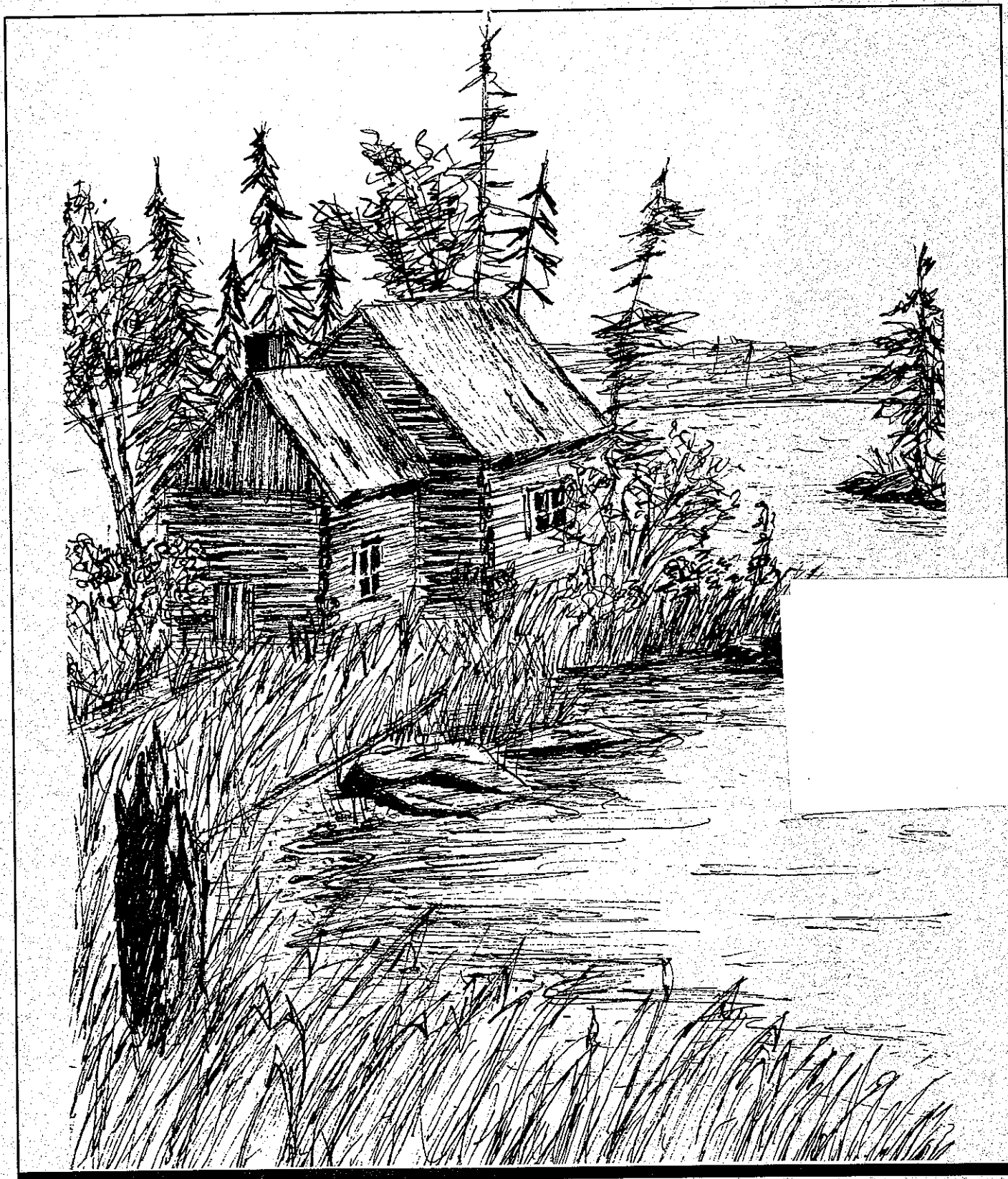
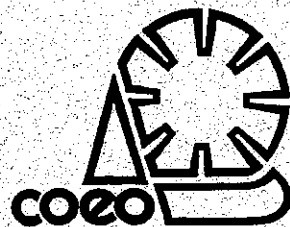


Pathways

THE ONTARIO JOURNAL OF
Volume 11, No. 5, August 1999

OUTDOOR EDUCATION



Pathways

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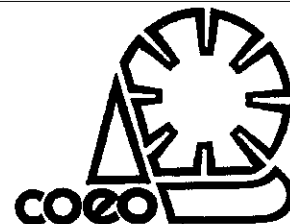
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Editor's Log Book

This summer issue of *Pathways* is an editor's dream. Over the year, we receive submissions that do not fit the upcoming theme issue, or an issue is out of printing space, or a submission arrives a tad late. It is a treat to approach the summer, normally a time of few submissions, and find the cupboard not bare, but full of fine writing on a variety of themes.

Denis Eaton's research study, condensed for us here, should generate much reflection and we, your editorial board, encourage responses of any length, for the Sept/Oct *Pathways*. We always hope to continue a dialogue created by submissions. The feature by Zabe MacEachren and students at York University's Environmental Studies Programme and the In The Field column by Brent Cuthbertson address the

abundance of content gathered for the York and gender issue respectively. Also it is good to return to the Beyond Our Borders and Wild Words columns. So, it is pleasing to report that past issues, including this one have had editors deciding what to do with too much content. We still will always put out the plea for more of your "best practices" to be put to paper for *Pathways*. The request for activities and current school board politics and outdoor education dominant the sparse feedback we receive. Hmm, summer: a great time to write up your best novel/not so novel ideas, respond to thoughts in previous *Pathways* issues and generally send in submissions for ... eeks, 2000.

Sketch Pad

Dawn McKay is the featured artist for this issue. Dawn has been sketching since early childhood. While she took art all through high school, she views her art as primarily a self-taught exercise in the spirit of relaxing and seeking connections with nature. Her canoe trips are also sketching trips as evident here.

Leah Houston and Srna Stambuk have contributed art work from their autobiographical journal assignment as part of a York University, undergraduate Environmental Studies course. See note following Zabe MacEachren's article.

As space allows, we will continue to print images from Jon Bergen's sketch book of his travels in the "Little North" of the James Bay watershed.

Special recognition is in order for two prominent COEO members. Mark Whitcombe has been appointed Outdoor Education Coordinator for the Toronto District School Board. What a great person to have at the helm! James Raffan has just published a new book: *Bark, Skin and Cedar-Exploring the Canoe in Canadian Experience*. It promises to be a good read for the summer. Congratulations to you both.

Bonnie Anderson and J.D. Heffern represented COEO at the annual conference of the Ontario Society for Environmental Education. This year's theme was "The New Curriculum - The New Millennium". They enjoyed themselves both professionally and socially at this successful weekend of workshops. (So much so that they were nominated to their Board!) You can read about some of the sessions in OSEE's journal, *Interactions*, or check out their website. (www.osee.org) OSEE is but one of many organizations with similar goals to ours. Another is the Canadian Network for Environmental Education and Communication. They have extended a warm invitation to COEO members to attend their annual conference *Lessons From the Sea-Sustainable Communities* to be held at the Huntsman Marine Science Centre in St. Andrews, New Brunswick, October 1-3, 1999. They offer two days of stimulating, hands-on programs at a very reasonable fee. For further info, contact the EECOM conference co-ordinator, Janine Papadopoulos at (506)447-3163, e-mail j9papadopoulos@hotmail.com or visit their website at <http://www.unb.ca/enviro>. On the same wavelength, the North American Association for Environmental Education 99 conference theme is *Linking EE and Education Reform*. It happens in Cincinnati, Ohio August 26-30. More info is available at their website (naaee.org).

There really are lots of folks involved in various organizations striving to foster EE across the country. John Tersigni, of Green Brick Road, is spearheading the establishment of an Ontario EE Clearinghouse. Centralizing the resources of groups such as COEO, OSEE,

EECOM, OAGEE, OISEE, York U. etc. would provide a great opportunity for networking and collaboration.

The COEO website is in transition at the moment. We are in the process of lining up a new provider and webmaster. Look for a fresh, new site in the fall. Meanwhile, if you are looking for K-12 activities on a variety of themes, check out the Planet Earth pages in *Green Teacher* magazine or on their website at www.web.net/~greentea/.

Have you decided which sessions you'll take at our annual conference? Camp Tamakwa is a beautiful place to be in the fall and opportunities abound for personal growth as well as professional development. The planning committee has arranged for dynamic presenters to address hot issues with a hands-on approach. One of the highlights of the weekend for me will be the presentation of the COEO Awards. It is important for an organization to recognize the leadership and dedication of its members. The awards recognize excellence in programmes, leadership development in youth and personal contributions to COEO as an organization. We need your nominations to help us choose the most deserving recipients of these awards. Please forward your nominations to any board member as soon as possible.

The next COEO Board meeting is scheduled for early September. As usual, if you would like to attend or have issues for us to discuss, let me know. Have a great summer outdoors. See you in September.

Linda McKenzie

How Effective Are Outdoor Education Centres?

by Dennis Eaton

In my opinion, the path chosen by outdoor education in Ontario has ultimately led to its decline.

In recent year, outdoor education centres operated by school districts and conservation authorities across Ontario have experienced significant change, much of it negative, with major reductions in funding and staff, and even closure of centres.

For those centres that have survived, rate increases and programme changes have been necessary. In addition to major funding cuts to outdoor education across Ontario, outdoor educators are also confronting a "back to basics" wave designed to focus teachers and their students on provincially mandated learning outcomes, and to reduce time devoted to what are perceived as extraneous and frivolous experiential components and processes. Like instrumental music, technological studies and fine art, outdoor education is considered unimportant by some school board administrators and provincial politicians because it appears to lack formal and direct linkages with *The Ontario Curriculum Grades 1-8: Science and Technology* (Ontario Ministry of Education and Training, 1998). The situation makes it very difficult to trustees to justify the continuation of the programme, in this era of accountability and standards.

In my opinion, the path chosen by outdoor education in Ontario has ultimately led to its decline. In the 1960's and 70's, the purpose of outdoor education was to use the out-of-doors to enrich the cognitive areas of the school curriculum, primarily in the fields of science, geography and history. Outdoor education complemented what was learned in the classroom.

In the 1980's and early 90's, outdoor education began to focus more on environmental issues and greater emphasis was placed on the development of positive environmental attitudes, positive social interaction and leadership skills. Cognitive improvements became secondary to what was perceived by society, in general, as the need to change inappropriate attitudes and behaviours toward the environment and other affective domain concerns. The original goal of using the out-of-doors to enrich

the classroom curriculum became secondary. Many outdoor education programmes during the late 70's and 80's focused on changing attitudes, rather than on cognitive concerns. Also at this time, more and more students of all ages were signing up to participate in experiential-based outdoor education programmes like rock climbing, initiative tasks, cross-country skiing, wildlife habitat improvement activities, etc. These activities were very popular, but as school budgets were trimmed and accountability concerns became very prominent, these programmes were the first to be eliminated or downsized.

I believe that outdoor education will be revitalized in this province when a concerted effort is made by outdoor educators to offer programmes that complement and enrich the classroom curriculum. It will be essential to show educational administrators that outdoor education contributes to cognitive learning.

Research by Hattie et al (1997), Hanna (1995), Lisowski and Disinger (1992), Keen (1991), District of Columbia Public Schools (1985), Backman and Crompton (1984), Stronck (1983), Conry and Jeroski (1982), Falk (1983), Falk and Balling (1982) and McKenzie and White (1981) indicate that significant cognitive changes can occur as a result of outdoor education experiences. Several other studies (Baird, 1996), (Henderson, 1986), (Meadors, 1979), (Johnson, 1977), however, have been unable to demonstrate the positive impact of outdoor education on cognitive achievement. The research seems to be inconclusive as to whether students have attained a better grasp of environmental concepts in an outdoor education setting as compared to a regular classroom.

Henderson (1986), Morton (1981), Meadors (1979), Gross and Pizzini (1979), and Kalla (1972) have completed studies that suggest, participation in outdoor education programmes can positively influence environmental attitudes while research by Keen (1991), Shepard and Speelman (1986), District of Columbia Public

Schools (1985), Stronck (1983), and Conry and Jeroski (1982) have been unable to demonstrate this effect on environmental attitudes.

The review of the literature suggests that there is a definite need to have more substantial evidence to demonstrate whether outdoor education has a more positive impact on cognitive and affective learning of a student than a traditional classroom setting. This lack of a theoretical justification for outdoor education has contributed, in part, to the current decline of outdoor education. It is to this end that this study was directed.

As a result of these issues concerning the value of outdoor education, I conducted a study in conjunction with my doctoral work at the University of Toronto titled "Cognitive and Affective Learning in Outdoor Education" to determine quantitatively whether outdoor education has a more positive impact on cognitive (knowledge) and affective (attitude) learning of a student than a traditional classroom setting.

Twelve junior-level classes (grade 4 to 6) participated in the study during the spring of 1997. Six classes attended a half-day programme on beaver ecology at an outdoor education centre near Toronto. The beaver programme had been developed by the local board of education. The centre's programme facilitator was responsible for delivering the beaver ecology programme to the students. According to the centre's programme facilitator, these six classes represented all the junior-level classes that signed up for the beaver ecology programme during the months of May and June. Every student participating in this study was required to submit a signed consent form from their parents prior to pre-testing.

Another six classes were taught a half-day programme in beaver ecology in the classroom (control). This programme had been developed by the Ontario Ministry of Natural Resources (1987) for classroom teachers. The classroom teacher was also provided with a 20 minute videotape on beaver ecology (Beaver Builder or Destroyer), and a taxidermy model of a real beaver. The videotape and "stuffed beaver" ensured that all students in the control group would be able to identify a beaver and its lodge. The programme in the control group was delivered by the six classroom teachers. Every student participating in the control programme also was required to submit a signed consent

form from their parents.

The programmes were similar in terms of time for delivery (one-half day) and stated learning outcomes. They differed only in location and delivery. For a fuller description of the programmes, see Eaton (1998).

Pre and post-test questionnaires were administered to students one day before they participated in the programme (pre-test), one day after they had finished the programmes (post-test) and two weeks later (retention). The teachers participating in both the treatment and control programmes had in their possession, the learning outcomes being evaluated, and were permitted to view the pre-test prior to testing.

The instrument consisted of four sections. The first section asked students for demographic information such as name, age, gender, grade, teacher's name and the school's name. The second section consisted of six survey items obtained from Tanner (1980) that derived information from the student about his/her prior experience with nature, eg. "How often do you visit a provincial park, national park or conservation area?" Section three consisted of twelve Likert-style items (responses range from strongly disagree to strongly agree) selected from Shepard and Speelman (1986) and measured attitudes towards nature, eg. "I don't worry very much about the environment?" Section four of the test instrument measured cognitive achievement, and consisted of twelve questions on the topic of beaver ecology, eg. "By looking at a beaver lodge, how can you tell that the beaver lodge is occupied?"

I justified the use of general environmental attitude statements in this instrument for the following reasons:

- a) These environmental attitude statements had been validated by other researchers in outdoor education.
- b) The outdoor centre's public name includes the phrase "environmental education centre".
- c) During "walk and talks" that frequently take place before and after these programmes, general environmental attitude messages are often conveyed to the students.
- d) There may be a lack of public consensus on certain highly specific programme attitudes ie. The trapping of beaver is acceptable in some circumstances.

...to show that outdoor education is at least as, or more effective than classroom instruction and offers advantages over classroom instruction due to the novel setting and the experiential nature of the instruction.

The major findings of this study were:
a) Both the control and treatment programmes made gains in student cognitive achievement. The outdoor education programme (treatment) made a larger, statistically significant contribution to cognitive learning compared to the classroom programme (control). I anticipated that cognitive gains would be greater in an outdoor education setting compared to the traditional classroom setting. The novel setting, the experiential nature of the learning activity (i.e., visiting a beaver colony) at an outdoor education centre and the centre's stated mandate to support and enhance the classroom curriculum outcomes would contribute to the increased cognitive achievement.

b) Neither the treatment nor the control programmes had an impact on changing environmental attitudes. The frequent claim by numerous outdoor education centres that their programmes have a major impact on environmental attitudes was not confirmed by this study. There are several possibilities why this occurred. For example, the treatment duration was quite short. Shepard and Speelman's (1986) research suggested that there is a direct relationship between programme length and attitude development (e.g., longer programmes have more effect). Another possibility is that the outdoor education programme lacks some factors that influence environmental attitudes, resulting in little or no impact. The published outcomes for the beaver ecology programme make no attempt to directly influence attitudes toward the natural environment. Another possibility why there was no significant impact on attitudes might be differences between the generality of the attitude measures and the aims of the programme. The attitudes selected for the instrument were very general.

The results of this study indicate that outdoor education programmes are effective in promoting cognitive changes in students. It is vital to the future of outdoor education that practitioners provide this much needed evidence to educational administrators, to show that outdoor education is at least as, or more effective than classroom instruction and offers advantages over classroom instruction due to the novel setting and the experiential nature of the instruction.

Outdoor educators need to continue to improve the quality of their programming by

ensuring that cognitive outcomes are successfully achieved. In addition, outdoor education programmes should clearly state to the user group the learning outcomes that will be achieved. Every effort should be made to achieve these outcomes for each and every class that arrives at an outdoor education centre. Failure to be accountable will leave the field of outdoor education vulnerable to budgetary reductions and loss of educational credibility. There should also be some form of assessment that takes place after the outdoor education experience to evaluate the success of the programme. If there are no visible benefits to the school system, the programmes will fade away. The burden of proof is on the programme. The outdoor education activity should be an integral part of a classroom unit of study that has a direct link with the new curriculum and an important and recognized component of the students' performances assessment.

Most outdoor educators continue to believe that their programmes have a positive impact on environmental attitudes. The results of this study and several other investigations (Keen, 1991), (Shepard and Speelman, 1986), (District of Columbia Public School System, 1985), (Stronk, 1983), (Conry and Jeroski, 1982) have been unable to confirm this interaction. In this era of performance standards and accountability, I strongly believe that outdoor educators should discontinue the common practice of making this claim because it damages the credibility and the perceived educational value of outdoor education. Outdoor educators should focus on what they appear to do best, which is promoting cognitive changes in students. Any secondary effects involving improving environmental attitudes should be considered an unexpected but worthwhile benefit.

Conclusion

The current funding problem in outdoor education is the result of a troubling perception in the political and educational community that outdoor education is irrelevant. Outdoor educators have failed to recognize that their most pressing priority is to demonstrate the educational value of outdoor education, rather than finding alternative sources of funding. I believe that outdoor educators need to go back

to the fundamental goals of outdoor education, to recalibrate their programmes to give explicit attention to cognitive outcomes. During a recent interview with a Superintendent of Curriculum, the senior administrator went so far as to suggest that the students' performance during an outdoor education experience should be reported on their next report card.

The cancellation of all high school environmental science courses during the next four years and funding reductions for field trips will present additional pressures on outdoor education programmes.

Further quantitative studies in outdoor education are vital. Glowing programme satisfaction surveys will have little value in ensuring the continued existence of an outdoor education programme. What will strengthen the case for outdoor education in the future, will be research which clearly demonstrates that a few specific compulsory learning outcomes, taken from the current curriculum guidelines, will more likely be achieved during an outdoor education experience than in the classroom.

In closing, I would like to share with the reader a quotation credited to Baba Dioum who best describes for me why outdoor education is important. "In the end, we will conserve only what we love, we will love only what we understand and understand only what we learn".

Dennis Eaton
Trillium Lakelands District School Board

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Discovering Our Selves Through Environmental Autobiographies

By Zabe MacEachren

The environmental autobiography plays a large role in the undergraduate environmental education course at the Faculty of Environmental Studies (FES). As the Course Director this year, I saw this assignment as an opportunity for students to recall and describe their perception of their relationship with and as part of nature at different times in their life. Although an environmental autobiography sometimes takes the form of a single extended narrative, I use the term to refer to a collection of personal writings in which students reflect on the ways that their relationship to nature is constituted (or constructed) by their experiences of such things as food, music, particular places, outdoor experience, acts of creativity, and childhood games. As children we naturally engage with the world as if it is a wonderful part of our self that needs exploring. By asking students to remember through a child's eyes what the world was like, I encourage them to recall the moments when they could not distinguish between themselves and the environment. After recalling and describing these perceptions, they are then encouraged to remember any incidents that may have shaped their current perceptions, including the belief that their mind is superior to their body. This is often taken to the point of questioning how they ended up in a university level program trying to learn how to relate to or "study" the environment.

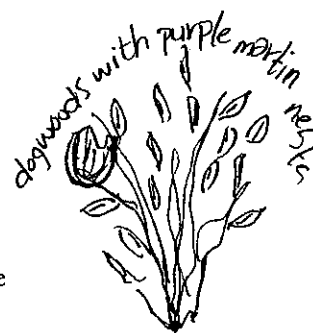
Overall, students are encouraged to be critical of the ways their culture has encouraged them to perceive the world and how their own school curriculum has influenced them. Instead of just accepting the status quo offered by any environmental advocacy group or science curriculum, students learn to think critically, questioning the limits that are placed on the ways in which we perceive the world. Is what

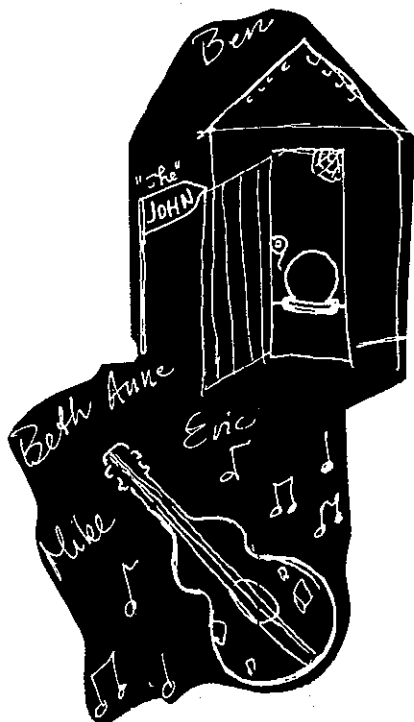
we are doing under the guise of environmental or outdoor education truly encouraging us to see ourselves as part of this world or as only a cog in an economically driven, mechanistic machine of human development?

As we try to unlearn the Cartesian notion of "I think, therefore I am" (which many believe is the root of our present environmental degradation and progressive economic development based agendas) we have to ask ourselves, "What can or should we be doing instead?" How do we encourage ourselves, let alone others, to perceive the world and our place in it as united, as the same living force field? Many people are trying to name this way of perceiving or being. Morris Berman's term is "participatory consciousness" the self and not-self united. Maurice Merleau-Ponty uses the notion of "flesh of the world", while David Abram offers us the idea of the more-than-human. Neil Evernden describes a notion of "fields-of-care" and John Livingston discusses a "broadening from literal, skin-encapsulated self to extended self".

For me, exploring how storytelling and sensory involvement engage our perceptions often turns out to be the key. Children love stories, as they cannot distinguish them from their "real" world. A child's imagination and the real world are lived as one. Hearing stories puts us in touch with our extended selves. Similarly, the engagement of all our senses in learning shows us that our selves do not just end with our skin. Our senses are so busy actively "listening" and communicating with everything around us that our brains do not have time to rationally assimilate everything into language; what we "hear" from all our senses not just our ears goes directly to our being. Our being, then, includes not just what is told to us in the form of facts and figures; it includes assimilated knowing from other sources sounds, feelings,

...students learn to think critically, questioning the limits that are placed on the ways in which we perceive the world.





smells, textures, imaginary worlds in which we are immersed.

My vision of Environmental Education at York University's FES, then, is not so much about learning how to match a curriculum outcome with a Ministry document, but about exploring what ways of knowing are encouraged through various experiences, what blinders are placed upon other ways of knowing and, most importantly, what experiences encourage us to understand nature as self. If our knowing did not result in us perceiving that we are separate from the environment, then our knowing would encourage us to act in a manner that would not harm the environment, for we would know that such actions would ultimately harm ourselves. For me, that is what environmental education is all about.

The following are passages from the reflection papers and experientially based learning assignments that led to an environmental autobiography in this year's undergraduate EE course. These passages are glimpses into the critical understanding that many in the Environmental Studies programme encourage. Many are written by students who have lived in urban areas all of their lives and have never experienced camping and/or nature centres throughout their schooling.

Students were asked to introduce themselves by describing their relationships to nature. This passage was from an ecological introduction:

"I am a human from the planet earth. I am a woman on the planet earth. I am a student, a child, a daughter, a lover, a writer, a surrogate mother on the planet earth. I know the planet earth very well. It has a sky, a sun, moon and stars. It has cars and sidewalks; buildings and trees. The planet earth is busy with wires and metal, animals on leashes, children on leashes, elevators, cigarettes, bricks, sounds and movements, if you dug up the grass on the planet earth you would find a layer of dirt, then concrete, then pipes, then an underground parking lot, more pipes, bigger pipes and, until I imagine, there is one big thick layer of concrete. This is my planet called earth.

"I once met a boy with red hair. He was from another planet called earth. His planet was very different from mine. He spoke of wolves in forests. He spoke of forests with trees that went on and on for days and days. He spoke of a planet where you can travel without a ticket. A place where you could travel with everything you need in one bag. He spoke of sleeping with only stars as shelter .stars that almost outnumbered the sky. Such a curious planet, I thought .

The city is where I grew up because it is where my parents live. I have always been jealous of people who are raised in the country; but that jealousy has never brought me closer to the planet earth that the redheaded boy speaks of. It comforts me to recite that I have incredible curiosity about his planet. I would like to visit it one day; perhaps I shall travel without a ticket. Until then I remain satisfied with my curiosity, my respect and my fascination for his strange planet called Earth."

by Jenna Wong

After a breakfast potluck class, held around a fire and under a tree at the edge of campus, students were asked to take a bite into the smorgasbord of how food relates to environmental education.

Food
a four letter word
Food
a symphony of colours

Apple
loud, smooth, tart
sounds like a crack of thunder on a dark night

Bread
soft, thick, dry
smells sweet and full

Wine
bitter, burgundy, velvety
feels like a sword resting on my tongue

Cheese
quick, creamy, sharp
tastes like the best song I've ever heard



A piece of an apple, a piece of cheese, a drink of wine, and a handful of bread.
What else is food?

Food is Life
Food is Death
Food is Colour
Food is a Gathering
Food is the Earth
Food is Culture
Food is Wealth
Food is Image



Is this really food? Or is this what we make food become? ...

By Beth Anne Barban

After a class of playing and games, students were asked to relate a specific game they could recall having played as a child and how this game encouraged them to perceive the environment.

Remaining silent and moving slowly, or staying in one place for long periods of time were important to both hidiers and seekers. When playing in this frame of mind, I could think of how my actions might jeopardize my team's position in the game if I moved too loudly, or didn't pay attention to where I was going. Due to our poor vision at night, we had to rely on our other senses. When walking, my feet became my eyes. I felt how soft the ground was beneath my feet and yet I had walked there earlier on in the day and had not noticed this at all! Where the leaves had dropped to the ground, we had to pick our feet up lest we shuffle the leaves and give away our positions. With time, I grew accustomed to the noises our bodies made as we walked about and could differentiate between the snap of a twig we had caused and that which sounded off in the distance.

I was looking at my external environment through this mind set and lost my sense of time. My degree of concentration was greatly heightened as well as my ability to process information through my senses. Our version of hide and

seek afforded us many opportunities to experience my grandmother's farm from an entirely different perspective than how we had perceived it earlier on in the day.

Often, I feel that environmental education is far too structured. I feel that these circumstances detract from an individual's ability to interpret the environment by means of telling them what they are experiencing rather than asking them to share what they have learned. This game enabled me to experience the "non-human" in my own way. I felt like an old trapper at times, and at other times I felt like a deer or other animal. Without the dualities of "right/wrong," "better/worse," or "smart/stupid," I was able to devote more time to simply experiencing my surroundings through my senses: I didn't need words to label what it was that I felt or saw or heard or smelled. For these reasons, I believe that our game of "hide and seek" provided a means to learn about the "non-human" that was personally fulfilling.

By Jean Pierre

After visiting the Kortright Centre and touring its new sewage treatment building, students were asked to reflect upon the challenges and importance of nature centres:

"Just being part of the outdoors, which at one point was the only home for our species. Which is actually what was continuously going through my head. That is, I was trying to envision myself on this continent a few hundred years ago, and much of what I would see would closely resemble the natural terrain at the Kortright. This got me thinking that it is almost contradictory that today we have to learn about the environment to understand it, while in those times I feel the environment would actually be teaching us. Moreover, whereas today such environments seem foreign, at least to me, and necessitate a verbal academic teaching to be understood, historically one would learn about and understand such environments predominantly by experience."

by Sam Iwasiuk



Without the dualities of "right/wrong," "better/worse," or "smart/stupid," I was able to devote more time to simply experiencing my surroundings through my senses...



"The way [the Kortright Centre] is designed has it connected to the main building where water and waste is directed through it and reused. This building is what environmental education should be about because it is connected to something else. To me environmental education works at its best when connections are made to other things because it is only then that a person learns their place within something greater."

by Rina Endrizzi

At the beginning of the course students were asked to make a commitment which they would try to keep until the end of the course. At the end of the term they were asked to reflect upon this commitment and how encouraging change is part of Environmental Education:

"At school I had no problem with using my reusable container. But for some reason at work, co-employees made fun of me. I did not understand why. I told them that I use reusable containers for many different products. However, they thought that my effort was small and doesn't do much in the larger scheme of things. I got the excuse, "It's only a paper cup." I felt as though I was butting heads with my co-workers, until one day one of them began to use reusable containers as well. I felt good that she actually listened to what I had to say about the problem with waste in our country. She finally did realize that each person does make a difference. This is what I feel our job is as environmental educators."

by Terrie Lacaria

After a class which addressed the differences between making something from scratch and purchasing an item, students were asked to reflect upon any experiences they might have had making things, and the environmental ethics that were encouraged through these experiences:

"On a school trip to Pine River, where our grade 6 class spent a week, we did a variety of things and one of them was going out into the forest and chopping down a part of a tree about the thickness of my fist and bringing it to a woodworking shop that was there. I was able to make whatever I wanted with it so I chose to make something that would be useful. I do not know why, but I think this trait where I try to make something useful comes from my dad. He was always saying to me that we should not waste whatever it is that we have. This gave me the experience of taking no, a better term is "receiving" from nature."

by Paul Cabaraban

Another learning project was built upon an assignment in another FES course. Intrigued by the lessons learned in phenomenology, the student designed an experience that she tried with a friend and commented upon its results:

"It is this involvement that turned me towards considering a phenomenological writing exercise as my "environmental education project." My experience with phenomenology has led me to believe that it has the potential to create a means by which we recognize that we are not just a part of nature, but that we are nature. Once we realize that our experience does not only come from the phenomenon itself, but from a direct effect we have on it by simply being there, our connection to this phenomenon becomes significant in the sense that it becomes us, that we become it. For myself, the process of trying to describe the leaf inevitably involved reaction that is, how the leaf responded to me, how I responded to it. And an attempt to omit any preconceptions of the leaf demands precisely this "response." Ultimately, the leaf no longer is a separate entity from me, but almost becomes an extension of me. As environmentalists, we are concerned with educating others about the negative effects of alienation from the natural world. We search for ways to promote ecological sensitivity and respect. Therefore, I truly believe that it is exercises such as these

that will aid in attaining our goal of diminishing the rift that has developed between nature and culture.”

by Trish Glab

The following comes a student's reflection paper about a camping trip that she attended. The trip was organized by other students as their learning project:

“I stopped at all of those trees. There were so many of them and some of them went so high. I turned and looked all around me and it seemed that there were more than 360 degrees.

I stopped at a gigantic fallen tree and then I looked around very carefully. That moment was the first time that I can remember that I have been away from human made constructions. From that tree, I couldn't see a single electricity pole, or bench, or path. There were no signs, no motor sounds, no lights flashing in the distance. It was then that I realized that I had found what I was looking for, and that moment felt incredibly safe. It was like a sigh of relief that I wasn't too late, that this place was still here.

“It might sound trivial to people who have experienced that all their lives, but for me, it was such a huge moment. There were sounds I couldn't identify, trees I couldn't name; and I was surrounded by layers and layers of these things. I was blanketed in them deeper that I had ever been before and I was terrified but fascinated.

“It isn't enough to read books or watch films about the natural environment. I thought about it when I was out there and there's no

way that that feeling can be re-created with any machine. I am sure of it. Using those tools may be helpful for promoting awareness and even for providing information about the natural environment, but the experience cannot be captured. And I think that Environmental Education has to be about information and experience. I would argue, however, that the journey to experience the natural environment, especially for the first time, is one that each individual has to want to do. That is, it is a journey that cannot be imposed.

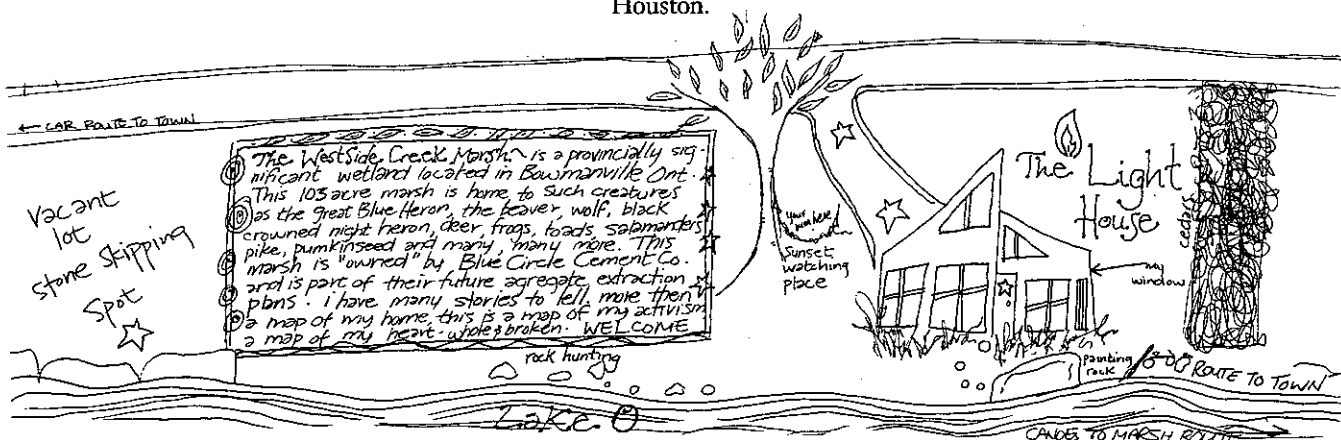
“It's a very scary thing, when you've lived your entire life surrounded by people and buildings and sounds and lights and suddenly a feeling that was pure and calming but also a constant discovery. (I didn't even know that many stars existed!) And for me, it took a lot of bravery to keep walking towards an unknown place by myself.

“I fell asleep there on that tree and when I woke up, I had lost my direction. But I found my way in the end.”

by Jenna Wong

The white on black drawing accompanying this article was drawn by Srna Stambuk and was part of a processing experience the students arranged as part of their learning project, a trip.

Students were asked to create a map of an area with which they have a special relationship. How they conceptualized a “map” was left up to them. One “map” took the form of a poem; another, this illustration, below, by Leah Houston.



It was like a sigh of relief that I wasn't too late, that this place was still here.

The Way of Tea as a Part of the Outdoor Experience

by Julie Aspros

I remember my first tea ceremony; it happened the first night of my very first outdoor tripping experience. . . Our group was led through twilight across the misty grass that led out to the edge of the sauna dock. I was unsure of what we were doing so I simply took cues from the silent example set by our leader. In a very ritualistic, and seemingly symbolic way, we formed a seated circle facing out to the water. Slowly, hot tea was served and passed to each of us. I held the tea in my hands and felt its warm vibrations sink in to my palms. The warmth traveled through my arms and saturated my entire body. I closed my eyes, took in a deep and filling breath and slowly exhaled. Nothing was said but much was felt. Quiet. Peace. I looked to my right to where the lantern's glow traced the face of our leader. I realized this was a time, without task or intended expectations, to just be. I remember how the stars lit the dark sky and how the moon's rays shimmered across the calm, pulsating water. Here, the night seemed warm and safe; as if the stars, the moon, the water and even the shadows amidst the trees, enveloped me into a tended cocoon. I was overwhelmed by a sense of love and gratitude for this cherished land. With slow, continuous, filling breaths I existed completely in the moment of this timeless space.

Why did I feel so moved by a simple tea ceremony? How did this ceremony inspire such a deeply spiritual experience? Why do I continue to practice this way of tea in my post-trip 'every day' life? In reflecting on my first canoe tripping experience, in thought and in journal writing, my inner voice recurrently guided my spirit back to these questions. In time I listened to this inner wisdom and began exploring these questions within the origins and philosophies of tea ceremony. It was here that I found hope in gaining some insight.

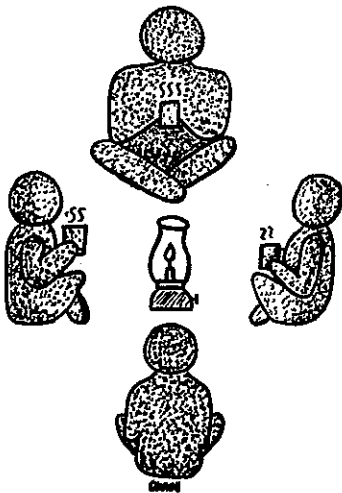
While many cultures practice their own versions of tea ceremony, the origins lie in *Chano-yu*, the art of tea. As implied by ancient

Chinese text, roots of the ceremony began in China, however it is in Japan where the art flourished by way of Zen Buddhist faith (Evans, 1992). In fact the original way of tea, *Chado*, was initially used by Zen Buddhist monks for spiritual purpose during meditation to "...give vigor to the body; contentment to the mind, and determination of purpose (ibid., 2)."

Myth and legend also link spirituality with the traditional Japanese way of tea by portraying a pilgrimage made to China by Prince Siddhartha. In the name of conviction to his mission, Siddhartha vowed never to sleep again, however one day he was overcome by a fatigue that led into a deep sleep. Upon waking, Siddhartha, filled with shame, tore his eyelids off and threw them to the ground. Taking root in the earth below, the eyelids sprouted into green tea leaves. Upon eating the leaves, Siddhartha was cured and recommended tea leaves to his followers as aid for wakefulness during meditation. Remarkably, the Japanese word for 'eyelid' is the same as the Japanese word for 'tea' (Evans, 1992).

Delving further into the traditional Japanese way of tea, I was struck upon learning of its four principles. While each principle speaks to the traditional Japanese way, each principle also provides a language for me to articulate my own experience of celebrating tea. The words? *Wa*, harmony; *kei*, respect; *sei*, purity; and *jaku*, tranquillity. Directly, this language circles around tea ceremony however more intuitively, these words express celebration of Self in the spiritual celebration of Earth.

When speaking of the first principle, 'harmony', reference is being made to the spiritual amity between the host and guest of the ceremony (Anderson, 1991; Hayashiya, Nakamura, & Hayashiya, 1974; Sadler, 1962; Soshitsu, 1968). In terms of the outdoor travel experience, one could make parallels of this



spiritual amity with the relationship between the outdoors (host) and the individuals on-trip (guests). As can be seen throughout this entire section, tea ceremony is symbolic and in this case, acts as a medium for a harmonious state.

The second principle of tea ceremony is 'respect'. The Zen thought on respect is intended to represent gratitude and appreciation for one's food (ibid.). That is, an individual is to show respect for what feeds and sustains him or her. In relation to the outdoor experience, we can express respect to our environment through acknowledging the way in which it nourishes our biological disposition as well as our psyche and spirit.

'Purity' is the third principle integral to tea ceremony. According to Zen tradition, purity is meant to imply a cleansing of the physical and spiritual components of one's self (ibid.). What can be more cleansing to the body and spirit than sipping tea made from fresh water? Water boiled by the flames of an open-fire in the beautiful surroundings of natural environment. This is a place where deep and filling breaths of fresh air are easily attained.

Finally, the fourth principle of tea ceremony, 'tranquillity'. It is said that *Cha-no-yu* brings about an inner tranquillity that transcends individual thoughts and desires of material things (ibid.). I can attest this statement to be true. Looking back to the beginning of this paper, I described a sense of peace that came from within during tea ceremony. This calmness, supported by the stars, the moon, the water, and the trees, flooded my entire being. In that moment, there was no room for thoughts or desires of material possessions, I could only think of being grateful for the joy and contentment I felt in simply being alive.

Why discuss these principles of tea ceremony within the context of the outdoor experience? In response, the work of Claire Magee comes to mind. Magee's 'Extended Tripping Model' highlights five major areas in which one develops professionally and personally. Significant to this discussion is that the top three areas, 'camping and outdoor living skills', 'tripping travel mode skills', and group leader-

ship methods & techniques'; are distinct from the bottom two areas, 'relationship building with the land (and local culture)' and 'transformational experience' (Magee, 1998). While the top three areas of a tripping experience are important, it is in the bottom two areas where one encounters revelation and meaning. Through revelation and meaning one strides towards a sense of connection and deep personal growth. The answer then to the question above? Much like one of the original purposes of *Cha-no-yu*, tea ceremony acts as a medium towards achieving revelation and meaning. Engaging in tea ceremony in the outdoors brings one closer to senses of 'harmony', 'respect', 'purity', and 'tranquillity'; and in turn increases the opportunity for a personal surfacing.

In conclusion, I thank you for sharing in a small sampling of the insight I have gained. With this, I hope to encourage you to take in a cup of hot tea out-of-doors. Give some thought to the principles mentioned and send an intent of gratitude to the Zen tradition and Japanese and Chinese cultures for articulating this very special way¹. Most importantly, with each sip honour your own self because with this, healing energy is sent out to Earth in its entirety. I thank the literature and the individuals supportive in this personal exploration. Finally, I am also so very thankful for the cup of tea I take in every evening by the soft flicker of a warm flame.

Here I sit with my legs crossed and tea cradled in my hands. Engaged by the flame that lights this space, I gently bring my thoughts towards my breath. Everything slows and becomes softer now. My first sip, harmony. I give thanks to the earth and feel supported by the spirits of the universe. Images of harmonious relationships stand clear in my mind's eye. Second sip, respect. Thoughts of gratitude are radiated to the earth for nurturing my body, and mind, and spirit. The tea sends warm vibrations throughout. I smile and take in a deep, filling breath. Slowly, I exhale. Purity is my third sip. I am cleansed and refreshed as the water runs throughout. Memories of washing

my face and drinking from fresh bodies of water return. My fourth sip, tranquillity. Everything is calm now and inside I know of that timeless place that happens in between thoughts. I look deeply into the flame one last time. With my final sip of tea, I acknowledge the oneness within and all around. This is my 'way', and I thank you for taking time to be apart of it.

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¹ Please note that the traditional Japanese tea ceremony is quite different from the type of tea ceremony I experienced on-trip. In addition, introducing the principles of the Japanese way into the context of the outdoors is not meant to be a form of appropriation in any way. The principles are introduced here to help articulate the spiritual sense I experienced and the principles are also introduced in effort to acknowledge the foundation of where they originate.



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A Narrative On My Experiences With Women In Outdoor Leadership

By Brent Cuthbertson

In my early teens, I was initiated to back country travel at a time when women who were interested in the outdoors were struggling to convince the rest of us that they were indeed capable of leading in wilderness environments. I was blissfully unaware of the issues and so I didn't stop to question why the longest trip offered to girls at the camp I attended and ultimately worked at was a full two weeks shorter than the longest trip for the boys. What I was told by older staff some time later was that camp administrators of the day didn't think that girls and women "wanted to go on a trip for that long." It was also about the same time I found out that male leaders were routinely sent on girls' trips as a "precaution, just in case something happens" when trips for girls and young women were first introduced at the camp. With the 1970's these practices changed and the women and girls had an inaugural, full six-week canoe trip in 1976.

The outdoor culture that spawned the likes of me was one of machismo; the linchpins of all trip discussions were the number of miles traveled and the physical hardships endured. Those who taught me didn't have that intent (of this I am absolutely sure), but the culture they inherited passed on so many embedded and unquestioned traditions and attitudes that the message I received was undoubtedly "man against nature." I have made a good deal of progress since that time and most of the changes in my outlook are attributed to specific women who have had the patience to contribute to my education.

Among many other things, I have learned that it is important for women to be part of the more difficult tasks, like rescue and emergency evacuations; I have learned that women also feel validated by teaching technical skills, especially to men; I have learned that demonstrating physical prowess is not an automatic ticket to acceptance in the hearts and minds of others; I have learned that there are other breakfast dishes than oatmeal, cornmeal mush and pancakes; I have learned that destination should

rarely be the focus for travel in nature; and I have learned that the male leaders most women seem to respect take feminist issues seriously, but who treat both men and women as people.

I do not mean to say that men have not been a part of my learning or that all women have been a joy. I have been exposed to sensitive, caring men and disparaging, uncooperative women. I have watched women become uncritically supportive of one another because of an unspoken code, even while confronted with obvious wrongdoing and inconsistent action. I have witnessed women afraid to speak out against the actions of other women in a group whose members actively critique men. A friend of mine an experienced wilderness instructor tells me that a source of frustration for her is to watch other women consistently decline offers for appropriate leadership opportunities and then protest the imbalance in leadership provided by men and women on outdoor courses, expeditions and trips. And yet, all too often women still find themselves excluded and obstructed from meaningful leadership roles systemically and by conscious acts of others.

The issues are complex and not one-sided, nor have we reached a point that we can say that gender is no longer a matter of concern. We have moved into an era that is in many ways more complicated for those women and men who choose to reflect on the issue of gender in back country leadership in any serious way. Certainly it is more overtly complicated than the days of my initiation into a male-dominated field. As awareness grows, so the dialogue evolves and moves us all into changing terrain.

I see this as hopeful. As a man, I have promised myself that I will strive to be open to new learning and new perspectives in gender relationships. In attempting to follow Minnie Bruce Pratt (in my opinion, one of the most honest, self-reflective authors on the subject of human relationships), I continue to struggle with my membership among the privileged. But, perhaps more difficult, I have also begun to

incorporate the stance of "critical respect" into my interactions with women and into my attempts to educate young men on issues of gender. While I respect the need for all people to voice concerns and perspectives, I do not find it necessary to validate all concerns and perspectives simply because they are voiced. What is hopeful in this? Simply put, it is the recognition of approaching conflict as an opportunity for learning and greater personal growth for women and men, for *people*, who wish to engage in the dialogue.

Brent teaches in the Department of Outdoor Recreation, Parks, and Tourism at Lakehead University.

Editor's Note

This column in Pathways is an effort to advance our language from an Outdoor Educators perspective. We need words to displace duality and psychic numbing. We need words that open our spirit toward a "developing way of conceiving" linking our psyche with the earth. As an occasional column, we will select words from other languages that can help us express that which is poorly expressible (in English anyway). These words can be used as openers and closures, or shared along the trail in spontaneous moments. They may be shared one per day over the time of a trip or residential stay. Ideally, these primal words can be incorporated directly into our daily speech and "expanding" reality. The point is that they are best used with the best translation possible. They will be taken mainly from the out of print delightful book, *They Have a Word for it: A Lighthearted Lexicon of Untranslatable Words and Phrases* by Howard Rheingold. But please feel free to send in your own examples of words you use or should be using in your Outdoor Education practice.

Finding a name for something is a way of conjuring its existence or making it possible for people to see a pattern where they didn't see anything before. I gradually came to realize that the collective human world view is far larger than any of our individual languages lead us to believe.¹

sabsung (Thai): To slake an emotional or spiritual thirst, to be revitalized. [verb]

Have you ever returned home from a stressful and exhausting business trip, listened to some favourite music, and felt a sense of psychic and spiritual revitalization, as if the music had poured extra life into your soul? Have you experienced a strangely similar sensation in a very different context, where a few precious words from a special person seemed to soak into your being the way rain soaks into the parched ground after a drought?

The Thai word *sabsung* (SOB-soong) serves to describe both kinds of revitalizing experiences, a slaking of both the mind's and the heart's thirst. Have you ever felt that something is wrong in your life, but you can't quite state what it is? Recognizing that one has certain spiritual and psychological needs is something that can make your life richer. *Sabsung* is both the act of quenching metaphysical thirsts and the feeling that comes with the fulfilment of these hard-to-define but all-important needs.

The literal meaning of *sabsung* refers to the physical act of immersing in liquid something that has become dry. But the personal connotation points to a kind of spiritual emotion, a specific reaction that comes from one's soul in response to the slaking "substance", whether it is literally a drink of water, a kind word, or a beautiful work of art. You can use the word for special moments when you encounter a great painting, or else see your family after a painful separation, or reread a favourite poem. You can also do yourself a favour by seeking or demanding it when the stresses and complications of the world threaten to overwhelm you: "I badly need to *sabsung*, I'm retiring to my room with the *Rubaiyat*, a jug of wine, and my collection of heavy-metal records".

Nuanaarpuq

by Julie Gabert & Christian Bisson

A Reprint from Association for Experiential Education Schools and Colleges Professional Group Newsletter, Winter 1996

Hiking over the crest of a snowy ridge in the heart of the vast wilderness, the world seemingly unfolds in front of us. At once, we can embrace endless miles of ridges, peaks, and valleys. An inner joy suddenly bubbles up within each of us. Overtaken with the paralyzing beauty of the moment, one of us spontaneously shouts out "Nuanaarpuq"!

"Nuanaarpuq" is a Koyuon word from the Athabaskan Natives of Alaska. The Koyukon are people who live with a deep respect for the natural world. They have learned to appreciate

*I badly need to
sabsung*

and celebrate all the wonders of nature. They use the word "Nuanaarpuq" to express their reverence. For the Koyukon people "Nuanaarpuq" means to take extravagant pleasure in being alive.

How often do you find yourself taking extravagant pleasure in being alive? Are you aware of these moments? What about your students? When you lead students onto new adventures are they aware of the joy that can be found in a special place at a special moment? Do they know how to take extravagant pleasure in being alive?

"Nuanaarpuq" is about awareness, about finding and celebrating beauty in the simple things in life. We use it with groups to spark appreciation and contemplation of the natural world. It is the key word for opening up eyes and creating and excitement for life. It is a way to express our celebration of the present moment. It is a word for expressing deep joy.

Before long, students begin to sing out "Nuanaarpuq" throughout the course. It becomes a way for them to express something beautiful they see or something special they experience. Soon, students begin sparking an awareness in each other and a positive appreciation for the world around them. Students not only begin to take extravagant pleasure in being alive, but they begin extending this joy to others.

Excitement for life is contagious. If you role model "Nuanaarpuq" chances are that your students will pick up on your way of seeing life and begin to live and share their joy with others. Your course can evolve within a positive atmosphere allowing students to leave knowing that "Nuanaarpuq" is more than just a word ... and that "taking extravagant pleasure in being alive" is something they can continue doing for the rest of their lives.

¹ Rheingold, Howard. *They have a Word for it: A Lighthearted Lexicon of Untranslatable Words and Phrases*. Jeremy P. Tarcher, Los Angeles, 1988.

Julie works regularly with N. O. L. S. in Wyoming. Christian teaches outdoor education at Northland College, Wisconsin. Both have contributed to Pathways before.



*Before long,
students begin
to sing out
"Nuanaarpuq"
throughout
the course.*

LITERARY LANDSCAPES

by Bob Henderson and Michelle Satterlee

North American Authors and Places: Collaborative Work Energizer

Adapted from John Fallis' "Rivers of Canada" in *Pathways*. See December 1997

The activity is meant to showcase, experientially, the notion of regional writers, sense of place in literature and geography, the material embodiment of place and writing.

This exercise can be used as an introduction to collaborative work and/or research work. It can also be used as an introduction to specific literary authors and regions.

1. Go outside to flat area.
2. All students form a large circle holding a string or rope.
3. Quietly, each student is given a coloured popsicle stick. (Because four wilderness areas will be included on the map, four different coloured sticks were handed out. You can vary the geographic location to: major rivers by volume, major mountain ranges, largest acreage national park or forest, major deserts, etc.)
4. Ask students to make a map of North America with the string after making a silly noise or action mimicking plate tectonics and glaciation.
5. Each student is now asked to get together with people with the same coloured stick. (These will be random grouping as the sticks were given out in a random fashion.) The task of the group is to put together the names of four major wilderness areas in America.
6. Solicit answers from all groups before giving the correct answer.
7. On the back of each coloured stick there is a letter. The next group task is to take all the letters and spell one of the four wilderness areas previously mentioned.
8. Once a region has been determined by each group, ask them to go and stand on the map where the wilderness area would be found.
9. Have students identify an author associated with this wilderness place by handing out additional coloured sticks with letters that spell out the author's name.

10. Lastly, give out a previously written statement about each national park or wilderness area and author. Ask one member from each group, or the entire group where possible, to read out loud to the statement.

11. Read a short passage written by the author identified with that place.

12. Then ask students to go to any place on the map that they know or want to know about. Have them free write for 10 minutes about this place.

13. Share free writing entries for the next class meeting.

By Michelle Satterlee

LITERARY LANDSCAPES

There are several ways to set up a literary landscapes of North America activity (or anywhere in the world for that matter). The activity is meant to showcase, experientially, the notion of regional writers, sense of place in literature and geography, the material embodiment of place and writing. As American author, James D. Houston, said about Wallace Stegner (which could apply to many of the authors noted below);

"Stegner is a regional writer in the richest sense of the word, one who manages to dig through the surface and plumb a region's deepest implications, tapping into profound matters of how a place or a piece of territory can shape life, character, actions, dreams."¹

Literary Figures

At an introductory level, say a senior high school class or survey literature course for university, provide each smaller grouping of a large class with a hoola-hoop (or rope loop) with a word scrambler attached with tape. Students must decipher the scrambles into the name of a regional setting (e.g. RCHSAE LTIAONNA RAPK for Arches National Park). Once groups have their place name, they seek out its location

on our pre-made rope map outline. People may need help with this.

When they have "arrived", they are given a card with the name, history/background, and passage sample of one or more literary figures who is connected to this place by their written word (e.g. Edward Abbey for Arches National Park with passage from *Desert Solitudes*). While a group waits for all groups to station themselves at their destination, they discuss what they collectively know of this region and connected authors. Eventually, you should have groups neatly spread across North America.

Have each group, in turn, read their pre-prepared cards. It is wise to personalize this activity, given your particular knowledge base as instructor, so that you can embellish on each place and character. Students gain a sense of geography and literature in a collaborative active manner.

Literary Regions

If you wish to highlight the fact that certain places have served as literary hubs over time (both over the long term and more recently), then put the emphasis on the place more so than the literary figure. For example, the Cypress Hills of Southern Saskatchewan serve the inspiration to Wallace Stegner's *Wolf Willow*, Sharon Butala's *The Perfection of the Morning*, and Guy Vanderhaeghe's *The Englishman's Boy*. Now the presentation is focussed on the place more so than the authors.

Distinctions can also be made between wild, rural and urban places. This focus would allow for an exploration of nature writing and the urban experience in literature. The activity lends itself particularly well to travel literature studies.

For example, the literature of Labrador:

- Elliot Merrick's *True North*
 - the Hubbard's story in *Lure of Labrador, A Woman's Way through Unknown Labrador*
 - John Steffler, *The Afterlife of George Cartwright*
 - H. H. Prichard, *Into Northern Labrador*, and
 - Elizabeth Goudie, *Women of Labrador*.
- The list goes on and on. Once you begin to

probe the possibilities, the imagination is sent reeling. Regional literature, the embodiment of place and literature, is physically experienced in a fun and thoughtful manner.

What follows is a sample listing of literary figures connected to particular places and hub regions for literature:

Thoreau: Walden Pond/The Maine Woods
New England

John Muir: The Sierras

David Adams Richards and Herb Curtis:

The Miramichi River in New Brunswick

Grey Owl: Temagami, Ontario

Terry Tempest Williams, Utah

Sid Marty: the Alberta foothills

Margaret Laurence: rural Manitoba

William Faulkner: the South East

Mark Twain: the Mississippi

Robinson Jeffers: the Big Sur coast of
California

Willa Cather: Nebraska

Lucy Maud Montgomery: Prince Edward
Island

Wendell Berry: Kentucky

Robert Service, Jack London, Pierre Berton:
the Yukon

Wayland Drew: Northern Ontario

Emily Carr: Vancouver and Queen Charlotte
Islands

Sigurd Olson: the North Woods of
Minnesota/Quetico-Superior

Sky Lee: Vancouver's China Town

Edward Abbey: the South West

Austin Clarke, Deionne Brand, Nourbese

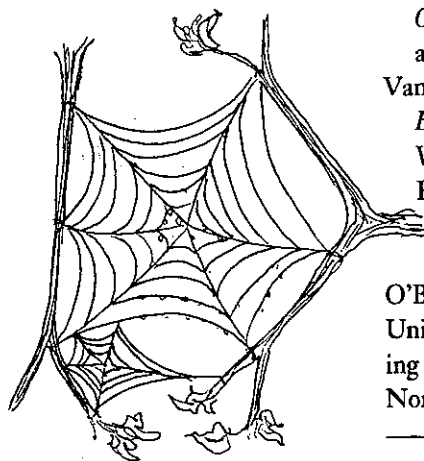
Philip: the Carribean experience in Toronto

A final thought: once you have presented this activity, have students research a regional area or certain authors to create their own "literary landscapes" content cards and activity structure.

The following is a book list to help produce literary landscape content cards:

- Anderson, Lorraine et al. *Literature and the Environment: A Reader on Nature and Culture*. New York: Longman, 1999.
- Banting, Pamela (ed.). *Fresh Tracks: Writing the Western Landscape*. Victoria: Polestar, 1998.
- Littlejohn and Pearce (ed.) *Marked by the Wild:*





An Anthology of Literature Shaped by the Canadian Wilderness. Toronto: McClelland and Stewart, 1973.

Van Matre, Steve and Bill Weiler (ed.). *The Earth Speaks: An Acclimatization Journal.* Warrenville, IL: The Institute of Earth Education, 1983.

Thanks to Daniel Coleman and Susie O'Brien, Department of English, McMaster University, for the thoughtful dialogue concerning a sample listing of literary figures for a North America map.

Bob Henderson teaches Outdoor Education in The Department of Kinesiology at McMaster University, Hamilton, Ontario. Michelle Satterlee is a Masters student at the University of Reno, Nevada. She and Bob met during a Rivers of Canada activity session at the "Best Practices in Experiential Education" pre-conference workshop of the Association for Experiential Education Conference, Lake Tahoe, November 1998.

More Ideas For Curricular Enrichment From The Rivers Of Canada Energizer

by Julie Bunting

Canadian Environmental concerns/Hot spots over time, such as:

The endangered Beluga's (St. Lawrence River), mining in Coppermine River Watershed, Clayoquot Sound (BC), Erosion of Environmental Legislation (Toronto), Rerouting Canada's fresh waters to US (Alberta and other regions)

Forest types and distribution within Canada (ie. boreal forest location)

Native populations of Canada

Famous Historical Women on the Canadian Frontier (as below)

Here is a start of four historically important women. You can easily add to the list or get your students to! The following would be information cards to give to students once they are standing on the homemade map and have already found the place (ie. Red River/Winnipeg for Lagimodiere)

Marie Anne Lagimodiere

Known for her courage and heroism on the new frontier. Born in 1780 in Quebec. She married John-Baptiste who wanted to go back out West. A land where no white woman had ever been. In 1807 she journeyed 2800 km to Western Canada. While there, the Cree wanted to buy her and after her husband refused they were about to attack. Marie Anne rode her horse out of the security of her compound towards them to stop the attack, winning the Cree's respect in the process.

Lillian Ailing

She was a Russian Immigrant and is famous for her incredible journey home. In 1927, at the age of 25 Lillian found herself living unhappily in New York City. She decided to walk 6000 miles and return to her homeland via the Canadian North and Siberia. She walked approximately 55km/day and was actually arrested for "walking". News arrived in the fall of 1939 from the Russia side of the Bering Strait that there was an arrival of a strange white woman walking with three Inuits. Do you think it was really her?

Isabel Gunn

Pretended to be a man and sailed from Scotland in 1806. She was recruited to be a labourer for Hudson's Bay Company. She became known as one of the Best servants (still thought she was a male). One day as she was being sent out on a trip she began breathing heavily and dropped to the ground in labour! Her gender was discovered and she was sent back to Europe.

Mary Schaffer

Born in 1861 in Philadelphia. She married a Doctor/Botanist named Charles. She accompanied him on expeditions where she painted and photographed. Husband died 3 months after her Mom died and three months before her father passed away. She went to the Rockies, North of Laggan (Lake Louise) in 1907/08 by horseback outfitting, recording the mountain flora and

fauna, exploring new routes, eventually discovering a southern route to Maligne Lake. She refused to adhere to the male dominating conventions of the day.

References

Schaffer, Mary. *A Hunter of Peace*. ed. E. J. Hart. Banff: The Whyte Foundation, 1980.

For Marie-Anne Lagemodiere, Isabel Gun (John Fabbisten) and Lillian Alling, see: *The Journeys of Remarkable Women: Their Travels On The Canadian Frontier*. Les Harding. Escart Press, Faculty of Environmental Studies, University of Waterloo, 1994.

These references will allow you to liberally add interpretive story to these travellers and add to this starter list.

THE EARTH AS A BUBBLE

by Paul Krapel

We had a bubble festival which led into why bubbles are round. Bubbles are round for the same reason rocks and planets and skulls are round: minimal surface area. This got me to thinking of the Earth as a bubble. A friend once told me that if you shrunk the Earth to the size of a billiard ball, the Earth would be smoother than a billiard ball.

So I had the kids draw cross sections of the earth's surface without any vertical exaggeration. The scale we used was 1 millimetre equals 2 kilometres. So we used a pencil at the end of a cord 3.25 metres long as a compass to inscribe the Earth's curve and then upon that curve we imposed mountains and sea trenches. On this scale, Everest is a little more than 4 millimetres high. Outer space was about 60-70 millimetres above the space. It's an interesting perspective. The smoothness becomes even more dramatic if you change the scale to 1 millimetre equals 4 kilometres but then any deviations from the curve are so slight that the exercise can become boring to any student not captivated by the minuteness of mountains.

This leads to an interesting contemplation for me. When looking at the inorganic world, we see the process of erosion and deposition smoothing the Earth and thereby reducing the amount of surface area. On the other hand, the organic world is busy increasing the amount of surface area by covering bedrock with forests and prairies. The result of this tension is that over billions of years, the surface of the Earth has become less "bumpy" but more "fuzzy". The exposure of rock at the surface has diminished but the exposure of plant surface has increased. It would be revealing to be able to somehow make a graph of the change in the ratio of biological surface area to geological surface area and how that ratio has changed over time.

A CLASS WALK THROUGH THE SOLAR SYSTEM

by Paul Krapel

Last week I helped a teacher do a class walk through a scale solar system. An 8 inch playground ball modelled the Sun. On the scale, the average distance of Pluto was a ½ mile away (which we walked). On that scale, the nearest star from our ball in Northern California would be in New York City. I have done these kinds of walks before and they are a good way to help the mind start grappling with the relative size of things. While we were standing at Pluto, I started calculating what our 100,000 light year diameter galaxy would be at this scale. The results shocked me. On the scale of our sun crunched down to an 8" ball and Pluto being ½ mile away, our galaxy would be about 80 million miles wide, almost as wide as the distance from the Sun to the Earth. Totally different order of scale than solar systems.

There are gradients of space and time. We are sensitive to those areas closest to our scale of existence. Part of science's progress has been discovering the events and objects happening further away from us on these gradients. Part of our work is expanding our awareness of the

Part of our work is expanding our awareness of the miracle we live within by locating the visual clues that help us see the more remote realms of these gradients of space, time...

miracle we live within by locating the visual clues that help us see the more remote realms of these gradients of space, time...

Reprint from Cairns of H. O. P. E.,
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Editor's Note

Both of these activities are a suitable compliment to "Astronomy System Models for the Schoolyard" by Mark Whitcombe, Pathways, January, 1999.

TRAIL ACTIVITES!

by Julie Bunting

1. While out on the hike ... have students stand in a circle with their backs towards the inside. Tell everyone to walk 20 or 40 or 60 steps outward in silence and then stop and look around for something fascinating! Tell them to look closely and use their imagination:

You can either come back and share what everyone has seen or you can tell them to just write about what they saw in their journal.

This is a great exercise because how often do we really just admire the tiny details of moss, fungus or bark? Try it yourself too!

2. This is also a great activity done on a hike particularly at lunch when everyone is sitting. Have students pretend to write a postcard home describing where they are sitting. For example describe what surrounds you without using names like lake or maple tree.

It might sound something like this:

"I sit here surrounded by large dark yet glowing towering giants as I gaze out over the shiny -shimmering shades beyond ..."

*I tried this at Camp Tamakwa last year with a couple of the grade 1 girls from Bishop Strachan School and the words they wrote were incredible!

3. Each student is given the name of a tree to locate, help them (perhaps with a chart or field books) and instruct them to go sit under it. Tell them to learn what it smells like, sounds like, tastes and feels like. Encourage them to know everything possible about their tree! Students can either come back and share or just write about it. Teachers could further their learning by handing them a short paragraph describing qualities of the trees that would be of interest.

Julie recently graduated from Kinesiology at McMaster University. In 1998 99, she completed a fieldwork placement at Bishop Strachan School under Linda Leckie's guidance.



Aldo Leopold:

A Fierce Green Fire

Author: Marybeth Lorbiecki

Billings, Mont.: Falcon, 1996

Aldo Leopold lived from 1887 to 1948, times when Teddy Roosevelt was establishing a national park system and Gifford Pinchot was establishing principles to guide the forest service. As one of the early graduates of a university forestry program, Leopold soon became one of Pinchot's foresters and loved being in the wilderness and did his best to protect all the life he found there. Later, as a university teacher of foresters, he bought some sandy land in Wisconsin and restored it to a natural state. From this came his famous *A Sand County Almanac*, essays spelling out his beliefs about interdependence in ecosystems. He wrote:

Harmony with land is like harmony with a friend; you cannot cherish his right hand and chop off his left ... you cannot love game and hate predators; you cannot conserve the waters and waste the ranges; you cannot build the forest and mine the farm. The land is one organism.

Of course, this one organism included humans, as Leopold observed, "When we see land as a community to which we belong, we may begin to use it with love and respect".

Lorbiecki's richly illustrated brief biography helps show how Leopold's life led to his writing, and the growing impact his ideas are having on environmentalists 50 years after his death.

A Wilderness Within: The Life of Sigurd F. Olson

Author: David Backes

Minneapolis: University of Minnesota Press, 1997

Sigurd Olson was an environmental activist and author of nine books of essays developing his views of the spiritual importance of wilderness experiences which sold in the hundreds of thousands. His personal need for wilderness experience led to long trips in the Boundary Waters Canoe Area on the Ontario Minnesota border where he had intense emotional reactions to the earth and its living things. This led him to head the fight to preserve this wilderness and to lead the Izaak Walton League and the National Parks Association in effective lobbying. It also led him to read widely from Thoreau, Teilhar de Chardin, Huxley, Mumford, Leopold, Wylie, Krutch, and Bertrand Russell. His *Singing Wilderness and Reflections from the North Country* develop a rhapsodic spiritualism with an encompassing love at its centre. "There can be no real, lasting land ethic without love", he wrote, "What civilization needs today is a culture of sensitivity and tolerance and an abiding love of all creatures, including mankind". He believed that wilderness preservation was only "a stepping stone to cosmic understanding. In a world confused and strident, a world where all the old verities are being questioned, this the final answer".

The Perfection of the Morning

Author: Sharon Butala

Toronto: Harper Collins, 1994

Butala was working on a master's degree at the age of 36 when she married and moved from the city to an isolated grasslands ranch. She felt alone, alienated from her new community, and in search of a new identity. She began spending long hours outdoors, in the saddle and walking in the short grass hills. The coyotes, owls, eagles and other animals she encountered began appearing in her vivid dreams, along with native artifacts she found in ranch fields. Her journal recorded how she tried to knit these outdoor experiences and dreams into a new Self, more rooted in Nature than in academe. Slowly she came to feel the rural, outdoor life was vital not only to her being, but to human survival as well: "I found to my surprise that now I couldn't imagine how I might survive if I had to leave it to go back to the city to live".

Butala has fallen in love with the grasslands much as Stan Rowe did as shown in his 1990 book, *Home Place*. Both are acute observers of the land, plants, and animals, and both wax rhapsodic about the joy found in living with prairie Nature. Both are scathingly critical of the destruction of grasslands by grain farmers. But while Rowe's love of the prairie is informed by his scientific background, Butala rejects scientism and instead turns to intuition, dreams, mythology, and feminine nurturing for her powerfully held convictions.

Butala had been a painter, and now uses words to paint glowing pictures the land she loves: "Every blade of grass, every trill from a red winged blackbird, every sparkle of the sun on the Frenchman River that trickled past our house at the hay farm seemed more precious. It seemed I had discovered a good place, a good life." In this revering of her home land, she follows in the tradition of Thoreau's *Walden Pond*, Leopold's sand farm, Andy Russell's Oldman River, Wendell Berry's tobacco farm, Sigurd Olson's northern lakes, and the Group of Seven's Laurentians. Live outdoors for a long time in one place, and you will come to love nature in that place, and Nature in the universal as well, they seem to say.

For outdoor educators, Butala can be added to the list of writers who help us understand and appreciate the spiritual significance of Nature.

Chuck Chamberlin is a retired member of the Faculty of Elementary Education, University of Alberta, Edmonton. He is active in local politics as a stand out voice for the Earth and health for all species.

Chuck can regularly be found on misty morning paddles on Pigeon Lake, South of Edmonton.

It's Happening Down East

By Alan Warner, Ph.D.

Periodically an up and coming outdoor or environmental educator will call me from Ontario or points further West and explain that she is looking for a position in a residential outdoor education centre in Nova Scotia.

"Can I have a list of places to apply?" she asks. I pause for a second and then respond, "Ummm, well, we don't have any centres like that, and we don't have any permanent full-time positions either. But there are lots of creative and cutting-edge programs involving several thousand people each year, and there's lots of work — but no regular jobs!"

Some of these folks get discouraged and stay put within the relative security of a stable position. Others with a sense of adventure come for a visit. Some never leave. They are drawn to the creative, hand-to-mouth resourcefulness, the shared sense of commitment, the fun, and the close personal connections that characterize work in this field in Nova Scotia.

Here's a glimpse of what's happening in one area: earth and environmental education. Maybe I can whet your appetite to come visit.

A class of grade three students sits on a circle of benches in a small protected forest hollow, with a glistening snow blanket giving a peaceful feeling to the spot. Their attention is riveted on an ornate costumed shape which emerges out of the snow before them. The shape begins..."Long ago on earth, long before this age, there were lots of shape shifters in the natural world. The people loved to search the shape shifters out in all of their forms and appreciate the neat shapes. But over many, many years, the people went out into nature less and they began to forget that the shapes could move and change. And since most people forgot them, the shape shifters became sad and quiet until finally they couldn't move at all. Today, most all of the shape shifters have become stuck as one shape in nature. I survive by playing games with the few children who still come out

and appreciate the winter. But I need a friend. That's why I took the bold step of contacting you, even though we shape shifters are very shy. You see, I am an endangered species and I need your help to bring another shape shifter back to life."

This is the students' first meeting with Epash, the shape shifter who has been sending natural gifts to them at school for a couple of weeks as they were preparing for this journey out into the winter world on a treasure hunt for neat natural shapes. Epash is the central character in *Winter Treasures*, a sequential earth education program organized by the Halifax Regional Outdoor Centre* around an exciting one day environmental experience. *Winter Treasures* creates a learning partnership between the children and their high student leaders who guide them during the day in small groups. The leaders help develop their appreciation for the natural world and an understanding of the the concepts of habitat and community, including the impact of humans. This experience then provides the springboard to integrate environmental learning into the curriculum over the next couple of months back in the classroom.

What of the other extreme, what's up in the summer? The Halifax Regional Outdoor Centre runs *Sunship Earth*, the groundbreaking earth education program for ten to twelve year olds which is presented in a very unique week-long summer camp format. There is time for canoeing adventures and exploration in the natural world on top of all the excitement of the basic program — sneaking into a giant leaf to learn about photosynthesis, and stalking a juicy mouse to experience the the concept of competition in natural relationships. In the Spring or Fall, this age group can participate with their school class in *Earthkeepers*, the innovative and acclaimed residential earth education program, which is run by the HeartWood Institute.

But maybe you are an adult learner, what's here for you? How about "Helping the Sunrise." It is a summer institute for educators run by Peak Experiences*** in conjunction with the Department of Education at St. Francis Xavier University. This is a hands-on summer course, which helps teachers and community educators gain the leadership and program design skills to offer quality experiential and environmental programs to their learners. Participants learn by doing as the Institute culminates in a powerful Council of All Beings in which each person is asked to relate to and empathize with a wild creature which makes its home nearby.

You are too young to be a high school leader, but beyond childhood? How about joining your grade 8 or 9 class for Vision 20/20.

The spotlight in the blackened room falls upon a professorial character, sharp synthesized music shatters the background, "Welcome to the year 2020, this is your world as you approach 40 years of age... one of the greatest disasters has been the rise in sea level over the past few years caused by global warming and the melting of polar ice" ... [a slide of a flooded town shatters the darkness]... "Since the year 2005 there has been an increase in environmental refugees, millions of people have been forced out of their homelands due to environmental disasters"[a shanty town flashes on the screen]..... The professor's horrific history lesson continues until the spotlight suddenly shifts across the room to a woman in a simple cotton dress of earth tones, "Cut the crap Doom, your vision is hysterical, you were hired by an educational cult to predict the apocalypse" ... [soft harmonious music plays in the background]..."Welcome to the year 2020, this is your world as you approach 40 years of age..."

There has been a small increase in global temperatures since the 1990s caused by pollution in the late 20th century [a technical graph illustrates her point], but the world ecological revolution that started slowly in the 1990s gathered momentum and brought sweeping changes in the first few years of the 21st century...."

Vision 2020 is a focused earth education program in which young people are dramatically presented with alternative possibilities for the future and then asked to define their own vision as a basis for making choices now. It includes an intensive three day residential camp experience followed by a structured curriculum of self-defined activities back at school and home in which students apply their vision to their own lives.

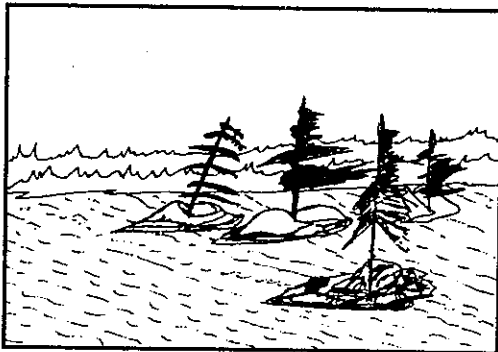
Oh yes, I have forgotten to mention Mysterious Encounters-Earth, a six week earth education program for grade five and six students run by HeartWood and the Halifax Regional Outdoor Centre in the Spring and Fall.

A detective, dressed in a full-length, tan raincoat with sunglasses and a brimmed hat, sneaks into a grade five classroom. The children yelp when they recognize who it must be and then fall silent. They have been hoping for a visit ever since they received the invitation letter and then the secret audio tape...". Code Green here, agent for the Ecoleese detachment at Centreville Park. We are a small group of people who help others to learn to take care of the earth. We've taken over the park and are searching for the missing parts of the formula for the needs of all life. I am extremely pleased that you all are going to tackle this dangerous and exciting mission with us. You better be prepared though because of The Chief... in fact if she knew I was here now (the agent clutches his throat)... First, you must each bring a proper agent ID, like this one here, then..."

This is the beginning of another wild environmental adventure with the same focused purpose, to help people appreciate and understand the planet which they share, and to take steps to live more lightly on it. In short, Nova Scotia has a strong network of small organizations committed to quality earth education who are working together to offer a wide range of programs open to persons from five to seventy-five, each with its own creative storyline and holistic, experiential learning process. And there is lots to come. HeartWood is developing a network of youth environmental action teams

who will contribute to the leadership of Winter Treasures and Mysterious Encounters Earth in addition to taking on active environmental projects and concerns in their local communities. Want to know more, contact us through the information below or come for a visit. There are lots of exciting things down east and lots of opportunities for those with a sense of adventure and creative hand to mouth resourcefulness.

* The Halifax Outdoor Centre is a couple of staff tucked away in an old stone church who run an incredible array of outdoor and environmental education programs in partnership with a wide range of individuals who contribute to the work. Programs include Sunship Earth, Winter Treasures, Mysterious Encounters Earth, and Vision 2020. For more information contact Norma MacLean at 902-490-4539 or visit the web site at www.home.istar.ca/~earthns



** HeartWood is a community non-profit organization which was started 10 years ago with a pair of committed experiential educators who had a vision. It has grown to include a nucleus of diverse and dynamic staff who are developing and facilitating cutting edge programs in earth education, youth leadership, outdoor adventure, and service learning — and describing those is another article in themselves. For more information, contact Danielle Brinson at 902-543-8531 or visit the web site at www.home.istar.ca/~hw-youth

***Peak Experiences is an adult experiential training company which has developed over the last few years into a leader in Atlantic Canada in the fields of experience based training and development, adventure-based counseling, and environmental education. For more information contact Frank Gallant at 902-863-5560 or visit the web site at www.peak.com

Alan Warner is an earth and experiential educator and psychologist who contributes to HeartWood, the Halifax Regional Outdoor Centre, and Peak Experiences as well as teaching part-time in the School of Education at Acadia University. He may be contacted at earthns@istar.ca

THE SOCIETY OF CAMP DIRECTORS

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- One or two awards are presented annually at the fall meeting of the Society. The recipient may be asked to present or discuss their paper. All submissions will be deposited in the Trent University Archives to become valued additions to the collected body of camping knowledge.

● THE PAPER

The approach may be current or historical, and the topic may be drawn from any of these broad themes:

- Recurring or emerging camping issues and practices including the camper, leadership, program, administration, marketing, finance, and facility management;
- The perspective from related disciplines including Recreation, Outdoor Education, Environmental Studies, First Nations, Religious Studies, Social Work, Social Sciences, Administrative Studies, Gender Studies;
- Social or technological change;
- The relationship between camping and the broader community.

The paper should be based on one of these three research methods:

- Academic research from current literature in the disciplines related to camping;
- Field and quantitative research into camping ;
- Historical research based on primary archival records such as the collection in Trent Archives or holdings in other repositories.

Papers must be original work, typed or word processed, double spaced and between 2000 and 5000 words in length.

● SUBMISSIONS AND EVALUATION

Evaluation criteria include the depth and breadth of research, the strength of analysis and synthesis, and the quality of scholarly writing. Papers are evaluated by an academic professional panel representing the Society of Camp Directors, The Ontario Camping Association and Trent University.

Deadline: June 1, 2000

One copy of paper to be submitted to: Professor Bruce Hodgins, Trent University, Peterborough, ON, K9J 7B8

UNIVERSITY AND COLLEGE FACULTY: PLEASE BRING TO THE ATTENTION OF YOUR STUDENTS.





COEO Board of Directors

Nominations (and/or volunteers) are invited for the COEO Board of Directors for the year 1998-1999. Any member in good standing may submit a nomination. A list of the Board of Director positions can be found inside the front cover of *Pathways*. Nominations, in writing, must be received by the nominating committee at least 14 days prior to the annual general meeting. Nominations should be sent to:

Nominations Committee
c/o Linda McKenzie
Box 324
South River, ON
(H) 705-386-0503
Fax: 705-386-2345

COEO Awards

Every year the Council of Outdoor Educators of Ontario chooses to honour its membership and Outdoor Education throughout the province by presenting three awards.

The *Robin Dennis Award* is presented to and individual or outdoor education programme or facility having made an outstanding contribution to the promotion and development of Outdoor Education in the province of Ontario. The award was created in tribute to Robin Dennis, one of the founders of outdoor education in Ontario in the 1950's and 1960's, and is presented annually by the Boyne River Natural Science School and the Toronto Island Natural Science School.

The *President's Award* is presented annually to an individual who has made an outstanding contribution to the development of the Council of Outdoor Education of Ontario (COEO) and to outdoor education in Ontario.

The *Dorothy Walter Award for Leadership* was created in 1986 to give recognition to an individual who, like Dorothy Walter herself, has shown outstanding commitment to the development of leadership qualities in Ontario youth. The individual should have demonstrated a commitment and innovation in leadership development, to learning in the out-of-doors, to personal growth in their own life and service to an organization or community.

A Gift From The Land: The Park/The Land as Teacher Conference Idea

In late September, we are getting into the spirit of sharing the bounty of the earth's harvest. We've thought of a way of sharing in this celebratory time together at the conference. Here's the idea. Bring a *gift from the land* to the conference. It could be a jar of your homemade preserves, a craft you've made, or another's homemade goods or handy work. If you do, you will receive a voucher so that you can choose another *gift from the land* that has also arrived at the conference to take home. So, bring a *gift from the land*. Take a *gift from the land*: a fun mysterious exchange.

News Flash

Currently, we have four sponsors donate funds to send a student to the COEO Conference '99. We will acknowledge them in a future *Pathways* and our conference package. If you are a keen Outdoor Education student or you, the reader, know of a worthy student, please send a brief letter describing your interest and background to Conference Committee member, Mike Elrick, 34 Fairview Blvd, Guelph, ON, N1G 1H4 before September 7.

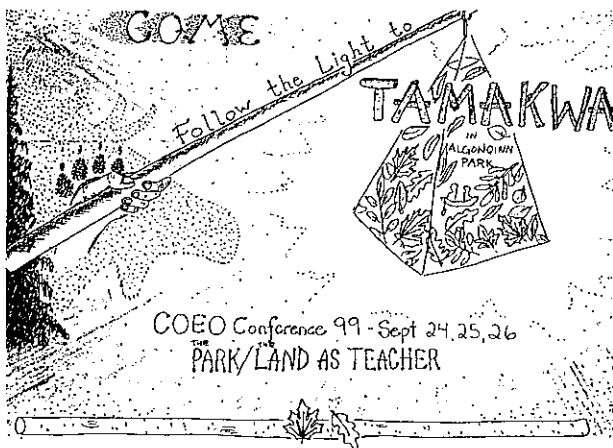
* As a conference participant, you will need to purchase an Algonquin parking permit at the West or East gate upon entering the park. You can place the necessary funds in an envelope provided at the gate. The cost is \$10.00 per day — certainly encouragement to car pool! We, as a Conference Committee, tried hard to have this issue organized another way or waived altogether, but were unsuccessful.

* If you need to rent a warm three-season

sleeping bag, stop in on you way (from the West Gate) at Algonquin Outfitters at Ox-tongue Lake. They are kindly offering a 15% discount on weekend rentals. Thanks AO! ... hmmm ... were you at the last COEO Algonquin Conference when it was clear days and COLD nights?

* We have organized a healthy display booth collection of educational and commercial programmes. Some are coming with school discount rates. All are keen to meet you. The list of display presenters includes: The Wildlands League, EcoWatch; Woods, Friends of Algonquin, AdventureWorks! Booksellers, B+B Adventurers, Paddleheads, Tumblehome, to name a few.

* Alcohol will not be sold at the Conference given its Algonquin location, though receptions will include famous back-country concoctions ('cocktails' just doesn't sound right for the Algonquin Warner Troyer's Special or the Mountain Man Ken Jones Cougar Milk Skoki Special).



CONFERENCE PROGRAM

FRIDAY SEPTEMBER 24th, 1999

- 4-10pm Welcome Tent at the Landing
Registration at the Office
- 6-9pm Outdoor BBQ
- 8-9:15pm Sessions:
 - 1) Algonquin Campfire Stories
 - 2) Night Activities
 - 3) Voyageur Canoe Activities
 - 4) Tea Ceremony
 - 5) Lantern Making
- 9:30pm Opening & Welcome
Spirit Campfire
- 10:30pm Night Food
Open Stage Campfire
Social Campfire

SATURDAY SEPTEMBER 25th, 1999

- 7am Morning Paddle
Sunrise Celebration
- 8am Breakfast in Dining Hall
Introduce Regional Reps.
Morning Meditation
Music
- 9-9:30 Group Energizer
- 9:30-11 Morning Sessions
 - 1) rope course
 - 2) Integrated Curriculum
 - 3) Ecstatic Dance/Movement
 - 4) Games & Chaos
 - 5) Wolves in Algonquin
 - 6) Environmental Issues/Ethics in the Park (Panel)
- 11-12 Visit Tent City in the Ball Diamond
Heritage Camping Skills and Gear
visit Display Booths in Dining Hall
- 12pm Heritage Luncheon
Introductions and Speakers
- 1:30-2pm Ian Tamblyn Concert
- 2:30-4pm Afternoon Sessions
 - 1) Debriefing Skills
 - 2) Traditional Camping & Gear
 - 3) Ropes Course for Personal Growth
 - 4) Lacrosse
 - 5) Hike to Drummer
 - 6) Diversity Issues (Panel)

- 4-5pm Optional "Drop In" mini-sessions
 - 1) Campfire Cooking
 - 2) Canoe Instruction
 - 3) Roller Hockey (bring skates)
 - 4) Sing Song & Writing Jam
 - 5) Lantern Making
- 5-6pm FREE TIME
- 6-7pm Regional Socials
- 7pm Dinner in the Dining Hall
COEO Awards
Key Note Speaker-Jim Raffan
The Park/Land As Teacher
- 8:30pm Ian Tamblyn Concert
afterwards Dance- Dining Hall
Campfire - on the beach

SUNDAY, SEPTEMBER 26th, 1999

- 7pm morning paddle
Morning movements
- 8pm Breakfast
Morning Meditation
Music
- 9:30-11:00 Morning Sessions
 - 1) Teaching Primitive Arts
 - 2) Soundscapes/Song Writing
 - 3) School Yard Naturalization
 - 4) Teaching Canoeing
Experientially
 - 5) Wilderness Contemplation-The
Song My Paddle Sings
- 11-12 AGM COEO
- 12:30 Lunch / Thankyous
- 1:30pm Closing Ceremonies
- 2pm Pointer Boats begin to leave
for landing/parking lot.

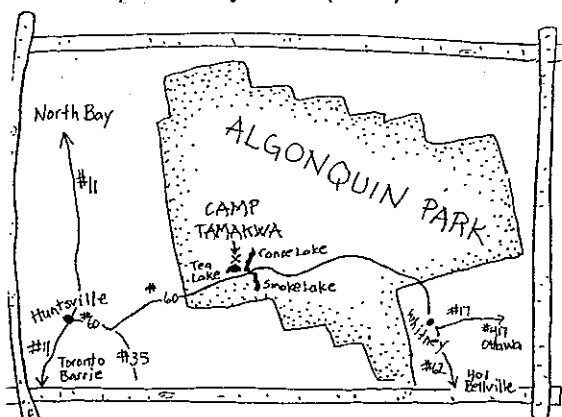
Featured Guests:

Ian Tamblyn-composer/singer-songwriter, his music expresses his love of the Earth
Marusia Borodacz -Trained at 'The Moving Center' with Gabrielle Roth using the Roth5Rhythms.
Jim Raffan- Keynote Speaker, Author
 "The Park/Land As Teacher"

The Conference Team

For more information contact

- Glen Hester 905-880-0862
- Leslie Hoyle 905-898-1926,
- Mary Gyemi-Schulze 416-253-4998
- Ellen Bond 705-741-1388, Ellen_Bond@pcbe.edu.on.ca
- Janine Ried, 705-741-1388
- Lisa Primavesi 807-345-6471
- Bob Henderson 905-627-9772, bhender@McMaster.ca
- Zabe MacEachren, zabe@yorku.ca (fall only)
- Linda Leckie 416-483-5803,
- Mike Elrick 519-736-3294,
- Patti Blair 905-689-6941



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: _____
If this is your first coeo conference, please tell us the name of the person who suggested it to you: _____

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

In Defence Of Canoers

By Jeff Jackson

This is no small conundrum. Canoeist or canoer — why one and not the other?

According to my dictionary, a canoeIST is one who “goes by canoe”. Seems simple enough. But why canoeIST? What about all the canoERS out there? (for I know they exist).

Now don't get me wrong — I'll give you the canoeIST. After all, the term has been around forever, and there is a good bunch of acquaintances who would probably label me as such. But still.... It seems that if runners run, skiers ski, kayakers kayak, and paddlers paddle, why should it not be that a canoER canoes? In certain circles it seems that canoers do not exist. But as I already told you, I know they are out there.

For such a critical issue I went to the most critical thinker I know. I asked the venerable Morgan Hite, my canoeist companion, to spend the day with me floating on a small, northern lake to discuss this important concern. Morgan attempted illumination:

“My initial reaction is that where there is a canoeist there must also be ‘canoeism’”, he offered. I cocked an eyebrow in doubt, which Morgan mistook for encouragement.

“After all, communists are adherents of communism, capitalists are adherents of capitalism, and environmentalists are adherents of environmentalism. Who ever head of a communer, capitaler, or environmentaler?” His argument was taking shape. I passed him a flask of single malt scotch which I had brought along. This encouraged him too.

“Canoeism must therefore be a body of dogma, an ideology. I think of Pierre Berton, who proposed that a Canadian is someone who knows how to make love in a canoe. You've been thinking too small! The -er ending of canoer is for small-minded activities. Canoeing is clearly an outdoor pursuit of quite another order!” Indeed. What other activity could find us in Morgan's canoe, discussing such imperative matters?

“Another approach:” he continued he was really rolling now “Musical instruments! Flautist, violinist, pianist. Clearly the canoe, unlike other pieces of outdoor equipment, is a

device for the expression of creative energy. Intuitively we know it is wrong to label the person wielding a paddle a ‘canoer’ as it would be to label the musician wielding a bow a ‘violinist’.”

Very interesting. Canoeism. Dogma. Musical instruments. I see.... Trying to look thoughtful, I run this argument through my head. Literature would seem to back the position Morgan has put forth. The writer Tom McGuane thought that there is nothing more noble than what we were doing: “contemplative floating in poetic water craft like canoes.”

Sigurd Olson, perhaps the archetypal canoeist, wrote “A man is part of his canoe and therefore part of all it knows.... There is a magic compound of distance, adventure, solitude, and peace. The way of a canoe is the way of the wilderness and freedom almost forgotten, the open door to waterways of ages past and a way of life of profound and abiding satisfaction.”

Clearly, Olson alludes to the “canoeism” of which my friend Morgan speaks. For many, and I would argue for all “pure” canoeists, canoeing is more than just canoeing. In his recently released book *Idleness, Water, and a Canoe*, Jamie Benidickson hypothesized, “There are many answers to explain canoeists' attraction to their pastime. They are about the love of landscape, about being closer to God, about doing something our ancestors did, about getting away from it all, and about finding and healing ourselves”. Like Morgan's violinist, the canoe is an intricate device which can somehow facilitate a transformational experience.

Again I have to ask, what about the canoERS? There are many folks who regularly find themselves in a canoe, yet would be embarrassed to no end if they thought they were included in idle philosophizing above (let alone having taken the time to read it!).

The term canoER harkens back to the day when Natives, trappers, and professional woodsmen used the canoe as an indispensable tool to help them with their daily tasks. However, what is unstated with his term is the belief that put to such uses, the magical canoe is underutilised and will never reach its potential,

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even when skilfully handled. The canoer is looked down upon as a less evolved step in the development of the canoe the dark ages, as it were pure action, without reflection. It was not until the gentlemanly recreationists of the late 1800's seized upon the craft's beautiful grace and truly commenced to set soul's free.

But there are those who don't pause in reflection or recognition before grinding their canoe of the rocks. There are those who are oblivious to skill, "exquisite solitude", and Bill Mason. Their canoe is no portal to another plane of being; it is just a way to get to the middle of the lake. Foam rimmed gunnels add appreciated levels of security, and if this lake had a boat ramp they would be out here in their motor boat instead.

Canoers are legitimate users of what the canoeist elite are claiming for their own. Just because "they" change sides every paddle stroke, gunnel grab through the slightest riffle, and tie the canoe onto their vehicle with an intricate web of string and pillows; the canoer, too, is carrying the tradition of the canoe. It may lack the esoteric yearning of a canoeist's sojourn, but the canoer is still experiencing the simple floating pleasure afforded only by a canoe.

Perhaps it comes down to a level of self confidence. By subscribing to the canoeism of which Morgan spoke, I profess an inordinate interest in all things canoeish and all that that may symbolize. I am the first to admit, however, that canoeing is now a superfluous activity, unlike immediate needs such as food, clothing and shelter. So perhaps, by calling myself something as important as a canoeIST, I legitimize my time, energy and money invested. The canoER, on the other hand, feels no such compulsion since she has invested so little in the activity. There is no complete comfort with the fact that the canoe is no longer functional or necessary in an age of air planes and cellular phones.

As the sun sets, the flask has been emptied, and Morgan and I make our way back to the shore. I feel like I have satisfied myself (even if I couldn't convince Morgan, who is still pontificating upon the similarities between Yo-Yo Ma's tribute to Bach and a fine J stoke ...) as to the place canoers and canoeists hold in the grand scheme of things. Our goals may be very different, but our choice of tool is the same.

What the canoER lack in iconography, the canoeIST lacks in physicality. While history, philosophy, and geography occupy a great deal of my thoughts, they would be nothing if I had never kneeled on the floor of a canoe. There lies a middle ground.

Now if you will allow, I feel the need to change gears and wonder what it is I teach to those whom I take on canoe trips. As the basic tool of Canadian experiential education, the canoe acquires an added dimension (to a canoeIST at least). While the programs with whom I am affiliated espouse the impending "personal growth experience", I instead must focus on simple things, like making the canoe go straight, or how to paddle all day without one's arms falling off. I strive to seek as much fun per day as possible gunnel bobbing, wave surfing, flipping over ...

Perhaps you sense the irony. In order to unleash for example the "healing power" of the canoe (inherently canoeIST) I surround the paddler in the sheer joy of floating (inherently canoER). So you see, despite what come crusty academic may put to paper, the canoER lives. At the point where one forgets what being a canoER is all about is when the sphere of canoeing has been left behind and some realm of elitism has been entered.

So. The next time I see a complete stranger in the camping aisle at the hardware store, browsing amongst the Tupperware canoes (beside the fishing lures), I will embrace them as brethren and welcome them into our fold. I will not scoff at their ignorance of historical voyageur routes and complete inability to draw a detailed map of the Mackenzie River watershed. I will not outline the argument for and against back paddling through technical rapids, nor give them my little "Canoeing as Life" talk. I won't even offer to ceremonially smudge their new canoe with pine pitch and balsam.

Instead, I will give them simple and sage advice. Brought to me through a long apprenticeship at the paddle advice that cuts to the core of our activity. It is what we would do well to keep foremost in our minds when we partake in this thing we all call "canoeing":

Be careful, the damned things are tippy ...

Jeff is an active travel guide originally from Pembroke, Ontario. He'll be canoeing this summer in the Yukon.