quiet which has replaced play and laughter and the hushed whispers amongst you when I approach. What could be so horrible, so impenetrable as to cause such fear and sadness in our community?"

All was quiet while they waited for someone to put their story into words. Bear stepped forward clearing her throat. "We have been afraid to tell you our fears young one, because we didn't want you too to lose sight of laughter and life; but yes, now, I can see that time has come." Raccoon, impatient as always, blurted out the details in a high-pitched rapid fire: You see, it's like this, there's a growing tribe to the east of fierce people. they are moving fast, building more and more villages with no heed of

the forests, the rock, the animals or the coast. Wildly they grow—on and on, trampling everything in sight."

"And that's not all," piped in wise Eagle, "the other day Raven saw something so horrible and evil in their villages. It seems they are all slaves to this spewing gaseous foul monster named Toxica Machinera."

All the creatures drew back in horror and even the mountain shuddered.

"But what does this monster do?," queried Quactel, who still didn't understand how a far away tribe could provoke such fear in her friends.

"It eats trees alive," spoke River. "And that's not all," she continued, "it poisons me and my relatives, making us drink blackened foul waters, killing us slowly from within. It coats Cormorant's wings with a black sticky glue, it stabs away at mountain, eating away his insides, and above all, its slaves have had our languages stolen from them."

"So there's no way to reach them?," asked Crab. "No way to free them from this monster?"

"It sounds like we'd be wiser to destroy the monster," spoke Quactel. "Dear Raven, you're the trickster, what answer do you have?"

So Raven began to tell the gathering about his plan to trick the monster into devouring itself, thereby freeing the slaves and releasing their families from fear. "Every animal, river, mountain, insect and tree must start gathering pieces of this monster's poison wherever you go," cried Raven. Then one night after all the beings had gathered all the nasty slimy oily bits of poison from the monster they could find, they brought them all to the mouth of Toxica Machinera's den and ran to watch from a distance.

In the morning, there came a grumbling from the den, as the grimy mass lifted its boiling oozing massive self to the opening of its den. Driven by its ravenous hunger, it dove into the pile of goodies outside its door. For you see, Tree had given limb and Sea had given seaweed to disguise the pile of foul muck. And so the monster ate and ate and ate until all the gunk collected by all the beings was devoured. Toxica belched and the clouds ran to avoid the foul gases which were released. Then it happened. Just like that, Toxica Machinera began to melt into itself; its own poisons eating itself alive! The animals, waters and rocks watched on in disbelief as the quivering mass was reduced to ashes and then from ashes to nothing. They cheered with delight at the success of Raven's trick and ran down to the monster's slaves, greeting them and welcoming them to their land. The slaves slowly awoke as if from a hypnotic daze, as they realized with disbelief they could understand these creatures, waters and rocks. Never before had they missed their family, but now, recognizing these connections, they grew elated and joined Quactel as she danced and sang with joy at the return of life to her family of friends and the reunion of once-hostage relatives.

End of story.

The Role of Oral Tradition

What is the power of story in culture? Not only story, but the oral tradition in general? For the Makah tribe in the Northwest corner of The Olympic Peninsula, oral tradition is still alive and plays a vital role in their culture. through the telling of legends, many essential things happen.

Storytelling is something Makah elders share with their children and grandchildren. It is a way of connecting not only with the present generations, but with generation after generation in the past. Stories, legends and myths have remained a constant reminder of their roots to this land, this ocean, their ancestors, and a way of life. They serve as messengers of the past, still so alive and vibrant with each telling.

Legends can not only provide entertainment and amusement, but they are also a means of communicating values and morals. Oral traditions are a means of education about culture, history and religion.

I believe the oral tradition to have a separate role from that of written tradition. It could be argued that both are capable of telling stories, passing on history or teaching religion. This is true in one sense. However, the power of oral tradition in culture goes beyond what is being communicated. It is the relationship between story-teller and audience. It is the theatre of enacting history. It is the strong sensory pull of experiencing a story, rather than just reading about it. It is the power of tradition in an elder's voice. It is education in action. It is all these things and more. More because it is something which I know my own culture has lost. I feel that missing link most while listening to ninety-eight year old Makah elder, Isabelle Ides's, wise voice telling me Makah legends. Her expressive face is enough for me to feel what my own culture lacks.

In my culture, I believe the pressures of time and the 'bigger, better, faster, more, more, more' mentality have squeezed out oral tradition. In its place, we've substituted MTV, video games and action packed thriller movies. Our elderly are put away with each other in nursing homes, save for the occasional rainy day visit, and our idea of community is the neighborhood crime-watch committee. I believe these things to be interconnected and with the loss of oral history and stories, we've lost in my culture, respect for our elders, community as family, the ability to imagine and patience.

Through my educational journey on The Audubon Expedition Institute [an outdoor travel based program] and our visit to The Makah Tribe, I am rediscovering the power of story and oral tradition in education. In "The Legend of Toxica," I married the modern day reality of my culture to the Makah traditional characters of legends, in an attempt to use story telling as a means of raising current environmental awareness. The educational power of story-telling is something my culture desper-

Stories, legends and myths have remained a constant reminder of their roots to this land, this ocean, their ancestors, and a way of life. They serve as messengers of the past, still so alive and vibrant with each telling.



ately needs to revive. In order to tackle the environmental, social and economic hurdles our society faces, adults and children alike will need their imagination to be fully functioning and well-conditioned. Oral tradition is a good way to start doing problem-solving push-ups and working our creativity back into effective shape.

On the Makah reservation, legends have certainly not solved all their problems, but they are more in touch with their culture as a result of story-telling. It is this deep connection with their culture which will help them survive as a tribe and creatively approach current controversies such as the whaling issue on the reservation. As I listened to Isabelle tell the story of Raven for perhaps the third time, I knew I'd never grow tired of her legends. The magic was more than just the story, it was the beauty of Isabelle as elder, Isabelle as Makah, that held me entranced. That is the power of oral tradition.

Brooke Edwards

I am a graduate of the Audubon Expedition Institute. That semester we had travelled the Pacific Northwest, exploring the natural history, culture and landscapes of the beautiful west coast. I grew up in Washington State, so it has been a journey especially close to my heart. I wrote a paper while I was there camping on her beach with the waves of the Pacific Ocean crashing on the shore. The paper was an attempt to write my own modern day legend in the Makah tradition.

TERRA

Teaching Ecological Responsibility Recreation and Adventure

In Temiskaming High School's TERRA program, participants work towards obtaining credits in Environmental Studies, English, and outdoor education.

Students in TERRA become more knowledgeable on diverse subjects pertaining to the environment. Hands-on experience is a main aspect of the course, leading to a wide range of career opportunities. Participants learn leadership skills, and how to work in groups as well as independently throughout the program.

Students with similar interests and goals, but varied backgrounds and personalities, come together to form a unified group - and lasting friendships!

Goose Collars

By Matt Cutten

It was a chilly morning and the sun was just lighting the May sky. The puddles on the berm at the Hilliarton Marsh had froze during the night and ice crunched under our feet. We knew there were geese in the marsh so we carefully crept up near them along the berm. Suddenly, as I was setting up the tripod to look for the bright orange collars around the necks of the geese, they started to stir. Before I knew what was happening, hundreds of Canada Geese lifted from the icy water and with the thunderous noise of their beating wings, flew over our heads. They quickly formed large V's and flew south toward the open fields of Belle Vallee. My attempt to spot geese was done for the day.

This was just one in the series of days last year during April and May when I helped conduct a goose survey for the Ministry of Natural Resources, Ducks Unlimited and the Canadian Wildlife Service. Over the course of a few weeks, Greg Dunn and myself drove around the Belle Vallee area of the little



Claybelt and stopped at ten sites where geese and other waterfowl were staging. With the help of binoculars and scopes we counted the number of birds, then moved to the next site and repeated the process.

This area of Northern Ontario is extremely important to geese and many other types of waterfowl such as Pintails and Blue-winged Teal. Thousands of birds fly into our area every year and spend two or three weeks resting and feeding in the fields of the Little Claybelt and further east into Quebec. They build up extremely valuable energy and fat supplies and then continue their voyage to more northerly regions to breed; for geese, this means traveling to the James Bay coastal area.

When the geese reach the coast, it is not uncommon for the ground to be frozen and covered with snow and ice. Feeding is very difficult and this is why the resources the birds use in our area are so important. They might go up to two or three weeks without food on the coast, using just the fat supplies that they developed in our region.

One important goal of our survey was to spot geese with any type of neck collar. These collars are different colours and have a large white serial number written vertically on them. It is like a license plate for the goose and by having people like myself and Greg Dunn out looking for these license plates and then producing a survey on the findings, scientists can get some connection between breeding grounds, migration routes and summering grounds of the geese. They can also retrieve accurate data on



the numbers of the geese and other waterfowl so that appropriate action can be taken to help the population.

The collars are different colours according to where the goose was breeding, and the number individualizes the bird. All of the five collars we spotted on the geese were bright orange, but blue and red are other possible colours. Specific information such as the age and sex of the bird and where and when it was collared can be obtained from the collar, and further analyzed by scientists.

The geese which use our area probably belong to one of two groups. the Mississippi Valley Population (M.V.P.) which breed North of the Atawapiskat River, or the Southern James Bay Population (S.J.B.P.) which breed South of the Atawapiskat River. To date, approximately 1000 S.J.B.P geese have been collared and about 1500 M.V.P. geese. Southern James Bay geese are unique for a number of reasons. One very important one is the fact that the numbers of these geese are low and declining, though this could seem very inaccurate to many southerners where geese populate golf courses and parks year round. The geese are viewed as a nuisance by many people because they leave large messes and disrupt the peaceful nature people are looking for at parks and other public areas.

In the survey last year, Greg Dunn and myself recorded the numbers off five geese. This was when the fun really began. Carrying a scope on a tripod and trudging through boot-high mud and puddles, trying to get close as possible to a goose who knows very well that you are there, was always an exciting challenge. Heat waves rising off the field always posed an interesting challenge to Greg and myself since it blurred the number on the collar. It seemed like no matter how close we got, there was always one number which we couldn't quite read. This was very frustrating when you could feel the water slowly leaking through your boots. Despite these problems, the five collar numbers we retrieved enhanced our surveys and made them a success.

I think the birds we surveyed last year live quite extraordinary lives. Every year the geese

travel thousands of miles through a gauntlet of natural predators, hunters and extreme weather variations to the James Bay coast and back..

While writing this article, I thought that it would be interesting to give the statistics on the geese we observed last year. The surveys were sent to Ken Abraham, waterfowl biologist with the Ontario Ministry of Natural Resources, so I contacted him to retrieve the original collaring information on the birds we saw last year.

Q2YEO

- adult male
- Banded 52 miles NE Atawapiskat, Ontario, August 5, 1996
- Observed January 31, 1997 in Mosquito WA, Ohio
- Observed by Greg and Matt April 24, 1997 in Belle Vallee

Q5AP8

- adult male
- Banded 31 miles E of East Point, Ontario July 23, 1992
- Observed by Greg and Matt April 25, 1997 in Belle Vallee

Q5AT5

Q5AT8

- Adult Females
- Banded 52 miles E of Moosonee Ontario at Gull Point July 16, 1996
- Observed by Greg and Matt April 25, 1997 in Belle Vallee

Last years' survey was also a true success for myself. Going into the survey knowing very little about geese in general and there migratory routes and knowing nothing about the process of conducting a real scientific survey, Greg Dunn's enthusiasm and infectious nature taught me enough to produce a survey of my own and to make me want to do the survey again this year.

Matt is a former student of the Terra Intergrated Curriculum Programme at Temiskaming H.S.

Crossing the Chilkoot Pass

The Story of the Klondike Gold Rush

Rachel Jack

Background:

This is a dramatic simulation/story, and participants are expected to be interactive. It outlines the history of the Klondike Gold Rush a century ago. A storyteller recounts the history of the Rush, while participants play the role of characters involved in events of the time.

Each person is given a card with a description of the character they are to represent. The characters are listed below. Explain to the participants that this is an exercise in improvisation and that the more they participate, the more successful the story will be.

The characters that the participants are assigned will determine where they will sit during the story. A cloth sheet with a replica of the map of the Chilkoot Pass will serve as a base for the audience to place themselves around. Listeners will also receive gold coins which they will use to interact with other participants.

One very important character is the photographer who passes pictures of the events to the rest of the circle. This character sits beside the storyteller and it is suggested that the story pause to allow the pictures to circulate before continuing. Try and choose people who will participate well to represent characters near the beginning of the story.

If a participant's character dies throughout the story, the coins are placed in the middle of the sheet. Any other exchange of coins will be described on the character cards.

The mass of coins found in the middle at the end of the story should emphasize how much money was lost and how few people benefited from the Klondike Gold Rush of 1897-1898.

Examples of Character Cards:

1. You are a passenger on the SS Portland July 17, 1897.
React excited - waving, showing off your gold.
Suggested Slogans: "We're Rich";
"We struck it gold"
*Sit at the side of the map near the Lynn Canal.
2. You are a photographer/writer who covers the gold rush.
You will be handed pictures to pass around the circle at appropriate times.
Each time you are handed a picture, pretend to take pictures of the people who correspond with the action. Feel free to make noises - click or get up and put people into poses. Yelling "Extra, Extra read all about it!" at times is also encouraged.
*Sit to the right of the storyteller.
3. You are one of the first stampeder who lands in Dyea.
You have spent all your money on supplies and are broke.
When the storyteller talks about Dyea and stampeder losing their supplies in the tide, throw all coins but one into the middle of the map, and sigh and complain about how you are now forced to turn back.
*Sit at Dyea on the Map.
4. You are a stampeder who attempts the White Trail out of Skagway.
You lose all pocket money when held up by Soapy Smith and Gang.
*Sit at Skagway on the Map.



When the storyteller describes the "golden stairs", imitate climbing up and down the summit with a ton of supplies on your back. Feel free to sweat, groan, fall etc.
*Sit at the Sheep Camp spot in the circle.

5. You are Soapy Smith, "The Al Capone" of Skagway.
When mentioned, you and your gang rough up the person sitting at Skagway and make them give you their money.
You can be very vocal - "Stick em Up" etc.
You will also have a shoot-out with Frank Reid and die dramatically.
Tips: Find your henchmen before the story starts and sit beside them to the left of the Skagway Stampeder.
6. You are one of Soapy Smith's gang/ henchmen.
Help him rough up the Skagway Stampeder at the appropriate time.
You can be vocal- "Give us your money"
*Sit beside Soapy near Skagway.
7. You are Frank Reid - leader of the vigilante group against Soapy Smith.
Act out the shoot-out - rejoice in shooting Soapy even though you must also be shot and die dramatically just after Soapy falls.
*Sit at Canyon City (across from Skagway)
8. You are a stampeder who has made it to the sheep camp.

9. You are a stampeder attempting the Chilkoot Summit on April 3/1898.
You get caught in an avalanche and die.
Pretend to climb the summit when the storyteller mentions the avalanche. Roll on the ground and stop dead.
Someone will join you - feel free to scream when falling.
*Sit at the word Avalanche.
10. Same as above
11. You are Sam Steele - one of the most famous North West Mounted Police.
Help uncover the bodies from the avalanche.
Take money from everyone still alive in the circle when the storyteller mentions the duties and taxes the Mounties collected.
*Sit at Lake Lindeman on the map.
12. You are a stampeder who has made it to Lake Lindeman.
You are building a boat with a partner. You are sawing and your partner gets sawdust in his eyes.
Imitate this with your partner - try to find this participant before the story starts.
Then, with the same person, travel down the rapids and capsize - your partner drowns but you make it to Dawson City.
However, you find no gold and lose all your money to the middle of the story map.
*Sit at Lake Lindeman/Bennett.
13. The same as #12 only this character dies when they capsize in the rapids.
14. You are a trader in Dawson City.
Laugh contentedly and collect all the money from the middle of the story map when you are mentioned at the end of the story.
*Sit at Dawson City

The Story Line and Important Points to Remember:

General Intro:

- 1998 was the Centennial Year of the Klondike Gold Rush
- A story of agony, misery, death, and glory
- Between 30,000 - 40,000 stampeders
- of those, 20,000 - 30,000 crossed the Chilkoot Pass known as the meanest 32 miles of the 600 to Dawson City
- the name Chilkoot was derived from the local Chilkat Natives

History (Pre 1897):

- First claim by Robert Henderson who was deceived by his friend Carmack and local natives like Skokum Jim who stole his claim.
- A Doctor from the United States (Schwatka) travelled unauthorized and named Lakes Lindeman and Bennett after his sponsors.
- It was a time of social and economic depression.
- Political unrest due to the unsettled boundaries in this area began when it was speculated that they could have high value.
- Olgivie was sent from Canada to establish boundaries and found the White Pass.

The Rush Begins:

- July 17, 1897, 68 prospectors on the SS Portland arrived in Seattle with over \$700,000 on their boat. The richest men had over \$100,000 dollars to their name and those with the least had a generous \$7,000. For the time, this was an exceptional amount of money for a few months of work.
- The need for open land and to relieve the boredom of the Depression sent men, women, and children by the thousands to follow the gold.
- Makeshift towns of Dyea and Skagway developed at the base of the Chilkoot and White Pass respectively.
- Alternate trails were attempted but only four of 100 stampeders who attempted them survived these routes.

- The Natives of the local area became "packers" who would travel with up to 100 lbs on their backs to make money from the ill-prepared stampeders.

Skagway and The White Pass:

- The White Pass was a longer more treacherous trail than the Chilkoot, however, the summit was not as steep.
- 2,000 - 3,000 horses died due to starvation, abuse and overwork.
- Skagway was a typical frontier town with murders, suicides, and robberies.
- The "Al Capone" and ring leader of the con men was Soapy Smith, head of a gang of extortionists from August, 1897-July, 1898.
- His "cover" was a foundation for stray dogs and a general contributor to churches and friend of the downtrodden.
- A vigilante group - Committee 101 - protected Skagway from Soapy and his clan.
- Its leader (Frank Reid) had a shoot out with Soapy and finished his life, unfortunately Frank was also mortally wounded and died two weeks later.

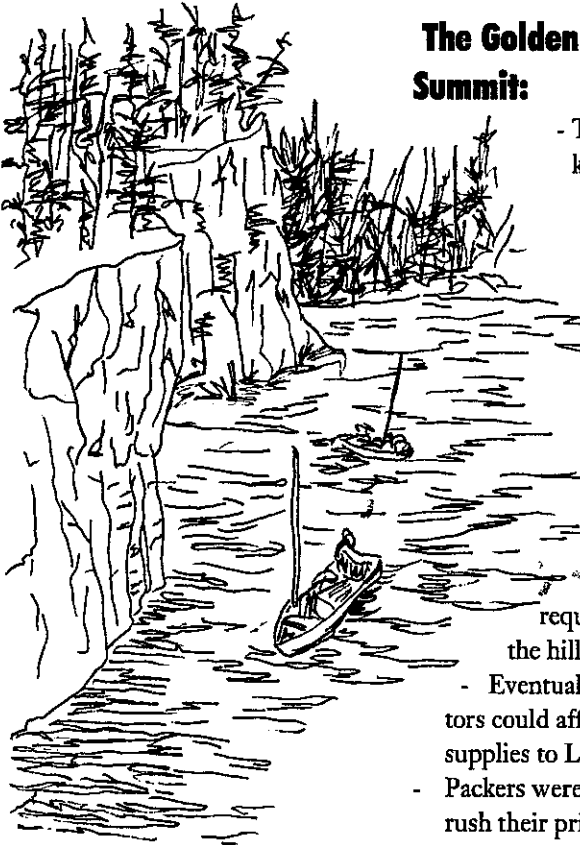
Back in Seattle:

- The media were beginning to exploit the entrance to the Yukon.
- Local merchants catered to stampeders with many useless things such as collapsible sleds, inappropriate dogs, and other gadgets.

Dyea:

- Dyea was less developed than Skagway and only operated for a year because in 1899 a railway was built through the White Pass.
- But in that year between 20-30,000 crossed the Chilkoot Pass.
- Many lost all their money as supplies were lost in the tide at Dyea, others turned around due to the sheer fear of the trek, and others still endured the trail through Canyon City and the Sheep Camp.
- But the 2000ft. summit of the Chilkoot was still to come.

The Golden Stairs of the Chilkoot Summit:



- The Chilkoot Summit was known as the Golden Stairs, as in the winter the ice formed very stair-like edges.
- the summit rose 2000ft in less than 10 miles.
- the stream of men caused you to wait for hours if you got out of line.
- Stampeders had to carry 1 ton of supplies including 1,150lbs of food to get through the Canadian border at the top of the summit. This usually required 20-30 trips up and down the hill.
- Eventually trams were built if prospectors could afford them. These carried supplies to Lake Lindeman/Bennett.
- Packers were still used but at the peak of the rush their prices were often unaffordable.
- The dangers of the summit were extreme and avalanches cost the lives of many stampeders.
- One of the worst was April 3rd, 1898. An avalanche claimed 70 lives and the Mounties and other stampeders helped uncover the bodies.
- Those helping looked for funnel-shaped holes like those of clams in the sand, to see where human breath may be evident.

North West Mounted Police and Sam Steele:

- The NWMP moved in to protect Canada's boundaries and the stampeders.
- They enforced the one ton of supplies rule and collected duties on all products in and out of Canada
- They also kept great records on all persons which were very helpful in finding missing persons in the area.
- Sam Steele was the most famous of all NWMP posted.

- His duty was to protect Canadian borders
- He arrived at the Chilkoot Pass on Feb. 14/1898.
- He travelled between the summit of the White Pass and the summit of the Chilkoot Pass
- In the winter he established himself at the mouth of Lake Lindeman, where the two trails met at the Canadian Border.
- He worked crazy hours from 4am-midnight and was well respected.
- Steele kept his men in the stereotyped gentlemen portrayal of the Canadian Mountie.

Over the Pass:

- Once over the pass and through the border, men would begin to build boats at Lake Lindeman and Lake Bennett to finish the 550 miles to Dawson City.
- More than 20,000 people occupied these two lakes in the winter of 1898 and over 7,000 boats raced out of Lake Bennett with the first thaw of the ice.
- The boaters immediately encountered more problems in the Miles Canyon with vicious rapids that destroyed over 150 boats and took the lives of at least 10 men.
- Through another set of rapids - the Whitehorse Rapids - men finally arrived in Dawson City.
- They found that the mines and stakes were quickly exhausted and many men came out poorer then when they started.
- The traders and entertainers benefited most from the rush as they foresaw the boom in the market and were ready for the ill-prepared stampeders. Those stampeders with nowhere left to go followed the next rush on to Nome, Alaska.

Rachel Jack is a Kinesiology student at McMaster University, Hamilton, Ontario, completing her M. Sc. in 1999/2000.

LESLIE M. FROST

NATURAL RESOURCES CENTRE

WILD WEEKEND

April 30-May 1 or August 20-22, 1999

Get away for a WILD Weekend with the Canadian Wildlife Federation. Individuals and families are invited to discover the wonder of wildlife and the places they live. Participate in a wide variety of fun, informative, hands-on, outdoor activities. For more information or to register please contact Barb Kerr at 1-800-563-9453, by fax 613-721-2902, email barbk@cwfcfc.org, or mail Canadian Wildlife Federation, 2740 Queensview, Ottawa, ON K2B 1A2

HALIBURTON COUNTY OUTDOOR CENTRES INTERNSHIP PROGRAM

May 1, 1999-April 30, 2000

An exciting professional development and training opportunity is being offered by four year round Outdoor Centres in Haliburton County, Ontario. YMCA Wanakita, Leslie M. Frost Centre, Kinark Outdoor Centre, and the Haliburton Forest and Wildlife Reserve will select 8 Interns for this "hands on training and practical experience program." Interns will have three placements where they will develop their leadership, facilitation, outdoor skills and site operations knowledge. A comprehensive training and evaluation package is included. This is a perfect opportunity for anyone wishing to pursue work in the fields of outdoor education and recreation. For more information/application package contact the Kinark Outdoor Centre and ask for Lynda Shadbolt at 1-800-805-8252 or web site: www.koc.on.ca.

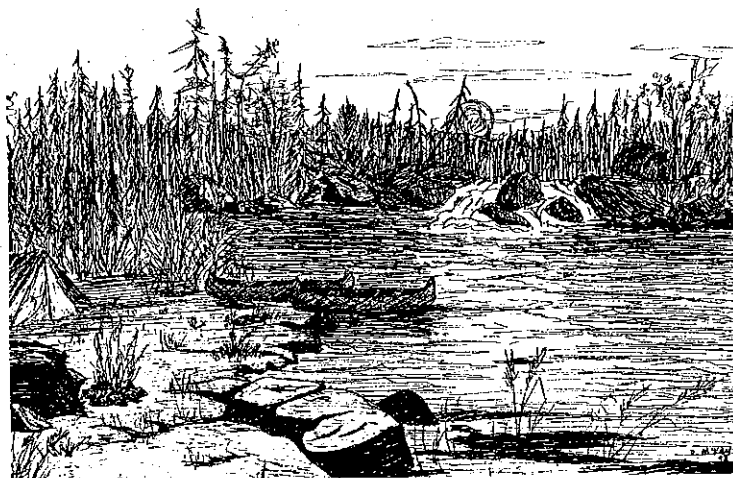
SMOOTHWATER COURSES

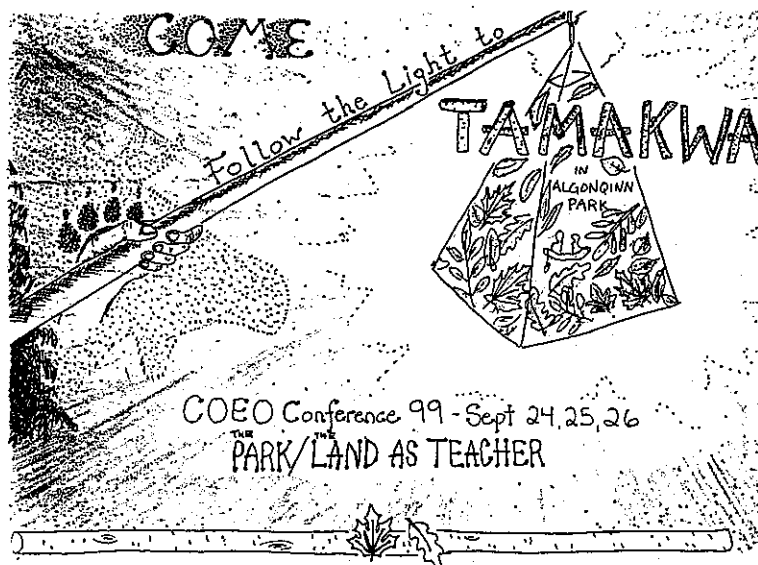
An exciting new course has been developed at Smoothwater that integrates wilderness travel with curriculum subjects such as literature, history, commerce, geography and fine art. The Advanced Canoe Trip Leadership course (July 2-11) is designed specifically for experiential and outdoor educators who want to relate their school curriculum to the rewarding, yet demanding role of canoe trip leadership.

The nine day course will explore many aspects of canoe tripping and group leadership. Successful participants will acquire ORCA Level 2 certification, which most school boards require of their canoe trip leaders.

Participants will also explore topics that relate canoe travel to our experience of the natural world. These include the role of the canoe in Canadian culture, "journey" versus "destination" oriented travel and the value of a contemplative, self-propelled wilderness experience.

For more information about this course, please contact Francis Boyes at Smoothwater, Box 40, Temagami, P0H 2H0. Tel: 705-569-3539, Fax: 705-569-2710 or email temagami@onlink.net





The Great COEO Conference Registration Incentive Plan

The Prize: The Spirit Kayak Package

- a Palushi kayak (Canadian Co.)
- package includes spray shirt, foot rest and skeg

Kayak construction

- rotomolded polyethylene, length 13'/width 24", weight 42 lbs.

A Kayak workshop for two (approximately 6 hours)

- This is an introductory course to whitewater kayaking. Both lakes and rivers will be involved to enhance skills. Instructor - Brian Macdonald.

This prize was donated to COEO by Adventure Fitness - an outfitter in Peterborough. Other incentive prizes to be announced in future Gathering columns in Pathways leading up to the 1999 conference.

Here is the Incentive

- register for the conference by the end of April to receive: 20 tickets for the conference ticket draw
- register by the end of August = 10 tickets
- register after August - 1 ticket (good luck)
- all new members receive twenty tickets automatically
- referrals from COEO members receive 5 tickets. Spread the word and have credit noted!

So register EARLY and good luck!!

Your conference committee

The Gathering



- THE EVENT:** The 29th Annual COEO Conference
September 24-26, 1999
- THE PLACE:** Camp Tamakwa on the shores of Tea Lake,
Algonquin Park (a boat in only location)
- THE THEME:** The Park/Land as Teacher

On these shores in 1836, an elderly explorer of the western interior, David Thompson, stopped to refashion his one large canoe (adequate for the big waters from Georgian Bay through the Muskoka's up to this point) into a smaller form and built another for his push over the height of land into Ottawa River watershed. He left Tea Lake with two canoes to seek out the difficult height of land route in the low waters of September. Just up river, around the bend at Lake 3 (as it had been called then - third from the headwater lake leading into the Petawawa River system), artist and fishing guide Tom Thomson would meet his mysterious death in 1907. The shores of this lake, Canoe Lake, still offer many remaining pieces of the full Tom Thomson mystery. Wolves in Algonquin have fascinated campers and scientists for decades. The increased interactions of wolves and people are presenting a widening range of issues to consider. Algonquin has seen the full range of camping gear and styles from what we think of now as traditional to the most high tech. The question of shelters, cooking styles and travel modes offers much for to be (re) considered and considered. In the 1930's Ester Keyser was the first woman guide in Algonquin. She travelled throughout the park in a time that holds another story of Algonquin.

Yes, Algonquin is a land set apart with a wealth of stories to share. Come to beautiful Camp Tamakwa in September 1999, to learn more of the magic of this well storied place. But it is not just about Algonquin as teacher. The land as teacher as our theme means, we, as a conference committee, are committed to providing sessions/workshops/time to soak up the power of the land, make connections from Algonquin to your homeplace, and offer ideas and resources for Monday morning that fit land as teacher.

We have enough ideas, some new, some tried and true, for weeks of professional development conferencing. We have a site that will be new to most folks that is quite different in many ways. Here's a few: outdoor theatre, a boat trip into the site, HEATED and non-heated sleeping cabins, great food (at camp?), canoes-docks-campfire pits - large and small, high and low ropes course, hikes and canoe outings.

We have a programme of professional activity and working groups to cater to the issues that matter most in terms of curriculum planning, politics and personal development. We're excited about all our ideas but in the wise spirit of last year's successful conference at the Frost Centre, we wish to seek out any ideas for sessions, thoughts about conference timing, special events, whatever you'd like to suggest. Now is the time.

See you at Camp Tamakwa on the shores of Tea Lake, Algonquin in September 1999.

Where it all comes together!

Your Conference Committee 1999

*Patti Blair, Ellen Bond, Mike Elrick,
 Mary Gyemi-Schulze, Bob Henderson, Glen Hester,
 Leslie Hoyle, Linda Leckie, Zabe MacEachren,
 Lisa Primavesi, Janine Reid*

REGISTRATION INFORMATION FORM

COEO CONFERENCE '99

The Park, The Land as Teacher

Name: _____

Mailing Address: _____
Street

_____ City _____ Prov _____ Postal Code

Phone Home _____ Phone Work _____

COEO Membership Number _____ e-mail _____

May we share your name and phone number for car pooling purposes? Yes _____ No _____

For this conference, are you interested in being a mentor for a new COEO member?
(If you volunteer you will be contacted with more information) Yes _____ No _____

COEO MEMBERSHIPS

Regular \$40.00 Student \$30.00 Family \$52.00 Renewal _____ New _____

COEO Conference Packages

Member	Non-Member	Total		
Regular Conference (Fri & Sat night; Fri D, Sat B,L,D, Sun B,L)		\$195.00		\$245.00
Student Conference (Fri & Sat night; Fri D, Sat B,L,D, Sun B,L)		\$175.00		\$225.00
Heated Cabin (limited number available)	\$ 20.00		\$20.00	
Coeo Membership Fee (refer to above chart)				
Total Owing				
Less Deposit (Cancellation Policy: after Sept. 10, 1999			Deposit is forfeit)	\$50.00
\$50.00				
Late Registration Fee (received after Sept.10)		\$10.00		\$10.00
Balance Owing				

Please indicate special dietary concerns/allergies: _____

Please make funds payable to: COEO Conference '99

Cheque enclosed _____ Money Order Enclosed _____

Payment is the responsibility of the Registrant. *Full payment* is due upon registration at the Conference. Institutional memberships do not qualify for the member's conference rate.

Please submit form and payment to: Leslie Hoyle
177 Lloyd Ave., Newmarket, Ontario, L3Y 5L4
(905) 898-1926

The Tent Dweller part II - Choices

By Bannerman Brown

The question on my mind after glancing through this year's assortment of "Gear Guides" is this - do we peruse these things with the intent of selecting from them those items most suited to our own tripping practices or instead, are our tripping practices dictated to us by the gear that technologists have found it year possible to make? Does the tool conform to the human or is the human being shaped to fit the tool? My suspicion is that the mode through which we interact with the land is coming to be more and more technology driven and that our modern day "bushcraft", rather than being a compendium of right practices learned from the natural world, is in effect merely a construct of the marketplace.

Recently I read an article in a leading outdoor magazine, (*Outdoor Canada*, Winter 1994, pgs 26-31) in which a highly technology driven method of winter camping is endorsed. Two young men set out on trip, lamenting the fact that up until now they have seldom encountered weather conditions severe enough to really test the limits of the gear that they have accumulated. This time out however they are getting their wish as the weather turns nasty...

"...Jonathan and I had hoped for a blizzard like this for years. We had thousands of dollars worth of winter expedition gear we wanted to test - bought wholesale when we had a few expenses and worked in an outdoors shop in Toronto.The warmest it ever got was -18C, and even that didn't last long. The average was -25C, and the nights 10 - 15 degrees colder. For seven straight days.The blizzard was just a bonus."

The entire piece reads as a classic man versus the elements/man endures hardship saga. Its title is, "Winter Camping: Some Like It Cold", and at the top of each page is written the heading, "The Great Adventure." Well the adventure doesn't come across as all that great and my winter camping class is given this article to read as a classic example of how not to go winter camping. Yet, this article was published by a leading magazine because it is the type of epic story that its readers want to believe that winter camping is all about, it is the type of

story that lends itself to advertising copy chuckfull of windbound tents on precipitous mountain ledges and roped climbers swathed in ice encrusted Goretex. Two days behind schedule, lost and pinned down by a storm, our intrepid heroes "toast their perseverance" with the last of their juice crystals and remark that "there is a certain beauty in self reliance". For seven days they have had no real external heat source. They sleep in their nylon expedition tent which freezes into a lump when they pack it each day. Ice crystals form inside their sleeping bags. They lug fifty pound packs that make them sweat and then become cold. Their boots, wet from the day's exertions, must be worn to bed at night to keep from freezing as they have no way of drying their footwear at the end of the day. Too tired to collect wood at night for a fire, they eat huddled over their little stove, of meals burnt black on the bottom and still frozen on the top. And after seven days of this and an equally trying four pages for the reader, they make a two sentence concession to what the trip really should be about, "Thick conifers lined the path and the snow on the trees helped block the sun. It was like walking through a canyon with living walls." And guess what? They thought that "...there was beauty in that too." They thought that the land which they traveled upon, amazingly enough, was as beautiful as their perseverance in using the best technology had to offer to travel there in the first place.

After reading this article, which I would assume is published in order to turn others on to the sport of winter camping, I could only ask myself "Who in their right mind would want to winter camp in this way in the first place?" If two guys equipped with what the industry would have us believe is the best gear available can at best only endure a frozen hell, what chance is there for those us with more humble gear?

Now, there is another way to travel across the Canadian shield in the winter, a more traditional approach used by travelers in the north still to this day. Gear is not carried on one's back, but rather, conveniently pulled along behind on a toboggan, the device developed by

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native Canadians in response to their winter environment. Instead of a little nylon tent, campers sleep in a large canvas (Egyptian cotton) wall tent supported by wooden poles found in the bush and heated by a lightweight, sheet metal, wood stove. Inside the tent at night it is warm enough to lounge about in shorts and a t-shirt as you cook indoors over the stove or even bake yeast bread. Any articles of clothing that have become wet during the day are hung from ropes inside the tent and easily dried for the next days travels. It is a low-tech mode of travel completely attuned to its environment, but at present is only pursued by a handful (but growing number) of winter enthusiasts.

Why would individuals willingly choose a less comfortable mode of travel over another? I would suggest that it is because they don't know that they have a choice. Camping stores don't stock traditional wall tents and toboggans, they stock expedition tents and skis. They don't necessarily sell that which is most appropriate for the demands of trail - they sell that which consumers have been taught to demand through advertising. If you want the traditional gear it must be obtained for the most part from self employed hobbyists or made yourself. Books about winter camping, almost without exception, are devoted totally to non-traditional techniques. In the absence of any knowledgeable voice to guide them, consumers must abandon themselves to the offerings of the marketplace, that is, "to whatever the technologists may discover to be possible". People buy expedition tents and Dryloft sleeping bags to

camp in the snows of winter because "the ads" show others using them to camp in the snows of mountain summits or the North Pole. The common denominator seems to be snow, but that virtually all other aspects of climate and geography are different for the traveler of the wooded shield and the mountaineer is a point seemingly lost on most.

Expedition tents are the appropriate shelter in those conditions they are designed for, places where there is little or no wood for poles or fuel and where hauling by toboggan may be inappropriate. If the truth be told they are cold, cramped, condensation plagued refuges that provide adequate protection from wind at best, but they are really your only choice on the mountain's summit. But it is the mountaineers who are the Michael Jordans of the camping gear industry and what these boys pack is what sells, no matter where it will be used. When marketing becomes tied to image people will purchase the image they find most desirable.

Pick up a gear guide and check out the carbon fibre, shock absorbing trekking poles, the rehydration bladders for packs and the "bomb-proof, two man, mountain hotels" that cram in one person plus gear and decide for yourself who is wagging the dog. It is ironic how much we must acquire in order to pursue a lifestyle more simplified.

*Bannerman (Allan) Brown teaches
outdoor education within the physical education
department at Redeemer College.*

Andrea TeBrake

