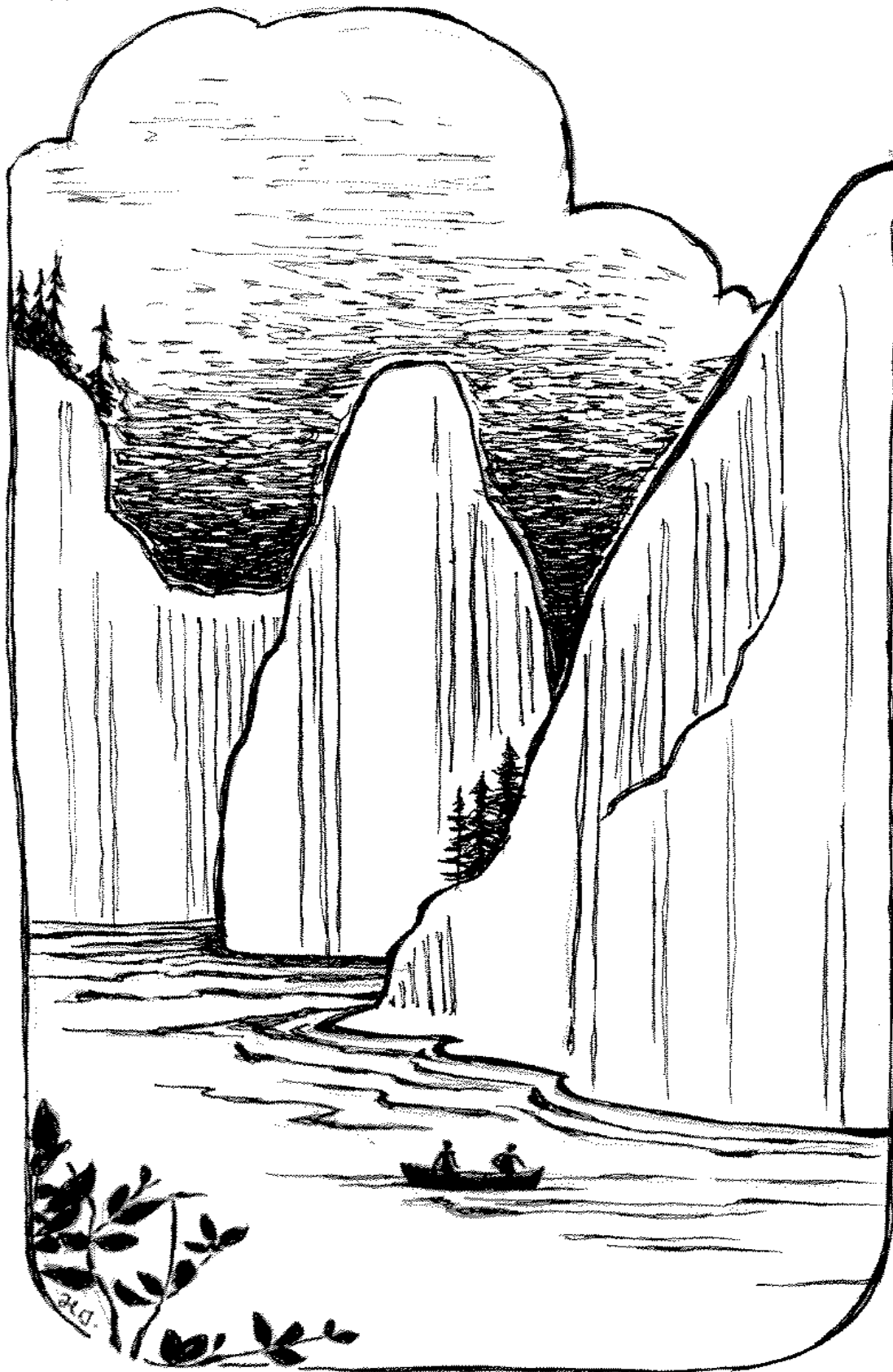


Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

Spring 2004, 16(2)



Pathways

Our mailing address:

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COEO

Formed in 1972, the Council of Outdoor Educators of Ontario (COEO) is a non-profit, volunteer-based organization that promotes safe, quality outdoor education experiences for people of all ages. This is achieved through publishing the *Pathways* journal, running an annual conference and regional workshops, maintaining a Web site, and working with kindred organizations as well as government agencies.

Contributions Welcome

Pathways is always looking for contributions. If you are interested in making a submission, of either a written or illustrative nature, we would be happy to hear from you. For a copy of our submission guidelines, please contact Randee Holmes, Managing Editor.

If you are interested in being a guest editor of an issue of *Pathways*, please request a copy of our guidelines for guest editors from Randee Holmes, Managing Editor.

If you have any questions regarding *Pathways*, please direct them to Bob Henderson, Chair of the *Pathways* Editorial Board. If you'd like more information about COEO and joining the organization, please refer to the inside back cover of this issue or contact a Board of Directors' member.

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Features

Greening the Way Ontario Learns.....	5
David Arthur	
The Journey—A Parable.....	9
Mark Whitcombe	
Outside Outdoor Education.....	11
Sara Boyce	
Advocating for Outdoor Education.....	12
Jane Veit	
Learners Are Enjoying Our Earth Carefully at the EOEC!.....	15
Barbara Imrie	
A Justification Story.....	17
Bob Henderson	
Place-Based Education.....	19
Lisa Glithero	
Trekking in the Landscape of the Mind.....	21
Nils Vikander	

Columns

Editors' Log Book.....	2
Deb Diebel, Beth Parks and Allan Foster	
President's View.....	3
Grant Linney	
Beyond Our Borders.....	25
Ivana Turcova, Jan Neuman, and Andrew Martin	
The Gathering.....	28
Bob Henderson	
In the Field.....	30
Scott Caspell	
In the Field.....	31
Deb Diebel	
Tracking.....	35

Pathways is published five times a year for the Council of Outdoor Educators of Ontario (COEO) and distributed to COEO members. Membership fees include a subscription to *Pathways*, as well as admittance to workshops, courses and conferences. A membership application form is included on the inside back cover of this issue of *Pathways*.

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Imagine a group of outdoor educators convening around the campfire after a long day of conference presentations. The songs are done and the guitars are put away. The fire is reduced to glowing embers. Someone makes a comment about the Council of Outdoor Educators of Ontario (COEO) approaching its 35th year.

This begins a general musing about the future of outdoor education. It occurs to the group that they had the same discussion around the same campfire last year and the year before that.

The question was large and they needed more input. They agreed to seek out colleagues to enrich the conversation—people who would be gracious enough to include their thoughts in this issue of *Pathways*.

This issue's theme is "survival," and it is a broad one that can be looked at from a variety of perspectives. We have included institutional, professional, personal, parental, entrepreneurial, and two international perspectives on this theme. We hope that every reader will find something of special interest that generates reflection, celebration, and hope. And we thank those colleagues who took the time to share their valuable insights.

In "President's View," Grant Linney initiates a discussion that is vitally important to the survival of COEO. He asks us to reflect upon and comment on our mission and goals.

COEO is a member of another group, Environmental Educators of Ontario (EEON), that has the challenging mandate to get all groups involved in environmental education to find ways to work together. David Arthur, one of the founders of EEON, has submitted a report celebrating the new strategy for environmental education ("Greening the Way Ontario Learns").

Mark Whitcombe has written a parable about the survival of outdoor education at the Toronto District School Board (TDSB). A canoe trip serves as a metaphor to give us a feeling of what he and his colleagues have

endured. Barb Imrie speaks about accountability at a TDSB field centre.

Jane Veit, a parent who strongly supports outdoor education, provides a plan for action for parents and others wishing to make their voices heard where it will do the most good.

Sara Boyce is an outdoor educator looking for her first full-time teaching position in the outdoors. After a number of contract jobs, she shares her personal struggle to survive in what seems to be a declining market. In spite of her trials, she remains passionate and hopeful.

Bob Henderson teaches outdoor education at McMaster University. Not all of his colleagues share his enthusiasm for canoe trips and outdoor experiences. Big classroom lectures would be more efficient, they say. Bob offers a strategy to overcome such shortsightedness.

Lisa Glithero is a master's student at Queens. She writes about the importance of place-based education and suggests that we reflect on educational reform that takes it into consideration.

We are fortunate to be able to include two international perspectives. Nils Vikander, a visiting scholar at Brock University, revisits *friluftsliv* and makes survival suggestions drawn from Scandinavia. Ivana Turcova, Jan Neuman, and Andrew Martin trace the Czech experience.

And we found room for several other inspiring articles. One by Deb Diebel describes her fabulous student excursion to Antarctica.

The discussion about the survival of outdoor education in this province is not over. We need to hear your perspectives. Give us a call. Respond to our president's questionnaire. Perhaps we'll discuss it further, huddled around the glowing embers of the campfire at the next gathering.

Deb Diebel, Beth Parks, and Allan Foster
Guest Editors

Sketch Pad

Art for this issue of *Pathways* is generously provided by Helena Junasz (cover and pages 13, 18 and 33), Josh Gordon (page 9), Kate Prince (page 31) and unknown (pages 22 and 27).

With its third and fourth meetings now completed, the COEO Board of Directors is well into its plans for the year:

- In an attempt to both promote and represent the many and lasting benefits of outdoor education, Doug Jacques is now COEO's representative to the Ontario Teachers Federation Curriculum Review Committee; he attended his first meeting on May 15.
- In consultation with other individuals and organizations, Steve McElroy is attempting to revive Tom Puk's request for the Ontario Ministry of Education to be prescribed under the province's Environmental Bill of Rights.
- Tal Schacham, Steve McElroy, Brian Lisson and Grant Linney continue to work towards a new COEO Web site. The biggest challenge is how to acquire current images of children and educators engaged in a variety of outdoor education activities with the appropriate permission for use of these pictures. If you have ideas or contributions, please contact Grant at glinney1@cogeco.ca.
- Patti Huber has been working on developing standards and guidelines for regional workshops and events. COEO members are volunteering their services for a variety of events, and they are advertised through our new bi-monthly electronic newsletter. If you have a request for a specific event and time of year, please contact Patti at patricia.huber@wcdsb.edu.on.ca. If you have something of interest to COEO members for our electronic newsletter, or would like to be added to the e-mail list for this newsletter, contact Grant.
- Bob Henderson is chairing a dedicated group that is putting together the details for our upcoming fall conference. See details on page 28 of this issue.
- Our next Board meeting will be in June. Contact Grant if you would like to participate.
- The Board has also agreed that our final meeting of the year (Saturday, September 18) should be a full-day meeting to wrap up business for the year and prepare for the Annual General Meeting.
- Finally, I ask you to carefully read the following statement concerning COEO's Mission, Values, and Goals. While the language is changed, the four values closely parallel those articulated in the 1974 *Code of Recommended Practices for Outdoor Education in Ontario*, jointly written by The Ontario Teachers' Federation, The Ontario Camping Association, and The Council of Outdoor Educators of Ontario (including life member Ralph Ingleton). This piece has already benefited greatly from the feedback of many COEO members, and I would like to put forward a final document for approval at our September 26, 2004, Annual General Meeting. Please direct any feedback to me.

Grant Linney

The Council of Outdoor Educators of Ontario (COEO) Draft Statement—March 2004

MISSION

The Council of Outdoor Educators of Ontario (COEO) is a non-profit, volunteer-based organization that promotes safe and high quality outdoor education experiences for people of all ages. It also acts as a professional body for outdoor educators in the province of Ontario.

VALUES

COEO believes that the direct, hands-on experiences of outdoor education provide many powerful and lasting benefits:

1. **Education for Environment**—Outdoor education directly exposes participants to our natural environment in ways that engender personal connections, knowledge, skills, and a lifelong environmental ethic.
2. **Education for Curriculum**—The experiential nature of outdoor education relates curricula to real life situations and the complexities of our natural surroundings. In so doing, it provides a unique means of developing critical thinking skills and stimulating desirable attributes such as innovation and imagination. Outdoor education also

broadens and deepens the knowledge base of all subject areas, and it can do so in interdisciplinary and holistic ways.

3. **Education for Character**—The experiences and interactions of outdoor education provide opportunities for both personal and interpersonal growth. This includes the development of confidence, compassion, responsibility, effective communication, decision making, and respect for others.
4. **Education for Wellness**—Outdoor education promotes the lifelong physical, emotional, and spiritual wellbeing of participants. It provides safe skill development in outdoor activities that are personally fulfilling and environmentally sustainable. This includes pursuits that develop physical fitness such as hiking, camping, orienteering, cross-country skiing, and snowshoeing. It also nurtures activities such as birding, art, and nature interpretation.

GOALS (as per COEO Constitution)

1. **To establish and maintain professional practices in the field of outdoor education.** In the past, COEO has worked with the Ontario Camping Association and Ontario Teachers' Federation to produce a *Code of Recommended Practices for Outdoor Education in Ontario*. Such collaboration needs to continue.
2. **To promote qualified leadership in outdoor education.** COEO will continue to provide participants with documentation of the professional development activities it sponsors.
3. **To provide opportunities for professional growth.** This is achieved through
 - a) holding an annual conference
 - b) offering regional events and workshops
 - c) publishing *Pathways: The Ontario Journal for Outdoor Education*

GOALS (as per motions passed at COEO AGM, October 5, 2003)

4. **To promote the many and lasting values of outdoor education, both**

within and beyond our profession.

Practices include

- a) holding annual awards celebrating the achievement of Ontario outdoor educators
- b) writing letters in support of outdoor programs throughout the province**
- c) liaising with the Ontario Ministry of Education and other government agencies
- d) publishing a "Pathways Index" (for the last 7 years)
- e) publishing a "List of Integrated Programs"
- f) producing brochures about COEO
- g) maintaining a Web site

***COEO urges the government to include outdoor education in province-wide curricula and to provide funding for this initiative. The organization encourages individual school boards to establish internal networks of educators interested in outdoor education, and further recommends that individual boards be given discretion as to what local facilities and programs would best meet provincial guidelines.*

5. **To promote an active environmental ethic as a core value of education.** In its promotion of the many and lasting values of outdoor education, COEO recognizes an active environmental ethic as a key feature of everything it does.

Practices include

- a) networking with kindred organizations and government agencies (e.g., Canadian Network for Environmental Education and Communication (EECOM); Environmental Education Ontario (EEON); Federation of Ontario Naturalists (FON); Ontario Society for Environmental Education (OSEE); Ontario Ministry of Education)
- b) writing letters in support of outdoor and environmental education programs throughout the province (see ** statement under previous goal)
- c) publishing information regarding those outdoor experiences individuals need in order to develop a lifelong ethic that is compatible with an environmentally sustainable future

Greening the Way Ontario Learns: A Public Strategic Plan for Environmental and Sustainability Education

by David Arthur, *Environmental Education Ontario (EEON)*

Picture this:

- An Ontario Office of Environmental Education and an Environmental Education Advisory Board that supports environmental and sustainability education for all Ontarians in all sectors through formal, non-formal, and informal education.
- Mandated funded outdoor education and environmental education across the curriculum from preK–12.
- Environmental science re-instated in the Ontario secondary school curriculum.
- Environmental literacy as a part of standardized assessment.
- Environmental education included in every teacher's pre-service and in-service training. Expanded public education at nature centres, parks, and other provincial and municipal facilities.
- A provincial government policy that makes environmental literacy and values a goal as important as reading and math.
- A central clearinghouse, environmental education Web site, resources, curriculum, best practices, and funding.
- Attitude, values, and stewardship expectations had been removed from the curriculum.
- Too few environmental expectations had been included.
- Integrated studies was discouraged.
- Environmental science had been removed from secondary curriculum.
- Environmental education had supposedly been integrated into the rest of the secondary science curriculum but its presence had in fact been diminished.
- It was difficult for boards to get approval to offer environmental science as a locally designed course.
- Environmental science had been removed as a teachable subject and as an additional qualifications course, and therefore from some faculties of education.
- There was no plan in place to give pre-service or in-service teachers training in environmental education.
- Provincial budget cuts and the funding formula were forcing boards to eliminate outdoor education centres, staff, programs, and consultants. Outdoor education had been cut by 50%.

Is this a fantasy world, a dream with no chance of becoming reality? No. Everything listed in the preceding paragraph exists already in various states across the border and in a number of other countries. If strategies and recommendations of *Greening the Way Ontario Learns*, EEON's strategic plan that has been published after three years of work and consultation, are adopted, we could see some or all of the above in this province and perhaps in other provinces as well.

Why Environmental Education Ontario?

In February 2000 an initial meeting took place of representatives of a number of Ontario organizations, including OSEE and COEO, at the office of the Federation of Ontario Naturalists in Toronto. The meeting was a result of concern for the losses in environmental education:

There was no provincial policy whatsoever for environmental or sustainability education.

Educators were distraught and frustrated over these losses. Representations to the government and the Ministry of Education, letters, newspaper articles, and responses to the changes from subject associations, boards, teachers, and parents had no impact on a government that had an agenda and had already decided to whom it would listen and to whom it would not. OSEE and COEO did their best in taking a stand.

Unfortunately, the facts were that OSEE, COEO, and other invested groups did not have sufficient numbers of members, environmental and outdoor education were not mandated in Ontario, and there was no

large-scale coordinated effort to present a persuasive consensus from a broad base of stakeholders. Neither Canada nor any of the provinces, with the exception of Manitoba, had any policy, plan, or legislation concerning environmental literacy and education.

What about Canada's Commitment?

There were no policies in spite of the fact that, at the UN Conference on Environment and Development in Rio de Janeiro in 1992, Canada was one of 179 countries to sign *Agenda 21*, Chapter 36, which dealt with the need and means to promote environmental education, public awareness, and training.

Now consider the following examples of experiences in other places.

Minnesota—This state has a long-standing reputation as a green state. The state has statutes that provide goals for EE for its citizens and students. It also has an appointed EE Advisory Board of 11 citizens and 9 state agency representatives. The *Greenprint for Minnesota: A State Plan for EE*, first produced in 1993 by the EE Advisory Board, was recently released in a second edition, and revised through regional workshops, focus groups, and surveys. The Plan has a strong stewardship and values focus and contains outcomes, needs, strategies, and 215 implementation actions for 12 identified audiences.

Virginia—The Governor of Virginia created an EE Advisory Committee to use a series of public meetings, working groups, and public input using a Web site to make recommendations. The result was *EE: Virginia's Priorities for the New Century*. This strategic plan's focus is environmental literacy and it contains 62 recommendations directed to the governor, to formal educators from K-college, and to non-formal educators. Virginia has since created an Office of EE to oversee and monitor implementation.

Ohio—With no legislation support or initiation by the government, the EE Council of Ohio, an educator association similar to OSEE, created a partnership of many interested representatives of state organizations and agencies. This steering group built a broad-based strategic planning team that met

several times, created a draft plan, and solicited feedback from many individuals to create *Ohio EE 2000: A Strategic Plan for EE in Ohio*. This document identifies beneficiaries, educators, and supporters and, under 7 key objectives, gives 25 actions items and 95 points to consider, including a permanent steering committee, an EE Center, and an Interagency Council.

California—Initiated by the Department of Education, an EE task force steering committee carried out 11 regional public sessions and a 12th session for legislators and agencies to ask, "How can we increase the quantity and quality of EE in California?" The result was the *California Plan for Environment-based Education*. It contains program objectives, implementation strategies, recommended actions, and points to consider. It recommends establishing a leadership council, annual reports, expanding the State EE Office to coordinate implementation, and funding.

United States in General—In the United States, 24 states have strategic master plans for environmental education, 19 states have a government-funded Office of Environmental Education, and 30 states have an Environmental Education Advisory Board. Since 1992 the United States Environmental Education Act, through the Environmental Protection Agency Office of EE, has provided \$10M per year for training, conferences, projects, and awards. Some states have their own legislation for EE. Regional offices of the Environmental Protection Agency provide additional funds, often directing pollution fines to that purpose. No Canadian province, with the exception of Manitoba, has any similar policy, legislation, office, advisory board, or funding for environmental education.

Manitoba—Manitoba, in 1998, proclaimed its Sustainable Development Act, and in 2000 Manitoba Education and Training published *Education for a Sustainable Future—A Resource for Curriculum Developers, Teachers and Administrators*. Ontario needs a similar overarching policy on sustainability, a right to environmental literacy added to the Environmental Bill of Rights, and comprehensive, coordinated Environmental and Sustainability Education (E&SE) throughout its school curriculum.

Australia and New Zealand—In 2000, Environment Australia produced *Environmental Education for a Sustainable Future—A National Action Plan* that provides for a National EE Council, a National EE Foundation, a national EE Web site, an Environment Australia EE Working Group, and EE networks, grants, and training. In 1998 the New Zealand Ministry for the Environment produced *Learning to Care for Our Environment—A National Strategy for Environmental Education*, and in 1999 the NZ Ministry of Education produced *Guidelines for Environmental Education in New Zealand Schools*, a document that provides for E&SE across the entire curriculum.

Jamaica—In 1996, a government-created National EE Committee, with funding from the Canadian International Development Agency, held two stakeholder workshops with 140 representatives from government, NGOs, and the private sector to create a vision of a sustainable Jamaica and to determine the role of EE. Working groups of educators then recommended priorities and actions in five areas: Teacher PD, Curriculum Development, Public Awareness, Community Education, and Resources and Practices. The result was the National EE Action Plan for Sustainable Development.

The Need for a Strategic Plan

It is a strategic plan, produced by bringing together a large broad-based group of representatives from all sectors and building a consensus of recommendations, actions and strategies, that is the common element to all of the experiences described above. Whether accomplished by a legislated or government-initiated process, or by the collective grassroots efforts of formal and informal educators, the result was a strategic plan for environmental education. EEON has created such a plan for Ontario: *Greening the Way Ontario Learns*.

EEON's Vision—EEON's vision is an Ontario where all members of the population are environmentally literate, and their behaviour reflects a commitment to a healthy, sustainable environment for future generations.

EEON's Mission—EEON's mission is to promote environmental literacy and to elicit a commitment from all sectors to act towards

a healthy, sustainable environment. EEON will support, facilitate, and document Ontarians' progress towards this goal.

Who Is EEON?—Throughout the four years since its inception, EEON has continually been growing. The active members who met regularly, planned the process, and carried out the many tasks included some 60 individuals from subject associations, school boards, government ministries, NGOs, nature centres and organizations, colleges and universities, and many others. The current Board of Directors consists of 12 individuals drawn from the above groups. Over 500 individuals provided input through the two events and workbooks. The EEON listserv is available to all interested persons and currently has about 100 subscribers. EEON is really a network/alliance/partnership. EEON is not a subject association and does not see as its mandate providing conferences, resources, or training.

How EEON Created *Greening the Way Ontario Learns*

In 2001 EEON incorporated, became a registered charity, and received funding from the Ontario Trillium Foundation, Environment Canada, and the George C. Metcalf Foundation to facilitate the development of a strategic plan for environmental and sustainability education in Ontario. EEON was able to hire a coordinator and continued to expand its base of support as more individuals and organizations joined the process. The strategic planning included two consultation events in October 2002 and April 2003 that involved 180 participants, on-line and mailed-in input via workbooks from over 300 individuals unable to participate in person, and an ongoing public review of the strategy document through the EEON Web site.

The Goals of *Greening the Way Ontario Learns*

1. Set practical objectives for environmental and sustainability education.
2. Improve communication and networking.
3. Focus the use of resources.
4. Raise the level of awareness and appreciation of the Earth's natural systems, and the interdependence between humans and the environment.
5. Support and increase learning that leads to a healthy and sustainable future.

How *Greening the Way Ontario Learns* Is Presented

After much research into other plans, EEON adopted the format of Minnesota's *Greenprint* and identified 17 audiences. These include Aboriginal peoples, business and industry, labour organizations, medical/health professionals, and post-secondary and pre-school students, and teachers, among others.

Each of the 17 audience sections is intended to be of particular assistance to individuals and organizations that support, deliver, or provide environmental and sustainability education to that audience. Desirable outcomes for the audience are given with indicators of success. Needs for that audience to achieve the outcomes are listed. Then proposed strategies for the providers of E&SE to the audience are given in three categories: Programs, Projects, and Policies; Resources; and Support.

There is a great deal of support for outdoor education throughout the document and, in particular, in the formal education, Families, Outdoor Recreation Users, and Youth and Citizen Groups sections.

The 128-page plan has an introduction that includes background information about E&SE. The appendices give extensive lists of resources and references for each audience, and details of the EEON process. The plan was also published in a 24-page summary version. Both versions are available on-line at www.eeon.org. Hardcopies can also be ordered on-line.

Accomplishments to Date

Greening the Way Ontario Learns has received endorsements from many sources including Margaret Atwood, Thomas Homer-Dixon, David Hallman, David Suzuki, the Ontario College of Family Physicians, and others. Copies of the plan have been given to a number of people in key positions in government and environmental organizations. Members of EEON have presented the plan to and met with several ministries and with the government's Energy Conservation Action Team. More meetings are planned. It is hoped that the results of these meetings, along with the efforts of other individuals and organizations, will be a much larger commitment to and investment in environmental and sustainability education.

It Will Not Be Easy

No one is under any illusions that *Greening the Way Ontario Learns*, representing a consensus of representative stakeholders in Ontario, will be automatically implemented. Discussions with people in some of the states with strategic plans make it quite clear that support and implementation depend on many factors: promotion and championing by members of the steering committee, participants, and supporters; public awareness; priorities and the will of governments and others to whom the recommendations are directed; and economic factors.

What is clear is that environmental education in Ontario has experienced serious setbacks. Ongoing successes are due only to the excellent work being done by individual educators, both formal and non-formal, school boards, and organizations that have focused their expertise and resources on specific programs. Involvement and support from the government and many other sectors has been missing.

What You Can Do to Help

- Spread the word. Support and champion *Greening the Way Ontario Learns*. Discuss it with your colleagues. Visit EEON's Web site. Join and support EEON. Take the EEON Challenge.
- Write or e-mail key people in the Ontario government and Environment Canada asking for more commitment to and investment in environmental and sustainability education.
- Get connected. Subscribe to the EEON listserv. Send an e-mail to majordomo@icomm.ca with the message "subscribe eeonlist" to receive all important EEON information.
- Support your subject association. EEON's partnership organizations need strong memberships.

Dave Arthur is a recently retired teacher with the Waterloo Region District School Board. He is on the Board of Directors of the Ontario Society for Environmental Education (OSEE) and Environmental Education Ontario (EEON).

The Journey—A Parable

by Mark Whitcombe

This is a tribute to those who have journeyed with me over the past five years as we struggled to maintain the outdoor education programs for Toronto District School Board students and staff. The names are fictitious—the qualities are very real.

We gathered together from many different backgrounds. We had lake-paddlers, and we had river runners. We had crews who'd never paddled with anyone else. We had traditionalists and we had rapids-baggers. We had Latin-named naturalists, and artists as well. Some wanted to journey together. Others weren't so sure. Some didn't understand why we were even linking up. However, most impressively, many could change from one canoe to another and hardly miss a stroke. That became a saving grace.

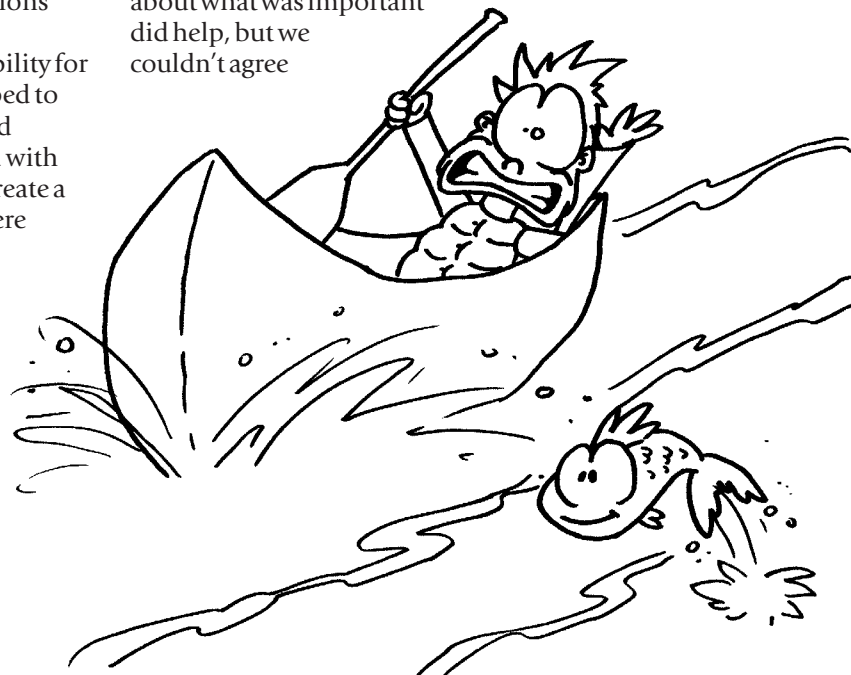
We didn't really know where we were going. This is where Will's role became useful. He didn't have the most experience and what he had was mostly limited to flat water. He could be a stubborn bear, but he knew not to make all the decisions but rather to do what he could to ensure that the best decisions were made. He learned to pay special attention to process, taking responsibility for how we determined answers. He hoped to show that he was willing to listen and change his opinions when presented with alternative views. He also hoped to create a space in which different opinions were both encouraged and able to exist.

We were heading into uncharted territory. There wasn't much to know about where we were heading. We did know the trip would be difficult. And we had a supply-drop planned for a general location we hoped to reach several weeks into the journey. Otherwise, we had to feel our way forward, letting our journey emerge, staying together and protecting each other.

Our first steps were to take stock of what we had, and to pull ourselves together as a somewhat coherent group. Doing an inventory was surprisingly challenging, but gradually people opened the deeper parts of their packs and identified their divergent resources. One of Will's achievements was communicating clearly the criteria for what needed to be shared, and what we could retain as our individual baggage.

Don and Shelley helped us recognize how our individual strengths could combine us into a complementary group. We followed them playing in the bays and the easy riffles as we started down the river, gaining confidence in each other, and sharing our different approaches. They encouraged us to mix our canoes and our paddling partners. We gradually accepted each other's strengths, and shared our skills.

Difficult times came soon enough. At one particularly tough set of gorges, we lost several canoes. We had to decide what gear to abandon. Our initial criteria about what was important did help, but we couldn't agree



when it came to making the final decisions. So Will had to make and impose the tough choices after considering our input. That was particularly painful.

We had lots of campfire chats over raisin scones and tea. The campfire of Jhu and PJ became our informal gathering spot. Issues were casually solved over bannock. People like Dick and Tanya were not just the couriers of information, but, indeed, the actual conduits and the glue, reaching out to connect people and build relationships. We began to appreciate the importance of being near the teapot and scone pan, listening, and probing with questions. We learned to pay special attention to the patterns the keen observers pointed out along the way. Some of us had unique ways of honing in on key details such as the high clouds that foretold the coming storms, or the subtle changes in vegetation that indicated a changing landscape.

Something like consensus and collaboration increasingly prevailed. And we needed that. The river changed, becoming more dangerous. Our planned supply drop never materialized. We learned later how incompetently our suppliers had behaved, paying attention to issues whose scale was beyond their actual responsibility, and consequently jeopardizing our safety.

By then, we were refining our canoe pairings, balancing temperaments and skills, switching partners as we moved from river into lake and back again. We relied on Rocky and Danielle for their river-reading skills to scope the pattern of the current ahead. They often had different interpretations than others, and were able to show us safer and more efficient ways of moving downstream. We were learning to be led by each other, to be good followers at times. We were willing players, filling all the required roles with energy and commitment. We were learning how to organize our input and not sit back letting someone else talk for us.

We became more agile in responding to the challenges the river put in front of us. We

learned that it's often better to slip down side currents, tucking from one eddy to another, avoiding the power of the main current.

We were learning that no single leader could get us through the most serious dangers—we had to exercise our own muscles. We learned how to go upstream as well, navigating from one river system to another. That meant new skills to learn, and above all, the need to dig in for one's self. No one else was going to get our canoe upstream. We had to take responsibility for our own attitudes and our own performance.

The final set of rapids was the most challenging. One group chose a different route and lost everything trying to paddle back up-river. An over-laden canoe got smashed on the rocks and only by dint of determined attitude did the paddlers survive. Everyone had too many close scrapes and minor mishaps. We were so exhausted when we reached the bottom of the rapids that many of us relaxed and let the easy-looking current carry us out into the lake. Too late to recover, quite a few were dumped by those boils of up-surfing turbulence that carry memories of upstream dangers under the surface only to rear up when least expected.

Some were so exhausted by the ordeals that they drifted into the eddies at the bottom, content to be survivors. Others immediately set off for the far shore, powerfully pulling onwards, eager to move forward. Anne and Lucy saw the group spreading out, and brought us back together, focusing us all on the horizon.

Were we always successful? No. Was everyone happy? No. Did we always agree? No. Did we always act in concert? No. But most of us did make it to the end together, willing to continue.

Mark Whitcombe is the District-wide Coordinator of Outdoor Education for the Toronto District School Board. He is mourning the passing of his long-time outdoor education teaching partner. After 17 years, Laddie has gone to join Mr. Bill and others of his kin.

Outside Outdoor Education

by Sara Boyce

I'm one of many. One amongst a large and diverse crowd of passionate and engaged educators who strongly believe in teaching in the outdoors. We all have varied backgrounds, education, and experience, yet all our paths converge as we search for jobs, or even better permanent positions, in outdoor education.

I have been one of the very lucky ones. Three years ago, I left a classroom teaching position to pursue my dream of being an outdoor educator. A huge decision at the time, given the lack of permanent positions in the field, and the steadily decreasing budget, but one I have never regretted. I finished out the school year as a supply teacher for Toronto Outdoor Education Schools (TOES) in the Toronto District School Board, working as a guide on a snowshoeing trip to Temagami for an integrated environmental education program (The Bronte Creek Project), and leading high school students on an eco-trek in Costa Rica to learn and feed my passion for outdoor ed. I also dedicated myself further to finding permanent work in the field. Since that point, I have worked two year-long contracts with TOES, first as an outdoor education specialist at a residential centre, and currently as an outdoor education teacher at a day centre.

However, as this school year draws to a close, I am beginning to face the inevitable question from myself and others "What are you going to do next year?" And then the subsequent question "Why are you in outdoor education where there aren't any REAL jobs?"

Why? Put simply... because I don't want to have to work another day in my life: "When we're passionate about what we do, we can stop working and start living" (Clemmer, 1999). For me, outdoor education is living every day for the privilege of awakening students, young and old, to the magic of the natural environment and their connection to it. It's living every day to facilitate experiences that may help to develop understanding and care for the planet that sustains and supports us. It's living every day for that sparkle in the eye of a child, that discovery of something totally new. It's living every day to make a difference.

There are certainly no success secrets to finding permanent work in outdoor education—at least none that I have found. For me, up to this point, success has been flexibility; success has been commitment; success has been learning everything I can each stop along the way; success has been preparation, anticipation, and diving into opportunities as they come along. Ultimately, success has been knowing, even though there's no dental plan, pension, or job security, I'm doing something meaningful: "Meaningful work goes well beyond *what* I do for a living; it joyfully expresses what I do *with* my living" (Clemmer, 1999).

So what's next in this common journey? In the words of Margaret Thatcher... "It's easy to be a starter, but are you a sticker too?" How many of us will abandon the field, deterred by the constant budget cuts and threats of closure? How many of us will move to a point in our lives when contract, seasonal, and temporary work can no longer sustain us? How many of us will learn to expand our definition of outdoor education and recognize that being an outdoor educator can come with many different titles and in many different forms? How many of us will continue to share our passion for students and the natural world as community leaders, parents, volunteers?

For the time being, we continue to pay our dues and share our passion. And we hope that one day outdoor education is recognized as a priority not only by the people involved but by community and government leaders. When the funding is such that every child in Ontario can have regular, ongoing outdoor education opportunities, perhaps then the "permanent" jobs will truly be permanent and those of us on the outside can get in.

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Sara Boyce is currently the Outdoor Education Teacher at Warren Park Outdoor Education Centre.

Advocating for Outdoor Education: A Parent's Perspective

by Jane Veit

It was a beautiful sunlit winter's day in 1997 when my understanding of the benefits of outdoor education and appreciation of the high calibre programs available for students in Ontario took hold.

I was participating, as I had on other occasions, as a parent volunteer on a class field trip. Parents like field trips; they provide opportunities for parents to get to know other children in the classroom, spend time with their own child and, ever important, evaluate the quality of education children are receiving.

My daughter and her grade five classmates were on a visit to the Hillside Outdoor Education School (Toronto District School Board [TDSB]) located in the Rouge Valley within the boundaries of Rouge Park, Canada's largest natural environment park. The Hillside Outdoor Education School is an old red-brick school house; the classroom walls are lined with displays of plants and animals that draw the attention of all who enter.

Of all of the excursions I have volunteered on, this was by far the most magical. While we live close to the Rouge Valley and had long taken our own kids for hikes along the trails, this was my first opportunity to see nature through the eyes of children who had never been "in the woods." Many of the students were not born in Canada and seemed a bit intimidated by our urban "wilderness." One little girl held my hand and voiced her concern for bears.

The students soon relaxed and spent the day simulating how animals cope in the wild, hiking along the river in the newly fallen snow, feeding chickadees, and learning about the many types of woodpeckers from observing their holes in the trees. A burdock plant provided an instant lesson on Velcro and its subsequent use.

One of the instructors came over to our group and asked for volunteers who were interested in seeing a dead deer. All hands went up! We carefully tramped through the forest and came across the skeletal remains of a deer. Judging from the numerous animal prints and blood in the snow, it had recently provided food for many wild creatures. The students were fascinated and awestruck. This was neat!

I came away from that field trip with a new appreciation for the Rouge Valley and tremendous satisfaction that my children were being provided with such a well-rounded education by the former Scarborough Board of Education (now the TDSB). The students came away with an outside-the-four-walls experience most of which they would likely remember. This same group of students went on to participate in a four-day residential experience, which brought them closer together as a group. Upon graduation from grade eight, one of the highlights of the school experience addressed by the valedictorian was outdoor education.

Fast forward to August 2002. A new school year was about to begin, but the now amalgamated TDSB was in turmoil. On July 31, trustees of the TDSB had refused to pass the 2002-2003 budget. The provincial education funding formula imposed by the Harris government was forcing many large urban school boards to make drastic cuts to local programs and services. Programs such as outdoor education were not "sweatered," or covered, by the funding formula. There was a serious risk that they could disappear.

As a school council chair, I had already expressed my concerns over the funding formula beginning in 1997 and had made numerous deputations and presentations along with a long line of parents and citizens concerned about education. I decided, however, that when it came down to the crunch I would focus on outdoor education.

Well the “crunch” was now here. The day after the trustees made their stand, Lawrence (Al) Rosen CA was appointed to review the books, and a month later the TDSB was placed under the government-appointed supervision of Paul Christie.

Mr. Rosen’s audit was a credit to the profession. If money wasn’t allocated to an item, then that item shouldn’t be there. His report was simple and to the point. Outdoor education wasn’t in the funding formula and the solution to the budget crisis was to cut everything that wasn’t funded. In spite of strong Board and staff support of the program, (it was prioritized as one of the last items that should be cut), Mr. Christie was prepared to carry out his mandate.

On November 19, 2002, Mr. Christie brought in his balanced budget, including the announcement that six out of eight residential sites would close and that day sites would be restructured to ensure one outdoor visit. The residential program would serve the neediest children only, with funding coming from the Learning Opportunities Grant. The once state-of-the-art outdoor education program—which included residential visits and was available to all students in the Board, regardless of income, and supported by teachers as having a harmonizing effect—was about to be devastated. The opportunity for hands-on learning in one of nature’s classrooms was gone.

In the meantime, I tried to find out all I could about the program in Toronto and around the province. I learned that the budget for the program in Toronto had already been reduced from \$13.5 million to \$8.4 million. With the newly announced cuts, funding for the program would be reduced to \$3 million. With its sites, Toronto had the capacity to offer 280,000 urban students an outdoor education experience that was equal to the capacity of all other providers combined, including conservation authorities and other school boards. In Peel, Waterloo, Peterborough, and the Bluewater boards, programs were also being reduced. At the same time, private schools were expanding their outdoor education programs often as a showpiece in their marketing literature.

The problem was with the education funding formula. The funding formula was brought in when the province took over all funding for education with the intention that all children across Ontario should have the same access to educational opportunities. At the same time, however, a government that was overly concerned with tax cuts had decided that too much money was being spent on education and that the overall budget across the province would be reduced by a purported \$1 billion. In addition, a new curriculum was being introduced that made no reference to outdoor or environmental education; a rather intriguing detail given that environmental awareness is critical for the times we live in.

It was time for some serious advocacy. All around the province groups and organizations began writing letters to the provincial government. The loss of the program in Toronto would likely result in the loss of the program elsewhere. The Ottawa-Carleton District School Board was also under supervision with their sites scheduled to close as well. In Scarborough, parents, outdoor educators, and concerned citizens got together to decide what to do. The Toronto Island Natural Science School had already started a postcard campaign. It was decided that petitions, letter-writing, and news conferences would follow. Further appeals were made to the supervisor, Mr. Christie. In Scarborough alone, volunteers went around to the schools and collected 1500 letters that were delivered to Premier Eves. It is unclear what the total support ended up being or how the final decision was made but on December 19, it was announced that only 2 of Toronto’s sites would close and that opportunities for Toronto’s students to have a 2.5 day residential visit and 2 one-day local visits would continue.

And even now the future of the program is not secure. Around the province, school boards are still struggling to keep their outdoor education programs alive. The TDSB is again wrestling with a \$65 million shortfall. Other boards are looking at foundations and



partnerships with limited success. Most of the recommendations of Dr. Mordechai Rozanski and the *Report of the Education Equality Task Force* released on December 10, 2002, confirmed that education in Ontario is severely underfunded, and have yet to be implemented. Dr. Rozanski included a recommendation to update the benchmarks for the Local Priorities Amounts and to make them sufficiently flexible for boards to offer special programming for the needs of their communities. The implementation of this recommendation alone should be sufficient to ensure that boards such as the TDSB can choose to offer programs such as outdoor education.

Outdoor education is not about creating a generation of radical environmentalists. Outdoor education programs are designed not only to help our kids develop a healthy respect for the environment, but also as a type of experiential learning with hands-on activities across the curriculum. These programs provide the kinds of cooperative and critical learning skills that are in demand by employers. Even more important to me, as a parent, environmental and outdoor education encourages a sense of wonder and enrichment that should be a part of childhood, an opportunity which should be available to all children across Ontario; the province is graced with an abundance of “outdoors” which are sorely in need of protection.

What are the consequences if these kinds of programs aren't valued and expanded? What are the consequences to all of us if we don't teach the skills necessary to make the connection that our health and overall economic well-being are tied to the vitality of our environment?

We must continue to encourage our decision makers to take the steps necessary to ensure that we will have a sustainable future for our children. It would be bold, visionary, and even practical for Ontario to lead the way in environmental and outdoor education.

I recently prepared a submission for the Town Hall Ontario 2004 pre-budget consultations on behalf of Friends of Outdoor Education entitled *Achieving Government Priorities and Growing a Healthier Ontario*. The pre-budget consultations were

designed for citizens to offer suggestions as to how the government should best focus on the following priorities: better student achievement; healthier Ontarians in a healthier Ontario; better workers for better jobs in an innovative economy; safe and vital communities that offer Ontarians a higher quality of life; and more active citizens contributing to a stronger democracy. What better way to achieve many of these objectives than through an education system that offers quality outdoor education programs.

We elected a new government on October 2, 2003, that ran on a strong platform of investing in education and environmental protection. It is time we reminded them that we already have the tools to make it happen.

The following is a list of suggestions that parents may want to consider:

- Write a letter to the Premier of Ontario to ask him to consider funding for outdoor education.
- Contact the ministries of Education, Recreation and Tourism, Natural Resources, and the Environment.
- Talk to your school trustees and let them know how important these hands-on experiential learning programs are.
- Encourage/support teachers at the local school level through your school council to offer students opportunities to visit conservation areas, ecology centres, or other facilities offering outdoor education if the Board does not have a regular outdoor education program.
- Work with other parents who are interested in environmental issues to support many of the excellent programs that are happening in our schools.
- Work with the media and other organizations to make the provision of outdoor and environmental education programs a “main stream” issue as important as mathematics or English—programs that are delivered by highly-trained professional educators.

Jane Veit is a founding member of Friends of Outdoor Education and has been working closely with Friends of Lasting Outdoor Education in Ottawa in an effort to advocate for and raise awareness of outdoor education.

Learners Are Enjoying Our Earth Carefully at the EOEC!

by Barbara Imrie

On Saturday June 5, 2004, about 35,000 learners and staff will spend environment day celebrating the 20th anniversary of the Etobicoke Outdoor Education Centre (EOEC) in the Albion Hills Conservation Area. I have been part of this "Excellence in Outdoor Education" for 17 years.

I didn't get to go to an outdoor education residential experience when I was in elementary school. There were no board-operated facilities, so only the teachers who were "outdoorsy" organized a trip to the local conservation centre. I wasn't one of the lucky ones. Or maybe I was? My parents took me camping for two weeks every summer. I worked at a summer camp for six years. I became a camp director. I even went to university to study about the outdoors. I spent my nights outside instead of watching TV. I was hired as an outdoor education specialist.

But what about the urban learners of today? Many don't have any environmental experiences or connections to their natural world. A visit to an outdoor education school may be a once in an elementary educational lifetime experience! Toronto District School Board learners are still fortunate enough to visit a residential centre to spend an intense amount of time (now only two days and nights) immersed in their natural world. Is that enough?

Sustainability education promotes the acquisition of knowledge, skills, values, and life practices. The learners at the EOEC directly experience their natural environment while at the same time linking this learning to their daily experiences. Perhaps more significantly, learners can recognize the important connection their contribution makes to the wise use of the world's resources.

For many years, EOEC learners and teachers have been surveyed after their visit to enable EOEC staff to continue to evaluate and improve the effectiveness of each program. Last year, a parent survey (17% response) was also undertaken, and the results support continuing

this residential outdoor education experience.

- 43% of learners had never had an overnight experience before (countryside or camp). 13% of learners had never been away from their homes or parents before!
- 97% of parents said their child enjoyed their trip to the EOEC.
- What was your child's most exciting "memory"?
 - 75% Program (what they did)
 - 11% Social (teamwork, having fun, independence)
 - 13% Other (food, friends, away from home, first time overnight)
 - 1% Environmental (conservation strategies, eco-footprint, ecological balance, natural rural environment)
- Have you noticed any changes in your child as a result of their trip to EOEC?

	4-day visit (80% said yes)	2.5-day visit (76% said yes)
Social changes	34%	26%
Ecological footprint	25%	34% (more focus for 2.5 days)
No change	20%	24% (shorter visit)
Environmental knowledge	13%	6%
Educational learning skills	4%	6%
Other	4%	4%
TOTAL	100%	100%

Social changes: more responsible, more independent, more confident, more organized, more disciplined, more respectful, more initiative, more cooperative, more mature, more close with friends.

Ecological footprint: started to recycle, saves energy, shorter shower, turns off lights, not littering, picks up garbage, doesn't waste food.

Environmental knowledge: greater awareness of importance of ecosystems, caring more about the environment.

Educational learning skills: more positive about schoolwork, spends more time outdoors, learned to ski.

Other: wants to go back next week, would like the family to go and enjoy similar experience, more healthy, more time outdoors.

- **Was this experience an educationally enriching and valuable experience?**
 - 93% said yes

Parent comments: Wouldn't have experience otherwise, newcomer to Canada, teaching more impressionable than parents have been able to impart, learned to interact in other ways than they do in school, help them in future learning, priority in children's education, important educational experience, please continue the program, it would be a tragedy if not continued, outdoor education must be saved, really enjoyed it, always valuable experience, thank you, wonderful outdoor educational experience, hands-on experience got to do, spectacular experience, unique experience, honestly say best educational/social experience had to date.

The EOEC has a motto—*Enjoy our earth carefully...every day!* On the last night of every school's visit, each student is asked to make a commitment to conservation—one small step that they can do to help change their impact (lighten their ecological footprint). I am proud to say that the students who did make a commitment to conservation have kept their promise of changing one small habit to live lighter on the earth.

# student pledges	% student pledges	Category
1032	31%	Water conservation
1003	31%	Energy conservation
459	14%	Lifestyle
341	11%	Shopping
217	7%	Food
160	5%	Transportation
27	1%	Nothing
3239	100%	

Some of the pledges that were made included the following conservation commitments: **water conservation** (taking shorter showers, taking sailor showers, using a cup when brushing teeth, if its yellow let it mellow); **energy conservation** (don't turn up the heat—wear a sweater, turn off lights, watch less TV,

play video games less, turn off CD when out of room, turn off computer when at school); **lifestyle** (play outside more, don't litter, respect nature, try new things to help the earth); **shopping** (buy items when needed, buy less packaging, buy gently used clothing, buy less clothing); **food** (compost at home, eat what I take, bring litterless lunch); and **transportation** (walk to school, bike to school, take public transportation, and walk to friend's home, carpooling).

I am sure you are thinking that the commitment of our students would not last for long. Wrong! As a reminder to keep stepping lighter, each student received a follow-up survey six weeks after returning home. These surveys were optional, but we did receive 540 back (17% response). According to the survey results, **77% of students said they kept their pledge**; 7% said sometimes; 4% said not yet; only 6% said no; and 6% did not answer the question. Students were also asked if the pledge was difficult or easy to do: 44% said easy; 28% said difficult; 11% said both; but 7% said "at first it was difficult, now it is easy... I don't even think about doing it anymore!" Students were also asked if they would continue to walk lighter on the earth: 92% said yes...definitely.

With the help of Nicola Ross (Caledon Countryside Alliance), I am happy to report that EOEC pledges have really made a difference! **If the 1032 water conservation pledges are kept for 1 year, 23,448,732 litres of water will have been conserved!** That is equivalent to 36 minutes of water flowing over Niagara Falls (Canada and US).

I have another 13 years until I retire to continue to make others aware of the significance of the outdoor education experience. If anyone can tell me the cost (environmental, educational, social) of not having an outdoor education visit, I would be very interested. If you are nearby on June 5, 2004, please drop in to help us celebrate!

Barbara Imrie has worked at the Etobicoke Outdoor Education Centre for the past 17 years. She has designed questionnaires and surveyed students, staff, and parents to better understand the "value" of a residential outdoor education experience. Etobicoke Outdoor Education Centre Web site: <http://schools.tdsb.on.ca/eoec/>.

A Justification Story: Nature Really Is the True Home of Culture

by Bob Henderson

For over 20 years, I have been running experiential field-based university courses with smallish class sizes. The courses involve a summer canoe trip; winter snowshoe travel; and group experience combining a wide array of the standard outdoor education learning objectives, such as travel skills, group living skills, environmental and heritage learning, and the ever-nebulous self-transcendence through personal competencies gained and spiritual awareness. The travel and group skills I largely treat as a given; that is, I assume a well-run program will ensure learning in these realms. The same goes for the content learning of natural and human history. The greater challenge is the loftier calling to be a part of a person's personal growth in interpersonal competencies (generic life skills, self-determinacy, citizenry skills) and spiritual awareness towards an attention to ecological consciousness—acknowledging the earth as home—“the true home of culture.”¹ I also teach some classroom-based lecture/seminar classes, though unquestionably the field courses constitute the best work I do.

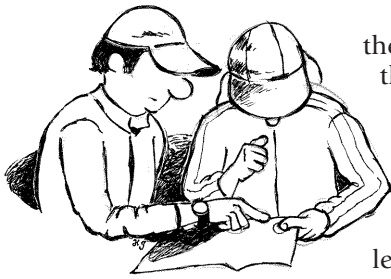
So, it was with intense passion that I found myself one day facing a friendly but determined kinesiology curriculum committee of colleagues, albeit from the bio-science disciplines. Their goal was to shift my job description from experiential small group classes (summer course, 40 students; winter course, 15 students) to lecture classes for 60 plus. In essence, with the change, I could contribute more to the overall academic program if my classes were larger. In so doing, I would foster greater parity. Certain large class sizes would drop a bit if mine increased. This would be fairer in terms of faculty workload, presumably. Never mind that as class sizes decrease you likely get to know your students on deeper levels, which means more office hours, more letters of reference, more attention to personal issues, etc., etc. That's another experiential education professional issue. Hmmm...a campfire for

60 plus; a winter trip for 30. I don't think so. But larger classes meaning more overall work!? Not necessarily.

My goal was to keep the two field courses alive and well. I did, right at the outset, offer to teach an open large class as extra workload units, but deleting was what the committee was intent on. I found myself fumbling about in the showdown.

No need to dwell on my fumbling. Suffice it to say, I was losing the showdown, trapped in administrative details and department-wide equity issues. Suddenly it struck me like a telemark turn in waist-deep snow. It was a beautiful moment. Be honest! Tell them of your intensity and passion, your lofty aspiration for these two courses and your evidence that your aspirations for their learning bore out in student post-trip journal writing and letters, arriving often years later. I have kept lots of such validating testimonial material. Be honest! You care about your students' spiritual development with the earth. You believe, as does Erazim Kohak (1984), in a basic human goodness. He wrote: “The image of humans as consumers whose only motivation is self-indulgence may appear superficially accurate amid the monotones of everydayness, yet the times that people remember as their finest hours are invariably those when they respond to a challenge to self-transcendence.”

Be honest! Tell them that your objective to help students, all people, learn the “already familiar” with nature, or, according to Theodore Roszak (1972), help them reclaim their “lost religious impulse” towards nature, is really your central mission beyond the fundamentals. This is a nature that is valued within as home; it is a culture students create on a trip and in experience that reorients the self with the earth's rhythms and probes a self-extended, a transcendence towards a greater enterprise of life.² Be spiritual and let



the sweaty palms and musky smells of the nervous colleagues play out as it may. Be honest! Tell these objective experimental lecturing/lab-based professors that you are deeply concerned for the health of the earth and all species and that the level of care you can help generate from such travel experiences with others for the planet is your most solid contribution to saving the earth and ourselves. That's the truth of the matter. That's the heart of it and intellectual impulse as well. It is not just about learning the J-stroke in the stern of a canoe, important as this is. As novelist Fred Bodsworth put it, "call it recreation, but it involves far more than just having fun."

Well I did it. I was honest. I said it all. I remember at the moment thinking it felt unreal, like I was auditioning for a movie role. I also remember asking for another meeting to prove my assertions were evident in student comments collected over my years of teaching. I offered to attempt to take the committee out with us on a trip, with students of these experiences of self with self, other, place, and cosmos as best I could, with a slide show. Again, I offered to teach larger classes, but in addition to, not instead of, experiential travel courses.

I am a bit fuzzy about what came next. The curriculum meeting ended abruptly as I remember. I have never been approached about the issue of deleting these courses since then, never asked to revisit the issue. I still teach the "small" class field courses. I also teach larger classes. Years have passed.

What happened that day? What are the lessons to be learned that fit other outdoor experiential educator's situations? First, keep talking. Don't acquiesce when there is so much at stake, so much responsibility. While I was fumbling about I trusted the right response would come or that dogged determination would be too wearing and annoying to others. I don't really recommend this stalling strategy in and of itself. It is a low-order strategy. But it may serve you well while better solutions formulate. Second, and more importantly, be honest: be true to yourself as a reflective practitioner and true to your students and their experience. Third,

have supporting evidence. I can't be sure which of these three ideas had the greater impact. I trust, my impassioned "outburst" may have been embarrassing, awkward, and deemed inappropriate. Having to endure another round of such honesty would be too daunting an affair for the committee. So perhaps I stumbled onto a triple whammy. Whatever, it worked.

My hope here is that someone reading this will someday not have to stumble onto their solution as I did, but rather, assert themselves, prepared and confident. That is how I will address the next challenge of justification to experiential education practice. I really do believe that nature is the true home of culture, so, like so many others, my work is cut out for me. And it must start in honest articulation.

Notes

- ¹ I have drawn much inspiration from the Norwegian notion of outdoor life, called *friluftsliv*, featured in Dahle, B. (Ed.). (1996). *Nature: The true home of culture*. Norge Idrettshogskole, Oslo, and Reed, P., & Rothenberg, D. (Eds.). (1992). *Wisdom in the open air: The Norwegian roots of deep ecology*. Minneapolis: University of Minnesota Press.
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Place-Based Education: Reconnecting Schools to the Places and People They Serve

by Lisa Glithero

Today's schooling teaches students "how to make a living," but it fails to teach students "how to live." There is a disconnection between conventional schools and the land and communities upon which they exist. Often students' own visceral experiences and daily interpretations of the place they call home are not recognized or validated within classroom walls, especially those experiences and interpretations that fall outside the "dominant" culture.

Conventional educational discourse recognizes only one type of knowledge; that is, it recognizes Western scientific knowledge and only one place of learning, a synthetic indoor classroom. Knowledge that is experienced as true through direct relation to the more-than-human world is not taught or recognized in contemporary schooling. Knowledge and skills necessary to navigate a global, capital market (how to "make a living") are indeed important in today's world... perhaps more than ever. However, skills for and an understanding of "how to live" and live sustainably are also both valuable and necessary. An ecological consciousness, or, rather, a non-economic consciousness, and a healthy mindfulness of humanity's place in the wider world elude daily theory and practice in conventional schooling and mainstream society. While addressing educating for ecologically sustainable communities, Bowers states that "schools and universities, along with the media, promote the high-status forms of knowledge that contribute to the spread of the consumer, technologically oriented culture that has had such an adverse impact on the environment" (Bowers, 2001a, p. 257).

The disconnection between school and community is a concern from both an ecological perspective and a humanitarian perspective. If conventional schooling teaches students how to control Nature and propel a consumer-oriented, technological society, which Bowers refers to as "low-status" knowledge, all knowledge that falls outside of dominant thinking and practice is dismissed.

Furthermore, if the students' own visceral experiences and daily interpretations of the place they call home are not recognized or validated within the classroom, then how is responsibility, community stewardship, and active citizenship fostered? The irony of the disconnection between school and community (and the wider world) is that it is the knowledge we need to live well and sustainably that is being discredited.

A "placeless" education implies the standardization of experiences and an emphasis on the competitive workings of the global market. Furthermore, ecologically sustainable futures become compromised. Bowers explains: "The current goal (of education) is integrating the world's 6 billion people into a hyper consumer-oriented culture—which will accelerate the rate of collapse of life-supporting ecosystems" (2001b, p. 96). If more emphasis in conventional schooling was placed on the educational process and inviting local communities to be a part of that process through valuing local geographic experience, concerns of "educating for a sustainable future" become addressed as place becomes rediscovered and communities regenerated. Learning about local knowledge, community, and ecological stewardship through intergenerational sharing and the profundity of lived experiences teaches students the importance of relations with self, others, community, and the natural world. An understanding of what it means to be human beyond economics may be fostered. By incorporating knowledge that has conventionally been considered "low-status" knowledge, and using local communities and natural phenomena as places of learning, the transformative potential for humanizing the educational process and imbuing an ecological consciousness into future generations becomes plausible.

Place-based education focuses on using local phenomena and lived experiences as learning settings and opportunities for youth.

Its practices and purposes can be connected to experiential learning,

contextual learning, problem-based learning, constructivism, outdoor education, indigenous education, environmental and ecological education, bioregional education, democratic education, multicultural education, community-based education, critical pedagogy itself, as well as other approaches that are concerned with context and the value of learning from and nurturing specific places, communities, or regions." (Gruenewald, 2003, p. 3)

More specifically, place-based education embraces what it means to be human by exploring the relationship of the individual with others, with community, and with the natural world.

The goal of place-based education is to practice a pedagogy that relates directly to students' experiences of the world they live in. By connecting the educational process with the communities in which they are embedded, proponents believe the quality of life for people and communities improves. Williams states, "the object of a pedagogy of place is to recontextualize education locally. The goal is to make education more a preparation for citizenship as well as continuing scholarship" (1998, p. 71). Gruenewald offers a similar perspective in defining the goal of place-based education: "to reinhabit their places, that is, to pursue the kind of social action that improves the social and ecological life of places, near and far, now and in the future" (2003, p. 7). Thus, the situating of educational discourse in place-specific settings (i.e., community, natural world, etc.) and the social transformation of dominant perceptions governing education and societal discourse summarize the overall goals of place-based education. Embracing a more holistic approach to the educational process that links students with their local communities and validates their daily lived experiences offers an extension to conventional schooling that addresses a more complete meaning of human nature. Moreover, place-based education acknowledges the collective nurturing of a child and that education is in fact a shared responsibility between family, community, and schools.

Four general themes are inherent in place-based education:

1. relation (self, others, community, land)
2. local focus
3. experiential-based learning
4. education beyond economics

Incorporating these four themes into educational reform lays a path to imbuing future citizens with ecological consciousness. As concern for the "economic nature" of the educational process and product is voiced, both in theoretical and public spheres, recognition, dialogue, and action become necessary.

From an ecological perspective, I offer the words of David Orr. In "What Is Education For?" Orr gives his own plea for educational reform: "It [the planet] needs people who live well in their places. It needs people of moral courage willing to join the fight to make the world habitable and humane. And these have little to do with success as our culture has defined it" (1991, p. 139). From a humanitarian perspective, I offer the legacy of Paulo Freire, who challenged us to humanize the world. Education remains the institution capable of such transformations. Place-based education offers a path worthy of exploration.

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Trekking in the Landscape of the Mind: Ruminations on *Friluftsliv* from Afar

by Nils Vikander

I am a visiting scholar in Ontario, and my Scandinavian heritage has drawn me into the discussion about *friluftsliv*.

Since my return to Canada in August 2003, after many years in Norway, I have become immersed in the professional/academic outdoor arena. To my astonishment and pleasure, I have realized that *friluftsliv* in its conceptual and realized forms has crept into the Canadian outdoor panorama. Accolades to Canadian colleagues whose professional curiosity has driven them to examine how their field and passion are handled elsewhere. Their attention has been directed to northern Europe with its strong historical, culture, and geographic ties with Canada and therefore to a region that could reasonably provide fuel for the further development of our field.

The word *friluftsliv*, with its many nuances, has crept into the English language, as have “smorgasbord” and “ombudsman.” No longer do I see it italicized or in quotation marks; but how can this importation be interpreted?

In my recent months in Canada, I have begun to feel a deep unease among outdoor professionals, a kind of existential anxiety about their place in the scheme of things. Hopes of having a significant impact on dubious patterns of modern life appear dashed for many. Could reaching out and learning about alternative approaches inspire a rejuvenation of the outdoor field?

What, then, is *friluftsliv* and can it be transplanted—is it worthy of being transplanted? Could the adoption of a *friluftsliv* “model” fuel the process of rejuvenation in our outdoor field?

In the Beginning Was the Word...

During my current stay in Canada, I have understood that *friluftsliv* is categorized as a Norwegian word—indeed, the phenomenon itself in all its nuances is viewed as being anchored in the Norwegian setting. However,

this may be more a reflection of the high degree of international contact with Norwegians in our field, than it is with reality. *Friluftsliv* as a broadly recognized concept and an applied philosophy that has a long history in Sweden and Finland as well.

Friluftsliv is often understood as having a deep anchoring to place, connecting person to nature as the cradle. Thus, it becomes readily apparent that *friluftsliv* must possess a dynamic quality, varying not only with the geographical and cultural context, but also with the characteristics of the individual. As such, the debate in Norway becomes understandable—indeed predictable—as long as the human/nature relationship remains a high consciousness event. After all, Norway, though small, does have great variation in topography, climate, and local traditions. What, then, does all this mean for people elsewhere? It is important to take a more critical approach to the idea of *friluftsliv* than appears in the English-language literature. Humans have a predilection for selective perception. If there is dissatisfaction at home, then the positive aspects of home are downplayed while the apparently positive aspects of life elsewhere are identified and elevated in contrast.

About *Friluftsliv*

History—the right of common access. Unquestionably, this is the element of cultural context that has the deepest significance for the development of the *friluftsliv* ethos in Nordic countries. It is also the element that sets that area of the world most apart from North America in the interface of human/nature. It is a difficult barrier to overcome in the drive to incorporate *friluftsliv* into Canadian and American life. For people entering the outdoor field, the distinction is immediate and striking. It has been said that in the United States, individuals are burdened by hearing the word “no” 150,000 times in their first 18 years. When signs such as “No Trespassing” are



added, the total sum must be formidable. The constraints that this produces on the human/nature relationship must be equally formidable, particularly when the high correlation between the “no” word and where most people now live (urban areas) is taken into account. In the Nordic region, on the other hand, the path to natural places is an easy one. Fortunately, North America possesses a saving grace—so far its very vastness has protected large areas of land from dominance by the land privatization ethos. Nevertheless, it often takes time, money, and energy to reach such places.

The deep kinship with nature that many North American observers have noted of Scandinavian “*friluftslivers*” is surely a consequence of the many centuries of tradition of common access to land and water. If we consider the perspective of Edward O. Wilson’s biophilic hypothesis of the innate affinity of the human species to all living organisms and its extrapolation to Aboriginal peoples’ view of the inherent spirit of all things, it is not difficult to see how the *friluftsliv* ethos developed from a similar historical process. The continued cultivation of the mythological dimension of nature in the Nordic region, which has intrigued observers, may be seen as having contributed to the concept of *friluftsliv* and as an inexhaustible inspiration for *friluftsliv*-living.

The roots of the right of common access can be traced back to pre-Christian times, and it suggests, indeed, that the *friluftsliv* ethos is anchored in a world view infused with deeply heathen elements. Could the Viking culture, with its dramatic exploratory drive to unknown lands and seas, have sown the seeds from which *friluftsliv* sprang? Such mental voyages

aside, the question of *friluftsliv*’s relevance to North American outdoor life must be asked.

The path to adopting the *friluftsliv* way may lie in the rejuvenation and incorporation of the traditional bond to nature of the North American Aboriginal and Inuit cultures, a bond also formed by truly common access. These groups offer a rich well of wisdom anchored in millennia of experience with nature. Many North American residential camps, the seminal contribution to the international spectrum of human development in the outdoors, intuitively grasped this a century or more ago, often choosing remote locations to avoid the growing privatization of nature. Here, there is a strong basis for a vigorous North American *friluftsliv* with its own distinctive colouring.

Societal Underpinnings and *Friluftsliv*

The way society is organized can have an impact on the potential for *friluftsliv*. In the Nordic countries, a number of characteristics have facilitated the development of *friluftsliv*.

The Nordic public transportation system is extensive, attractive, affordable, and efficiently coordinated. It is a system for all to reach the natural area of their choice. If an overnight stay is desired (aside from camping, which may be done almost anywhere, a short distance beyond human habitation) the vast number of hostels located with access to natural areas provide comfortable and inexpensive accommodation.

Shorter working hours give Nordic people abundant possibilities to engage in *friluftsliv*. A 2003 Ipsos-Reid study found that while Americans worked 1815 hours per year on average, and Canadians 1778 hours, the Swedish figure was only 1581, and the Norwegian figure was a low 1342 hours.

Competition among leisure activities is as intense in the Nordic region as it is in North America, but in relation to facilitating engagement in the outdoors, the Nordic region has the benefit of having large, prominent, and long-established voluntary organizations that focus on *friluftsliv*. National “touring clubs” with roots in the late 19th century, and with hundreds of thousands of members, provide regional and local chapters with

outdoor programs, courses, marked trails, wilderness cabins, and mountain stations.

In Sweden, an organization called “The *Friluftsliv* Advocate” (freely translated) has been part of the social fabric for generations. It pioneered *friluftsliv* preschools decades ago, where children are outdoors come rain, shine, or snow. As well, it has developed initiatives whereby regional staff and local volunteers offer their services to the public school system to increase their capacity to offer *friluftsliv* within the educational paradigm. The existence of this organization in addition to the Swedish Touring Club, which has a broader mandate than its Norwegian counterpart, may partially explain a distinction between Norwegian and Swedish *friluftsliv* development.

In Norway, the *friluftsliv* ethos has been shaped to a considerable degree by the deep ecology movement, and by philosophers and scholars such as Naess, Faarlund, and Kvaløey-Saetereng, to name but a few. In Sweden, the *friluftsliv* ethos did not develop in the same way. Perhaps the broader Swedish Touring Club (though still with academic roots at the University of Uppsala) and particularly the “*Friluftsliv* Advocate,” which originated in 1892, created more of a bottom-up *friluftsliv* that had less need for academic treatment.

The strength of these national organizations has had further consequences. The commercialization of outdoor activities that have come to characterize North America has not had an impact in northern Europe. The expensive, for profit, wilderness trips and outdoor skill development courses so ubiquitously offered in Canada and the United States are reflected in the Nordic countries by widely available, low-cost variations by non-profit national organizations. Clearly, the latter has consonance with the nature of *friluftsliv* as noted by outside observers, whereas the former does not.

Three aspects of the educational system are worth noting. First, there are *friluftsliv* preschools, which have already been mentioned. Recently in Norway more mainstream preschools have also increased their *friluftsliv* activities.

Second, outdoor education centres, designed mainly for week-long stays by students, have a long tradition in the Nordic region. However, these appear to be suffering less from cutbacks than is the case on this side of the Atlantic. In Norway (population 4.5 million) in 1998, there were 58 such schools listed and recommended by the National Camp School Association.

Third, the Nordic region’s most significant contributor to international pedagogy, perhaps best translated as the “folk academy,” has for much of its history elevated *friluftsliv* to a position of importance for its students. From its roots in mid-19th century Denmark, the folk academy movement spread quickly to the other Nordic countries, and today there are several hundred such schools, each with its freely established, unique identity. These intimate, largely residential academies are often located outside urban centres. They offer one- or two-year mainly non-examination programs to students wishing an alternative educational experience between high school and college. These programs provide outstanding opportunities for integrating *friluftsliv* into life. It should be noted that these academies charge no tuition fees; the programs are supported by universal public funding for educational institutions.

The Nature of Nature

Nature itself in the Nordic region facilitates *friluftsliv*. Due to its northern reaches, the vegetation is often sparse in comparison with that of the more populated areas of North America. This is particularly evident in the relative lack of undergrowth, which leads to ease of access. Although North America has abundant bodies of water (particularly Canada), they are not evenly distributed. Norway, Sweden, and Finland not only have great numbers of inland bodies of water in relation to total surface area, but these bodies of water are very clean and accessible to the population for swimming, paddling, rowing, and sailing.

Coastline length compared with the size of these countries is extraordinary, and the archipelagoes may well be without international equal (in the Baltic, low salinity even permits that most exotic of *friluftsliv*—wintertime skate touring among

the islands). Topographical variation is highly compressed, which in conjunction with the considerable biological differentiation resulting from the north/south alignment of the region, results in immense opportunities for varied *friluftsliv* experiences. In North America, in contrast, there are greater travelling distances to reach a desired nature destination.

In Nordic countries, town and city planning appear to have focused more so on including closer areas for *friluftsliv* than is the case in North America. It is likely that this is a consequence of the less-privatized approach to nature of Nordic culture. On the other hand, the establishment of parks and nature reserves in North America preceded that of the Nordic countries, and could be viewed as a strong statement of public responsibility. However, Sweden, for example, began its national park system as early as 1909, establishing 10 parks, the first in Europe (however, it was not until the 1960s that Norway initiated this process). More importantly in the present context, the complete lack of user fees in Nordic parks is a strong contrast to North America.

Quebec...a Teacher?!

A more immediate and accessible source of inspiration for the rejuvenation of outdoor life in North America, aside from immersion in Aboriginal and Inuit traditions, may be found in Quebec. The heritage of the voyageur and the coureur de bois is well recognized in the outdoor community, but could be cultivated further, and with more nuances. Less broadly recognized appears to be Quebec society's expanded embrace of outdoor life over the past several decades. Once the *Ancien Regime* ended at the close of the 1950s, the revamping of Quebec society was significantly influenced by the Nordic countries.

Leaders of the Quiet Revolution were attracted to the social and political practices of Nordic countries as a model that could be adapted in the creation of a modern and distinctive Quebec. It is difficult not to interpret, as an illustration of this in the outdoor field, the wave of *Centres de Plein Air* that washed over the province in subsequent decades. Although the Quebec centres run by voluntary organizations are

different from those in Nordic countries, their kinship with *friluftsliv* is unmistakable. Suffice it to say that North America outside Quebec could well look to the latter for indications of how aspects of the *friluftsliv* ethos could be fruitfully adapted to this part of the world.

In Closing

This text is not meant as an exhaustive, or unassailable treatment of *friluftsliv*. It is, rather, an account—a “flow of consciousness”—on the topic from my own nomadic perspective. The results of this mental voyage from such a peculiar, though philosophically provocative, standpoint may serve as a springboard for further explorations of mind and body in our nature home. Like modern Vikings, I hope we can search out our varied heritages and build upon them creatively for a more natural, fulfilling, and sustainable life.

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Navigating the Outdoor Education “Terminological Jungle”:

Outdoor Education in the Czech Republic

by Ivana Turcova, Jan Neuman, and Andrew Martin

Outdoor Education in the Czech Republic: History and Current State

Throughout its history, perhaps partly due to its location in the centre of Europe, the Czech Republic has been exposed to a wide array of external influences. Included in that list of influences is the outdoor education movement, which has undoubtedly played a role in shaping the current faces of education and recreation in the Czech Republic. Looking back, the physical education movement *Sokol* (founded in 1862) and the *Turistický* club (founded in 1888) played a significant role in the development of outdoor education in Czechoslovakia (separate Czech and Slovak Republics were formed in 1993). *Turistika* activities include active movement (travelling by bike, skies, canoe, or on foot), and outdoor and cultural activities (learning about nature, local history and sights, and the lives of local people). As a direct product of the aforementioned, by the end of the 19th century, Czechoslovakia hosted a rapid development of outdoor sports, especially rowing, water sports, skiing, and cycling.

At the beginning of the last century, Anglo-Saxon influence, linked to the scouting movement of Baden-Powell, spread across Western Europe and influenced Czech pioneers of outdoor activities—the majority of which were developed in physical education programs, sport corporations, and in *turistika* and scouting organizations. In fact, it was the scouting movement in the 1920s that adopted the term *výchova v přírodě* (outdoor education). This period of rapid development was interrupted by both world wars, but quickly returned after the wars ended. After the Second World War, *turistika* and outdoor activities were incorporated into the school curriculum. This curriculum was termed the “schools in nature” program, and was meant primarily for children living in big cities and polluted areas. Many schools also began consciously incorporating ski trips, ski courses, summer

courses, and outdoor sports into their school-related activities and curriculum.

From 1948–1989 outdoor education, as well as other spheres of life, was under the influence of the Soviet Communist Party. After the velvet revolution (1989), organizations began trying to reconnect their activities with Czech traditions, which were developed prior to 1948. Two key players in the process of rebuilding were the Vacation School Lipnice (founded in 1978) and the Faculty of Physical Education and Sport of Charles University in Prague, both of whom have played a principle role in the development of outdoor education programs in the Czech Republic. Today, there are a number of institutions with outdoor education programs: schools, specialized workplaces of ministries and municipalities, civic youth organizations, foundations and special projects, ecological organizations and activities, organizations connected to the Czech Union of Physical Education, trade unions, and various commercial organizations.

Terminology and Related Problems

The field of outdoor education is characterized by a series of terms that are used both in theory and practice. However, many publications concerned with addressing issues and ideas in outdoor education are written in English. Moreover, much of the basic terminology has been primarily developed in, and for, English Western society. As a consequence, when seeking to understand the range of apparently similar terms, it is becoming more and more difficult, not only for non-English speakers (who face the problems with term translations), but also for native speakers. This can be problematic considering that correct understanding of terms is important for communication that is purposeful and contributes to the development of the field. We are led to ask: In a field where the communication of knowledge and ideas is key, how has this all come to pass?

Cultural and Historical Differences

To begin with, variations between terms are likely the result of numerous competing cultural and historical origins, and interpretations of these terms. Additionally, due to recent and rapid development in the field of outdoor education, many new terms, from many different cultural, historical, academic, and practical “places,” have appeared. Unfortunately, along with this period of new growth and development, the original meanings of many terms have been forgotten or used in different contexts for which they were not principally intended. All of this can amount to confusion, both from the point of view of theory and also of practice; this can render orientation in the outdoor “terminological jungle” difficult, especially for non-English speakers.

The English Language and Outdoor Terminology

English-speaking authors do not often attempt to explain key terms in their discussions about outdoor education. Often, these same authors differ in opinion about the content and concepts related to outdoor education terminology. For instance, the terms *outdoor education*, *environmental education*, and *adventure education* are used interchangeably in some countries (Priest, 1988). Similarly, the terms *experiential learning*, *learning by experience*, and *experience-based learning* are used interchangeably throughout the literature on experiential education (Itin, 1999). However, it is important to recognize that even though there is a slightly different emphasis used by some authors, the similarities that do exist are far greater than the differences (Andresen, Boud, & Cohen, 1995). Some authors (Lynch, 1993; Priest, 1988, 1990) have attempted to clarify and show the distinction between terms used in the associated fields of outdoor, adventure, and environmental education. However, despite these and similar efforts, throughout the literature there still exists an abundance of similarly defined and overlapping terms. It is exactly this lack of consistency that contributes in some way to the different experiences of readers and writers of outdoor education when they attempt to make sense of, understand, and use basic outdoor terminology.

Czech Language Outdoor Terminology

In general, there is a limited degree of literature devoted to defining outdoor terminology for readers whose first language is not English. Czech-English encyclopaedias (*World Book Encyclopedia*, *Encyclopedia Britannica*, *Všeobecná encyklopedie Diderot*, *Velký anglicko-ěeský slovník*) define only a few general terms, such as *education*, *learning*, and *experience*. These terms are related to the outdoor education field, but do not explain the field’s specific terminology. Better sources for these terms are special dictionaries and encyclopedias that specifically include sport, pedagogy, and psychological terms, which explain several basic terms from the field of outdoor education and for outdoor activities. Unfortunately, the recurrent problem with these types of sources is that the explanations of these terms are often too vague or simple, and/or entirely incorrect. For example, Proucha, Walterová, and Mareš (1998) and Hartl and Hartlová (2000) regard *experiential education* and *adventure education* as the same term. Similarly, an English-Czech educational dictionary (Mareš & Gavora, 1999) contains the following translations of the terms *outdoor education* and *adventure education*: *outdoor education* is explained as “learning outside of school,” while *adventure education* is translated as *výchova prožitkem, zážitková výchova* (which corresponds to *experiential education*) and *výchova dobrodružstvím* (which corresponds to *adventure education*).

The Problem with Translations...

Most Czech outdoor terms came into existence as a result of translation from English. Translation of English terms has been difficult as it is often hard to find Czech equivalents for English terms; also, there is often only one Czech term for two or more English terms. Despite these difficulties, today, terms such as *dobrodružná výchova* (adventure education), *výchova prožitkem a zkušeností* (experiential education), *rekreace v přírodě* (outdoor recreation), *ekologická výchova, environmentální výchova* (environmental education), *problémové hry* (problem-solving games), and *reflexe* (reflection) have a place in Czech outdoor terminology and are commonly used.

Interestingly, *outdoors* is a difficult word to translate. English-Czech dictionaries translate *outdoors* as *venku, ven; pod širým nebem; ne*

uvnitř; pohyb, směr ven (out of doors, out; under open skies; not indoors; movement, or direction out). Even more difficult is combining *outdoor* with other words, like *education* or *learning*. For example, *outdoor education* is translated as *výchova v přírodě* (*výchova* = education, *příroda* = nature). This has resulted in English words (with Czech endings) being used, with many people not understanding what they really mean.

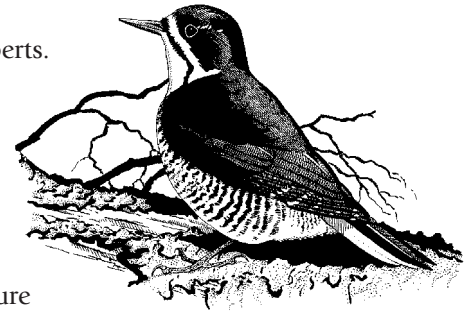
It is also worth noting that one of the most difficult English words to translate into Czech is *experience*. In Czech language, there are three distinguishable words that can be used to describe the word *experience*: *prožitek*, *zážitek*, and *zkušenost*. At the 2002 national conference held on *experience* at the Physical Education Faculty of Charles University in Prague, considerable discussion revolved around different perceptions related to the understanding of the word *prožitek*. This parallels similar discussions about the nature/proper use of the term *experience*, which have cropped up in many educational conferences, papers, journals, discussions, etc. all over the globe for both English and non-English speaking populations.

A Final Note...

In summary, Czech outdoor terminology is incomplete, as it is necessary to make up new terms or borrow from English when seeking to consolidate its terminological knowledge base. There are simply no Czech equivalents for a whole host of outdoor education terminology. Moreover, when equivalent terms are found, they are often incorrect translations and/or they are English words that have been given Czech endings (for example, *outdoorové centrum*, *outdoorové vybavení*, *outdoorový kurs*).

Overall, it is our understanding that there are no unique definitions of outdoor terms, although concepts of outdoor education and learning are often similar within countries. Different definitions of outdoor terms exist, not only among different countries, but also within individual English-speaking countries. National characteristics and norms influence subtle differences among terms and the perception and interpretation of those terms. As a consequence, it seems almost impossible to arrive at definitions that would describe concrete concepts entirely

and that would be accepted by all experts. This can be viewed as problematic when we consider that the development of outdoor education, outdoor learning, and outdoor activities requires a consistent system of concepts and terminology. It is important that we reach similar ground regarding terminology to ensure quality communication between colleagues from other countries and also from within our own individual academic/practical educational spheres.



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Note: This article was edited and adapted for Pathways by Allison Carrier.

The 2004 Conference Committee has chosen "Roots and Wings" as a conference theme. Why? We must acknowledge our roots and we must look to our wings in seeking new horizons for outdoor education in Ontario.

We have three strands around which to organize the conference theme: Innovative Programming/Activities, Outdoor Survival Skills/Primitive Arts, and Conceptualizing Outdoor Education.

For Innovative Programming/Activities, we will showcase programs in place at Tim Horton's Onondaga Farms. We have also invited members of the Ontario Society of Environmental Educators (OSEE) community to join us. Christian Bisson and Clayton Russell from Northland College, Wisconsin, will present a session on effective practices.

Les Stroud, Jerry Jodison, Mark Whitcombe, and Paul Strome will provide leadership with sessions on survival/primitive (closer to the earth) arts. There is certainly a quality of "roots" thinking in their work, and a long tradition in outdoor education exists for bringing students closer to the land through the use of natural materials.

We hope to further the work of Bert Horwood and the 2003 conference group with sessions designed to think deeply and broadly about outdoor education. Chris Loynes, our keynote speaker, has been in correspondence with Bert and is known as an innovative thinker in the UK. Nils Vikander from Brock University via Norway, Sweden, Western Canada, and Quebec will consider practitioner conceptual frameworks along with presenter David Key, who recently completed his M.Sc., the director of The Ecology of Adventure program at Glenmore Lodge in Scotland. As you will see, we have a rich collection of Council of Outdoor Educators of Ontario (COEO) and international presenters.

Ian Tamblyn, renowned Canadian singer/songwriter, will join us again for song, insight into song writing, and perspective on the Canadian North.

We will offer a field trip, COEO's first Tri-atha-tour (exploring the Grand and an

afternoon in Paris). There will be yurt and tent city, bee-teeeking, star gazing, birding, canoeing, biking on-site, campfires, drama, innovative practice, balancing bias, digital photography, cooking with hot rocks, canoe tripping ethnography, just to get the list started.

Of course, we will have the usual regional meetings, auction, AGM, social gatherings on trails and in the beautiful common rooms and dining hall at Tim Horton's Onondaga Farms.

The conference brochure will be available in late May/early June.

Chris Loynes

The 2004 Roots and Wings Conference Committee is pleased to announce that Chris Loynes will be our keynote speaker.

Chris Loynes lectures in outdoor education and development training at St. Martin's College in the UK. He also consults in the UK and internationally for universities and experiential education organizations. He is currently involved in two developments: a master's degree in Development Training and a national initiative to develop experiential "rite of passage" programs for excluded young people.

His first post at a comprehensive school involved the development of an outdoor education program as an alternative curriculum. He moved on to lead the Brathay Hall Trust's Youth Development Programme. During this time, he undertook a Churchill Fellowship to study outdoor leadership training worldwide. He was the editor of the *Journal of Adventure Education and Outdoor Leadership*, the field's professional journal, from 1980–2000. In 1976 he founded Adventure Education, a training and publishing service for the outdoor education field.

He has published widely in professional journals and conference proceedings and is currently working towards a PhD. His research interests include the pedagogy of place and issues of narrative and experience. Chris is a Fellow of the Royal Geographical Society and the Chartered Institute of Personnel and Development. His outdoor interests include mountaineering and offshore sailing.

The following is an excerpt of Chris's writings. It is the opening to his widely read "Adventure in a Bun" article in the *Journal of Adventure Education and Outdoor Learning*, Vol. 13, No. 3, 1996. *Pathways* will feature more of Chris Loynes' writings in upcoming issues before and after the 2004 conference...

Adventure in a Bun

by Chris Loynes

Outdoor adventure, wherever it is to be found within recreation, education, and training, is becoming another form of what Jarvie (1996) calls *recreational capitalism*. There is a growing body of evidence that what has been a social movement for our times is now entering the marketplace and adopting marketplace values (Sessions, 1991). There is also evidence that, in the process, providers of outdoor adventure are leaving behind the values of the social movement that gave rise to the field. In so doing, they are in danger of allowing the market to do to outdoor adventure what it has done elsewhere, that is, to disassociate people from their experience of community and place. I want to examine the evidence for this trend and see whether there is any hope for the survival of the values of the founding social movement of outdoor adventure.

The loss of identity amongst some of our best known "brand names" is one indicator of the trend to McDonaldize adventure. The term *brand name* is used advisedly as one manifestation of this trend in the emergence of marketplace language in the description of the work of outdoor adventure providers. It is no longer possible to recognize the philosophies of the leading providers in a milieu of "products," "services," "customers," "consumers," "niche markets," "logos," "standards," and "quality initiatives." Adventure providers now package a program designed anyway the customer wants to achieve predetermined outcomes of almost any kind. Once upon a time, one of the greatest impacts on a participant arriving for an adventure program was reportedly the vitality of the community of staff living fully to a set of values otherwise submerged or vanished in the wider world (South, 1996). Now, facility managers express concern

about the décor and the menu and whether they can get everyone a single room.

The same issues are reflected more widely in the professionalization of outdoor adventure leaders and providers. The talk is about being an "industry" and having a "market" to which "products" are "supplied." This language is symptomatic of attitudes that are shifting in the wind of wider change. It makes many feel uncomfortable. Noble (1995) encapsulates this discomfort, felt by many in Britain, in the title of his paper "The ramblings of a disillusioned outdoor pursuitist." Nobel, a person with many years' experience in the field and currently the director of a residential adventure education centre, goes on to describe with feeling the recent changes to the field as he has experienced them and how these have led him to lose his long-standing commitment to outdoor adventure education.

This growing schism between marketplace and community values felt by outdoor adventure providers is a mirror for many aspects of change in our wider society. The title of this paper, "Adventure in a Bun," was inspired by a book called *The McDonaldization of Society* by Ritzer (1993). Here Ritzer proposes that much of life's experience is increasingly provided as a standard, dependable, and safe product, just like a McDonald's hamburger. He argues that as life becomes increasingly commodified, putting more and more of life in the marketplace, then the human values that bind society together suffer or are lost altogether.

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The Grand Influence of the Canadian Shield

by Scott Caspell

The Canadian Shield is a massive rock shelf underlying a vast portion of North America, ranging from the high Arctic to the Grand Canyon in Arizona (Moon, 1970, p. 18). During the last period of glaciation, the slowly accumulating ice sheets scoured their way south under the force of gravity (Strahler & Strahler, 2002, p. 552). This glacial activity was responsible for scraping off much of the sediment deposits that had accumulated over time, thereby carving Ontario a new physical identity. The resulting landscape has since dictated the lifestyle and transportation methods of Canada's First Nations, European explorers, as well as many modern day Ontario residents. This paper will explore the significance that the Canadian Shield has played in shaping Ontario's physical and cultural heritage.

At one time, northern Ontario was a mountainous region as high as the Rocky Mountains, more recently covered by massive seas, and throughout time repeatedly subjected to periods of glacial activity (Bennet & Tiner, 1993, pp. 290–299).

Following deglaciation, approximately 250,000 lakes were scattered across the Shield, making it possible for water travel to become the ideal form of human transportation (Bennet & Tiner, 1993, p.389). In fact, the word *Ontario* is derived from the Iroquoian word for "beautiful lake" or "beautiful water," which indicated the influence that the Shield has maintained on Canada's national identity (Bennet & Tiner, 1993, p. 299).

The first Nations paddled birch bark canoes throughout the waters between the Great Lakes and Hudson's Bay for more than 7000 years (Bennet & Tiner, 1993, p. 291). The early European arrivals were introduced to this form of transportation and "quickly adopted birch bark canoes as the best means of travel in the interior" of Canada's forested regions (Bennet & Tiner, 1993, p. 205). In the last half millennia, the lakes and rivers that are etched into the Shield have been used by the European explores to access remote areas of the Canadian bush, thereby creating passage for the prosperous North American fur trade in later centuries. Native pictographs

suspended over lakes along rock faces and overgrown fur trade stations are evidence of the centuries of human travel along these natural water "corridors" on the Shield.

At the present time, many thousands of people visit Ontario's north for recreation, adventure, and solitude; they are drawn to the wildness of the Shield. The scenic countryside and rugged beauty of the Shield have inspired the imagination of a wide variety of First Nations' and contemporary Canadian artists from literature to music to the Group of Seven's well-known landscape paintings.

The Shield has played an influential role in the creation of our nation's culture and identity. The physical characteristics of the Shield provide a variety of resource-based livelihoods, such as forestry, mining, and, more recently, tourism. While being known for their negative environmental impacts, these occupations have been the backbone of the Canadian economy until quite recently. A multitude of diverse ecosystems are found throughout the four-and-a-half million square kilometres of the Shield, including the prairies, boreal forest, and Arctic tundra that each support unique natural biota, First Nations' communities, and urban centres (Bennet & Tiner, 1993, p. 290).

Every summer, canoeists take to Ontario's waterways, thus continuing the tradition established thousands of years ago, in so doing connecting the 21st century generation of *Homo sapiens* to the grand Shield and part of our Canadian heritage.

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This article is a condensed version of a previously submitted environmental studies assignment.

Scott Caspell is an undergraduate student at York University. His inspiration for this piece stems from his love of canoeing on the Canadian Shield.

Antarctica: A Platform for Education of Place in Peril

by Deb Diebel

*In the end we will conserve only what
we love,
we will love only what we understand.*
– Baba Dioum

We are connected to landscapes by the experiences we have there and the memories we create. Sadly, our society has become so disconnected from our landscapes that we are losing our understanding of the very systems that sustain us. It is a lament outdoor and environmental educators often hear and discuss.

Still, it is clear to me that many of us care about and are proud of our homes. So, to me the questions have become: How can we extend our definition of home to include the natural places upon which we depend? And what about those places upon which we depend that are so far away as to be intangible to most? Is it necessary to have a direct connection to them, or should knowing they exist be enough?

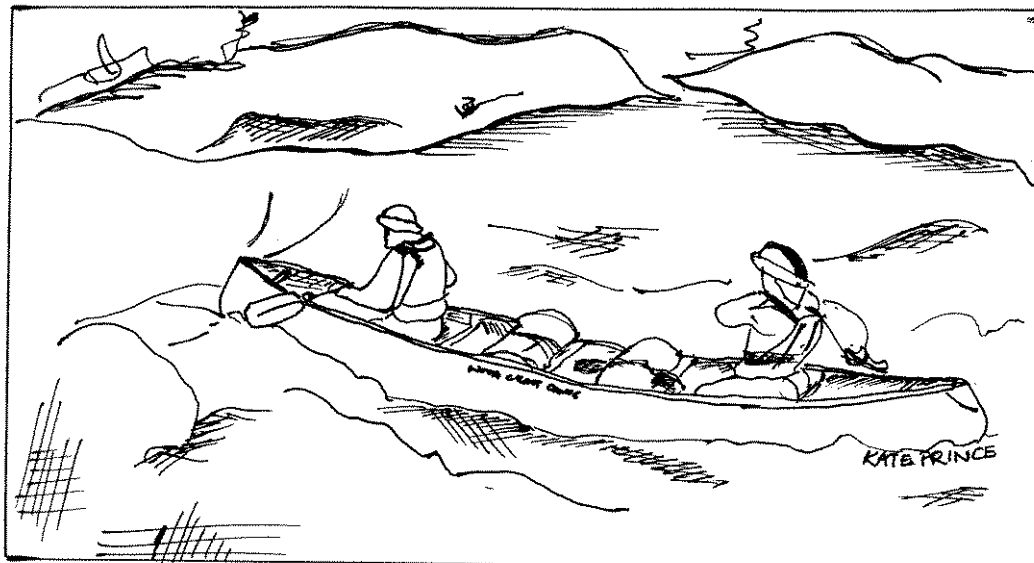
Each Christmas, Students On Ice (SOI), a Canadian organization in Chelsea, Quebec, takes a group of international students to

Antarctica. The official mandate of SOI is to provide these students with educational opportunities that will inspire a new understanding and respect for the planet and for each other.

These experiences encourage students to reflect on their relationship with the earth and empower them to return home to play an active role in the protection of the planet.

Geoff Green, founder of SOI, spoke at the 2001 Council of Outdoor Educators of Ontario (COEO) Conference to promote this new program and to recruit participants. After attending his seminar and hearing a few stories of seasickness and smuggled ships, I was sold. In 2003, I raised the necessary \$10,900 and joined the expedition as a teacher-chaperone.

It was early morning on December 16, 2003, when my plane finally lifted off from Toronto, and I began thinking about my goals for the trip and the above questions about home. Perhaps because it was Christmas it seemed important that there be some connection



between my home and our ultimate destination. Five days and over 8000 km later, these questions of home were quickly blurred by the whirlwind of travel and sightseeing. In four days, we had endured four flights, and we had toured Buenos Aires, Ushuaia, and Tierra Del Fuego National Park. We met the Acting President of Argentina, toured the Congress Building, and enjoyed several tango and gaucho (Argentine cowboy) shows.

Finally, we boarded the ship that would become our home for the next nine days. Our conglomeration of Americans, Canadians, South Africans, one Brit, and one Argentine had quickly blended together, and for me the real adventure was beginning.

On the second afternoon, after crossing the notorious Drake Passage, we sailed into Elephant Island where Sir Ernest Shackleton's expedition camped for four months of their two-year struggle for survival. Antarctica is often described as a desolate place, a wasteland. From the safety of our ship, I felt that these descriptions fall incredibly short. To me, Elephant Island was magic.

A flock of Cape Petrels circulated off the starboard side as if connected to a mobile, ushering us into the island. Watching our approach from the bow with a student from Alberta, I could sense the current of energy running through everyone on the ship. The sun was shining, and bergy bit icebergs "pinged" off the ship. We were dwarfed by glacier-encased mountains that dropped sharply into the sea. It was stunning.

I closed my eyes and listened to the sounds of the island. First, the waves slapping against the mountains as our ship's wake came to a rest. Then the birds, and then the wind. While in Buenos Aires our resident artist, Allen Smutylo, had shown me some of his paintings of the Himalaya Mountains. Many depicted the people of that region with their prayer wheels. Anchored in the shadow of Elephant Island, the wind seemed to circle off the tops of the mountains, and I could imagine it swirling away to distant places, carrying with it the energy of this place.

In my mind I connected these winds to those circulating towards my home, and fluttering the prayer flags in the mountains. It was incredibly cathartic. I have since read that Antarctica is the engine that drives our global climate by cooling the waters that power the winds. I understand this from books, but here at Elephant Island I internalized it and, at that moment, in that place, I felt connected to every other place touched by those currents of air. Antarctica is anything but bleak and desolate, it is alive with energy.

At 4:00 a.m. on the third morning, we awoke to the sound of ice grinding down the length of the ship. My roommate, Diz, and I scrambled out onto the deck. Everything in Antarctica exists on a grand scale, and any construct of space that I previously held was completely shattered by the scene that greeted us. Open waters had been replaced by a sea of ice stretching from our ship to the horizon in every direction. The boat had slowed dramatically, and we could feel its struggle as it progressed through the ice.

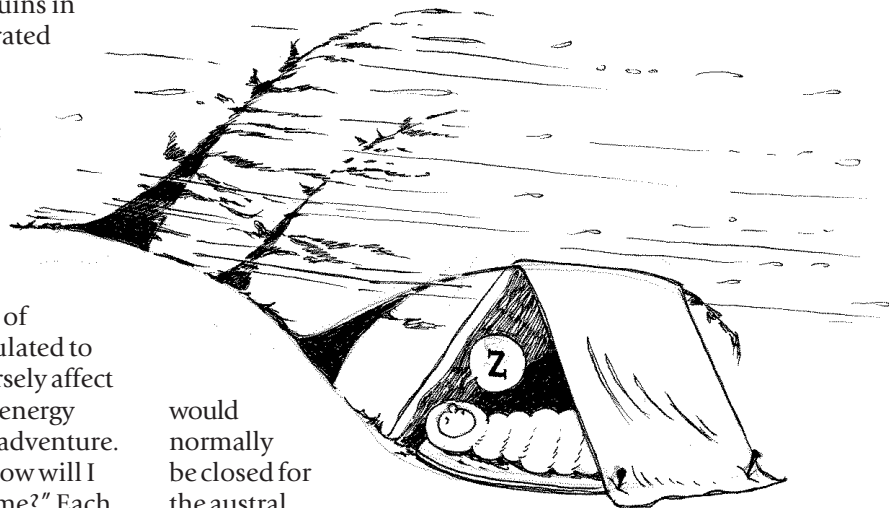
We continued for the next 24 hours through this unending seascape of ice on water. Our captain navigated through the weak spots while we spotted penguins and orcas. I imagined our ship chugging along the underside of the globe, and almost expected to feel a tipping sensation as we continued towards the bottom. So this was Antarctica! We all had stunned smiles on our faces.

Finally, we arrived at the continent. Each day we zipped from our ship to areas of natural and scientific interest. Between excursions, the education team conducted lectures. This team included a glaciologist, geologist, botanist, ornithologist, marine biologist, political analyst, Canadian bureaucrat working on issues of sustainability, an artist, and photographers. Also on board were a film crew, expedition leaders, explorers, zodiac drivers, and others who had travelled to Antarctica in the past and had stories to share. We visited an Argentinean Research Station where scientists bring their children to live for up to a year. These children walk to school each day with penguins underfoot!

Of the six different kinds of penguins in Antarctica, we saw five. They tolerated us like any other obstacle as they bustled from place to place. We came to within smelling distance of whales and seals, and saw many different birds, including the albatross. Because of the short history of human contact with wildlife in Antarctica, the animals there have very little fear of humans, and we were closely regulated to ensure our presence did not adversely affect this precarious relationship. Our energy ebbed and flowed with each new adventure. Each day someone would ask, "How will I ever describe this to people at home?" Each day we discussed why we should be allowed to be there at all...

Antarctica exists in stark contrast to the rest of the planet. It lays hidden from the rest of the world by virtue of its remote location and turbulent seas. There are no permanent citizens, and humans cannot exist there without outside support. No one country controls it, and it has become a symbol of peace and cooperation. It is wealthy in water resources and remains so pristine that special instruments must be used to detect the presence of any pollution. It provides us with an example of unadulterated nature, an entire continent essentially untouched by the influence of human activity. And therein lies the most pressing dilemma facing Antarctica today.

The qualities that make Antarctica seem so untouchable are, in fact, those that make it the most vulnerable. The environment is harsh and inhospitable to all but the most highly adapted creatures. Consequently, the food chain is incredibly short. A single environmental misstep, such as an oil spill, would have a devastating effect on Antarctic ecosystems. Still, human presence is increasing at an unprecedented rate. Tourism to Antarctica remains elitist, but is growing almost exponentially—13,000 visitors in 2002–2003. Each tourist brings special demands, ranging from observing nature to swimming to mountain climbing. If climate change continues, shipping channels that



would normally be closed for the austral winter will remain open longer. Scientific exploration continues, generating waste and the curiosity to explore further.

One school of thought argues that only scientists should be permitted in Antarctica. Another argues that Antarctic tourism should be curbed because the risks are just too high. Some feel that the continent should be preserved and no one should be allowed to visit. All are tempting propositions, for perhaps we should learn from our mistakes elsewhere before tampering with this last vestige of uninterrupted wilderness.

In many ways this seems like the obvious and most appropriate response. As someone who strives to be a responsible citizen of this planet, I do feel an obligation to preserve the pristine nature of Antarctica. And yet, I cannot ignore the power of being exposed to such an awe-inspiring place. I feel it is important to allow people to bear witness to places such as Antarctica, and to the lessons they hold for us. We need to understand in more than a cognitive way the changes we are causing there, and the toll these changes can exact on us. We need to create a modern memory and awareness of how our relationship with wildlife can be, and of how unadulterated nature can exist. If Antarctica were to become strictly the domain of scientists, how would we ensure that it would remain a part of our collective consciousness? How would we communicate its value to

those who do not subscribe to the scientific world view?

In fact, human presence may be what has saved Antarctica from more damaging exploitation. The cooperative nature of the Antarctic Treaty means there is a moral obligation on the part of the 44 participating nations to put the welfare of the continent paramount to the interest of a single nation. Much of the research that has flourished under the Treaty has contributed to our understanding of important global issues, such as climate change.

I have yet to reconcile these ideas. I take issue with the notion of restricting access to certain areas, while indiscriminately damaging others. We cannot foster feelings of respect and stewardship if we learn that the only way to protect natural areas is to avoid any interaction with them. In this scenario we become "the enemy," rather than the steward. If it is true that we connect to our landscapes through the interactions we have there, I would argue we need this contact in order to develop meaningful ties to our natural systems.

Somewhere along the way I lost my original focus on home in my efforts to absorb every detail of what we were experiencing. Perhaps that was the point. Somewhere amidst the ice and penguins I became convinced that just knowing a place such as Antarctica exists should be enough. And yet, I remain conflicted by the undeniable impact the trip had on all of the participants. There was little reflective time on the ship, and I am still struggling to distill all of the lessons I learned in Antarctica into something that can be meaningful for me. The intangible impacts of an experience like this are difficult to measure.

Some of the participants have responded to their experience by conducting presentations in their communities. Some have chosen to study environmental issues in university. Others have taken direct action by organizing conferences and launching Web

sites (see www.soi2003.com). I have read the impressions written by students, and there is no doubt that Antarctica leaves a different, yet indelible impression on each of us. The challenge, as I see it, is to turn these impressions into meaningful connections between our experience there and our lifestyles here. Perhaps there is a way to strike a balance between meaningful, responsible travel and the risks these travels represent.

This experience has raised the bar for me, both personally and professionally. I see so many more possibilities now. I have been back for over four months, and I think about Antarctica every day. How can I return? And then, should I return? Am I doing enough to share what I have learned? How can I be sure that the messages I would like to share are being received? Am I in the right place?

And I have come back to those original questions of home. How can I create experiences for my students that will connect their lifestyles to the positive impact they can have on their homes? Did any of this come through to the students on the expedition? How do we best inspire students to see the value in their natural surroundings? How do we reconnect with the land so that we take pride in, and hence take care of, our homes and places beyond our own backyards? Does real maturity for humans, as a species, come when simply knowing places such as Antarctica exist is enough? But then, what of our connection?

Deb Diebel is an outdoor educator with the Bluewater District School Board. She now ranks albatross, icebergs, and the sound of penguin feet on beach pebbles as three of her favourite things. Deb hopes to share her experience with you at the 2004 COEO AGM!

For more information on tourism in Antarctica, see the article "On Thin Ice" at www.theage.com.au/articles/2004/04/13/1081838717474.html.

Everdale:

Get Your Hands on This Educational Experience

Nestled in the hills of the headwaters region just a half-hour east of Guelph, you'll find a display of some of the most current alternative technologies. The Everdale Environmental Learning Centre offers education programs that are designed to make learning what it should be—an interactive and inspiring experience. The classroom, Everdale's 50-acre property, encompasses a working organic farm, forests, meadows, and demonstration models of sustainable technologies such as a solar hot water, wind power, and even a straw bale house that "Thinks, Drinks and Breathes."

Everdale offers hands-on education in sustainable living, where people acquire the skills to facilitate society's transition to an ecologically and economically sensible future. Everdale showcases sustainable agriculture, energy-wise consumption, and ecologically sound construction methods. It believes that a hands-on approach to education gives people the confidence to implement positive changes in their own lives and, by extension, in the communities they live in.

Everdale offers hands-on workshops, seminars, and apprenticeships that are accessible to all members of the community. Between the Curriculum Alive! program for kids in grades K-12 and the popular Sustainable Living

Workshops, children, adults, and seniors from urban to rural areas and any income bracket learn more about how to live lightly on this earth. Everdale also offers a six-month farm apprenticeship program to aspiring farmers. You can get Everdale veggies by joining the Community Shared Agriculture (CSA) program or by buying a food box from one of the several progressive food box distributors in the GTA.

The opportunity for visitors to explore and learn has recently grown with the addition of Home Alive!—the house that "Thinks, Drinks and Breathes." Home Alive! is a straw bale house that demonstrates the potential of solar and wind power, water catchments, grey water systems, and so much more. It even presents the beauty and functionality of a permaculture landscape—a landscape lush with organic salad greens and other edibles that helps reduce home energy consumption and greenhouse gas emissions, purifies water and air, builds healthy soil, and provides habitat for beneficial wildlife.

This season Everdale and Home Alive! are open to the public for self-guided tours on Saturdays 10:00 a.m.–4:00 p.m., from June until September. Check out the Everdale Web site at www.everdale.org for more information on the centre's education programs.

Canoesongs, Volume 1

Reviewed by Bert Horwood

Canoesongs, Volume 1, Portage Productions, 31 Burnview Cres., Toronto, ON, M1H 1B4 or www.canoesongs.ca.

The irrepressible Jim Raffan is at it again. This time he has conceived of a CD of canoeing songs and persuaded Paul and Beverly Mills to assemble and produce the disk. Jim contributed the concept, the photographs, a paragraph of wonderful prose, and a very few watery sounds that

could be made by a paddle or equally by a rubber duck in the bath. The rest is the gift of various well-known musicians.

The key to the charm of this CD is its selection of songs. The overall impression is evocative of the land and of the gentle movements of an easily paddled canoe, mostly solo, when there are no challenges of wind and current. This impression is

continued on page 36

continued from page 35. . . Canoesongs, Volume 1

strengthened by a few more energetic pieces, such as “*La V’la M’amie*” by Tanglefoot (at their best) and the lively comic song of Shelley Posen “When I First Stepped in a Canoe.”

The CD includes old favourites of mine, such as Connie Kaldar’s “Canoe Song” and Three Sheets to the Wind’s definitive version of “Woodsmoke and Oranges.” I was impressed with the fine poetry of Bruce Cockburn’s “Let Us Go Laughing” and the two nocturnes cum lullabies on the disk: Jeff Hale’s “Blue Canoe Lullaby” and Eileen Mcgann’s “Canoe Song at Twilight.” There were times when I wished lyrics had been included with the insert. It would be tedious to name all the songs, but the mix covers the field pretty well, from echoes of voyageurs through

native poet Pauline Johnson to old summer camp chestnuts like “Land of the Silver Birch” to David Archibald’s and Ian Tamblyn’s unique touches and to hurtin’ music.

For easy listening, especially when the winter rages and one can only dream of open water, this CD is a winner. In addition, sales help support the Canadian Canoe Museum. The title of the CD suggests that there may be more to come. One could hope, perhaps, for a collection of songs and pieces that evoke the more vigorous aspects of paddling, the roar and surge of rapids, the surf and rolling waves on big water, and the hard-driving rhythm of the work songs that lifted many a lagging spirit and energized many a leaden arm.

Attention Artists, or Anyone Handy with Pen and Ink!

Have you ever wondered where all the amazing artwork that graces the pages of *Pathways* comes from? The answer: people just like you.

We are looking to expand our sketch and photo art collection for use in upcoming issues. To do so, we need to find sketch artists and photographers who are interested in contributing their work to this pool. After putting our heads together, we had a stroke of genius. Thus dawned the idea for our first ever **Cover Sketch Contest**, where one lucky contributor will have his or her artwork featured on the front cover of our fall issue of *Pathways*. This gives you the summer to draw up something special!

What We’re Looking for

High-contrast black and white sketches, or black and white photographs, can be submitted either as a digital file (i.e., scanned and saved in an electronic file) or as a hard copy. Copies are to be handed in by August 15, 2004, in order to make the fall publication deadline. You may send in as many entries as

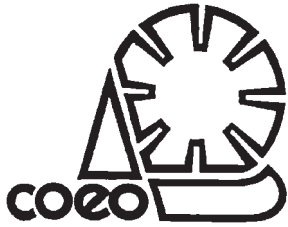
you would like, but please be advised that all copies will be put on file for use by *Pathways* as part of our photo art collection and will not be returned. The board of editors will choose the winning artwork to be featured on the front cover of our fall issue. Please know that all entries have the potential for use in subsequent publications of *Pathways*.

Some possible themes: nature scenes, political commentaries, crafts, storytelling, folklore, education, games, wilderness, adventure, etc...

Your contributions would be greatly appreciated as we are always looking for new artwork and new artists to contribute to our journal. So, good luck and have fun!

Pathways, Board of Editors

In addition to the contest, we are always looking for new artists. If you or someone you know is interested in having their artwork featured in *Pathways*, please contact Allison Carrier at acarrier@oise.utoronto.ca.



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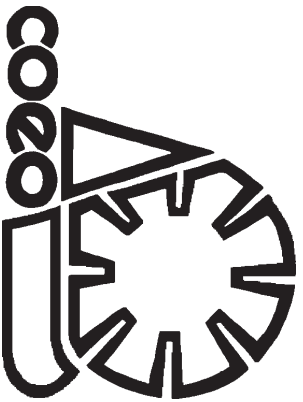
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