

Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

VOLUME 1, NUMBER 3

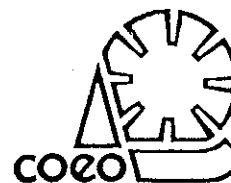
JUNE, 1989



R. INGLETON '89

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Contributing to Pathways



The Ontario Journal of Outdoor Education

PATHWAYS welcomes all submissions of articles, pictures, cartoons, puzzles, upcoming events and materials related to Outdoor Education. Active participation from readership with an organized news/journal format is the best guarantee for a quality journal meeting the broad needs of Outdoor Educators. It is hoped that the journal serves as the voice of Outdoor Education in Ontario and will be a major communication vehicle to COEO members and others, furthering knowledge, enthusiasm and vision for Outdoor Education.

Participation: herein lies the strength and life of a volunteer organization. You have to know who you are writing for: in the case of a COEO member writing for PATHWAYS, it's easy. Imagine you are writing for someone just like you, a person who is interested or involved or both in some form of outdoor education.

Article submissions should be topical, appreciating the scope of Outdoor Education, which encompasses both an adventure and an environmental focus. To this end, guard against specialized detail and jargon considering that your audience may not be at your technical level. Both theoretical and practical material is important. Subjective non-scholarly sources as well as quantitative and qualitative research works are important as are specific teaching tips, approaches and general Outdoor Education concerns.

Readable natural writing is preferred. Conversational writing styles are easy to read and usually to the point. References as footnotes following the text are important to include in complete fashion where appropriate. Quoting from other sources can strengthen a work but excessive use is best avoided. Better to tell your own tale. There is no formula or mould to fit. The best guide is PATHWAYS itself. Your style is most important. *Think: be creative, have fun, share your ideas.*

For a feature the best length is between 1000 and 2000 words. One 8.5" x 11" page is usually between 250 - 275 words typed and double spaced. Shorter one-page entries appropriate for column format are between 500 - 800 words.

ADVERTISING IN PATHWAYS

This publication is NOW looking for advertisements which will be of interest to the readership as well as provide a method of defraying publication costs. If you have a product or service which might be of interest to our readership, please contact the Editorial Board Advertising Representative for an Advertising Information Package.

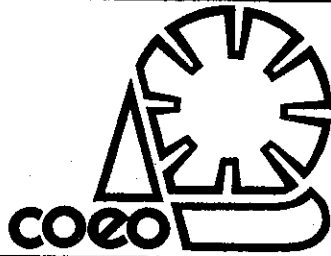
We ask that the product or service be:

1. valuable and useful to COEO members
2. quality people, equipment, resources or programs

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full page	300	500	700	800	Sept./Oct.	Aug. 15	Sept. 30
1/2 page	200	300	400	500	Nov./Dec.	Oct. 15	Nov. 30
1/3 page	150	250	350	400	Jan./Feb.	Dec. 15	Jan. 30
1/4 page	125	200	275	350	Mar./Apr.	Feb. 15	Mar. 30
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Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

June, 1989

Volume 1, No. 3

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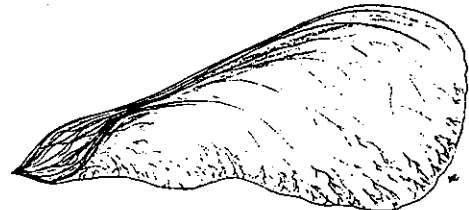
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State of the Art:

The front cover this month was designed by Ralph Engleton and was created especially for this issue. The beached canoe by the lake seemed to be a fitting subject for a retrospective on the life and work of Bill Mason. It is equally appropriate for the essays reprinted from "Canexus."

Two other artists' work are used in this issue. Betty Murphy and Michelle Clusiau have contributed work to earlier editions of Pathways and we are pleased to be able to use their work again.

Editor's Log Book

CALL FOR NOMINATIONS

Two executive positions on the COEO Advisory Board come open each year. Occasionally, due to resignation or early retirements, additional positions need to be filled.

For the coming year, 1989 - 90, two positions on the Advisory Board are open for nominations to any paid member of the Council of Outdoor Educators of Ontario.

Nominations should be submitted in writing to the Nominations Committee before August 31. Working on the board is an exciting opportunity for personal and professional development, as well as a rewarding experience in contributing to the promotion and development of outdoor education in Ontario.

Prior experience not required - just enthusiasm and energy!

JOIN US!

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

1. **The Robin Dennis Award** is presented to an individual or outdoor education program or facility having made an outstanding contribution to the promotion and development of Outdoor Education in the province of Ontario. The award was created in tribute to Robin Dennis, one of the founders of outdoor education in Ontario in the 1950s and 60s, and is presented annually by the Boyne River Natural Science School and the Toronto Island Natural Science School.

2. **The President's Award** is presented annually to an individual who has made an outstanding contribution to the development of the Council of Outdoor Educa-

tors in Ontario (COEO) and to outdoor education in Ontario.

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

Send all nominations to:

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PATHWAYS is published six times each year for the Council of Outdoor Educators of Ontario and mailed to COEO members. Individual membership is \$30.⁰⁰ for 1988 - 89, \$40.⁰⁰ for a family. The fee includes **PATHWAYS**, as well as workshops, courses, and other benefits of membership.

Send cheque or money order to:

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Outlook

ADVISORY BOARD REPORT

The Advisory Board met Friday evening and all day Saturday of April 14 - 15 at the Inn-in-the-Valley, a bed and breakfast establishment in Kimberley, Ontario near Talisman Mountain Resort, site of the 1989 conference and annual meeting. We worked through a very heavy agenda which included items of great importance to the present and future of C.O.E.O. A pleasant break from regular business was provided Saturday morning as we heard Peter Middleton's conference '89 report and toured the facilities in which the conference will be held.

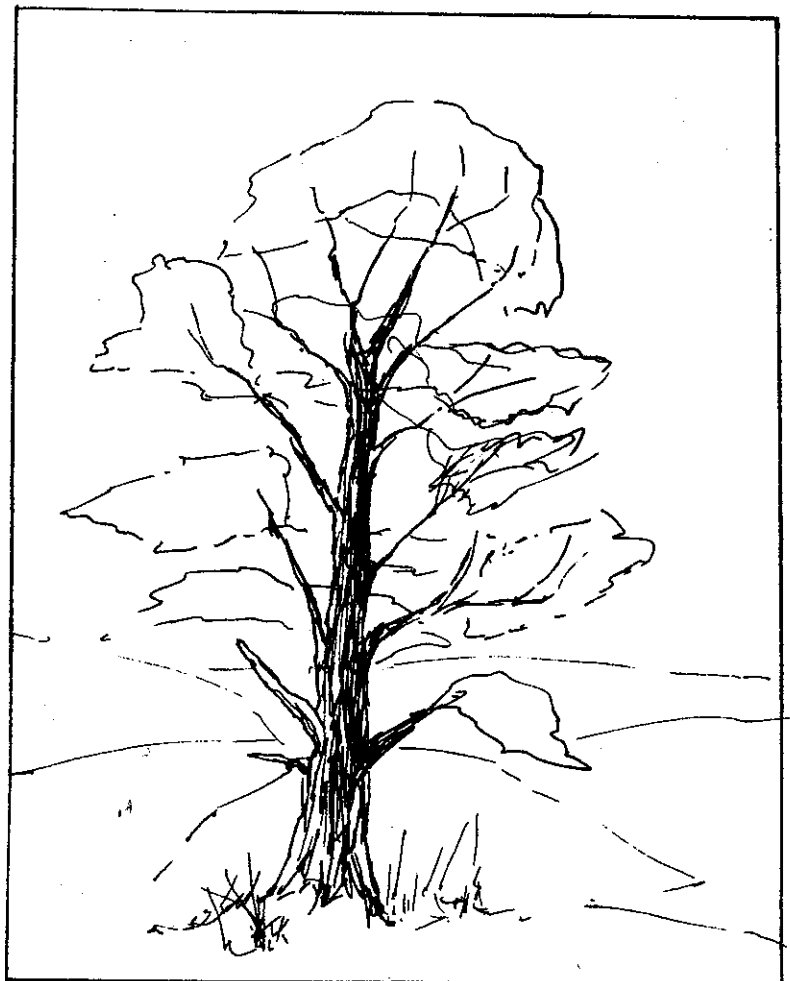
One of the major challenges that faces the Board is how to accomplish the goals of the organization, stay within the budget and deal with ever increasing costs. We are facing major cost increases in the production of the journal (Pathways), mailing, and travel costs of regional representatives to Board meetings. A major (and expensive) project for the next year will be the revision and reprinting of the Catalogues of Programs and Personnel. And as we move to commercial conference facilities perhaps every second or third year we must plan for some conferences to cost considerably more than others. Because of large expenditures that are sometimes unexpected your Board has decided to try to maintain a reserve fund and direct a certain amount of budget each year into the fund. We have been advised by the October

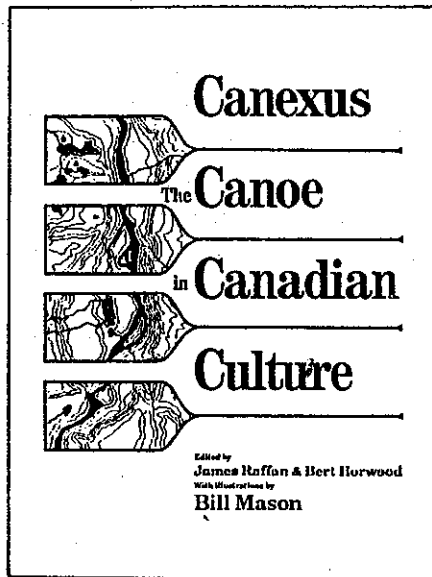
workshop leader on financial development and by our government (MTR) liaison representative that C.O.E.O. must plan and move toward more financial independence and less reliance on grants and government funding.

I can assure the membership that John McEachern your treasurer and all of the committees with budgets are doing their best

to manage the finances well to ensure they are directed to furthering the goals of the organization.

There will be a big changeover of personnel on the Advisory Board and committees this year. Please consider volunteering some of your time for the organization and offer to run for office. Jan Stewart is the chair of this year's nominating committee.



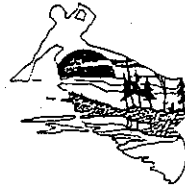


Canexus: The Canoe in Canadian Culture

Resonant, reflective, a legacy of the Canadian canoeing experience—*Canexus: The Canoe in Canadian Culture* is a first. "This book is cause for celebration," says Kanawa Canoe Museum Founder, Kirk Wipper, "because of the canoe, and because it is created by writers who are, themselves, enthusiastic paddlers."

From "Canoe Sport" to "Canoe Irony" and finding "Motives for Mr. Canoehead," *Canexus* opens doors to the primitive and explores the canoeing experience from an exciting variety of perspectives.

Travel with some of Canada's best known canoeists to the mysterious Northwest Coast of B.C., across constitutional waves on Meech Lake, and into a landscape of the Canadian imagination. Hear great canoe stories, bake bannock, weather storms, ponder canoeing and gender roles. For all kinds of paddlers, and lovers of adventure and wilderness, *Canexus* gives the canoe its rightful place of prominence in Canadian culture.



Contents

- 224 pages
- Illustrations by Bill Mason
- \$19.95

Betelgeuse Books
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Canexus: The Canoe in Canadian Culture

*Rather than writing a preface to the following excerpts from CANEXUS I will heed the words of a wise friend: "If something can go without saying, let it." You are invited to navigate the course revealed to you by Kirk Wipper, Bruce Hodgins, Bob Henderson, Bert Horwood, C.E.S. Franks and James Raffan. Their perspectives may well lead you off the map, but it is often this area that the most basic of discoveries can be made. The following material is composed of short excerpts from longer essays contained in *Canexus*. *Canexus* is a collection of essays from noted Canadian writers who trip, reflect and write about our unique Canadian wilderness opportunities.*

Foreword

Kirk Wipper

... In a very real sense the canoe connects us to Canada and to being Canadian. It reminds us of our nation's grandeur, of space - even infinity.

The canoe especially connects us to rivers - timeless pathways of the wilderness. Wave after wave of users have passed by. Gentle rains falling onto a paddler evaporate skyward to form clouds and then to descend on a fellow traveller, perhaps in another era. Likewise, our waterways contain something of the substance of our ancestors. The canoe connects us to the spirit of these people who walk beside us as we glide silently along riverine trails.

Native people also showed that the canoe connects us to other living things. For many of us who have learned to wander, the same great inspiration has become part of us. The canoe teaches us that we are part of a complex web of life and that there is interdependence between humankind and our wild neighbours - leafed, blossomed, feathered, or furred.

In a different way, the canoe connects us to those who have arrived on Canadian shores from every corner of the globe. Many immigrants have found the canoe and the beckoning wilderness to be a source of extraordinary adventure. They are excited by the treasure of open space. It is even possible that new Canadians realize the value of the natural and supernatural Canada more than long established Canadians.

And in a subtle way, the canoe connects us to a sense of security. Although some may not witness firsthand the beautiful and inspirational places, we know they exist because the canoe has shown it to be

"...the canoe connects us to Canada and to being Canadian."



true. Those same places, in the mind's eye, came to serve as an anchor to windward in the storms and gales of life. Those places will always give generously to us the gifts of peace and solace.

The canoe connects us to alternate ways of communicating. Often without words there can be bonds formed and new understandings created, not only with other people but also with other living things. There are many messages drifting on the winds from natural places, understandings Wordsworth called "the influence of natural objects" - the quiet glory of a sunset; the excitement of migrating birds; the gentle scolding of a squirrel; the haunting call of a loon; the windsong of the wilderness.

Reflections of a Bannock Baker

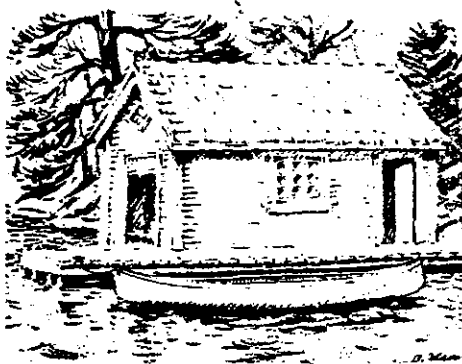
Bob Henderson

Recently, I visited an office tower in downtown Ottawa. A friend was showing me the view of the Peace Tower, the Chateau Laurier, and the National Gallery to the north. While he was pointing these out, I noticed the hills of the Gatineau in the distant misty haze. Best of all, I saw with excitement the Gatineau River cutting into the hills, its mouth flowing into the Ottawa River. I imagined myself in a canoe at the head of this valley. I thought of it as an ancient, native trade route. I thought of the other rivers that flow from the north into the Ottawa - ones I've paddled and ones I haven't. I thought of the Canadian Shield generally, and the magic in the partnership of landscape, canoe and paddler. I thought of myself as a paddler, seeking out this genius.

Then I clicked back into being courteous and receptive to my penthouse office guide, and I was looking at the stodgy Parliament Buildings, hotels, and museums. I dared not share my wandering thoughts at the time, for fear of appearing a hopeless romantic. I remained quietly detached. I felt out of joint, as we turned away, wondering whether I was stuck in the past or strangely ahead of my time.

So exists a secret vision of place and time - private island of thoughts in rushing traffic. Despite living most of my life in cities, my life's force seems to focus on the canoe and its landscape. My deepest desires are to be a part of this partnership and my greatest despair is the keen difficulty of the relationship.

... There is both a sense of timelessness and tranquility that goes with canoeing. These feelings come from fitting in with history, tapping a connection to Canada's beginnings in the here-and-now and having a concern to preserve the future integrity of this activity. So, past, present and future meet, and I'm made to realize that my education won't make me a twentieth century specialist but a hopeless amateur, faithful to Arne Naess's plea, "seek



simplicity to preserve complexity.”¹ These ideas emerge most powerfully from reflecting on bannock. Bannock is a form of soda bread. It is flour, baking powder, and water mixed and baked by the radiant heat of the fire. It has a long tradition in the Canadian north woods and remains a hearty staple today for canoe trippers. Although this is quite enough, baking bannock is much more.²

Baking bannock on canoe trips is a simple ritualistic expression of a deep basic drive to satisfy hunger. It is an instinctively warm experience because the canoe tripper is linked to every aspect of the product. One has bought quality ingredients, packed them, carried them, and now caringly bakes them over an equally thoughtful fire - soon to eat them. This is an instinctual drive, complete. On the opposite end of the continuum is popping into a burger place, consuming the food, and you're out the door without any thought. This is an instinctively cold experience that leaves one empty in a qualitative way at least.³

Baking bannock is an active part of the life process. Grabbing the convenient burger is happening outside us, devoid of relationship and appreciation. There is a philosophical motive for the simple chore of baking bannock on canoe trips. Fulfilling basic needs such as hunger and shelter, the engaging process of baking on a warm fire, perhaps with a few friends quietly absorbing the heat, sustains the body and nurtures friendship. This defies our modern unchallenged rhetoric of progress, and provides a redirection to evaluate our progress. As Australian poet Banjo Paterson (a remarkable counterpart to Robert Service) warns, “for the town folk have no time to grow, they have no time to waste.”⁴ But bannock isn't the only item on canoe trips where simplicity and relationship applies.

The modern canoe trip, when stripped down to basics, is simply going to different places to eat, looking at the view as you go. Now, that's simple. Bannock is a metaphor for canoe tripping. Canoeing likewise is a ritualistic expression of our Canadian traditions, and we modern, canoe-tripping holidayers are most often struck first by its warm simplicity of lifestyle. This is a lifestyle that engages one's whole being in active relationship. It too, is a metaphor for how to live. An example of travel in a cold medium is the average airplane journey where the traveller takes it all for granted and is totally detached from the process. “Thinking biologically and psychologically, camp life is more natural; thinking realistically, city life is more natural.”⁵ The canoe trip teaches many dimensions of the quality of life.

“...This is a lifestyle that engages one's whole being in active relationship.”

1 Naess, A., as expressed in Kvaloy, S. “Ecophilosophy and Ecopolitics: Thinking and Acting in Response to the Threats of Ecocatastrophe,” *North American Review*, Summer, 1974, pp. 20-21.

2 I would like to express my thanks to Joss Hablien who taught me the importance of bannock.

3 Elrick, M. “The Only Life Worth Living.” Unpublished essay, McMaster University,

- 4 Paterson, A.B. "Clancy of the Overflow" in *The Man From Snowy River and Other Verses*. Sydney: Pacific Books, Angus and Robertson Ltd., 1929.
- 5 Hendy, C.E. and Dimock, M.S. *Camping and Character*. New York: Associated Press, 1929.

Canoe Irony: Symbol of Wilderness, Harbinger of Destruction

Bruce Hodgins

We enlightened few clamour in fossil-fueled airplanes and petrochemical canoes, eating plastic-bagged food from aluminum dishes, to be the last to see the wilderness as it is. Perhaps what frightens us most about losing wildness, what drives us to become keepers of the garden, is that we recognize the irony in ourselves.¹

For many, the canoe is the most appropriate symbol of the Canadian heritage. And the canoe involves canoeists. Pierre Berton claims that, symbolically, making love in a canoe is the most Canadian act that two people can do.² But the Canadian mythology or belief system about the canoe is nearly always linked to wilderness. "The canoe, the snowshoe, the wilderness and the North are inextricably entwined with each other and with our Canadian heritage."³ Yet, if the canoe was deeply significant in creating the transcontinental Canadian nation bordering three oceans, the canoe simultaneously played a major role in destroying and reducing wilderness. Today, the canoe both helps to sustain and to threaten the wilderness and semi-wilderness which survives. ...

The canoeist should know the ironic role of the canoe in the evolving Canadian culture. The canoe was a serious factor in conflict, death, dichotomy and compromise. Despite the canoe's mythological purity as a symbol, it was, in fact, part of the "idea of progress" which led to the continuing destruction of wilderness and the degradation of the environment.

This ironic truth can give us the knowledge and determination to struggle to preserve parts of that natural environment as seen by the early canoeists in Canada. The canoeist should ultimately know that, in Canadian culture, the myth of the canoe as wilderness symbol is more important than the blurred and complex reality. The canoeist should see that an emotional commitment to the preservation of lands approximating wilderness and a year-round concern for our canoeing heritage is more important than a cold, rational and unreflective control of the canoe on a two-week vacation, away from it all. Usually, the vacation canoe trip is followed by a return to the concrete jungle and to

"...the canoe both helps to sustain and to threaten the wilderness and semi-wilderness which survives..."

participation in the general degeneration of the Canadian environment, all in the name of economic growth and development. Certainly, the canoeist should avoid and reject the use of expressions connoting conflict with the wilderness. We never "conquer" a river or a route, unless societally, we participate in polluting it or ravaging its shoreline. And then, in the long run, it is we who are conquered. It was perhaps fortuitous that on the new Canadian dollar coin the symbolic voyageur canoe, harbinger of destruction, lost out to the symbolic loon, icon of wilderness. We canoeists should realize we have a special and major responsibility to see that the cry of the loon is never silenced.

- 1 *Wilderness Camping*, April-May, 1979.
- 2 Berton, P. attributed by Dick Brown, *Canadian Magazine*, Dec. 22, 1973. p. 3.
- 3 Hodgins, B. and Hobbs, M. (eds) *Nastawgan: The Canadian North by Canoe and Snowshoe*. Toronto: Betelgeuse Books, 1985, p. 1.

Canoe Trips: Doors to the Primitive

Bert Horwood

A wrong sound penetrated my sleep, I roused and listened to the unending rattle of the rain on the tent, the dripping water from the laden pine boughs beyond. It was the blackest of nights, calm, but wringing with rain. Then faintly, the metallic shrill of the whistle came again. Damn! I struggled up, pulled on damp clothing, wet socks and boots (loathsome things), and rain gear, and crawled out into the black wetness. A high school student on solo had signalled for help, and it was my task to provide it as well as prevent unnecessary general alarms and whistles throughout the entire forest. Feeling my way gently down the esker ridge, I found the canoe and slipped it into the water. Rain sounds now changed to the sibilance of determined fine drops on a still lake, and I pushed off. The whistle trilled again, giving me the fix I needed to paddle easily across the bay to the solo site I had carefully selected for Nancy. "Nancy," I called quietly, "it's Bert. I'm coming to your camp." "Oh, Okay," said a small voice. An hour later, after much talk of beaver raids on her camp, attempts at suicide, throwing up in bed and other topics well suited to the darkest hours of the wettest night, Nancy settled down in her snug tarp shelter to try to sleep, and I returned to base to do the same.

This incident illustrates both the hazards and the promise of wilderness experience. The fundamental encounter of the alienated person with the primitive experience long denied opens doors for the discovery of the kinds of relationships with which humans evolved and without which rich, full lives

cannot be led.

Canoe trips provide openings through which 20th century youths may recover profoundly important aspects of their instinctual, Stone Age inheritance. The process of alienation is real, but it is at least partially reversible - wilderness experiences can contribute to culture by promoting the growth of relationships otherwise lost in alienation.

White water trips in particular have potential to open doors for youths to the primitive world from which their breeding has alienated them. At the most superficial levels, the canoe trip provokes a new awareness of the body and its relationship to the natural world. The fundamental physiological needs to eat, sleep, eliminate, and keep warm take on new meanings. More profoundly, young participants come to encounter fear, pain, joy and elation in new ways. Social relationships are also enhanced.

Four aspects of canoe tripping, as done by the Trekkers, (the outing club of Mackenzie High School in Deep River, Ontario) have particularly high potential for encounters with the primitive: the weather; the night; the river; and relationships with others.

... To use the word "primitive" as a positive adjective is to invite general misunderstanding. "Wild" is a possible synonym but it, too, can be easily misunderstood. "Savage" creates the same problem, as in the images of witless virtue projected by Rousseau's Emile and the term "noble savage." I hope to avoid such misunderstandings by definition: by primitive, I mean a state of affairs in which humans know themselves as part of the natural world. Primitive persons see their inventions and creations, their pots, their clothes, their tools and weapons, their stories and dances, not as artifacts, but as natural extensions of the world.

Primitive human life is responsive to the cycles of nature; of the moon, the tides, the seasons. It is also responsive to the cycles of glut and famine, of birth and death. Primitives know the taste and smell of fear as much as of joy. Their intimacy with the spirits is harmoniously one with their knowledge of matter. A dream experience is as real and legitimate as is a waking one. There is a kind of balance implied in which there is both sickness and healing, sacred and profane, comedy and tragedy, comfort and discomfort. Primitives know that to shirk one or other element of these kinds of couples is to shirk the essence of living. It is this balance that participants can find, I would argue, on canoe trips, more so than anywhere else in our culture.

So-called civilized culture holds an image of itself and its people as separate from the world of nature whether material or spiritual or both. It distances itself from the natural to maximize the pleasant and minimize the unpleasant. Domination and control of nature is a high value. What we can't control, we try to escape. Male children are told, "Big boys don't cry." And, when we are frightened by a dream, the words of comfort are words of denial: "There, there, it wasn't real. It was only a dream. Everything's all right now." Alienation is rampant.

... If we do not retrieve and nurture, I think, some more gracious relationship with the land, we will find our sanctuaries, in the end, have become

nothing more than commodities. They will not be the inviolate and healing places we yearn for, but landscapes related to no one.¹²

Educators, too, have felt obliged to counter the increasing alienation of their students and themselves. Kurt Hahn's contribution in this direction persists in the Gordonstoun School, the United World Colleges and the Outward Bound Schools. The latter are most relevant in this context because they use wilderness experiences as the chief tool for reducing the barriers to learning relationship. Outward Bound Schools vary widely in their curricula and in the intensity and purposes of their courses. But they all have in common a high value on validating the experience, past and present, of students, and the establishment of communities of relationship, not only within groups but towards the land.¹³

The canoe trip works to accomplish the sort of things which Kurt Hahn had in mind to counter the physical and spiritual decline in the youth of his day. The natural exigencies of wilderness travel impel everyone to discover the hidden unities of comfort and discomfort, fear and confidence, misery and fun. In Charity James' terms,¹⁴ the canoe trip is dialogue with a river, opening opportunities for wonder, both in the contrasting power and tranquility of the world experienced at first hand, and in the penetration to explore more fully the meaning of that wonder. In philosophical terms, the canoe trip paves the way for a more connected, less exploitive relationship among persons and the world. There are strong trends to say "You" to the world, rather than "It".¹⁵

"... discover the hidden unities of of comfort and discomfort, fear and confidence, misery and fun."

12 Lopez, B. "Environmental Statement," *Life*, July 1987, p. 40.

13 Wilson, R. *Inside Outward Bound: The Success Story of the International Wilderness School*. Vancouver: Douglas and McIntyre, 1981.

14 James, C. *Young Lives at Stake*. London: Collins, 1968.

15 Evernden. *The Natural Alien*, p. 136.

Probing Canoe Trips for Persistent Meaning

James Raffan

... My premise is that canoeing plays a significant role in people's lives beyond the simple act of paddling. By extension, I hope to show that the canoe's significance for individuals can also shape public life and hence, come to bear on Canadian culture. As such, this essay is not so much focussed on the canoe, the vehicle, as on the canoe *experience* and its influence on Canadian life.

Wilderness Travel is not limited to the mountains (or to the rivers and

"... My probe for persistent meaning in canoe trips has three thought lines: recollection, understanding, and construction."

lakes); its lessons permeate our whole lives, and we are subtly changed by it. One eventually becomes a Wilderness Traveller in daily life.²

To be a wilderness traveller in daily life means having a value system shaped and informed by trail life. "Wilderness travellers in daily life" share this value system, and a special kind of belonging derived from elemental encounters with the land. Picking up on that notion, my probe for persistent meaning in canoe trips has three thought lines: *recollection* of three storm-stayed days in a wet tent; *understanding* about the world that exists apart from canoeing; *construction* of mechanisms by which the essence of the canoeing experience is transmuted to the more complex matters of daily life.

... Two of us squeezed down in our fibre-filled bags, placed packs on the windward side of the tent, and tried to sleep. It was one of the most exciting moments of my life to be there, on the tundra, in touch with my vulnerability, and revelling in the elemental simplicity of the situation. We were in contact with the land, with nature and all its forces. This would not be a storm we would hear about on the news. This would not be an agent whose effects would be beyond our personal experience. Our solution to the storm problem was not nearly as elegant or as well developed as the tern's, but, like the tern, we were on the brink of an opportunity to test our capabilities and resources. There were no peripheral issues as I lay in the tent that night. The objective was simple: to get through the storm without dying.

The opportunity to focus on a serious problem without extraneous complications is an unsung virtue of wilderness travel. According to psychologists, people have difficulty concentrating in daily life because their voluntary attention mechanisms get pushed beyond effective limits:

In wilderness what is interesting to perceive tends to be what one needs to know in order to act. For many people the purposes one carries into the wilderness also fit closely with the demands that the wilderness makes: what one intends to do is also what one must do in order to survive.⁴

There is freedom of mind and spirit that creeps into one's consciousness with the realization that everything that can be done to secure the tent has been done, and that, providing those measures hold (and they're as secure as the practice you've had with other storms), while the world is reduced by the storm to this simple set of cause and effect relationships, the only thing left to do is sleep. And sleep we did - the comatose sleep of an exhausted body and an untroubled mind.

2 Drengson, A. "Wilderness Travel as an Art and as a Paradigm for Outdoor Education," *Quest* 3(1), 1980, pp. 110-120.

4 Kaplan, S. and Talbot, J. "Psychological Benefits of Wilderness Experience," in Irwin Altman and Joachim F. Wohlwill, (eds.) *Behaviour and the Environment*. New York: Plenum Press, 1983, p. 166.

Canoeing: Towards a Landscape of the Imagination

C.E.S. Franks

... Correspondingly great, then, ought to be our lack of sense of place, loss of enchantment, and absence of a landscape of the imagination. We do not have a well-developed landscape of the imagination. One route which I shall not explore from this starting point is the effect of this lack on the land itself. The environmental impact of lumbering, mining, hydroelectric development, and other large-scale industries is too well known to need repeating. Canada still suffers from a hinterland treasure-chest mentality. Our political and economic rhetoric is based on massive resource extraction and conquest of wilderness. It is not one founded on a sense of the familiar and treasured homeland. Instead, I shall explore the factors - government, economics, industry, and their bureaucracies - contributing to this estrangement.

Mass culture is the first of these other contributing factors. The mass media are controlled and directed by large industrial organizations. Their interest is in profit, and the product they offer is a standardized item of general appeal to mass audiences. Since the bulk of these industries, particularly television and film, are located in the United States, the bulk of the product is situated in American locales. A television watcher anywhere in Canada is likely to be more familiar, as a result, with the landscapes of southern California than with those only a hundred miles away from home. The media, in particular television, serve to estrange Canadians from their own place, time and being. The landscape of the imagination in television is a fantasy world hundreds of miles to the south, and of a different culture.

"... We do not have a well-developed landscape of the imagination."

The result is a split between the world of the imagination and the lived-in reality. The context of day-to-day living loses its familiarity and becomes part of the unknown. This makes the mythic qualities of the lived-in landscape those of the first sort, of mystery and danger, rather than what they ought to be, of the familiar and the beloved homeland. This is a unique and peculiarly modern form of alienation. It destroys the authenticity of a person's own time, place and experience.

... These lines of argument lead towards identifying two different kinds of canoeing: conquering the wilderness, and enjoying a homeland. Both correspond to two different kinds of landscape of the imagination. Within limits the first can serve as a release and source of regeneration. But the second is much the preferable: it entails a living with the landscape rather than a struggling against or exploiting. The increased frequency with which Canadians travel in the wilderness might encourage the change towards the homeland sort of landscape of the imagination. So also might the increased

"...two kinds of canoeing: conquering the wilderness, and enjoying the homeland."

audibility of the Indian and Inuit voice in asserting the importance and authenticity of their own experience and culture.

In opposition to these positive trends are forces which estrange us from the landscape and which look at the wilderness as a treasury to be ransacked. The real point about mass culture is that it enforces an alienation from one's own time, place and person. Our age, more than any other, is an age of mass culture. We bathe in newspapers, and drown in television.

The creation of a landscape of the imagination asserts authenticity of experience against this alienation. Canoeing is a direct, first-hand experience of the landscape at a scale and pace comparable to that of the pre-conquest native society. At least it can be, if we listen to the voices of the past and the inhabitants of the land. For canoeing to create a landscape of the imagination, it must have a context of history, of other people's experiences, or dreams, hopes and failures. To go out and conquer the wilderness is an act of destruction whether it be through mining, hydro development, logging, or simply racing down a river oblivious to what and where it is. That is not creating an authentic landscape of the imagination; it is acting out a bad script.

An authentic landscape of the imagination is an act of rebellion against mass society. It places the individual explicitly and authentically in a context of place, time, persons, and meaning. Canoeing can be part of, and can help to create, a landscape of the imagination. Long may it do so. And long may the canoeists ensure that the rivers run. It is perhaps too much to hope that most canoeists can now learn directly from native Canadians, but they can learn indirectly. And those who venture into the wilderness should at least try to learn and, if they don't entirely succeed, they ought at least to know that they are trespassers on others' maps and dreams, and ought to recognize that they have at least the possibility of sharing, preserving, and building on a marvellous, real, familiar and, at the same time, mystical landscape of the imagination. Canada is a northern nation. A strong element of nordicity in the Canadian landscape of the imagination is essential for it to be one of our homeland. Canoeing, properly placed in its historical and cultural context, is contributing to this important component of nation-building.

Canexus: The Canoe in Canadian Culture is available from your local independent book seller or by mail from Betelgeuse Books, 53 Fraser Avenue, Bldg. 7, Suite 093, Toronto, Ontario, Canada, M6K 1Y7. \$19.95. Add \$1.50 for shipping in Canada. Canexus was published by Betelgeuse Books in cooperation with Queen's University and the Ontario Recreational Canoeing Association.

Operation Raleigh is a non-profit international youth organization that promotes the values of science, community service and adventure. The Canadian Expedition was organized by volunteers and paid for by corporate and individual donations.

A JOURNEY THROUGH NUNAVUT: **OPERATION RALEIGH'S CANADIAN ARCTIC EXPEDITION**

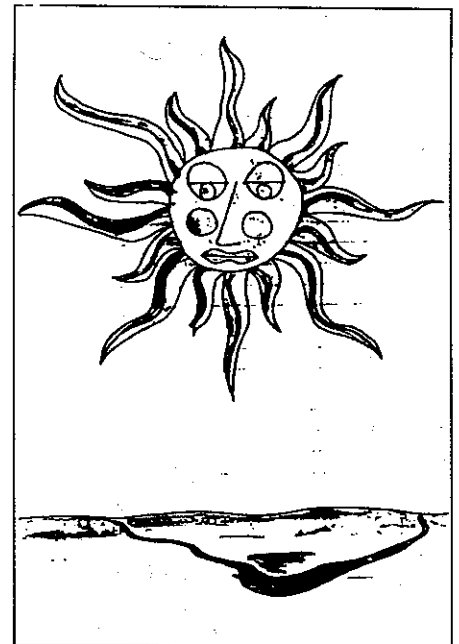
I was off the plane five minutes and I was convinced "Barren" Lands aptly described where I was. No trees, no hills, no wildlife, no signs of civilization. I felt I was on another planet, a barren one. Five years of preparation behind me I felt ready for any challenge that this alien landscape might throw at me. Much to my surprise just before we left Toronto someone told me what the Inuit people call this area Nunavut, which loosely translated means "beautiful land". That very moment, on the shore of Angikuni, I wondered how this experience would shape my view of the land. Would I, in the end, see this wilderness as beautiful or as barren?

The last month had been a whirlwind. Long days of lectures, packing, meeting, learning and practicing new skills, not to mention physical training, had brought this diverse group, from eleven different countries, together as an efficient and skilled team. After one month of training and preparation the entire team was relieved to have finally arrived on this the first of July 1988. We could think of no better way to celebrate Canada Day.

Our first challenge was adapting to daily living in the Barren lands. Firewood was scarce and took a long time to find. Constant wind made it difficult to cook or set up tents. Bugs turned out to be as bad as my worst nightmare. With no hills, bushes or rocks to hide behind it was always a challenge to find some privacy to go to the washroom. However, after a few days of adjusting we all seemed quite comfortable. The fact that this was the driest and warmest summer on record certainly helped.

Our second challenge was pulling together to form an effective team. On arrival we had broken up into four equal teams, this to increase our productivity and decrease our environmental impact. Each team was composed of two staff (one scientist, one team leader) and six Venturers. All the team members were highly motivated people that shared a common goal. These factors combined with the intensity of the living and working conditions very quickly drew us together as a team that not only worked hard, but loved it.

The third challenge was learning how to travel down the river. Most of the people had never previously been in canoe before. With most of our work being on land we would in fact only travel one day out of three! Some of the challenges included: a river that constantly changed character from huge lake to challenging rapids and portages, very cold water, a constant daylight that always seemed to encourage you to go a little further, not to mention the ever present head wind and very heavy packs that left us with little freeboard.



*"The hot sun over the barrens"
from Marc Côté's journal*

A Journey Through Nunavut

However, the problems were solved one at a time with the safety of all as a basic principle.

The final challenge was working in the Barrens. Our projects were conservation oriented and inter-disciplinary. Projects included: preliminary work on the Breeding Bird Atlas of the Northwest Territories, a tree line study, a mammal observation project, and an archeological survey of the Kazan river valley. The scientific data collected by young nonscientists was the significant uniqueness of our expedition.

Our primary project was the survey of the Kazan river valley. However the three other projects complimented the archeology very well. As we walked the land looking for archeological evidence, it was natural to observe other things; small forests composed of three trees that were over a hundred years old, evidence of breeding birds such as the common sandhill crane and the rare peregrine falcon, herds of musk ox and caribou combined with the occasional wolf. All these various features of the land were studied and helped us to have a deep understanding of the interconnectedness of everything in the Barren Lands. In other words we finally understood ecology in practical terms.

Inukshuks, "stone man" in the Inuit language, the most frequent archeological feature, very quickly became for me a symbol of the Barren Lands. Sometimes a solitary stone or a ten foot high stone construction, they dotted the landscape on our journey down the river. Some acted to mark trails and fishing areas. Others are used as a hunting tool to direct caribou. To me they symbolized the interrelationships of the land, the people and the wildlife.

Using my journal to reflect back on the expedition I realize that my initial view of the land as barren had been transformed to understanding it as a very complex and fragile ecology. An environment that possessed a unique beauty and a long history of human occupation. The "Barren Lands" proved to be a magical place that we must protect. I had experienced the true Nunavut.

Marc Côté

Marc Côté is a member of the Operation Raleigh Planning Committee and expedition leader. He is director of Moorlands Camp.



Two Inukshi sketched by Marc Côté in his journal



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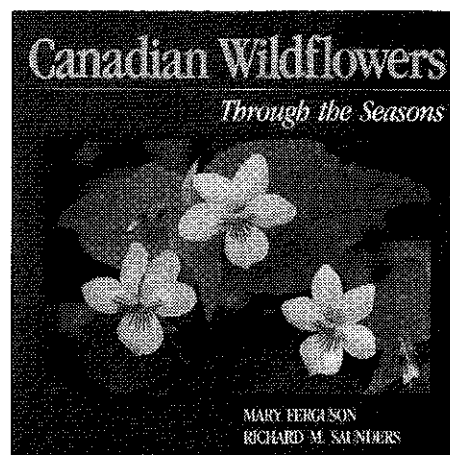
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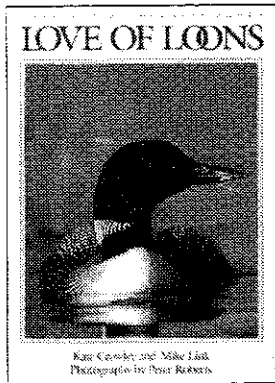
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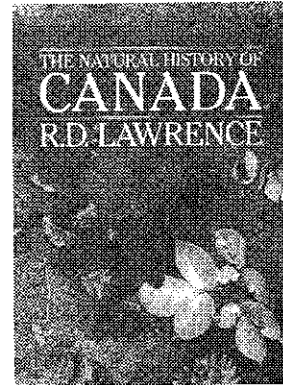
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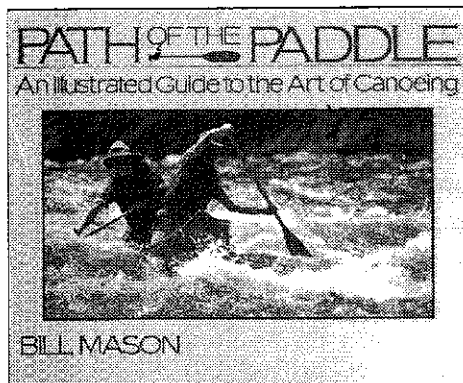
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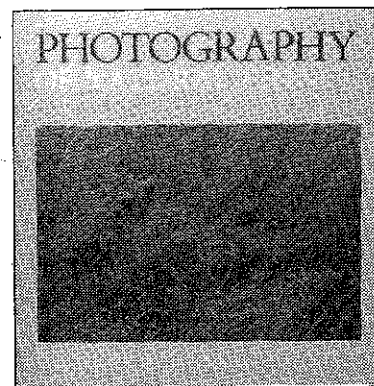
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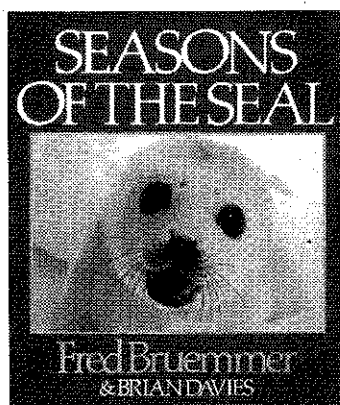
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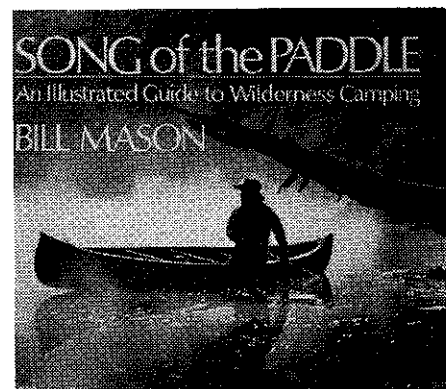
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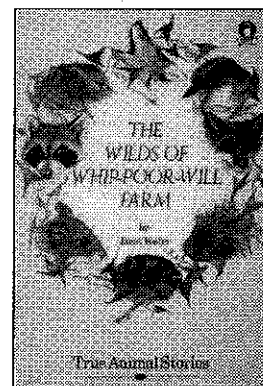
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Bill Mason, 1929 - 1988

Remembering Mason

Bill Mason leaves behind a celebrated body of work including 18 films and three books. A fourth book *Canoescapes* is due out this year. But Mason's ethic, his way of looking at the world, sensitivity for the natural world, and an old fashioned sense of fun lives on in the people he touched.

Pathways associate editor Jim Raffan asked some of those people to remember Mason publicly. Joe MacInnis is a Canadian undersea adventurer and entrepreneur, Bruce Litteljohn is author of *The Haunted Shore* and co-editor *Marked by the Wild*, the well known anthology of Canadian wilderness literature, and Wally Schaber is a founding Director of Trail Head Limited, and the Nahanni River contributor to "Wild Waters: Canoeing Canadian Wild Rivers."

Remembering Mason

"Hockey Royale" By Joe MacInnis

One of my favourite photographs was taken by Bill. A bit grainy, almost out of focus, it has an almost hurried quality about it, as if the photographer was on his way to other, more important things. In it I am standing, smiling, beside a young man in a grey flannel suit. The sun is streaming in from the side, softened by rich damask curtains, and on the mahogany table in front of us is a beautifully crafted model of a three-masted British barque. His Royal Highness, Prince Charles, is looking down at the model, his face alight, laughing at a remark made by Bill.

We had just finished, *THE LAND THAT DEVOURS SHIPS*, a film about finding the British sailing vessel "Breadalbane" in the Arctic, which Bill shot and edited. When the invitation came to fly to London and film the Prince's two-minute introduction, Bill was thrilled.

"Just think," he said to anyone within earshot, "the five-foot kid from Meech Lake is going to the Palace." But, walking up the tree-lined avenue past the trimmed flower beds with their hot splashes of spring colour, he grew increasingly quiet. His shirt and tie and pressed suit with its too-short trouser legs seemed somehow to make him smaller. His camera and tripod were too heavy for the June heat. Sweat gleamed on his forehead. As we came into the shade of the Palace and its main entrance courtyard, Bill's eyes, always searching for new planes of light, caught the neat rows of flagstones lying flat between the buildings. "Boy," he said, his eyes suddenly ignited, "what a neat place for a hockey rink!"

Sturm und Drang! Bruce Litteljohn

When I think of Bill, it is with affection for his good humour and good company. When I look at his great accomplishments, I recall the depth of his convictions, his great talent, energy and his determination.

Some of these qualities first came home to me on Lake Superior about a decade ago. It was my first encounter with Bill when he was at work on a film. With him were his family, and his friend and cameraman Ken Buck. Our meeting was unexpected and a bit strange.

Camped at the mouth of the Old Woman River, I rose early one summer morning to see two figures in a canoe far out in the bay. Paddling hard with a stiff tailwind pushing them, they came surfing into the beach on good-sized waves.

"Who are these heroes?" I wondered. Not surprisingly they turned out to be Mason and Buck. "Hey, man, how ya doin'?" asked Bill, in his inimitable voice. Well I was doing all right, but wondered aloud what brought Bill and Ken to the beach so early on such a windy day.

"Just looking for some paddles and a pack we lost," was Bill's response

Remembering Mason

- or words to that effect.

That intrigued me, for a master paddler like Bill Mason simply doesn't lose his gear. That would mean dumping in flat water. Unheard of!

But Bill was working on a film, and I quickly learned that normal procedures and limitations did not necessarily apply under these circumstances. It turned out that Ken had been filming a solo canoe sequence the previous day. It had been an unusual day. Superior plays tricks, even during mid-summer: sudden squalls out of nowhere, and the like. But the previous day had produced a force-nine gale more appropriate to November. A perfect day for experienced paddlers to take a long hike back in the bush. Bill didn't see it that way. Monstrous rollers - their tops whipped into spindrift - were smashing down on a reef located about half a kilometer off shore. To "fool around" out there would make exciting, even spectacular, footage. Out he went, pitting his paddling finesse and strength against the elements. Bill was quite prepared to risk his life in order to get a great piece of film. Little wonder his films are outstanding, and have garnered 58 awards around the world!

Well, even with his skill and experience, things didn't work out in quite the approved manner. Bill got too close to the reef. His canoe flipped. Even worse, he lost it. An exciting sequence suddenly became a terrifying and almost hopeless situation. Bill's flotation vest would not save him from the frigid water temperature, nor could it keep his head above the surface at all times - not in those waves. Furthermore, he had to angle across the waves and wind for a very long distance in order to wash in at a tiny boulder beach. If he missed the small target, he would be bashed onto steep pre-Cambrian ramparts with no way of getting out. The odds were not good.

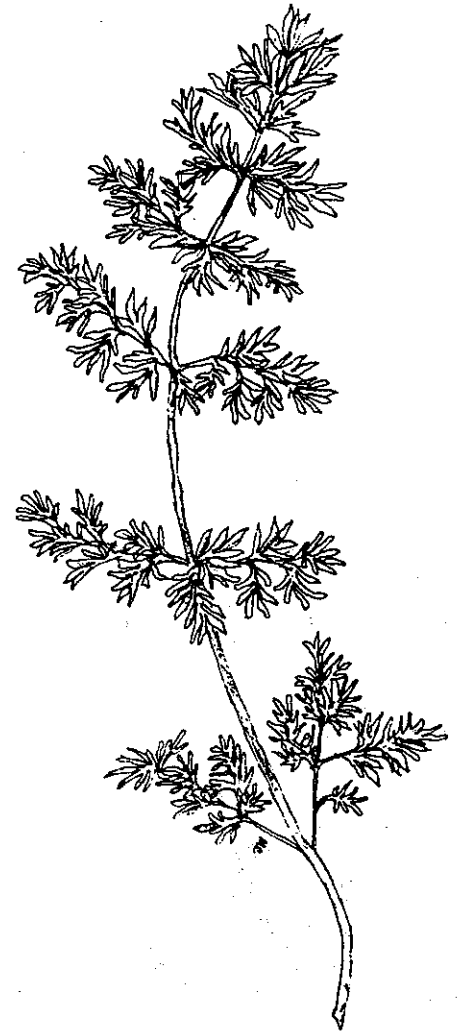
There was nothing to be done in the circumstances. Ken, who had filmed the accident, left the camera rolling on locale, and scrambled down to the shore with a coil of rope. I think that Joyce tried to use hand signals to show Bill when he was being blown off course. Along with Paul and Becky, they must have felt terribly helpless.

To shorten the story, Bill somehow made it into the little slot between the granite headlands. It was a triumph of determination, cool-headedness and endurance!

It was also a happy ending except for one problem. The cinematography camera which Ken Buck had left rolling, had run out of film just before Bill was dragged out of the surf. The critical footage was lost.

All this I learned that early morning at Old Woman Bay. Then I joined the Mason crew as "still" photographer for a few days. It was great fun until Superior went on a second absolute rampage. Talk about *sturm und drang!* No sane soul would venture out on that menacing, unforgiving lake. But Bill had to have that last sequence. Advised that he was tempting fate, teetering on the lunatic fringe, et cetera, he went anyway. The second landing was duly filmed and spliced on to the original footage.

The man we see in that Waterwalker sequence was a determined, courageous, uncompromising artist who gave us much of himself - much of lasting worth.



"... But Bill had to have that last sequence."

Remembering Mason

Go ahead - make Bill's day! By Wally Schaber

The first time I ever went on a canoe trip with Bill Mason was Thanksgiving weekend, 1978. It was cold and miserable and we had a great time exploring the Dumoine, my favourite river. The last time I went on a canoe trip with Bill was July, 1988, when Bill said good-bye to one of his favourite rivers, the Nahanni.

Between those two memorable trips are hundreds of shared memories and wild river miles. One of my favourite recollections of Bill is captured in a painting. In the summer of 1983, we had planned a holiday that allowed us to do both the Little Nahanni and the South Nahanni in two weeks of glorious rapids running. It was a dry July, even so water levels from snow melt were high and challenging. Our greatest thrill, however, came as we approached the final canyon on the Little Nahanni. For the past 24 hours we had sensed smoke. But nearing the canyon, we saw dark, billowing clouds coming up from the hillside and hanging low in the river valley. We were soon surrounded by a fog-like smoke that burnt our eyes and throats. We pulled into an eddy to evaluate the situation amid sounds and flashes of spruce bursting into flame.

Mason, to relieve the tension, took command in his unique way. He slowly dipped his bandana into the river, covered his nose and mouth with it and, squinting downstream into the canyon (trying his hardest to look like Clint Eastwood), he turned to me and said, "Go ahead, make my day!" We yahooped and laughed our way blind through the last canyon and camped at the junction of the Little and South Nahanni. The sunset that evening was a blazing red in the smoke-filled sky and this rendition of that campsite and that evening is my favourite Mason painting, "Confluence of the Little Nahanni."

Mason's ability to capture on canvas the senses and emotions of a place and situation was only one of his special ways of communicating the intrinsic value of wilderness.

A group of friends and admirers of Bill Mason gathered together recently to verbalize what this gentle man had meant to them and to the environmental movement. We wanted to somehow capture some power from that unique spirit that was Bill Mason to help us continue to work for what he believed.

Bill believed our planet and the fragile system that supports life are in serious trouble. He also had incredible faith in God, and mankind's abilities to see the destructive course of our actions and to change before it becomes too late.

My obsession has been to share the wonder and infinite beauty of the world, and help people develop an appreciation and concern for its survival.
-- Mason



Remembering Mason

Bill Mason's "obsession" (as he called it) translated itself in many ways. As a film maker, he left us with a diverse selection of 18 nature and action films which won a total of 58 national and international awards for their excellence in cinematography and content. He wrote four books; one, a children's book explaining the other side of the story of "The Big Bad Wolf", has been a best seller for Owl books. The other three detail Bill's passion for canoeing and camping, and all promise to be international best sellers. Bill Mason the teacher encouraged many people to re-examine their personal values and speak out in favour of preservation of wilderness for its own inherent values. Bill Mason the artist left us with his personal interpretation of many of Canada's most famous wilderness areas. But whether he shared the beauty of this world through his writings, his camera, his palette knife, or his skills as an orator, the message always came through loud and clear.

What can we do to keep the spirit of Bill Mason alive? I believe that there are three areas of focus that reflects Bill and his work:

Love This Planet

Bill was extremely concerned with the attitude of mankind toward our planet! We are often ignorant of the consequences of our actions and insensitive to the needs of other forms of life and even other lifestyles of mankind.

Any action you wish to take which support efforts to educate the public in general and/or lobby the government for stronger environmental policies would have pleased Bill Mason.

Preservation of Wilderness

Being a wilderness enthusiast is a lot like sitting on an ice flow. Every day the floe gets smaller as pieces break off and float away. You know that it will get smaller day by day, never bigger.

- Mason "Song of the Paddle"

Bill's fight for the preservation of Canadian wild rivers and lobby for a stronger park system is well known. At every opportunity Bill spoke of the need for wilderness preservation. He lobbied hard against any park plans that reduced the wilderness qualities of a park, and he contributed a great deal of time and money to aiding this cause. The biggest tribute anyone could give to Bill would be to make the "ice flow" grow larger, not smaller, by adding to our system of protected wildlands, then leaving them alone to evolve in a natural way. Our enjoyment must come from "the knowledge these preserves are there!"

Teaching an Appreciation for Intrinsic Values

My motivation in sharing my love of the land through my work is to awaken a love and compassion in people for the land. In sharing some of my favourite canoe journeys with you, I must face the reality

William C. Mason

1929 - 1988

FILMS

- 1965 Wilderness Treasure
- 1966 Paddle to the Sea
- 1968 Rise and Fall of the Great Lakes
- 1969 Blake
- 1971 Death of a Legend
- 1972 Cry of the Wild
- 1974 Wolf Pack
In Search of the Bow-head Whale
- 1975 Face of the Earth
- 1977 Path of the Paddle
Doubles Basic
Path of the Paddle
Double Whitewater
Path of the Paddle
Solo Basic
Path of the Paddle
Solo Whitewater
- 1978 Song of the Paddle
- 1980 Coming Back Alive
- 1983 Pukaskwa National Park
- 1984 The Land That Devours Ships
- 1985 Waterwalker

BOOKS

Path of the Paddle
When the Wolves Sang
Song of the Paddle
Canoescapes (upcoming)



Remembering Mason



that next time I won't have these places all to myself. However, it's worth it if I have been instrumental in adding one more voice to the cause of wilderness preservation.

- Mason "Song of the Paddle"

Bill believed strongly in teaching people how to enjoy the wilderness safely and in a 'no trace manner.' Bill also believed that those with a gift to interpret the land for others through art, music, prose, film, or photography have a duty to apply their skills so a broader group of people can enjoy the wildlands and therefore value land support them.

Any action which supports the teaching of wilderness travel skills and promotes the safe, low impact use of wilderness is a theme Bill would strongly endorse with one provision: Bill would insist that anyone taught to enjoy the wilderness also be taught to support the preservation of wilderness through actions and/or contributions of funds.

Any actions which promote broader interpretation of the value of wilderness to society through the arts would have been strongly supported by Bill Mason.

If you cherish the memory of Bill, do not let his spirit die. Change will become reality only through a chain of individual efforts. Bill's spirit will help us all link the chain.

Because of a Child

I see children's eyes
grow wide with wonder
at the sight of the great
pileated woodpecker
foraging in the deep
of the forest.

I listen to their expressions
of delight at the sweetness
of juicy blueberries
abounding
on a rocky hill.

I hear their laughter
as they run into
the white-capped waves
of a vast
and glorious lake.

I see their faces lifted
upward in silent awe
at the jewelled canopy
of scintillating stars
after night has fallen.

I hold a child's hand
in the darkness of
a forest trail
and sense a fear
turn into wonder
at the magic of the night.

I learn
... to see
... to hold in awe
... to taste with delight
... to run with glee

... to turn fear into wonder
because of a child.

- Liz Kornelsen

of Manitoba Outdoor Education Association with many thanks to COEO for a wonderful experience at "In Quest of New Horizons?"

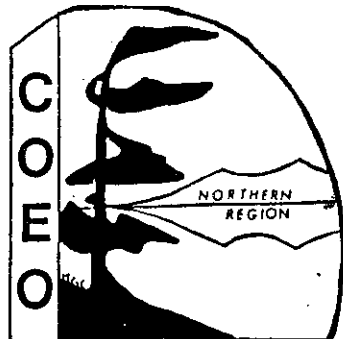
With many thanks to Liz for sharing her poetry in PATHWAYS. Hopefully this will inspire more writers to submit poetry and fiction. Thanks again Liz for revealing yet another pathway.

Explorations

Traditional Winter Travel and Camping

This year in Northern Region, we formalized our involvement in the workshop on "Traditional Winter Travel and Camping" led by CRAIG MACDONALD at the Leslie M. Frost Natural Resources Centre - it's now a C.O.E.O.-sponsored event! The workshop was held January 13 - 15, 1989 and attracted nine participants. The weather co-operated as the participants went through a very busy agenda. Thanks, Craig, we'll do it again January 12 - 14, 1990!

By the time you read this, "Spring Celebration" will be all over for another year and members of the



organizing committee will be taking a well-earned rest! Workshops like this don't happen by themselves, it takes a lot of effort from volunteers who believe that we all benefit from the experience. Thank you Carrie Blakey, Bill DeHaan, Laurie Eytel, Doug Hull, Barrie Martin, Eleanor Mayberry, Hamish McIntosh, Linda McKenzie, Laurel Murdoch, Holwyn Peters, Rick Robertson and Jeff Scott, for your hard work and dedication. In 1990, "Spring Celebration" will be held May 11 - 13.

Why not mark it on your calendar today!

- Jan Heinonen,

Northern Regional Rep.

To All C.O.E.O. Members:

We all enjoy our loon design T-shirts. Outdoorable is a great thing to be! But, there comes a time for all we educators to refresh our slogans and visual images. We call on your creative and not so creative talents to brainstorm with us. Suggest some wild and crazy, some not so wild and crazy, and even some sober ideas for additions to our slogan and T-shirt designs. Illustrate your ideas with quick pencil or pen sketches. Artistic talent is not a prerequisite. We have graphic artists who can transform the simple sketch into a professional drawing. What we need are your ideas! Prizes will be awarded! Watch for more information in upcoming *Pathways*.
Mail to C.O.E.O. Merchandise,
c/o Kathy Kay, 60 Blue Forest Drive, North York, Ontario,
M3H 4W5

ORIENTEERING A program of outdoor education that exercises minds as well as bodies.

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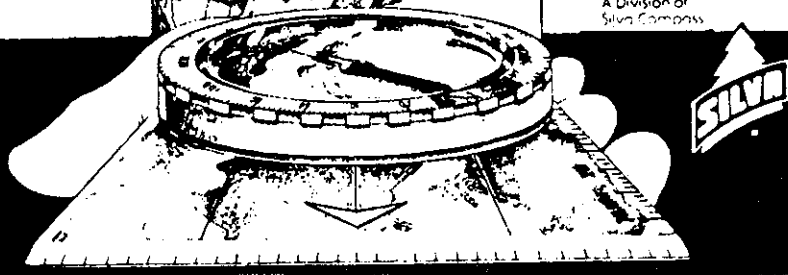
ORIENTEERING is ideal for the Physical Education Department as well as for Geography,



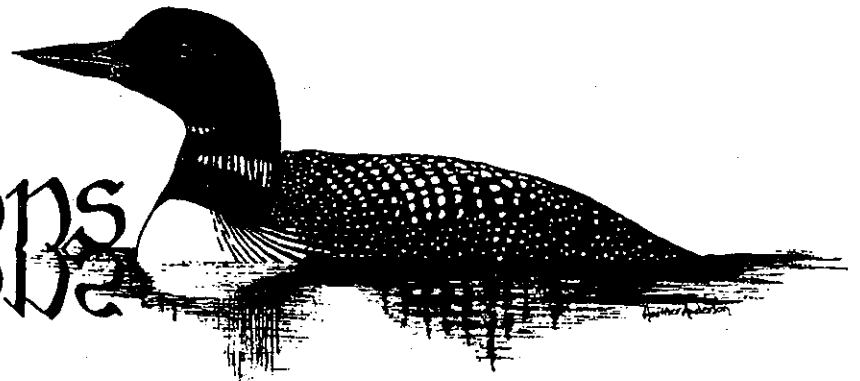
Science and Outdoor Education. SILVA will teach you to teach it. SILVA can provide everything you need to organize an ORIENTEERING program — including study plans, video cassettes and film strips as well as instructional games for

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Reflections



18th Annual COEO Conference
Sept. 28 - Oct. 1, 1989

Talisman Mountain Resort
Kimberley, Ontario
Located in the beautiful Beaver Valley,
85 miles north of Toronto



COEO COUNCIL OF OUTDOOR EDUCATORS OF ONTARIO

Key Speakers

"Johnnie Biosphere"
alias Dr. J.R. (Jack) Vallentyne

Dr. Vallentyne, a Canadian by birth, received his education in biology at Queen's University in Kingston, Ontario, and Yale University in New Haven, Connecticut. He lectured at Queen's from 1952 to 1958, at Cornell University from 1958 to 1966 and has since been a senior scientist in the employ of the Canadian Department of Fisheries and Oceans at research centres in Winnipeg, Manitoba, and most recently, Burlington, Ontario. He is the author of eighty scientific publications, including a book "The Algal Bowl: Lakes and Man." Dr. Vallentyne played a prominent role in reducing the levels of phosphate in heavy duty laundry detergents in the early 1970's and in introducing the ecosystem concept into the operations of the International Joint Commission. Always surprising, Dr. Vallentyne carries a globe on his back to symbolize the need to take greater account of the consequences of our actions at all levels of integration from personal to Biospheric - including the Great Lakes Basin.

Charles Luigi Caccia, M. P.

Charles Caccia, originally of Milan, Italy, graduated in forestry at the University of Vienna. After immigrating to Canada in 1955, Charles was employed by the faculty of Forestry at the University of Toronto. From 1956 to 1958 he worked as a trade analyst for the Italian Trade Commission. In 1959 he formed his own publishing firm, Caccia and Associates and became involved in adult education. In 1968 Caccia was elected to the House of Commons as the Liberal M. P. for Davenport and was re-elected for six of the past 20 years until present. Charles Caccia, through his role as M. P. in the House of Commons, has shown a true concern for the environmental issues plaguing our world in the past, present and future. He has sat on a multitude of House of Commons standing committees and made a variety of motions to the government dealing with ways to protect our environment both at government level and at a personal level.

If you haven't received your registration package, contact: Stewart Nutt, Bruce County Board of Education,
Box 190, Chesley, Ontario N0G 1L0 (519) 363-2014

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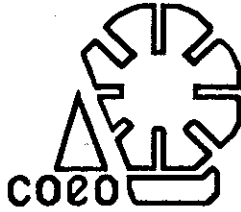
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Northern Illinois University



PROFESSIONAL DEVELOPMENT
GRADUATE COURSE IN OUTDOOR EDUCATION

CIOE 526

TEACHING NATURAL SCIENCE IN THE OUTDOORS

INSTRUCTOR - Dr. SONIA VOGL

Saturday and Sunday	SEPTEMBER 16 & 17, 1989	9:00 - 4:00
Saturday and Sunday	SEPTEMBER 23 & 24	9:00 - 4:00
Saturday and Sunday	OCTOBER 21 & 22	9:00 - 4:00
Saturday and Sunday	OCTOBER 28 & 29	9:00 - 4:00

Location: Toronto area Fee: \$325.00

What is a tree?
How do I observe birds?
What kinds of animal signs can we look for?
How can I teach this to my students?

This course is designed to help teachers feel comfortable teaching their students about natural communities in any setting: natural, rural or urban.

Learn: about nature
 how to study nature
 how to teach about nature
 how to use nature study to enhance
 and enrich your teaching

Field trips to: forests
 fields
 ponds, streams, and marshes
 roadsides
 school grounds and parks

Please enrol me in COURSE CIOE 526, TEACHING NATURAL SCIENCE IN THE OUTDOORS. I enclose a deposit of \$50. (made out to *COEO*) to reserve a place.

NAME: _____ TELE: h _____ w _____
ADDRESS: _____ POSTAL CODE: _____

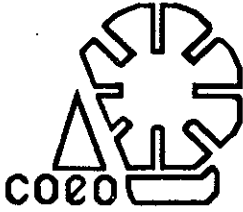
Please return to: Mark Whitcombe, 34 Blind Line, Orangeville, Ontario, L9W 3A5
h.(519) 941-9966 messages (416) 465-4631

Plan to attend all sessions. Please be sure the weekend dates are open and that you have no conflicts before you register.

This programme is offered with the permission of the Minister of Colleges and Universities of Ontario who requires that we advise you that "The Ministry of Colleges and Universities does not endorse this programme of studies or certify that it meets Ontario University standards. In addition, it cannot guarantee that the degree will be recognized by Ontario Universities and employers."

You are advised that the NIU programme is deemed "an approved Master's Degree in Education" for QECO Evaluation Programmes 3 and 4, and it is evaluated by QECO as "no less favourable but no more favourable than degrees taken from recognized Ontario Universities."

Further you are advised that students from this programme have found Ontario Universities willing to accept equivalency when credits are being transferred to the Ontario University. Some Ontario Universities will only accept credits which they consider appropriate for the programme of studies undertaken at the Ontario University."



Northern Illinois University



PROFESSIONAL DEVELOPMENT
GRADUATE COURSE IN OUTDOOR EDUCATION

CIOE 544

TEACHING ENERGY ALTERNATIVES AND CONSERVATION

INSTRUCTOR - Dr. BOB VOGL

Saturday and Sunday	SEPTEMBER 16 & 17, 1989	9:00 - 4:00
Saturday and Sunday	SEPTEMBER 23 & 24	9:00 - 4:00
Saturday and Sunday	OCTOBER 21 & 22	9:00 - 4:00
Saturday and Sunday	OCTOBER 28 & 29	9:00 - 4:00

Location: Ottawa area Fee: \$325.00

Is cheap Energy really a bargain for you and your children? Energy prices are down but environmental costs are up. Global warming, deterioration of the ozone layer and acid precipitation are some of the costs being paid. Paying later will soon be paying now. To protect the ozone layer, CFC's essential for refrigeration and insulation are being eliminated from use. Their replacements will costs four to six times as much.

How will you respond to the change? What options do you have? What options does society have? Find out what you can do and what society is likely to do in response to the need to maintain a liveable planet. Pick up some interesting ideas on how to incorporate this into your teaching responsibilities.

A new solar electric education kit will be introduced in this course.

Please enrol me in COURSE CIOE 544, TEACHING ENERGY ALTERNATIVES AND CONSERVATION. I enclose a deposit of \$50. (made out to COEO) to reserve a place.

NAME: _____ TELE: h _____ w _____

ADDRESS: _____ POSTAL CODE: _____

Please return to: Rod Ferguson, MacSkimming Outdoor Education Centre, RR#2, Cumberland, Ont., K0A 1S0
613 833-2080

Plan to attend all sessions. Please be sure the weekend dates are open and that you have no conflicts before you register.

This programme is offered with the permission of the Minister of Colleges and Universities of Ontario who requires that we advise you that "The Ministry of Colleges and Universities does not endorse this programme of studies or certify that it meets Ontario University standards. In addition, it cannot guarantee that the degree will be recognized by Ontario Universities and employers."

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Further you are advised that students from this programme have found Ontario Universities willing to accept equivalency when credits are being transferred to the Ontario University. Some Ontario Universities will only accept credits which they consider appropriate for the programme of studies undertaken at the Ontario University."

COEO ANNUAL AWARDS: Call for Nominations

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

THE ROBIN DENNIS AWARD Who do you wish COEO to recognize for their contribution to Outdoor Education in Ontario?

The Robin Dennis Award is presented to an individual or outdoor education program or facility having made an outstanding contribution to the promotion and development of Outdoor Education in the province of Ontario. The award was created in tribute to Robin Dennis, one of the founders of outdoor education in Ontario in the 1950s and 60s, and is presented annually by the Boyne River Natural Science School and the Toronto Island Natural Science School.

THE PRESIDENT'S AWARD Who do you wish COEO to recognize for their contribution to the Council of Outdoor Educators (COEO)?

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

THE DOROTHY WALTER WARD FOR LEADERSHIP Who do you wish COEO to recognize for their contribution to the development of leadership in Ontario youth?

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

AWARD NOMINATIONS

Please send the following information to the Awards Committee before August 31, 1989.

Award:

Name of Nominated: (individual/program)

Background information, comments:

Your name and signature: _____

Send all nominations to:

Awards Committee, c/o Cathy Beach
P.O. Box 179, Peterborough, Ontario, K9J 7A1

Reading The Trail

Bill Mason 1929 - 1988: The Film Legacy

Review by Skid Crease

"I went out with my camera because I saw with film a way to capture what I was seeing and bring it back to people in the city to show that I could care."

- Bill Mason

The canoe, and the environment through which it journeys, are held sacred in my heart of hearts. So it was that the death of Bill Mason in October of 1988 was a tragedy of heroic proportions. To those who had been touched personally by his magic, the loss was a strange mixture of grief and admiration. Deep wellings of sorrow were countered by the knowledge that he had inspired thousands to share in his joy of the land through the incredible visual power of his films.

Mason's film legacy spans twenty years of production from 1965 to 1985. Eighteen years of that time were spent with the National Film Board, concluding with a nine year term as a director. As fate would have it, he worked independently on both his first film, *Wilderness Treasure*, and on his final work, the autobiographical *Waterwalker*. While the canoe is central to over half of his films, Mason's work covers a diverse range of topics including global geology, wild-life studies, historical documentation and outdoor pursuits instruction.

This review will focus on the films that have had the greatest impact for students and educators over the years. They fall into three phases: the Great Lakes Duet, *The Wolf Trio* and *The Canoeing Quintet*. It is easy to reflect upon the Mason films because I have used almost every one of them with students. When I began teaching in 1968, Clancy Holling's *Paddle to The Sea* was the favourite Grade Five novel. Eager to find supporting visual material, I concluded the reading unit with the newly released film of the same name. It was my first exposure to the art of Bill Mason, and the beginning of a long term partnership.

Paddle is one of those lyrical films that combines the innocence of a child's love and faith with the excitement of the classical canoe quest. That little wooden carving of the steadfast Indian paddler in his canoe is imbued with life by Mason, as the camera follows "him" from a tumultuous headwaters spring runoff to a victorious arrival at the mouth of the St. Lawrence. The film celebrates a heroic passage through the Great Lakes, as *Paddle* alternately drifts by quiet shores where deer drink or is dramatically swept over the brink of Niagara Falls. True to the original story, this film remains a children's classic whether used for film arts, storytelling or an introduction to the geography of the Great Lakes.

If *Paddle* was the introduction, *Rise and Fall of the Great Lakes* was the sequel. This must be the most popular Canadian educational film ever produced. I have used it English, visual arts, geography and environmental studies classes and the impact is always positive and powerful. Students love the humour, understand the concepts and never miss the message that "*Rise and Fall*" refers to much more than water level. It contains some classic scenes: the canoeist stranded in time on an ice-age glacier is suddenly caught in an accelerated warming trend and (who can forget the look on his face) is sent plunging through space into a tropical Great Lake; a safe shoreline campsite suddenly becomes a cliff edge, and the canoe and canoeist balance precariously on the brink as glacial advances and land rebound play havoc with our time traveller; the thrill of a whitewater descent is cut short in mid stroke as a power dam construction robs the river and sends our hapless hero tumbling down a dry rocky riverbed; alternately, as another dam causes a campsite to be flooded out to make way for Great Lakes shipping, our canoeist floats to the surface only to be run down by a steamer. Even the "glacial grind" square dance tune is accepted by a rock and roll generation. And every classroom echoes with cries of, "Oh, Gross!" as the paddler dips his

Bill Mason 1929 - 1988: The film Legacy

cup into the once pure waters to pull out a mugful of putrid foam and paddle off in disgust through the phosphate-filled sunset waters. This one little film tackles glacial geology, resources "management", pollution and environmental ethics in a format that students never forget.

As effectively as *Rise and Fall* brought humour to geology, *Death of a Legend* brought gut grabbing drama to the wildlife "management" of wolves. So evocative was this film, and so disturbing its impact on students, that Ontario MNR would not allow it to be shown at their centres without an official disclaimer that their policies did not match those depicted in the film. Hunted from airplanes, poisoned, run down by skidoos, the wolf is portrayed in a very sympathetic light. The detailed shots of the well ordered social structure of the wolf pack are spectacular, but the most powerful scene in the film is the wrenching ending where the innocent ramblings of a young cub exploring his world are interspliced with the death spasms of a trapped adult who has just been shot through the head by a pistol.

The entire wolf trio, *Death of a Legend*, *Cry of the Wild* and *Wolf Pack*, set out to show the wolf as a superbly adapted part of the natural world, with a finely structured society and much maligned character. The goals of

the series were threefold: dispelling the Big Bad Wolf myths; revealing wildlife mismanagement policies with regard to the wolf; reinstating the wolf as a natural predator with far more ethical qualities than the human hunters who compete with it. The protective change in public attitude from Ontario to British Columbia is proof of the impact that these films have had on society.

The impact on the canoeing world was just as powerful when the *Path of the Paddle* series was released. As when screen magic can be created by true love between a leading man and his lady, so Mason and his Chestnut Prospector celebrated the canoe in Canadian culture from *Doubles Basic* to *Solo Whitewater*. These films are the most visually beautiful canoe instruction films ever produced. While they contain the occasional safety slip (lining down rapids without a life jacket) or the odd repetitive line ("Looks pretty tricky, Dad."), the series is without par both for the detail of canoeing skills and the strength of Mason's environmental message. The series remains a vital resource component of virtually every canoeing course offered in this province today.

This love of canoes and canoeing was extended into the family circle with *Song of the Paddle*, almost a home movie of

the serenity, excitement and outdoor fun that Bill shared with his wife Joyce, and their children, Paul and Becky. There is much less of instruction and more of lifestyle in this film. It is a personal glimpse into the Mason's life and an invitation to join them in the kinship of canoe tripping.

Before commenting on *Waterwalker*, other films in the Mason collection deserve special mention. The man who re-touches the paint on the carved canoe in *Paddle to the Sea* and who is the time warped canoeist in *Rise and Fall of the Great Lakes* is none other than Blake James, who is the subject of Bill Mason's biographical movie, *Blake*. This film is a tribute to Mason's zany paddling and photography companion of many years, who, Mason said, would do anything to get the shot they needed. Blake is the biplane pilot on a cross-country flight, whose adventurous spirit is best captured in wild farm field landings and loop manoeuvres to capture a map that had blown out of the cockpit.

Mason accompanied whale researcher Scott McVay to the high Arctic in *In Search of the Bowhead Whale*. Environmental sensitivity is highlighted throughout this documentary on a species that was almost eliminated due to excessive commercial whaling. Bill returned to the far north for

Bill Mason 1929 - 1988: The film Legacy

his last film with the NFB, *The Land That Devours Ships*, a research documentary on the discovery and research carried out by Joseph MacInnes on the H.M.S. *Breadalbane*, lying preserved for over a century in the cold Arctic waters.

The Face of The Earth is another geological film, this time exploring the origins of our planet. While not possessing the humour of *Rise and Fall*, it is best remembered for some unique shots of volcanic earth building.

Mason returns to his water roots in *Coming Back Alive*, a general audience boating safety film that contains several excellent mishap scenarios. In Pukaskwa National Park, Mason uses the film medium to preserve some of his favourite Lake Superior scenery. It is when he is playing the camera over water, wind and wilderness that the passion of Bill Mason as a photographer is best expressed, and in this film his love of the land is clearly expressed.

A love of the land and the story of a man and his spirits, should have come together most eloquently in *Waterwalker*. For me, it will always remain Mason's imperfect masterpiece. The paradox of trying to combine Christian belief systems with native values is like trying to mix oil and water. Throughout the film I had the distinct impression that someone else should have

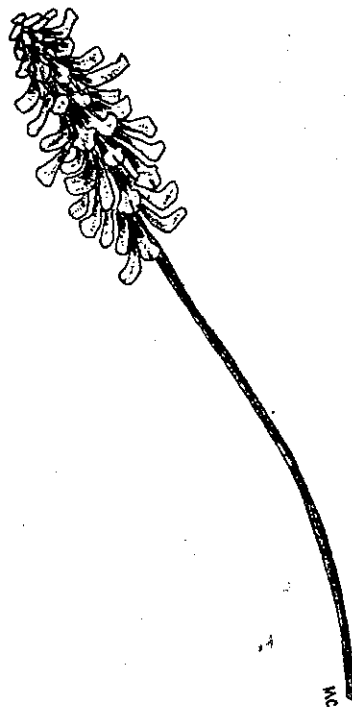
been doing the the narrative. Whatever its shortcomings, *Waterwalker* tells the story of who Bill Mason was, and what he believed in with cinematic beauty and deep personal insights. Ultimately, Bill Mason presented his world view the way he lived it: with honesty, sensitivity and conviction. It remains his final gift.

But when I think of Bill

Mason, I will not remember a winter's scene with a man dragging his canoe over the ice at the end of their seasons. I will see instead a canoeist, backlit by the sunset, descending a tongue of black water into a frothing maelstrom of standing waves to the wild twang of a white water guitar. And I will promise to preserve forever the path of the paddle.

Bark Lake Strategic Review

A planning committee is now examining the mandate of the Ontario Camp Leadership Centre at Bark Lake. The purpose of this review is to present to the Ontario Government a set of obtainable objectives for the future development of Bark Lake. The planning committee is composed of representatives from a variety of groups including COEO. The final draft of the report will be concluded in November of this year.



FOR SALE

NEW FOR 1989

Cowan Canoes has three new models: the Teeswater, the Tripper II, and the Prospector starting at \$499.⁰⁰ We carry a large supply of canoe building materials, as well as canoe accessories. Cowan Canoes repairs fibreglass, cedar, and cedar-canvas canoes. Paisley 519-353-5535.

SENECA COLLEGE Continuing Education

OF CONTINUING INTEREST



WILDERNESS CERTIFICATION AND OUTDOOR RECREATION PROGRAMS

The Continuing Education Division of Seneca College offers one of the most diverse, year-round, outdoor education programs in Canada. Certification subjects, outdoor recreation workshops, and wilderness training are just part of the program range meeting your learning interests every season of the year.

The following is an overview of the subjects offered at our King Campus this spring and summer.

For more information, or to register call 833-3333, or 1-800-263-2060. Visit us soon at the King Campus, Dufferin Street North, RR #3, King City.

CANOEING WEEK (BEGINNER - INTERMEDIATE) COE 900 - 5 SESSIONS, \$245

Canoeists with basic experience who wish to learn more advanced techniques and sharpen their current skills, receive instruction in water reading, ferrys, and power eddy turns. Accreditation is available: Ontario Wild Water Affiliation Paddler Level Two. Fee includes all canoeing equipment and access to camping facilities. Optional meal plan available. Location: Ottawa River.

Mon - Fri, Aug. 14 - Aug. 18, 8:30 a.m. - 3:30 p.m., KA

ROCK CLIMBING - LEVEL I ROCK CLIMBING - LEVEL II - 7 SESSIONS, \$340

Sat. Aug. 19 to Fri. Aug. 25

Learn the basics of rock climbing: safety precautions, selection of equipment, climbing sequences, knots, belay techniques, climbing styles, methods of descending and care of equipment. Taught locally on the Niagara Escarpment by Certified ORCA instructors, this subject is a first prerequisite to obtaining an Ontario Rock Climbing Association Beginner Certificate.

Learn more sophisticated rock climbing techniques, including ascending techniques. Climbs selected are more difficult and longer. Students deemed ready are encouraged to undertake setting up their own anchor systems. Ontario Rock Climbing Association Beginner Certification is available to successful participants.

KAYAKING WEEK (BEGINNER - INTERMEDIATE) KYK 903 - 5 SESSIONS, \$245

Kayakers with basic experience who wish to learn more advanced techniques and sharpen their current skills receive instruction in water reading and techniques such as the Duffleck Stroke. Accreditation available: Ontario Wild Water Affiliation Paddler Level Two. Fee includes all kayaking equipment and access to camping facilities. Optional meal plan available. Location: Ottawa River. PREREQUISITE: O.W.W.A. Paddler Level One or equivalent, approved by program coordinator.

Mon - Fri, Aug. 7 - 11, 8:30 a.m. - 3:30 p.m., KA

OUTDOOR RECREATION LEADERSHIP TRAINING - LEVEL I OLS 900 - 7 SESSIONS, \$340

This intensive seven-day program includes introductions to four outdoor disciplines, all run from a base camp on the Ottawa River. Activities include learning to read whitewater (2 days), kayaking and canoeing (2 days), rock climbing (2 days) and a wilderness first aid seminar (1 day). Certification is available in all areas including Red Cross Emergency First Aid and Seneca College Outdoor Recreation Leadership Certificate. Fee includes all equipment and camping facilities. PREREQUISITE: Good swimming ability, good physical condition, over 18 years of age.

Sat. Aug. 19 to Fri. Aug. 25, KA



COEO COUNCIL OF OUTDOOR EDUCATORS OF ONTARIO Membership Application Form

Please print and send with remittance to the address below:

Name (Mr., Mrs., Ms) _____

Address _____

City/Prov. _____ Postal code _____

Telephone (H) _____ (B) _____

Position _____ Employer _____

If applying for family membership, list persons who will be using the membership

University/college if full time student _____

I am in the _____ Region of COEO

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Please check:

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