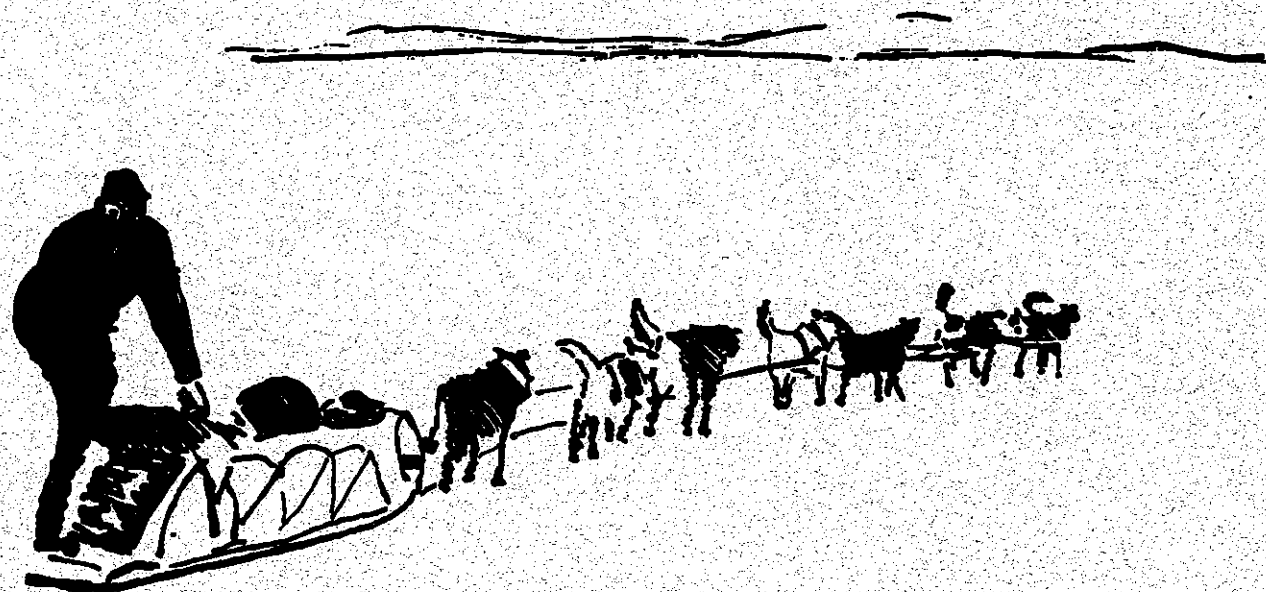
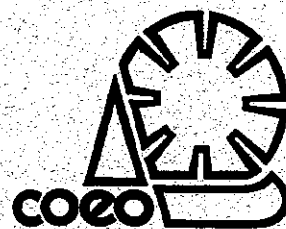


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THE ONTARIO JOURNAL OF
Volume 12, No. 2, March 2000

OUTDOOR EDUCATION



Pathways

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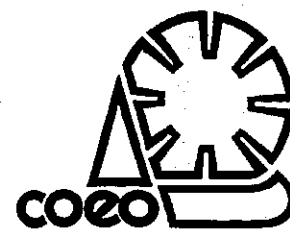
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OUTDOOR EDUCATION



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Editor's Log Book

Welcome to the January/February issue of *Pathways*! First off, we want to highlight the addition of a new column by Zabe MacEachren, "Crafting Around." In this column, Zabe will be sharing her expertise by providing a series of practical class (or personal!) projects. Thank you, Zabe. If the first column is any indication, we think we've got a real winner here! Other highlights of this issue include Mike Morris' update on the current state of outdoor education in the new Toronto District School Board, Will White's reflections on using meditation in experiential education, John Maxted's report on outdoor education in Aotearoa/New Zealand, and Mac McInnis' ideas about how to use outdoor educator's stories for research. Plus we have two Backpacks this issue: Rob Stevens teaches us how to make a wanigan and Megan Smith and Jennifer Wilson share their

short play on the Hubbard epic which could be acted out in the classroom. Also, in our Intersections column, MJ Barrett and Jennifer Jupp's report on the recent Integrated Program meetings, there are more reflections from the fall conference in The Gathering, we've got more Wild Words, and one piece from new voice in the field for Opening the Door. Finally, we wanted to publicly thank Carolyn Finlayson for her editorial assistance on parts of this issue - great work, Carolyn!

*Bob Henderson and Connie Russell
Co-Chairs, Editorial Board*

Sketch Pad

We're fortunate to be able to feature the work of a number of artists this issue. Ria Harting's art is featured on the cover and throughout the issue. Ria came to Canada from the Netherlands in 1970 and first stepped into a canoe about five years later. Now, together with her partner, Toni Harting, she enjoys slow trips in Ontario canoe country to get inspiration from nature. Her medium is pen and ink. Ria's work has appeared in books and periodicals and is in collections around the world.

Jenny Feaver is currently living in Banff, Alberta. She has applied to attend Teacher's College in 2000/2001. Her art appears on pages 12 and 17. The one on page 12 is a retrace of an image from Garrett and Alexandra Conover's *A Snow Walker's Companion*.

The New Politics of Outdoor Education in the New Toronto

by Mike Morris

These past two years have seen enormous upheaval in Metro Toronto's outdoor education programs: amalgamation, restructuring, harmonization, work stoppage, strike, redeployment, relocation, arbitration, grievances. These new concepts have arrived on the previously comfortable and reasonably well-funded world of Toronto outdoor education to the point where it now reasonable to ask if TDSB outdoor education is now in the process of losing the last vestiges of its political innocence.

January 1998: six former Metro Toronto school boards (Scarborough, East York, York, Toronto, North York, and Etobicoke) are amalgamated into one very large school board, the Toronto District School Board (TDSB). **October 1998:** Teachers across Ontario, including outdoor education teachers, stage a "work stoppage" to protest the Ontario government's Bill 160. Schools, including the outdoor education centres run by the province's school boards, are shut down for two weeks.

March 1999: unionized workers in the TDSB, including outdoor education instructors, participate on a legal two week strike for a new contract, again shutting down outdoor education centres.

April 1999: Bolton O. E. C., one of the TDSB's centres and a tenant at a summer camp/conference centre complex owned by a family service organization, is told by their landlord that their lease was being terminated in six months.

June 1999: The TDSB leases time and space at Shadow Lake Centre, owned by another family service organization near Stouffville, northeast of Toronto, and the Bolton centre, including the staff, is completely relocated to this site.

There were other important events in 1999. In the hierarchy of the TDSB, outdoor education was placed under the banner of the Instruction Department, with a superintendent who was given responsibility for outdoor education. The supervisors of the TDSB outdoor centres have met regularly since amalgamation and have

formed an alliance known as TOES (Toronto Outdoor Education Schools) which has represented the interests of outdoor education. A District-wide Co-ordinator for Outdoor Education, Mark Whitcombe, and new supervisors for several outdoor centres are selected. In July and August of 1999, teams of outdoor educators write formal curriculum and policy. In November 1999, a group of TDSB outdoor educators gather to discuss and map out the future of outdoor education. Throughout all of this, rumours circulate about the future of outdoor education.

Political battles are nothing new to Ontario outdoor education. The term "political" is not used in the sense of traditional party politics, rather the politics specific to boards of education. Several of outdoor education's senior statesmen in Ontario have recently pondered the history and present state of outdoor education in Ontario (Birchard 1996, Horwood 1996, Ingleton 1991, Raffan 1996), including recounting other instances when politics intruded on our profession. For instance, Birchard (1996) suggested that the rise of outdoor education in Ontario in the 1970s was due to the favourable political climate at that time. Some readers may remember the prolonged fight to have outdoor education formally recognized as a teachable subject by the Ministry of Education.

In the past years, there have been a number of campaigns mounted to save the outdoor education centres in the Peel Board of Education (Raffan 1993, Shaw 1994, Derry 1994, Linney 1994), the Bill Mason Centre of the Carleton Board of Education (Williamson 1994), and the MacSkimming Centre of the Ottawa Board of Education. We have watched as other programs and centres across Canada face funding cuts, downsizing, outright closing, or other revisions (Hawke 1994, Magee 1998). The pages of Pathways have been filled with stories of these programs and colleagues who have had to move on (Henderson and Whitcombe 1992, Derry 1994, Shaw 1994). That period of transition has now moved a lot closer to home for the cluster of outdoor

These past two years have seen enormous upheaval in Metro Toronto's outdoor education programs

We outdoor
education animals
who feed at the
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little nervous

education centres run by the TDSB.

Many of Metro Toronto's outdoor education centres are located well outside the TDSB's boundaries. Those settings were once a strength, but they may no longer provide that cushion. Outdoor education also benefited from organizational and political isolation, in that the centres from each of the former school boards developed rather independently from their school boards and some of the former boards had their champions of Outdoor Education that effectively represented their interests at the board offices. It seems that the heady days when outdoor education operated and flourished in that isolation are now a memory. How will Metro's outdoor education centres respond to the wakeup call that those in other parts of Ontario received long ago?

Raffan (1996) pronounced school board-based residential outdoor education programs to be almost on their deathbed. As well, I believe one of our senior statesmen said that if you live at the public trough, you will eventually die at the public trough. Dave Dawe, an Outdoor Specialist with the TDSB, suggested that the animals start looking at each other a little differently as the common watering hole shrinks. At the risk of mixing metaphors, I would suggest that we outdoor education animals who feed at that public trough are getting more than a little nervous as our common financial pool shrinks rapidly. However, Raffan's rumour of our imminent demise might still be a bit premature.

What does the future hold? The TDSB's outdoor education teachers and instructors will continue to have their important role to play, providing the high quality programs, and winning over the visiting teachers to the value of outdoor education. Toronto outdoor education continues to struggle for a new unified identity and sense of meaning. That challenge includes developing a new, united group from the six former teams that have operated largely independently since their inception. Creating a real TDSB-wide outdoor education team, instead of an apparent one, will take considerable effort by everyone involved. Perhaps the outdoor education team can best be built from the bottom up, as well as from the top down.

As well, outwardly, outdoor educators have laboured mightily to portray our programs as having the necessary curriculum connections to make us relevant to administrators and to

teachers seeking to accomplish all the expectations required by the Ministry of Education. Inwardly, I suspect that many of us still keep the faith, also teaching what each of us believes is the best of outdoor education, connected to the curriculum or not.

The new group of leaders will need to summon all their political acumen to lead outdoor education forward, rather than preside over its dismantling. I respectfully suggest that the leaders of Toronto's outdoor education program will have to be able to effectively lobby the bureaucrats, superintendents, and trustees in order to maintain the status of outdoor education, ensure adequate funding, and thereby lead Toronto outdoor education confidently into the next millennium.

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Mike Morris has been an outdoor educator for over ten years. As a result, he has one of outdoor education's finest collections of old t-shirts.

Chasing the Buddha: Bringing Meditation to Experiential Education

Will White, MSW, LCSW, LADC

In Western society we tend to be on the "go" with little time for reflection on our actions. This fast paced lifestyle is increasing stress-related problems on individuals and families in our society. This way of life is also partially to blame for destruction of the ecosystem and economic exploitation. One way to slow this fast paced society down is by increasing our awareness of thoughts and actions through the ancient tool of meditation. The intention of this article is to discuss meditation, its relevance to experiential educators, and current applications in the field.

The Association for Experiential Education's vision statement is:

"To be a leading international organization for the development of experiential education principles and methodologies. Our intent is to create a just and compassionate world by transforming education and promoting positive social change". (AEE Handbook, 1997)

In order for AEE to achieve its vision it can start one person at a time by encouraging each individual in the field to become a just and compassionate person. To help create a more compassionate world one must first have the skills to have peace of mind. Individuals can become just, calm and compassionate through the ancient tool of meditation. One of the oldest forms of meditation comes from the teachings of the Buddha over 2,500 years ago (Goldstein, Kornfield, 1987).

To personalize this subject for a moment, I have traveled all over the world in pursuit of experiences that would help me to be a better person. Cultivating peace and compassion was easy to do when living as a Buddhist monk in a monastery in Thailand. My greatest challenge has been to continue to cultivate my mind to be compassionate and peaceful while living in the Western society for in this society we are constantly bombarded by messages of competition and consumption via the media and economic system. In experiential education I have found many people interested in creating a more just world which led me to this field.

Peace and compassion start in ones mind. Peace and compassion start at home and in the classroom.

Thich Nhat Hanh (Vietnamese Buddhist monk nominated for the Noble Peace Prize by Martin Luther King Jr.) in his book "Peace is Every Step" wrote,

"With clarity, determination, and patience- the fruits of meditation- we can sustain a life of action and be real instruments of peace". (P.99)

It is clear that AEE and Thich Nhat Hanh are intent on cultivating peace and compassion in the world. A useful tool for peace activists and experiential educators is meditation.

Experiential education is defined by the AEE in part as a "process through which a learner constructs knowledge, skill and value from direct experience" (AEE Handbook, 1997). Meditation can be defined as the effort to intentionally pay attention, nonjudgementally, to present moment experience and sustain this attention over time (Kabat-Zinn, 1991). One of the outcomes of meditation practice is enhanced awareness and focus by practitioners (Goldstein and Kornfield, 1987). By integrating meditation into experiential education programs students may be better able to absorb and retain what they are learning.

There are many varieties of meditations. For the purpose of this paper and to be inclusive of all religious beliefs, the meditation discussed in this paper will be without the religious or ideological connotations. This type of meditation is mindfulness meditation. The primary goal of mindfulness meditation is to bring understanding into one own actions and thoughts by developing a calm and focused mind (Kabat-Zinn, 1991).

Mindfulness meditation is the practice of attending to the wide range of changing objects of attention while maintaining moment to moment awareness (Goldstien, Kornfield, 1987).

So how to teach meditation? First, one does not need to spend have spent years studying meditation in order to teach or practice it. Relax, it is an activity that can be learned in a

By integrating meditation into experiential education programs, student may be better able to absorb and retain what they are learning.

short time and with a little practice can be taught to others. The props for meditation are as simple as small pillows to sit upon. Airplane pillows are a perfect size, traditional pillows are too big (but can be used), soft ground is quite nice, or a regular chair is acceptable. The group size can be any number while less than fifteen people allows a certain amount of closeness. The space for the activity should be open, quiet, and where there will be no interruption. If the activity is being held in the field it should be in a place where the group is not disturbed.

To frame this activity with beginners, it is best to inform students that they will be practicing an activity that will be done individually and will share the experience with the group at the end. Inform them that the activity is called mindfulness meditation and that it is an ancient activity that helps to calm the mind and increase awareness. Review that the activity will last from twenty to thirty minutes and that they will be told when it is over (this avoids the students looking at the watches).

Students can be arranged in a circle or facing one direction (this prevents students looking at each other).

Students should be asked to sit in a prone position, close

their eyes,

cross their legs and place

attention onto the sensation of the breath. For the first several times at the activity, it's best to ask students to follow their breath and count to themselves, as they breathe in, count to three and as they breathe out, count to three. The object of concentration is the breath as it goes in and out. Concentrating on the breath, observe the mind and how, inevitably there is a loss of focus and that thoughts or feelings then occur. The student is encouraged to bring attention back to the breath while letting the thoughts go. With beginners I tend to remind them every five minutes or so, in a calm quiet voice, "if you find your mind wandering just bring yourself back to the breath and counting". This activity tends to be most effective at twenty to thirty minutes for beginners. As the group practices the activity, you can drop the counting and have the students focus on their breath exclusively as well as increase the time of the activity.

The debrief focuses on what participants experience in meditation was like and to share with others in the group. Though meditation appears to be focused on the individual it often occurs that, in the silence of meditating together, an intimacy occurs between individuals for participants who have opened themselves up and see connection to each other. Ask students how they feel now as compared to before they started meditating. Ask students how many were able to follow their breath for the twenty minutes without thinking about something else. Ask them to share, if willing, the thoughts and feelings that occurred while in meditation.

Encourage students that most people have thoughts that come and go, when just started the activity but with continued practice concentration increases.

Other discussion questions include,

"How can meditation be useful in their daily lives?"

"What health related problems can

meditation

help?" or "Would

meditation be useful as a

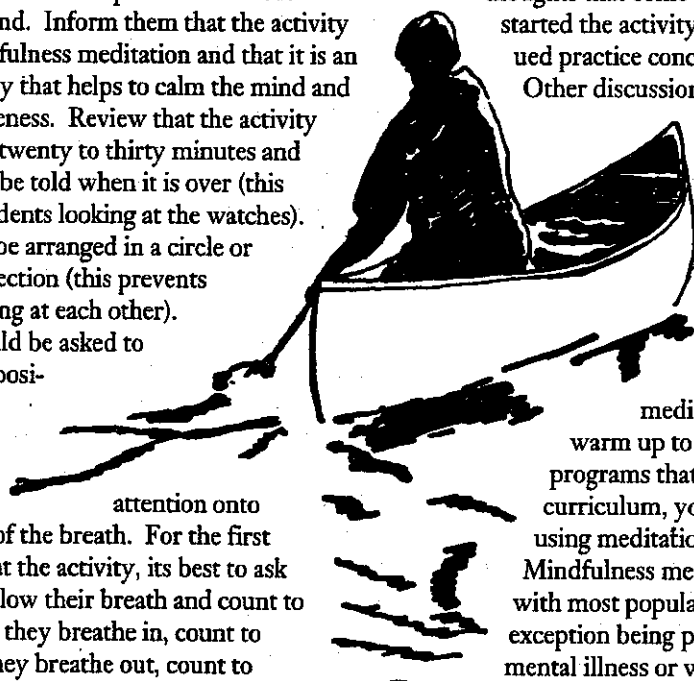
warm up to an activity?"

In programs that have solos in the curriculum, you may ask about using meditation while on solo.

Mindfulness meditation works well with most populations with the exception being people with severe mental illness or who have had severe trauma in their pasts.

Meditation can be informally practiced in a variety of settings as diverse as driving a car or eating. The informal practice simply involves taking several deep breaths when feeling overexcited or agitated. This action slows thoughts down by focusing on the constant flow of the breath. Eating meditation is as simple as eating without talking and focusing on the taste and texture of the food. It is to fully experience the food without distracting talk or rushing through the meal. Meditation is simply attending to one activity and focusing on all the aspects of that one activity.

Meditation may sound to be an easily accomplished task but requires dedication and



commitment in order to maximize ones awareness of thoughts, feelings, and attachments while keeping focused on the breath. It is beneficial to learn meditation from a skilled teacher in order to learn proper techniques.

In the last ten years there have been a number of articles and books written on meditation as a effective treatment of stress related disorders such as chronic pain, anxiety disorders, and high blood pressure (Benson, 1985, Kabat-Zinn, 1991). Meditation is being recommended as an adjunct to psychotherapy and as a substitute for psychotherapy (Epstein, 1995). Meditation is clearly a health benefit that allows people to reflect on their thinking before it increases stress (Benson, 1985, Kabat-Zinn, 1991).

A review of literature in the experiential education field reveals a promising number of articles on the specific use of meditation in the classroom or the field. Most recently, Trunnell, White, Cederquist, and Braza (1996) studied the usefulness of meditation in learning activities. They studied two groups of students, one group was taught mindfulness meditation and the other was not. The two groups did identical classroom and field activities including weekly overnights. They concluded that students who meditated felt "less bored, and more engaged" than the control group. The study further concluded that by decreasing boredom one "optimizes arousal and information acquisition". Meditation does this by increasing focus according to the study.

Currently at Summit Achievement, a therapeutic adventure program based in Stow, Maine, the use of meditation is being integrated into the experiential education. Students and staff are educated on a variety of meditation techniques. Every day of the program there is a 1/2 hour of silence for meditation. During the expedition phase of the program, students hike in silence for the first hour of each day. Students learn to use mindfulness meditation when eating, walking, and times of conflict. By the time a student reaches the retreat phase (three days when students are on their solo) they have experienced a variety of forms of meditation and practiced it daily.

In a recent debrief from retreat one student, who had a history of violence remarked, "meditation helped me from having my mind run

amuck as it has in the past. I had times when angry on retreat so I meditated. Instead of busting things up I meditated on my anger and saw that it was really fear of being alone when I saw it was my fear making me angry I was no longer angry but sad".

Conclusions:

The field of experiential education can be enhanced through the use of meditation. It has been shown as a useful tool to help students absorb information and increase awareness of thoughts and actions. Perhaps, more importantly, it may help practitioners of experiential education to become more just and compassionate people.

The continued use of meditation in the field of experiential education should be encouraged, supported and studied.

"Real strength is not in power, money, or weapons, but in deep, inner peace"-Thich Nhat Hanh

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In experiential education, I have found many people interested in creating a more just world which led me to this field. Peace and compassion start in one's mind. Peace and compassion start at home and in the classroom.

FIELDWORK METHODS INVOLVED IN COLLECTING, FOR SCHOLARLY RESEARCH, THE STORIES SHARED BY OUTDOOR ADVENTURERS

By Max McInnis

Outdoor adventurers are inveterate story tellers, as they seem to talk about their outdoor experiences whenever the opportunity to do so arises.

EDITORS NOTE: *While the methods outlined in this article are drawn from the academic study of folklore, these methods may provide a starting point for educators who are seeking to systematically gather anecdotal evidence to evaluate outdoor education programs and activities. This is a shortened version of the original.*

INTRODUCTION

Participation in outdoor adventure activities leads, quite naturally, to the creation of storytelling situations. Indeed, it may be claimed that outdoor adventurers are inveterate storytellers, as they seem to talk about their outdoor experiences whenever the opportunity to do so arises. In this article, I will examine the theory and practice of collecting and recording, for scholarly investigation, the personal experience stories shared by any community of outdoor adventure activity participants.

In order to collect the stories of any group, the researcher must achieve a balance between "stranger value" (Goldstein, 1964; Jackson, 1987, p. 69) and familiarity. While stranger value generates information not shared with a non-stranger, familiarity allows the stories to occur in the natural situation that captures the wholeness necessary for their appropriate documentation. In achieving a balance between an insider's and an outsider's perspective, the stories may then be heard "cross culturally" (Dundes, 1962; Stahl, 1989, p.7), a factor which adds to the academic rigour of their examination.

Personal experience stories are usually told in close face-to-face situations. It is generally accepted that a population's stories are collected in the environment usually occupied by that

population. For instance, the firehouse for a fire-fighting community, a hospital for a nursing community, a factory for a community of automotive workers, or an Outward Bound School for a community of Outward Bound instructors.

Investigators should, then, possess a degree of experiential nearness that promotes their acceptance into their selected population's defining environment. They must be acceptable to and attempt to become part of the storytelling community they choose to investigate.

SELECTING A FOCUS OF ATTENTION AND A SUITABLE POPULATION

Selecting a focus of attention is the first step in undertaking any story-based research. The importance of this decision should not be underestimated. The choice of focus should result in a topic that is of major interest to the researcher; as well, the investigator should be intimately familiar with the outdoor adventure activity selected for investigation. The language and the lore of this activity should be known and understood by the researcher, resulting in an atmosphere in which the researcher integrates into the storytelling sessions of a community in the usual location, time, and characteristics. The researcher should also be able to gain ready acceptance into the community under investigation and be able to establish quickly the rapport and warm relationships that are vital to effective fieldwork and story collection.

The next step is to select a suitable population group. The conclusions drawn from analyzing the personal experience stories of any

one community of outdoor adventure activity participants may not be entirely relevant to all such communities everywhere. The group selected must, therefore, be appropriately representative of the population about which generalizations will be made. Age, gender, level, type, reasons for and intensity of participation should all be taken into consideration in selecting an appropriate population sample for examination.

THEORETICAL FRAMEWORK FOR STORY-BASED RESEARCH

The paradigm of inquiry that provides the theoretical framework for the story collected research methods outlined in this article is the "naturalistic inquiry paradigm". One of the most significant impacts of naturalistic methods of inquiry on story-based research is the absence of a "general hypothesis" that drives the research and is either proven or disproven through empirical inquiry (Stahl 1989, p. 9). In demanding a hypothesis-free method of investigation, the naturalistic paradigm recognizes that "actual questions to be asked of the material aren't apparent until the fieldwork is underway" (Jackson, 1987, p. 50). However, there is also a recognition that data collection should not be disorganized or arbitrary. The goal of collecting a particular type of personal narrative from a specific population should be the exclusive focus of the collection phase.

GENERAL APPROACH TO COLLECTING DATA FOR STORY-BASED RESEARCH

The general *modus operandi* of story-collecting fieldwork should be the participant observation method, which requires the fieldworker to become a member of the community under investigation. The researcher works with the informants "in their natural setting" (Burgess 1982a, p.2). The investigator should

also be familiar with such aspects of the projected stories as "dramatis personae", geography and activities undertaken, allowing them to respond with genuine interest to the stories as they are told in their original context. When people tell stories they offer "an invitation to intimacy" (Stahl, 1989, p. 37) and put themselves into a position of vulnerability. The investigator's familiarity with the activity that is likely to be the subject of the stories will minimize these feelings of vulnerability.

However, some precautions must be taken by the researcher who chooses to adopt the role of participant observer. A certain degree of "detachment" is necessary for effective fieldwork. Indeed, there are substantial drawbacks in becoming a fully functioning member of the community under investigation.

Care must be taken to maintain the distance necessary for the primary goal of systematic story collection.

SPECIFIC METHODS OF COLLECTING DATA FOR STORY-BASED RESEARCH

The spontaneity that is gained through becoming a participant observer provides a framework within which the researcher selects the specific method that will be used for collecting stories. Three different methods can be employed for collecting stories over the duration of the fieldwork, and a combination of these methods may offer the researcher the broadest range of data.

The first method is the one that maintains the most aspects of the community's usual story sharing environment: stories are simply recorded as they emerge spontaneously in daily routine. A reliable mini-cassette tape recorder allows the investigator to record stories wherever and whenever they occur. Members of the community should be made aware of this procedure at the time of the investigator's introduction to the group.

The second method of story collecting is

WINTER TRAVEL...



ONE WOMAN'S JOURNEY.

JENNY FEAVER
9409815

through interviewing the informants. Since the interview situation is not the usual environment in which outdoor adventure activity participants tell their personal narratives, stories collected during interview situation are of questionable value to any researcher using the naturalistic paradigm to inform their research.

However, there are some precautions that can be taken to maintain spontaneity within an interview. The interviews should have the sole and express purpose of collecting personal experience stories; the interviews should be completely voluntary; the interviews should be held at times

and places chosen by the informant and arranged only after rapport has been established. Lastly, the interviewees should be asked to share stories they share spontaneously elsewhere within the community.

The final method for collecting stories is the creation of a storytelling environment set up by the investigator to approximate the usual setting in which the community shares their stories. Tape recorders should be used to record the proceedings of such sessions in their entirety. This method of collection may initially appear to be extremely artificial. However, certain precautions can be taken to ensure that the opposite is, in fact, the case.

First, this type of interview should only be arranged after the researcher has, through observation, determined the community's usual story-sharing techniques, and setting. The set-up should simulate the group's usual practices. Storytelling per se should not be the *raison d'être* of this particular collecting process, but should be allowed to arise spontaneously within the setting. If these precautions are observed, then this final method of story-collection should also manage to achieve a certain degree of integrity within the naturalistic inquiry paradigm.

BEHAVIOURS OF THE RESEARCHER

During the entire story collecting process, certain techniques can be employed by the researcher to further maintain the community's usual storytelling environment. First, technical terms, such as "personal experience stories" and "personal experience narratives", which would be more likely to suppress rather than generate spontaneous storytelling, should be eliminated from the researcher's vocabulary for the duration of the fieldwork. The expression "story of participants" can be used to describe what is being collected. This expression succinctly tells the participants what is being sought, while at the same time allowing them to draw their own conclusions about what might qualify as a story.

Second, notes should not be made while stories are being told. Contextual and ethnographic records should be kept throughout the fieldwork experience but these should be written during times away from story-collecting situations. Third, clarification, inappropriate explanation, or analysis of any sort should not take place as interruptions, but as part of the natural rhythm of being fully immersed in listening and responding to a community's stories being told. This approach allows the investigator to achieve an appropriate balance between silence and an overly active role.

Either of these extremes would have a suppressive effect on the spontaneous sharing of the narratives.

MAXIMIZING RELIABILITY AND VALIDITY IN STORY-BASED RESEARCH

In summary, then, there are four components to using the naturalistic inquiry paradigm to collect data in the environment in which it is usually shared. First, through the careful choice of an appropriate focus of attention and fieldwork site; second, through a participant ob-

server approach to collecting data; third, through the specific methods employed in the collection of the data; and fourth, through the particular techniques used during data collection. In addition, the following steps must also be taken to ensure the reliability and validity of the data.

Stories should be collected systematically. Initial informal visits should be made to various sites before selecting the site which is most suitable to the investigator's requirements. Furthermore, researchers should know exactly what they are attempting to collect and should maintain this focus for the duration of the fieldwork.

Reliability can be maintained by collecting stories from several individuals, allowing the examination of multiple tellings of the same narrative. Informants could also be asked to repeat, during interview sessions, the stories collected earlier during a spontaneous telling.

Finally, the investigator should keep detailed records of the data collecting process. These notes both substantiate the collection process and ensure that systematic collection is taking place. The research should constantly re-analyze and re-design, where appropriate, the collection methodologies they are using. The previous day's notes should be read every morning prior to the day's story collecting, and any changes the notes indicate should be implemented.

The naturalistic inquiry paradigm has had a significant impact on the data collection process involved in story-based research. The demands of hypothesis-free investigation can be honoured by simply collecting the stories shared by a particular population and allowing these stories to generate their own central purpose and research agenda. This process depends on the maintenance of the investigated population's normal storytelling context, and every effort must be made to preserve the familiar conditions in which narratives are spontaneously

shared. At the same time, scholarly demands for reliability and validity must also be met during data collection. If the precautionary steps outlined in this article are taken, then both these mandates should be adequately and appropriately met.

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Reliability can be maintained by collecting stories from several individuals, allowing the examination of multiple tellings of the same narrative.

Mac McInnis teaches outdoor education at Unity College in Maine.

Integrated Programmes and the New Curriculum

By MJ Barrett and Jennifer Jupp

As a follow-up from the Fall COEO conference session on integrated/interdisciplinary programme and the new curriculum, an enthusiastic and focused group of 13 programme teachers met near Peterborough in November to determine whether there was hope for the continuation of integrated programmes. The greatest concerns included whether there will be an appropriate selection of courses to combine, whether students can be able to fit the package of courses into their shortened high school careers, how to market the programme to potential students, and as always, where to acquire programme funds.

The group left the gathering with a sense of optimism. Other than the lack of an environmental science course (which may be replaced by a locally designed course), numerous possible course combinations exist, including many which will count towards students' required courses for graduation.

The following summarizes the essence of this group's discussion. The group will be meeting again in Kitchener on April 8th to continue the discussion and share individual package proposals. Teachers who are currently running integrated programmes are welcome to attend. For information, contact Patti Huber at huberpatti@hotmail.com or (519) 741-8430(h) or (519) 741-1990(w).

Which grade level?

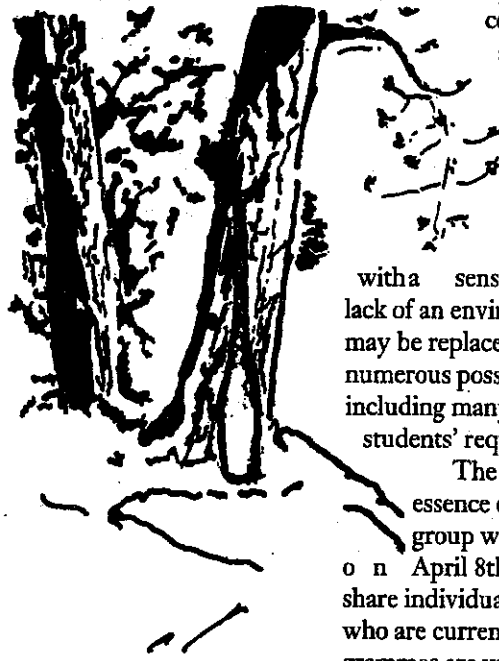
Grade 10 is possible, but quite prescriptive. Students have little choice in the courses they select, and although there are some units which may work well (the ecology unit in the grade 10 science course, for example), a lot of material would be difficult to fit into an integrated programme. For these reasons, plus a concern about the maturity level of the students, the group did not review possible courses from grade 10.

Grade 11 seemed the most likely level to offer these programme because of the range of courses which could fit, plus the lack of pre-requisites for those courses. The focus and maturity level of students at that point in their high school career is an important consideration as well. An additional bonus would be that grade 11 students remain at the school for one more year to contribute to leadership activities, enjoy the new friendships made in the course, and help promote the programme for future years. There was a concern that grade 12 students would be very focused on getting the final credits they need for university and may not be interested in committing to a programme that might limit time with their regular peer group for their last semester in high school. That said, there are some excellent courses offered at the grade 12 level. The pre-requisites may limit access, however. Mixing grade 11 and 12 courses could add flexibility to both student and course selection.

Which courses?

The following chart includes courses identified by the group as the 'best fit' for integrated outdoor/ environmental programme as they are currently being run. Criteria for selection include grade level, a focus on university/ college or open courses, courses which focused on issues and skills rather than pure content, and courses which contain applicable content. Science seemed to be the most difficult course to fit, thus prompting a sub-group to form in order to work on a locally designed course in environmental science. Note that while most of the courses listed are not mandatory, they can count as compulsory credits under the following categories:

- 1 additional credit in English, or a third language, or a social science, or Canadian and world studies
- 1 additional credit in health and physical education, or business studies, or the arts



SUBJECT	GRADE	COURSE NAME	COURSE TYPE	COURSE CODE
Guidance and Career Education	11	Designing Your Future	Open	GWL30
Guidance and Career Education	11	Leadership and Peer Support	Open	GPP30
Health and Physical Education	11	Healthy Active Living Education	Open	PPL30
Health and Physical Education	12	Recreation and Fitness Leadership	College	PLF4C
English	11	Media Studies	Open	EMS30
English	11	Presentation and Speaking Skills	Open	EPS30
English	11	Literacy Skills: Reading and Writing	Open	ELS30
Canadian and World Studies - Geography	11	Physical Geography: Patterns, Processes, and Interactions	University/ College	CGF3M
Canadian and World Studies - Geography	12	Environment and Resource Management	University/ College	CGR4M
Philosophy	12	Philosophy: Questions and Theories	University	HZT4U
Science	11	Biology	University	SBI3U
Science	11	Biology	College	SBI3C
Science	12	Earth and Space Science	University	SES4U
Science	11	Science	University/ College	SNC3M

(music, art, drama, or dance)

- 1 additional credit in science (grade 11 or 12) or technological education (grades 9-12)

Within these criteria, 3 out of 4 of the credits in an integrated programme could provide the student with compulsory credits. Complete Grade 11 and 12 Ontario Curriculum Document course descriptions and prerequisites are now available at <http://edu.gov.on.ca>.

Other options to consider:

* A locally designed course could also provide a credit. Under the new guidelines, courses must be submitted to the Ministry from the Board of Education rather than the school for approval. The Ministry has provided a curriculum planner to help in this design. For each Board of Education only one locally designed course in each of the subjects of math, science and English may count as a compulsory credit

* Co-op courses could also fit well. By considering block placements (i.e., 2 weeks full-time) rather than the traditional once-per-week placements, co-op placements can often be more valuable to an employer, tap into local projects or events (e.g. a birding festival) and would not

compete with normal co-op student placements.

* The 1/2 credit in civics and 1/2 credit in career studies might also be considered, although they are designated as grade 10 courses.

* The ministry is also working on a document providing guidelines for interdisciplinary programme which may affect programme in the future. At this point, the Ministry document is far from complete.

Marketing ideas

As high school students are under increasing pressure to complete high school in four years and to choose their "careers" and therefore their focus of study early, some integrated programme are finding it difficult to get enough students enrolled each semester. In some cases, schools are so large that communication to students from teachers of integrated programme is difficult, adding to the problem of getting student interest. Some marketing ideas follow:

* take pictures of your events and make them available to local newspapers - get local newspapers to print articles about your pro-

gramme or special events you run in your community

- * have an Open House where you invite advocates of your programme to speak about their experiences - invite the community, and interested students
- * during option sheet signing, do a presentation in a gymnasium or auditorium - get former students to speak about your programme, show pictures, have a slide show
- * do a mini "dog and pony show" at schools - get former students to speak to interested students about your programme
- * have a parent orientation night BEFORE students sign up for the programme (this helps prevent students from dropping the programme after signing up for it)
- * give guidance departments a fact sheet about your programme so they can answer students' questions accurately
- * link into your Board's web site to advertise your programme (or link into your school's home page).
- * set up relationships with post secondary institutions. This enables you to advertise yourself as part of an educational continuum with college &/or university programme
- * publish a "Where are they now?" piece, focusing on alumni from your get "in" with the Outers Club at your school - this helps students to advertise to other students
- * make yourself and your programme highly visible in your school - make your trips visible with displays in the school

Funding possibilities

As funding cuts to boards of education trickle down to schools, integrated programme are often on the chopping block. Teachers of these programme struggling to stay alive must become astute business people as well as educators. Below are some ideas for funding:

- * Ontario Youth Apprenticeship Programme
- * Junior Conservation Officer Programme
- * Canada Trust (if you're in an urban centre)
- * Community Fish & Wildlife Initiatives - MNR

- * East Ontario Model Forest

- * Canoe Ontario

- * Private Land Stewardship Council - web site www3.sympatico.ca/stewardship.ontario or the MNR web site has a link to it.

These people are an arm's length from the Ministry of the Environment and the MNR - there are possibilities for funding for naturalization projects that your students can take part in.

- * If you have a community presence, ask for donations; if you don't have a community presence, get out there!

- * Get on the stewardship council in your community; you'll meet people and hear about things that can help you find money

- * Get to know the people in your community - i.e., the managers of stores such as Canadian Tire who may be willing to donate equipment to your programme if they like you and what you do.

- * Look into Park Levies from developers and projects that your students can do qualify for this kind of funding.

- * For computer equipment, get in touch with businesses who may be getting rid of computers

- * Put a donation slip in your alumni mailing asking for an individual donation

Funding positions

If you need extra help, you may be able to tap into programmes that need work experiences for their students. The following are some examples:

- * Post diploma programme in adventure tourism from Flemming College - this programme has a placement requirement

- * Community colleges

- * Queen's Outdoor and Experiential Education Programme has placements for 1 month

- * York University Faculty of Environmental Studies offers credit for field placements

- * Project CANOE may have gear & partnership opportunities

Resources

A useful source of information which may help promote and justify your programme is an American study by Leiberman and Hoody¹ which examines the success of integrated programme using achievement test results. The text of the report (\$22), plus 2 videos (approx. \$35 each) are available to order from the Green Brick Road in Toronto at 1-800-473-3638.

COEO has published a catalogue of Integrated Programmes in Ontario with contact addresses from 1996. To order (\$10), contact Bob Henderson at McMaster University, Dept. of Kinesiology, Hamilton L8S 4K1. Please place orders before the end of April.

References

G.A. Leiberman and L.L. Hoody, *Closing the Achievement Gap: Using the Environment as an Integrating Context for Learning* (San Diego: State Education and Environment Round Table, 1998).

M.J. Barrett and Jennifer Jupp have been involved with intergrated programmes in Ontario for years.

Helpful Websites:

Name of Website	Description	Address
ECOO	- Educational Computing Organization of Ontario - grade 9 & 10 final documents - grade 10 course descriptions - grade 11 & 12 draft documents	http://www.ecoo.org/projects/deliverables/secondary.html
EQAO	- Education Quality & Accountability Office - newsletters - news releases - FAQ's - Application for marking	http://www.eqao.com/
OCC	- Ontario Curriculum Clearinghouse - grade 9 course profiles -writer's handbook for grade 10 course profiles	http://www.curriculum.org/
Ministry of Education	- main site	http://www.edu.gov.on.ca
Ministry of Education	- curriculum and policy documents	http://www.edu.gov.on.ca/eng/document/curricul/curricul.html
Ministry of Education	- OSR guide - Provincial Report Card Guide	http://www.edu.gov.on.ca/eng/document/forms/forms.html
Ministry of Education	- common course codes	http://www.edu.gov.on.ca/eng/general/list/commoncc/cc.html
Ministry of Education	- special education documents (IPRC, IEP, Regulations, etc.)	http://www.edu.gov.on.ca/eng/general/elemsec/speced/speced.html

WILD WORDS

by Bob Henderson

This column in *Pathways* is an effort to expand our language from an Outdoor Educator's 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 say that which is poorly expressible (in English, anyway). These words can be used as openers and closers, 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, thus "expanding" reality. These words should be used with the best translation possible, and many will be taken from the out-of-print delightful book, *They Have a Word for It: A Lighthearted Lexicon of Untranslatable Words and Phrases* by Howard Rheingold.

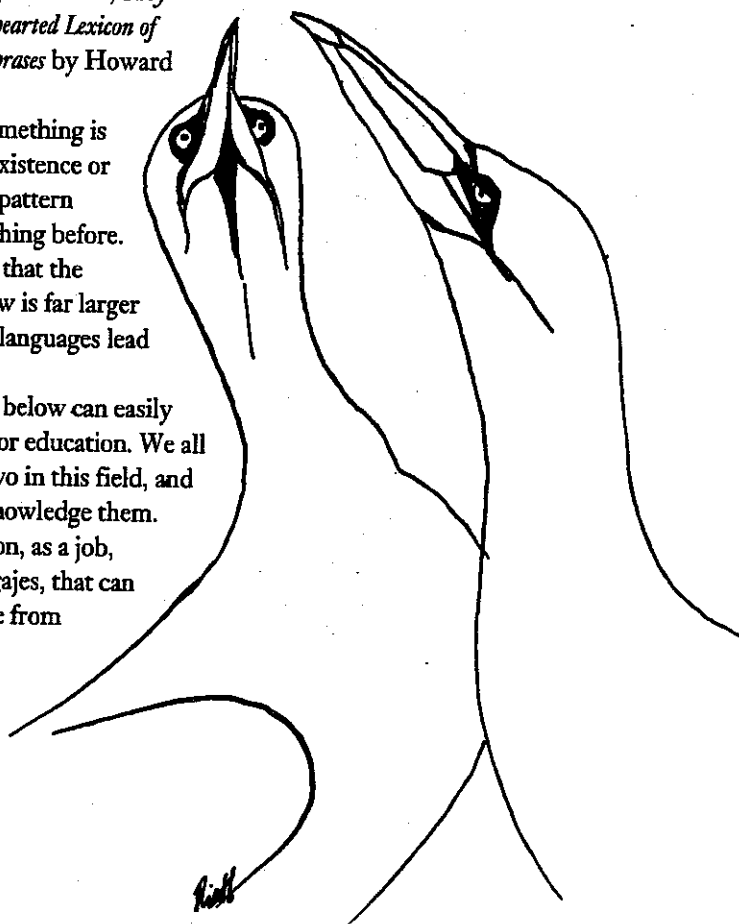
Finding a name for something is a way of conjuring up its existence or making it possible to see a pattern where they didn't see anything before. I gradually came to realize that the collective human worldview is far larger than any of our individual languages lead us to believe.¹

Both words presented below can easily relate to the work of outdoor education. We all know a *cuor contento* or two in this field, and this word may help us acknowledge them. Similarly, outdoor education, as a job, offers a healthy supply of gajes, that can and should be acknowledge from time to time.

cuor contento (Italian): The way a happy, even-tempered person feels. (noun)

There are words for strange states of mind, ugly states of mind, painful states of mind. Here is a word to apply to the mental and emotional state of those rare individuals who don't seem to fret, don't seem to fly off the handle, aren't necessarily benighted or enlightened, and don't seem to carry the weight of the world on their shoulders. The Italians call such a person a *cuor contento* - literally, a "happy heart." (In America, you might say that the ubiquitous "happy face" is the symbol of this kind of unconditional cheeriness.) Some people say that you have to be born with the right disposition. Others say you have to be born to rich parents. Psychoanalysts and evangelists say you can achieve such a state, even if it isn't one of your natural attributes, through work or faith. In any case, when the fellow at the next desk or the woman

These words can be used as openers or closers or shared along the trail in spontaneous moments.



in the car pool seems to beam along, even in the face of difficulties, you can mention that it is good to see a *cuor contento* once in a while.

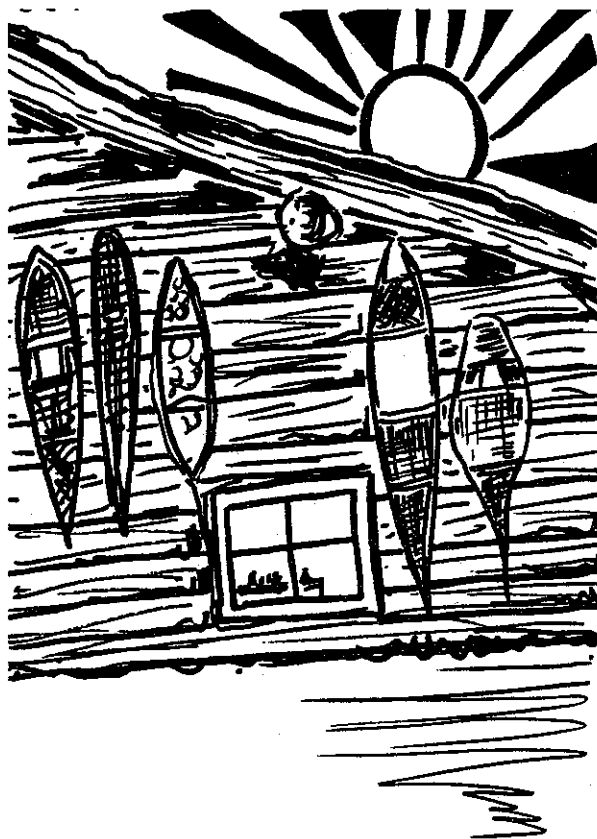
gajes (Spanish): Benefits and hazards of job, profession, or position. (noun)

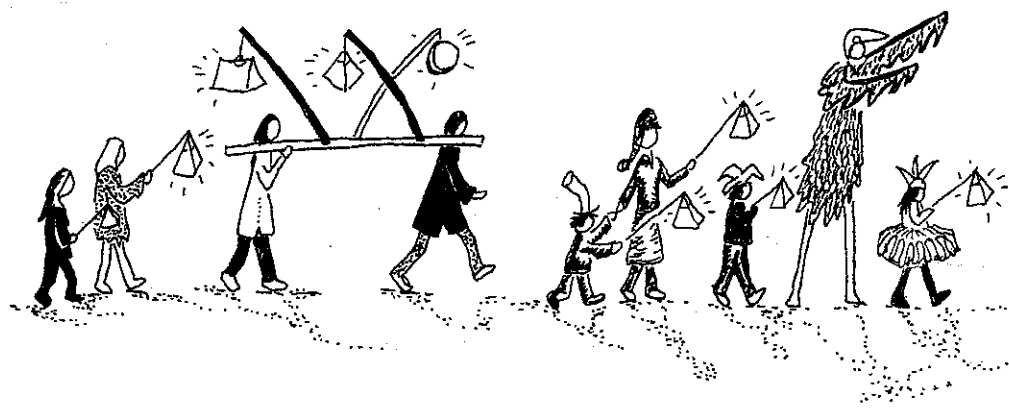
When you get a parking place with your name on it, along with a pay increase, that is considered a "perk" of your new position. When you have to put up with the boss' incessant bragging about his golf prowess, that is considered one of the "dues you have to pay" for promotion. The fact that you are likely to be attacked by a hostile dog is known as an "occupational hazard" of mail delivery. And the unavoidable responsibility for changes in the lives and livelihoods of many people as the result of your decisions is referred to as "the cares of the office." The Spanish word *gajes* (GAH-hays) is a combination of all of the above. The literal translation is "wages" but in general it means *anything that you give or receive, outside the formal job description, as part of your work*. This

admirable term covers those gray areas where only your disposition and proclivities determine whether the key to the executive washroom or the privilege of being the first to arrive and the last to leave is considered a bonus or a hardship.

Note

1. Rheingold, Howard. *They Have a Word for It: A Lighthearted Lexicon of Untranslatable Words*. Jeremy P. Tarcher, Los Angeles, 1988.



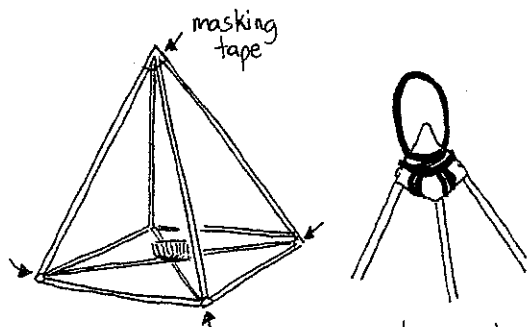
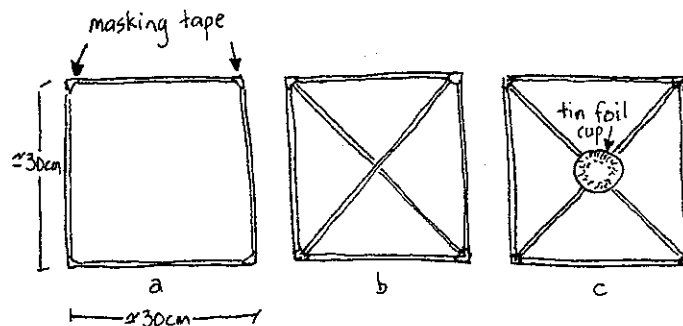


LANTERNS TO HONOUR THE SUN

December 21st is recognized as the winter solstice because it marks the day of the shortest period of sunlight in the whole year. People from around the world traditionally gathered to celebrate this occasion in their own cultural manner. Singing, dancing, lighting candles and jumping over bonfires were all activities used with the hopes of enticing the sun to return. Underpinning the celebrations was the recognition that humans depended upon the sun's light, warmth and ultimate power to green the earth. Today, in Toronto such festivities still go on in the Kensington Market Festival of Light, where hundreds of people parade through the streets with beautiful lanterns. Participants walk among stilt walkers, watch shadow plays on roof tops, dance alongside Chinese dragons and witness giant mythical puppets reenact the capture and release of the sun. The parade always concludes with loud cheering as a huge effigy is lit afire. The consumerism of the nearby Christmas holiday season vanishes as people become the parade and wave their lanterns of light and beauty. Acknowledging this solstice occasion serves as a reminder to attend to the gifts provided by the huge fire in the sky.

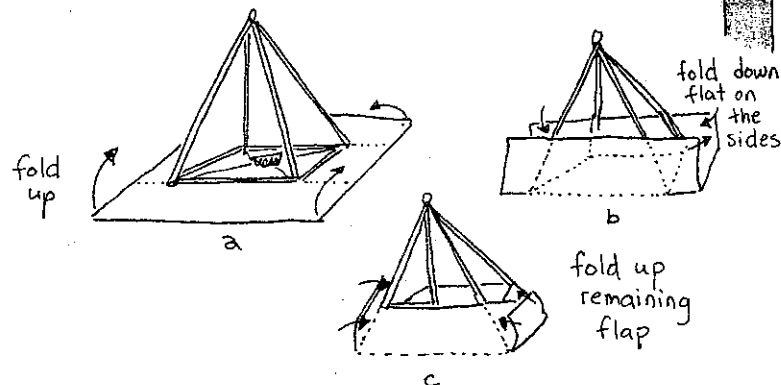
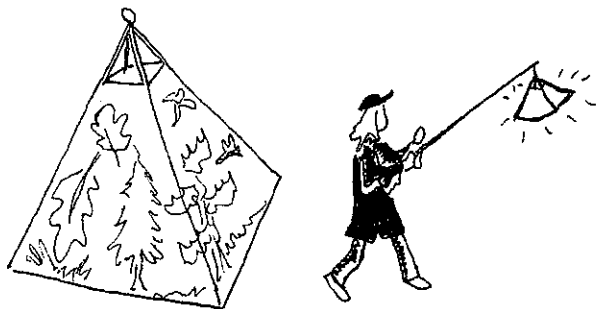
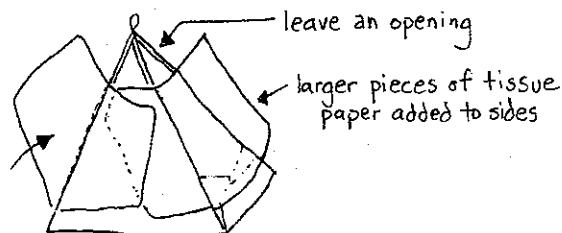
To make your own lantern to celebrate the solstice, collect the following materials: masking tape, duct tape, narrow sticks (collect them locally, recycle some from old mats & baskets or purchase doweling) a pruner to make stick cutting easier, paint brushes, white glue and a small bowl to dilute the glue in, wire, tin foil cup, scissors, colour tissue paper and a tea candle. A wide variety of shapes can be made, but here are the directions for a standard square pyramid.

- 1 Cut four equal lengths of doweling (approx. 30cm). Use the masking tape to stick the ends together to form a square. Cut two more pieces of doweling so that they cross in the center of the square and tape each of these stick ends to the squares corner. Securely duct tape the bottom of the tin foil cup to the crossed sticks in the squares center.



- 2 Cut four more sticks to create the sides of the pyramid (approx. 40cm). Masking tape these sticks to each corner of the square base and then at the top where they all meet to create the pyramid. Use the extra hands of a friend to initially hold the sticks in place until they are tacked in place with a bit of tape. Wrap the sticks at the top of the pyramid with a bit of wire and then create a small wire loop in which to attach the lantern to a carrying stick.

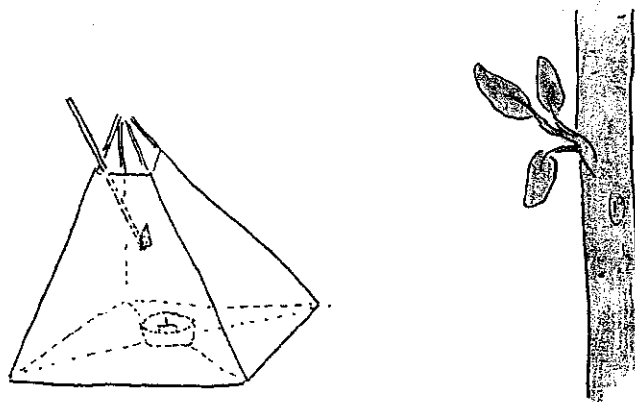
- 3 Place the pyramid in the center of a sheet of light (white is best) tissue paper. Fold up the tissue paper onto the sticks and use very small pieces of masking tape to help hold them in place. Two ends of tissue paper will become folded together as if wrapping a present. With a light touch, dip the brush in the diluted glue, coat all the paper which will overlap and then press all the folded layers together. (diluted glue is approx. 30 ml. of glue to 150 ml. of water) Add more large pieces of paper to the top sides of the lantern so that it is all covered except the top 8cm. You must ensure a large enough opening in order to light the candle and allow the candle's heat to escape.



- 4 Now comes the creative part. Cut, rip and tear coloured tissue paper so as to cover the rest of the lantern. The whole lantern should be ideally at least two layers of tissue paper thick. For designs and shapes use your imagination. Most of the lantern should remain light in colour with some darker tissues for specific shapes you want to stand out or on the lantern bottom. (Match this stage with specific curriculum content by doing leaf shapes or bird silhouettes for identification keys, constellations patterns, introduced and native flowers, animal tracks, endangered species. etc. You could also attach real flower petals or leaves, and even make your own paper).

- 5 Once the lantern is dry you can give it a light coat of clear shellac. (remember shellac is a natural product and comes from trees whereas, most other coating products are petroleum based). This step is optional.

- 6 All that is left is to find a stick and attach a bit of wire to its end so that it can be used to carry your lantern. Drop a tea candle into the tin dish and light it using one of two methods. First you can purchase then use a long wooden match or second you can use a very thinly rolled newspaper sheet. But be careful!



I've spent a lot of my life looking, but less of it looking around. Art history and the art world "make progress," focusing on an invented vanishing point, losing sight of the cyclic, panoramic views. And of course it's not easy to be visionary in the smog. Lippard, Lucy. "Looking Around: Where We Are, Where We Could Be" Suzanne Lacy (ed) *Mapping the Terrain*, Bay Press, Seattle: 1995

A Winter's Project — Build a Wanigan

by Rob Stevens

Wanna Wooden Wanigan?

Wanna wooden what!? A wanigan is a traditional wooden kitchen-box used for canoe-tripping that you can build it yourself. Wanigans also serve well for winter tripping whether by komatik (dog sled) or human-pulled (hauling) toboggan. For those who do less wilderness travel or camp more often en famille, wanigans are a useful addition when car-tripping.

A sturdy wanigan serves many functions, from storing and transporting the camp kitchen gear and food, providing a surface for food preparation (including a cutting board fixed to the inside of the lid), as a table or a seat, and as game board (when a backgammon or chess/checker board is stenciled on the top) or card-playing surface.

A wanigan with maximum dimensions of 25" x 12" x 15" can hold a standard two-burner Coleman or other type of camp stove, pot sets, reflector oven, fireplace grill, cooking utensils, spice shakers, matches, and more. This size allows for considerable volume, while still being comfortable to carry (i.e. the load doesn't extend too far from the back). It also doesn't extend above the gunwales, so you avoid raising the center of gravity when on the water and don't present a sail-like surface for the wind to catch.

People differ on whether compartments are useful or a hindrance. On the one hand, they can prevent shifting loads, but you may find yourself digging through several compartments to find what you're looking for. I find that a three-inch-deep drop-in tray with removable partitions sitting on top of the corner braces helps with organization. It can contain loose-fitting cooking utensils and cutlery, spices in unbreakable bottles, handy snacks, or the day's lunch.

The spaces between stove, pot sets, and other cooking gear can be filled with bulk dry

goods and other foods in labeled, resealable plastic bags or containers such as olive barrels (which come in several sizes and can usually be obtained free of charge from a restaurant or deli).

The complex dynamic between weight/volume and function/durability, along with the need for floatation should be considered when designing a wanigan. Keep in mind also that a wanigan should be weatherproof yet easy to open, access contents, and close back up again, oftentimes while in the middle of a lake.

Carrying a wanigan

Depending on the wanigan's design and sturdiness, and other factors such as tripping experience, fitness level, and packing and carrying strategies, a wanigan can carry as much as 100 pounds of gear. For short-distance carrying, loading into the canoe or moving around the campsite, end-fitted rope handles or wooden battens (with or without cutouts for your hands) are added.

When portaging, you can either carry a heavy load the distance fewer times, or lighter loads more often. A wanigan has been traditionally portaged on the back, with the load taken up by a leather tumpline wrapped around the box with a wider band going around the forehead. The load is carried on the back and hips with the force being transmitted in line down the spine. It can take some practice to become familiar and comfortable with the lifting and carrying technique.

Tumplines, being over 20 feet in length, are difficult to find and expensive when made of the more traditional leather. A shorter length with a simple design incorporating quick connect buckles may be used rather than the traditional wrap-and-knot method. The shortcomings of exposing leather to water and weather (not to mention being tasty to animals looking for salt) can be avoided by using nylon webbing.

Others favor a more familiar backpacking shoulder strap arrangement for carrying, although using a tumpline allows for a quicker exit or immediate jettisoning of the load, in case of such eventualities as tanglefoot, hanging up on overhanging branches, the threat of bear attack, or your foot becoming literally trapped between "a rock and hard place." For versatility both shoulder straps and a tumpline can be included. When lifting into position to start a portage, both tumpline and shoulder-strap methods are much easier to manage with the help of a partner.

List of materials to build a wanigan:

Box/Car case:

Top: one, 12" x 24" piece $\frac{3}{4}$ " pine

Sides: two, 15 $\frac{1}{2}$ " x 24" plywood

Ends: two 11" x 15 $\frac{1}{2}$ " plywood

Bottom: one 11 $\frac{3}{4}$ " x 24" plywood

(The total of $\frac{3}{8}$ " birch plywood needed for the box is less than half a standard 5' x 5' sheet.)

Handles: four, 1 $\frac{1}{2}$ " x 11 $\frac{1}{4}$ " x $\frac{1}{2}$ " hardwood (notched to prevent lateral slippage)

Feet: two 1" x 11 $\frac{3}{4}$ " x $\frac{1}{2}$ " hardwood

Tray:

Bottom: one 10 $\frac{3}{4}$ " x 23" plywood

Sides: two 3" x 23" plywood

Ends: two 3" x 10" plywood

(Note: tray can be made of $\frac{1}{4}$ " or $\frac{3}{8}$ " thick plywood depending on desired durability and weight (adjust measurements); sides and ends have large finger holes for easy removal.)

Corner Braces: four 1" x 1" x 11", $\frac{3}{4}$ " plywood (square or triangular cross-section)

Other: Assorted glue; assorted screws (brass or non corroding outdoor deck type); and varnish or paint

Construction materials and techniques

Some people prefer to construct their wanigan by putting a light shell of plywood over a frame. This may make a wanigan as light as it can be, but not as durable, functional, and versatile. Although it may weigh a little bit more, to ensure a wanigan will last the duration of a trip, if not a lifetime, I prefer to "overbuild" it — that is, build it integrally out of sturdy materials.

Some wanigans are constructed with curved ends either using bead and cove cedar-strip or actual planks over steam-bent ribs to approximate the cross-sectional shape of a canoe. Although it can look very pretty, this design can represent a sacrifice of form for function — making it difficult to pack items that won't conform to a curved surface. I prefer a simple rectangular box construction.

That being said, for materials you have the choice of solid boards or plywood, or a combination of the two. Using solid planks requires laminating to get the necessary width, but laminated wood is subject to splitting due to changes in moisture and rough handling. Plywood can optimize the strength to weight ratio and is more durable. More layers are stronger. Standard $\frac{3}{8}$ " plywood is only three layers of spruce or fir. The best material to use is seven-ply Baltic birch (boat builder's) plywood. Building the sides and bottom of the box from plywood and adding a solid lid maintains a little tradition and allows one to carve a decorative border or design.

The basic box is approximately 12" high by 15" wide by 25" long. The plywood sides are glued (butt jointed) together at the corners. Triangular cross-sectional strips are glued and screwed on the inside of the corners and support the floor to provide superior joint strength. (See illustration.)

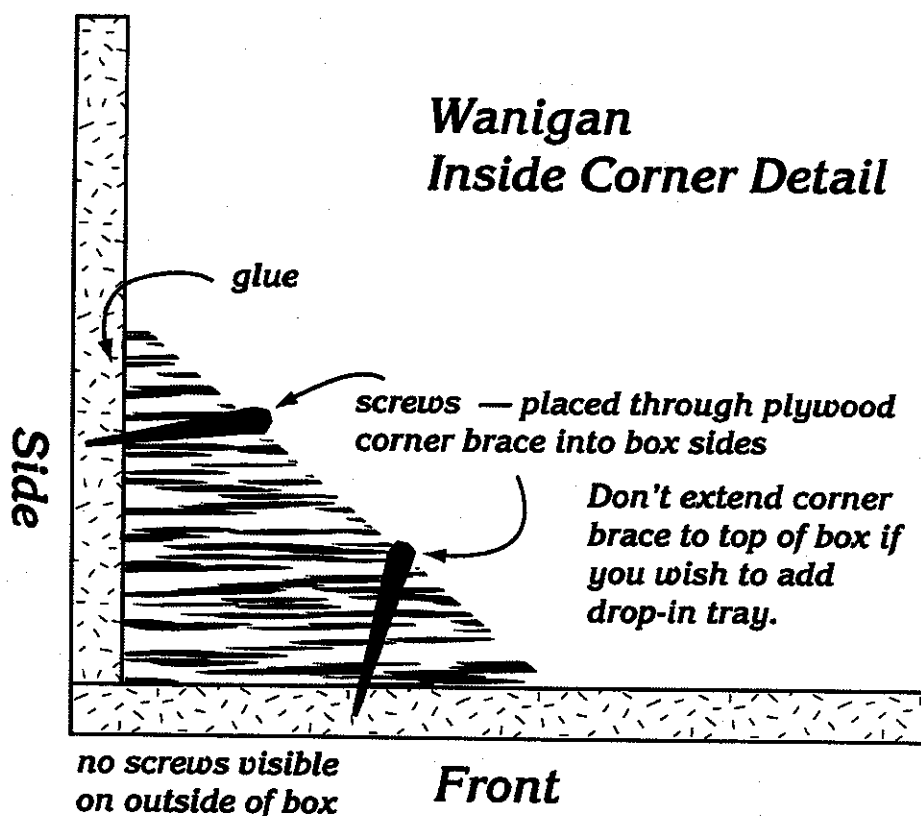
Use non-rusting screws from the inside for "invisibility." Note that the corner strips shouldn't extend all the way to the top if you will be adding a drop-in tray. Cut these at a height equal to the depth of the tray so that the

tray will be supported at all four corners.

Lining the insides with closed-cell foam (as from a sleeping mat) serves to dampen the sound of rattling contents and improve flotation and recoverability in the case of dumping in the water. The addition of a bar on the bottom across the width near each end will keep the wanigan off the ground or canoe floor to lessen soaking, wear, and rotting.

Finally, waterproofing can be provided by installation of rubber gasket or weather-stripping around the lid, sealing the inside with shellac or linseed oil, and by varnishing or painting the outer weather surfaces.

Rob Stevens hails from Hamilton, Canada. He has been carving canoe paddles for 10 years (see "Making a Canoe Paddle" in the "Tidbits" section of the WCHA Web site), has built several woodstrip and wood and canvas canoes, and has been playing with wanigan designs for a few years.



A Note from Bob Henderson: Six students in Outdoor Education at McMaster performed this "courtroom drama" written by Megan Smith and Jennifer Wilson as part of their group presentation on Canadian Heritage Stories. The decision to take on this presentation/story project resulted from hearing many heritage stories told during McMaster's nine-day Summer Camp canoe trip in September. This particular class also told the story of John Hornby's last trip in 1926 and Grey Owl's story. The Hornby story involved producing a mock video of the expedition on the Thelon river from the happy early days to their final demise, as well as an exercise that crammed the class of 35 into a remake of the Hornby cabin, full of artifacts, within our own existing classroom. The Grey Owl story was told by a movie director explaining and physically setting up various movie scenes with his actors. This was performed outside in a woodlot beside the campus.

Now, on to the Hubbard epic which is written in words which attempt to reflect their historic setting. For example, what we now think of as the Inu and Naskapi nations are here occasionally referred to as "Eskimo." Also used is another contested word, "Indian." Debriefing of this activity should include discussion of changing attitudes toward Native nations.

THE HUBBARD EPIC

by Megan Smith and Jennifer Wilson

Characters: George Elson, Dillon Wallace, Prosecuting Lawyer, Judge.

Characters Played by Class Participants: Native, Reid Newfoundland Land representative, Tom Blake, the Lord, Blue Jay, Eskimo, Mina Hubbard.

Judge: Welcome Jury. You have been called to jury duty to hear an inquest into the death of Leonidas Hubbard Jr. In short, Leonidas Hubbard led these two men in question into the Labrador interior to map the area and observe natives and caribou migration. They left from the Northwest River Post and were bound for Ungava Bay. Due to circumstances which will be discussed during this hearing, Hubbard died of starvation in the wilderness on October 18, 1903. Your job will be to hear the circumstances and determine if there is enough information to try either one or both of Dillon Wallace or George Elson with "criminal neglect causing death." The Prosecuting Lawyer may proceed.

Lawyer: There were several suspicious circumstances which will come into question today, including the delayed departure of the group, lack of provisions, poor navigation, the circumstances of turning back, leaving your canoe, leaving Hubbard, and failure to save Hubbard's life.

Mr. Wallace, I understand you gentlemen left your travels until late in the season, and that the horrendous Labrador winter was one of the causes of Hubbard's death. Please explain to the jury why you had such a late start.

Wallace: Actually, it was Hubbard's fault initially because he could not get time off of his job at the "Outing" magazine, so the trip wasn't planned until late June anyhow. Then when we

started out, the Reid Newfoundland Land company boats left later than scheduled so we weren't able to start out until July 15.

I would like to introduce a representative from Reid Newfoundland Land company to verify my story.

Reid Newfoundland Land Rep: I do admit that our boats didn't keep to the schedule. However, I would like to ask the suspects why, if they weren't satisfied with our service, and were concerned about the oncoming winter, why didn't you wait until next season?

Elson: Well, I was concerned with the oncoming winter, but Hubbard was so excited about the trip, his enthusiasm was contagious. We thought with such an experienced group of travellers and hunters, we would be able to pull through. The natives told us there was plenty of game.

Native outburst: THAT'S A LIE! WE SAW YOU PALE-FACED IDIOTS PUSH OFF AND WE TOLD YOU YOU'D NEVER MAKE IT BACK ALIVE IF YOU WERE RELYING ON THE LAND. WE TOLD YOU THAT GAME WAS SCARCE AND YOU IGNORED US.

Judge: ORDER! ORDER! We do not allow outbursts like that in this court. The jury will not consider that Indian's testimony.

Lawyer: My next line of questioning will be the circumstances which led you men to inadequate provisions. It is a well-known fact that having three men in a canoe means that you can carry 160 less pounds of food, plus a third mouth to feed. Why would three well-travelled woodsmen make such a fatal error?

Elson: We thought we could live off the land by fishing and hunting. We also needed to travel fast to beat the winter so we thought we would move faster in one canoe.

Lawyer: Why would you think you could live off the land when the natives said that the fish don't bite in autumn and the hunting is unreliable?

Wallace: Hubbard was an expert fisher, and George a sharp-eyed hunter. We thought we would be okay.

Lawyer: With your permission, your Honour, I would like to illustrate a point with the jury to show the stupidity of these men. Would the Jury please take out a piece of paper and a pen? Now, you have 30 seconds to make a list of everything that you would take on a canoe trip of this sort. [WAIT 30 SECONDS.] Now, you have only 30 seconds to scratch off half of the items on your list. [WAIT 30 SECONDS.] Would those of you who still have food on your list, please raise your hand? The point of this exercise, your Honour, is to show that even the most inexperienced campers know better than to throw away their food. Gentleman, the reports show that you packed minimal amounts of food, you gave away a quarter of your flour before you even left, and discarded food supplies along your route. Why would such experienced outdoorsmen do such stupid things?

Elson: Well, we wanted to make a good time, so we had to lose weight from our supplies. Because we were going to meet up with migrating caribou, we thought we would be well fed.

Lawyer: One of the most fatal of all your many mistakes on this journey was taking the wrong river. [SHOW ON MAP: By Grand Lake in lower left-hand corner, where dotted and dot-dashed lines go in separate directions.] You were only on your first day of travel, there were settlements all along the banks of the Grand Lake, this was well-travelled territory! Any number of locals could have led you the first 50 miles. How is that you took the wrong river?

Wallace: Well, the maps we were given only had one river. Hubbard asked several locals about the path we wanted, and they all alluded to only one river at the bottom of Grand Lake. We were in too much of a hurry to really explore, and it never occurred to us that there could be more than one river. The Susan seemed the obvious route.

Lawyer: Your Honour, I would like to introduce Tom Blake to the court to make a statement. [NOD FROM JUDGE.]

Tom Blake: I don't see how it is that you fellers took the wrong route. I told ya's myself that I sailed that thar river up and down 20 miles. Why didn't ya'll turn back after having' such a go of 'er?

Elson: Even though the terrain was rough, Hubbard was confident that we were on the right track. We found Indian blaze poles and remnants at the portages, which made Hubbard sure we were on the old Indian route to Lake Mi-chi-kamau. I did have a few doubts but I was paid by Hubbard to follow him and help him, not to question him.

Lawyer: It sounds like you men were really counting on those caribou. However, you turned back after seeing the lake you were bound for? Why?

Elson: We saw Lake Mi-chi-kamau from a mountain top, but we could not find a water route. We were already worn and starving, and did not have enough energy or food to last a long portage. Also, we knew the caribou might have already moved on because the season was getting late. We hoped that we would be able to reach our caches of food we abandoned on the way in, to sustain us to Blake's cabin.

Wallace: I admit I wasn't ready to turn back. I thought we could get help on Lake Mi-chi-kamau from the Natives, but Hubbard feared they may have already moved on. I guess by that time we were already starting to get starved, we even thought about eating the Blue Jays that were flying above us. Looking back, we really couldn't have made that portage.

Blue Jay: Those greedy nimrods did eat one of my buddies!

Lawyer: Not only did you turn back under questionable circumstances but you broke one of the cardinal rules of canoe travel, by leaving your canoe behind. Why did you do that?

Wallace: I was dead set against leaving that canoe. At that point, we were on Beaver River, thinking about portaging back to the Susan. We weren't strong enough to lift the canoe anymore so returning to the Susan meant we would have to leave the canoe behind. Twice I told Hubbard it would be suicide to leave that canoe but Hubbard insisted that we didn't know where the Beaver River came out and he wanted to find our food on the Susan. He said we were in too desperate a situation to take any addi-

tional risks. I told him we would leave our bones in that valley, we were too weak to make that hike, but I had no choice but to leave the final decision in Hubbard's hands, he was the leader.

Elson: I also wanted to stick with the canoe. I had an incredible vision of the Lord...

Lord: I stood before George and told him: George, don't leave this river. Just stick to it and it will take you out to Grand Lake where you'll find Blake's cache with lots of grub, and then you'll be all right and safe. I can't spare you any more fish, George, and if you leave this river, you won't get any more. Just stick to this river and I'll take you out safe.

Lawyer: So, you followed Hubbard's orders and left the canoe, and then you left him behind shortly after that. How do you justify leaving your leader behind?

Elson: Hubbard was too weak to stand. He insisted that we go on without him. The plan was for Wallace and I to carry on to the stashed flour. Wallace would then return to Hubbard with some of the flour while I pressed on to Blake's cabin for help. It was a tearful good-bye, it broke our hearts to leave him there. But this seemed like the only hope for us to get out alive.

Wallace: With all due respect, I went from 170 pounds to 95 pounds. Neither of us could carry another pound, let alone another person. To clear up any suspicion of us abandoning Hubbard, I would like Mina Hubbard to read his last journal entry.

Mina Hubbard: He wrote, "I can boil my belt and oil-tanned moccasins and a pair of cowhide mittens. They ought to help some. I am not suffering. The acute pangs of hunger have given way to indifference. I am sleepy. I think death from starvation is not so bad. But let no one suppose that I expect it. I am prepared, that is all. I think the boys will be able, with the Lord's help, to save me.

Lawyer: Wallace, I understand it was your job to return to Hubbard with the flour. How is it that he starved and you were able to survive?

Mina Hubbard: I think he ate the flour to save himself and left my poor husband to die!

Wallace: That's not true. I did reach the flour with George, but by that time, I was suffering from smoke blindness. Also, the heavy snow fall added some snow blindness. I couldn't see to read my compass. I did try to reach Hubbard, even though I know George and I took too long to complete our journey. Our rescuers told me that I had camped only 200

metres away from his tent, but I couldn't find it in the depth of the snow. I brought a character witness to testify on my behalf.

Eskimo: Its true. I am a Naskapi that rescued Wallace from his second journey into Labrador on the same trip. That man could get lost anywhere, starving and blind or not!

Lawyer: George, you left a man in this condition to care for another? It seems you may have been the one who left them both to die?

Elson: I didn't have any choice in the matter. Through the entire journey, I followed Hubbard's command, and I followed through right to the end. I was instructed to go to Blake's cabin and bring help. The only thought that kept me moving on was the thought of helping my friends. I thought, "If I am to fall, I will fall forward. And if I am to die, I will die crawling."

Judge: Well, I believe we have heard enough to come to a decision. If the jury has any additional questions for George or Wallace, they may ask at this time.

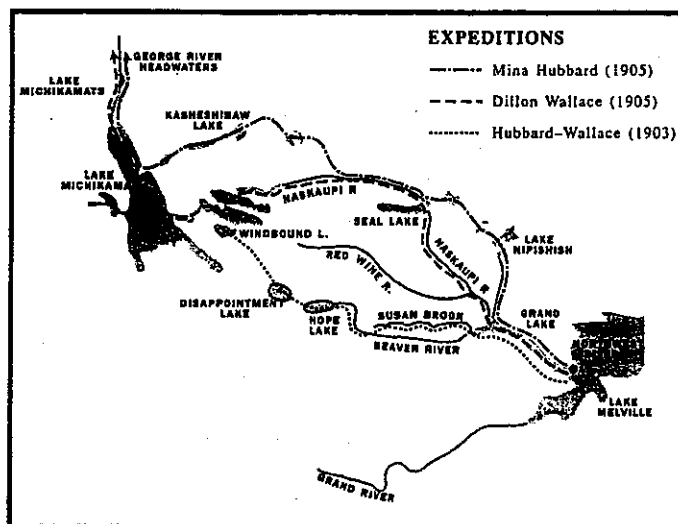
Jury Question 1: I heard Wallace went into the Labrador interior again. Why, after such a bad trip the first time?

Wallace: Well, I wanted to complete the journey properly to honour Hubbard and fulfill his dreams by successfully finding the old Native route to Lake Mi-chi-kamau. It didn't really work out. Mina Hubbard ended up travelling the same journey and mapping the area, while I ended up getting lost again and coming near to starvation again. I had to be rescued by an Eskimo.

Jury Question 2: I heard a rumour that if you guys had a gill net, a type of fishing net, you probably wouldn't have starved. Why didn't you have one?

Elson: Well, Hubbard's boss at the "Outing" magazine suggested that we wait to purchase one at the Hudson's Bay Trading Post, because they might have one designed for the Labrador terrain that may be more effective. So we waited to buy it and found that they didn't have any. A local man lent us one but it was old and rotted through, so we weren't able to use it.

Judge: Okay, it is my duty to remind you that your job as a jury is to decide whether or not you believe that there is enough information to charge either one or both of these men. If you decide there is enough information, the case will be under further investigation for possible criminal charges with a full trial. Wallace and



Map The separate routes taken across southern Labrador toward the George River by the three Hubbard and Wallace expeditions.

Elson, please leave the room. By a show of hands, how many believe there is enough information to try both men? Just Wallace? Just Elson? Thank you for your service. [CALL WALLACE AND ELSON TO RETURN TO COURTROOM TO LET THEM KNOW THE VERDICT.]

The Epic Story of Leonidas Hubbard

Started out July 15, 1903. Leonidas Hubbard (editor of *Outing* magazine), Dillon Wallace (lawyer) and George Elson (half-native guide).

Hubbard wanted to make a name for himself as an outdoors-man by mapping the interior of Labrador from Grand Lake to Lake Michikamau to Ungava Bay. See map.

The group left too late in the season to rely on game for survival, but optimistically packed light in hopes of reaching George River in season to meet the Naskaupi Nation and migrating caribou.

Right at the beginning of the trip, they made the fatal mistake of going up the Susan River instead of the Naskaupi River. This could have been avoided if they had let someone guide them to the right river.

Realizing that they were in dire need to complete their trip before the coming winter, they lightened their load along the way, abandoning their coats, as well as portions of flour and lard.

The travelling was so treacherous and difficult that the group sometimes travelled only

2 miles per day, if they were able to travel at all. Even these short distance days were exhausting for the men, especially since food rations were depleting and hunting was scarce.

Despite Lake Michikamau being within their vision, on September 15 the group realized they were too weak and too late in the season to continue without more adequate provisions. The difficult journey would have to be completed in reverse.

Partway back up the Beaver River, the group reluctantly followed Leonidas' direction to abandon the canoe and travel by foot up the shores of the Susan hoping to find their discarded items. Unfortunately, if they had stayed on the Beaver, they would have made it to Blake's cabin quicker and more easily because it could have been completed on the water with little portaging.

The trio hoped to make it to Blake's cabin to find either people to help them, or a cache to sustain them for the rest of the trip out.

On October 17th, Hubbard was too weak to continue and he ordered the others on without him. Wallace and George planned to reach the first cache of flour, then Wallace would return to Hubbard with the food and George would continue on to Blake's for help.

A terrible snowstorm began and Wallace and George's mission was slow. By the time they reached the flour, Wallace was suffering from smoke blindness and gangrene had begun to eat his feet. Despite this, he began the journey back to Hubbard with the rations, and George pressed on.

Due to Wallace's failing health (he went from 170 pounds to 95 pounds), he became disoriented and could not find Hubbard, despite being camped at one point only 200 metres from him.

George's trip was long and hard, but he reached the Blake's on October 27th, seven more days than he estimated the trip would take. A rescue team was dispatched the next day.

Wallace was found almost dead a few miles from Hubbard. (He began backtracking, thinking he had missed the tent.) Hubbard was found dead in the tent where he was left.

Mina Hubbard (Leonidas' wife) completed his trip and mapped the area successfully.

Wallace attempted to complete the trip a second time and was rescued from near starving to death by some Naskapi/Innu.

Continuing our reflections on the Tamakwa Conference, here is a poem written by attendee Ava Richardson soon after. She writes, "Thank you so much for your time and efforts. You all work so hard for something so great. Thank you, thank you, thank you."

A DREAM?

by Ava Richardson

i had a dream
of people and land and change
what happened?
magical things happened...

laughing, gasping, crying
reflecting, learning, and healing
such wonderful things
why did they happen?

the people and the place
the sights and tastes
the smells and sounds
the experience

these were the ingredients
they blended perfectly
they were delicious

mmmm, soul food

it wasn't just a nice dream after all
it was everyone's dream

Ava Richardson also made a request:

"I have enclosed a copy of the lyrics to Ian Tamblyn's "Woodsmoke and Oranges" with the hope of them being published in *Pathways*. I felt that the song sort of became the theme song of our wonderful time spent at the conference at Camp Tamakwa. Since the event, I have acquired both Ian Tamblyn's recorded version of the song as well as the group Three Sheets to the Wind's recorded version. I love it more each time I listen to it. So, if inclined to do so, please incorporate a copy of the lyrics to Ian's magical piece of music."

Ian has graciously allowed us to do so. On that note, your 1999 conference committee is planning to sell a cassette tape of Ian Tamblyn's "Outdoor Education" songs, many only to be recorded for sale in this collection. For example, 1999 conference participants will remember conference favourites like "Magma and Mica" and "The Puffin Song," both planned for the tape as well as "Woodsmoke and Oranges," "Chasing the Sun," "Campfire Light," and others. Ian has kindly agreed to record material for this COEO initiative to support our fundraising efforts. The cassette will sell for \$10.00. More information will follow in future *Pathways* and upcoming COEO events. Now, to whet your appetite and fulfill Ava's request, here are the lyrics to "Woodsmoke and Oranges."



WOODSMOKE AND ORANGES

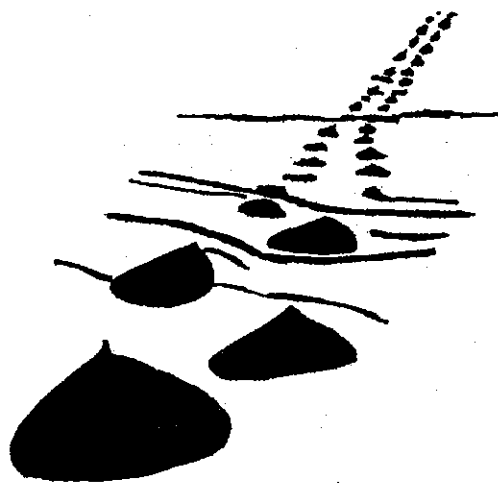
By Ian Tamblyn

by woodsmoke and oranges, path of old
canoe
I would course the inland ocean to be back
to you
no matter where I go to its always home
again
to the rugged northern shore and the days
of sun and wind
and the land of the silver birch, cry of the
loon
there's something 'bout this country
that's a part of me and you

we nosed her in by pukaskua, out for fifteen
days
to set paddle and the spirit at the mercy of
the waves
the wanigans were loaded down and a gift
left on the shore
for its best that we surrender to the rugged
northern shore
and the land of the silver birch, cry of the
loon
there's something 'bout this country
that's a part of me and you

the waves smashed the smoky cliffs of old
woman bay
where we fought against the back swell and
then were on our way
i would talk with you of spirits by the
vision pits we saw them
walk the agate beaches of the mighty
gargantua
and the land of the silver birch, cry of the
loon
there's something 'bout this country
that's a part of me and you

i've turned my back upon this thing tried to
deny
the coastline of my dreams but it turns me
by and by
it tossed the mighty ship around, smashed
the lighthouse door
sent shivers up my spine, oh the rugged
northern shore
and the land of the silver birch cry of the
loon
there's something 'bout this country
that's a part of me and you



Perspective's from Afar: OE in Aotearoa / New Zealand

By John Maxted

They called it Aotearoa; land of the long white cloud. It was a welcome sight after many months of paddling from the warm tropical waters of Hawaiiki through Polynesia and into the southern Pacific Ocean. The waka (canoes) of the first Maori to land in New Zealand were up to 100 feet long, twin hulled and rigged for sailing. The adventurous crew were well rewarded for their efforts, finding a land rich with bird and marine life; a land devoid of other mammals or predators to humans. Aotearoa / New Zealand around 800A.D. was a land of promise and rugged wilderness.

The promise remains today, as does much of the wild. New Zealanders are incredibly fortunate to be surrounded by lots of natural space relative to our population, and the vistas of bush, mountains, rivers, lakes, and coastline are indeed spectacular. As a nation we like to portray the clean, green image, and the word is out that New Zealand is indeed a unique eco-tourism destination (see the March 1999 'Pathways' issue, for example). Opportunities abound for outdoor, adventure education too, with almost all New Zealand schools providing some form of outdoor education or recreation experiences.

I am fortunate to live in the southern South Island, and my work in outdoor education provides me wonderful opportunities for exposing students (primarily from the north) to the power and magic of the natural world as an educational medium. Those natural places are important to me too, as they provide significant opportunities for spiritual renewal. Yet I also cherish opportunities for travelling with students into areas less remote and significantly compromised through human influence. This is where the real work begins often, and I feel it essential for students to consider the impacts our lifestyles are really having.

It is similarly important for students to consider the history and significance of the land through which they are travelling and exploring. However most of our students struggle to capture a vision of what their surroundings must have been like prior to human habitation, for

there is much of Aotearoa / New Zealand that just does not resemble that first view the Maori had of our land. Our native forests, for example, cover less than a quarter of the area they once did. Our modern 'green' farmscapes have replaced the original forests and are today inhabited by some 23 million sheep and 6.5 million cattle. Sadly some of the original native forest once burnt over to convert to pasture (but now marginal) is being replanted in exotic timbers. This is producing a 'green' effect grossly different from the indigenous.

Like many areas of the world, our biodiversity decline remains our most pervasive environmental issue. Remaining forests are now home to an estimated 70 million Opossums, an introduced nocturnal pest that consume around 21,000 tons of vegetation every night (Seitzer & Gasteiger, 1992). Even our national symbol, the Kiwi (bird, not a fruit) is under extreme threat. A distinctive flightless bird with a long beak, the Kiwi (Apteryx) now shares its bush home with predatory (introduced) Stoats and Ferrets. The devastation of bush habitat from the mid 1800's through to the present day has seen Kiwi's become rare and endangered. Our domination of landscape, turning natural areas into productive farmland, has been important for our success in the global marketplace over past decades, yet it has not come without cost. There is much work to be done in protecting and enhancing our remaining natural spaces.

Other issues dominate. New Zealand today is a nation of 3.4 million first-world consumers who have embraced recent technological developments at unprecedented rates. One in three New Zealanders, for example, now owns a cellphone. Our levels of consumption rank per-capita with the worst in the world, and as a supposed clean-green nation our re-use and recycle programmes are non-functional. Our people are predominantly urban dwellers, mostly in the big cities such as Auckland, Hamilton and Christchurch, and our young people are typically alienated from natural places. Many of our new generation appear 'at-risk', with a teenage suicide rate highest in the

*In recent times
there has occurred
an unfortunate
semantic
"blurring"
between education,
recreation,
instruction and
tourism in
New Zealand
and outdoor
environmental
education is
much poorer.*

Us "Kiwi's" have long been an adventurous nation, stemming from generations of toil on the land, and outdoor epics and adventures have had an important role in defining who we are.

western world and a teenage pregnancy rate the second highest of all industrialised nations (Schusser, 1996). Outdoor education has a profoundly important role to play in fostering the true potential of our youth, as well as with providing connections and alternatives.

In recent times there has occurred an unfortunate semantic 'blurring' between education, recreation, instruction and tourism in New Zealand and outdoor environmental education is much the poorer. One of the biggest growth areas in Tertiary education in the past five years has been the development of applied adventure recreation and tourism courses at the Polytechnic or Community College level. There is a current political push to have outdoor education merge into an outdoor 'industry' that is driven by recreational interests. Indeed, much of the funding available to outdoor organisations outside of schools comes from a recreational pot and so Tertiary providers have moved philosophically to capture funding. Adventure pursuits are the emphasis for most of these courses, and many outdoor training organisations have lost sight of what is really important.

The way outdoor leaders are being prepared in New Zealand has also changed significantly in the last five years. Historically outdoor staff in education centres and schools would travel an education pathway, completing a degree then a postgraduate course in teaching. Today many outdoor centre staff are emerging through recreational courses with a serious emphasis upon the 'how to' (paddle a kayak, set rock-climbing anchors etc.) without due regard to the 'why?' questions. Some Schools are employing these staff for fear of legal liability in the event of an accident, despite their lack of formal Teacher training. Practitioner standards of technical and safety management skills are certainly at the leading edge in New Zealand, however important educational opportunities are being missed.

Yet there is hope. Dialogue is evolving between key 'industry' groups, such as Education Outdoors New Zealand (EONZ) and The New Zealand Outdoor Instructors Association (NZOIA), that may see the evolution of clearer standards for outdoor environmental leadership preparation. More importantly, recent changes to the new Health and Physical Education syllabus (in elementary and secondary schools)

has acknowledged outdoor education as a key learning area, and there are important socio-ecological strands to the syllabus. This is the first time outdoor education has been formally acknowledged in the NZ Curriculum framework, despite it having an important ad hoc role for many years. It is also the first time that human connections to 'place' have been identified as fundamentally important for our young people in education. Some tertiary education organisations are fast embracing the challenge of preparing our teachers of the future in meaningful and creative ways.

There is much 'deep' work to be done, for what we term outdoor, adventure education in New Zealand remains very 'human-centred'. Us 'Kiwi's' have long been an adventurous nation, stemming from generations of toil on the land, and outdoor epics and adventures have had an important role in defining who we are. Adventure is important to us. Most of us take our wild places for granted, and the opportunity to adventure in the backcountry is 'as of right'. The challenge shall be to celebrate our adventure spirit and to utilise this enthusiasm for adventure to connect people to places in different ways from our agricultural past.

Change is already in the air. Our recent election has seen a surge in support for green politics, with 5.2% of the population voting for the 'Greens' and providing a serious ecological voice in parliament for the first time. There is hope that Aotearoa, the land of the long white cloud, may one day again be a nation as ecologically-rich as the one discovered by our Maori adventurers many years ago.

References

- Seitzer, S. & A. Gasteiger (1992) *Possum: An ecological nightmare*. New Zealand Geographic, No. 13, March 1992.
- Schusser, E. (1996) *Magic and the Power of Youth: The youth leadership project in action*. NZ Outdoor Education Conference Proceedings, Sir Edmund Hilary Outdoor Pursuits Centre of New Zealand.

John Maxted teaches outdoor, adventure education at the School of Physical Education, University of Otago, New Zealand. The University of Otago library now boasts a collection of Pathways back issues (sincere thanks to Bob) and John is a new subscriber.

THE SOCIETY OF CAMP DIRECTORS

1999 WRITING AWARD

For Excellence in Writing on Organized Camping for Children in Canada

• THE AWARD

- The Writing Award is sponsored by the Society of Camp Directors with support from the Ontario Camping Association and Trent University Archives;
- It is open to anyone who has camp work experience, or who is studying organized children's camping or related disciplines;
- The award is \$300.00;
- 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

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VOLUNTEERS NEEDED

Seniors for Nature requires volunteers who are interested in sharing their skills as a naturalist and speaker with older adults in residents and community groups in the Greater Toronto area. Shows and scripts are provided and orientation workshops will be arranged.

Seniors for Nature is an outreach program of Taylor Place Senior's Centre. It is affiliated with the Federation of Ontario Naturalists. For the past nine years, it has been run completely by volunteer amateur naturalists.

The aim of the program is to offer seniors an opportunity to enjoy and learn more about nature. This is done through the presentation of illustrated talks and discussions to persons in churches, community centres, and retirement homes, etc., in the Greater Toronto area.

The shows are created by a small committee, on a variety of topics. They choose relevant photography with good artistic value, matched with a simple but authentic script. The group has created 22 slide collections since its inception in 1985. Some deal with specific forms of flora and fauna such as wildflowers, birds, mammals, and butterflies. Others look at colourful aspects of nature such as Georgian Bay, the Toronto waterfront, wetlands, the Sonoran Desert, and the changing seasons. To cover the cost of these slide presentations, a flat fee of \$25.00 is charged in the Toronto area and \$30.00 - 40.00 for outlying areas.

Also available is a series of conducted nature walks. A group of volunteers, after considerable exploration, have put together a book of 20 walks through Metro Toronto parks. The book is used by volunteer leaders and contains maps and descriptions of plants and birds to be seen. Walks may be booked from April 1 to the end of October. All walks are readily accessible by public transit. Walks are of

Seniors for Nature



one to two hours in duration, over groomed trails.

If you are interested in becoming a volunteer with this enthusiastic organization, please call Dorcas Turney at 416-493-1477.

GREEN TEACHER'S E-PACK

Designed for K-12 teachers who want to promote environmental awareness with kids, *Green Teacher* magazine provides inspiring ideas, ready-to-use activities and handy reviews of new resources. Schoolyard naturalization, sustainable development, energy education, waste reduction, and urban forestry and just a few of the themes covered in recent issues.

It has now become easier to access the best articles and activities published in *Green Teacher* during the past 8 years. We have developed 12 E-Packs, collections of electronic, text-only articles that offer a number of advantages. Organized either by theme or subject areas, they are an efficient and economical means of obtaining a set of related articles that would otherwise be available only through the purchase of several back issues. Each E-Pack contains from 3 to 8 articles or activities, and costs approximately US\$0.70 per article or activity.

When you purchase an E-Pack, it will be sent by email as a text file that you can read on screen or save. Note that none of the articles include the photographs or illustrations that appeared in the magazine. Thus they are quick to download, can be stored on floppy disks, and pose no software compatibility problems.

Our 12 E-Packs are: *Green Teacher's* Greatest Hits I and II; Transforming Schoolyards I and II; Integrated High School Curriculum I and II; Science/Technology K-6 and Science/Technology 7-12; Social/Multicultural Studies k-6 and Social/Multicultural Studies 7-12; and Language Arts/Art k-6; Language Arts/Art 7-12.

Especially noteworthy are *Green Teacher's* Greatest Hits I and II, collections of our all-time most popular articles and activities that cover a variety of topics. The Greatest Hits collections include very practical articles such as "Celebrate

ing Earth Week," and "Teaching Controversial Issues." Other examples include the article "Global Morning: A Consumer Awareness Act(ivity)" which is an eye-opening lesson for secondary students on the implications of consumerism, and Jeff Reading's "Towards Environmental Literacy" which describes how to integrate environmental education into the broader curriculum of K-6 schools.

The two Greatest Hits E-Packs also include important perspective articles that help us re-think education in light of environmental challenges. Prominent among these are Bill Hammond's "Educating for Action," David Selby and Graham Pike's "School in the Global Age," Tim Grant's "Rethinking Recycling," and Peter Corcoran and Margaret Pennock's "Democratic Education for Environmental Stewardship."

For a detailed list of each E-Pack, or to order, please visit our website at www.web.net/~greentea. E-Packs can also be ordered by contacting us at 416-906-1244, 95 Robert St., Toronto, Ontario, M5S 2K5, or greentea@web.net. Or check out our ad on page 34!

**Representations of Aboriginal
People: By Themselves
and by Others**
**Fifth Annual Aboriginal History/
Politics Colloquium**
Trent University
**Peterborough, ON at Wanapitei
Chateau, Lake Temagami**
August 27-30, 2000

Submission deadline: January 1, 2000

The Wanapitei Colloquium commemorates, as we head into the new Millennium, the "Representations of Aboriginal People: By Themselves and by Others" in the twentieth

century, and since time immemorial. The theme was chosen by the participants at the end of last year's Colloquium on "Blockades and Resistance".

The sessions will highlight the significance of the diversity of Representations of Aboriginal People in the Twentieth century and especially, but not confined to, the Temagami area. Representations will focus on how Aboriginal People have portrayed themselves as individuals, as families and as citizens of their Nations. Others, the newcomers, also have representation of Aboriginal People and we will accept papers which explore these themes. Especially welcome are papers which will have a cross-disciplinary and interdisciplinary focus.

Even if you do not wish to present a paper, we urge you to participate in other ways such as by offering to chair one of the sessions. Please contact us to make arrangements for your active participation in this event.

We have proposed to hold at least one session, in partnership with the Teme-Augama Anishnabai, at Bear Island in beautiful Lake Temagami. There will also be a day-long field trip in the Temagami area as part of the Colloquium.

The Co-ordinators of this year's Colloquium include Bruce Hodgins, Ute Lischke, David T. McNab and John S. Milloy.

Please send all proposals for papers (no more than one page) to:

David T. McNab
Program Co-ordinator
By E-mail, at: dtmcnab@chass.utoronto.ca



Green Teacher E-Packs

Good ideas on six great themes!



E-Packs are collections of articles, delivered by e-mail, which contain some of the best of the curriculum ideas, perspectives and activities published in past issues of *Green Teacher* magazine.

Organized by either theme or subject area, they offer an efficient and economical means of obtaining a set of related articles that would otherwise be available only through the purchase of several back issues.

When you purchase an E-Pack, it will be sent by e-mail as a text file that you can read on screen, print and save. All of the articles are text-only versions which do not include the photographs or illustrations that appeared in the published versions. Thus they are quick to download, can be stored on a floppy, and pose no software compatibility problems.

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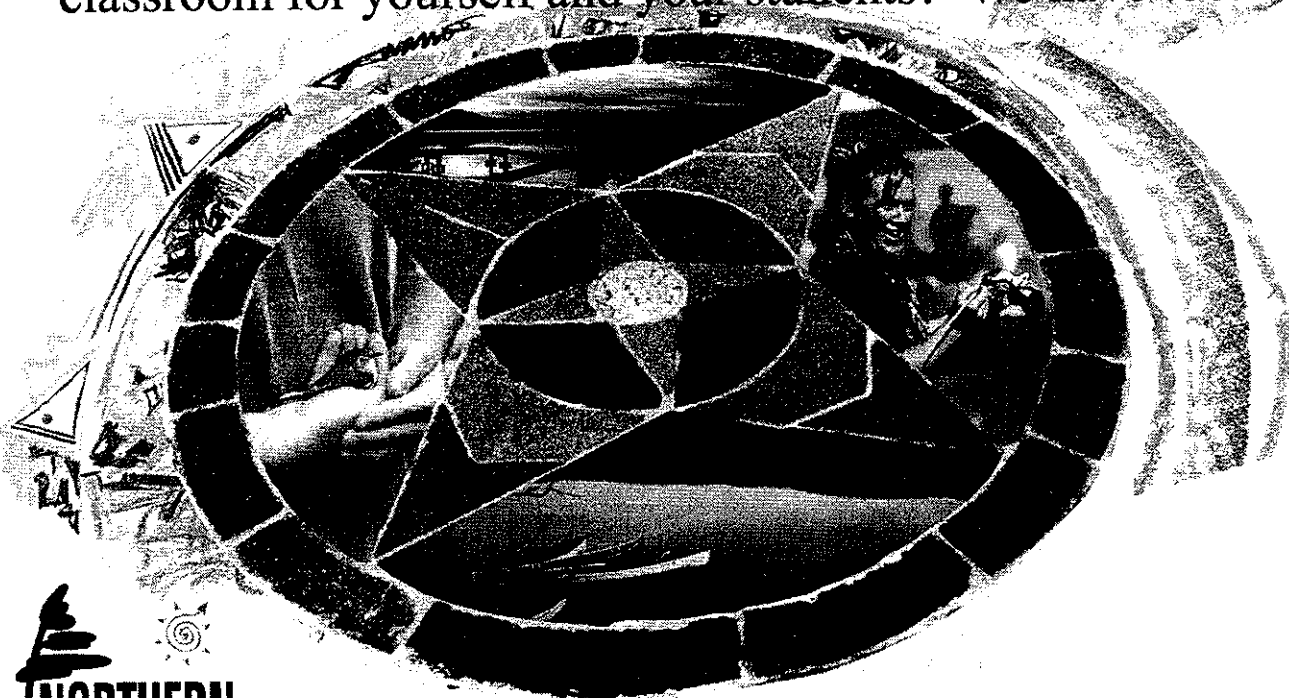
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- ☐ **GT's Greatest Hits I**
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Teaching controversial issues, Educating for action, Consumer awareness, Examining anti-environment attitudes in curricula, Humane education (2-part article), Celebrating Earth Week
- ☐ **GT's Greatest Hits II**
(8 articles/activities, Cdn\$8/US\$5.50)
Importance of biodiversity, Towards environmental literacy, Schools in the global age, Rethinking recycling, Encouraging children's love for the Earth, Remystifying the city, Chief Seattle's lament, Democratic education for env'tl stewardship
- ☐ **Transforming Schoolyards I**
(6 articles/activities, Cdn\$6/US\$4)
The rationale/history of schoolground greening, How schoolyards influence behaviour, Building a schoolyard pond, Butterfly gardens, Schoolyard tree nurseries, Creating habitats
- ☐ **Transforming Schoolyards II**
(6 articles/activities, Cdn\$6/US\$4)
One-year plan for greening the schoolyard, Establishing nature areas on schoolgrounds, Prairie restoration project, Rooftop gardens, Integrating the outdoor classroom into your curriculum
- ☐ **Science/Technology K-6**
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Winter composting experiment, Forest studies with children (2-part article), Building solar box cookers, Junior solar sprint, Bicycling in the curriculum
- ☐ **Science/Technology, 7-12**
(8 articles/activities, Cdn\$8/US\$5.50)
Building a constructed wetland, Papermaking, Phenology, Wetlands monitoring, Testing for lead contamination, Reducing chemicals used in lab, Aboriginal math and science project
- ☐ **Social/Multicultural Studies, K-6**
(6 articles/activities, Cdn\$6/US\$4)
Global education in kindergarten, Exploring diversity, Exploring cultural roots: a whole-school activity, One World Cake, Child Rights-Earth Rights, Forestry debate
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Consumer awareness activity, GIS in the classroom, Multicultural EE, Guidelines for dialogue on intercultural issues
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A rationale for high school subject integration, Descriptions of four integrated programs in grades 9-12.
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Earthquest and Geostudies: two multi-credit integrated outdoor and environmental ed programs, Interdisciplinary unit on food
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- ☐ **Language Arts/Art, 7-12**
(3 articles/activities, Cdn\$3/US\$2)
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For more detailed descriptions of articles, visit www.web.net/~greentea/

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Snapper

by Kathy Kinch

This one cannot protect itself by drawing into its shell.

The space, you see, is far too cramped.
Retreating within causes her damage
and bruising.
It just doesn't do to keep too much inside.

*This, in addition to its slowness on dry land
Explains the snapper's aggressive behaviour when
threatened.*

Its only defense is attack.

She may appear, perhaps, as harmless.
As a small boulder
Or a pile of laundry
Or her painted counterparts.
But she knows about this hostile world,
And she will only tolerate your prodding
and poking
For a short time.

*If molested, it will lunge forward
with a neck that can reach
halfway back its tail.*

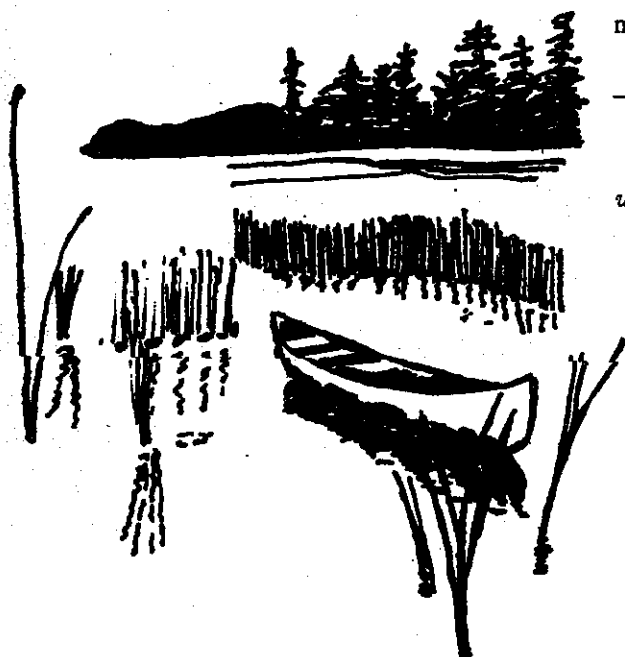
And she can cause a
painful bite.

*It only comes out on land in early July
to dig a nest and lay eggs.*

She does it, naturally, for the young.
She gathers an armour of
Claws, teeth, shell,
And ventures into threatening territory.
And trust me:
She considers you an enemy.
She's not sleeping.
She hears your footfalls
as you approach.

Leave her alone.

(Italic print: <http://www.ednet.ns.ca/educ/museum/mnh/nature/turtles/snap.htm>)



*Kathy Kinch is an Arts and Science student
at McMaster University. She is from Hamilton
where turtles are frequently seen in the Cootes Paradise
and Royal Botanical Garden marshes
at the head of Lake Ontario.*