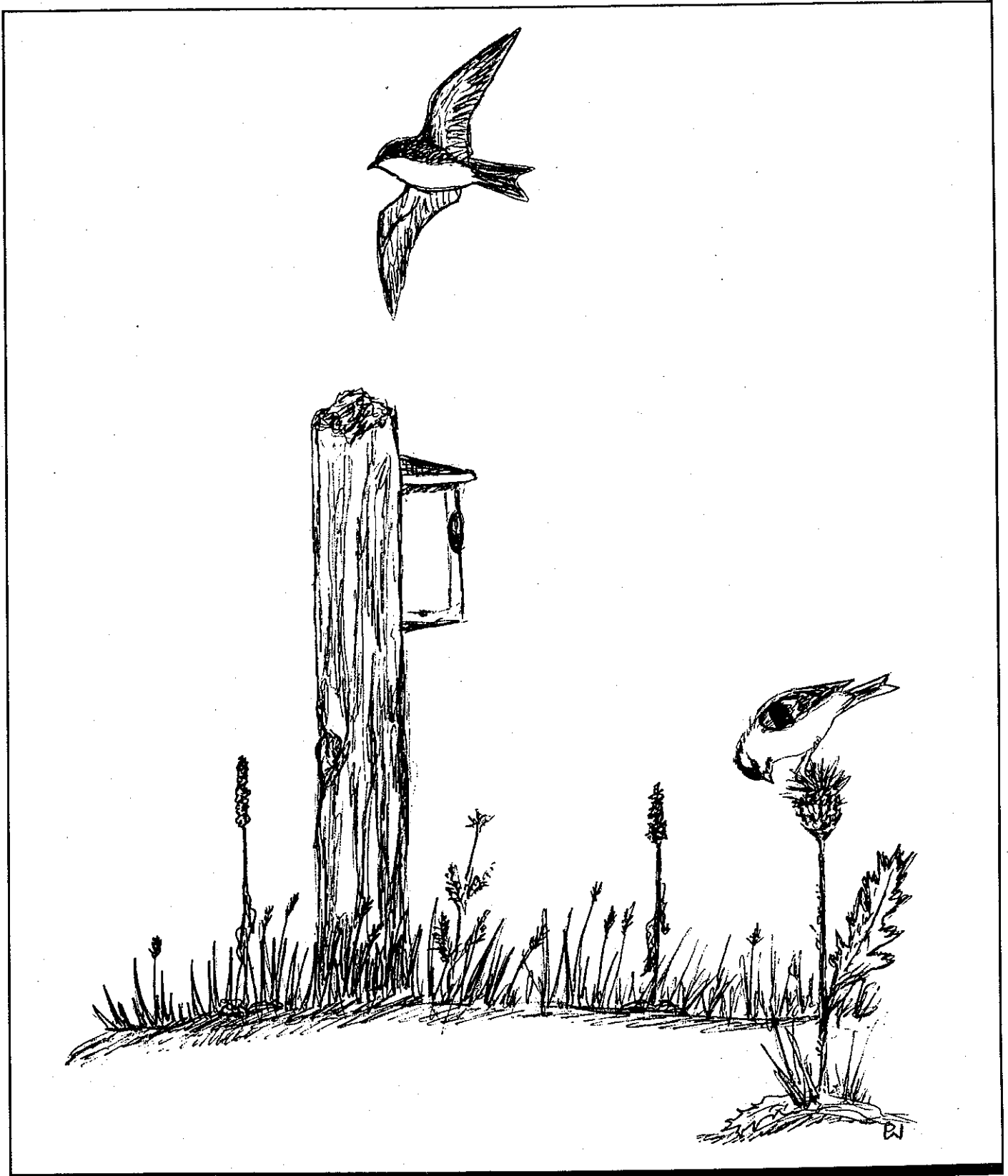


# Pathways

Volume 3, No. 4  
June, 1991

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION



# Pathways

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# Pathways

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

Volume 3, No. 4  
June, 1991

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## State of the Art

A birding expert, Peter Wukasch often leads outings for FON and enjoys sketching his favourite species. He is a teacher for the York Region Board of Education at the Vivian Outdoor Resource Centre.

*Pathways* is printed on recycled paper.



The Pathways Editorial Board is again happy to report a new member. M.J. Barrett, currently working at a Field Centre but moving to a classroom in the fall, joins the group to contribute ideas and solicit your support. Apart from a rich diversity of outdoor instruction in a most meta-disciplinary fashion, it is pleasing (well, speaking for myself) to have an English major in our ranks.

Carina Van Heyst, you may have noticed, has moved from the chief editor to join the editorial board with its revised format of sharing the load with "one editor per issue." All of us are grateful for the leadership Carina has shown in the last two years with Pathways. We are happy to report that she is not burnt out yet and will remain on the Board . . . so to speak. Dennis Hitchmough continues to chair, coordinate and generally serve as the glue that binds the journal together.

This issue features a thought provoking concern for the notion of stewardship as a guiding ideological assumption. Bert Horwood challenges stewardship and offers us a full description with dissection of this

value laden, baggage carrying word/idea. The summer issue of Pathways will feature a follow up from Bert that presents an alternative to stewardship: namely hospitality. Ed Reid keeps the above concerns alive with a defense of hunting as a "green" pursuit, albeit with a strong stewardship flavour. These two features are not meant to clash. Rather the intent is to communicate the complexity of attending to foundation ideas. Both Bert and Ed, while they may differ fundamentally, they both demand that we open a line of dialogue and work through our personal assumptions for some new found enlarged clarity.

Balance is brought to the issue by Len James and Mathew Kirby. Both features focus on adventure based learning and what we have come to call "hard skills." Len offers a starters package for adventure programming, while Mathew shares his experiences attending Canada's premier adventure leadership courses.

*Bob Henderson,*  
Somewhere in Alberta

## Letters to the Editor

*Dear Editor;*

A favourite comedy sketch of mine is George Carlin's "The seven words you can't say on television." We needn't repeat them here. Carlin plays with the meaning and the absurdity of the hostility generated by their various diffuse meanings. Take, Man for example. Traditionally used as a generic term for all humanity, it is now appropriately becoming out of favour. It seems silly to say "Mankind with Environment" when you really mean "Humanity with Environment" yet it seems odd somehow to say this particular phrase. It's as if the phrase is comical, a parody of itself.

Hopefully it's just ahead of its time.

There are other words that are very common in Outdoor Education circles. "Wilderness" and "Nature" immediately spring to mind. If I hear one more person say, "I'm going out to nature" or "We must preserve wilderness areas" it might turn my stomach. Ecologically thinking, nature is, of course, always here. It is in and all around us but the term ecosystem sounds "jargonesque" at present. Try to show me a wilderness unaffected by air born toxins and political/economic intent. There are none.

Hopefully words like "Man, Nature, Wilderness" and even "Educator" I might

add, can evolve towards a new sharper ecologically based definition.

While we work together for this change, we should not let our stomachs turn too easily. Never ignore or lose sight of the important points that surround the words. Misunderstandings about specific words has only tangential merit to the larger interest.

We must be critical but not too quick to pounce. We all carry a loose language in need of change and a staggering number of words in need of a re-write.

Two apologetic human persons  
*Henderson and Hitchmough*



## Call for Nominations: COEO Executive and Board of Directors

Nominations (and/or volunteers) are invited for the COEO Executive and Board of Directors for the year 1991-92. Any member in good standing may stand for election and any member in good standing may submit a nomination. Nominations, in writing, must be received by the nominating committee at least fourteen days prior to the annual general meeting.

The members of the Nominating Committee for the 1991 Annual General Meeting are:

**Clarke Birchard** (chair), The Bruce County Board of Education,  
P.O. Box 190, Chesley, Ontario, N0G 1L0

**Rob Heming**, Ontario Camp Leadership Centre,  
Irondale, Ont., K0M 1X0;

**Ralph Ingleton**, Forest Valley Outdoor Education Centre,  
60 Blue Forest Drive, North York, Ontario M3H 4W5

**A** new catalogue of programs, personnel, sites and services in outdoor education in Ontario is ready for printing. The successful completion of this major undertaking is the result of many laborious months on the part of Allyson Kelly. Allyson, you will recall, was COEO's staff person over the past 10 months funded through an Environmental Youth Corps (EYC) Program and working out of the Leslie Frost Natural Resource Centre. The Board of Directors congratulates Allyson on a job well done and wishes her continued success.

COEO was again successful in securing an EYC grant for 1991-92. The program is funded to a total of \$22,900. We welcome Ella Wiustchariuk, a graduate of the Forest Recreation Program of Sir Sandford Fleming College. Many of you will have an opportunity to meet Ella at upcoming workshops and the annual conference.

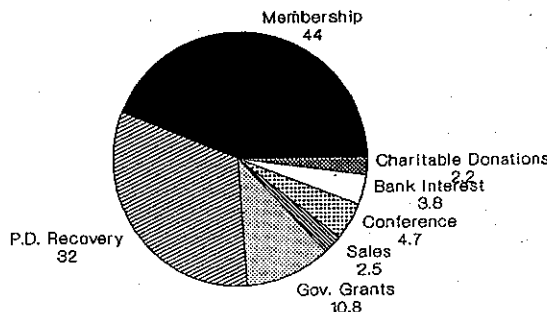
You will notice in this issue of Pathways that membership fees for the new year have increased. As illustrated by the pie diagrams, COEO relies heavily upon revenue derived from membership to finance its operations. At the last meeting of the

Board of Directors, the issue of membership fees was discussed at length. I am sure you can appreciate the related expenses incurred in producing a quality Journal. The Journal is our best tool of communication and promotion within and beyond the organization. As COEO grows and aims for financial independence, membership fee adjustments are justifiable. Further to that, COEO will continue to develop strategies generating revenue through such vehicles as workshops, conferences and other professional development programs, fund raising and merchandise.

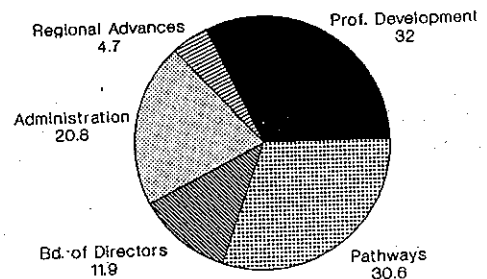
Some quick business notes that you may be interested in: COEO has received a grant of \$2860 from the Ministry of Tourism and Recreation for northern development and participation; we are preparing a master conference manual, Coeo's membership brochure and portable exhibit are being reviewed towards revision, and COEO merchandise is moving to a new home.

Yours Outdoors  
*Kathy Reid*

**Where does the money come from?**  
COEO Income



**Where does the money go?**  
Expenses by Category—1989-1990



\*Most of the P.D. budget is recovered.

*While Horwood and Reid (following article) are obviously related pieces of writing, it is not the intention or, in fact, result to suggest they exist here side by side as a juxtaposition. Rather, these viewpoints are offered to illustrate the scope and applications of thought (implicit and explicit) that govern our actions.*

*Moral issues need to be addressed. Communication of viewpoints is paramount to all issue resolution. — Henderson*

## Stewardship as an Environmental Ethic

by Bert Horwood

Once a wealthy and powerful entrepreneur decided to take an extended journey. She instructed her best managers to care for her business while she was away. To the first, she entrusted 50 million dollars, to the second, 20 million dollars and to the third, 10 million.

"Invest wisely and productively while I'm away", she said. "Don't worry, boss, We'll look after everything for you," replied her managers, "and travel safely."

The first man felt bold and confident. He invested in a mixture of blue chip stocks and speculative ventures. He worked hard to find the highest yields. The second man went with only the most conservative investments with the soundest guarantees. The third deposited his money in the safest account he could find and waited.

At length, the owner returned and called the lads to account for their trust. The first reported a balance of 100 million dollars. "Well done. Come over for a barbecue tonight to celebrate your new assignment."

The second reported a balance of 40 million. "That's good news. Be sure to drop around this evening and have some barbecue. There'll be a promotion for you."

The third returned the original sum of 10 million dollars, explaining that he had not wanted to risk losing any of it. "You good-for-nothing" hissed the boss. "You know that I always make a profit and expect you to do the same. You're fired! And I'll

see to it that you never work again!"

This story, retold from the Gospel parable of the talents (*Matthew 25:14-30*) illustrates the biblical notion of stewardship which is currently popular as the basis for environmental wisdom. The purpose of this paper is to examine the nature and effectiveness of stewardship as a guide in environmental affairs. It will describe the origins and ethics of stewardship as a practice of taking care. Then, it will set out the essential characteristics of modern environmental stewardship and consider the implications they have for a healthy earth.

### The Meaning of Stewardship

A steward is a person who is left in charge of property for an absentee owner. A steward is like a baby-sitter who has charge of the household and the children while the parents are out. The sitter-steward is expected to deal with emergencies, and at the very least to turn over the entire household, children and all, in at least as good condition, if not better, than they were received.

The notion has wide roots. In feudal times, landowners were travellers and required trusted servants to operate their estates. Wealthy nobles owned a number of remote lands which they could not possibly manage personally. Lesser nobility would be installed to hold the land, tax it and pay the rents to the overlord. The

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*A steward is a person who is left in charge of property for an absentee owner.*

*The environmental problem is that most ethical systems deal only with relationships among human beings.*

word steward, itself, is derived from old English for the keeper of a "sty," or hall. Other words from the European tradition were chatelaine (for the overlord's wife when left in charge) and seneschal (for a senior servant or chief domestic).

The idea of stewardship is much older, grounded in the earliest Judeo-Christian creation beliefs. The account of creation in *Genesis* has God telling Adam, the first steward, that he has been given dominion over every living thing. It is repeated in God's commission to Noah after the flood with more detail as to how animals might be used for human food.

There are two interpretations of the *Genesis* material. One is that the earth has been handed over to humankind to do with as we like to increase our numbers. Others interpret it to mean that humans were charged in the beginning, by the Creator, with stewardship over the creation. That is, to care for the creation in the well-understood manner of a steward.

Further biblical accounts of stewards and stewardship show that idea was an honorable, even noble one in ancient traditions. Servants, whether of high or low estate, had charge of the great households. It is no coincidence that our words such as ecology and economics are derived from the Greek for household. Stewardship was one of the favorite themes of gospel parables, usually illustrating the rewards of faithful obedience to the steward's task and the punishment for abuse of trust. The greatest abuse was for the steward to assume ownership and to refuse to account properly for the property entrusted to him. For examples, see *Matthew 21:32* and *Luke 16: 1-13*.

There is an anecdote favoured in sermons and church magazines that illustrates how firmly the Christian religious establishment accepts the notion that the proper human relationship with the earth home is one of stewardship.

A gardener was hard at work under the hot July sun weeding and cultivating his plot. A clergyman, always mindful of who was in charge, happened to pass by. Admiring the beautiful garden he called out, "Good morning. You and God have a fine garden there, my friend." "Well!" replied the gardener, "You should have seen it when God had it to Himself."

The moral is that God, either through created Nature or through miraculous intervention, is not capable of tending to the life and productivity of plants. The good steward is required to deal with wicked things like weeds and pests and to arrange things in the aesthetic of the culture which, it is presumed, is the aesthetic of the Divine, since, of course, humans were made in the image of God and were commissioned by him to exercise dominion.

In these secular and technological times, it is hard to know just how much influence the Judeo-Christian doctrines and mythology have on people. My suspicion is that these doctrines are pervasive and profound. My hypothesis is that those who espouse a stewardship basis for environmental ethics do so from foundations exactly as described. The question that follows, then, is how does the stewardship ideal influence environmental ethics?

### Stewardship and Environmental Ethics

Moral systems deal with issues of right and wrong, good and bad. The problem is, always, how to decide whether a particular action, event or condition is right or not. The present state of moral judgment is chaotic because there are competing systems of values, some of them mutually exclusive; Alisdair McIntyre, in *After Virtue*, attributes the situation to the lack of coherent standards and the rapid develop-



ment of new technologies without the associated development of ethics.

The environmental problem is that most ethical systems deal only with relationships among human beings. It is assumed that other living things and the inanimate beings of earth do not count, except insofar as the way we treat them, may have impact on other human beings. Numerous writers have considered this problem and have played with the idea of extending ethical standing to other beings. An over-simplified way of boiling it down is to say that there are two different ways of assigning value to the plants, animals and the earth. One way is to assign them extrinsic value. The other way, more novel and radical, is to assign them intrinsic value.

Things other than humans have extrinsic value because of their importance to human beings as food, shelter, employment, beauty, medicine, inspiration and so on. For example, we might value a particular animal because of its potential to allow researchers to make new discoveries about a human disease.

To assign intrinsic value is to respect the existence of these entities as ends in themselves, to assign them value in and for their own sakes quite independently of humanity. For example, an animal has value for the sake of its own unique life. It does not need to be justified by any value other than its own being. If there were no humans on the earth, the extrinsic values would disappear, but the intrinsic values would persist. The established ethical systems of western thought were all developed before any thought was given to the possibility that beings, other than humans, have intrinsic value.

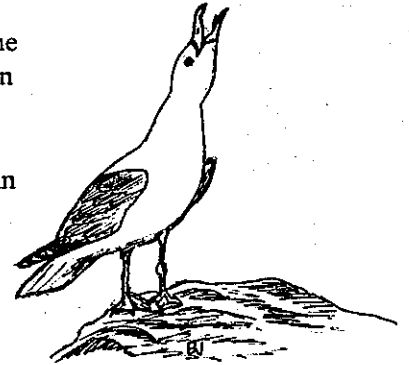
The ideal of stewardship as a model to guide humans to right attitudes and actions with respect to the earth has come to us through a fusion of ancient Greek thought with ancient Biblical thought in the mind of

a 13th century cleric, Thomas Aquinas (see the general introduction to *People, Penguins and Plastic Trees*, edited by Donald VanDeVeer and Christine Pierce). It was evident in Aristotle's science that living things were ordered in a hierarchy from lower and lesser to higher and greater. The highest level of all was white-skinned urban males. It was in accord with the natural order for living things to dominate one another in accordance with their position in the hierarchy. These ideas found fertile soil in the mind of Aquinas, because they harmonized with the biblical accounts mentioned earlier. From this we have the ethical notion of "natural law". To quote Aquinas, "For animals are ordered to man's use in the natural course of things, according to divine providence".

Thus it fitted with the created law of nature that only male humans had moral standing and had authority and power over the rest of the world. This helps us to understand why, despite the many women portrayed in the Judeo-Christian scriptures, none of them are given the role of steward. It also helps to explain why feminism and radical ecology movements have found much in common. Giovanna Di Chiro in *Environmental Education: Practice and Possibility* (edited by Ian Robottom) provides a powerful account of feminist ecology.

In modern times, in much of our culture, moral standing has been extended to children, women and persons of different races. Debates rage as to the extent to which moral standing extends to human reproductive stages (ova, spermatozoa, embryos, fetuses), to severely incompetent humans, and to animals and plants in general. The possibility that mountains or rivers may be entities of intrinsic value gets little serious consideration in the cultural mainstream.

Modern ecological science, at a superficial level, supports the Aristotelian notion



*In short, stewardship belongs to the ethical system known as "natural law morality."*

of hierarchy. The emphasis in elementary instruction on food chains as a way of expressing nutritional relationships gives widespread popular credence to the view that the "lower" orders (plants) are eaten by many and the top carnivores dominate the scene and are eaten by no one. A deeper, more complete, understanding of trophic relationships in the biosphere shows that the notion of top carnivore is a fiction, and that all organisms are bound together in a complex web of eating and being eaten. This incomplete appeal to ecological science is unfortunate because it supports an ethical position which could not be supported if people had a fuller understanding.

Persons with moral standing could take two different views of their power. They could wield it as an absolute right at their own pleasure as a divinely granted entitlement operating through nature. (This is the ethical position sometimes called "hedonism.") Or they could wield it somewhat altruistically, as a trust, in the true manner of a steward. People have done both in the past and it is impossible to tell from natural law morality that either one position or the other is favoured. Aquinas wrote against cruelty, abuse of power and destruction of the earth for the simple fun of doing it but his reason was, not that the earth deserved our care, but that to do so would promote cruelty to other people.

In short, stewardship belongs to the ethical system known as "natural law morality." As such it is based on the image of humanity as central in the affairs of the planet and the only species whose welfare counts. This is known as anthropocentrism. A necessary parallel belief is that the earth has only extrinsic value, either to humans or to the creator god to whom the stewards feel responsible.

Proponents of stewardship argue that

humans clearly have the power to destroy environments, even the entire biosphere. Given that power, humans also have an attendant responsibility to act rightly to care for the earth, to make good within reason damage that may have been done. That responsibility they identify as stewardship. This line of reasoning is based on the hedonistic notion that "might is right" and is securely grounded in the Judeo-Christian mythology of humanity as detached from and superior to the natural world.

## Characteristics of Stewardship

The ideal of stewardship has six characteristics. The steward is trusted to care for something, in our case, for the earth. Stewards claim to be accountable for their trust. Stewards, according to the ideal, concede that ownership of the entrusted thing (the earth) is not theirs. The parables and other similar versions of stewardship teach that the trust consists of resources, objects of utility. Stewards are expected to make a profit. Finally, the ideal of trust and fidelity has a spiritual dimension.

There is something noble and appealing about the role of steward. The steward is judged by a superior being to be worthy of trust. It feels good to know that one is trusted and responsible. That good feeling makes it easy for those who have it to give themselves privileges. It is natural for the baby-sitter, while washing the family dishes, to seek reward in visits to the refrigerator for treats. Such privilege is limited by the need to account for the trust.

Stewards in practice and in story are held to account for the household and valuables left in their charge. The parents come home. The overlord returns from the wars. In every case, they want to know how things went. The trusted steward must report and is held responsible for the state of affairs. The gospel parables leave no doubt about the Christian position con-

cerning reward for fulfilling the trust and punishment for failing it.

Secular stories have the same effect. For example, at his homecoming, Ulysses is scarcely kind to his long-suffering chateau and people. In 3 centuries of English literature, from Shakespeare to Tolkien, the promise and peril of the steward's role is portrayed. Malvolio, the sour steward in Shakespeare's *Twelfth Night*, becomes the butt of practical jokes because he has arrogantly assumed power which was not rightly his. Likewise, in Tolkien's epic *Lord of the Rings*, an important element is the haughty steward of Gondor and his eldest son, corrupted through pride, whose refusal to recognize the rightful king leads to great peril for middle earth. The literary theme of stewardship out of control succeeds because it illustrates a fundamental human failing we all can recognize.

The accountability aspect makes it difficult, if not impossible, for stewards to think rightly that they own the things entrusted to them. The essence of the deal is supposed to be that the stewards possess nothing in their own right. What they have, they have only temporarily, in trust. Persons in a stewardship position make a mistake, even commit a crime in our legal system, when they appropriate for their own use valuables left in trust with them. As a society, we take a dim view of breach of trust toward another person. But the other person must be recognized in law as entitled to the trust. In other words, there must be legal standing. The moral issue is parallel, in that the things being cared for do not count in themselves unless they have been accorded moral standing.

The fourth characteristic of stewardship is to view the subjects of the trust as resources, namely valuable assets capable of being used in some kind of way for the benefit of the owner. The steward is a manager and manipulator in a guardian-like way of resources. Stewardship as an ethical

base for human relationships with the earth encourages us to perceive and treat all the other things in the world, whether animate or not, as resources. Objects without usefulness are objects without value.

The fifth characteristic of stewardship is the notion of profit. It may be too blunt to put it like that. More generally, stewards are expected to turn over their trust in better condition than they received it. The children are to be clean and safely tucked into bed. The garden is to be attractive and productive. The estate should be prosperous and at peace. Improvement is required and, in the gospel stories, this was expressed unequivocally as profit.

Finally, the spiritual dimension of fidelity to the trust mentioned earlier is an important characteristic because it has the potential to include spirituality as a part of ethical discussion. Spiritual considerations do not loom large in settings where the rewards and penalties associated with stewardship are material and immediate. But the spiritual dimension is the only one which can sustain stewardship as a model where stewards may be called on to make sacrifices and can only hope for reward, or fear punishment, in some other world.

Persons who adopt stewardship as an ideal model for their relationships to the earth accept these characteristics, whether explicitly or implicitly. To do so is to accept very difficult and problematic circumstances because, as we shall see, the implications of the stewardship model lead more probably to destruction of the biosphere than to maintenance.

## Implications of Stewardship for the Earth

In the ideal situation, stewardship should work as a basis for caring for the earth. To do so, most humans would need to believe as a matter of factual truth, the theology and creation account of *Genesis* and the

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*Objects without usefulness are objects without value.*



analogies in the Gospel parables. Those who accepted the stewardship role would necessarily have to eschew ownership of the earth entrusted to them and would have to be called to account from time to time. They would, on some measure or other, perhaps biomass, show an increase in value and productivity of the biosphere within their influence. If this had ever happened, or could ever happen, it would probably be very good for the earth.

Unfortunately, there are contrary factors which lead to the inescapable failure of stewardship as an effective model for earth wisdom. The most critical is the arrogance and alienation which stick to the whole idea. The biblical accounts reveal a remote deity, detached and absent from the creation except for occasional miraculous interventions. The superiority of humankind, to have dominion and to rule the earth, perpetuates the same kind of detachment. It promotes the *Malvolio* in all of us. Modern Biology tells us that, *Genesis* notwithstanding, we are part of the household of the earth and cannot be detached from it. Modern moral philosophers who have attended to the best scientific knowledge propose entirely different ethics, based on the intrinsic values of the biosphere and on biocentrism.

Environmental stewardship lacks the teeth of accountability. Despite biblical thundering and fictional accounts of pain eternal to be visited on faithless stewards, despite attempts to transcend the material by spiritual values, never in the course of our known history have humans been required to account for their trust. It is easy to abuse stewardship, as illustrated in the history of Gondor, when one has no reason to think that the king will return or returning, one will not much care.

In the same way, the western tradition of property ownership, especially including land, mountains, rivers, forests, wildlife and

minerals, makes a mockery of claims to practice stewardship as the basis for an earth-keeping ethic. Ownership gives absolute rights of control within the terms of ownership which most people exercise with no sense of the temporariness which stewardship demands. When humans set up trusts and engage other humans to act as stewards for them, the condition of the trust and the line of ownership is unmistakable. No trustees, within the law, ever think or act as though they were owners of the trust. The persons who espouse stewardship of the earth have never, to my knowledge, attributed ownership to anyone other than themselves.

Stewardship as an idea and a practice as between human beings has been with us for thousands of years. The current version of applying it, at last, to the earth, in keeping with the *Genesis* commission, is demonstrably a failure. The degraded state of the earth, even of recently pristine regions, is the best evidence that the Judeo-Christian ideal has failed. The necessary commitment of the stewardship ideal to human superiority and detachment from the rest of nature, the lack of respect entailed in regarding other beings as resources and the impossible binds in which the assignment of extrinsic values puts us, predict future failure for those who attempt to use stewardship as a model for environmental ethics.

If this is the case, an important task is to find an alternative model. It is not clear to me what that might be, but a critical requirement can be identified. The image we have of ourselves within the biosphere must be grounded in an earth-friendly mythology. The stories in such a mythology would cause people to identify themselves with the rest of nature and would promote the ability to discipline our powers. An ancient Latin text gives a clue, "*We make our destiny by our choice of gods.*"

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*Bert Horwood teaches courses in Outdoor and Experiential Education at Queen's University, Kingston.*

## The Green Hunter

by Ed Reid

**K**athy and I just moved from the city to the 'sticks' — from a house too small to swing a dead cat in — to a country house in an area abounding with game. We have two immediate neighbours within a thousand feet and no others for miles.

I hunt. One neighbour doesn't and the other is an anti-hunter. Now you'd think the three of us get along like a dog, a cat and a sick pig in the back of a Volkswagen bug. In truth, we get along well. We all moved here for the same reason - for the love of Nature. And we've worked out our differences.

How did it happen? Well, the one neighbour, a vegetarian, does not hunt. Yet, he seems to understand the *raison d'être* of the hunter and offers me the privilege of hunting on his land. We overlook the difference in our eating habits, just as we do in our choice of cars, or taste in music. This doesn't interfere with both of us having serious concern for our environment.

My other neighbour eats meat and is out-spokenly anti-hunting. I don't hunt on his land. He, too, is concerned about our environment, is active in creating solutions, and we are friends, despite our differences. Sometimes he accuses me of killing innocent animals and I remind him he merely contracts out his killing, and we get along.

Now, on the topic of hunting, he contends, "Well, you're kind of a Green Hunter, so I guess that's okay."

A "Green Hunter?" What the devil does that mean? The words rattled around in my head one morning as I stalked around the forest edges, anticipating the split-second excitement that comes with dropping a flushed grouse. Here's what I came

up with (besides dinner).

We are currently bombarded by interest groups and industry claiming to offer environmentally-sensitive products, lifestyles, or politics in the effort to move us towards a more sustainable future. This new "Green emergence" is a generally positive movement, although I think it is safe to say that, while some groups are sincere in their motives, others perceive "Green" as profitable in a society increasingly aware of the depth of our environmental woes.

Indeed, there are many shades of "Green" now; Green politics, Green lifestyles, and Green motor oil. With the new emphasis on sustainable development, there seems to be emerging political will to accommodate environmental concerns into the economic calculus (at least in developed countries). Combine this with a better comprehension of the urgency presented by environmental problems, and "Green" is undoubtedly here to stay.

So what has this got to do with hunting, you ask? It's not news to any hunter that his favourite outdoor activity is coming under fire from many groups. Some environmentalists (but certainly not all) attack hunting on the basis of philosophy - most notably "animal rights", really a gross imposition of human characteristics and morality onto the natural world, but that's another article altogether. To that philosophy they add a doctrine of non-violence, as if natural predators were given to "humanness" in the taking of their prey.

Many more environmentalists would do away with hunting because they are ecologically misinformed. Consider the Green Party of Ontario, committed to "healthy

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*A "Green Hunter?"  
What the devil  
does that mean?*

*morality is  
historically  
arbitrary.*



wildlife populations", although it offers little acknowledgement of the incredible success of conservation movements in North America toward achieving this goal.

Certainly, whoever the opponents of hunting are, you can bet they have little understanding of the sport, the ethics, regulations, and the immense role it plays in modern wildlife conservation.

Regardless, history has shown, over and over again, that morality is historically arbitrary. What is socially acceptable today, may not be tomorrow, regardless of the facts. In the absence of fact, rumor and misconception fill the vacuum. Of this hunters should take note: If we are to retain our privileges as hunters, we must make more effort toward educating the non-hunting public about the facts behind hunting and its role in our heritage, our environment and our children's future.

The recent release of the Brundtland Commission Report on Environment and Development (entitled *Our Common Future*) has caused a remarkable stir in environmental, economic, and political circles. While it is still uncertain whether such an apparent willingness to work towards a more sustainable future is in itself sustainable, there exists an excellent opportunity for the wildlife community in North America to 'toot' its own horn, as one of the founders of ecologically sustainable economies.

Consider hunting in the realm of human development over the last century or so in North America. On the environmental report card, it literally has obtained straight "A's". In a nutshell, from a relatively unregulated activity at the turn of the century, through political response to the demands (largely from hunters) for conservation and greater regulation in the latter half of the 20th century, hunting has evolved into one of the most sustainable forms of recreation and ecologically viable

economic engines.

Although the story is similar over much of the continent, I focus on my home province of Ontario. Today sport hunting contributes millions of dollars and thousands of person years of employment to the economy of Ontario. Moreover, much of the economic benefit lies in its distribution. Much of the employment and income is generated outside of Ontario's prosperous Golden Horseshoe.

That in itself would be impressive, but hunting's true measure of success lies in its proven sustainability. Thanks to the efforts of government wildlife managers and the tireless conservation efforts of sportsmen, individually, and collectively through groups such as the Ontario Federation of Anglers and Hunters, Ontario's wildlife populations are flourishing. There are more whitetail deer in Ontario today than ever before; hunting has no negative impact on grouse or hare populations; moose populations are steadily increasing. The wild turkey has successfully been returned to a large part of its original Ontario habitat.

Truly, this is an impressive record from the point of view of sustainability. But is it well known among the non-hunting public and our school children? I don't think so. With increasing closures of private and public lands to hunting, rising pressures for gun control and an increasingly popular environmental movement that opposes (or ignores) hunting, we as hunters should make extra efforts to fill the informational vacuum.

One avenue to achieve this is to present hunting as a fundamentally "Green" activity. In the realm of environmentalism, "Green" means many things. It is given that "Green" implies environmental sensitivity. But it means much more than that. "Green" has a broader inference. It implies community, identity, heritage. All

in all, much as I deplore the word, it refers to lifestyle.

A truly "Green" activity or product is one that is environmentally-safe, sustainable, promotes a sense of community, and is non-oppressive and non-sexist in its action or manufacture. Better yet, "Green" links us to our heritage, and provides an example for our children.

Hunting, angling and trapping are activities that can be as "Green" as solar energy, organic farming, bird-watching and crunchy granola. So why is it hunting seems to be under attack from so many environmentalists?

I suppose the key lies in the ways in which hunting is seen to be carried out, as well as the ways in which hunters present themselves. We know hunting is sustainable, ecologically viable, inherently "natural", and comes to us as an undeniable part of our unique North American heritage. The extent to which we will leave the hunting legacy to our children depends on how other groups see the sport and its participants today.

We live in a rapidly changing social and natural environment, and whether this is for the better or worse, it is certain that nothing is as permanent as change. Hunting is a great part of our living heritage. It will pass into our children heritage as part of their past, or a part of their future depending on the image of today's hunter.

To ensure the survival of hunting and the future of wildlife conservation, we must do a bit more in public relations on behalf of the hunting community. Adopting "Green" imagery may play a role in this.

We have looked at the ways hunting is fundamentally "Green". Below are some of the other aspects of hunting that might help determine its acceptability for the future. Perhaps we should all develop a kind of "Green Scorecard" to rate the effectiveness of our personal public rela-

tions effort.

I realize that the very word "Green" raises the hair on the back of many a hunter's neck. "Green" is synonymous with "tree-hugger" and "dicky-birder", right? Well, let's just say that in this age of information, even my 12-year-old nephew doesn't buy that kind of imagery anymore. My generation and generations before me sometimes have to kick ourselves to avoid the use of language that excludes others. Today's children do not. Inclusive language and thought is becoming automatic. In fact, we antique hunting by persisting with exclusive or intimidating language and tactics.

Comments that are sexist coming from representatives of any group look bad these days, as they should. I hold a great distrust of psychology, but many anti-hunters bred on Sigmund Freud love to make referents to the phallic characteristics of firearms and read all kinds of nonsense about male ego into it. When hunters present themselves in a sexist manner today, anti-hunters love it, and non-hunters are becoming increasingly suspicious.

Lately I have encountered many more women who savour the experience of hunting and it's very refreshing. My wife and I enjoy upland small game hunting together. She's a great hunting buddy, and it has added a new dimension to both our recreation, and our relationship. More hunting men should encourage women to join them, not exclude them on the basis of sex. In this sense, "Green" is good for the sport.

Anti-hunters love to accuse hunters of disrespecting property, jeopardizing others and vandalism, despite the fact that Ontario hunters are by-and-large, a respectable bunch. Ontario's mandatory Hunter Safety Training Course sponsored by the Ontario Federation of Anglers and Hunters has been extremely successful in instilling both

a commitment to ethics and safety in young hunters and many older hunters seem to come by it naturally. But be aware, now more than ever, it takes only one bad apple to ruin it for the bunch.

"Green" hunters do not stand for anything less than the very highest standards in conduct and safety. Co-incidentally, many of Ontario's non-hunters are not aware that hunters here must pass a mandatory test on safety, ethics, wildlife identification and conservation in order to hunt and few know of the degree of regulation involved. Make them aware of the responsibilities hunters accept.

Offer a portion of your game to land-owners to acknowledge their generosity. Go especially out of your way to offer a portion of your game to non-hunters, or even anti-hunters. I chuckle to myself in a kind of moral victory when an anti-hunting friend asks more to save the feathers or skin from a kill for his art or craft work.

Many environmental groups cater to heritage recreation, and "wilderness experience". These usually refer to the canoeing, hiking, nature appreciation and survival skills, as central to our heritage, and a justification for wilderness preservation. These activities are unquestionably accepted as if our ancestors tromped around the bush merely to get away from it all! Of course the truth is that hunting, fishing, trapping and logging are more central to our Canadian heritage.

Personally, as a hunter and a naturalist, I relish the heritage aspect of the hunt and interaction with nature on this predator/prey level as an experience far greater than any I have had in a polymer-based-techno-canoe accompanied by a bunch of Gortex-clad kids going "Like, wow!".

"Green" hunting is, therefore, hunting that meshes well with our cultural heritage. It is also inversely tied to the level of technology we bring to the sport. Wilder-

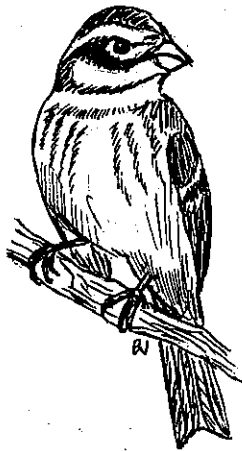
ness tripping is undeniably "Green". Let's make hunting also seen as "Green".

Granted, there are far too many aspects of the wilderness experience to be covered here. Suffice it to say, it is a fascinating and enjoyable pastime. It is important to note, however, that central to the wilderness experience is a sense of the spiritual and wilderness users would claim this as exclusively theirs. This claim washes well with the general public as justification for wilderness preservation. Similarly, a spiritual aspect of the hunting experience is claimed exclusively by our native peoples, and this too, washes well with the general public and nets the native community some special privileges.

Whether or not there is a spiritual aspect to your hunting experience, is worth considering. Personally, the entire hunting experience, from its anticipation, through all the steps that lead to a successful kill and the preparation and eating of the game, is a celebration of our basic dependency on Nature. For others it may be different, but the point is that my analysis of hunting, with a spiritual bent, washes well with some of my anti-hunting associates, and brings us closer to a concession on the sport.

"Green" hunting, therefore, is not only how we hunt, it is how we perceive our hunt.

At a recent conference on Heritage Conservation and Sustainable Development, it was pointed out that the movement towards "sustainable development" might be a double-edged sword. At the same time that parks representatives, wildlife conservationists, and naturalists wrestled with a definition in Ottawa, we were told others with representatives from industry and agriculture were simultaneously holding a "Sustainable Development" conference in Winnipeg. I wonder, were the definitions similar? Someone else suggested that in understanding the term, Sustainable





Development, environmental interests got the adjective and industry got the noun.

The emergence of the term "Green" has been embraced by industry and environmentalists alike in their own efforts to be seen as leaders on the bandwagon of sustainability above the confusion of definitions.

Many groups and organizations are today vying for public attention for all types of causes and concerns. A literal galaxy of groups claims to represent environmental and wildlife interests alone. And while many would claim to be dedicated to the sustainability of our wildlife populations, many are "anti-", or vague, on the issue of hunting.

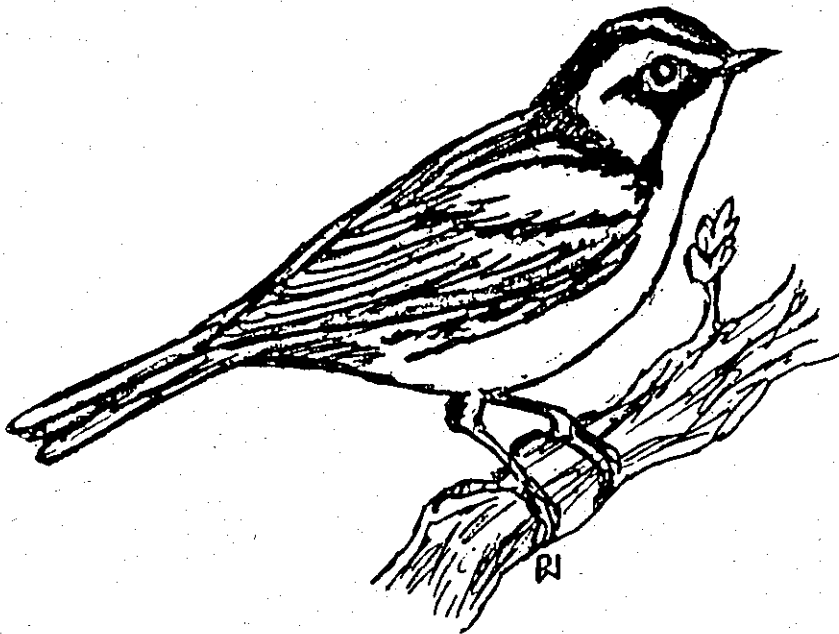
But, my neighbours and I, who hold such different views on the issue of hunting, overcame our differences through commu-

nication, bound by a shared concern for our natural world. Environmentally concerned groups of all shades will have to do the same to ensure the long term sustainability of the fullness of wildlife recreation.

Now is the time for hunters to ask themselves what direction will wildlife management take in the years ahead. The facts point to the sustainability of hunting, but this may not be enough.

"Green" is definitely 'in', and it comes in many shades. Wildlifers must assess the "Greenness" of our hunting activities and start to preach what we've been practicing for so long. So go ahead, affirm the "Greenness" of your sport!

*(reprinted with the permission of Angler and Hunter Magazine, Gary Ball-Editor.)*



## The COLT Experience

by Mathew Kirby

*It was after  
midnight before  
we returned,  
tired but  
exhilarated.*



**F**loundering through waist deep snow on a steep, treacherous slope with the season's first blizzard still raging unabated around us, I wondered if my COLT group had taken on perhaps too much.

Based at Strathcona Lodge, just outside Vancouver Island's magnificent Strathcona Provincial Park, COLT, or Canadian Outdoor Leadership Training, was founded by Jim and Myrna Boulding to train outdoor leaders. Now directed by Gareth Wood of South Pole fame, COLT is comprised of a one hundred day skills component, followed by a practicum at the Lodge to teach students at a basic level in hiking, mountaineering, rock climbing, canoeing, and kayaking.

I had been teaching at Glenlyon-Norfolk School the past two years, but knew that the time was right for me to take this course.

Exhausted, cold, pole-axed by the ferocious winter conditions that we had not expected, we tramped out snow platforms, set up our tents, ate our macaroni, and fell into restless sleep. My group of five, Terry, Rick, Rob, Jackie and I, led by our experienced instructors Gareth and Lindsay, never did reach the Comox Glacier, where we had been headed to work on glacier travel techniques and crevasse rescues. We turned back the next day, and went instead to a more accessible glacier below Mount Colonel Foster. It was to be the only time during the months of record breaking precipitation that the weather was able to stop us.

After 32 years of frustration, I have finally fathomed the mysterious world of knots. It is essential when rock climbing to know how to tie a figure eight, or a bow-

line, or a munter hitch, for the consequence of forgetfulness is at the least a nasty fall, or a flight with the angels. Rock climbing in the Park, and at Squamish, north of Vancouver, proved to be the most mentally and physically demanding of all the outdoor pursuits. Every move demands total concentration and a purity of motion. Muscles scream, legs begin a convulsive sewing machine, and you must make the move or take a winger, held from being dashed to the ground below by your belayer. It is an esoteric world of placing pro (protection), composed of chocks, and stoppers and friends, when climbing routes with user-beware names such as Into the Mystic, Jugular Pump, and Rock Spiders Revenge.

Rock climbing opened a new world which led ultimately to the mountains. During our three trips into the alpine, snowshoes were our saviours in the deep snow. One night under a brilliant moon, we snowshoed and climbed from our base in Marble Meadows to beneath Morrison's Spire. We were forced to retrace our steps when a thick mist enveloped us near the summit. It was after midnight before we returned, tired but exhilarated.

The following day, we stood atop Mount McBride, 6800 feet. Strathcona Park lay before us with her mountains breathtakingly clear - the Golden Hind and Elkhorn, the two highest peaks on the Island, Rambler, Victoria, Albert Edward, even Mount Washington, outside the Park's boundaries were all visible. We could also see the Pacific Ocean rippling to the west, and turn to the east to see Discovery Pass with its multitude of islands. On that day, my love

*Continued on page 21*

# COEO Conference '91

## THE GREAT OUTDOORS

*It's Closer Than  
You Think!*

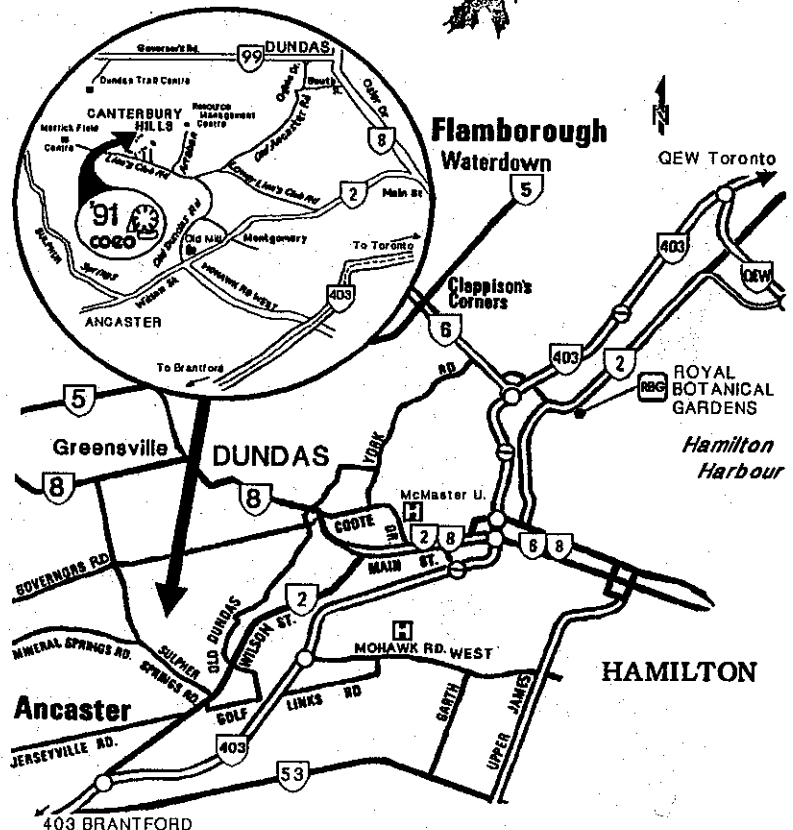
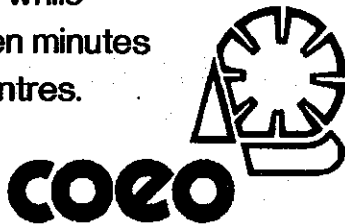


This conference promises to be different!  
You'll be invited, from beginning to end, to consider that  
The Great Outdoors is indeed just beyond your doorstep!.

- Why? To learn, to grow, to experience, to share....
- When? September 26 - 29, 1991
- Where? Canterbury Hills in the beautiful Dundas Valley, Ancaster, Ontario
- Who? All **COEO** members...new and old!
- What? 21st Annual Conference...sponsored by Central Region

### The Setting:

Canterbury Hills is located west of Hamilton, nestled in the Dundas Valley between Dundas and Ancaster. The location with its surrounding woodlands provides a beautiful setting for outdoor experiences. This picturesque northern Carolinian forest is located along the Niagara Escarpment and the Iroquoian section of the Bruce Trail, while still being within ten minutes of major urban centres.



Enclosed is a copy of the program and registration form for this year's conference. We hope that you will find the program contents sufficiently inviting that you will join us for this event.

Thursday, September 26

6:00 - 11:00	Registration Opens	Orientation - On going
9:00 - 10:00	Welcome / Jim + Dave's "Awesome Environmental Adventure"	
10:15 -	Informal - Campfires	



Friday, September 27

7:00 - 8:00	Pre Breakfast Activities
8:30	Breakfast
10:00	Welcome / Exploring the Beauty of the Dundas Valley - Eleanor Kosydar Keynote Address - David Stokes (Schlitz Audubon Centre, Milwaukee, Wisconsin) A Walk on the Wild Side
11:00	A Walk on the Wild Side
1:00	Lunch
2:00 - 3:00	Keynote Follow Up - David Stokes
3:00 - 4:00	Reflections
4:30	President's Reception
5:30	Supper
7:00 - 8:00	Native dance - Iroquoian Institute of Drummers, Singers and Dancers
8:30	Regional Meetings
9:00	COEO Awards
9:30 - 11:00	Celtic Celebration and other evening events



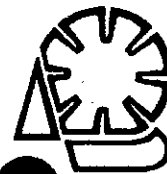
The Great

Outdoor

It's Closer Than You

Conference

'91



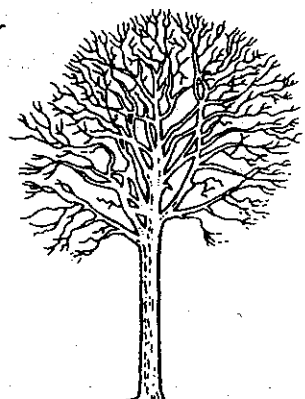
COEO

Saturday, September 28

7:00 - 8:00	Pre Breakfast Activities
8:30	Breakfast
9:30 - 11:30	Morning Workshops



- A1. **Reaching for Connections** - David Stokes  
Through the use of songs, stories, riddles + hands-on activities, participants will be involved in learning how to make connections with the natural world.
- A2. **Creative Expressions** - Cathy Miyata  
Enjoy a unique (dramatic) experience as Cathy guides us through the basics of the creative art of story telling.
- A3. **Adventure Programming** (introduction) - Canterbury Hills Staff  
Be actively introduced to selected adventure programming components, including low ropes course elements, stressing safety + leadership skills.
- A4. **Warriors for the Earth** - Sandy Imrie  
Techniques + philosophy based on native teachings + ideas from Tom Brown (The Tracker). Skills to reconnect ourselves + our students with the earth.
- A5. **Language Arts in the Great Outdoors** - Don Morrison  
Are we using abstract methods to remedy concrete learning? Be prepared for active involvement in developing language skills in the great outdoors.
- A6. **School Yard Naturalization** - Ted Cheskey  
Bringing ecological health back to the schoolyard + adopting natural areas will be examined through slide presentation, video + interactive learning.
- A7. **Bronte Creek Project** - John McKillop  
An exciting 4 credit leadership package for 80 Halton highschool students. Operating at 2 local camps, providing Earth Ed. to 6000 elementary students.
- A8. **Copper Trees** - Dave Lyon  
A tree is a perfect example of connections: often seen, seldom looked at. This session is for the budding artistic klutz. Come and create you own wire tree.



11:45 - 1:15

Exhibitor Lunch (Nibbles and Bits)

1:30 - 3:00 Afternoon Workshop



**DOORS**  
Closer  
You Think!  
**ence**

B1. **Connections** - David Stokes - See A1

B2. **Planning a Park** - Brian Lennox

A hands-on approach to resource management planning. Participants will design a low impact, recreation plan for an environmentally sensitive area.



B3. **Exploring Environmental Novels for Kids** - Dennis Hitchmough

Whether an expedition journal, an historical novel or a science fiction epic, the story itself is not as important as the view it creates of the interactions between the people and the environment. Explore how values and attitudes, as portrayed through the "environmental novel", affect behaviour.

B4. **Taking the Fear Out of Outdoor Ed.** - Pat Cameron

A hands-on workshop introducing outdoor education activities that even rookies can do in their schoolyards or neighbourhoods.

B5. **A is for Apple** - Hamilton Region Conservation Authority, Merrick Field Centre  
Join staff for a demonstration of their annual Appletime school program. Enjoy a wagon ride + a sip of apple cider as you learn all about apples.



B6. **Worms are Wonderful** - Jeff Nichol

Worms are part of the life sustaining force in soils. Be exposed to the uniqueness of this ecosystem - help assemble a working unit - take it home if you win draw.

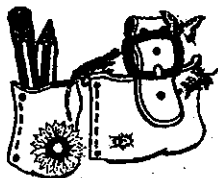
B7. **Earth Skills** - Jim Featherstone

The art of creating essential survival needs + primitive crafts from plants, clay, stone, bone, wood, animals. Learn the art of making your own cordage, pump drills, stone points, arrowhead, pottery, hide preparation + utensil burning.



B8. **Naturalists' Pockets** - Alan Watson

A hands-on, let's try it out session about a simple, "low tech" (no tech!) way of helping students or nature walk participants to become better observers of nature. This session will be of interest to the naturalist + non-naturalist alike.



3:30 - 5:00 Afternoon Activity Workshops

*The Dundas Valley offers the outdoor educator challenging + exciting adventures in a beautiful setting. We invite you to experience the great outdoors in the session of your choice.*

C1. **Tai Chi** - For Body and Soul- Cheng Cheng Niu

C2. **Tracing Trails by Mountain Bike** (BYO Mt. Bike) - Canterbury Hills Staff

C3. **Basic Orienteering** - Mark Smith and Christine Kennedy

C4. **Orienteering** (Experienced) - Bob Henderson

C5. **How to Look...Like a Camera** (Photo Hike) - Garth Gourlay

C6. **Inuit Games** - Just for the Fun of It! - Lina Radziunas

C7. **Escarpment Hike** (Thru Spencer's Gorge to Websters / Tew's Falls) - Jack Lee

C8. **Area Hike** - Self-Guided

C9. **High Ropes Course** (Prerequisite A3) - Canterbury Hills Staff



5:30

Supper

6:30 - 7:30

Think Like a Planet - Skid Crease (Mono Cliff Outdoor Education Centre)

8:30

Night Hikes and Focal Points

9:30

La Dance

Sunday, September 29

8:30

Breakfast

9:30

COEO Annual General Meeting

10:30

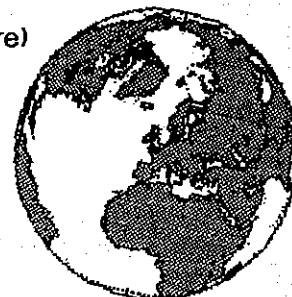
Healing the Earth - Seeking Common Spiritual Ground (Plenary Panel)

12:00

Keynote Wrap-up - David Stokes

12:30

Lunch



Name \_\_\_\_\_

Male

Female

Address \_\_\_\_\_

Phone: \_\_\_\_\_ (h)

\_\_\_\_\_

\_\_\_\_\_ (w)

\_\_\_\_\_



(1992) # \_\_\_\_\_

*(membership may be sent in with application)*

**Registration for COEO '91 includes:**

Accommodation for Thursday, Sept 26, to Sunday, Sept 29, inclusive

All meals-Friday Breakfast to Sunday Lunch

All sessions and social activities



Costs:			Amount submitted
COEO 92 Membership	Regular	\$ 40.00	_____
	Student	\$ 25.00	_____
	Family	\$ 52.00	_____
	Registration Cost (GST included)	\$ 325.00	_____
	Total Submitted		_____

**Registration Details**— A \$100.00 deposit is required upon registration, with a post dated cheque (dated July 1, 1991) enclosed for the balance [Cheque(s) payable to **COEO Conference '91**]. As registration is limited, cheques will be returned for any delegates who apply for registration after the limit is reached. Prior to September 11th, cancellations will be granted with a \$25.00 penalty, but after that date, cancellations will be accepted, with penalty, only if a replacement delegate can be found. Mail this registration form, including cheque(s) to:

**COEO Conference 91**  
c/o **Canterbury Hills,**  
**Box 7068**  
**Ancaster, Ontario L9G 3L3**

List other delegates with whom you would like to be grouped:  
Delegates will be accommodated in cabin groups of 12.



Do you give permission to have your name released for car pooling?  
\_\_\_\_\_

List any dietary considerations of which we should be aware.  
\_\_\_\_\_

<b>Workshop Choices</b> Indicate below your preference of workshops. Please list by number (ie. A3)			
"A" Workshops..... 1st Choice	A _____	2nd Choice	A _____
		3rd Choice	A _____
"B" Workshops..... 1st Choice	B _____	2nd Choice	B _____
		3rd Choice	B _____
"C" Workshops..... 1st Choice	C _____	2nd Choice	C _____
		3rd Choice	C _____

Please expect to receive confirmation/conference details after your registration has been processed.

*Continued from page 16*

for Vancouver Island was confirmed.

We often practised river crossings, either on foot, or by stringing a climbing rope across the stream and crawling forward, a Tyrolean traverse. Upon our return from Mount Colonel Foster, we were confronted with a flooded torrent which we had to cross in order to carry on. We did so without incident, paying homage to the adage, practice makes perfect.

Interspersed with the land based pursuits, the water components were an exciting, novel change. I had never kayaked before, nor had any of the others. The ocean proved unforgiving one day, when an enormous wave picked up the eight hundred pound Tofino double kayak and rolled Terry and Jackie completely over in three feet of water before our horrified eyes. We frantically uprighted them and were relieved to see them spluttering and laughing. The day after we practised our surfing technique in a less boisterous sea.

A forty-five foot gray whale surfacing and submerging is a study in grace and effortless motion. There were two breaching not forty feet away from our sea kayaks near the mouth of the Escalante River. None of us felt in the least threatened, and it is hard to imagine that they are still slaughtered by a few whaling nations.

We kayaked mainly in and around Nootka Sound, landing on pebbly beaches and pitching our tents amid huge cedars and hemlocks - the domain of Nuu-Chah-Nulth ghosts. One night I slept under a giant fallen cedar, and found it drier and more comfortable than our tarpaulin shelter. I had earlier noticed cougar spoor nearby, and I wondered as I drifted off whether in the forest that night there waited a bedraggled, soggy mountain lion.

White waterkayaking and canoeing were always spine-tingling adventures in precarious conditions. Only the Gold River was accessible to us because of the intense

flooding in the area. The level of the Gold River fluctuated wildly, up to twenty feet, as each new storm front passed by. The road was almost impassable, as flood waters spilt over the culverts, asphalt crumbling.

As a mixture of snow and rain fell, we practiced our eddy turns, always remembering to keep up speed, angle and lean. We ferried across the swollen river and eskimo rolled in preparation for running grade two and three rapids. Trying to make sense of "visual chaos" as I set up above my first grade three rapids proved a good test of my nerve, for when you commit, it must be done boldly.

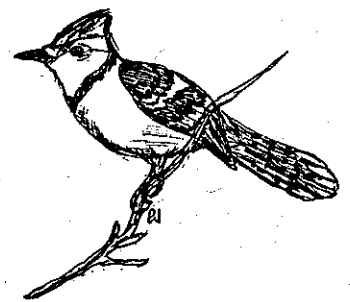
Our river runs were memorable, plunging and powering through the whitewater, sometimes being bowled over, but quickly rolling back up. While paddling in the bow of a canoe one wintery afternoon, my partner and I suddenly hit a whirlpool, and it sucked both me and the canoe down to chest level before dumping and spitting us out.

An intense Wilderness First Aid course ended our time at Strathcona. Learning to deal with dislocated kneecaps, blocked airways, and deadly bleeding was fascinating and useful.

C.O.L.T. was a wonderful challenge, eminently worthwhile. I found that I learned, and continued to learn, under sometimes trying circumstances, much about the beauty of Vancouver Island and outdoor pursuits. Most importantly, I felt a growing confidence in my ability to lead others in our incomparable island wilderness.

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*A forty-five foot  
gray whale  
surfacing and  
submerging is a  
study in grace  
and effortless  
motion.*



---

*The above story was first printed in the "Islander Magazine", "Times Colonist" newspaper, January 27, 1991.*

## The Web of Life Game

by Shakil Choudhury

Edited by Dennis Hitchmough

**T**he youngster, captive on the sidewalks of our big cities, the farmer struggling in a dust bowl, the sullen river that once ran silver, the desolate tangle of second growth, even the last condor on a California mountaintop - all have a tenuous relationship to life on this earth as a whole. Man does not stand alone." *Fairfield Osborn*

### Interrelationships

This activity is used to promote the idea of interrelatedness; how all living things fit together into a single pattern. The game is simple, requires no equipment or extra materials, is creative, and uses both the physical and mental capacities of the participants. This activity can be utilized by all age groups, but is specifically targeted for the grade 6 to 9 category. In terms of numbers, 6 to 15 participants would be a good range, although more could be added quite easily. There are some underlying principles which we will discuss later. First, the game.

### Introduction

"This game is called the Web of Life. The object of the game is to create an abstract picture using nothing but our bodies in different poses."

You then present the rules. "Two specific rules must be followed: 1) when making the statue-like pose, you cannot use two feet or lie down (you want them slightly off balance) Everything else is legal ie. two knees and one hand, one bum and one elbow etc. 2) every person must be touching two other people in the picture."

That is the physical portion of the game, now you must introduce the mental aspect.

"Before we begin, there is one more twist to this game which is of utmost importance. As we are creating this picture we will be thinking about WATER. (use any subject or theme you wish) Before any person takes their position in the picture, they must verbally respond with a word or phrase about water which may express some relationship to it. This is a creative game so there are no right or wrong answers. You can talk about it's uses, it's affects, it's problems, anything."

As the leader, you would start the game by saying a work related to WATER and striking your pose. The pose can be in any shape or form and does not have to reflect the theme or individual response. One at a time, the rest of the group would follow. The last person, however, does not strike a pose but is instructed in the following manner.

"The picture is complete. As the last person, your role in the game is to see if you can knock the picture down. You have three chances at pushing us down. You can only push one person at a time and no tackles."

The result should be the group falling into a giggling mass of bodies at which point you have the option of further propagating the fun by initiating a tickling fight and creating uncontrollable hysteria. If the picture does not fall down, that is acceptable as well.

### Debriefing

Once the picture is dismantled and composure regained, form a sitting circle and introduce the debriefing aspect of the activity. This is where the purpose and



underlying values of the game can be discussed.

"First of all, we are going to explain to the rest of the group why we chose the word or phrase we did and how we feel it associates with WATER." Since the verbalization in the game could be as creative as the poses, there should be some interesting exchanges of information, perspective and viewpoint. It may lead to further questions, discussions and tangents, thus allowing greater learning to take place. This is also the time to bring out the concept of inter-relatedness.

"What happened when one person was pushed, even is we did not fall down?" The response we are looking for is that since one person was touching two other people, they too had to fight to stay balanced. A shock wave effect may have occurred as well. Essentially, what affects one, affects all. This concept can then be extended to the rest of the planet; what we do affects the world around us, and vice versa. You can then ask them why the name of the game is "The Web of Life." Hopefully this little conversation and demonstration can stimulate discussion and get across the point that whether we like it or not, we are unquestionably interlinked to our environment and surroundings.

### Example Responses to Water

Life, fishing, drinking, reptiles, scary, farmers, acid rain, the Great Lakes, etc.

It may be the unusual responses like reptiles that create the greatest exchange of information. Many forms of desert lizard can last for days without water in extreme heat.

### Examples of Other Topics

pollution, camping, friends, trees, education, etc.

You may want to give an example using another topic to get the students started on track. ie. trees This ensures that they will not copy your examples and at the same time, you do not use up their responses.

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*Shakil Choudhury created this ecological game activity as a creative response to a university assignment. He is a graduating student in Physical Education at McMaster University.*



## Add a Little Adventure: an introductory adventure program

by Len James

*Adventure programs contain a mixture of cooperative games, personal and group initiatives tasks.*

Interest in adventure as a pedagogical tool has grown rapidly in recent years. Building on foundations established by Outward Bound and Project Adventure, adventure education is diversifying into many forums. Presently, adventure is used in: therapeutic counselling for young offenders, management training for business executives, and physical education classes, to name a few. As well, classroom teachers are discovering that adventure education offers valuable learning experiences for their students.

Adventure programs contain a mixture of cooperative games, personal and group initiatives tasks. They require the participants to challenge themselves and take risk - both physical and psychological. Through confronting challenging activities and taking risks, many people acquire feelings of success and perceive themselves more positively.

Traditional adventure programming, unfortunately, can entail substantial costs and logistical problems. As a result, they are not readily available to most teachers. This article presents an adventure program without the usual constraints of traditional programs. It will describe an introductory adventure program and contains the necessary information to conduct the activities. The paper is divided into three sections. First, I will give a brief synopsis of leadership considerations for successful adventure learning. Second, I will provide a program sequence of games and initiatives. Finally, I will conclude with some variations of a traditional ropes course which can be easily put together with climbing webbing. For those familiar with adventure programming this may serve as a general overview. For those new to these

ideas, here you will find everything you need to get started.

To begin, the goals of adventure programming are: enhancing self-worth, increasing group cooperation, developing physical coordination and agility, and having fun! This program is successful with students ranging in age from 9 to 18. It is effective in a variety of settings such as a school yard or on a hike. Portability and low cost also add to the appeal of this program.

The activities described in this program are drawn from the books listed in the reference section. As well, the references offer valuable background information concerning all aspects of adventure programs. I suggest that leaders start with this introductory collection and then gradually expand their repertoires with other activities from the reference books. A leader's knowledge of many activities facilitates quick adaptation to participant needs - a characteristic of a successful program.

### Sequencing

Activity sequencing is a key concept to a successful adventure program. Sequencing involves selecting the proper order of activities to ensure participation. Without adequate lead-up activities, students will not "buy into" games which present risk, or possible embarrassment. Moreover, the group will not "jell" sufficiently to provide the trust and support necessary for success.

A basic program sequence involves three steps. First, start with games and activities which "break the ice". Ice Breakers are games and initiatives which allow group members to become familiar with one another. Further, participants become

comfortable in a non-threatening group based activity. The second step in the sequence is trust building exercises. Trust activities progress from engaging in small to more demanding physical and/or emotional risks. In this way, group cohesion, and communication skills flourish. Third, having developed trust and cohesion, students can attempt other challenges such as group decision making initiatives. It is the progression from Ice Breakers to group decision making that encourages participation and self challenge.

The second sequencing consideration is the incorporation of briefing and de-briefing to the activity. Basically, to achieve adventure programming goals, each activity or group of activities should be preceded with a briefing, and conclude with a de-briefing.

In the briefing a leader explains the proposed activity including the necessary safety information. The activity should be described in such a manner as to spark interest. Incorporating fantasy into adventure is important for success. One example I have used, is setting the stage for the Spider Web initiative with a story. In the story, the group is trapped in a cave by a gigantic spider and the only escape is through the web. Other mundane suggestions include: out-of-bound areas being vats of Poisonous Peanut Butter, or Acidic Yogurt, in which if a student falls, she is instantaneously transformed into a soggy blueberry. By introducing elements of fantasy the leader can establish a safe, non-threatening, and fun environment. This gives participants social permission to play; thus, students lose inhibitions and be themselves.

Once the briefing is complete, the activity can begin. The leader's role is to be constantly involved. Such involvement comprises anything from: observing the interactions (saving comments until the de-

briefing), to providing spotting and encouragement, to active participation in a furious game of Blob tag. As well, the leader must monitor group interactions. This monitoring provides a leader with continuous evaluation to ensure participant inclusion, challenge, and enjoyment.

Throughout the program a leader may be required to adjust the rules of an activity. This decision is based upon the setting requirements, student needs, and level of challenge. There are no set rules in games: playing areas might have to be altered, more balls might pick up the pace, or a few blindfolds may be needed to add that extra challenge. Ask the participants for ideas, quite often they will develop new variations. Soliciting participant contributions frequently increases their sense of ownership and involvement.

It is important to close an activity, or group of activities, with a group de-briefing session. A de-briefing involves a group discussion. During a de-briefing participants discuss the activities and try to draw connections between the activities and their lives in general. Unfortunately, a description of the de-briefing process is beyond the ambit of this paper. I strongly recommend reading *Islands of Healing* which discusses the topic at length.

### Adventure Program

Following are the activity descriptions for this adventure program. I have included the basic information required to run the activity. If necessary, thorough descriptions are found in the reference books. To conserve space and reduce repetition, I have described only a few Ice Breakers. When conducting this program, a leader should be prepared with at least ten Ice Breakers. Although all games likely will not be played, having a variety of activities allows the leader to adjust her program "on the run".

---

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I suggest that once you have found an interesting game, either here or in the references, copy the basic instructions out on a 3" x 5" file card. When preparing the program, select the activity cards you wish to use and arrange them in sequence. These cards are easily carried in a pocket and can be plasticised for protection.

To start, you require only enthusiasm, the cards, and minimal equipment.

### Suggested Equipment:

- 4 comets (a tennis ball in a long tube sock or nylons)
- 6 large hoops, 6 blindfolds or scarves (scarves are better - they have more uses)
- 25 metres of climbing webbing
- 6 carabiners

### Optional but useful:

- some frisbees
- pylons (orange cones)
- assorted balls including Beach Balls

### Ice Breakers

#### *Hospital Tag* (*More New Games*; pg. 159)

Starting with one person as "it", she tags as many people as possible. When a player is tagged, he grabs where he was touched and screams in severe agony while trying to tag others. Continue until entire group is "wounded" (tagged). Hospital tag is an excellent ice breaker because it encourages participant involvement, silly action, and decreases inhibition.

#### *Triangle Tag* (*More New Games*; pg. 43)

Divide the participants into groups of four. Three people hold hands in a circle. The fourth, who is "it", tries to tag a selected person in the circle. The role of the other two in the circle is to prevent the third person from being tagged by staying between "it" and her prey. In de-briefing Triangle Tag, participants readily understand the concrete link between cooperation and success. De-briefing Triangle Tag

builds a strong foundation to explore cooperation in other areas.

#### *Comet Tag* (*Silver Bullets*; pg. 25)

In this game, a player is safe when he is holding on to a comet. The object is to share the comets around, thus preventing anyone from being tagged. Two or three comets work well for between 10 and 15 people. Comet Tag demands a high degree of verbal communication. I use this game to introduce collective thinking and strategy development. Participants sit down after one or two rounds and problem solve for a group strategy and then repeat the game.

#### *Cooperative Musical Hoops* (*Cooperative Sports and Games*; pg. 27)

This game follows similar rules to those of Musical Chairs. Distribute 6 hoops randomly placed on the ground. While singing, the group moves around the area. When the music stops, everyone must stand with both feet inside a hoop. Once this is achieved, remove one hoop and start again. Continue until the whole group stands in one hoop. Cooperative Musical Hoops is excellent at getting people familiar to close body contact. While is sometimes not accepted by adolescents; pre-teens love it.

#### *More Recommended Activities:* (*The New Games Book*)

Blob, pg. 107, Rock/Paper/Scissors, pg. 109, Rattlers, pg. 77, Dragon's Tail, pg. 47, Smaug's Jewels, pg. 61, Spirals, pg. 169

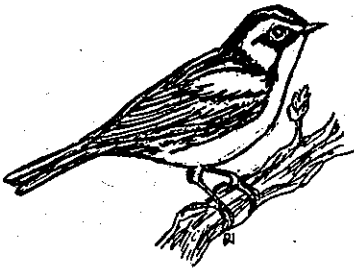
## Trust Sequence 1

### Step 1: The Spotting Stance

The trust sequence is a progression of activities which encourages participants to trust and feel responsible for each other. The leader should explain and demonstrate proper spotting stance and its importance to trusting.

### Step 2: Partner Trust Fall (Figure 1)

The first component of the activity is the



verbal communications or "Call". One example is:

Faller: "Are you ready to catch?" Spotter: "Ready to catch." Faller: "I'm ready to fall." Spotter: "Fall away!"

The Faller must keep her body, and knees, straight and rigid. As well, she should have her arms crossed on her chest or grasp her pants with her hands. With the Spotter's hands just off the Faller's shoulder blades, the falling "call" occurs. The Faller falls back into the hands of the Spotter. The Spotter gently pushes the Faller back to a vertical position. If both participants are comfortable, the Spotter can move a little farther away from the Faller. A third person can join the partners and the Faller can be gently and slowly passed between the two Spotters. It is important to have everyone reverse roles and change partners.

### Step 3: Willow in the Wind

Have a group of between 8 and 15 people, stand shoulder to shoulder in a circle facing inward. Select one person to stand in the middle. Start the activity with the trust call, then using the previously described rigid body and spotting stances, the centre person slowly "falls" into the waiting hands of the circle. The Faller is **SLOWLY AND GENTLY** passed around. Give all those willing an opportunity to be in the middle. Catchers can softly whisper their names as they support the faller.

### Step 4: Trust Fall (Figure 2)

A Trust Fall involves a participant standing on an elevated platform, approximately 1 to 1.5 metres high (e.g. stump, stage, bleachers), then falling backwards into the arms of the group. The Faller should assume the above described stiff falling stance. As well, to prevent injury, the Faller should remove all objects from

his pockets.

The leader should be involved in the first few catches. She should position herself one or two Catchers away from the Faller. Thus, if the Faller bends in the middle, the leader will catch the hips and absorb most of the force.

A minimum of ten to twelve participants are required to act as catchers. Two lines of catchers stand shoulder to shoulder, facing one another. Catchers extend their arms to form an alternating pattern with their counterparts - much like a zipper. Hands should be open and palms up. To prevent knocked heads, opposite catchers do not grasp hands.

Finally, the leader should ensure that the catchers are aligned with the faller. The above "call" is used to ensure that a fall does not occur on unprepared catchers.

This is an excellent activity! Done correctly, it provides an exhilarating and trust building experience. Don't hesitate to repeat the trust sequence and falls throughout your program. It is useful to re-establish previously developed group dynamics.

### Low Ropes

Some elements of a traditional ropes course can be modified and temporarily installed as needed. The result is that with a few metres of climbing webbing, carabiners, and trees, a leader can erect challenging activities. As well, since all activities are within a few feet of the ground, they are easily spotted.

To fabricate the activities, cut 25 metres of climbing webbing into: four 2 metre lengths and two 8.5 metre lengths. Using a Webbing Knot (Figure 3), make four loops out of the short sections. Ensure that the ends of the webbing are melted to prevent unravelling. Using the two long pieces, tie a Figure-of-Eight knot on one end (Figure 4).

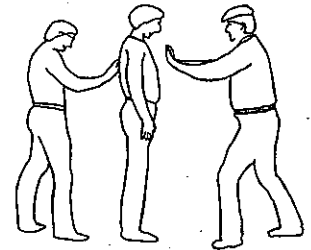


Figure 1

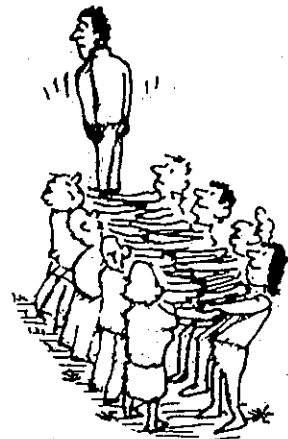


Figure 2

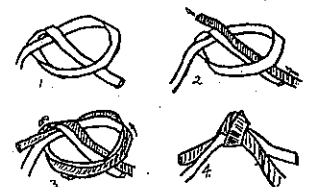


Figure 3

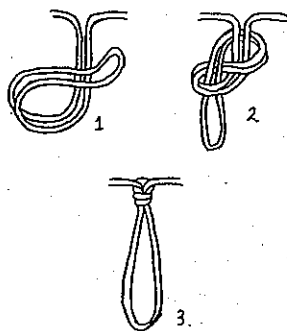


Figure 4

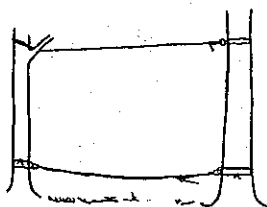


Figure 5

## Tension Traverse

As Figure 5 illustrates, one long piece of webbing is secured between two trees approximately 30 to 45 centimeters above the ground. Follow Figure 6 closely to get the webbing as tight as possible. 1.5 to 2 metres above the first webbing secure the second piece of webbing.

With two spotters, a person can attempt traversing between the trees. Once everyone has accomplished this feat, the challenge can be increased by wearing a blindfold and imagining that the webbing crosses Niagara Falls (spotters should provide the necessary sound effects).

Further variations involve detaching either end of the top webbing. In this situation, the participant can use the loose rope for support. Moreover, this challenge could be attempted in partners. The object remains constant; can they cross without falling off? The leader must ensure that there are at least two spotters for every person on the webbing. Finally, remove the top rope completely. Allow your creativity to concoct numerous more variations and enjoy this simple but interesting challenge.

## Super X

To construct a Super X tie the webbing in an "X" fashion between two trees. This is a challenging element which requires good balance and coordination. The object is to cross between the trees without falling. The spotting is more difficult on the X because the falls are more ballistic. I recommend four spotters. Another note is to keep the webbing tight. Loose webbing makes it almost impossible to cross - but that is another challenge!

## Spider's Web (*Silver Bullets*; pg. 114)

This initiative is an excellent culmination to a short adventure program. It

incorporates communication, trust, and problem solving in one activity. As well, it installs quickly and is very portable. As Figure 7 illustrates, thin rope is tied between two trees to resemble a web (spiders always design their own pattern). The rope or string can be tensioned by connecting the web with bungee cords. The objective is for the entire group to pass through the web - not over, under, or around, but through!

The rules are simple: 1) do not touch the string, 2) once an opening is used, it is closed to further passage, 3) a time limit is possible (20-30 minutes is usual). If your web has fewer numbers of openings than group members, give the group a token allowing a second body through an opening. Rule infraction can have various consequences. For example, the offending individual must start again, or, the offending individual must start again and wear a blindfold (or keep eyes closed).

The Spider Web is one of my favourite initiatives because of the de-briefing issues it can raise. The following are some suggested questions which can be used to grade a de-briefing:

Who's ideas were used and why? What leadership style was used? Who was included in the decisions - who was excluded, why? How were decisions made - majority rule, consensus or other process? Who did the spotting, lifting, encouraging? Were there sex differences in participation? How was the blindfolded individual(s) treated - was he/she a part of the process or ignored?

## Closing Considerations

Finally, a few suggestions for leaders designing and implementing adventure programs. First, don't hesitate to implement creative adaptations. Encourage 100% participation, don't demand it. Always stress safety and its connections

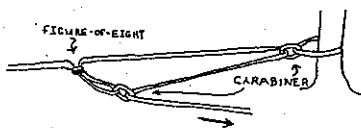


Figure 6

with success. Foster a positive and encouraging tone focused at building mutual support - "put-downs" are not acceptable. Solicit participant reaction and program feedback. And always end positively, highlighting the goals reached, and the personal growth that occurred.

This article is an attempt to make adventure activities more accessible to educators from diverse backgrounds. Because of the similarities between the goals of most educational programs and adventure activities, that of increasing self-concept and interpersonal skills, adventure contain unrealized potential to make valuable contributions to educational enterprises. Moreover, research has repeatedly demonstrated that adventure can have a powerful positive impact on attaining these goals. Thus, most educators, would benefit from adding a little adventure to their educational repertoires.

1. This sequence is an adaptation of the sequence given in *Cowtails and Cobras II*, pg. 49-55.

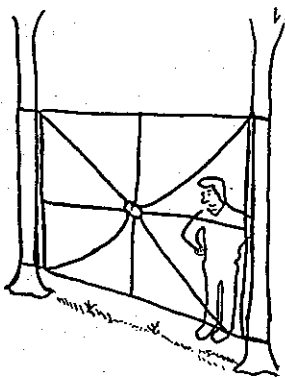


Figure 7

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*Len James received his B.P.E. from McMaster and completed his B.Ed. in the Co-op. OEE program at Queen's. Presently, he is teaching Young Offenders Phys-Ed., and Personal Life Management at Syl Apps School in Oakville.*

## Outdoor Education Developments at Seneca, King Campus

by *Clare Magee*

*Of special note is the use of video in these courses.*

The 600 acre rural (and part natural) campus of Seneca College located just north of King City has a history of limited outdoor education and outdoor recreation use. Some recent developments are making more use of the rich outdoor learning potential of this community college campus.

### Centre for Organizational Effectiveness (C.O.E.)

This name has been given to a new adventure/risk based corporate program at Seneca, King. The college has contracted over three years with Esso Petroleum Co. to help their managers bridge the transition period through some recent major organizational changes and the recession. Twenty selected Esso personnel reside on-campus for their four day courses. A new team of Seneca C.O.E. staff conduct carefully selected and progressively demanding experiences in initiative tasks, on a climbing wall, low ropes, and high ropes courses. The Seneca staff ensure physical and psychological safety while trying to stretch individuals and the group beyond their perceived limits and beyond their limited patterns of thinking and interacting. Accompanying non-aligned facilitators (neither of a Seneca nor an Esso thought mould), then use these growth experiences to help engender the transfer of the enhanced potentials and enriched inter-action back to the work-setting. Visioning, team-functioning, communication, and general morale all get noticeable boosts from the courses.

Of special note is the use of video in these courses. Each of the stressful outdoor

sessions is video-taped. The facilitators make use of segments of this tape in their evening discussion sessions to make or to reinforce some of their points. Each participant ends up with an edited 15 minute version of the highlights of their course.

Of further note is the new High Ropes course which is constructed on over-sized hydro poles in an effort to be compatible with the natural environmental values of the campus.

The new C.O.E. program is gradually developing other corporate users.

### Recreation Services Expands and Diversifies

Many readers may know that the Recreation Services department at King Campus conducts a winter X-C Instruction program, summer day camp programs, and spring and fall canoeing, kayaking and sailing programs for schools. The recent hiring of full-time staff (instead of seasonal) has brought a commitment to enrich, expand, and diversify this narrow recreation skills focus. Now throughout the year, secondary or senior elementary student groups, with pre-determined learning objectives centered in communication, group building, or leadership, can have experiential learning days on the new initiative task areas, the refurbished, weatherized climbing wall, and the new ropes courses. Also, visiting schools may select active environmental education programs that are being planned around some of the valued natural habitat of the campus. For instance, after introduction to canoe handling and with preparation in the





recording method and appropriate supervision, secondary students can purposefully paddle parts of the shore of the two connected campus lakes to observe and record aspects of this Class II wetland. The full day's experience and the data obtained have meaningful follow-up value.

In addition to diversifying, the staff are trying to upgrade the educational value of all of the school visits to the campus. Those at outdoor education centres often have to combat the "day-off-school syndrome" where neither teachers nor students do any preparation or follow-up for a potentially very educational day. The Recreation Services staff are developing pre-visit and post-visit teaching information so that more of the educational potential of a visit gets realized. They are using the "Bow-tie Concept" in which the outdoor experience knots together a lot of advance learning and a lot of follow-up learning in school.

### "The Bow-tie Concept"

Look for workshops to be offered to interested teachers and professionals as the group building programs gel and the environmental education programs crystallize.

### A new name: Outdoor Recreation Leadership Co-op

For over twelve years the King Campus of Seneca College has offered a two year diploma program in Outdoor Recreation,

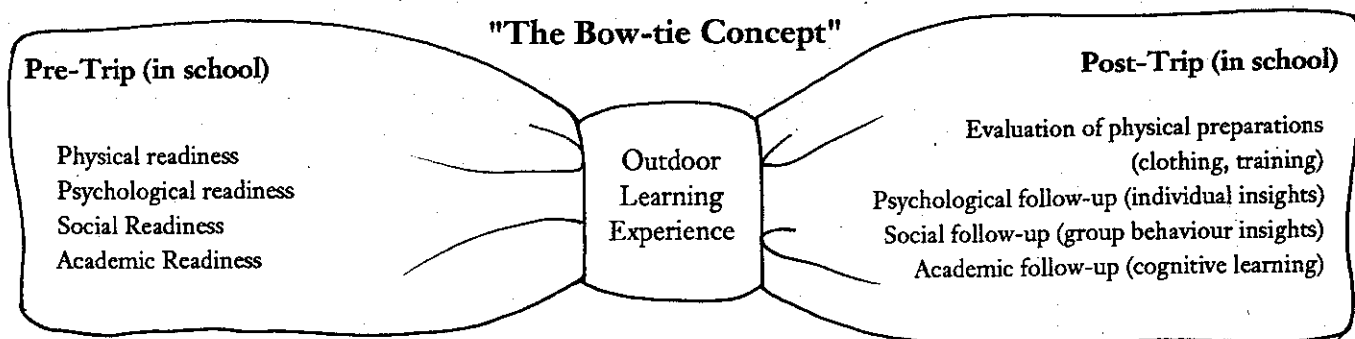
Outdoor Education, and Environmental Education. Helped by an active Advisory Committee, several members of which are active C.O.E.O. personnel, the program has continually evolved. It was fledged from an urban-oriented Recreation Facilities Management base. It quickly found its wings and became a generalist course in traditional (non-urban) outdoor skills, in outdoor leadership/instructorship, and in other outdoor competencies (environmental interpretation, business, facility maintenance).

At its inception, the program was entitled Outdoor Recreation Technician. The descriptor "technician" has been an albatross in terms of accurate perception of the course. (An outdoor recreation technician repairs canoes and fixes skis doesn't she?) In a two year informal search for a new more representative name, program graduates, employers, and some of the network of active outdoor personnel came up with the following accurate list of descriptors for an improved program title: Outdoor Education Recreation Environment Leadership Co-op. So...what is the best compromise name/image?(And one that can be spoken in one breath?) It really is a compromise: Outdoor Recreation Leadership Co-op.

The program continues to attract students with an interest in green natural areas, in developing inter-personal leadership abilities, in developing personal life skills, and professional outdoor competencies.

*In addition to diversifying, the staff are trying to upgrade the educational value of all of the school visits to the campus.*

*Clare Magee is an Associate Editor of Pathways and works at Seneca College, King Campus. Look for more articles focusing on Outdoor Recreation skills and programs from Clare in future issues.*



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Toronto—Jelloe (416)827-0149  
—Janice 461-3887

Lindsay—Ilona (705) 324-7695

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*Parry Sound, Ontario P2A 2X5*

*Franz (705) 746-2622*

## Nature Walkathon for the Environment

The Hamilton Naturalist Club's Walkathon for the Environment is shaping up quite nicely. There is lots of enthusiasm from all parties involved. So far, several Conserver Society members from each of the Hamilton, Flamborough, Ancaster and Dundas chapters are participating, but more volunteers are needed, especially on the day of the event. To volunteer, call Don McLean at 662-6901.

Date: Saturday, June 8th, 1991

Start Time: 9:00 a.m.

Start Point: Dundurn Park

Route: 20 km around Cootes Paradise including Arboretum, Pinetum Trail, McMaster, Ravine Trail, Princess Point, Kay Drage Park.

All proceeds will be used for environmental improvement projects including the Natural Areas Inventory. Pledge forms will be available through schools, community groups and Canada Trust locations after April 1, 1991. 15% of net proceeds will go to the Conserver Society.

## The Society for the Preservation of Wild Culture presents Landscape Readings

Next Landscape Readings:

Sundays, June 9, 16, 23.

For more information and reservations call 588-8266.

## Wye Marsh Wildlife Centre

**July and August** - daily guided nature walks at the Wye Marsh Wildlife Centre, Hwy 12, Midland (526-7809). Join a naturalist at either 11 a.m., 1 p.m., or 3 p.m. for a walk to the beaver ponds, trumpeter swan viewing, wildflower and tree identification, marsh boardwalk or berm hike. Admission is \$4.50 adults and \$3.00 senior or children (2-14).

**July and August** - for a turtle's eye view of a marsh, join naturalists in guided canoe excursions (Voyageur canoes 7 people/canoe) of the Wye Marsh. Two trips a day (10 a.m. to noon) and (2 p.m. to 4 p.m.) Wednesday to Sunday. All equipment is provided by the Wye Marsh Wildlife Centre. Children under 16 years must be accompanied by an adult and weigh over 30 pounds (no pets please). Call (705) 526-7809. Cost includes admission to the Centre \$9.00/adult, \$6.00/senior or child. Wye Marsh Wildlife Centre, Hwy 12, Midland, Ontario

**July 27 and August 24** - Guided evening nature walks at the Wye Marsh Wildlife Centre, Hwy 12, Midland. (705) 526-7809. View the wonders of nature from the observation tower the trumpeter swans, listen for evening bird songs. Admission \$4.50/adult and \$3.00/senior or child (2-14).

**Sept. 14 and 15/91** - The Wye Marsh Festival - an environmental celebration. Over 5000 visitors last year thrilled to live music, conservation displays, retriever dog trials, nature art show and sale, craft area and children's fun. Valdy returns, along

with the Canadian Woodcarving Championships, Bob Bowle's popular mushroom walk, guest artist, James Majury, and feature carver Warren Townsend. Admission Friday night art preview, \$12.; Saturday Nite Concert, \$10.00 and Saturday or Sunday (10 a.m. to 5 p.m.) \$6.00/adult, \$5.00/senior, \$3.00/child.



## Voice Workshop

The Society for the Preservation of Wild Culture is proud to present one in a series of Workshops by Artists:

### Brent Titcomb — The Creative Power of the Voice

As a professional singer for many years, Brent Titcomb has developed a unique method for revitalizing the voice that many of us think we don't have or lost somewhere along the way. In this day-long workshop, Brent works to engage our listening as well as our singing skills through breath, posture, movement and vocal exercises. Brent has given this workshop many times over the last five years throughout Ontario and at many folk festivals. A must for shower singers, held-back-"No-they-told-me-I-shouldn't-sing!" vocalists, or anyone interested in letting their voice GO!

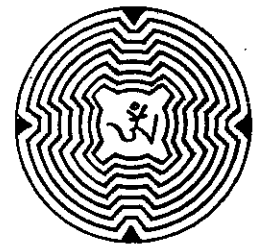
Contact:

*Brent Titcomb*

*Box 244, Station 'E'*

*Toronto, Ontario M6H 4E2*

*Tel. (416) 533-4788*



## Rediscovery: Ancient Pathways — New Directions A Guidebook to Outdoor Education

By Thom Henley  
1989 Western Canadian Wilderness Committee  
Reviewed by Mary Jeanne Barrett



While *Rediscovery* is packed with activities neatly categorized and indexed for quick reference, it is much more than just another activity guide. Taken in its full spirit, the book shares the realization of a dream — a cross-cultural youth program rooted in the community and land-based cultures of native people. The program strives to help young people of diverse cultural backgrounds grow in respect and care for each other and all living things and to let them know that someone cares. The activities may be familiar and the context ancient, but the combination is new and effective.

Author Thom Henley divides the book into three distinct sections. Part I, *Native Pathways to Nature*, outlines the program's philosophy and roots. Part II, *Rediscovering*, provides rationale and activities for growth in personal, cultural, and environmental awareness and understanding. Part III, *The Growing Family*, describes existing and evolving programs, then goes on to provide guidelines for developing a *Rediscovery* program in your own community. In sum, *Rediscovery* provides both a framework and a rich tapestry of activities for developing a powerful land-based cultural experience.

The program emphasizes "an intimacy and spiritual connection with the earth." Ceremonies and opportunities for spiritual exploration are at the core of many of the activities described. From something as simple as the "Talking Feather" which

symbolizes an individual's turn to speak, to the mythic presence of "Stoneribs" (Haida Gwaii), a model to which all Haida Gwaii participants aspire, respect and reverence for the founding culture, the land, and all participants is evident.

A sense of family grows from the open participation of both youth and elders.

The elders provide cross-generational, as well as cross-cultural experiences. To participants, they offer a connection to family and earth. Their quiet wisdom shapes the character of the program and gently, yet powerfully, fills a large gap in the kids' lives — a gap which has, in many cases, been empty for a long time.

The *Rediscovery* program honours achievement. All successes are measured in relative terms. How far has each person moved since yesterday? Since the program began? Once again the mythic "Stoneribs", a representative of all that is good and honourable, serves as a model. In Haida Gwaii's final feast, the youth who most closely displays the traits of Stoneribs puts on the clothes of the legendary hero and becomes the central figure in the firelight ceremony. For many participants, it becomes the first time they have been publicly recognized for their positive traits.

The essence of *Rediscovery's* leadership lies in providing role models; the essence of the program evolves out of individual community needs, resources and cultures. There is no set formula. While

"cultural authenticity is integral to the *Rediscovery* experience," it is not its sole reason for existence.

Henley continually points to the importance for a *Rediscovery* program to respond to the needs of its own community. The very structure of the book and activity index encourages individual adaptation. Although typical *Rediscovery* programs run for ten days to two weeks, anyone developing hands-on educational lessons aimed at helping students deepen their understanding of one another and their connection with the earth will find something useful in Henley's book.

Through descriptions of existing programs (there are now 11 in North America), Part III: *The Growing Family*, highlights the diversity and depth of *Rediscovery* projects. Some programs began specifically to combat substance abuse; others were more general in their wish to give youth an opportunity to discover their culture and connection to the earth. The "Guidelines for Establishing a *Rediscovery*" states that the first job is to define "the specific needs of your community." It then goes on to provide a checklist which covers the "conceptual," "pre-operational," "operational," and "post-operational" phases of a program. *Rediscovery International* is established to help initiate new programs,

monitor and assist existing programs, and facilitate ecross-cultural exchanges between existing programs.

One of the program's strengths — its attempts to integrate native and non-native youth, youth at risk, with high achievers— evokes one of the program's greatest, and most ironic struggles. Since it includes no single "category" of people, it often finds itself left out of the race for funding. As Henley puts it: "No one finds money for programs that defy the labels and cross all the boundary lines."

The program, and the book, are based on the old adage: "I hear and I forget, I see and I remember, I do, I touch, and I understand." Packed full of pictures as well as work, *Rediscovery* provides the reader with many ways of knowing. It is one of many books crying out to us to change our attitudes towards the land. It is also one that offers both the inspiration and the tools to begin that job at home — a home that extends beyond the extended family to include the community, and ultimately, the land. Henley's description of the program's philosophy, activities, and international programs provide both solid information and inspiration to take a look at what our communities *can* offer.

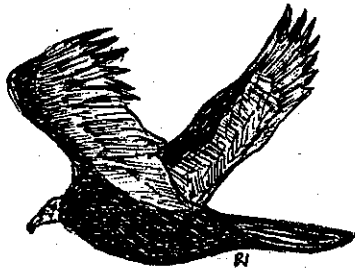
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## The River Why by James David Duncan

*[In the best tradition of Prospect Point, we offer a short excerpt from a must read book!]*

Henderson



**M**a's account of how she happened to be in the yard with her shotgun at the very moment the Doberman attacked was quite simple: she reasoned that since Gadabout Gaddis's show had started I'd be hurrying, that in my hurry I might forget the Doberman, that hurrying children were its favourite prey, and that the world would be a better place without the Doberman; so she jumped up from the TV, grabbed the shotgun, heard the tires and me shrieking as she rounded the house, took aim and squeezed the trigger. Given her martial skills, the rest was a foregone conclusion. Yet the fact that she could instantaneously assimilate and act upon these details implies a high degree of intelligence — an intelligent utterly belied by such deeds as her flunking out of high school, her inane piscatoial wrangling with H2O, (Ma's husband), and her inability to perceive that the wholesale slaughter of fish in the present must have some effect on the angling of the future. I think "native intelligence" is the best name for the type Ma possesses.

A native is a man or creature or plant indigenous to a limited geographical area — a space bounded and defined by mountains, rivers or coastline, with its own peculiar mixture of weeds, trees, bugs, birds, flowers, streams, hills, rocks and critters, its own nuances of rain, wind and seasonal change. Native intelligence develops a relationship with these interwoven things: it evolves as the native involves himself in his region. A native awakes in the centre of a little cosmos and he wears this cosmos like a robe, senses the barely perceptible shiftings, migrations, moods and machinations of its creatures, its

growing green things, its earth and sky. Native intelligence is what Huck Finn had rafting the Mississippi, and what Thoreau had by his pond. Almost everybody has a dab of it wherever he or she feels most at home — like H2O in his tweeds at a hall full of fly-dabbling purists. But the high-grade stuff is, I think, found most often where the earth, air, fire and water have been least bamboozled by men and machines. In the scrub desert of Eastern Oregon, or along any river, Ma's got it. She may have it in coyote-raw form, but she's got it for sure: I've seen her stand and watch for an approaching flight of geese long minutes before it came within range of ear or eye; I've seen her sneak up and goose muskrats with the toe of her hipboot; she predicts storms, deaths in the family, weddings, hard winters; she guesses who'll get the next fish when the riverbank is choked with plunkers; she always spots the culprit when somebody farts in a crowd; she's saved me twice from drowning; she once dawdled into yard just as Bill Bob toddled into a car with some old Sicky who'd offered him candy and a fun ride, and before you could say "Henning-Hale-Orviston" she had Bill Bob in her arms and the candy-man taking a chunk of brick and a smashed back window for a ride instead. And she shucks these feats off, calling them "dumb luck". I think "educated luck" is closer to the mark: I think by the time her native intelligence gets through with it, Ma's luck has a PhD.

I don't think you get native intelligence just by wanting it. But maybe through long intimacy with an intelligent native, or with your native world, you begin to catch it kind of like you catch a cold. It's a cold worth catching.

# Council of Outdoor Educators of Ontario

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COEO membership is from September 1 to August 31. Any membership applications received after May 1 will be applied to the following year.

Please check: New  Renewal  Membership # \_\_\_\_\_

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Regular: \$40.00 Student: \$25.00 Family: \$52.00

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John Aikman  
Membership Secretary  
47 Rama Court  
Hamilton, Ontario  
L8W 2B3

Please allow four weeks for processing or change of address.