Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

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Contributions Welcome

We are always looking for contributions to *Pathways*. Because of the time it takes to review and edit contributions, and to format issues, it takes a minimum of 2 months, and sometimes considerably longer, to see something in print. If you would like to submit something, please contact one of the members of the *Pathways* Board, listed on the next page.

The Council of Outdoor Educators of Ontario Board of Directors

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Pathways is published five times each year for The Council of Outdoor Educators of Ontario and mailed to COEO members. Membership fees include *Pathways*, as well as workshops, courses, and other benefits of membership. Complete membership information and application form are found on the inside back cover.

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Features

Columns

Editors' Log Book

Welcome to the Winter 2001 issue. Once again, we have a diverse issue. Articles included range from a non-fiction account of a neophyte's canoe trip to recent research in the field, from a report on the Northern Lights program to practical articles on First Aid accident reports and ways to use drama in outdoor education. We've also got a book review, conference reports, numerous announcements, and Zabe MacEachren's popular Crafting Around. Art for this issue was provided by Melissa Perras (cover and pages 2 and 31), Helena Hocevar (pages 14, 17, 33 and 36) and Rebecca Wardle (pages 7 and 11).

There's been a change at Pathways. We bid adieu to Kim Burton O'Grodnick who has been doing the layout of Pathways for many years now; we wish her all the best in her move to Milton. And we welcome Randee Holmes in her place. Randee not only has desktop publishing abilities, but also is a freelance writer and editor whose clients include Pollution Probe and Evergreen. You may remember some of her books such as *Additive Alert!* and *The Canadian Green Consumer Guide*. Welcome, Randee!

Bob Henderson and Connie Russell
Co-Chairs, Editorial Board

Outlook

The winter season will soon be filled with the "Spring's here" chirps of the chickadees. I hope that you managed to enjoy the beauty that this season offers us, whether it is through long walks in the snow or peaceful moments gazing at the stars.

The Board of Directors has been busy and would again like to extend an invitation to our members to come to our meetings. Issues we recently addressed:

- official thank-you letters were forwarded to past executive members;
- a newer updated version of the brochure has been created. It contains drawings by Zabe MacEachren and will be used to promote the organization at conferences and universities;
- the Sounding Board will continue to be published. It was felt that this was a valuable and necessary source of information for our members;
- the board will continue towards completing all the necessary steps to reinstate our charitable status;
- Conference 2001—Today for Tomorrow is well along in its planning. The conference will be held at Bark Lake and a call for speakers, vendors and student helpers will go out soon;
- a review of the constitution is underway. Any members wishing to be involved in the review process should contact an executive member;
- Pathways is scheduled to go to print five times this year.

Special thanks to Bert Horwood for his presentation to the executive on rules of order. The writers of the original constitution chose to use Bourinot's Rules to help run our meetings efficiently and effectively. Bert was able to highlight some of the rules most applicable to our meetings. For example, did you know that new business items must be submitted to the executive prior to meetings?

Thanks again, Bert!

I encourage members to contact their regional representative to find out about programs and workshops that COEO is offering, or to get copies of minutes from past meetings. The executive will continue to share information through the Sounding Board and we look forward to seeing you at a COEO event.

Keep active in the outdoors,
Mary Gyemi-Schulze
President

Board of Directors Meeting Dates

Sat. April 28, 2001	Location TBA	9:30 am	Todd	Agenda/Motions
Thurs. June 14, 2001	Conference Call	7:30 pm	Mary	Constitution
Sat. Sept 15, 2001	Location TBA	9:30 am	Mary	Budget
Sat. Sept 29, 2001	AGM	TBA	—	Agenda

Sometimes Girl Guide Experience Just Isn't Enough

by Christine Beevis

This is the story of my first canoe trip into the Canadian interior. At the time, I felt my Girl Guide training had prepared me to take on whatever challenges the trip might present. Looking back, I can't help but feel embarrassed and ashamed at the nature myths I brought with me that fall.

Saturday morning, we turn off of Highway 69, our candy-apple red canoe gleaming on the car roof.

"Garbage bags and rope? Why do we need that?" asks Bill after I read off the last two items on our list.

My Girl Guide training has made me a cheerful, resourceful camper. "You always hang food in a tree when you go camping," I answer. "Personally, I don't feel like being the lunch meat for some bear's picnic this weekend."

Bill assures me, "There aren't any bears there, and, besides, we'll have our food packed in plastic containers. Don't worry, we'll be fine." Still, we pack the garbage and ropes into the trunk of the rental car. Moments later we're ready to set out on the five-hour drive from Ottawa to Sudbury.

On the way we share camping stories from our childhood. I tell Bill about the time a raccoon took off with a tin of sardines from our kitchen tent in the middle of the night, and another time when we cooked bacon and eggs in a paper bag at Girl Guide camp. Bill tells me of the trip where, in the interest of packing light, he brought only three Christmas cakes for food. He doesn't tell me the story I heard for the first time just this year about his aunt coming face-to-face with a bear in the Killarney underbrush.

All is dark when we pull up to Bill's aunt's house late Friday night. We've decided to sleep there overnight and get up the next morning for the forty-five minute drive to Killarney. We creep upstairs, anxious to catch a few hours' sleep in a warm bed. Back in the car Saturday morning, we turn off of Highway 69, our candy-apple red canoe gleaming on the car roof. Pebbles and gravel from the dirt road tock the bottom of the car in an irregular beat as the tires crunch along the sideroad into the park. The forest has just started to transform into the warm autumn hues of red, yellow, and orange.

This is to be our first canoe trip together, and Bill and I have been looking forward to it for a month. My anticipation, however, has been peppered with trepidation about the lateness of the season and, hence, the possibility of encountering bears along our journey. The summer has been a dry one, which means there has been less vegetation for local animals to eat. There have been several reports of hungry and desperate bears hanging out at city garbage dumpsters in search of food.

All along the entry road to Killarney, long grasses sway slightly, still damp from the morning dew. Suddenly, I catch sight of a small black, furry mammal. Clutching Bill's arm, I exclaim, "Oh look! A cute little bear running across the road! And I bet its mother is waiting for it in the bushes! I thought you said . . ."

I can't remember how, but somehow Bill manages to persuade me to keep driving. We pull into the parking lot and find the Park Ranger's cabin. We have agreed, after the sighting, that the thing to do is to ask the Ranger about the best way to deal with a bear, should we come across one. Upon entering the shabby building we're faced with a map of the park tacked onto a musty plywood wall behind a cheap desk on top of which sits an empty mug amidst dried coffee rings.

The park ranger, a scrawny man with a blond moustache and puffy eyes, blinks up at us with the faintest hint of a smile. City folk, I can see him thinking to himself with a smirk. "Just keep your food away from you at night, and you should be fine," he says while writing out our permits.

With a face devoid of concern about our bear sighting, he then hands us the permits, which I

shove into my pocket, as well as a bright yellow garbage bag that declares in bold black letters: NO CANS OR CANNED FOOD PERMITTED IN THE PARK. Unfortunately, all we've brought is a couple of bagels, some granola bars, two cans of beans, and two of ravioli. Feeling like irresponsible kids, we decide to smuggle them into the park and bring the empty cans back with us when we leave.

At the docking point, we lift our canoe into the still, black water. We load our gear beneath the thwarts and push off, calling out "Bon voyage" for good luck. The lakes are almost empty, save for two canoes filled with teenagers ahead of us, the sun glinting off their paddles in an irregular rhythm. Soon the paddling and the sun warm me up, and I pull off my grey fleece while keeping the life jacket on over my t-shirt. We've brought a camera to document this momentous trip, and Bill asks me to turn for a picture. Wheeling around with the paddle across my knees, I give him a smile and a thumbs-up— "Cheese!" My voice bounces off the trees and rocks surrounding us. We're doing this! We're roughing it! Together! Along the edge of the lake, distinctive furrowed rocks are reflected in the calm water: grey totem poles stretching out to the horizon in parallel worlds of water and air.

"Look at that tree! Wow!" Bill points out a crimson maple in the forest and I take a deep breath of the cool, fresh air. It's beautiful weather for a canoe trip. The lake splashes coolly against my hand as I dip my paddle, mirroring bright reds and oranges tooth-picked on gleaming white birch trees.

A few muddy portages later, as we pass through our third lake, my right hand begins to develop a small blister. The site hadn't looked so far on the map, its curving lines arbitrarily marking off the piece of paper. However, we haven't passed another human in the past couple of hours, and the swishing leaves now accompany the voyageur songs I hum while we paddle.

Slowly, drop after drop hits the water, wrinkling the glassy. In my yellow raincoat, I look like one of those characters from that Disney flop "The Cone Heads." Bill pulls the disposable camera out of his duffle bag and snaps another picture. It's wonderful to be enjoying nature together, away from the mad rush of university and city life.

Wonderful, that is, until we come to our first long portage at Deacon Lake. Although I'm usually able to portage similar canoes on my own or with a partner, Bill's canoe is heavier than most 16-foot canoes, and we can't lift it over our heads. We decide to take out all our gear, and trudge it through the mud that sucks at our boots like hungry brown mouths. Then we go back for the canoe, trekking through the narrow muddy passage in the forest that is slick with wet leaves. All the while, I sing camp songs ostensibly to stay cheerful, but secretly to ward off any curious brown furry animals:

"The other day, the other day, I met a bear, I met a bear, A great big bear, a great big bear, Away up there, away up there . . ."

At the other end of the portage we load everything back into the canoe. In this last lake it's only a few paddle strokes around the end of the peninsula and we're there. Our site is up on a small bank, at the edge of an outcropping of rocks sloping into the water. There's a small clearing with a carpet of red pine needles, a fire pit, and a pathway into the forest to a makeshift lavatory replete with spiders. We set up our dome tent under a tree, next to creeping roots that poke out of the soil like the spine of a slumbering beast. The sun soon sets, and I throw a yellow nylon rope over a branch, and pull up the black garbage bag stocked with our small larder. We don't make a fire, since most of the wood is wet from the rain. We munch on granola bars and chat in the tent about the day's events and our plans for tomorrow.

Later, "Why don't we light a fire? Where did we put the matches?" I ask, ready to try my hand at building a log-cabin fire in the pit with the driest wood I can find, according to Girl Guide protocol.

"They're in the tree!" He chuckles. So do I. I knew we had forgotten to take something out of the bag.

"That's okay, we'll keep each other warm," I say confidently. I'm a Girl Guide alumnus, and our motto is always "Be Prepared." I don't think that there's anything else I could not be prepared for. Why, when I was ten, we camped in weather so cold, the water in our fire buckets froze! As we rub our toes against each other's legs, we tell little

anecdotes. This is fun, this is daring, this is—

"Did you hear that?"

A soft thump muffled by pine needles and wet soil sounds near the entrance of the tent. We look at each other in the dark with newly adjusted eyes. Bill is quiet, but I can see he is trying to determine what it is we have just heard. I curl up just a little closer to him, pulling the sleeping bag around me.

Softly, "Yes . . ."

"Do you think it might, perhaps, have been a ..." My voice quivers at the end, a small flame fluttering in a gust of cold air. "I'll bet you it's the bear who greeted us at the entry road, and it swam behind us all the way," I joke uncertainly.

Pulling with all the strength I can muster, I lean into the wind, hair blowing around my face, into my eyes, into my mouth, a wild medusa intent on home.

I can't believe our luck. Of all the campsites we could pick, it had to be close to a b-b-b-bear.

"Why don't you read to me to distract us?" he whispers to me, snuggling up just a bit closer.

"But my book's in the tree! Oh God! I don't want to die!" my words end in a small wail.

Even though I'm a tried and true Girl Guide alumnus, and have camped in the vicinity of wolves, I start to cry, wetting his sweatshirt with my cold blue fear.

I still can't believe it even now, but Bill begins to thud on his paddle with a flashlight to ward off any curious intruders and calm me down. For three hours. His paddle still has the marks to prove it—small, roundish indentations in the wood, like the impressions left in your palm if you clench your fist too hard. Soon enough, I fall asleep and begin snoring, while Bill thunks on into the early morning, cold, tired, and sleeping on a large root we hadn't noticed when we set up the tent.

Morning makes everything seem better. We have a whole lake to ourselves, and it isn't raining anymore, so we paddle around the lake to gather firewood and pinecones, our canoe pulling soft wool off the glassy surface. We start talking about the food we've been craving since last night—beans and bagels—and my stomach growls.

"Man, those beans are gonna be so good," says Bill, lighting the kindling in the fire pit.

Together, we build a modest crackling fire, and warm our toes at the edge of the pit. Curiously, our can opener breaks as I begin opening a can of beans—a sturdy, metal can opener that has lasted Bill at least three years. Shaking my head in disbelief and laughing while Bill tries to figure out how I could have broken his favourite can opener, I pry open what I can, and pour the beans into our scratched orange pot. Meanwhile, our clothes lie spread out to dry on the rocks, looking like an ad for Mountain Equipment Co-op: bright splotches of colour on the granite and gneiss slope.

After breakfast, the dishes done, clothes repacked, and tent collapsed, we load the canoe and set out for home. Back through the portage, first with our gear and supplies, and then with the canoe. Across one lake, then another, then pulling the canoe over the rails at one smaller portage. The lakes all seem larger than the day before, and gradually the shadows crawl longer and longer across the lake, thin black panthers warning of nightfall. Soon, we notice that most campers have left their sites. I'm tired, and yesterday's blister is getting increasingly sore. Pulling with all the strength I can muster, I lean into the wind, hair blowing around my face, into my eyes, into my mouth, a wild medusa intent on home. Occasionally, my paddle sends cold water splashing onto my right arm. This time, I'm not singing.

We arrive at the parking lot just as the sun begins to set behind the flaming trees. After several trips back and forth between the docking point and the parking lot, through another muddy, squelching path, we finally have everything in or on the car. Snapping on our seat belts and breathing a sigh of relief, we pull out of the gravel parking lot and onto the side road. We are silent as we replay the past two days in our minds, the gravel crackling beneath our tires. Occasionally, Bill squeezes my hand and looks over at me.

"I can't wait to flush a toilet," I say tiredly.

"Yeah, and use a shower," Bill adds, glancing at me with a smile.

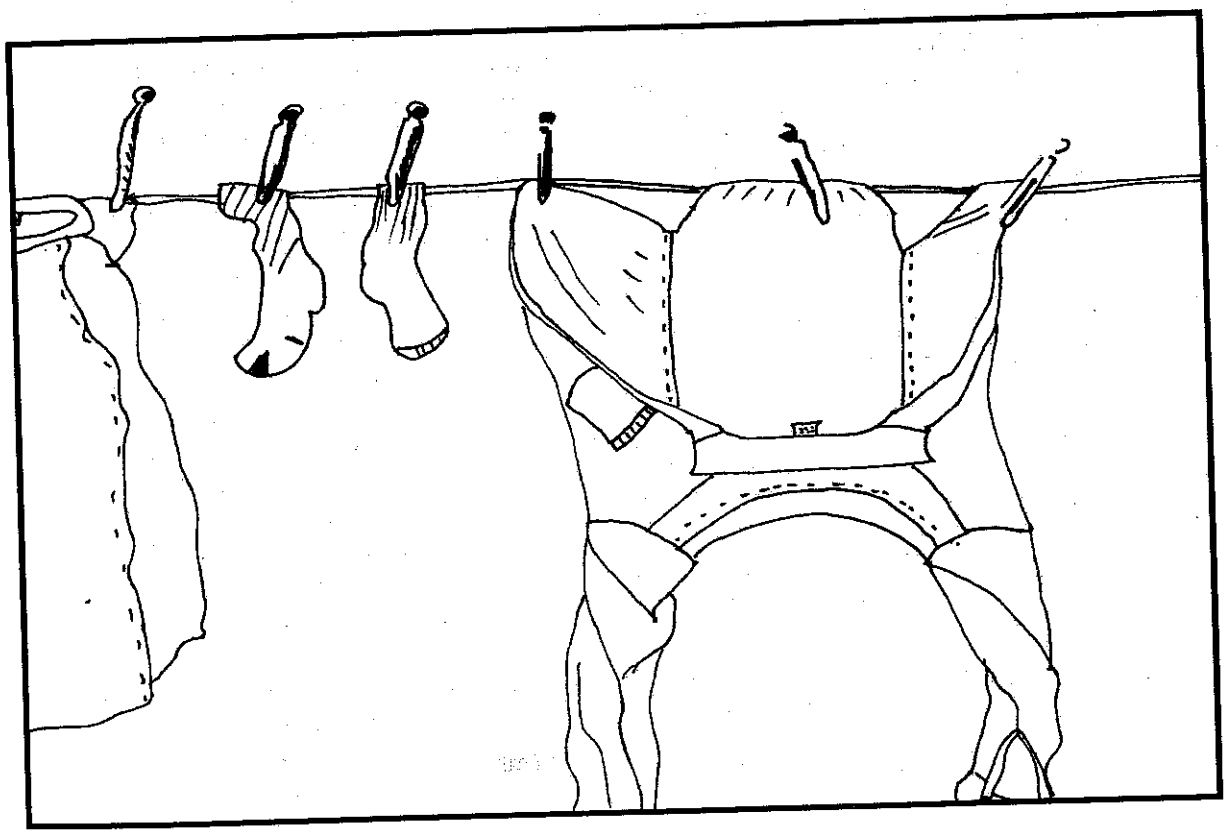
Turning onto the main highway, the headlights seem to pull us forward through the darkening night, to home, safety, and the comforts of modern life. As I think of the warm bath I plan to take, I watch the front rope start to wobble, shake, and come loose ahead of us. With sinking hearts, we realize that we have tied the ropes holding the canoe down too close to the radiator,

and they have slowly melted apart.

Our only choice is to try driving without the support of the front ropes, watching the canoe lift from the roof and wobble from side to side. We drive home at 60 km/h while bugs hit the windscreen in yellow blobs and the canoe jerks unsteadily.

Eventually we arrive home, a little less certain of our survivalist skills, I wondering whether perhaps Northrop Frye was right in suggesting that we Canadians have a garrison mentality, fearing nature from the shelter of our clustered cities. Yet still, when things get too tough in my everyday life, I think of my canoe, and the trips I plan to take in it to get away from the city for a while. Sometimes it's enough just to paddle down the Don River from Eglinton Avenue to Lake Ontario. Even that river, only feet away from the Don Valley Parkway, is enough to let me catch my breath while I round a rock in the fast-flowing current of Toronto life.

Christine Beevis recently completed her Master's Degree in Environmental Studies (Literature and Environment) at York University. She plans to soon return to the Canadian interior with the cedar strip canoe she built with her father.



Co-leading Wilderness Trips with a Member of the Opposite Sex

by Margot Millette and Tom Porter

Co-leading with a member of the opposite sex proved to be a positive experience for all involved.

Think back to your first outdoor role model, someone you thought of as a great leader and outdoors connoisseur. The picture that often emerges is one of a large muscular rugged-looking man wearing a plaid shirt with a half-grown beard. He is strong, knowledgeable in the ways of the outdoors, and a fearless leader. He is confident, technically capable, a good speaker and has a strong group presence. Rarely does the image arise of a five-foot two-inch woman who is a nimble climber or paddler, has exceptional communication skills, is supportive to all members of a group and can effectively take charge of any situation. Why is this?

More and more outdoor organizations offer co-ed wilderness trips and, consequently, there is an essential need for more male and female co-leader partnerships. Men and women can be quite different in their ideas, strengths and stereotypes, so how can successful and effective co-ed partnerships be facilitated?

This study aimed to determine the roles and tasks that male and female co-leaders assumed while leading wilderness trips for a YMCA camp in the Rocky Mountains of Alberta. This study also attempted to understand why the co-leaders assumed such roles and tasks. There has been little research on the specific tasks and roles assumed by wilderness co-leaders, and even less on their reasons for assuming these roles and tasks. Having this information would prove useful for trip leaders. Knowing how to better communicate with a co-leader and building a trusting relationship can help to foster cohesive group dynamics. Having a better understanding of how effective co-leader partnerships are created will enable outdoor administrators to better match co-leaders and will facilitate the essential steps in creating healthy partnerships. Understanding participants' perceptions and expectations of male and female outdoor leaders and the gender stereotypes they have will also aid in creating better leaders and stronger teams.

Results and Discussion

The findings show promising trends in the general level of acceptance, by both participants and other leaders, of females in outdoor leadership. As a result of co-leading with a female, the males demonstrated an increased awareness of gender stereotypes. Both males and females reported having made conscious decisions to break gender stereotypes while co-leading wilderness trips with the opposite sex.

Effective communication and having confidence in one's co-leader and in oneself emerged as significant aspects of successful co-leadership partnerships. These two aspects were also found to reduce conflict, maintain consistency and foster good working relationships between co-leaders.

The finding that women were expected to be extremely proficient in hard skills and instruction, as well as to provide support and caring for the group, is consistent with the trend that leadership styles of women are becoming more like those of men (Henderson & Bialeschki, 1991). Conversely, the theory that leadership styles are becoming androgynous can also be supported by the findings of this study. Informants reported that the tasks, roles and styles assumed while co-leading are factors of necessity, convenience and preference rather than a result of gender stereotypes, and, that co-leading is a shared endeavour where co-leaders' skills and styles should be balanced.

Co-leading with a member of the opposite sex proved to be a positive experience for all involved. Participants benefit from exceptional non-stereotypical role models and co-leaders received support from each other that is essential for

leading extended wilderness trips. Effective co-leaders should be role models—strong competent female leaders and caring supportive male leaders who demonstrate respect for the opposite sex, team work, communication, confidence and trust.

Performed Roles and Tasks

Everyone has roles and tasks that they are comfortable assuming. A woman in her mid-twenties, attending university and sharing an apartment with two men, likely does most of the cooking and cleaning in the home. She probably supports her friends by listening and comforting them through bad times. She typically works hard and is successful, but underestimates her accomplishments. On the other hand, her twenty-something male roommates may assume most of the apartment repairs and fix her car. Although less successful than she is, these men are likely task-oriented and acknowledge their accomplishments. The roles and tasks that people assume throughout their lives are often not conscious choices. Studies have shown that psychological differences appear in male and female children at very early ages (Appling, 1995). These differences continue through adulthood and unconsciously determine the daily roles and tasks that people assume. The assumed roles and tasks are often a result of society's gender values that are learned at a young age (Appling, 1995).

In part, this study attempted to identify the roles and tasks that outdoor leaders assume while co-leading, and to determine if these roles and tasks paralleled those of everyday life. Past studies found that female leaders often assume supporting roles and perform consideration-based tasks when co-leading with a male. A male co-leading with female frequently assumes the prominent leadership role and performs more organizational and structuring tasks (Cann & Siegfried, 1990). The findings of this study only partially support those of past studies. In this research study, male co-leaders cleaned and washed dishes, solved or dealt with interpersonal problems and organized the food hang. Female co-leaders assumed many more tasks such as cooking, organizing the daily packing and campsite set-up, consoling group members, repairing equipment, administering first aid, and instructing in technical skills. Both male and female co-leaders led debrief sessions, took charge of situations involving wild animals, navigated, and performed participant evaluations. The roles and tasks performed by the co-leaders were not necessarily stereotypically male or female. In fact, the roles and tasks assumed by the co-leaders of this study seemed more to be a result of preference, necessity or the expectations of the participants.

At times the chosen roles depended on the experience and comfort level of the co-leaders with a specific skill or particular situation. Most of the co-leaders communicated their thoughts and feelings regarding the trip's events to each other regularly, thus enabling them to make current and comfortable decisions regarding who should assume the primary leadership role for a particular situation. Because the co-leaders were extremely aware of existing gender stereotypes, the male often performed the stereotypically female roles or tasks and vice versa. There were a few situations where the participants' demands of the leaders dictated the assumed role. This was especially prevalent with first aid. All the informants reported that the participants approached the female co-leader for first aid treatment regardless of the level of qualification or preference of the co-leaders.

Creating Effective Co-Leader Partnerships

Co-leadership takes hard work, communication, trust, co-operation and teamwork. A solid co-leader partnership is especially important for outdoor wilderness trips because of the amount of time that is spent working and living together. Ultimately, co-leaders must communicate the overall goals and objectives of the trip, as well as how these are to be met. The D-R model of co-leadership outlines one process in which solid co-leader partnerships can be formed, however, there are a few other factors that should also be taken into account.

In this study confidence levels emerged as an important determinant of effective partnerships.

The co-leaders interviewed felt that confidence in their own skills, and in the skill level of their co-leader, was important. Trusting the judgement of their co-leader had a significant impact on their overall comfort with and degree of support for their co-leader. It is essential that each partner feel confident and supported in the primary leadership as well as supportive leadership role.

Trust, confidence and comfort within a co-leader partnership is achieved by ensuring open and honest communication throughout the whole trip process, from initial planning to final debrief. An effective way to establish good co-leader partnerships was outlined in a study by Weiss (1988) that focused on co-leadership situations in workgroups, teaching, training groups, and citizens' groups and resulted in the D-R model of co-leadership. This model is a useful tool for creating effective co-leader partnerships in the outdoors and can be facilitated by the co-leaders themselves or by administrators and supervisors.

This process can help in creating partnerships based on the skills, experience, comfort level and preferences of the leaders rather than on the existing stereotypical gender roles set out by society.

The D-R model of co-leadership as outlined by Weiss (1988), "is designed to facilitate positive interactions between co-leaders, so that group work skills will be enhanced and both workers and their groups will benefit" (p. 120). The model consists of five parts: develop/ relationship, discuss/roles, divide/responsibility, defer/respect and debrief/review. If co-leaders communicate effectively through each part, then much learning can result from each co-led experience.

The first part of the model, develop/ relationship, involves co-leaders building a relationship by having informal conversations and sharing ideas. The relationship between the co-leaders has a major impact on not only the leaders themselves, but on the participants' attitudes and, ultimately, the success of the group experience (Weiss, 1988). The second part is discuss/roles, where co-leaders decide their roles as leaders based on factors such as preferences, needs, experiences and expertise. Each leader should define some roles at this stage to avoid conflict and to create a sense of anticipation. During the third step, divide/responsibility, co-leaders divide roles, tasks and responsibilities equally. Each co-leader should avoid dominating the group, and the agreed-upon roles should be adhered to as best as possible. Flexibility is also important in leadership; therefore co-leaders should discuss any new roles that are assumed, provided there is no sense of urgency. Differences in skill level, comfort level, knowledge and gender should be considered in the division of responsibility. Respect and deference for the other leader's interpretations and assessment of situations is the fourth part. There should be a certain amount of trust between co-leaders, allowing each the freedom to make judgments about situations that may arise. This is important, as a lack of respect and deference often leads to competitiveness, which reduces the co-leaders' overall effectiveness in relation to the group. Finally, leaders should debrief and review the experience. An often forgotten process, a good debriefing session will provide important feedback, enhance memories and create meaningful learning from the experience. It is important to note that a debriefing session not only analyzes what occurred, but provides an opportunity to share thoughts and feelings about the experience.

It is important to note that many studies (Carbonell, 1984; Jordan, 1992) have found that females tend to assume a supportive role to men in co-leadership partnerships. Being aware of this tendency will aid in both creating pairings and in creating more equal male and female partnerships.

This process can help in creating partnerships based on the skills, experience, comfort level and preferences of the leaders rather than on the existing stereotypical gender roles set out by society. Ultimately it is the co-leaders themselves that will create great partnerships, however knowing how to facilitate the process, keeping an open mind, communicating, and desiring outdoor and leadership knowledge will enable both co-leaders and administrators to create effective co-leader partnerships.

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Margo Millette is a graduate of the Honours Outdoor Recreation, Parks and Tourism program at Lakehead University in Thunder Bay, Ontario.

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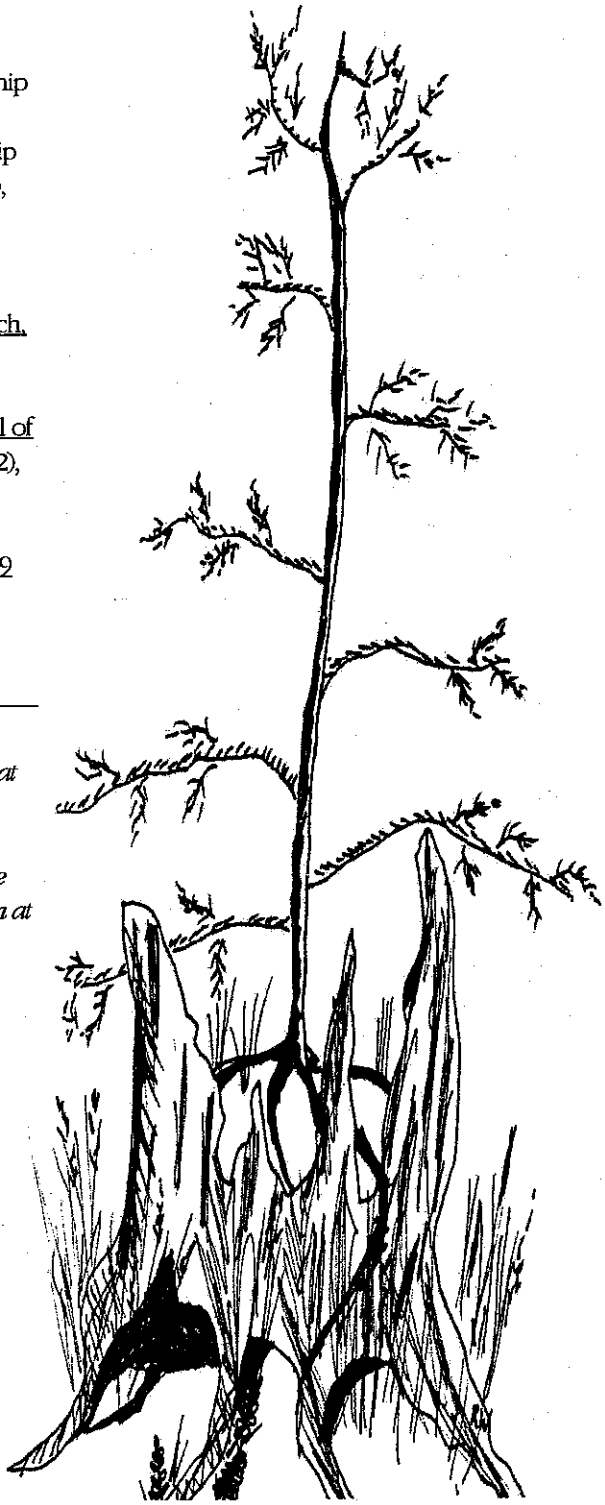

Drama Hike: Land of the Hully Gullies

by Jerry Jordison

The Drama Hike is a real walk into the woods: smelling, feeling and seeing Nature. It is also an imaginative search for ancient civilizations, in this case the "Hully Gullies." We know very little about the Hully Gullies, so the purpose of the trip is to discover what these people or creatures might have looked like, their social habits, their religion, the sports they played, and so on. We will use Nature and all of her formations as clues to help us interpret our search.

Preparations

Ideally, the teacher/facilitator should scout out the forested area for the hike beforehand. Although it is possible to lead children on such a hike without doing this first, there are benefits to knowing what the area is like. Are there fallen trees? Are there large rocks, a hill, an earth mound, grassy areas? It is best to organize the hike in a circular fashion so that you end up near where you began. After you are familiar with the lay of the land, take a few minutes to mentally prepare how you are going to describe these landforms during the trip; for example, a group of three birch trees could be called "The Three Sisters"; a slope with places to sit might be called "The Sea of Tranquillity"; an open area could be "The Olympic Stadium." If you have a few of these identified beforehand you will feel more confident and relaxed.

Before the Actual Hike

Gather the students together and tell them that we are going on a Drama Hike, and then tell them a version of the following story: Last night you were cleaning out the attic and discovered an old dog-eared book with pages missing. The book was hand-written and therefore very rare. It was also very hard to read because much of the writing had faded. You discovered that the author of this book was an archaeologist or a palaeontologist [discuss the meaning of these terms] and seemed to have written notes about the discovery of an ancient people that lived perhaps 3000 years ago called the Hully Gullies. There was a map in the front of the book and you were surprised to discover that this very place was the area in which the scientist was searching. You are very excited and suggest that we all go on a hike to see if we can discover these ancient people. You didn't bring the book along with you because it was so old that it was falling apart and you thought that you might want to get it repaired. You did, however, spend some time skimming the pages and found out bits and pieces of facts. Much of it was missing or illegible and will need to be filled in as we go on this exploring hike.

The Actual Hike

Make your way to the entrance of the forest and stop. Tell the students that the book mentioned that this was a very sacred area and protected by the tree spirits. To have any hope of discovering anything in the area, permission must be asked before entering. Divide the students into groups as you see fit—perhaps divide them in half randomly or have a team of boys and a team of girls, whatever seems right at the moment. Have each group brainstorm to come up with a song that they could sing to ask permission. They can use popular tunes and change the words, or make up their own song completely. If you have any other adults present it is a good idea to assign each one to a group to help the students organize. After a few minutes, have the groups sing their songs of permission. Listen for an acceptance and enter [acting is needed here].

You, the facilitator, are the leader and it is a good idea to have everyone follow behind. When you come upon an interesting formation in Nature, stop the group, give it a name [acting as if

you are trying to remember what you read in the book] and ask the students to tell you how that area was used and what the Hully Gullies did there. The students will delight in putting up their hands to express their bit of creativity. All answers are accepted and remembered for later add-ons. When the discussion is exhausted, move on to the next site and repeat with a similar story and questions.

Depending on the time and length of the hike, from 6 to 10 sites can be chosen and each one presented with a different slant so that different information can be presented. Sites could be identified for such uses as shelter, recreation, religious practice, work, hunting, meditation, battles and ceremonies. The students may even want to identify some sites themselves and brainstorm how they were used.

When you reach the last site, and before you exit the forest, have the students review their research and try to come up with a comprehensive profile of the Hully Gullies. How big were they? What evidence is there for this? What did they eat? What evidence is there for this? You could stop at a patch of wintergreen leaves and berries and pick a few, explaining to students that this was one of the sacred foods of the Hully Gullies and giving everyone a taste.

Before the final exit, have the students break into groups again. Ask them to come up with a "rap" to say thank you to the forest spirits for the privilege of entering the Land of the Hully Gullies. Have them deliver their rap before exiting.

Follow Up

As a follow-up activity, you can have the students write stories about the Hully Gullies, describing what they think they looked like or what their lives were like and why. Ask them to draw pictures of the Hully Gullies. Other ideas are to have them write poems, or create a Hully Gully play to perform for the group.

Don't underestimate the value of this hike. The students will love it, and may want to play Hully Gullies the next day. They are all enthusiastically expressing their creativity. If there is a quiet student, then the teacher's job is to ask that student personally and glean a reply. It is great for the students' self-esteem.

Suggestions for Creative Sites

- A flat plateau could be an area for games, or battle, or garden area.
- Groups of trees can be called The Three Buddies, The Four Grandmothers, Power Centre.
- A hole in the ground may be referred to as The Mysterious Cave, The Forbidden Cave, or The Entrance. Use your imagination and the students will use theirs.
- Rocks and rock formations can be given names such as The Fallen Grandfathers, Thor's Supply Area, Building Quarry, Communication Centre, or Resting Area. A particular name will initiate discussion in a certain direction.

Other Ideas

Language: Looking at a worm-eaten tree, a "pudding rock," or a massive bunch of fallen branches, have the students "translate" the message that the Hully Gullies have left.

Numbers: Use twigs in a fun game to discover the math of the Hully Gullies. Lay six to eight twigs in a random, Chinese-writing like, pattern on the ground. Tell the students that there was a page of numbers in the book and ask them what number they believe is represented by the twigs. They will be puzzled, but there will be at least one person who will offer an answer. You agree with their answer. [Secret: As you kneel beside your sticks rest your two hands on the ground, boldly displaying enough fingers to establish the number. For example, five fingers on one hand and two on the other hand will mean that the number is seven. It is a good idea to tell this secret to one other person to play along with you. Eventually they will all figure out the trick and will excitedly want to display their own numbers.]

You don't have to search for the Hully Gullies. You can look for the Fern Dwellers, Earth People, Windy Wanderers, Glomming Duskies, or any creative name you can come up with.

Other Tips and Suggestions

- Make sure the children are protected from black flies, mosquitoes, and other insect pests. Make sure they have proper clothes for hiking, including appropriate footwear.
- Depending on the length of the hike, provide water and snacks for them.
- Safety is important. Don't allow running in the bush. Take care on hills and rocks.
- Make sure every child gets a chance to contribute to the hike.
- The hike could even be done in a suburban location with a few changes in stories and landmarks. With imagination, any location can be successful for the Drama Hike.

Jerry Jordison is a retired Outdoor Education and classroom teacher. He was introduced to the Drama Hike in the mid-eighties at a science conference. He remembers that the teacher who presented it died of cancer a few years later, but cannot remember his name. However, the Drama Hike as presented here has been modified many times and is uniquely his own. He would like to see teachers discovering the excitement and benefit of stimulating a child's imagination, and encourages everyone to take their students on this journey of creativity.

The Allegory of the Cave

Philosophy, Education, Experience: Coming into the Light

by Sean Blenkinsop

Philosophers do not pull their ideas out of thin air. Some would argue they are "not organic" (Thompson, 1999), the implication being that their theory is not grounded in some foundational "personal" background. However, I simply disagree. One cannot speak authoritatively, if at all, without having had some experience. When one describes what it is to learn, which is what Thompson does, one must have an idea of what learning means. That idea cannot exist if one has not been able to decipher a learning experience from a myriad of other experiences and hang the appropriate verbal label on it.

A simpler example would be to examine the word "cave." To understand the meaning of this word, does it help to have been in something that someone else defined as being a cave? Most certainly it does. Does one have to have been in a cave to understand the word? No, this is not a requirement. However, how would we describe a cave to the individual who has had no experience of it? Perhaps as a large hole in the ground into which a person can enter. Simple, yes, but still requiring explicit experiences that aid understanding. The receiver must understand how big "large" is, know what a hole is, be able to image a person entering a hole, and so on. There is no doubt that, even with the description as offered, the idea may be misunderstood. The point, however, is that if there is no experience on which the individual can draw, then understanding simply can not exist.

When philosophers use an example, such as wax (Descartes), a pen (W. James), or billiard balls (Hume), they are speaking from experience—direct experience they have had with those specific objects they are describing. These philosophers are also selecting objects that have had some role in helping them to understand the specific issues being explored. In explaining a concept or idea to another, you select an example or metaphor that, for you, has some connection to what you are describing.

When Plato offers the "Allegory of the Cave," he is trying to help others understand something that this imagery has helped him in understanding. With this understood, how about teaching the allegory of the cave? While you could teach paddling without a canoe or kayak, the student would be less likely to understand the activity than if they experienced it directly. So why, for nigh on 2000 years, have we taught the allegory of the cave without the cave? Let this change.

Background to the Allegory of the Cave

When teaching the section on the Allegory of the Cave from *Plato's Republic* I have found the following exercise to be incredibly helpful. I have also found that it helps students to move towards some of the later ideas of the Republic all on their own because of the experience. It may be considered a "shared" experience, shared with each other and even with Plato.

Background on the use of the cave in Greek mythology is useful for the leader. The cave has long played a role in Greek thinking. There was a strong thought movement that felt that a cave often played a role as the primordial crucible. It was a place that elements (darkness, water, earth) could mix and, as such, may have been the place of the birth of life. There is the story of Chronos secreting his own seed "into the recesses of the earth" from which all life then sprang. Of course, in the convoluted understanding of the Greeks we have, the story also includes Hera being mad at Zeus and thus sequestering eggs from Chronos in the caves of the underworld from which a daemon (an intermediate stage between god and human) was produced who would displace Zeus.

Homer uses a mythical cave in Syros as a place for marking the movement of the sun, obliquely

implying that this may be the sun's home. The story continues that many have searched in vain for this cave, which became known as "the solstice marker." The cave reappears in Empedocles, well known to the Socratic philosophers since he lived less 100 years before, as a place where the "fallen" are collecting. Here they are clothed in "alien flesh and made subject to the contrary forces which rule mortal existence." Scholars suggest that this is a myth to bring home the pitiful condition of mortal existence and that life is set in more than human dimensions of space and time (Kirk, Raven & Schofield, 1983). What a wonderful grounding for Plato's cave and all that arises therein.

A Summary

In *The Republic* the allegory appears at the beginning of book seven (Benjamin Jowett calls this book "On Shadows and Realities in Education"). Plato suggests he will use this parable to illustrate more clearly how he perceives enlightenment, and thus the educative process, in human nature. Plato is using this in conversation with Glaucon, who by this point in the discussion is along for the ride.

Socrates wants us to imagine a cave. In the bottom of this cave is a lonely group of humans. They are shackled, manacled, and forced to face the wall. However, this is all they have ever known and as such are not aware that they are restricted in this way. On the back wall are shadows thrown from a great fire and passing people and artifacts. The manacled ones only know the shadows, and thus this is their reality. Socrates goes on to explain that these people have sophisticated games for understanding these shadows and even have prizes for those who become good predictors.

Now Socrates has us wonder what would happen if these individuals were released and turned around and then dragged up through the cave towards the entrance. The suggestion is that initially the shadows would remain more real and any new things would be simply illusory. But then as they were dragged into the brilliant sun they would slowly adjust. Complete blindness is followed by the ability to see shadows, and then more and more of the world outside, and finally the sun itself. (Socrates is having is metaphorical way with us here). I often stop right about here or go on a little further and have the students read about how this sun seeing cave dweller would feel about those who are still in the cave. Do they wish, through compassion, to go back and bring others "to the light"? Then, how would those dwellers respond if this returnee tried to teach them the "error of their thoughts." Socrates goes on to suggest that this could cause ostracism and ridicule. With this quick summary in hand we move to the exercise. Please note that I don't give the students this summary I simply hand them the allegory.

The Exercise

Handing students the three-and-a-half pages that make up the description itself (I stop before we get to Plato's self analysis) I let the students read the pages and then break the class into two equal groups. Together the groups will turn their space into a cave. I have given them the equipment (cardboard, garbage bags, etc.) to darken the room (as dark as possible is preferable). I allow them to select a light source (flashlight, overhead projector), have a raised platform, etc. The key in this creation is that the students need to use the text. If they disagree with what is going on, there must be a return to the text for justification, understanding, and clarity.

Once the cave is prepared the groups will spend time coming up with the way they will present the shadows to each other. I have had groups that actually set-up a shackling system for their participants and have bound their heads in place. This phase gives each group the opportunity to "experience" the sensation Plato wants in his description of the cave dweller. I find this most useful when accompanied by a framing of what Plato is describing in the individuals. This position in the cave is all that they know. It is their only reality. They do not know they are shackled, they do not know these are shadows—this is their reality.

I then have the students play each other through the description. They experience the

shadows, the darkness, the sounds, the cave, and their knowledge; then somebody in the other group leads them into the bright light. The light source outside can work quite well with a very dark cave and a dim and distance light source for shadows. Once both groups have experienced the cave we then move to analysis.

Analysis

I am not willing to give an analysis here because that defeats the purpose of the exercise, not to mention the fact that there is more than one person can analyze. However, I have found that having the experience (created as Plato describes it) leads to very fruitful discussions. Students recognize Plato pointing to the blindness we all have and the restrictions that may be set upon us without our knowing it. They also see how difficult it can be to see something different, know it, and then try to explain it to others who haven't seen their own shackles.

I have had students who pushed the discussion on in the direction of the philosopher kings and made many of the theoretical moves that Plato himself continues on. Here Plato definitely wants us to realize that even coming to the light is a painful experience that takes time. Thus, Plato's suggestion for rigorous education with extensive preparation before students get to light avoids blindness. For the leader of this experience it is useful to know some of these later discussions as it helps you to build a fuller experience.

Having students go through this experience can make an indelible impression upon them. I have had students claim that after four years of philosophy they now understand the cave and will never forget it, which probably says more about the education they are receiving then what I am doing. The proof of this pudding is, presumably, in the eating, but I suggest trying this. I nothing else you will have had a great time building a cave.

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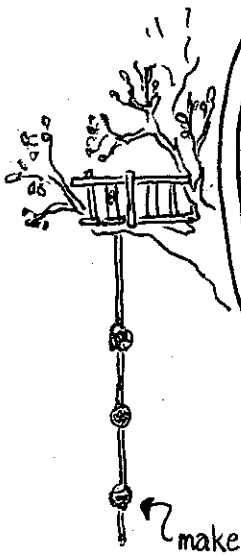
THE ECOLOGY KNOT

a close relative to the Monkey's Fist Knot

Use leather or some thick cordage

Cut the long leather straps using a spiral shape

START WITH A ROPE ABOUT 160cm LONG FO

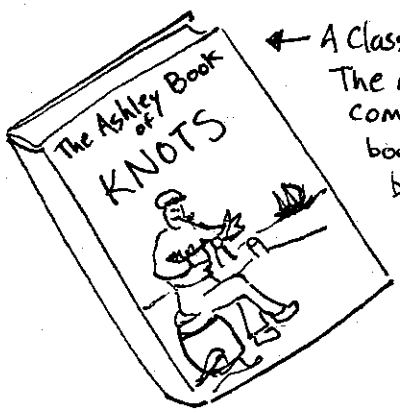


makes a great rope climbing aid to a tree house.

To me the simple act of tying a knot is an adventure in unlimited space. A bit of string affords dimensional latitude that is unique among entities. For an uncomplicated strand is a palpable object that, for all practical purposes possesses one dimension only. If we move a single strand in a plane, interlacing it at will, actual objects of beauty and of utility can result in what is practically two dimensions; and if we choose to direct our strand out of this one plane, another dimension is added which provides opportunity for an excursion that is limited only by the scope of our own imagery and the length of the ropemaker's coil. What can be more wonderful than that? (p 8)

Clifford W. Ashley

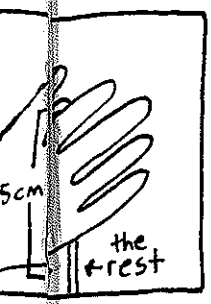
I like both the appearance and the usefulness of the Monkey's Fist knot. It was practical to make necklaces for campers with this knot. I often would give them out as an award or at a campfire ceremony. When campers started to ask me how I made the knot I realized that I needed one of those catchy knot rhymes as a guide or memory aid. Like the rabbit goes around the tree into the hole. The Monkey's fist knot is usually done with three wraps, but I was working with First Nation people who emphasize **four** unlike the European **three** wishes, **three** pigs . . . And thus I developed what I call the Ecology Knot.



← A Classic book. The most comprehensive book on knots but it costs, about $75

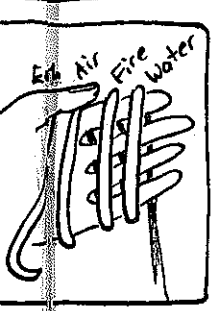
FOR NECKLACE

ILLUSTRATIONS + DIRECTIONS (TO MATCH) MNEMONIC STORY



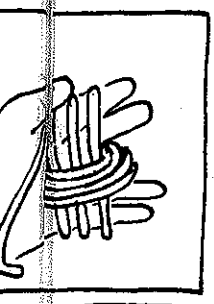
In your left hand hold the rope with your thumb so that approximately 15cm of rope dangles in your palm and the rest is behind your hand.

Wash your hands with a little dust and dirt. It is through the kind deeds we do with our hands that we are part of the harmony on Earth. Open your hand flat and look at its wrinkles and remember the good things that come from age and learning. Those wrinkles have been with you since you were a baby. They will tell your fortune the day you die.



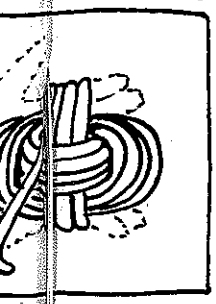
Take the rope from behind your hand and wrap your hand so that it crosses the index (pointer) finger four times.

Hold down with your thumb a strand of the fibre that will bind the cycles of life together. Let the rest float free beyond your thumb. It is wise not try to control too much in the world. Now begin by wrapping around your palm the four elements we need to survive: Earth, Air, Fire and Water. Keep them in balance by gently letting your thumb rest on their surface. Learn to sense and recognize these four elements in all their glory and fury.



Now take the rope and wrap it tightly four times around the loops between your 3rd and 4th finger. Always keep the loops in order - don't let them cross each other.

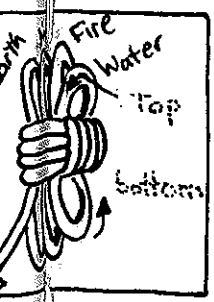
Divide your four fingers to recall the dust and dirt of existence; your hands are made from both. Around the four elements place the creatures of the world: the Scaled, the Feathered, the Furred and the Barked. Gently remove your fingers and let each have their own space in the world to grow and call home.



Now slip the rope a bit off your fingers and next wrap the rope four times around the four loops you just made. Keep everything tight.

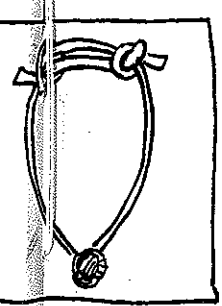
Bind the creatures to the centre, wrapping around them some soul, spirit, mind and body. Each circles once through the heart of it all.

Check that all is in place and firmly planted in the web of things by working in reverse order, tracking back through what you have learned. Remove your fingers and watch how, when everything is being itself, the mystery can be beheld. Still the body. Check that you have a secure mind, vibrant spirit, and peaceful soul at the core all snuggled neatly together.



Slowly pull (in the reverse order you made them) the first four loops you made. Tighten the top then bottom of Water then fire then air then Earth.

Next check that the barked creatures are greening, the furred creatures are wandering, the feathered creatures are soaring, the scaled creatures are swimming and slithering all about, yet all together each is with their space in the world. Ensure that all the living creatures share and respect the flowing water, radiant heat, dreamy air, and healthy ground we call the earth. Nothing out of place when everything is in its place.



Tie the two ends together or with two half hitches that will slide and adjust.

Tie the ends around your neck so that the knot that binds it all together rests close to your heart. Wear it well, my friend, for it is ecology, the mystery that binds us all together, the mystery that makes us all kin.

Crossing the Borders as a Critical and Experiential Pedagogy

by Steve Bowles

I have been amazed many times during the last ten years. Such amazement has unfortunately been less than good; I have not felt good about what I have found. I talk here about the language and the motivating vocabularies of so much of outdoor and adventure-based work as they are attached to what has recently become referred to as Adventure Programming (AP). It is not that I wish to silence or to attack such AP regimes, but rather that I wish for alternatives to be presented by all the active professionals as a respect for certain traditions of our work. My bad feeling is a result of the loss of alternative ways. As the market competes through competitive "selves" I rebel. There are other ways. Experiential education and the educations attached to outdoor and adventure-based work do not always follow the competitive market of risky business. But examining current literature it becomes clear that AP ideologies rule the day. This is my starting point.

I live in the north of Finland and I write a certain story from that home base. It is a personal story. I make no claims to any objectivity concerning the real situation in Finland or the Nordic lands. Recent conferences in Oslo, Linkoping and Alta tell those stories much better (Bowles, 1998, 1999, forthcoming). But that I write in a personal way does not mean that I write badly and I do hope that what I write makes a certain sense with a certain reasonable imagination! I am within a certain tradition I guess. One part of that tradition is a kind of "friluftsliv"—a Nordic way with a folk tradition and a tradition of democratic action. But I was born in the UK. As others have noticed, this crossing of borders might explain a few things about the way I write and work. I am a border-person; I live on the periphery of the European Union just like many others in Lapland. But enough about me. My real point is that AP language games are not suited to a friluftsliv philosophy. Those in AP that try to evaluate a Nordic friluftsliv usually get it so wrong that all we have left is a globalized absurdity.

Whenever I feel down with the ideology of AP regimes I often turn to the work of one Canadian writer and active professor—John O'Neil (1972, 1976, 1986). It has often been the case that I find hope, potential and promise through his work and it all fits, for me, with an outdoor adventure education and experiential learning set-up. What does John O'Neil say?

He talks in terms of sensuous human beings and of both pleasure and reality. He talks in terms of street folk that will fight against becoming a mere "thing," "commodity" or "machine." But he talks never as a thrower of stones. He asks us to find a "love" and a working community relation together. He understands well the ways that "capital cultures" and market-led forces may make this possibility a most difficult thing to realise. O'Neil therefore asks us to follow one way of an experiential education linked to certain aspects of Paulo Freire (1989) in order to try and make a human world of folk working together. But to do this we must take care. We cannot right now busy ourselves only with abstract theory. We must work as a "skin trade" before we can happily find an illumination through the realms of high-theory. Such is one hope and promise.

In terms of a critical experiential pedagogy, this sense of hope is well written by O'Neil as follows: "Hope is the time it takes to make the place . . . where we can work together" (1972).

In the spirit of O'Neil I recently wrote the following small text for a Finnish business-oriented publication. I wrote it in the spirit that says we must keep to the street and we must act at local and political levels before we lose ourselves in abstract theory again.

Schools and School-Folk in Nokia-land Today: Can an Adventure Education help?

Some years ago one popular song that was sung by many every day had the words "Where do

the children play" as the repeated chorus line. It was a popular song and touched the hearts and minds of a generation. Today we can, and I think we must, ask the same question. Where do our children play? Is there any time and place for our children to play today? By play I mean the real exploration of our life-worlds with friends and with no necessary results to be achieved and no preconceived learning outcomes to be realised. By play I mean the freedom to explore.

In Britain there is a big trend towards having young kids, even at three and four years old, do "problem-solving games," often with computer technology. At the same time the government makes national standards that must be achieved by all children less than 14 years of age. In fact by age seven, standard results are pressed upon all school folk. Schools that wish to have time for the young kids to play and explore are constantly under threat. The standards must be met, says the government. The question however is: Just what are these standards? There is enough research to say that these standards are the standards of the market and set in the language of the market in an increasingly competitive and globalized up-and-down economy. Many will argue that we are creating "risk" for our young kids. Many will argue that we are forgetting human values and that we are forgetting the time and the place to allow our kids to play—to explore and to be free to explore.

In Norway, Sweden and Denmark school teachers are debating hard this same position. Many feel that this system for today's schools is going too far towards "problem-solving games" attached to the market of risk. Many want to bring back the time and the place to allow young ones to explore and have freedom to play. The arguments here usually centre upon the role of the competitive global economy as led by the US and sometimes Japan. The question is quite simple in this case. Does the Nordic land need to follow the way of the US? Does Finland need to copy the ways of the US?

Computers and mobile phones are also another key area of debate. Finland is called "Nokia-land" and the deeply felt comments from many are reflected in the now-popular phrase—"Nokia-land is dis-connecting folk." But there is more to this debate than just virtual communications and individualized lives through screens and keyboards. There is more to this debate than just the complaints concerning health and fitness of young people that sit for hours and hours at the screens and keyboards. In fact this debate is, at least for me, rather complicated and difficult to pinpoint in any simple way.

Computers are not bad. If I see the work of the new hospitals that save lives I can only express my appreciation to those that have built computer technology. Mobile phones are not bad. E-mails are not bad. Complicated computer programmes are not bad—after all, such are the only ways we can ever be free from the worries concerning nuclear risks and similar abstracted happenings! No amount of "experiential learning" will ever help us in the assessment of nuclear risks.

But when Nokia-land joins forces with the one-dimensional language of the market, then it is the end of all folkways and the end of alternatives. Schools then have no time for play and no time to explore with the freedom of creative human being! It is this, the end of alternatives and of folkways, that worries so many school teachers and school folk generally. Where do the children play?

Now maybe there is a place and a time for Adventure Education that works in the outdoors. Maybe such an outdoor classroom can be one way to encourage play, that is, friendly play away from the market of competition. Maybe an outdoor adventure-based education can find the time and the place for young folk and older folk to explore again in freedom. Maybe.

Maybe there can be an ecological awareness, through love and friendly feelings in nature. Maybe our young children need time and a place to attach themselves to a friendly outdoor world of forests and lakes. It seems that when young people find a love and a warm feeling for trees and grass and even water, then an ecological awareness is built that might last throughout the human life. There is research to suggest this. There are also good arguments to say that such an ecological awareness might be good for the real survival of our planet. But this cannot happen when the competitive and risky market joins together with the world that is call a Nokia-land. For then all is stress and risk-management; all human alternatives (and folk-ways) are lost.

But maybe an outdoor adventure-based education can create the time and place for play. Maybe a friendly and a warm relationship between folk might come from such an education if it is strong enough to be an alternative to the market

... when young people find a love and a warm feeling for trees and grass and even water, then an ecological awareness is built that might last throughout the human life.

and the Nokia-land super-highway. Perhaps the people that work at Nokia would agree. Many company executives today find one of the biggest problems of working life to be that of finding time. Alternative education, such as outdoor adventure education, might work together with Finnish folk today. That I suggest most strongly. But to do this means to undertake active and political work. A good argument needs to be made, and good research and practice need to be done. The question is this: Are we able and do we have the time and energy to do this? Can an alternative education be found within the high risk and high stress competitive economy today? I think it must.

I find support from one young girl that wrote recently about her outdoor experiences with her school. In her essay she described the outdoors this way: "Somewhere I can sit and share secrets with my best friend. Somewhere I can walk through moist grass, look for four-leaf clovers, smell and pick wildflowers, watch bumblebees and the butterflies, and test a buttercup under my chin. A hill to roll and laugh down" (Evergreen, 1995). This young grade five student may have a message for us all through her words. Perhaps we might listen.

But listening is not enough. We will need to do more. We must act. Those that work in outdoor and adventure-based educations and with young school children and teachers will need to act. An alternative education will not just come by following computer technology. I am suggesting that this is our task today. We need to work hard to find a time and a place for exploration and play and for real human folk to become human. In this we need to remember a Nordic tradition and even the words from past Finnish educators and politicians. I live in hope.

Conclusion

Such was my way to communicate with Finland. Such was my way to work in the "Skin Trades." Such is my way to try and communicate with Canada here and now. The young student that talked about butterflies and the outdoors being a place to share secrets with her best friend was from Vancouver, Canada. O'Neil is also Canadian. Perhaps there is another language-game that is possible to be seen in global terms. The language that O'Neil writes is that of hope, promises and potentials, not outcomes, risk-management and performance indicators. Which language-game fits with being and becoming? Which fits with human folk as folk? Such is our question today I think. When we accept that together, as cultural workers, we might then begin to discuss what exactly O'Neil meant when he said:

> *The vocation of Western knowledge for domination establishes modern science as the paradigm of social and political knowledge. Its behavioural assumptions invent plausible utopias of colossal world violence and destruction while alienating human responses of outrage . . . Modern violence is of such an enormous scope and impersonality that it strains every metaphor of language by which we might tie events to their authors and victims (1972, p. 67).*

In a similar vein, O'Neil wrote, "This cycle is only aggravated where the establishment of power is organised in bureaucratic which increasingly privatise the contexts of meaning and action at the expense of the political realm" (1972, p. 66).

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Assistant Ropes Course Instructor	June 1-3/8-10	Guelph
Ropes Course Instructor	May 17-21	Ottawa
Ropes Course Instructor	May 24-28	Hamilton
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Keepers of the Trail

by Jillian Henderson

If you opened Webster's dictionary and looked up "contributor" you'd read "a person who gives time, effort, energy, enthusiasm or money." It's a real shame that this is not a perfect world. If we lived in a perfect world then you would see beside the definition a picture of one of our own COEO contributors: Ian Hendry.

Ian's list of contributions to our organization is long and varied. From his role as Representative for the Eastern Region to working diligently as COEO Board Treasurer and committee organizer of three Ontario-wide conferences, Ian has given much of himself.

He says, "I first attended a COEO conference in the fall of 1988. I was working at Boyne River and many of the staffers were already planning to go. They told me there'd be some inspiring speakers, great ideas for outdoor education activities, and warm, genuine people there. My friends at Boyne also said there'd be an excellent party on Saturday night. I was sold! What I didn't realize until later was that COEO also gave me a great opportunity to network with people and, in fact, out of going to that COEO conference, the following spring I landed an outdoor education job with the Northumberland School Board."

When he's not volunteering for COEO, Ian keeps himself busy operating his own small business, Terra Nova Environmental Programs, which he started four years ago. He provides hands-on environmental awareness activities to students, community groups and guests at private resorts. Activities include pond studies, nature hikes and astronomy activities. In 1996, Ian chose to create his own job because, "due to cutbacks at school boards and conservation authorities, jobs in outdoor education were scarce. I feel outdoor education is important and I love doing it so much that I decided I needed to create my own opportunity if I wished to continue. So I did."

When asked what changes he saw in our organization in the next few years Ian replied that there was definite potential for COEO and the Ontario Society for Environmental Education to merge. As well, he foresees greater efficiency in how COEO operates. He says we need to increase our revenue while decreasing our costs in order to stay financially healthy. Through the 1990s, COEO lost some of the intangible, but valuable, support of the school boards. For example, in the past we had been able to use some board-owned buildings for meetings on professional activity days. We need to be self-sufficient if we are to continue our goal of bringing outdoor education to Ontario schoolchildren. In addition to finances, Ian feels COEO "would benefit from a wider variety of people taking on leadership roles." These roles include presentations at conferences, conference organization, board membership, and contributions to Pathways magazine.

I asked Ian, "What's the best part of COEO?" Without a doubt, Ian said the best part is the people. It's the people in an organization that make it special and that's why we keep coming back. Ian has COEO friendships going back twelve years. These people form part of his social life, not just during conferences, but year-round. There are traditions established. Hiking trips and an annual canoe trip are natural extensions of these relationships.

Ian shared his two favourite COEO moments: "On the deck of the Frost Centre overlooking the lake, Karl Rohnke was teaching a small group of us how to imitate the call of the loon. We faced Karl and were entranced while he made the delicate call. He stopped and whispered to us to slowly turn around towards the lake. There, near the docks, a pair of loons had come close and were looking at us curiously." Ian said it was a beautiful sight. Another inspiring COEO experience was the time he went on a guided hike organized by Bob Henderson. As the hikers came to a clearing in the woods, they saw a red, checkered tablecloth laid out on the forest floor replete with fruits, veggies, fresh breads, cheeses, juice and wine to assuage their hunger. Ian said these two memories, along with several others, reinforce his ties to COEO through the years.

It's clear Ian is proud of and happy with his association with COEO. Further, we, the members of COEO, have received much from his involvement. Ian has been a steady contributor in the past twelve years and continues in his quiet way to share himself with us.

Jillian Henderson sits on the editorial board of ***Pathways***.

Northern Lights: An Alternative in Outdoor/Adventure Education

by Ally Myers

Northern Lights is an exciting partnership programme operating quietly out of a log house beside Mono Cliffs Outdoor Education Centre. The partnership is between the Toronto District School Board and the Griffin Centre, a social service agency that works with youth in North York. Technically, we are a section 19, residential, early intervention, outdoor/adventure-based program. What does all this mean, you ask?

Who we work with

Northern Lights works with male and female students at the middle school level (grades six to eight). Students are referred to us through guidance counsellors and other representatives at students' home schools. We have an intake process during which we interview each student, a school representative, and a parent/guardian to determine appropriateness for the program. Generally, we accept students who are experiencing difficulties in certain areas, including social interaction, staying focussed, attitude, and a whole range of other issues. After interviewing each student, groups are put together to create the most optimum learning environment. Each group has six to eight students in single gender groups.

Who we are

The Northern Lights program is staffed with a Toronto District School Board teacher and a Teaching Assistant as well as three Griffin Centre Child and Youth Workers (two program facilitators and one overnight staff). We also have supervisors both at the Toronto District School Board and the Griffin Centre, who focus part of their time with Northern Lights.

What we do

Northern Lights students attend the residential program Monday to Friday, getting bussed home on weekends. Goal setting is a big part of the program and students are openly working to change some aspect of their lives that is causing them difficulty. These difficulties affect students' potential for success. The idea is that, with intensive work in these areas and general group work, students will be given the skills and boost they need to make some positive changes in their lives.

Our mission statement is "to empower students to realise their personal and leadership potential in a rural environment." Each of the five weeks of our experiential program has its own guiding theme. Week one is focussed on Orientation/ Communication, week two is Trust, week three is Problem Solving, week four is Peak Experience and week five is Transference.

During the first three weeks, we facilitate various experiential activities to develop team skills. The students' learning is cumulative. In a sense, each week is a stepping stone to the next, ultimately preparing for the Peak Experience of week four. This model works because students feel they are working towards something real and challenging. There are real group consequences of not committing to take ownership in preparing for this experience.

The Peak Experience is a group experience for which we embark on a more challenging outdoor/ adventure experience such as a canoe trip or a winter camping trip, depending on the season. Students are asked to utilise skills learned and practised in the first three weeks in order to make this week a success. Because the onus is on the group to rise to the challenge of this trip, it works as a way to provide students with a true understanding of why these skills are important. Within this framework, students generally end this experience with a real sense of pride at having personally contributed to a challenging team experience.

During the fifth week of the program, we focus our learning on ways students can use these same skills at home and in their communities in order to be successful. We look closely at some of the challenges that students face and set goals around returning to school. We also look closely at the support systems students have at home and ways they can utilise these systems to help them in the future.

During the five weeks students are at Northern Lights, we also have an academic focus. Students complete a math unit, a science/environmental studies project, and considerable creative and reflective journal writing. We assist students in identifying strategies that they can use academically at school to improve their success. We have the privilege of being located next door to Mono Cliffs Outdoor Centre and can take advantage of the initiatives and equipment at this site. We also have access to many kilometres of trails in Mono Cliffs Provincial Park.

Follow-up

We work in the city every sixth week where we do outreach with schools. During these weeks, we host parent orientations for upcoming groups, interview new referrals and visit past students. To put closure to each group, we hold an exit meeting at students' home schools where we present our report. This report outlines key elements of the student's performance at Northern Lights and suggests future recommendations. This report becomes part of each student's Ontario Student Record (OSR) package. We attempt to maintain contact with students and track them for a year. We also give students and schools a feedback form so that we can track our success as a program.

Northern Lights is a new programme, heading into its fifth year in September 2001. We have gone through many transitions and growing pains. At this stage, we have a clear sense of the progression we are providing for students and a more realistic sense of the type of student who is appropriate for our program. However, one of the future challenges is ensuring that we receive a lot of potential referrals from middle schools so that we have a bigger pool of students in our interview and selection process. This means getting more exposure and maintaining relationships with middle schools.

At this stage, we have had a lot of positive feedback from both graduates of Northern Lights and the schools with which we work. If the referral is appropriate, the general feedback is that students return to school with a renewed sense of self and feel more empowered and motivated to be successful in their schools and communities. Northern Lights offers students an intensive look at some of their challenges and facilitates a process of personal development.

Author's note: For more information about the Northern Lights program or to obtain a brochure, contact our site at 519-942-9973 or our city office at Fairmeadow Centre/Blue Spruce School 416-395-2292.

Ally Myers has been the teacher at Northern Lights for the past two years and she has been working in outdoor/experiential education for ten years. Interest and experience in therapeutic adventure programs as well as a love of wilderness adventure brought her to the doorstep of Northern Lights.

Accident Reports at Camps — More Than Just Legal Protection

by Len James

Have you ever looked at last summer's collection of accident reports and wondered what you should do with them? Camps invest a considerable amount of staff resources in designing, completing, and filing accident reports. Yet other than documenting for some possible legal exposure (covering your posterior protrusion), these efforts are not utilized to any great extent.

Accident reports actually contain a large amount of valuable information that can be utilized for such diverse purposes as policy development, staff training, facility and program design, insurance negotiations, and marketing. Why not enhance your return on investment and spend some time working with your accident reports? The results might surprise you. The following are four ways of extracting valuable information from your accident reports.

1. Evaluate emergency action plans.

Responding to a minor accident is an excellent evaluative tool to test your emergency action plans. Accident reports should reflect how an organization responded to the event. Reviewing reports can generate valuable insights to a camp's pre-planning and response procedures. Approach-

ing accidents from this perspective enables a camp to learn from minor events and better equips them to manage a serious incident. The following are some important questions to ask:

- Did the camp anticipant this accident as a possibility?
- Was the camp able to respond in an appropriate and timely fashion?
- Were there enough resources available to safely manage the event without compromising the safety and other needs of the non-involved camp members?
- If the situation was similar, but the injuries were life threatening, could the camp have adequately managed the event?

2. Link between minor accidents/ near misses and major injuries.

Studies of mountain fatalities have demonstrated that the majority of fatalities were preceded within one year by parallel accidents and/or near misses on the same route. Although most summer camp programs in Ontario do not participate in mountain travel, the principle remains valid. Serious accidents are usually preceded by a similar near miss or minor accident. Clearly, it is useful to review your accident reports to identify the potential for a serious event.

3. Identify contributing factors.

It is important to try and understand factors that lead up to the accident. Only 2% of accidents are unpreventable. The other 98% are not accidental, but rather a logical conclusion to a sequence of events. Jim Raffin describes this with a metaphor of a slot machine. As precipitating factors (lemons) accumulate you get closer to the jackpot (an accident). One of the most valuable uses of accident reports is to identify the events that contributed to the accident. To assist in this process, it is useful to divide the causal sequence into components:

- Systems: policy/procedures, program design, safety procedures, staffing issues
- Environment: weather, terrain hazards, building hazards
- Judgment: miscommunication, misperception, fatigue, inexperience, poor instruction, poor supervision
- Unsafe acts: improper/unauthorized procedure, unsafe speed/position, inappropriate food/drink

Once contributing factors have been identified, this information can be used to modify program issues such as policy/procedure development, staff training, and program design.

4. Compare to industry standards.

Most camp directors ask themselves, "How safe is our program?" Accidents reports are a good place to start to find answers to this question. Using your reports you can compile some basic numbers that will allow for comparison with industry averages. Sometimes the results are surprising. When Outward Bound (OB) in the U.S. did a comparative analysis they discovered that the risk of accidental death was lower on an OB course than in normal day-to-day life. Another example is that Project Adventure determined that the injury rate during their program (cooperative games, initiatives, low and high ropes) was one-third that of the average high school physical education program.

Unfortunately, industry-wide accident and illness rates for youth camps are not readily available. In contrast, the adventure industry has published various studies attempting to quantify injuries and illnesses. Comparison between youth camps and adventure tourism is not entirely valid, however there are some overlaying activities. NOLS latest data demonstrates a substantial drop in injuries and illness over the past 10 to 15 years. In the mid 1980s they reported an injury/illness rate of 5.91 per 1000 program days. By 1998 this rate had dropped 45% to 3.27.

There are many advantages to having this type of information. First, having particular injury rates helps camp directors to identify common injuries and develop action plans to address those specific problems. Second, directors have some hard data to rely upon when they meet with insurance providers. Third, as an industry, summer camps can lobby for better insurance rates, and improved public confidence in camping as a "safe" place for children. Finally, camps can honestly answer the question, "How safe is our program?" Without this type of information camps have a significant challenge asserting the safety of their programs.

Len James is the GM for Wilderness Medical Associates, Canada. In addition to teaching Risk Management at Briercrest Bible College, he is a member of the safety committee for organizations such as Canadian Outward Bound Wilderness School and Youth Challenge International. He can be contacted at len@wildmed.ca or 1-877-WILDMED.

COEO Reflections Gathered At The Annual Conference, Bark Lake, September 2000

This year COEO is 30 years old. At the annual conference at Bark Lake, the conference committee asked members to share their memories of COEO. What has this organization meant to its members? For many of us, the annual conference has been a source of renewal: no matter how many conferences I've been to, I still come away with new approaches to teaching and inspired by the ideas and commit-ment of my colleagues in outdoor education. Each year I see recent graduates in the field make job connections, people from different programs linking up to mutual benefit, and, of course, old friends getting together and new friendships forming. Here are some of your thoughts and memories . . .

"Skid Crease's transforming Periwinkle Project presentation at the Talisman Conference, 1989."

"Mentors, friends, kindred spirits . . . COEO members' passion continues to be my 'home' in outdoor education."

"Those great dances that used to go all night at the fall conferences."

"COEO conferences are great because all the creative minds bent on outdoor education come together. I have been blessed with inspiration and new ideas to teach and use in my program. At the February Conference 2000 at the Frost Centre I went on a night hike and the sky was dancing with red Northern Lights. It was my first time seeing red Aurora Borealis." Mary Garvin

"COEO is the paradox of wanting to watch a flock of geese fly overhead, but being too busy going to the next session to learn how to teach about natural wonders."

"Trying to listen as fast as Linda McKenzie can talk; Grant Linney's slide shows; having Bert Horwood, James Raffan, Dave Lyons and others share tales of adventure and fun."

"COEO had been the nugget of gold in the stream of life for a lot of people."

"Singing songs at meal times, 'get acquainted' games, a time when almost everyone went home with a door prize, getting together with members in the summer for a canoe trip."

"Skiing in shorts at Make Peace With Winter, wonderful campfires, great dances, camaraderie and learning . . . the more you put in, the more you get out."

"My first conference was at Camp Arowhon in 1994. Everybody was very friendly and warm. The cabins were very cold."

"I'll never forget Freeman Patterson's slide show of the Namibian Desert at my first conference at the newly opened Mono Cliffs Outdoor Centre in 1987."

"Clarke Birchard was the first COEO person I met when I moved to Ontario. He suggested COEO was for me in 1982. I watched him lead a group on a field hike and I knew his advice would be long-lasted and far-reaching. I joined COEO that same month, attended my first conference, and helped continue a bit of a tradition of bad singing around good campfires. Thanks Clarke." Bob Henderson

"COEO is quiet time, just me and my thoughts, sitting on a sunny rock, waves lapping, ravens falling, reflecting on where we've come from and where we're going to."

Thanks to Leslie Hoyle for compiling these reminiscences.

The Council of Outdoor Educators of Ontario Presents

Today for Tomorrow

Conference 2001

September 28 – 30
Bark Lake Leadership Centre
Irondale, Ontario

CALL FOR PRESENTATIONS

Planning for Conference 2001 is well underway. After an extensive review of many facilities in Southern and Northern Ontario the committee decided to return to the Bark Lake Leadership Centre as it best matched the requirements for a COEO conference.

The theme for this year's conference is **Today for Tomorrow**. Many COEO members work mainly in classrooms and endeavour to incorporate outdoor/environmental education into their curriculum plans and to extend their knowledge of outdoor pursuits for personal growth and enjoyment.

If you have an idea for a session and are willing to share it with conference participants, please send a brief note to the conference committee outlining your presentation. This is an opportunity to share our experiences about the theories of Outdoor/Environmental Education, to let others gain from our knowledge and to grow as individuals through our interactions with others. The strength of COEO is in its membership. This is an excellent venue for you to give something back to the organization and to other outdoor enthusiasts. Volunteer to offer a full or a half-day session. Share your knowledge today with others. Help make **Today for Tomorrow** another successful annual conference.

Please send any ideas you have for Conference 2001 to Glen Hester or Mary Gyemi-Schulze (addresses in the front of Pathways). Submissions should be sent by April 6, 2001.

Celebrating canoes, searching for identity

A book review of *Bark, Skin and Cedar: Exploring the Canoe in Canadian Experience*
Author James Raffan

by Brent Cuthbertson

In the Prologue of *Bark, Skin and Cedar*, James Raffan states ambitious goals for his book. Essentially, the book aims to provide some insights into the *idea* of canoeing and canoes in Canadian consciousness. Historical and personal accounts form the basis of an east to west conceptual journey across a vast landscape that has often defied symbolic cultural unification. In his introduction Raffan implies (and allows others to state more explicitly throughout the text) that canoes are perhaps a more unifying symbol of Canadian experience and culture than some others examined to date. Although Raffan makes no claims to his being a comprehensive work, his ability to see canoes and their meanings in the landscape of Canadian life is rich and indeed impressive.

During the eleven-chapter journey, Raffan skilfully manipulates stories collected from and about Canadians in ways that create an awareness of the central place of the canoe in people's lives in this country. In this context, the book exceeds expectations in drawing out cultural nuances from the relationship that Canadians have with a beloved national icon. Raffan weaves personal stories with political import and cultural identification in an approach that strives to be as inclusive as possible.

This is not an easy task. I must admit, for example, that I was waiting for the book to fail Native people in its celebration of canoe culture. In historical terms, there exists an abundance of fact and lore linking Native people to the development and proliferation of canoes, and Raffan was fair in this regard. But it is much more difficult to find contemporary examples of canoes in the everyday experiences of modern First Nations people. While this aspect of the book admittedly could not match the volume of stories given by those of European heritage, Raffan did indeed find richly storied reasons to celebrate the canoe in current Native cultures. He also touched briefly on the multicultural mosaic of Canadian encounters with canoes, extending the inclusivity beyond its more traditional First Nations and European association.

It was with ease that I was transported to those places in memory that are filled with canoes and canoe-dominated imagery. I could relate well to the sensuous description of old varnish and wood that triggered flashbacks of the joys and pains of life "on trail." There exists a kinship of canoe tripping that is evoked with facility in reading about experiences that all canoeists seem to share. Raffan was able, in some passages, to allow me to relive treasured feelings of sun-warmed skin, relaxed muscles, closed eyes and a gentle rocking in the middle of a lake on the Canadian Shield. Mixed with the instantly shifting memories were remembrances of hard-fought miles, constant tree scratches, and eyes squeezed shut from the pain of wood smoke. Reminding us that the entire experience is still one of privilege, Raffan is undoubtedly able to speak to those who have "been there."

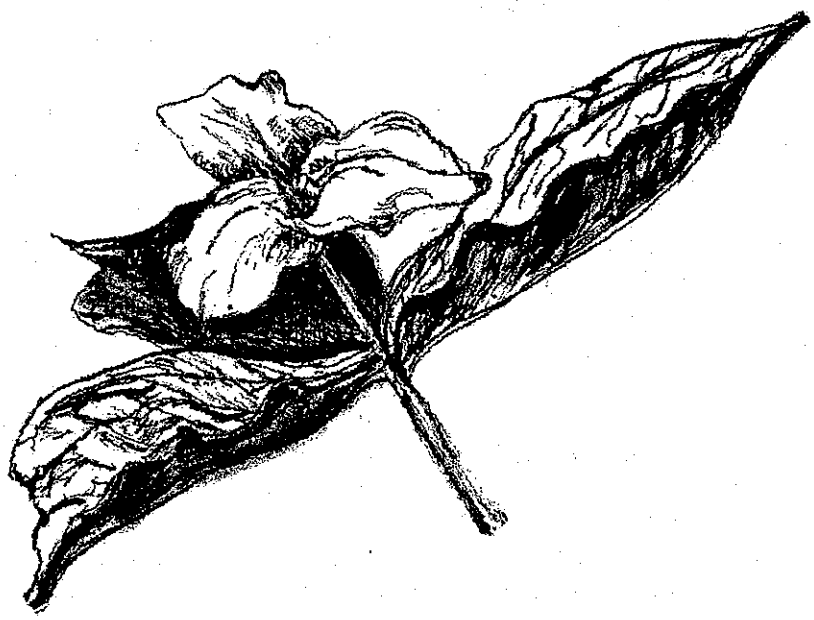
Ironically, it is in being able to stimulate the interest and imagination of people like me that an apparent inconsistency arises in the work. It was one goal of Raffan's to "write stories about canoes

for people who would never likely buy a book about canoes" (p. xii). In some ways this goal is accomplished by engaging in a cultural analysis of the *meaning* of canoes and the importance of the *idea* of canoeing to Canadian identity, drawing in those who are more interested in culture than canoes. Along the way, however, Raffan employs some references to literature and canoe building knowledge with which one would have to have at least a passing familiarity in order to gain a full appreciation for the message. Perhaps Raffan's purpose was to establish the unity of canoe experiences by demonstrating the consistent themes in the principles of canoe construction. However, despite the author's desire to reach those who would not count themselves among canoe aficionados, it is my suspicion that an indulgence in boat-building terminology (without sufficient illustration for the uninitiated) may work against such an intention. Similarly, but on a smaller scale, unexplained references to titles such as *Paddle to the Sea* may just as easily frustrate someone unfamiliar with the story of the carved "paddler" and his boat as provide cultural connections.

My only other major objection rests with the persistent editorial oversights. While there are many insights into Canadian culture in this book, ably interpreted for us through the eyes of a reflective and scholarly canoeist, Raffan's project is not helped by the lack of attention paid to grammatical editing. Structural mistakes mar the professionalism that might have been attributed to *Bark, Skin and Cedar*, an unfortunate distraction from the analytical musings of a good mind working with an interesting topic. Too often, in a work that obviously required extensive background research and the merging of individual stories with a collective history, was the literary quality tainted by missing words, extra words, and spelling errors.

Despite these setbacks, *Bark, Skin and Cedar* appears to have delivered on most of the promises made by its author. Quietly taking on the monumental task of introducing Canada to itself, Raffan has explored the cultural dialogue between the development of Canadian culture and a timeless watercraft. In so doing, this book has contributed (more effectively than most which take up the challenge) to a phenomenon that is often sought after, but seldom realised in Canadian society: a sense of national identity.

Brent Cuthbertson is an Associate Professor in the School of Outdoor Recreation, Parks & Tourism at Lakehead University.



Chasing The Sun: A New CD by Ian Tamblyn

by Bob Henderson

Ian Tamblyn was our inspiring keynote speaker, projectionist, and musician/sing-song writer (sometimes all at the same time) at the 1999 COEO Conference, Camp Tamakwa. He was an instant hit from that first evening of campsite song sharing to a slide/talk/performance of his northern travels. Many knew of Ian's northern travel songs such as "Woodsmoke and Oranges" and "Campfire Light," but few of us were prepared for Ian's clever "outdoor education" songs. I am referring mainly to the strong-minded "Puffin is but a Stupid Bird," and the word play of "Ballad of Mica and Magma." When Ian sings; "I'd like to take a moment of your time if you please, on the wondrous subject of birds," he's not kidding. Our treat is that there is lots of fun learning packed into this catching tune. As for "The Ballad of Mica and Magma," it may be a "gneiss" tale! It is also as fun an introduction to the language of geology as you'll ever hear.

These songs, and others, were performed at Tamakwa to the delight of conference delegates. Here were songs of the kind that might fill the naturalist's or field interpreter's dreams; songs that are gems for classroom and field centre use as part of a bird watching and geology unit respectively, songs that offer a belly laugh while stirring the imagination. Later we would learn that Ian has a wealth of unrecorded fun, informative and generally not too tough to play (though good luck learning all the lyrics) songs in a repertoire that he felt were not suitable for his commercially released CDs.

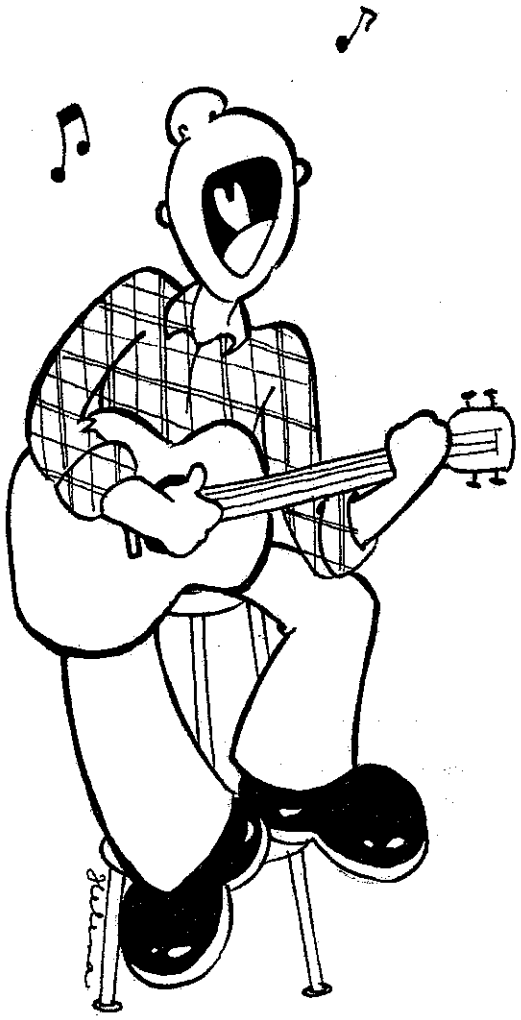
I cannot remember now how it evolved, but Ian initially agreed to make a COEO-inspired tape of his outdoor education song (my label, not Ian's). This lead to a 19-track compilation of new, previously unreleased material that is a tribute to the north and a sure pleasure for the northern traveller and educator. It is a collection of songs about plants, birds, northern bars, explorers, and northern places. *Chasing the Sun* includes the rich educative comic insight of puffins and mica and magma, with other selections such as "Harry Lichen and Sexy Frange" and "Giovanni Caboto." But here also is a charmed celebration of Ian's northern travels over the last three years. Songs such as "Chasing the Sun," "Who But You Would Believe" and "St. Kilda" provide a feel for the north as seen through songwriter's eyes.

The collection was released in January 2001 in CD format. Lyrics (which I think many outdoor educators will seek out) are available on request via tamblyn@hotmail.com. Of this collection Ian himself says, "It's either my best or worst CD." This, I trust, is based on whether one prefers a pure, roots folk sound in keeping with a campfire production feel. COEO members are likely fans of his more stripped down, "unplugged" sound: a sound Ian creates with ease here to capture his live shows. With each listen, you'll be even more inspired to "chase the sun," with the added benefit of a wise interpretation of things northern.

It is a treat for COEO members to think that we've all had a small part to play in the release of this CD. Originally Ian had felt that some of the comic material was best saved for live performances in a one-time format, not the stuff for repeated regular listen. Perhaps this is true, but for educators, the excitement of songwriting that speaks to our field as naturalists and travel guides holds our attention to the music in the immediate and the long term. While Ian offered us much by way of sharing his passions for the land, music and songwriting at Camp Tamakwa, he was clear that COEO folks in 1999 offered back to him an enthusiasm and encouragement to share a collection such as this varied selection of crafted folk songs and witty and telling tunes.

The glue to *Chase the Sun* is the north. The effect is a stirring of our northern souls and a respect for one of her distinguished travellers. If the hauntingly beautiful "Chasing the Sun" track doesn't make you set your sights on the Canadian north by dream, paddle or snowshoe, then you've spent too much time indoors, and it's time to get outside humming these tunes that help take you there.

Bob Henderson teaches outdoor education at McMaster University in Hamilton.



Provided here is a sample of lyrics from Mica and Magma on *Chase the Sun*.

Mica and Magma

Here's a gneiss tale of Mica and Magma
Two lovers who drifted apart
Their relationship started with such a big bang
But cooling commenced in the heart.

I don't like to say they threw stones at each other
Till their love turned to slate
But an argument started over pre cambrian cheese
And Magma hit Mica with a tectonic plate.

And I'm not one to lay a fault here -
I lava that up to you
But their eruption of quartz were volcanic
And the neighbours had no choice but intrude.

They said - try to be more uplifting
Granite your life is hard.
But Magma called Mica a flake
And Mica called Magma a chard.

The two recoiled and rebounded
They bassaulted each other with blows
Till-they were battered bruised and compounded
But the problem was deeper as you meta morphosed.

You see Mica was always so ardent
Magma was not the same
She always resisted their union
And said not tonight I've got a moraine.

One day at the terminus he caught her
It rocked him like Saturday night
He was shattered compressed and dumbfounded
When he watched Magma approaching a dyke.

Their rift was swift and final
You could see they were poles apart
Mica drove off in his fiord
Magma and Esker had broken his heart.

This talus must come to an end now
And longer and you'd call in an age
Whether Cretaceous, Jurassic, or Pleistocene
Their argument still is engaged.

Mica of quartz rebounded
Once the burden of pain was removed
But the truth is like sand through your fingers
How we relate is in our magmatude.

Ian Tamblyn Sea Lynx Music SOCAN 98.

Ontario Society for Environmental Education

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For information and brochures please contact Bill Andrews at 416-429-2786 or at bill.andrews@sympatico.ca. Visit www.osee.org. Member rates available for COEO members. State on registration form.

Sixth Annual Wanapitei Aboriginal History and Politics Colloquium

Oral History, Storytelling and Aboriginal Traditional Knowledge

Wanapitei, Lake Temagami

August 30 – September 2, 2001

The 2001 Wanapitei Colloquium will focus on major issues related to "Oral History, Storytelling and Aboriginal Traditional Knowledge." This year's colloquium will focus on four major themes: 1) Oral History and Traditional Knowledge in recent Court Decisions and Agreements; 2) The Authority of the Storyteller as Teacher; 3) The Revival of Traditional Knowledge with regards to Health and the Environment; and 4) Traditional Storytelling in Contemporary Aboriginal Literature.

Participants are encouraged to present papers within one of these four major broad areas of interest. However, we also encourage participants to present papers that relate to the general theme of "Oral History, Storytelling and Aboriginal Traditional Knowledge."

One session will be held at Bear Island, home of the Teme-Auguma Anishnabai, including a short canoe/hike field trip to beautiful Red Squirrel Lake. The colloquium will take place at Camp Wanapitei and the Wanapitei Chateau. The chateau is a rustic lodge on scenic Lake Temagami. The colloquium is an informal and highly participatory gathering of scholars and aboriginal spokespersons from across the globe.

For further information or to submit an abstract of a proposed paper contact Siomonn Pulla (spulla@chat.carleton.ca) or Barry Cottam (b.cottam@home.com) or phone 613-749-7311.

Museum Education Comes Alive with New Programs

The Canadian Canoe Museum would like to welcome Dr. James Raffan and Bryan Poirier to the museum staff. Thanks to an enthusiastic and dedicated Education Advisory Committee, the past year has seen the research and development of the museum's Education Philosophy Program Guidelines, and the creation of two new positions: Education Coordinator, and Full-time Teacher. Since mid-September, the Education Team has been working hard to build a network in both local and national education spheres, while also designing a constellation of dynamic experiential programs to be delivered at the museum, and across the country through national outreach exhibits. These efforts have be supported and funded by many generous donors, including the Max Bell Foundation, The Hudson's Bay Company History Foundation, Historica, and the Canada Millennium Partnership Program. In addition, the Max Bell Foundation will help the museum develop teacher training and professional development opportunities over the next three years. Although still in the early stages, the initial four experiential programs are slated to come on-line next spring, with an Official Launch and Open House Celebration scheduled for June 2nd, 2001.

In the spirit of collaboration, the Education Team would love to hear from any educators interested in museum education with their students, with regard to program design, development and delivery. If interested, please directly contact Bryan Poirier or James Raffan at the museum.

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