Pathways

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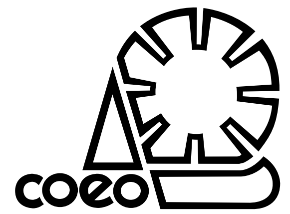

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Pathways

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. We achieve this by publishing the *Pathways* journal, running an annual conference and regional workshops, maintaining a website, and working with kindred organizations as well as government agencies. Members of COEO receive 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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Pathways

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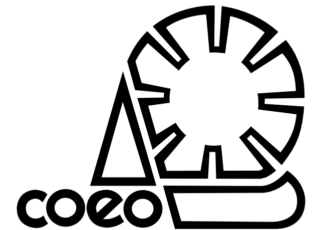

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Editor's log

The diversity of material now being submitted to *Pathways* is exciting and confounding. Outdoor education — if submissions mean anything, and I think they do — is widening in cultural understanding. By this I mean it is widening in settings and content/themes in the main. This is exciting. It is rewarding as a member of the *Pathways* Editorial Board to receive so many submissions over the Winter and Spring of 2010/11. Our files are well loaded with a diversity of material, of which you will see evidence in this issue.

Bob Henderson

President's View

The Council of Outdoor Educators of Ontario (COEO) will soon be turning 40! Yes, it's true—fall 2012 will mark COEO's 40th anniversary and plans to celebrate this important milestone are already in the works. While members of the Board of Directors have contributed their ideas, more input is needed from individual members regarding how best to acknowledge this momentous occasion. If you have any ideas, projects or events you would like to suggest, do not hesitate to contact the Board of Directors by way of e-mail.

In preparation for a very special anniversary conference next autumn, long time COEO member Bob Henderson volunteered his time to search out a large conference venue suitable for our requirements. With a short list of possible sites now available for consideration, the Board of Directors is keen to hear from any members who would like to be part of a conference committee for 2012 and begin the planning process.

Many of you may have already noticed that COEO's website, www.coeo.org, has recently undergone a transformation. The site was completely revamped and updated over the past year and now sports a fresh new look along with many of the latest bells and whistles necessary for sharing and interacting over the Internet. Many thanks go out to COEO members Kate Humphrys and Grant Linney for initiating this project and having the dedication to see it through to completion. Our improved website not only looks great, but has improved functionality and possesses extra space for expanded content and resources. In the next few months you will see the addition of our large catalogue of recently digitized newsletters and journals dating back to the mid 1970s, archived documents and papers previously only available in print (including COEO's recent research summary), and current information about Ontario's outdoor and environmental education integrated curriculum programs. Kate and Grant are interested in hearing what you think about the new site, so please take some time to check it out and pass your comments along to them at info@coeo.org.

The conclusion of our membership year is a good time to reflect on the past and to also take an opportunity to consider the year ahead. An organization like COEO depends completely on member volunteers to perform its various necessary tasks. Individual members can contribute by serving on the Board of Directors; assisting in the organization of conferences, events and workshops; being part of the *Pathways* editorial team, submitting articles or artwork to *Pathways*; and assisting in the management of COEO's website, Facebook group/page or Twitter account. Please consider sharing some of your time to help grow our organization and be part of the next 40 years.

Kyle Clarke

Sketch Pad – *Pathways* would like to thank artist Donna Griffin-Smith for permission to reprint her drawings (cover and pages 8, 9, 18, 33). Donna resides in Huntsville for three seasons and in the winter months teaches skiing at Mt. Tremblant. We would also like to acknowledge Sandy Richardson, editor of QAYUQ, the newsletter of the Great Lakes Sea Kayak Association, for permission to reprint Donna's work.

Thanks go to Chris Anderson for providing the illustration that appears on page 2.

Finally, we also extend thanks to art students at Uxbridge Secondary School and their teacher, and specifically Shannon Munro, K. Laidlor and Monique Lagacé (pages 12, 23, 24, 29, 31).

Reflections on Connecting through Outdoor Adventure

By Stephen Ritchie, Danielle Brinkman, Mary Jo Wabano and Nancy Young

Connecting through outdoor adventure is a process that may or may not seem obvious. For us, the word "connecting" resonates with a powerful and extensive implied meaning that we feel compelled to share. A recent collaborative research project between leaders from Wikwemikong Unceded Indian Reserve and researchers from Laurentian University helped to uncover, or perhaps rediscover, that meaning through a series of outdoor adventure leadership experiences (OALE) designed for youth from this northern Ontario First Nations reserve (Ritchie et al., 2010).

Wikwemikong is a large reserve located at the eastern end of Manitoulin Island in Georgian Bay. The OALE involved a 10-day wilderness canoe excursion homeward through the traditional territory of the Wikwemikong community. The route followed the historic French River and then proceeded along the north shore of Georgian Bay towards Killarney and then across the channel to Manitoulin Island. Over two summers nearly 16 percent of the on-reserve population of youth who were between 12 and 18 years of age had completed the program.

Research data was collected via participant interviews, journals and talking circles during the 2009 summer season. This data was analyzed to assess how the OALE may have affected the youths' resilience and well-being, revealing insights into the process of outdoor adventure. For over a year, we reviewed the data collaboratively at numerous meetings (member checks) and through guidance from community leaders and Elders. We also co-analyzed the data with the staff who were responsible for leading and facilitating the OALE program.

Connecting was the salient theme that emerged from a preliminary analysis of the data, and it has crystallized into a rich concept that we are still trying to understand more fully. The youth seemed to connect or deepen their connection with *self* and *creation* through their involvement in the OALE program. To clarify, the OALE functioned as both a process of self-discovery (connecting to self) and a medium for global awareness of nature, people and the created world (connecting to creation).

Connecting is a broad concept that, for many of the youth, is active and inclusive of the interconnected experiences and introspection that combine to form a pathway towards resilience and well-being. The concept of connecting could also be described as reconnecting or awakening. In other words, perhaps many of the connections were already there but not necessarily noticed or realized until the experience for a particular youth reached a threshold level, where the connections became apparent. One of the youth described the process of connecting; she seemed to reach this threshold early in the experience:

> *On day three, I told myself that I was going to be here for seven more days. I have to do what I have to do. So I started thinking more positively about the trip. I remembered how my mom wanted me to learn my inner strengths. So I thought about my mom and she is my inspiration. I was thinking that if I wanted to go home, what would she think about it? So just thinking about that put me in a better mood. I made myself be happy and it was a nice day outside. So I bathed in the water. I felt clean and fresh. I had a whole new attitude. After I woke up, I changed, put the tents away, and cleaned up a lot. I remember the canoe ride and we went through a bunch of rapids. We fell in the water, got wet, and went through a bunch of storms. It was hot, it was cold, and we got some rain. After all that, I thought "Wow, this is canoeing." I enjoyed it. I loved it.* (Female OALE Participant, 15 years, Summer 2009)

Recently a Wikwemikong Elder reflected on the comments from this youth and the impact the OALE may have had on her and the other youth participants. She described the OALE process as a beginning, or an *eye-opener,* for the youth, and stated that the *hearts of the youth had been opened*. She used the analogy of the youth as representing the seeds of a flower that begins to bud and bloom, as the youth connected with their inner strengths and began to see more clearly their place in the world around them. From her perspective, connecting is primarily a spiritual process. Her words are a poignant reminder of the impact outdoor experiences can have on all of us:

> *Many people speak about spirituality. Spirituality is a way of life, and includes all of creation and the Creator. Connecting with creation is like watching a flower bloom. There must be someone making this possible. From a seed comes the stem, followed by leaves and a bud, which with time will become a beautiful flower. The seeds, that is the youth, are nurtured, cared for, and taught life's teachings. These teachings will help the youth lead a worthwhile and rewarding life. They are never alone. This is anishinaabe bimaadiziwin.*
>
> *The Outdoor Adventure Leadership Experience [OALE] may only be the beginning, an eye-opener for the youth. Another way of saying it may be that the hearts of the youth have been opened. The youth experienced an awakening, or an awareness of life and all that the Creator has given us. As one youth stated on his return from the trip,"I believe." That youth's belief may have been an awakening. What may have seemed impossible is made possible through positive support and guidance. Being spiritual is having an open heart to the abundance of grace that the Creator offers us, to be adventurous, to be courageous, and to be resilient.* (Rita G. Corbiere, Wikwemikong Elder, former teacher and principal, December 22, 2010)

Clearly the concept of connecting is a complex interaction that extends beyond physical and mental health, evoking heightened emotions with spiritual implications. This is not surprising, given the teachings of the medicine wheel and the framework of health that is foundational to many indigenous communities across Canada (Waldram, Herring & Young, 2006). The medicine wheel, as a framework of holistic health and well-being, includes the four quadrants of mind, body, emotions and spirit, and it is particularly relevant to the Anishinabek world view in Wikwemikong (Buswa & Shawana, n.d.). The medicine wheel perspective captures the essence of a *sacred circle* and reflects the interrelatedness, interconnectedness and balance in a person's life (Rheault, 1999); it also includes a person's relationship with and health of the community and the entire natural world.

Many others have described concepts that are not that different from the teachings of the medicine wheel, and they could help us understand the connecting phenomena further. We present here a few short examples, since a deeper exploration of the literature in this area is beyond the scope and purpose of this work.

In her doctoral thesis, Takano (2004) described the process of *bonding* in her cross-cultural examination of the relationship with the land in seven outdoor programs—four in the United Kingdom and three in indigenous communities in the far north of Canada and Alaska. For the three in digenous communities in particular, *being on the land* was akin to *life* itself. Henderson and Vikander (2007) presented the *friluftsliv way* from both Scandinavian and Canadian perspectives; numerous scholars related personal perspectives in this edited work. For instance, Gelter defined *friluftsliv* as the "interpretation of a way of life in relation to nature, where the interconnectedness and immersion in the natural setting is at the centre of a philosophical experience of nature" (p. 46). Vikander used the terms *deep anchoring* and *embedding* to describe *friluftsliv* and the relationship between a person and a natural setting (p. 10). Henderson described the northern Cree First Nations' expression, *miyupimaatisiium*, which means "being

alive well" with the land (p. 6). Perhaps the concept of connecting is related to *friluftsliv*, Takano's *bonding*, Vikander's *deep anchoring* and *embedding*, or the Cree concept of *miyupimaatisiium* and the Anishinabek concept of *anishnaabe bimaadziwin*.

Our purpose in this paper is not only to introduce the ways in which the OALE impacted resilience and well-being for Wikwemikong youth but also to extend and apply our understanding of connecting beyond the context and culture within which it is rooted. We want to reveal how the OALE research reached beyond the youth participants, and how their experiences and stories have touched us on a personal level. Although the youth seemed to benefit from the OALE, the staff, community leaders and university researchers also seemed to benefit. Often the voice of the researched or the *other* is profiled; however it is also important to hear the voices of researchers and how they were impacted. Research can be a deeply reflexive process, and it impacts all who are involved (Davies, 2008). We would like to share this reflexive perspective through two personal philosophies of connecting through outdoor adventure, since we were intimately involved in the research and specifically in the qualitative analysis. We were impacted, our world view shifted, and this is our voice.

Stephen's Philosophy of Connecting through Outdoor Adventure

The world is complex. Yet at times, there seems to be a coherence, unity and harmony in the world when I am immersed in wilderness environments. I seem to perceive this coherence best during times of heightened involvement in adventurous outdoor activities. During these times of challenge, I am alert and even more connected and engaged in an awe-inspiring created world. To me, complexity, coherence and creation are best represented by the sublime simplicity of the circle.

In Anishinabek teaching, the circle is sacred and symbolic, representing the connections we all have with each other and the natural world (Rheault, 1999). It also represents completeness, in that everything has its place in order to complete the circle. Unlike the uniform simplicity of the circle, my perceptions often tend to complicate the world through feeble attempts to understand, compartmentalize and structure it so that it makes sense to me. Through these attempts, I am usually left with an empty feeling that my efforts are futile, never to be fulfilled, that my potential to perceive is limited, that the extent of my capacity as a human is only to intuitively grasp a marvelous and mysterious world that fits and functions through its complexity. However, when engaged in outdoor adventure, I have an innate capacity to sense completeness, a connection amongst people, across species and inclusive of the entire natural world. The circle is my metaphor that makes meaning of this complexity.

Outdoor adventure embodies a connection with *self* and *creation*. Connecting with self provides innumerable introspective opportunities for me. I am able to explore and understand more of who I am, and how and why I act the way I do. I am able to perceive and regulate my emotions, attitudes and behaviours. Often I develop a clarity of purpose and personal resolve that is motivating, addictive and immensely satisfying: to climb the summit or paddle the rapid, I discover the real me. Connecting with creation allows me to see glimpses of our complex world through powerful linkages that intuitively and instinctively make sense, despite the magnitude and extent of the unknown. For instance, I feel and share the warm sun with others, a sun that provides me and my friends warmth and light for direction, and at the same time the energy required for photosynthesis in plants—and these same plants may become my food or shelter, or the food and shelter for other animals. I believe that the natural world was created, and it embodies all that is not me: people, animals, plants, elements, world and universe. In short, outdoor adventure is the medium through which I connect more completely with my self and with creation.

As I contemplate a created world that I best perceive and understand through outdoor

adventure, I am also reminded that I live in an imperfect broken world, and that I am imperfect. I am selfish and a sinner, and I negatively impact the environment and the world I live in. Connecting through outdoor adventure has a dark shadow that is a broken circle. As I actively engage in wilderness environs, I am aware of my selfish desires, my sinful nature and the footprint I leave on the Earth. Connection with self and others is contrasted with a fragile me and a fragile Earth.

Fortunately, the Creator is in control. He sent his one and only son to save me and the Earth. My connections are complete through Christ. The Creator and Christ complete and connect the circle: a realization that comes to me through outdoor adventure pursuits.

Danielle's Philosophy of Connecting through Outdoor Adventure

Connecting is the invisible string that ties everything to everything else. I like to experience the world through contact with the Earth—with others, and with the dirt and the soil. By embracing and connecting with the Earth and with others through outdoor adventure, a new, fresh perspective waits to be seen. Fostering connection with the world allows well-being to blossom. For me, loving God and others is a part of my faith that inspires me to strive to act intentionally. This past year I have been learning, reflecting and synthesizing my personal philosophy, which I had the great opportunity to share in the classroom. I have been able to pull my thoughts together and explore how my value of loving God and others materializes through sharing and fostering connection, especially through discovery and adventure in the outdoors.

I choose to act in ways that connect me with the place where I am, and this creates a sense of belonging. Personally, I feel most connected when I am out in creation. It is in creation that I am reminded of and become fully aware of my vulnerability. I can feel the importance of interdependence in my small yet valuable part of the world. Out of this belonging I am compelled to care, and thus the bond grows stronger. Connecting gives my life meaning and, at the same time, seems to enhance the well-being of the social and ecological community that surrounds me.

I find great satisfaction when I can embrace a challenge and do or make something myself. I love to spend time outside, to discover the long way, to understand and participate in the processes of life. This desire to discover is what I think children naturally have. I think that through sharing experiences and stories with children, and by encouraging and allowing them to discover how they are connected to the world around them, room is made for invaluable learning to take place. I like to think of this act of helping others to connect as *deep care*.

Figure 1: Deep Care and Connecting Through Outdoor Adventure

Figure 1 illustrates the *meaning* and *belonging* that deep care and connection bring. The circle shows how gifts and needs meet and overlap, creating that connection. When I am removed from the process, the face-to-face interaction and the understanding of where I fit into the larger context, I no longer feel like a contributing part of the whole circle. Belonging and understanding my role in the world gives me meaning, and compels me towards responsibility and good work. Outdoor adventure within a group context is an example of an activity where powerful connection is experienced. In these adventures and journeys, I rely on my peers to live, and I work with all of

creation in harmony. I am needed, I need others and I need the environment; therefore I must act respectfully and find my place in the circle. I believe that outdoor adventure experiences are meaningful because they leave a magnified impression on the souls of the group members. Outdoor adventure experiences cause me to see and seek harmony and find connections in other areas of my life. In a similar way, these connections may provide inspiration and positive therapeutic effects for others as they engage in activities together.

Conclusion and Implications

We realize that these personal philosophies are intimate, unreserved and private, however we are hopeful that by sharing them, they are respected and resonate with some readers and perhaps trigger an unrelated personal response in others. Connecting through outdoor adventure may not be a concept, philosophy or framework that is shared by everyone who engages in outdoor activities, but it may offer an explanation for the allure of the wild for some.

Finally, we would like to challenge our readers and their students to write their own outdoor-related philosophy as we have done. The philosophy could be a reflection on environmental ethics, self-propelled travel, non-consumptive experiences or any of the myriad of factors that may be important to an individual in their outdoor pursuits. Alternatively, it could be related to a single concept such as connecting. Keep it to one page.

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For more information on OALE: A research report concerning the OALE is available from www.ihrdp.ca/reports.html and a short video documentary is available for viewing online at www.oalevideo.laurentian.ca.

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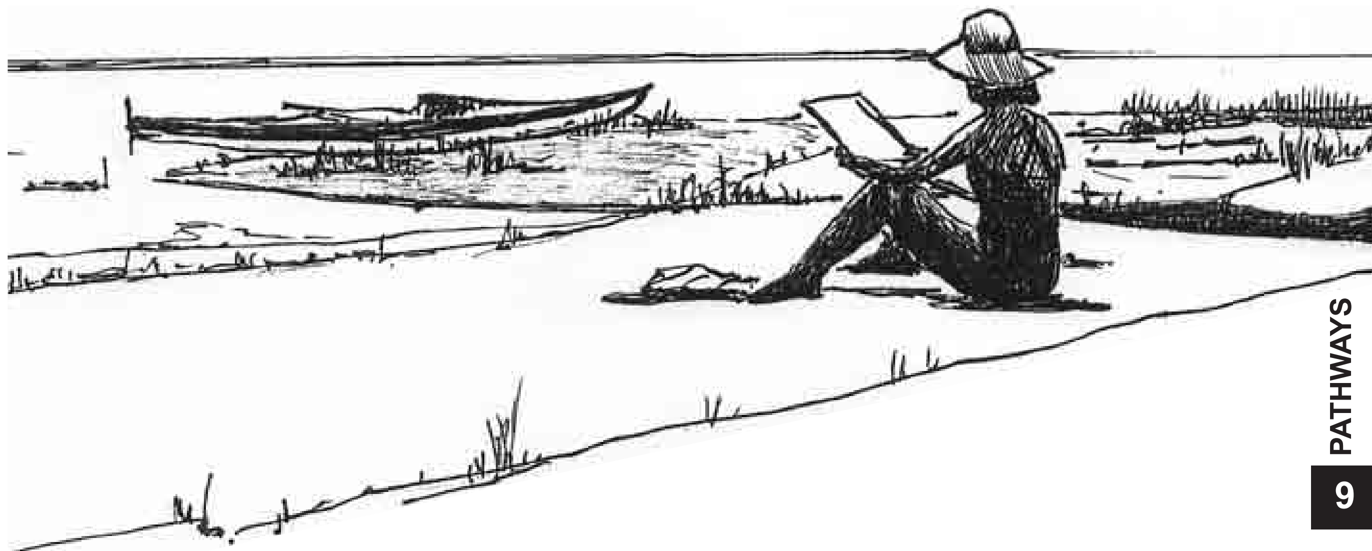

Using Outdoor Recreation to Foster Intercultural Understanding and the Integration of New Immigrants in Montreal

By Adrienne Blattel

“What is snowshoeing?” asked a recent immigrant from Columbia who had kindly agreed to fill out my questionnaire on the outdoor recreation needs of Montreal immigrants. I had listed a dozen different outdoor activities and asked participants to indicate their level of interest in each. Somehow I hadn’t anticipated that new immigrants would have no idea what some of these sports were. But why would they? “Right,” I thought, “I can’t take anything for granted here,” and proceeded to demonstrate with wide tromping gestures that seemed to do the trick.

I am in the process of creating an accessible outdoor recreation program for new immigrants, basically from scratch, so these are important lessons for me. This all started about a year ago when, in the floes of major career questioning, I determined that the most fun thing I could possibly imagine doing would be outdoor sports with new immigrants. An idyllic (if naive) vision of a group of smiling women cross-country skiing in head scarves came to mind.

I come from a multidisciplinary background and was just heading into my eighth year as a project manager at a community development non-governmental organization. But I seemed to be spending every spare moment outdoors, kayaking, canoeing and skiing with local clubs, a key part of my own integration as an Ontarian into Quebec culture. I hail from Ottawa, but I’ve also lived in France, ex-Yugoslavia and now Quebec. In each place, outdoor recreation has opened doors for me to meet locals, practise a new language and generally feel like I’m a part of things. Being outdoors together seems to allow people to get beyond cultural differences effortlessly.

Inspired by these experiences, I decided to embark upon the exciting adventure of making this happen for newcomers here in Montreal. In short, I aim to foster cross-cultural understanding and the integration of new immigrants through traditional outdoor activities including camping, canoeing, kayaking, hiking, snowshoeing, cross-country skiing and skating. In this article, I will outline the need for accessible outdoor recreation tailored for immigrants, as well as describe my current and future plans for putting in place such a program.

Why Is This Necessary?

Immigrants make up nearly one-third of Montreal’s population, but only the tiniest percentage seem to find their way onto trails, into clubs and outdoors in winter. Many immigrants have not even been up Mount Royal, a classic and highly accessible Montreal destination, even after several years living nearby. And although family picnics of every culture take place in parks in the summer, ethnic communities are conspicuously absent in the winter. Typically, new immigrants spend years in fear of winter and retreat indoors for the season.

And yet, those of us who are avid outdoor enthusiasts will understand how unfortunate this is. We swear by skiing and snowshoeing as the only way to get through winter. For many of us, outdoor recreation has been the source of many important friendships, personal development and fun! Not to mention that this is an important part of Canadian culture and tradition.

More and more, major Canadian institutions are turning their attention to the issue of the under-representation of immigrants in outdoor recreation activities. An article in the *Globe and Mail* outlined the efforts of many federal parks to provide tailor-made camping activities that are accessible to immigrants (Alphonso, 2010). This summer, the Institute for Canadian Citizenship, the Canadian Wildlife Federation and Tim Hortons

Children's Foundation partnered together to offer a "day at camp" for immigrant families because ". . . nature and outdoor experiences are among the most unique treasures Canada has to offer" (Canadian Wildlife Federation, 2010). Zecs Québec launched a new project to use fishing as a way to facilitate cultural integration of immigrants in the Quebec City area this summer (Cabana, July 6, 2010). Individual communities are taking notice of this too: the Somali community of Ottawa has put in place a popular family ski program to address community health issues (CBC News, February 17 and 18, 2010).

With a high rate of immigration in major Canadian cities, there is an ongoing need for improved relations between all of our evolving communities. Outdoor recreation could help. A recent study confirms that while immigrants and members of ethnic minorities are less likely to participate in recreational activities in Canada, ". . . recreational participation in multicultural societies has the potential to increase the engagement and interaction of like and unlike groups. Such participation can lead to other social benefits, such as increased understanding across diverse groups and an increased sense of belonging to one's community" (Aizlewood, Bevelander and Pendakur, p. 24).

Either way, everyone should have the right to try their hand at canoeing, skiing, snowshoeing and skating (not to mention fishing, hockey and a whole slew of other activities I haven't even considered for now). Of course, in theory, everyone does have the right to try these sports. But in practice, it takes a while to figure things out when you arrive somewhere new. Couple this with a tight budget, no gear, no car, no experience and no friends to go with, and it's no wonder we see so few immigrants out there on the trails.

If Canada is truly open to immigration, I contend that we need to give newcomers the chance to catch a glimpse of the fabled wilderness they heard about before arriving here. The sports I am focusing on are particularly well adapted to the landscape and are cherished by many Canadians. And while they are certainly not for everyone, immigrants who are keen on trying should at least be given the opportunity to do so.

After doing some preliminary poking around, it seems that in the Montreal area there is a real lack of programming that brings together immigrants and other Quebecers through outdoor recreation, and that gives immigrants the tools they need to really take to this. This makes me think that such a program could serve as a model.

Setting Up

I approached a number of different organizations with my idea and was lucky to hit on a receptive one—the Milton Park Recreation Association. Based in downtown Montreal, Milton Park regularly organizes accessible sports and recreation activities for local residents as a way to build bridges between people of diverse backgrounds. The organization estimates that approximately half of its 8,000 members are immigrants. There was no formal outdoor recreation program at Milton Park besides a couple of weekend excursions to a lovely family camp northeast of Montreal. The director invited me to run as a board member to develop this program.

My first activity was to set up an inaugural canoe-camping weekend for adults and families. To keep things simple, we had a nearby Scouts camp provide the logistical support, equipment and food. But even in its "no frills" version, it turns out that canoe camping is expensive, particularly if no one has any of their own gear. My supposedly accessible outing was becoming prohibitively costly. Fortunately, a kind individual sponsored the participation of four low-income new immigrants, which helped to address this problem. I was able to round up a group of 15 people in all, from Mexico, Algeria, Haiti, Australia, Britain, Switzerland, France, Ontario and Quebec. Everyone agreed that the mix of people was the highlight of the trip.

It was certainly an interesting learning experience for me. For instance, I realized too late that the weekend I had carefully selected was in the middle of Ramadan, which unfortunately excluded any moderately practising Muslim from participating. On the drive there, while divvying up ham sandwiches, another learning opportunity happened. Although our secular Algerian participant claimed he had no dietary restrictions, he had failed to mention that his 11-year-old son had recently opted to give up pork. Note to self: ham sandwiches are asking for trouble!

I ran a "basic introduction to canoeing" day at Lake Tamaracouta (about an hour north of Montreal) the Sunday prior to our trip. This session provided the group with much-needed familiarity with canoes, but left our J-stroke skills with much to desire. No matter—good humour and determination made up for any lack of technique!

At the end of the day, we discussed the list of what to bring. I was caught by surprise once again when it became apparent that not a single person owned a raincoat. This would prove to be critical when we managed to hit upon the rainiest weekend in months. Participants didn't have flashlights either, nor sleeping bags, shoes that they could afford to muck up, or non-cotton clothing. We lent what we could, and they filled in the rest at Dollarama.

Finally, the big day arrived. We piled everything into a van and drove three hours to the north Laurentians. By the time we put on the water, it was already dusk. I was grateful we had taken the time to practise before the trip.

After about an hour of paddling, we arrived by moonlight to a campsite already set up by volunteers, the tents courtesy of the Scouts. It had been years since I'd slept in a tent that was not my own. These were good tents, though with fiddly zippers and very small flies. I remember feeling nervous—could I rely on the tent to keep me dry and mosquito-free? I realized how much of our comfort zone "in the bush" is based on the systems we set up for ourselves, the gear we rely on and the knowledge we have from previous trips. I could only imagine how the others were feeling, many of them camping and canoeing for the first time in their lives, none of the gear their own and all of it unfamiliar.

We stayed in two different locations and explored much of the vast Kiamika Reservoir, which was created decades ago to augment flow for hydroelectricity production on the Ottawa River. The area is all on Crown Land. The reservoir felt suitably remote, although some participants were already oohing and ahhing when we had barely left the Montreal suburbs.

The rain started on Saturday morning and didn't let up for the rest of the weekend. As a consolation, on Saturday night we treated ourselves to a sweat lodge on the beach. The immigrants on the trip were delighted and surprised to discover this unexpected Canadian tradition, and it gave us the opportunity to talk about First Nations in Canada. Participants gleefully ran back and forth between the sauna and the lake.

Every photo taken that weekend featured soggy participants in shredded dollar-store ponchos, but they say they had fun anyway and asked when I was planning the next trip. Since then, I've turned my energy to submitting funding proposals and developing a business plan for the program so that we can expand it. At the

time of writing this article, I am creating an Introduction to Winter Sports course involving a series of Sunday afternoons in neighbourhood parks learning cross-country skiing, snowshoeing and skating. We are also planning to return to Lake Tamaracouta this winter, where we will spend a weekend learning to build a quincee, something I have never done.

And for next summer, I have a few new ideas up my sleeve. I'd like to develop outdoor language courses that bring people together to practise English, French or other languages, while on the trail or on the water. Also, living on an island means that there are options for canoeing and sea kayaking that can be reached by public transit, so it should be easy to organize day paddling trips. Partner organizations are keen to work with me on a canoe-camping mentorship program that would pair experienced, equipped canoeists with keen new immigrants on a longer trip or two each summer. Other partners are willing to organize bike trips and kayak pool sessions. Down the road, I'd also like to put in place a volunteer program, gather a critical mass of sports and camping equipment and create some kind of sensible system of discounts or "outdoor scholarships" for lower-income immigrants.

My ultimate goal is to create an ongoing, self-sustaining program with a regular offering of inclusive, fun outings. I'd like to bring together an interesting mix of immigrants and other residents from the neighbourhood, and give them the tools to go on to do these sports on their own, hopefully making some lasting connections along the way. I am deeply grateful to the many people and organizations that have already helped me so much, through advice, partnerships and mentoring. I am always on the lookout for good tips and models, so please feel free to contact me at ablattel@sympatico.ca with any suggestions.

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Building a Sustainable Future: Ecological Design in Schools

By Miho Trudeau

The curriculum embedded in any building instructs as fully and as powerfully as any course taught in it.

—David Orr

It is no surprise that many environmental education programs include outdoor experiences as a foundational part of their curriculum; after all, who better to teach ecological lessons than nature itself? In contrast, there are inherent challenges to teaching environmental education while restricted inside a classroom—at least in the standard classrooms that you will find in most schools. The average student currently spends two-thirds of the year—seven hours every Monday through Friday—in classroom environments. As educators and former students ourselves, we can all easily visualize the standard school: a concrete box that contains multiple climate-controlled, rectangular classrooms, often devoid of natural elements such as plants, fresh air and sunlight. The sheer amount of time spent by youth in these built environments demands greater attention to their design. This article asks, "How can we design schools that will facilitate opportunities for environmental education?" Also, "How can we create places of learning that instill environmental values?"

The Not-So-Hidden Curriculum

There are many implicit lessons taught by the design of buildings. David Orr (2002) suggests that common educational structures "are provisioned with energy, materials, and water, and dispose of their waste in ways that say to students that the world is linear and that we are no part of the larger web of life" (p. 128).

School users know very little about where the energy, materials or water that are used in their buildings comes from or how much is used. While locked in strictly controlled classrooms—often with little outside view—there is little connection to any natural environment. We cannot adequately address the concerns of environmental education while teaching in places that contradict essential lessons of interconnectedness. For example, students are being taught to conserve energy while their school is lit 24 hours a day and is inefficiently heated entirely through energy generated by a coal-burning plant. These kinds of contradictions implicitly teach learners that the built environment is unimportant in terms of environmental consideration—a harmful fallacy considering that the energy required to run buildings as well as their embodied energy is the cause of nearly one-half of all greenhouse gas emissions and energy consumption (Royal Architectural Institute of Canada, n.d.).

Make It Green

Just as buildings can influence users to believe that energy is cheap, materials have no origins, water is limitless and, in general, buildings are not connected to the outside world, they can also instruct otherwise. As institutions of education, public schools can be models of sustainability. Incorporating "green building" aspects into schools provides an opportunity for students to learn about ecological systems while reducing a schools' environmental impacts. Strategies such as zero waste, food and water harvesting and energy efficient systems and materials can all be integrated into the design of educational structures.

While teaching in Kyushu, Japan's southernmost main island, I visited a small coastal junior high school that used solar panels to generate electricity. In the school's main hall there was an electrical panel that kept track of the percentage of the school's energy that was generated by the solar panels. Students could easily observe the energy relationship between the building and the sun. If students wanted to test their user impact on the building's energy needs, this could also be easily done.

A similar kind of relationship with the sun could also be demonstrated in a school with south-facing windows. Students would have the opportunity to learn about the importance of building orientation and solar energy and, with access to windows, students would also experience the natural diurnal cycle. Furthermore, daylight in classrooms has been documented to significantly improve student achievement (Heschong Mahone Group, 1999).

Digging Deeper

Including "green" technologies in buildings is important, but design intentions can go deeper than simply increasing ecological efficiency. Stephen Kellert (2005), social ecologist and founder of the design philosophy "restorative environmental design," describes much more comprehensive goals: "Restorative environmental design incorporates the complementary goals of the human body, mind, and spirit by fostering positive experience of nature in the built environment" (p. 5).

Kellert describes the need to be in contact with nature as a prerequisite for human health. He cites research findings describing how contact with nature can help humans recover from illnesses, foster social relationships, reduce stress and enhance work performance. There is also a growing body of research documenting the detrimental effects of human separation from nature. The disassociation of children from nature or "nature deficit disorder," as described by Richard Louv (2005) in his well-documented book *Last Child in the Woods,* is linked to many health problems such as obesity, depression and attention deficit disorder.

Take Me Outside

In addition to these health concerns, children's alienation from nature is also compromising their relationship to the environment. The more time youth spend enjoying a natural environment, the more ecologically aware they will become later in life. Louise Chawla (2006) describes how positive experiences in natural areas during a person's youth will help build environmental values. Our schools need to make provisions for this predictor; how can youth be expected to experience the natural environment while housed in concrete blocks with fluorescent lighting, few windows and recycled air?

Amidst growing curriculum expectations, restrictive schedules, liability concerns and limited access to funds and outdoor spaces, it is difficult for the average urban class to access the natural world. During my last teaching experience in an inner-city middle school in Calgary, it was fortunate if a teacher was able to secure a classroom with windows uncovered by metal mesh that could open to fresh air. The only significant time students could spend outside was during their lunch hour. However, most students remained indoors due to cold weather and the common complaint of "nothing to do" outside—the middle school grounds consisted of one poorly maintained soccer field and a half-dozen birch trees. I was surprised when many of the new Grade 5 students complained of being unable to access the adjacent elementary school's playground. It often seems that many of our middle and secondary schools do not see the importance of developing schools grounds—a simple lawn will do.

Conversely, I have also observed many examples of elementary schools that have incorporated natural design into their school grounds. Naturalized playgrounds where children have access to trees, plants, rocks and other natural objects such as tree stumps, which are quite popular, are becoming more and more common. During my last aforementioned teaching experience in Calgary, I lived across from an elementary school that had naturalized areas inspired by the surrounding prairies and woodland geographies.

Another example of primary schools and early childhood educational institutions that focus on getting students into the natural world are the growing number of outdoor schools for young children in Scandinavia and Germany. In Germany alone there are over 700 "forest kindergartens" (Esterl, 2008).

Closer to home, there are now two “forest schools” for preschoolers that have opened in Ontario—one in Thunder Bay (Holloway, 2008) and another in Carp Ridge (CBC, 2008).

Bringing the Outside In

It may be much easier for early and primary educators to bring learners into nature since many curriculum outcomes can be met whether inside or out. When it comes to middle and secondary education, getting into nature can become more difficult. However, schools can incorporate design features that help students and educators access the natural world. Spaces in buildings that blur the line between “outside” and “inside” encourage the idea of interconnectedness with the environment. For example, bringing the “outside” in could be achieved by creating more glazed surfaces in a building that allow for natural light and plant growth (Moore and Cosco, 2007). Vice-versa, building basic outdoor shelters such as gazebos can help bring “inside” users outside for class. Imagine having access to an outdoor classroom, so that even a math class could easily move outdoors for the period. In terms of some subject material, such as the natural sciences, spaces that are conducive to outdoor education allow teachers to make lessons much more experiential. Learning in a school should not be limited to classrooms but also reach beyond onto school grounds.

There are many ways to design schools and their surroundings to embody and teach ecological principles, both explicitly and implicitly. The construction of educational institutions is just as important as what is taught within them. Integrating ecologically efficient technologies, developing outdoor learning spaces, and “bringing the outside in” are all strategies that can be employed to foster greater ecological awareness in students. Building a sustainable future literally begins with the foundation!

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Brock BaseCamp—Outdoor Orientation Programs Come to Canada

By Tim O'Connell

What exactly is an "outdoor orientation program?" First offered in the United States in the 1930s by Dartmouth College, outdoor orientation programs (OOPs) use adventure programming to help incoming students adjust to university or college (Association for Experiential Education, 2011). Typically, these programs are conducted in a wilderness or backcountry setting, are several days long and include activities such as backpacking, canoeing or mountain biking. The settings and activities provide the "unfamiliar environment" where coping skills and learning behaviours can be developed; these are then transferred to students' experiences when they enter university or college. OOPs most often target "traditional" first-year university students, or those that graduate from high school and move immediately into university.

Brock BaseCamp was founded in 2010 by Dr. Tim O'Connell, Associate Professor of Recreation and Leisure Studies; Mr. Ryan Howard, a PhD student in Applied Health Sciences; and Dr. Anna Lathrop, Associate Dean for Undergraduate Studies in the Faculty of Applied Health Sciences at Brock University. BaseCamp ran one inaugural trip last summer, a canoe trip to Algonquin. The goals of Brock BaseCamp are to provide incoming students with the opportunity to make friends and create community; ask questions about what it takes to be successful at university; talk about student life issues such as living away from home, diversity, making healthy choices, and drug and alcohol use; and develop an appreciation for outdoor recreation and the natural environment.

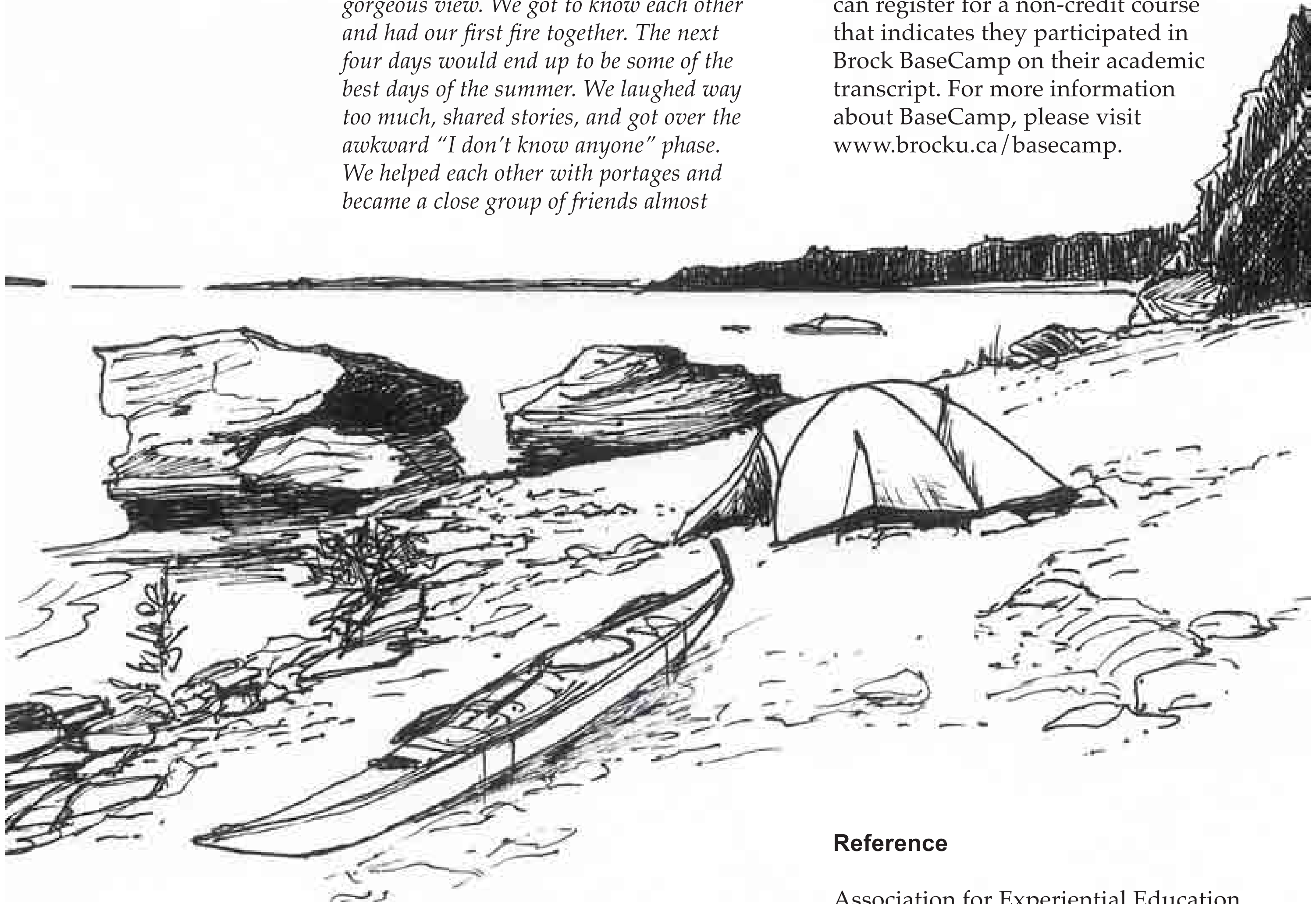
The founders believe that Brock BaseCamp is the first true outdoor orientation program in Canada!

What does a BaseCamp trip look like? All trips are led by current Brock students (3rd year, 4th year and graduate students) who provide student-to-student peer mentorship and can share their stories and advice. A formal curriculum helps guide evening discussions around the campfire and serves as a springboard for talking about other aspects of student life. The leaders are generally students taking the Outdoor Recreation concentration in the Department of Recreation and Leisure Studies at Brock. Plans are underway to develop an outdoor leadership course for non-majors to provide the opportunity to recruit student leaders from other programs of study. Ryan Howard, BaseCamp Coordinator and PhD student in Applied Health Sciences, commented:

> *We are in a unique position to offer an orientation program that is tailored to engage our incoming students in an innovative and experiential curriculum, all the while travelling through some of Ontario's most inspiring outdoor settings. Having our upper year students to facilitate these experiences adds a dimension of peer mentorship and insight to our curriculum that we have found to be a really important part of our program. By utilizing the power of peer mentorship in a safe and open environment, we are able to effectively tackle topics such as time management, study skills, the importance of work/life/balance, making healthy choices, being away from home, and where to buy the best pizza!*

Does BaseCamp work? Both qualitative and quantitative data collected by the BaseCamp team indicate that students feel a strong sense of community with their group, have improved time management skills, have developed an affinity for Brock University and have an enhanced ability to take active initiative. Followup focus group discussions and surveys indicated students continued to feel this way four months after the trip, which was close to the end of their first semester at university. Tyler, a Sports Management major, remarked,

Our first night was a cozy campsite with a gorgeous view. We got to know each other and had our first fire together. The next four days would end up to be some of the best days of the summer. We laughed way too much, shared stories, and got over the awkward "I don't know anyone" phase. We helped each other with portages and became a close group of friends almost



instantly when we had to rely on each other to complete a seemingly impossible task. If you are reading this and thinking all this group did was laugh and canoe you are partially right, but we also discovered how to successfully transition from the sitcom that is high school to university life. This was incredibly beneficial for me and I think all students that come to Brock should participate in BaseCamp. It is by far the best way to help you transition to university life. Even if you are not a fan of canoeing you will still enjoy the trip and wonder how you could have possibly done without it. Brock BaseCamp is a success and I hope it helps students transition to university for many years to come.

This year, BaseCamp plans to offer four canoe trips, two backpacking trips and two rock-climbing trips. Incoming students can register for a non-credit course that indicates they participated in Brock BaseCamp on their academic transcript. For more information about BaseCamp, please visit www.brocku.ca/basecamp.

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Tim O'Connell, PhD, is an Associate Professor in the Department of Recreation and Leisure Studies at Brock University. Prior to his life in academia, Tim was a full-time wilderness guide and worked for organizations such as the Cradlerock Outdoor Network, SUNY Cortland, Friends Seminary and Wilderness Inquiry. He is an avid rock and ice climber, mountain biker, sea kayaker and canoeist, and enjoys both Nordic and alpine skiing. Tim's research interests include the development of sense of community and sense of place in outdoor recreation settings, and the pedagogy of reflective journaling. He lives in Ridgeville, Ontario, with his dog Ridge.

More than a Trip

By John Graetz

In the fall of 2007, I came to Northland College excited for the opportunities that it presented such as a low faculty-to-student ratio and professional connections. But what I was really interested in was the new student orientation. Yes, I was interested and excited about the orientation to the college. It just happens that this was one of a number of trips comprising Northland's Outdoor Orientation (OO) program. I had an amazing trip and I learned pretty much everything I needed to know about college life, made some friends and began to realize what I was capable of. What I didn't realize was how much this experience would influence my time at Northland College.

After participating in the orientation program as an incoming freshman, I took the OO leadership class, became certified in Wilderness First Responder, planned and led a 12-day trip in the Boundary Waters of Minnesota as well as a 12-day backpacking trip on the North Country Trail, joined the steering committee for the orientation program and became the student coordinator for the entire program. In short, my freshman orientation experience cultivated the involvement that eventually defined my time as an undergraduate student.

Northland College began its OO program in the '1975/'1976 school year, and throughout the years it has gone through a number of changes. At first, trips were run at Wolf Ridge Environmental Learning Center on the north shore of Lake Superior and ventured into the Boundary Water Canoe Area with the help of professional staff. A subsequent model was based out of the Pigeon Lake Field Station facility in the heart of the Chequamegon National Forest. All trips were led by upperclassmen who had received training, and numbers stabilized at around 60 participants. The next iteration of outdoor orientation at Northland College included the creation of the Outdoor Orientation Steering Committee, which hired the trail staff, trained them, planned the food, booked the facilities, planned the brochure and organized the budget (involvement still hovered around 60 participants). In 1987, the fourth and present model of OO at Northland College was created. Research indicated that students who participated in an orientation trip were 80 percent more likely to graduate from Northland College. Trips were made mandatory for all incoming freshmen. The OO program was moved into the office of Student Development, and a student coordinator position was created to oversee the program.

I've spent a fair amount of time at Northland College helping students transfer from high school to college, which falls under the Department of Student Life (student development), and I discovered that I greatly enjoyed facilitating this process. This winter I received funding to attend the 14th Outdoor Orientation Program Symposium as well as the 30th Annual Conference on the First Year Experience. I discovered that Northland College's orientation program does many things right but there is still room to improve.

In my experience as an OO participant, all of the really cool and helpful stuff happened coincidently. I learned where to get my books on campus, that I didn't need to ask to leave the classroom and what food was sketchy in the cafeteria because it just came up (three leaders and one dozen new freshmen . . . what else is the conversation going to drift to?). The nature ethic that was taught on that trip was simple: Leave No Trace. I brought *A Sand County Almanac* by Aldo Leopold, excerpts from which ended up being read aloud in that time between day and night. I developed more conservation ethic from these dusk readings than the program intentionally provided. Now some years later, I can still remember the blustery evening where my friend Davis read Leopold's "Good Oak" from *A Sand County Almanac.* I can remember the smell in the air. I can remember staring at the sky in a hammock as the clouds rolled in. I can remember that this is when I decided that

I would heat my future house with wood I chopped. I can remember that this is when I decided that I want to be connected to this Earth as closely as possible. I can remember that this is when my own wilderness ethic started. Looking back, that reading of "Good Oak" was the first real impact that college had on me . . . and I had brought the book myself!

When I led my first trip for the OO program, I looked back on what provided that little extra something . . . I realized that I kept on coming back to Leopold. When I put together my Duluth pack in preparation for a 12-day canoe trip, I included many books such as *Into The Wild, A Sand County Almanac, The Singing Wilderness* and *Constructing Nature* (an anthology that contains various nature writers). I was ready to share some ethical insights with Northland's freshmen class. The readings were great—the group process was not. I was a sophomore leading freshmen, some of whom had a few years on me. Verbal fights broke out, there didn't seem to be enough food and I didn't really know how to resolve the issues that erupted in our group. I needed help!

The second trip that I led was amazing. I had acquired the skills to resolve the group process issues that came up. I was prepared with readings and discussion topics for every night. I had about ten pounds of books in my backpack . . . hiking on average 12 miles a day. (I didn't really think that through.) I became known as the "word ninja" specializing in end-of-day debriefs among my co-leaders. Unfortunately, I ended up needing a non-emergency evacuation on the eighth morning of the trip. When I talked to everyone on the trip afterwards, they said it wasn't the same after I left.

I never led a third trip, but instead I opted to oversee the entire program as the Outdoor Orientation Student Coordinator. I trained leaders in the classroom and in the field. I designed the refresher training before trips went out. I checked over every trip's planned activities and helped debrief the leaders formally and informally. Northland College offers two lengths of trips—12-day and five-day; I've never lead a five-day. Since I had the ability to oversee all of the trips, I realized that most five-day trips had so-so group process; there wasn't a drive to make it better as most incoming freshmen can put up with a lot for five days. I discovered that there was almost no intentional building of environmental ethic, as almost every time I talked to leaders they either didn't talk about it or just barely touched upon it.

This is not to say that nothing happened on these five-day trips. Everyone was learning basic wilderness skills, everyone knew how to set up a bear bag, the sense of community that seems to define Northland College became known to the participants and the practice of Leave No Trace was robust. These are no small accomplishments, but I wanted the program to offer more and it is in my personality to ask questions like, "How can we do this better?"

After much thought, I came to the conclusion that I could develop a field manual full of nature writings that would help build a wilderness ethic and include discussion tips and activities for improving group process. The goal of this manual is to give leaders tools for improving group process, building trust, building community and initiating conversations about environmental ethics. Another, and more academic, goal is to build the discussion skills of the incoming class through conversations on environmental ethics intended to enhance the incoming freshmens' college experience.

According to Weidman's (1989) *Conceptual Model of Undergraduate Socialization*, pre-college normative pressure plays a role in the development of norms, values and behaviour. This speculates that the orientation trip has an effect on where that student goes during their time at Northland College and possibly where they end up after college. Northland College's orientation has all of the traditional facets of orientation in that students are taught appropriate class behaviour, practices of

a successful student and what to expect in their next four years. Beyond a traditional liberal arts education, Northland College has an environmental focus, and this focus could be more deliberate on OO trips. I feel that the orientation program can make this more intentional and more visible. Without a doubt, Northland College's orientation is preparing students for a traditional liberal arts education in untraditional ways, and by adding just a touch of intentional conversation on environmental ethics into the orientation, I believe that the program can be more successful.

A significant part of this manual is about increasing the transfer of experiences from the orientation trips to everyday life at Northland. In my research I found that Gass (1999) outlines several techniques that enhance transfer of learning—these are applicable to all adventure-based programs.

1. Design conditions for transfer before the course, program or learning activities actually begin.
2. Create elements in the student's learning environment similar to those elements likely to be found in future learning environments.
3. Provide students with the opportunities to practise the transfer of learning while still in the program.
4. Have consequences of learning be natural, not artificial.
5. Provide the means for students to internalize their own learning.
6. Include past successful alumni in the adventure program.
7. Include significant others in the learning process.
8. When possible, place more responsibility for learning in the program with the students or clients.
9. Develop focused processing techniques that facilitate the transfer of learning.
10. Provide follow-up experiences that aid in the application of transfer.

I am working to apply principles for transfer where appropriate and possible in my field manual. Journaling is a reoccurring element in my manual that works on skills (reflective learning, conceptualizing ideas and written advocacy) that will directly transfer to a student's time at Northland College. Not all of these principles are appropriate for Northland College's orientation program. An example is including significant others on the trip.

I've found that writing a manual is more difficult than I anticipated. Debriefing is an art where every situation and group is different. A reading by one author may provide insights to the natural world for some and may put others to sleep. An activity that may help group process for one group may keep another from talking about the issues. My time at Northland College is also coming to an end, and creating a product that new leaders will want to pick up and use for the foreseeable future is a consideration that I am taking into account. While my field manual is not a finished product, I am looking forward to its implementation into the program. I hope that I can get young adults thinking about what a human relationship with nature and the environment really is. I hope to give leaders something to fall back on when things get rough and that will get more freshmen participating in class discussions.

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John Graetz graduated from Northland College in May 2011. He hopes to begin graduate studies in outdoor education and ultimately work as an outdoor educator in the setting of higher education.

Debris Hut Teachings

By Jerry Jordison

I am the coordinator of an outdoor education camp near Iroquois Falls, Ontario, called Camp Bickell. For two months of every year (May and June) all the Grade 6 students from District School Board Ontario North East visit the centre for two and a half days. We teach many outdoor skills during their stay, including survival in the wilderness when lost. I'm a student of Tom Brown Jr. and specialize in wilderness survival without any equipment. During my lesson on building a debris hut (see instructions) I introduce Native philosophy, focusing on the value of respect.

After the students build the debris hut we gather around to talk about additional hints for the shelter's success. I then tell them a story about Tom Brown when he was a child. Tom was raised by a native Elder named Stalking Wolf, whom he called Grandfather. Beginning around the age of seven, Grandfather instructed Tom for more than ten years. Here is the story I tell them.

Grandfather and Tom were building a debris hut one day. As they worked away collecting debris to place over the framework, Grandfather casually walked over and took several handfuls of debris from Tom's shelter. Tom noticed what he did and complained. "Grandfather, why are you stealing my debris? I'm working hard to collect it from the ground and you come and take it. It's not fair." Grandfather smiled and replied, "Tom, you are doing the same thing I am doing."

"What do you mean? I didn't take any of your debris. I'm collecting it from the forest floor."

In a gentle voice Grandfather said, "Tom, every time you pick up debris from the ground you are stealing it from someone's shelter. The mice, insects, squirrels and all the other little creatures use this material to build their shelters."

Grandfather didn't say that to Tom to make him feel bad. He told it to him to teach a universal lesson. All life is sacred. All of Earth's creatures are as important as we are. We are all equal in this life. We have no right to think we are superior to the four-legged and six-legged. All life deserves our respect.

The traditional Native people respected all life. Before they took something from nature, they offered a gift in return as a way to say "thank-you." They considered tobacco sacred. Not the tobacco people buy at the store. It was a small wild plant they would collect and carry in a pouch. When they needed something from nature, let's say a stick for a bow, they would take a handful of tobacco, hold it in their left hand and say a small prayer to the spirit of the tree. The Native person might use different words, but basically it meant "Thank you, spirit of this ash tree, for letting me have your branch so that I can make a bow and arrow to enable me to get food and keep me alive." (*It is always a pleasure when there is a Native person or two in the class. They usually acknowledge my statement with pride*.)

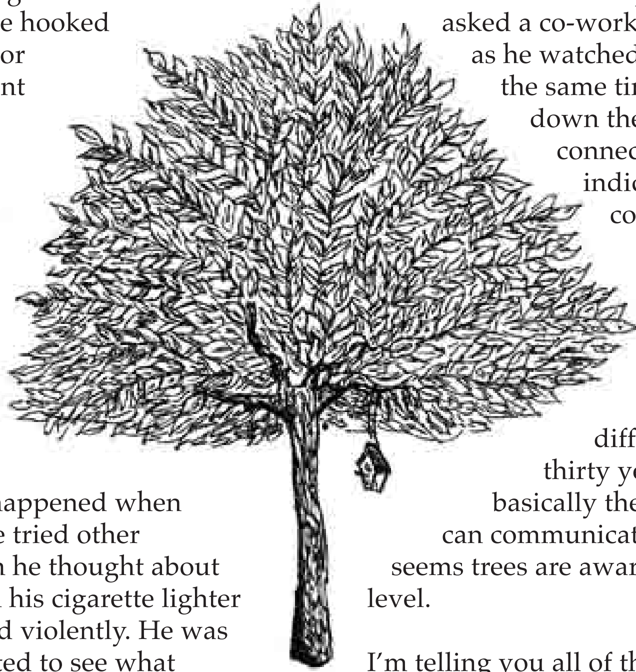
Native people felt all of nature was alive. Everything—animals, trees, plants and people—are animated with a life energy or spirit. All life is sacred and deserves to live in peace. Yes, we and other animals eat animals and plants to live. That is the way of nature, but we must do it with respect. A moose will give up his body for others to live if he is offered respect.

Now, I'm not suggesting that we offer tobacco the Native way. It is not our custom; besides, we don't want to support the tobacco industry. (*This statement usually creates a nervous giggle in the group*.) However, we can show respect by quietly saying "thank you'" when we take something from nature. This way we'll begin to really respect nature and learn not to destroy nature for our own greed. Take things out of need, not greed.

For years I was aware Native people considered all life sacred because all living things had a life-energy, or a Spirit-that-

moves-in-all-things. However, I considered that idea as poetic or a fairytale created by primitive people. That was until I read an article about Cleve Backster in the late sixties. Cleve Backster was a lie-detector expert in the United States.

He was bored sitting in his office one day, so he hooked up his lie detector, or polygraph, to a plant to see if anything would happen when he watered it. When you hook the wires up to a person it detects stress in a person's skin, which tells if a person is lying. When he connected the plant nothing happened when he watered it, so he tried other experiments. When he thought about burning a leaf with his cigarette lighter the machine reacted violently. He was surprised and excited to see what happened. He repeated that experiment and conducted many more.



One experiment I particularly liked is when he had two plants in a room. One plant was hooked up to the polygraph. He had a person, let's call him Sam, destroy the other plant. Six different people were paraded back into the room. Only when Sam entered the room again, the polygraph reacted dramatically, indicating the other plant knew who hurt his friend.

That tells me plants can communicate. There seems to be a life energy connecting all plants for it to know the thoughts of people and other plants. To me it confirms what the Native people knew all long—all of nature is alive and aware.

(*Often, when I get to this part of the story someone will put up their hand and tell me they saw that experiment on MythBusters and it wasn't busted.) If no one brings it up, I usually will mention it*.)

Not only that (*I would continue*), a few years ago a person from the Ministry of Environment was testing the chemical composition of trees when he noticed a glitch in his readings. Upon further investigation he realized his instruments indicated something when another tree was cut down. He put it to the test. He asked a co-worker to cut down a tree as he watched the instruments. At the same time the tree was cut down the instruments, being connected to different trees, indicated some form of communication.

I was excited when I read about that experiment. It means two different experiments with different methods and thirty years apart indicated basically the same thing—plants can communicate with each other. It seems trees are aware and can feel on some level.

I'm telling you all of this to encourage you to have respect for nature. Don't destroy plants for the fun of it. Be aware that all living things are here for a reason. Know that you are not any better or more advanced than any plant or mouse. We are all equal. It is our egos that tell us we are superior. In reality we are all the same.

Those who want to test the shelter out, line up over here. If you have any questions about building a shelter or having respect for nature I'll be glad to answer them for you.

(Often, a student or two will come to me and talk about the experiment they watched on MythBusters while the rest of them are experiencing the shelter they built.)

Jerry Jordison is a retired teacher living in New Liskeard, Ontario, hired to coordinate the Eco Camp for the two months. He is a long-standing member of COEO (Council of Outdoor Educators of Ontario).

Build A Survival Shelter

By Jerry Jordison

In a survival situation, the number one necessity is a good shelter. It will protect you from the elements, help maintain your body heat to prevent hypothermia and give you a base from which to operate. Searchers can find you more easily if you stay in one place.

Select a site at a transition zone—sheltered by the bush with a clearing nearby. Here you will be out of the wind and yet be close enough to a clearing to signal a search plane. Also, there are more plants and small animals for food in such a location.

Choose a long ridgepole, about twice your body height, from a fallen tree (there is no need to cut down live trees), and support it on a stump or a small tree about half the height of your body. This will create the optimum space to be heated by your body. Next, place a rib of sticks along both sides of the ridgepole adjacent to each other, creating an angle of about sixty degrees while ensuring the ends of the ribs are far enough apart on the ground that a body can lie between them.

Finally, pile forest floor debris (leaves, grasses, sticks, moss, boughs, etc.) over the structure. I discovered a thickness of the debris about half your arm length is enough to keep rain out and thick enough to keep you warm in summer weather. For weather below freezing it is best to double the thickness of debris to arm length. Extra leaves can be added inside the shelter to act as a blanket for insulation from the ground and provide comfort. If you can, place the entrance (where the ridgepole is supported) facing east to allow the morning sun to warm you. If the temperature falls below zero, then you can add extra branches and debris as a door. I found out it is too hot with a door in above zero temperatures. Extra rib branches can be leaned on top of the debris to keep the wind from blowing it away. Enjoy a pleasant sleep. When you are finished with the shelter, dismantle it and spread it out on the forest floor.

Adrift in Our National Consciousness: Meditations on Canadian Ecological Identity

By Greg Lowan

Canadian satirist Will Ferguson (2007) suggests that

> Canada is a land pinned between the memories of habitant and voyageur. We have grown crops and built cities, bypassed rapids, unrolled asphalt and smothered our fears under comforters and quilts. We are habitants, and the spirit of the voyageur now lingers only in the home movies of our nation . . . Like a song from the far woods. (p. 94)

Might Ferguson, though somewhat glib, be correct? Has mainstream Canadian society happily adapted to modernity along with the rest of the Western world, while desperately grasping for increasingly distant images of Nature[1] as touchstones for an increasingly urban existence? Might we be much more disconnected from the natural world as a nation than we would like to admit?

I must confess to romantic visions of my own of adventurous voyageur ancestors setting out each spring from the comfort of their habitant farms on the southern shores of the St. Lawrence River to spend the spring, summer and fall plying the waters of the Great Lakes and the rivers of the Northwest. Perhaps these dreams have manifested themselves in my own passion for recreational canoe travel. Is that all that I am doing when I set out on a three-day, one-week or even one-month canoe trip? Recreating? Or is there a deeper meaning to these intermittent adventures?

Like Peter Cole (2002, p. 450), I believe that "my canoe is a place of cultural understanding;" when paddling, I often reflect on the Indigenous roots of the canoe. I think back to my Mi'kmaq ancestors, skilled canoe builders who deftly created sea- and river-worthy boats from birchbark, cedar and spruce roots; this gives me a profound sense of connection to the Land and my own cultural history. There are also moments when I experience the "flow" that Czikszentmihalyi (1990) describes—a feeling of oneness with the Land when you feel yourself "lost in the moment" and "time slows down." And sometimes I simply enjoy paddling as a physical and/or social activity that I can do with my friends, family and students.

Misao Dean (2006) discusses the canoe as a celebrated icon of Canadian culture in her critique of the Centennial celebrations of 1967; as part of the Centennial, the Canadian government organized the longest canoe race ever held. Teams of paddlers from every province and territory retraced the historic route of the voyageurs from Rocky Mountain House, Alberta, to Montreal, Quebec (Dean; Guilloux, 2007). However, Dean suggests that the Centennial canoe race was, in fact, an embodied misrepresentation of Canadian history; she notes that, while most voyageurs during the fur trade were French Canadian, Aboriginal or, later, Metis, the large majority of Centennial paddlers were English-speaking Euro-Canadians. Dean also relates that the few Aboriginal participants in the Centennial race were often poorly treated. She suggests that the Centennial canoe race was an instance of dominant Anglo-Canadian society appropriating a cultural icon that is not really their own.

Like Daniel Francis (2005), I believe that the canoe has become a universal symbol of Canada and that all Canadians have the right to claim it as their own. However, as Dean (2006) suggests, as outdoor and environmental educators, it is vitally important that we acknowledge and teach our students about the Aboriginal roots of the canoe; to ignore this crucial socio-historical truth amounts to cultural misappropriation.

As one participant of Japanese and Danish ancestry commented in my recent doctoral study into the ecological identities, philosophies and practices of intercultural outdoor and environmental educators in

Canada: "So many Canadians . . . celebrate the canoe as [a] wonder of Canada . . . But it is interesting because the ones who are doing the canoeing [often don't have] any clue [why the canoe is important] . . . I think that our identity . . . has . . . been disconnected [from that history]."

Why do the canoe and other symbols of our nation's connection to Nature such as the Rocky Mountains, the North and the Great Lakes (Francis, 2005) so strongly capture the imagination of the average Canadian? Are we clinging to the past, whether real or imagined, or perhaps seeking solace from the present?

The Promise of Escape

Roy MacGregor (2002) suggests that a large aspect of Canadian identity is based upon the notion of escape; he proposes that throughout history Canada has been seen as a place of escape for refugees or immigrants fleeing poverty or violence in their homelands as well as a haven for romantic wanderers or idealists seeking isolation. MacGregor also presents the notion that the practice of escape is preserved in cottage country throughout Canada and the annual pilgrimages that so many Canadians make to their favourite fishing, hunting, canoeing or skiing destinations to "get away from it all." The escape mentality uncritically presented by MacGregor (2002) portrays Nature as an isolated refuge from the "real world," similar to the interpretation of the Western concept of "wilderness" as a place of solace or retreat from the "real world" (Merchant, 2004).

I believe that this kind of attitude is problematic because it represents an ecological identity that, while reverent, views Nature as a recreational resource, useful for a short period of time to recharge before returning to the rigours of city life. While the escape mentality may not be immediately harmful on the surface, I believe that it is symptomatic of a disconnected Nature-as-resource mentality that is ironically often used by urban preservationists to critique the actions and attitudes of rural

conservationists or resource extractors (Berry, 2009; Thomashow, 1996). While the immediate effects of resource extraction are much more obvious, is there really that much difference in the original mentality? In both cases, the greater-than-human world is ultimately viewed as a commodity available for human use and manipulation, as long as it suits us. Having lived in both large metropolitan centres as well as isolated rural and semi-rural areas, it is my experience that rural farmers, hunters, loggers, miners and fishermen are often much more keenly aware of and deeply connected to the Land around them than the urban environmentalists who so often criticize and dismiss them with scorn. As American farmer and ecosopher Wendell Berry (2009, p. 78) astutely observes, "They have trouble seeing that the bad farming and forestry practices that they oppose . . . are done on their behalf, and with their consent implied in the economic proxies they have given as consumers."

Several participants in my doctoral study discussed the inherent and often contradictory plurality of ecological identities in Canada. For example, one Euro-Canadian participant commented:

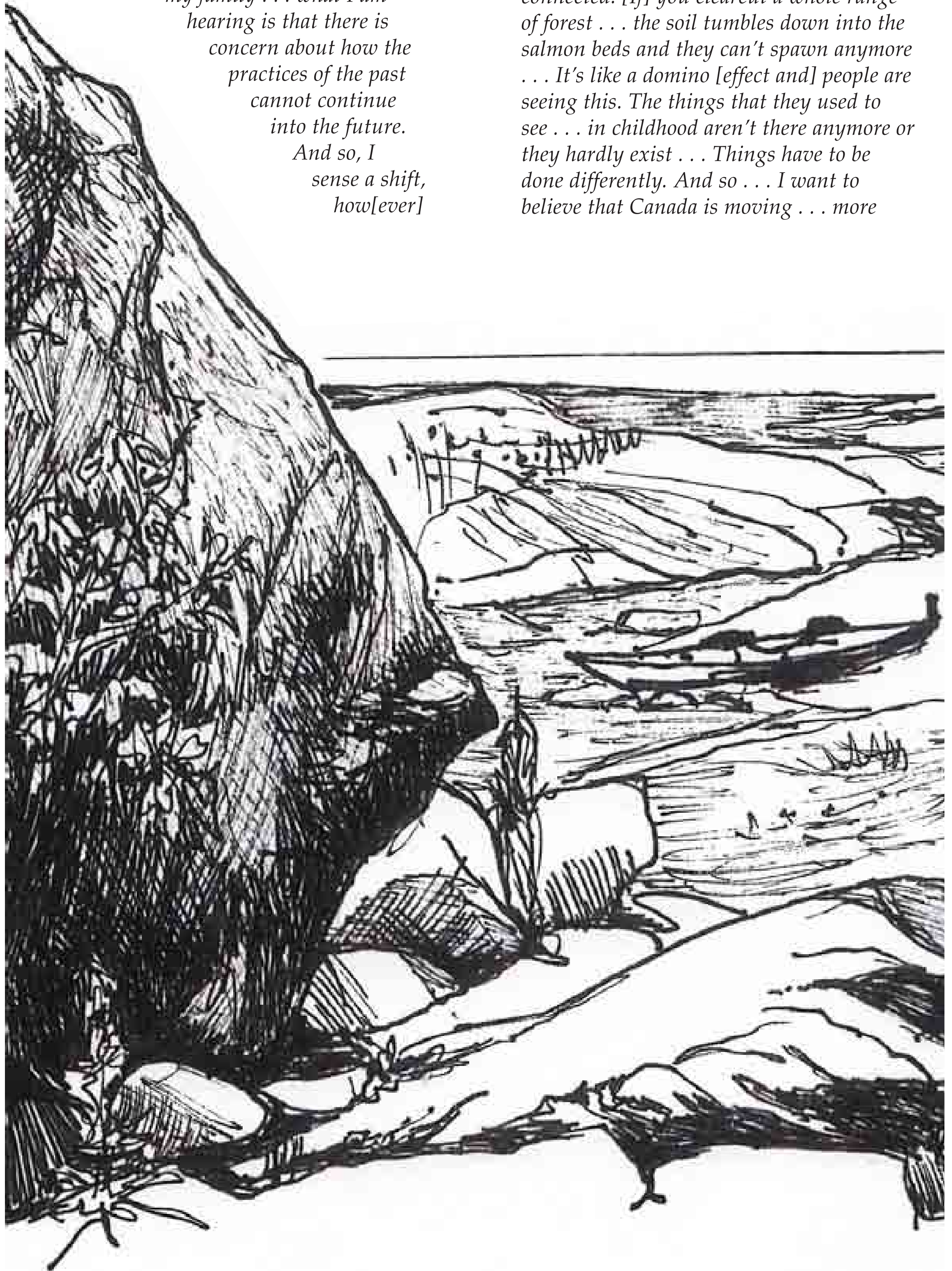
> *It might be a stretch to say that we have one national Canadian ecological identity . . . I think there are . . . those people that envision their . . . ecological connections or contributions to be quite urban and . . . sometimes also intertwined with . . . social issues . . . I think there are other groups . . . who don't necessarily pay attention to social issues and who are more . . . "Back to Nature" . . . I think there's people whose ecological identity . . . is really fueled by a physicality—they're seeking adventure and sport . . . And I think there are, you know, people who are quite spiritually connected to Nature and . . . people who are ancestrally connected to particular localized places . . . Then I also think there's people who don't think about it all . . . who are so far removed that it makes them nervous to see a spider or . . . [who] spend their whole life living in their air conditioned house . . . car [and] office.*

As the comment above exemplifies, when considering ecological identity in Canada, the picture is often unclear. For example, contrary to popular perception of the province of Alberta as the home of unabated oil and resource extraction, a recent survey into the environmental attitudes of Albertans reported that a majority of people in the province actually hold positive feelings towards the "environment," but most feel disempowered or at a loss to act or speak out (Thompson, 2009). Statistics Canada (2008) also reported that "the environment" was the top concern for Canadians in 2007. My hope is that these studies are examples of a slow shift in our society that is increasingly positively disposed towards environmental issues.

However, despite our cherished national image as a naturally beautiful and environmentally pristine nation, Canada's current government was recently awarded the "Colossal Fossil" award at the Copenhagen Climate Change conference for being the least environmentally progressive nation in the world (Cryderman, 2009). What happened to all of those Canadians who ranked the environment as their top concern in 2007 (Statistics Canada, 2008)? Have their priorities shifted due to the recent worldwide economic downturn? Or perhaps, our federal government simply does not represent the interests and values of a majority of Canadians. The recent federal election where the Conservative party was elected to a majority government with only 40 percent of the popular vote (Elections Canada, 2011) would suggest that this is indeed the case. But what do all of these statistics really mean?

Perhaps a political and/or economic crisis is exactly what is needed to collectively reassess and re-imagine our society. Perhaps, like post-modern voyageurs, we have ventured deep into the wilderness of industrialization and modernity, only to realize that we don't have the tools, skills and wisdom to survive. As one Solo participant from the West Coast commented in my doctoral study,

[Based on] 30 years of conversations with loggers in my family . . . what I am hearing is that there is concern about how the practices of the past cannot continue into the future. And so, I sense a shift, how[ever] subtle . . . just within my family . . . sphere . . . . There is concern that things are connected. [If] you clearcut a whole range of forest . . . the soil tumbles down into the salmon beds and they can't spawn anymore . . . It's like a domino [effect and] people are seeing this. The things that they used to see . . . in childhood aren't there anymore or they hardly exist . . . Things have to be done differently. And so . . . I want to believe that Canada is moving . . . more



. . . into a concern for . . . environment . . . Everything comes around in cycles, [so] I may be just old enough to hopefully see the next big positive push for a nation-wide change in our environment policy to the better. Where we're looking at growing . . . instead of monopolizing . . . That's just one River Woman's hope . . . We've got to get all Canadians in [the same] canoe!

As contemporary outdoor and environmental educators, we are faced with the challenge and opportunity to facilitate this societal shift towards a deeper collective eco-cultural consciousness. Let us reconsider the legacies of the voyageurs, habitants and Indigenous peoples—inspiring and creating authentic connections for our students and ourselves with Nature and history through backcountry journeys and canoe trips as well as fostering a sense of daily connection through long-term initiatives such as community gardens and farmers' markets. After all, Nature does not begin or end at the city limits; we are part of it and it surrounds us wherever we go.

Notes

[1] Culturally significant terms such as Nature, Land, Indigenous, Aboriginal and Western are intentionally capitalized in this article to demonstrate and emphasize respect.

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Small but Powerful

By Bud Wiener

A review of Donaldson, G.W. (1952). *School Camping*. New York: Association Press, 140 pp.

As a city kid growing up in Nashville, Tennessee, I loved being outside. Any season I was in the parks nearby, in the woods and hills also nearby the outdoor pool and in the backyard and neighbourhood. I seemed to frequently get in big trouble by not knowing when to come home for dinner!

One summer I did get to attend a two-week "Y" summer camp. And I was in a Boy Scout troop. Later, I was a day camp counsellor, served as director of the Tennessee Easter Seal Society camp and also taught Red Cross swimming.

When I was an undergraduate student at George Peabody College for Teachers in Nashville, I enrolled in a course entitled "Camping Education." That was in 1952. (Now Peabody College is part of Vanderbilt University with campuses that are adjacent.)

School Camping At Peabody

Donaldson's book had recently been published and our professor, R.T. DeWitt, was using it as the textbook for the class. In addition to classroom lectures and discussions, there were skill sessions, field trips and guest speakers. But the highlight of the course was a ten-day camp leadership experience at Peabody's H.G. Hill Camp near Nashville.

Members of the class were the camp counsellors and instructors along with college faculty, dorm cooks, a nurse and support staff. The camp had no permanent staff other than a small maintenance crew.

The campers were the Grade 7 class at the Peabody Demonstration School. (Such schools were an integral part of teacher preparation in that era. They provided a laboratory for observation, research and student teaching experiences.) Dr. DeWitt was the camp director and he worked cooperatively with the Grade 7 social studies teacher, Gilbert Wilson. Several times during the term we visited the classroom, or Mr. Wilson would come to our class. All of the planning and logistics were being worked out in preparation for camp.

Donaldson's Book

George Donaldson had been involved at Life Camps with L.B. Sharp in New Jersey and with Clear Lake Camp in Michigan before becoming the first Director of Outdoor Education for the Tyler, Texas Public Schools. Tyler had recently opened a school camp facility. His small text provided a resource on the Camp Tyler operation, imbued with his philosophy and values. It was consistent with the popular progressive educational thought of the time.

The first chapters of the book described the challenges of children growing up, application of child growth and development principles and how camping complemented the purposes of schooling.

The curriculum of Donaldson's educational camping was described not in traditional subject matter categories, but as simple, adventurous outdoor living. The following chapters detailed the nature of such an experiential approach to programming:

1. Democratic Social Living in Camp
2. Living with Natural Resources in Camp
3. Working in Camp
4. Healthful Living in Camp
5. Camp Recreation

These broad components of camping education were said to be complementary to the goals of education for all children. Camp experiences were not just for those families who could afford private summer camping, or underprivileged children who attended social agency summer camps, but for *all* children. And it was the schools that served all the children of the community.

Perspective

The Camping Movement and the Progressive Education Movement each had a long history of championing some of the same objectives for society. School camping served as a blending of those thrusts, and Donaldson's book was one of the texts that was helping to make camping for all a reality.

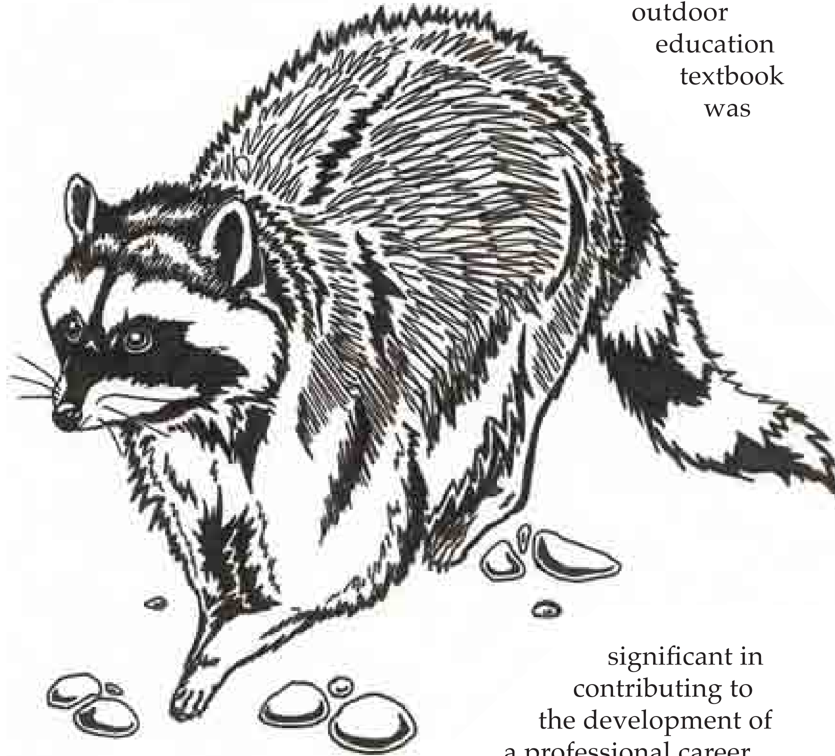
In his Preface, Donaldson stated, "All camps are educational camps for the simple reason that children are always learning something. Hence, all camp people are educators."

So it was that DeWitt and those progressive educators at Peabody College were making a mark on the South by endorsing and carrying out an experiment in camping education as a primary focus, at the time, of a broad outdoor education movement.

Personal Note:

After graduating from Peabody, obtaining a master's degree from the University of Illinois and service in the army in Korea, my first public school teaching position was for four years at Camp Tyler. I then enrolled in a doctoral program at Michigan State University majoring in curriculum and supervision. In 1963, I joined the faculty in the Department of Outdoor Teacher Education (OTE) at Northern Illinois University (NIU). After 31 years, I retired in 1994.

As many former and present members of the Council of Outdoor Educators (COEO) know, I was instrumental in bringing OTE courses to Ontario and making it possible for Ontario teachers, administrators and camp personnel to earn an NIU master's degree. But that is another story for another time! Needless to say, my first small but powerful outdoor education textbook was significant in contributing to the development of a professional career that eventually influenced outdoor education in Ontario.



From time to time it is good to look back and assess ideas and ideals that helped shape outdoor education in the US and Ontario as well. *School Camping* is a book that is relevant to today's formal and informal education. Although it is out of print, it may be found in libraries and at online sites and could provide some valuable insights.

Bud Wiener was honoured to be the first recipient of a lifetime membership in COEO. At age 80, he continues to be actively engaged in developing and teaching classes for a centre for learning-in-retirement and a local senior centre. He also makes presentations in the local region, and since 1992 has edited a quarterly support group newsletter. He can be contacted at bpwiener@yahoo.com.

Managing Risk: Systems Planning for Outdoor Adventure

By Kathy Haras

A review of Jackson, J., & Heshka, J. (2011). *Managing risk: Systems planning for outdoor adventure programs.* Palmer Rapids, ON.

I was excited to receive this textbook since a resource that applies a systems approach to outdoor adventure risk management is long overdue. Similarly, the outdoor field is sorely missing a risk management book written from a Canadian perspective that recognizes that merely repeating what our friends and colleagues are doing in the States may not be appropriate.

In *Managing Risk*, the authors go beyond the typical focus of crisis response, legal liability and operator error. The thesis of their book is that managing the risk in adventure activities depends on an awareness of seven systems and understanding the relationships among them. The book goes on to explore each of the seven systems in detail using examples from both adventure tourism operators and outdoor education settings. The book contains a multitude of charts, diagrams, inserts, call outs and appendices that do a good job of conveying to the reader the multi-faceted and systemic nature of managing risk in outdoor adventure programs.

I was somewhat disappointed by Jackson and Heska's treatment of outdoor education settings. While they recognize that adventure tourism operates in a different delivery mode than outdoor education, the coverage these two modes receive is uneven. For example, the client information section describes how tourism operators should deal with individual clients, while the contracting section describes how a sponsoring organization such as a school should go about hiring a third-party provider. How an outdoor education centre should manage participant information and contract with a client (i.e., the school) is missing.

I was also surprised that the authors barely discussed program accreditation and instructor certification. Given the ability of these credentialing systems to transfer risk, serve as a source of checks and balances, and provide feedback for the organization, omitting this topic in a book with a systems approach to outdoor adventure seems odd. Adding a discussion of Lyme Bay (a 1993 sea kayaking trip where four students drowned and which led to the licensing of adventure activities in the UK) would do much to explain the influence that risk tolerance, external standards and professional organizations have in managing the risk associated with contract programs.

As good a job as the authors have done in capturing the big picture, *Managing Risk* fails to deliver on the little details that make a textbook a great resource. There is no glossary to support the numerous words and phrases that are defined in the book, no index for easy reference and the appendices, which are a rich source of information, lack reference lists for the citations found within them. In addition, readers may find the numerous spelling and punctuation mistakes, along with sentences that start on one page but fail to be completed on the next page, irritating. Given the gap filled by *Managing Risk*, a second edition that addresses these issues would be a fine addition to any outdoor adventure educator's bookshelf.

Kathy Haras is Vice President of Adventureworks Associates Inc.

Outdoor Education Is More than Meets the Eye

By Rob Shortill

Experiential education, adventure therapy, play therapy, outdoor education, emotional intelligence. What do they have in common? A meta-perspective crossing the boundaries of theology, education and science will attempt to answer this question.

Definitions

- Aura—the fluctuating, colourful radiant energy (visible light) surrounding all objects
- Emotional intelligence—the intelligent way of interpreting and managing your own and other people's emotions (energy in motion)
- Emotions—also known as e/motion, synonymous with energy in motion
- Energy—omnipotent, omnipresence
- God—omnipotent, omnipresence
- Spirit—the vibrating, atomic, molecular energy within all objects

Introduction

As outdoor educators and, of course, indoor educators, we affect our spirit and that within participants. Dewey (1938) expressed the idea that there is a moving force (or spirit) within us that is caught up during experiences. Wheelan (1990) argues for the existence of group energy (or spirit). Harper (2010), in his entomology dictionary, concurs with Wheelan. Harper states that as early as 1570, emotion referred to "a (social) moving, stirring, agitation." So what is this so-called moving force, energy or, as I call it, "spirit" within us? How do we affect it with outdoor experiential education? What effect do we generate in participants?

To say that the spirit affects us or that we affect it is typical of segmented, compartmentalized education. Perhaps it is better to say that the relationship between our spirit and ourselves is an integrated, biophysical feedback loop, a thermodynamic relationship in which energy, the spirit, is never lost; it simply changes form. This relationship will be expressed later.

Body

So what is the spirit within? I would like to postulate that it is the vibrating atomic, molecular energy resulting from chemical reactions at the cellular level. In organic bodies, the reactions are caused by burning nutrient fuel (bound chemicals and elements); in inorganic bodies such as rock, the reactions exist between the structural elements during creation, weathering and erosion. According to a Native Elder in the Pryor Mountains of Montana and Al-Taie, in essence, there is a spirit within all things—even rocks. Is there another entity that lies within all things?

Energy is found in all things. It can be considered omnipotent and omnipresent. Energy exists everywhere in many forms such as heat, light and chemical. Like the spirit, energy vibrates at the atomic, molecular level. It radiates wave frequencies, in some cases as visible light (auras). somatic psychology, which is organized around the laws of mechanical physics, considers energy as part of the body/mind feedback loop—a loop found in the laws of thermodynamics in which energy is neither created nor destroyed; it changes form. The body/mind connection of the feeling (the resonating energy) and expressing (the body movement or vocal sounds that resonate with the feeling energy) are undergoing constant change. This experience of feeling, expressing and changing energy creates the somatic feedback loop also found in thermodynamics. Participants in outdoor activities demonstrate this flux while experimenting with their behaviour during activities. Is there anything else that is omnipresent and omnipotent?

The Bible implies many ideas, two of which I would like to consider. One, God too is both omnipresent and omnipotent. As such, God, energy and spirit are the same. Two, (hu)Man is made in the image of God. If God is energy then (hu)Man too is energy. Science has proven that humans are a vibrating, jellanous cellular structure of energy. We know that

(hu)Man is a mass of cellular structure built on a foundation of atomic and molecular chemical interactions. Organically speaking, humans consist of vibrating energy, or spirit, originating from chemical reactions. These reactions release the vibrating energy in the form of heat. Heat can be seen as different colours on the light spectrum. Sometimes heat and light are visible in forms we call the spirit, or auras. Parapsychology refers to the energy around the body (for argument's sake, I would call it the spirit) as auras. Therefore, if (hu)Man is made in the image of God, and (hu)Man vibrates with omnipresent and omnipotent energy known as spirit, God is the spirit, God is energy and God is (hu) Man. Thus, applying simple algebra, if the left side is equal to the right then both are congruent. In this case, energy, God and the spirit are alike.

As indicated, humans are composed of vibrating energy. Some authors argue that this vibrating energy is emotion. Cooper (1997), Neta (2001) and Carroll (2001) argue that the energy is energy in motion, e/ motion or emotion. This emotional energy can be measured from a distance and, according to Cooper, radiates from the heart. Carroll supports the organic hypothesis by writing that emotions are biochemical events in glands that have different frequencies. For example, the frequency for the emotion of "fear" is low/fast Beta waves; "love" is high/slow Alpha waves. Thus, both our mood and our vibrating energy referred to as God, a spirit, an aura can be measured electronically. So what then is emotional intelligence and how does it relate to the spirit?

Emotional intelligence, according to Salovey and Mayer (1990) and Goleman (1995) "describes the ability, capacity, skill, a self-perceived grand ability to identify, assess, manage and control the emotions of one's self, of others, and of groups" (p. 25). With a unique view of the spirit, God and energy, it is possible to argue that emotional intelligence is parallel to spiritual intelligence. In both cases, the emotions (energy in motion) and spirit are being assessed and managed in one's self and others during experiences of interactions. This harks back to Dewey's and Wheelan's belief that individual and group energy is affected by experiences. How is the development of emotional or spiritual intelligence related to outdoor education? How is emotional intelligence related to what Dewey initially suggested as the moving force caught up during an experience or Wheelan's collective energy?

Ford (1986) argues that outdoor education is "education in, about, and for the out-of-doors." I would like to add the words "fun," "play," "unnerving," and "adventure" as intrinsic to the experience. It is a given that playing on adventurous high ropes courses can be unnerving and/or exhilarating. As such the experience is definitely emotional, filled with e/motions or energy in motion. Few students have the opportunity to experience this aspect of outdoor education. Some are lucky enough to muck about in a creek. However, many have a playground of grass and concrete. Let us consider this latter opportunity and two activities. An instructor randomly tosses hula-hoops on the ground and separates the class into groups. Each group is given a certain circle to explore. The students are instructed to search, document what they see within the circles and compete against the other groups to record the number of ants. The second activity is an archaeological dig. Students are instructed to dig up sections of a grid, record what they find and postulate what it was used for centuries earlier. Both activities stimulate excitement, adrenalin, energy, e/motion and curiosity.

Conclusion

Any activity that involves learning, whether it is for therapeutic purposes, traditional education or outdoor education, is experiential education. In particular, outdoor educators allow participants to experiment with their behaviour in the form of play, for the most part out-of-doors. Many in the industry refer to play as adventure. Those who combine adventure with therapy name it adventure therapy or play therapy. Engaging in any of the experiences offered by outdoor educators affects participants and staff. Engagement

stimulates the energy, spirit, e/motion, God-like essence. This e/motion is found in the body/mind feedback loop referred to in somatic psychology. Using fun, adventurous activities may create a playful atmosphere that can encourage further engagement. Further interaction increases opportunities " . . . to identify, assess, manage and control the emotions of one's self, of others, and of groups" (1990, p. 25). These opportunities help to effect a change in behaviour or, as school boards name it, "build character." Goleman and Salovey and Mayer portray character-building as developing emotional intelligence. This article argues similarly for developing spiritual intelligence. Outdoor educators, while developing character, emotional intelligence or spiritual intelligence, inadvertently tease emotions, energy in motion, auras and our God-like essence. They activate what is referenced to by Dewey as the "moving force within us" and what Wheelan calls "group energy."

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Pathways furthers knowledge, enthusiasm and vision for outdoor experiential education in Ontario. Reflecting the interests of outdoor educators, classroom teachers, students and academics, the journal focuses on the practice of outdoor experiential education from elementary to post-secondary levels and from wilderness to urban settings. *Pathways* highlights the value of outdoor experiential education in educating for curriculum, character, well-being and the environment.

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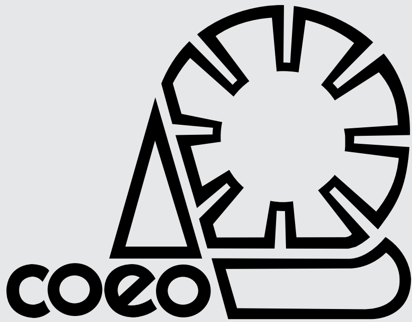

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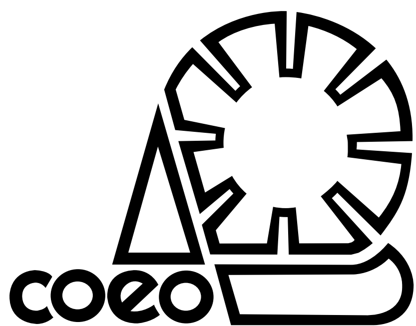

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