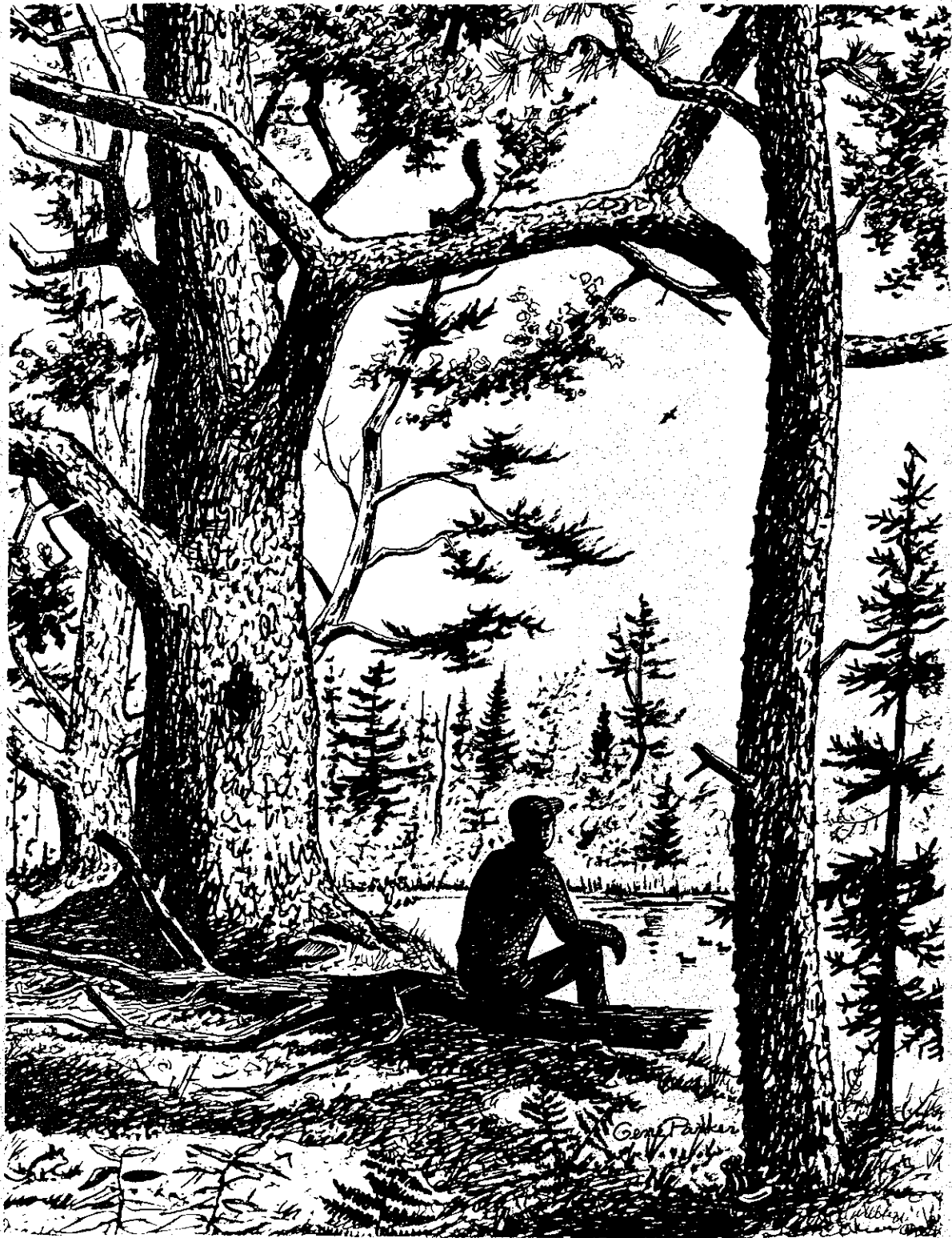


Pathways

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THE ONTARIO JOURNAL OF OUTDOOR EDUCATION



Pathways

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Editor's Log Book

This issue, Volume 5, number 5, marks the near completion of five years of *Pathways*. Over these years, articles, columns, and art have been printed by a wide range of C.O.E.O. members, often new members taking a first stab at publishing their findings, observations, experiences. *Pathways* has also attracted articles from many guest University professors and students from the University of Alberta to Dalhousie. In Ontario, students from Brock, McMaster, Queen's, Trent, York, and Laurier have all published their ideas concerning Outdoor Education in *Pathways*. Indeed, Carolyn Finlayson, currently on our editorial board, is a student at Laurier. Through the 'Students' issue in the Spring and the Opening the Door column, we regularly feature students' work from K-12. The mainstay of *Pathways* submissions though is strongly rooted in the support of C.O.E.O. membership, new members, and veterans in the ranks. From the editorial board's point of view, the journal rolls along as a voice and service to Outdoor

Educators in Ontario largely because of the quality of submission from members and to their initiative and enthusiastic response to our requests for specific submissions. In short, with six years of publication behind us, we can all be pleased with the broad-based nature of the content in *Pathways*.

In this issue, there are two dominant themes. One is our relationship with nature. The other is adventure-based learning theory, activity and programmes with an emphasis on communication. As this issue came together over the summer, it seemed tied together by a line in Monique Taylor's thoughtful review of Alexander Wilson's book, *The Culture of Nature: North American Landscape from Disney to the Exxon Valdez*; 'It is the edge, where culture and nature meet, where North Americans interact with nature that must be reviewed and revised. This book review might be a good place to start your read through this issue.'

Bob Henderson



Sketch Pad

The art work in this issue is thanks to Gene Parker. Gene and I meet in Goose Bay, Labrador. He was starting a trip and I was finishing one. He could talk on a wealth of outdoor-related topics and, as I was to learn, illustrates his breadth of knowledge as well. Most significantly, he is an underwater diver/photographer, naturalist and serious fisherman, but it is as an old-time storyteller that I believe his uniqueness radiates.

The following is a brief excerpt from Gene's writing in a New England outdoor newsletter. Gene lives in New Hampshire and would enjoy any interaction that might be inspired by his contribution here.

First, let me explain something. I grew up as a backwoods kid. Few white men could have learned such love and understanding of nature and the wild. My high school year book starts out 'Gene should have been an Indian.' The Crees with whom I talked evidently recognized this and spoke quite frankly about the ignorance of the whites regarding their way of life and its spiritual significance. These people speak English more correctly than the average American. Many speak French and all speak Cree. They are literate and perceptive.

For centuries the Eeyuu, as they call themselves, hunted/trapped/fished an annual migration route along the La Grande and other rivers extending some six hundred miles east to as far as Caniapiscou Lake. (This lake and lakes westerly downstream have been greatly enlarged by dams and dikes of Hydro Quebec.) Each Tallyman led his particular band on an annual trek paralleling the river, each on a time honoured swath. Each father imparted the secrets of survival to his son who grew up passing the same 'religion of the outdoors' to the next generation. And a religion it was. It was centre to the entire life of the Eeyuu.

For many of the Cree it is gone. One middle-aged man told me that much of his ancestral route is underwater. Fingers of flooded land extend across other Tallyman's routes. Each route was inviolate. The man told me that his life has been stonewalled. The old way of life is gone and he doesn't like the remaining way imposed on him which is pretty much the white man's way. He said that some of the Eeyuu are returning to the bush hoping to find the past. Vestiges of the old ways remain. Dave and I watched five Eeyuu launch a 25 foot boat loaded with camping gear, fishing rods, and shotguns near our tent. A boy in the group imitated a Canada goose so accurately that I looked up into the sky to try to find one of the V's of geese that we saw each day. The Eeyuu laughed, not at me, but at my surprise. Spring 'goose break' and fall 'goose break' releases the kids from school for a week to join in the hunt.

All of the Cree that visited our camp site have a great sense of humour. One old man said something in Cree. His companions laughed. One of them told me that the giant red kidney beans that I was warming over the fire in a large frying pan looked like moose droppings. Dave and I laughed with them. Another remarked about my fireplace which I had assembled from rocks. 'It looks like a good stove and not like the usual white man's bon fire.' This was high praise indeed. They approved when I showed them I had scooped out shallow 'hip holes' in the earth under the sleeping pads.

GENE PARKER
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Hydro Quebec is trying to understand the Cree side of the situation but not fully succeeding. Maybe HQ execs should live with the Eeyuu for a while.

The social contract has affected a significant number of COEO members as well.

Each of us have challenges presented to us every day at work and at home. All of us are busier than ever as our employers tell us that we have 'to do more with less.' The social contract has affected a significant number of COEO members as well. Leisure time seems to be harder and harder to find. These are certainly challenging times.

COEO also has a number of challenges facing it in the upcoming year. The most significant of which is the need for people to help in some aspect of the organization. As a volunteer organization we depend upon the dedication and goodwill of a handful of our members to look after the operation of conferences, the publication of *Pathways*, regional events and newsletters and the administration of the organization.

As people find they are busier in their professional lives critical decisions must be made about how they will spend their non-working time. Is there time for involvement with an organization like COEO? I hope that the answer to this challenge is yes. Contact your regional representative and ask them how you could help do something for COEO in your local area. Write a letter to the editor of *Pathways* or better still send in an article for review and possible publication. If writing is not for you volunteer to proofread an issue or help out in the labelling and distribution of the

Journal. Perhaps you could help out on one of the conference committees by contacting Carina Van Heyst (Make Peace With Winter) or Linda McKenzie (Spring Celebration).

One significant vacancy which needs to be filled within the organization is that of Membership Coordinator. It is a job that requires a considerable amount of time, but is very important to the operation of the organization. If you feel that you would like to take on this challenge contact me anytime.

Challenge yourself by taking one of the Professional Development Master's of Education courses offered by COEO and Northern Illinois University. The cost of these courses is quite reasonable considering the tuition fees charged by other institutions within the province. These courses offer you a chance to specialize in the field of outdoor education and an enjoyable way to earn your degree. Contact Brent Dysart for more information about these courses.

If none of the above appeals to you then at least accept the challenge of recruiting at least one new member this year for COEO. Without a strong membership base we cannot continue to offer all of the services which we have in the past.

I hope that this year goes well for all of you and that you can meet all of the challenges that life presents to you.

*GLEN HESTER
COEO President*

WILD WORDS: NATURE, LANGUAGE AND OUTDOOR EDUCATION

Mark Meisner

In a short article called 'Children in the Woods,' writer Barry Lopez relates some of his experiences with children walking in the forests of Oregon. At the end of the piece he says:

"The quickest door to open in the woods for a child is the one that leads to the smallest room, by knowing the name each thing is called. The door that leads to the cathedral is marked by a hesitancy to speak at all, rather to encourage by example a sharpness of the senses. If one speaks it should only be to say, as well as one can, how wonderfully all this fits together, to indicate what a long, fierce peace can derive from this knowledge." (p.24)

When I first read these lines a few years ago during an environmental education course, they immediately resonated with me. There were two reasons for this. The first was that I remembered how fortunate I had been as a child to be able to play and explore wild places without the intrusion of any form of education. It is similar to the difference between reading something for pleasure and reading it because you are supposed to learn something from it. I enjoyed my times in woods and fields, climbing trees, crawling through bushes and exploring beaches because no one was telling me what the things and beings I encountered there were called, what they meant or what they were for. No one was weighing down my experience with their words.

The second reason this paragraph and the whole article resonated with me was that my work was on language and Nature. These lines made me think that one of the best things outdoor educators can do for their students and for non-human Nature is to give the students a chance to experience the wild places they visit without the application of

words to those experiences. My own work centres on how the words we use to talk about non-human Nature and environmental issues often convey ideas of Nature that are contrary to Its interests. So, I was busy looking for what I considered 'better' words. Until then, It had not really occurred to me that one of the things we can do is to stop talking so much about the natural world and to simply let It be Itself to us.

Though I still think this is an important part of what outdoor education can be, I know just how important it is that we do continue to talk about what Nature is, and about our relationship with It. For those who want to teach people about the wonders of the natural world and for others who are concerned about Its fate, the fact is that we need our words. We must be able to talk about Nature and about what humans are doing to the non-human beings of this world if we ever hope to reverse the injuries we are causing. In this essay, then, I want to say some things about what sorts of words educators might consider using and not using for such discussions.

The idea behind what I am doing is to think about the emotional connotations and conceptual implications of the words we use when talking about the lives of animals, plants, natural communities, or Nature as a whole. There is no neutral language, since in both subtle and obvious ways, all language implies a way of thinking about, feeling for, and valuing that which is being talked about. Words do not just stand for things 'out there' in the real world. Words are ways of giving meaning to that reality and of doing things within it. And words are the stock in trade of us educators. So, it's not just a matter of thinking about **what** we say. We also have to think about **how** we say it, for how we say it -

Just about everything we say of Nature with our language we do with metaphors, whether we realize it or not.

the words we use - ultimately affects the meaning we convey.

What this means is that with language we create and re-create our ideas about the natural world. But Nature can never be fully 'captured' by language, or by any other form of representation for that matter. One way of thinking of this is to see language as a way of domesticating Nature by dividing it up into categories and trying to limit the ways we can see It. (I will discuss 'It' later in this article.) So, for example, according to the dominant view in this society, there are 'natural resources' and there are people. Or at best, there is humanity *and* nature. As naturalist John Livingston says, such ways of talking produce an ideological and ecological apartheid. Like a cage around our ability to see the world differently, language coerces us into believing that our partial abstractions are whole truths. It is my feeling that, presently, much of the language used to discuss ecological issues and problems reinforces an anthropocentric and resourcist view of Nature.

So, where to look for instances of language caging our perceptions of Nature, and how can we let them become wild again? The short answer to the first part of the question is everywhere. In all instances where we talk about facets of Nature or about ecological issues, we use words for naming Nature, for characterizing It and for implying our relationship with It. Furthermore, in discussions that may be unrelated to ecological affairs, we also use words that help to re-create our ideas of the natural world. The short answer to the second part of the question is with our imagination and creativity. In the remainder of this article, I will elaborate on these two basic approaches to language and Nature, the critical and the affirming.

Metaphors

The best place to start is with metaphors. Just about everything we say of Nature with our language we do with metaphors, whether we realize it or not. These metaphors

of Nature are everywhere in the words we speak and some are more obvious than others. For example, consider the image evoked by Barry Lopez in the lines I quoted above. In that passage, the woods become a series of rooms, one which was small and another which was a 'cathedral.' That these are metaphors is fairly clear. In contrast, think of the widespread idea of 'going *out into* Nature.' It seems like a normal enough way of speaking, but what the words 'out into' imply is that Nature is some kind of container which humans can either be in or out of. The word acts to metaphorically reproduce a particular idea of Nature, in this case, that It is a thing and that It is separate from humanity.

Linguists George Lakoff and Mark Johnson write that 'metaphors are pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature' (p.3). What they are saying is not only that our language is unavoidably metaphorical, but that we also live by our metaphors. Furthermore, by not recognizing how our metaphors structure our understanding of the world, we can come to take them literally and to act according to those literalizations. Each metaphor, however, is only a partial way of seeing. It provides a limited conceptual and emotional response to that which it characterizes. There is no one true metaphor of Nature.

Take the idea of 'Mother Earth,' and the language associated with it, for example. Many environmental educators regard this as a positive alternative image. This is because it is said to convey the idea that humans are born from Nature and must learn to care for and respect 'her.' However, as Elizabeth Dodson Gray and others have pointed out, this imagery can lead to the assumption that Nature will always take care of us no matter what we do to 'her.' By speaking of Nature as female, we may be reproducing both sex-role stereotypes and a separation of humans from Nature. This includes using such terms as '*virgin timber*,' and '*rape of the wild*.' Also, when you con-

sider the often difficult relationships people have with their mothers, the implications of the metaphor are not necessarily so positive.

As with many metaphors of Nature, the Mother Earth image has both positive and negative conceptual and emotional elements. In this case it is probably better to avoid this sort of 'sex-typing' of Nature by using gender neutral pronouns unless the specific sex of a being is known, in which case using gender-specific pronouns is preferable to those such as 'it.' However, by referring to Nature as 'it' rather than as 'she' or 'her,' we are not necessarily avoiding problematic language. As the only other choice, 'it' evokes thingness and not a living being or process. It is for this reason that I use 'It' which adds a little bit of respect to the least of three evils.

Some of the other familiar metaphors of Nature are those of machine, spaceship, computer system, agricultural crop, and partner. Some of the alternatives that people have used are those of family, home, community, symphony, tapestry, and tree. While I do not have space to go into each of these here, I do want to say that none is without its downside. No metaphor is perfect or complete for characterizing Nature and our place in It. For that reason alone, no one metaphor should be relied upon.

Problematic Language

In addition to, and indeed as part of, paying attention to the metaphors people use to talk about Nature, I also look for a number of other specific ways in which I think language can degrade the natural world. These include words that promote the image of Nature as simply a resource, words that suggest that other species are less-than-human, words that objectify Nature, and words that use facets of Nature as metaphors and in so doing reproduce stereotypes of them. Here are just a few examples:

Probably the most important category of language that degrades and domesticates Nature is **resourcist** language. This is essen-

tially any type of word or phrase that suggests that Nature is simply a resource for human use. The most obvious example is the term 'natural resources,' a label that is so widely used that it seems neutral and objective. Whenever possible, I try to avoid it, and if necessary will speak of 'those beings that humans use.' Just a few of the other words that come across as neutral, but which reproduce the resourcist perspective include 'furbearer,' 'game,' 'timber,' and 'wildlife reserves.' Alternatives to this way of speaking include speaking directly by using the names of species, the term 'forest community,' and 'wild places' respectively.

The other side of resourcist language includes those words used to label beings that are perceived as interfering with the resourcist agenda: 'weeds,' 'bugs,' 'pests' and so on. The best thing to do with these is to shun their use, and hence the categories they imply altogether.

Some other resourcist words are those which present aspects of Nature as if they were agricultural crops. These include phrases such as 'tree farm,' 'harvesting the fish stocks,' and 'sustainable yield.' Again, these can be avoided by speaking directly of 'forests,' the 'taking of fish communities,' and a 'sustainable level of use,' for example. Similarly, it is resourcist to speak of aspects of Nature as if we own them. So, for example, phrases such as 'our land,' 'heritage forest,' and 'we're losing species' can be replaced with such terms as 'the Land,' 'ancient forest community,' and 'there are fewer species,' respectively.

One more type of resourcist language is that which presents Nature through an economic and commercial metaphor. This includes terms such as 'bankrupting the resources,' 'biological richness,' 'ecological capital,' 'impoverished habitats,' and ecology's 'producers,' 'consumers,' and 'efficiency.' Donald Worster has argued that such an economic view dominates the science of ecology. It is my feeling that avoiding this metaphor will lessen the tendency to see non-human Nature's only value as being to the

Probably the most important category of language that degrades and domesticates Nature is resourcist language.

human economy. Some possible alternatives to these examples are: 'rampant exploitation of non-human beings,' 'natural diversity,' and 'severely weakened natural communities.'

Another form of verbal domestication comes from **speciesist** language. This is language that reflects the idea that humans are superior to other animals and to plants. Like sexism and racism, speciesism is a form of prejudice. Speciesist language comes in the form of such phrases as '*subhuman* species,' '*lower* orders of creation,' '*lesser* animals,' 'she's *just* a dog,' and so on. These are ways of speaking that can easily be avoided, and no substitutes are necessary, because the idea of hierarchy is what should be avoided altogether.

I also think that it is speciesist to use other beings as metaphors to characterize negative human behaviours, situations or personalities. These are what I call 'Nature pejorations,' and they include animal insults and habitat slurs. An animal insult is the use of an animal's name in a pejorative way, such as 'greedy as a pig,' or 'he's a slug.' There are many such expressions in our language and all they manage to do is insult the animals they use by reproducing stereotypes. Similarly, habitat slurs degrade particular types of natural communities by associating them with negative situations. These include expressions such as 'political *wilderness*,' '*bogged* down,' '*morass* of hazy concepts,' and '*concrete jungle*.' Both habitat slurs and animal insults can easily be avoided. Creative alternatives, though also stereotypical, can wake people up to different ways of thinking. In this case, phrases such as 'greedy as a *banker*,' '*political parking lot*,' and *mall* of hazy concepts' could be used.

Another type of problematic expression is **objectifying** language. Essentially, this consists of words that present Nature and Its facets as things or inanimate objects. The example I gave of the pronoun 'it' is one case of this. The word 'environment' as a label for the living natural world is another one of the best examples, and most widespread cases of objectifying language. Instead of 'environ-

ment,' I try to use 'Nature,' but even that has its problems. It too connotes a thing, an abstraction. However, I feel that I need such a word in order to discuss the problems I am trying to address. My hope is to re-imbue 'Nature' with positive connotations and a sense of its original meaning of an unfolding process.

In addition, metaphors of Nature that characterize It or aspects of It as objects or things are objectifying. For example, the now well-criticized metaphor of Nature as a machine does this, as does its heir, the Nature as system metaphor. Such seemingly positive metaphors as Nature as a tapestry or as a cathedral are also examples of objectifying language. So too are the uses of such words as 'damaged,' 'destroyed,' 'repaired,' or 'restored' to say what humans have done to, or can do for Nature. To see what I mean, consider how these differ from the alternatives: 'injured,' 'killed,' 'healed,' and 'revived.' If we are to see Nature as alive, we need to use the appropriate terms. The key here is to think about whether the words you use would be appropriate for use in talking about living subjects.

These are just some of the ways that I think language contributes to a degraded view of Nature. I further feel that along with attending to these aspects of language, it is just as important to avoid racist, sexist and other prejudicial language practices. This is because an egocentric perspective, in the words of Warwick Fox, "allows all entities (including humans) the freedom to unfold in their own way unhindered by the various forms of human domination." (p.116)

Strategies for Changing Language

Despite drawing out these few examples of types of problematic language, I do not want to leave the impression that all ways of speaking are necessarily so. What I do want to emphasize is that **much** of the language available to environmental educators and other

concerned people is degrading for aspects of Nature. However, there are ways to try to overcome this, and the point I want to stress is that we can be **imaginative** about our word choices. Language can be a positive tool for change and education. So far I have offered some specific examples of alternatives, which are in no way exhaustive. What I want to do now is suggest some additional approaches. Again, these are just some of the possibilities.

Always question the language you are using. Be self-aware and self-critical. In doing this, try to see the ways that your language may be degrading the natural world. Then, try to avoid those terms that seem troublesome. Be especially aware of metaphors and think about both their connotations and their conceptual implications. Do not take metaphors as total or literal truths. Be aware of them as metaphors and as partial constructions.

Use wild words. In order to disrupt this society's dominant ways of perceiving Nature, we need to use language that is unconventional, language which cracks open the pavement of dominant views. This means un-domesticating it, letting it go wild. This involves being creative with our language because, as Anne Champagne points out, creative experience is similar to our positive experience of Nature. Wild words, then, are both words that are free from convention and habit, and words that evoke wild Nature. As with any form of creative expression, wild words cannot be fully defined; they can only emerge through creative actions and the process of trying to speak differently. Perhaps some of the alternatives I am offering in this paper can be wild words in certain contexts. Consider the following language paths I try to walk.

Try to use organic metaphors and language generally that keeps Nature alive. Also try to re-enchant language with images of Nature as magical and enchanted, and not simply as a meaningless place of certainty. Speak of the Earth as a miracle not as an object. One step towards this is to try to avoid

the terminology of science. Words such as 'ecosystem,' 'organism,' 'biosphere,' 'components,' 'energy exchange,' 'perturbation' and so on are part of an objectifying and reductionistic view of Nature as a thoroughly knowable system.

Be evocative and direct. Do not conceal what is going on. So, if trees or animals are being killed, for whatever reason, say so. Do not allow the euphemistic language of, for example, the tree cutting industry to colonize your vocabulary. As Anne Champagne suggests, we need unsettling and emotionally resonant language in order to keep the light clearly on what humans are doing to the planet.

Be cautiously anthropomorphic. Leesa Fawcett suggests that the use of positive anthropomorphic language can help to bring us closer to seeing Nature and its facets as our common field of care. So, for example, what is to stop us from saying that a squirrel is 'playing,' as opposed to 'displacing energy'? The scientific taboo against anthropomorphism is part of the belief that there can be absolute objectivity. It also assumes that the so-called objective language of science is not anthropomorphic. But in reality, any words we apply to non-human Nature in order to explain it or give it meaning are going to be a projection of our beliefs. In other words, as Neil Evernden suggests in his recent book, it's all anthropomorphism anyway: "since we cannot know with certainty the motivations of another society of creatures, we are surely practising a kind of anthropomorphism in claiming to do so." (p.53)

In addition to using language that allows us to see other beings as like us, we can also make positive use of language that allows us to see ourselves as like other beings: positive animal analogies instead of animal insults. Keith Thomas says that in the seventeenth century, when farmers lived much more closely with farm animals, their language reflected a more caring relationship:

"Their very language expressed their sense of affinity between them and their

*Try to use
organic
metaphors and
language
generally that
keeps Nature
alive.*

animals, for many descriptive terms applied equally to either....

This continuing use of animal analogy and metaphor in daily speech reinforced the feeling that men [*sic*] and beasts inhabited the same moral universe and that terms of praise or reproach could be applied interchangeably to either. " (pp.98-99)

But again, as Thomas says, the language then was more meaningful than are today's animal analogies and metaphors because people *experienced* those animals on a daily basis. Also, in using such language, we must always be careful not to project judgments onto Nature.

Another alternative approach is to borrow words from other cultures and languages. However, this must be done with respect and an appreciation that, out of context, such words may have different meanings. One popular example of this is the Hopi word *koyaanisqatsi*, meaning, among other things, 'a way of life that is so crazy it calls for a new way of living.' It also means life or Nature out of balance.

We might also consider working to reclaim the lost meanings of some of the key words in our existing vocabulary. For example, try to revive the idea that Nature implicitly means a process and not a thing. There may be more hope in reclaiming language than in attempting to introduce new words, since the latter are often perceived as 'unnatural'!

Finally I would like to suggest that we should not be trying to reproduce or represent Nature in our language, but to *evoke* It as Erazim Kohák suggests. Our language should be seen for what it is-rooted in experience and not abstraction, and we should encourage that.

Conclusions

In this article I have tried to show how conventional language can contribute to degraded ways of seeing Nature. I have suggested some of the ways that outdoor educators and other concerned people can try to address the issue of language. I have also

proposed different sorts of words that would be more evocative of an egocentric and non-resourcist sense of Nature. In some cases there are either no alternatives or if there are, they are problematic in other ways. The question of what ultimately would constitute positive, affirming, or to use the popular idiom, 'environment-friendly' language is a catch-22. Since we do not yet have a well-articulated idea of the sense of Nature needed to bring down the anthropocentric-resourcist view, we cannot judge just what sorts of words are appropriate to it.

Although I may seem to have been prescribing ways of speaking or not speaking, that is not my intent. For me it's a matter of having found the words I was using inadequate and inappropriate to convey the sensibility of Nature that I had come to hold. So, I became interested in the relationships between language and how we view Nature in this society. Trying to change my language is only one part of trying to change my way of seeing the world and my way of being. In this article I am simply suggesting the possibility of changing your language. Each of us must decide for ourselves if we feel our words fit our values.

Even though I think it is vitally important, I do not want to imply that language change is the solution to the problem. The problem that manifests itself in the degradation of the natural world and in domination of all forms is much more complex. In the main, I think it is a problem of culture and consciousness, to which language closely relates. But it is also a problem of economics and power. So, for me, the questioning of worldviews and forms of communication is only one part-albeit an important one - of how ecological and social issues can be addressed and the overall problem defined. Treatment of the symptoms alone will leave the causes untouched. Similarly, language change alone would be tokenism, or window dressing, and we have already seen a fair bit of that in the form of corporate 'greenwashing.'

The importance of language lies in its ability to shape our experience, and to reproduce accepted ways of seeing. But, it can also help us to unseat those ways. In this challenge, wild words can be powerful words of authenticity, and of change. They are an assertion of value, not just fact. We need to liberate our language from the cages of thought in which it now resides; we need to liberate the creativity that is the power of language. And for my part, the liberation of language will be for the sake of the liberation of all of Nature.

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THEORIES AND MODELS OF LEADERSHIP IN THE OUTDOORS

Victoria Walzak & Simon Priest

Sound leadership is the most important component of any outdoor education program (Petzoldt, 1974). The effectiveness of outdoor leaders directly relates to the style of leadership they apply when working in different settings (Ford & Blanchard, 1985). In order to better understand leadership styles and their appropriate application, this article discusses the definitions of leadership, reviews the different theories of leadership and then presents new research on a model of outdoor leadership in relation to favourability of conditions and leadership styles expressed.

Definition of Leadership

A leader is one who guides, directs, and influences the attitudes and behaviours of others (Edginton & Ford, 1985). The key words here are guiding, directing and influencing. Therefore, any person in a group who is performing these three functions at any given time is, by definition, exhibiting the process of leadership. However, an outdoor leader is also one who, by vocation or interest, maintains an active role and responsibility for organizing, instructing, supervising, or generally looking after a group of participants in the outdoors (Sirois, 1980). From these definitions, leadership can emerge from within a group or be assigned by an outside authority. Regardless of emergence or assignment, leaders influence through the particular style they choose to express at any particular instance.

Styles may range from autocratic through democratic to abdicratic depending on who holds the power to make decisions (Priest, 1986). An autocratic style has the leader vested with total power to decide. A democratic style involves the sharing of power between leader and followers, where decisions may be reached by many means: consensus,

voting, etc. Lastly, an abdicratic style has the leader abdicating total decision making power to the group and being available to lend assistance if needed. The remainder of this article considers theories and models which have been postulated by researchers as a means to explain the expression of leadership style, especially with regard to which style is best suited for a particular situation.

Leadership Theories

Leadership theories can be grouped in many categories: Greatness, Traits, Group, Behavioural, Situational and Conditional. Of these, the former have fallen by the wayside as the latter have gained strong support. This section of the article reviews each in order of chronological occurrence.

According to the **Greatness** theories, leaders were a product of their times: they were born and not made. Great leaders were marked for leadership from birth and as a result of certain historical events that contributed to this eventuality. These leaders included: princes (who used power to develop stature), heroes (who were followed and admired because of their insight, honesty and good faith), politicians (who became leaders through democratic procedures) and receptives (who just happen to do the right thing in the right place at the right time). Rarely does the concept of greatness apply to leadership in the outdoors.

On the other hand, **Trait** theories suggested that good leadership 'was a function of traits and characteristics that were acquired chiefly through experience, education and special training' (Danford and Shirley, 1970, p.85). Research has clearly established the skills and attributes desired in an outdoor leader as listed below (Priest, 1987).

- Motivational Philosophy & Interest
- Technical Activity Skills
- Physical Fitness
- Safety Skills
- Healthy Self-concept & Ego
- Environmental Skills
- Awareness & Empathy for Others
- Organizational Skills
- Personable Traits & Behaviours
- Instructional Skills
- Flexible Leadership Style
- Group Management Skills
- Judgement based on Experience
- Problem Solving Skills

However, Danford and Shirley (1970) pointed out that 'a person does not become a leader by virtue of the possession of some combination of traits, but the pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers. Thus, leadership must be conceived in terms of the variables which are in constant flux and change' (p.86). In other words, although many of these traits can be found in outdoor leaders, possession of all does not necessarily guarantee the capability to lead, since the specific combination and interaction of traits and characteristics is what creates effective outdoor leadership. In responding to this, Priest and Dixon (1991) discussed the concept of meta skills: higher order, integrated skills which act as catalysts to enhance the effectiveness of the outdoor leader by binding all the other skills together and improving performance. Meta skills include 'effective communication, flexible leadership style, a code of ethics, problem solving, decision making, and experience-based judgement' (p. 22).

Group theories stated that interaction between the leader and group influences the leadership process in a reciprocal manner. 'The leader has an impact on the followers and the followers affect the leader' (Jordan, 1989, p.39). Elaborating on this interaction, Edginton and Ford (1985) suggested that there were costs and rewards for each occurrence of

interaction. For example, a leader may guide the group through difficult tasks in return for the group's expression of gratitude and respect for the leading party.

Jordan (1989) combined this interaction-expectation theory with a comprehensive theory and applied the resulting model to outdoor leadership. The result was based on group theory, where members (leader included) 'interact, accept and reinforce each person's role-oriented behaviours' (p.40). For the leader to be successful and effective, the remaining members of the group must accept and reinforce the leader's role. For example, if members of the group fail to accept the leader, the leader loses power and may be rendered ineffective. Leadership effectiveness is based on a continual cycle: as the followers expect the leaders to accept and follow through on leadership responsibilities, so in turn, the leader expects that the followers will respect and respond appropriately to leadership decisions.

Several **behavioral** studies established many spectra of leadership behaviours ranging from authoritarian to 'Laissez-Faire' (Lewin, Lippitt & White, 1938); from production centred to participant centred (Katz, Maccoby & Morse, 1950); from exploitive or benevolent to participative or team oriented (Likert, 1967); and from telling and selling, through testing and consulting, to joining and delegating (Tannenbaum & Schmidt, 1973). Regardless of terms and titles, the behavioral research suggested that leadership style should remain flexible.

Situational leadership theories suggested that leadership style evolved as a function of the setting and that the style should flex in accordance. Edginton and Ford (1985) explained that 'successful leaders will make an evaluation of various situational variables such as the goals of the group, the methods used to achieve the goals' 'when selecting a leadership style' (p.25). These models began to place emphasis on leadership orientation toward consideration and initiating structure (Stogdill & Coons, 1957); concern for

people versus concern for production (Blake & Mouton, 1978); and relationship behaviour or task behaviour (Hersey & Blanchard, 1982). The repetitive concept associated with these works was that the style expressed by a leader was determined by the leader's orientation toward establishing and maintaining group relationships or toward accomplishing the task at hand. Not only would the situation dictate the chosen style, but also leaders would learn to vary their styles to meet the changing demands of each new situation.

In their Situational Leadership Theory, Hersey and Blanchard (1982) suggest that the leadership style used depends on two factors: the demands of the situation, as noted earlier, and the maturity level of the group members. In their model, maturity is viewed on a continuum, where a mature individual is defined as one having the 'capacity to set high but attainable goals, willingness and ability to take responsibility and education and/or experience' (Edginton and Ford, 1985, p.41).

Borrowing several styles from Tannenbaum and Schmidt (1973): telling, selling, participating and delegating, Hersey and Blanchard (1982) theorized that the best style for a situation depends on the leader's orientation to group relationships and getting the task accomplished. For example, if a leader has a high task orientation and a low relationship orientation, then the telling style is best. If that same leader has a low task orientation and a high relationship orientation, then the participation style is best. For two high orientations, selling applies; and for two lows, delegating is the preferred choice. As the 'task relevant' level of maturity for the followers gets higher (i.e. they become more independent), the leader should shift styles away from telling toward delegating. Therefore, maturity acts as a modifying influence on style selection.

Conditional leadership theories suggested that leadership was more a function of circumstances. Fiedler's (1967) Contingency Theory proposes that the style used in leadership should be determined primarily by the degree of favourableness. Favourableness is

determined by three factors: leader to group member (or follower) relations, task structure and position power.

Leader-follower relations refer to the amount of approval or respect a leader feels from group members. Task structure refers to the extent group roles are clearly defined. Position power refers to the amount of influence a leader is capable of exerting over the group.

As these three factors change, so favourableness also varies from extremely unfavourable to extremely favourable, and Fiedler (1967) recommends the right leadership style applied to suit the favourability. However, in contradiction to most of the models discussed, Fiedler stresses the importance of making a situation fit the leadership style, as opposed to suiting style to situation (Edginton and Ford, 1985).

A New Model of Leadership for the Outdoors

In order to address the unique aspects of leadership in the outdoors, Priest and Chase (1989) proposed the Conditional Outdoor Leadership Theory (COLT). This theory is a careful combination of components from the behavioral, situational and conditional categories of leadership models. COLT borrows the behavioral concept that leadership style is expressed on a continuum from autocratic through democratic to abdicative. COLT further believes that the choice of expressed style depends on the demands of the situation, as per the situational theories, and the conditions the leader works under, as per the conditional theories. Like the behavioral theories, COLT explains that leadership style is flexible and ought to change accordingly as the situation and conditions shift. The appropriate style is determined by three dimensions in COLT: concern for the task, concern for the group relationships, and concern for the favourability of conditions.

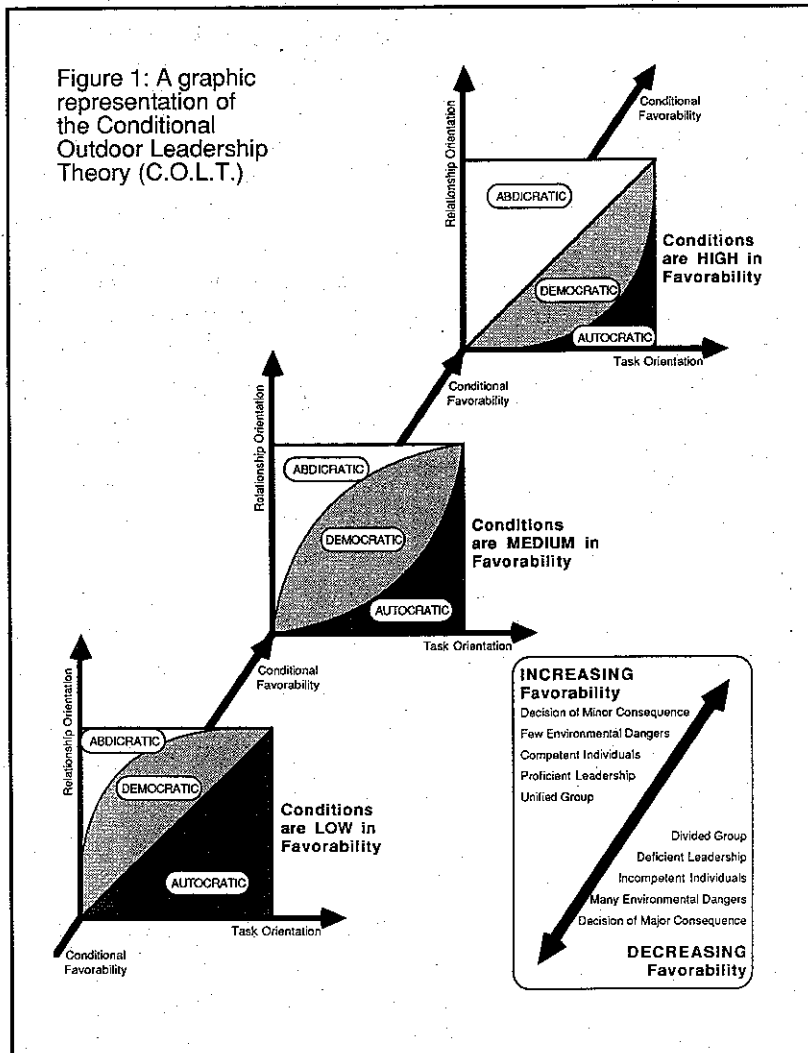
Concern for the task means an orientation toward getting the job done. Concern for the group relationships means an orientation toward supporting people's feelings and functions. Both of these orientations can be expressed on a two dimensional matrix, like all situational theories. In this case, the Y-axis represents the amount of relationship orientation or concern for the group and the X-axis represents the amount of task orientation or concern for getting the job done.

Concern for favourability of conditions means the influence that a variety of factors can have on the leadership style. These factors include, but may not be limited to: the consequences of the decision, the number of environmental dangers present, the compe-

tence of individual group members, the proficiency of the leader, and the cohesiveness of the group. All of these interact in varying amounts to create a degree of conditional favourability or unfavourability. Conditional favourability provides the third dimension to the model and is represented on the Z-axis as shown in Figure 1.

In the COLT model, the appropriate style of leadership is defined by the levels of the three dimensions: concern for task, relationship and conditional favourability. For arguments sake, consider the levels for task and relationship to be either low or high and then consider the levels for conditional favourability to vary from low through medium to high.

the appropriate style of leadership is defined by the levels of the three dimensions: concern for task, relationship and conditional favourability.



Leaders who have only one style in their repertoire and express it under all circumstances, run the risk of being most ineffective and perhaps even alienating a group or failing to achieve goals.

To better understand the model, start with conditions of medium favourability (as in the central panel of the figure). Under such circumstances, leaders with a high task orientation and a low relationship orientation (wanting to reach the objective), ought to apply an autocratic style (giving commands and demanding others to follow). On the other hand, leaders with a low task orientation and a high relationship orientation (wanting to bring the group together), ought to apply an abdicratic style (letting the group solve their own problems and make their own decisions). Lastly, leaders with relatively balanced concern for task and relationship, ought to express a democratic style (sharing the decisions with the group). Obviously as concerns change, under these same conditions, style ought to flex also.

However, what if the conditions change and the leader's orientation remains the same? In this case, the model indicates that leadership styles don't change, but that greater latitude is permitted to the autocratic style as conditions deteriorate toward low favourability (lower left panel of the figure), and to the abdicratic style, as conditions improve toward high favourability (upper right panel of the figure). The democratic allowance remains the same throughout, but it shifts to accommodate the expansion and contraction of the other styles.

These changes in surface areas for the model represent more or less frequent expression of the particular style. By way of illustration, consider two examples: accident response under low favourability and cooking dinner under high favourability.

Poor conditions are defined by some combination of major decision consequences, many dangers, incompetent individuals, deficient leadership and a divided group (as listed in the lower righthand corner of the figure). When someone is injured under such circumstances, the leader is naturally concerned with looking after the individual: the leader is very task oriented. The autocratic style is appropriate and the leader tells the

group members what to do and who, when, where, why and how to do it! However, if during the accident response, the leader becomes concerned with the well being of the rest of the group (perhaps because some people are standing around getting cold or feeling anxiety over the injury), then the leader must be prepared to shift from the autocratic style toward democratic (asking the group to prepare a stretcher as a team) or even abdicratic (delegating one person to select and mark the evacuation route).

Good conditions are defined by interaction of minor decision consequences, few dangers, competent individuals, proficient leadership and a unified group. When preparing food under such circumstances, the leader is naturally concerned with the group interaction and teamwork: the leader is very relationship oriented. The abdicratic style is appropriate and the leader simply lets the group get on with their own meals! However, if while cooking dinner, the leader becomes concerned with getting food on the table (perhaps because some people are clowning around or feeling hungry over the delay), then the leader must be prepared to shift from the abdicratic style toward democratic (encouraging the group to get together as a team with the leader's help) or even autocratic (telling people how to cook the meal and may be doing their jobs for them if necessary).

The key point from the COLT model is simply to apply the right style for the right situation and conditions. Leaders who have only one style in their repertoire and express it under all circumstances, run the risk of being most ineffective and perhaps even alienating a group or failing to achieve goals. Application of the inappropriate style at the wrong time can have a destructive impact. Consider these examples: lost under low favourability and setting up camp under high favourability.

A lost group of novices in bad weather with nearby cliffs hidden in the fog, are in need of strong leadership: they practically cry out for an autocratic style. For the leader to express an abdicratic style and leave the group

to figure things out on their own may be ethically and legally negligent, especially if doing so leads to an accident. In the same vein, a group of experts in good weather with abundant campsite opportunities, desire being left to their own decision making: they need to be handled with an abdicratic style. For the leader to express an autocratic style and tell the group where to pitch their tents may certainly cause many to be offended and some to be angry. In either case, applying the 'wrong' style can have unacceptable results.

Conclusions

This article has defined leadership and reviewed the different theories of leadership, organized under the categories of greatness, traits, group, behavioural, situational and conditional. It also presented a new model of outdoor leadership in relation to styles expressed by a leader under the influence of conditional favourability and orientation toward tasks or relationships.

In summary, the key learning from this article for the practitioner is six-fold. First, leadership styles exist on a continuum from autocratic through democratic to abdicratic and style should remain flexible. Second, style is determined by blending one's orientation toward the task at hand with one's concern for the group relationships (as arranged on a two dimensional matrix). Third, the favourability of conditions under which the leader operates also has a profound influence on the choice of style. Fourth, conditional favourability (the third dimension) is determined by mixing the following concerns: consequence of decisions, environmental dangers present, competence of individual group members, proficiency of the leader, and cohesiveness of the group (which all exist on a spectrum from favourable to unfavourable). Fifth, all these dimensions (task, relationship and conditional favourability) interact to create circumstances which demand particular styles be used by outdoor leaders. Sixth, employing the 'incorrect' style can have dire ramifications for the leader, the followers

and/or the environment.

In conclusion, the COLT model is merely one view of outdoor leadership. Its acceptance in many countries around the world suggests it has broad application to the profession. Nevertheless, if the reader finds that pieces of the model do not fit with personal experience or even that the model is not appropriate for a certain area of outdoor leadership, then the authors suggest an eclectic approach: simply test it out or take what works and disregard that which does not. A theory is only one view of human behaviour, and humans are so complex that no single theory can explain everything about them.

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An Interview with a Dolphin

- based on an excerpt from the novel, *The Hitch Hiker's Guide to the Galaxy*, by Douglas Adams.

This interview was conducted by Iggy Norant, and Miss Informed. Together they interviewed the last existing dolphin known to humanity. The rest of the dolphins have chosen to leave the world, or have opted to remain far from human existence. When asked his name, the dolphin we were interviewing simply replied, 'Call me Dolph.'

I.N.: Hi Dolph. I'm glad you could join us by this sea-side wonderland, known better as 'Marineland.' Have you ever seen anything so great?

DOLPH: To tell you the truth, Iggy, I can think of lots of things that are so great. Have you ever seen the bottom of the ocean? If you think the seal tank is cool, you should go to the coast of Baffin Island. Imagine the tank minus the tank.

M.I.: Oh, but you can't see all the sea animals in the same place at the same time. Also, here you are assured a show. Up there, they might go under the water, or be off somewhere else. You know, like that Kit Kat commercial with the Panda Bears. I've spent some good money to be here, and I want to see the animals as they act naturally.

I.N.: Good point, Missy. It looks like you are treated really well here. Geez, all you have to do is balance a ball on your nose and you get a fish. I bet that is a lot easier than trying to find one on your own.

DOLPH: I think you've missed the point, humans. Look in that tank over there. Do you see those 'Killer Whales,' as you call them. Do you think that the king of the sea is lethargic like that? Originally, they allowed themselves to be taken from the civilized world into your realm in order to foster a better understanding between the two. Unfortunately, the message they have attempted to purvey to you has gone unheard. They have done their fair share of work in this relationship, solving your simplistic language, answering your requests to jump, shake and kiss the baby in the front row. But you do not reciprocate. Their message was even simpler than 'touch the ball.' It was, 'Open your Eyes.' Humanity, as you ironically label yourself, has manipulated us. We contacted you in an attempt to save you from yourselves. Instead, you chose to ignore our message, looking at us as an entity foreign to this world. I'm afraid that might be the result of your lower form of intelligence. For this reason, I cannot blame you for your lack of action.

I.N.: Our lack of action! Are you crazy? All we do all day is move, move, move. I leave my house to be at work for nine o'clock. From there, I go out of my office for lunch, pick up the kids from school, bet at my health club by six, and home for the news by eight. Of course I'm active.

*Do you think
that the king of
the sea is le-
thargic like
that?*

Don't you wish you were hand-fed fish again, and were stars in the eyes of millions of youngsters and adults?

DOLPH: I did not say active, I said action. Action entails intent, a goal, a problem that must be solved. You act upon something, like the message we have been urging you about for the past two thousand years. This is why I can comment on your lack of action.

M.I: Oh, we've done that. Humans have solved all sorts of problems. We invented phones to solve the communication problems, and cars to solve the travel problems. We have even invented bomb shelters in case of a war.

I.N: Ya, we have solved all sorts of problems, haven't we. I don't see why your problems are of any more significance. Besides where have all the dolphins with their messages gone to?

DOLPH: When we realized that communicating with you was like speaking to a cord of wood, we chose to let you fend for yourself. We have, in your own words, washed our hands of you.

I.N: I don't mean to be rude, Dolph, but don't you realize-you don't have hands. You have fin-things.

DOLPH: I think it is you who doesn't realize. Again, I've lowered myself to speak in your terms, using your metaphors and similes. On my own accord, I have re-entered your bizarre domain to offer understanding, and you get tied down in semantics. What a pity.

M.I: I think I understand what you are trying to tell us, Dolph. You have not, in fact, become extinct. Your

kind is hiding, feeding off seaweed and dead stuff at the bottom of the ocean. Do you miss all of the luxuries that we provided for you? Don't you wish you were hand-fed fish again, and were stars in the eyes of millions of youngsters and adults?

DOLPH: I would rather them never see me at all, than to see me in the setting ascribed by humanity. I am not cute. I do not wish for my likeness to be made into a stuffed toy. I do not want to be called Oono, or other supposedly symbolic names. I want you to hear me, and see me for what I am. Come around! I am here because I am your last chance. Get past the tank, and see the ocean.

I.N: I can't see to the end of the ocean. I can't even see the bottom, or what's in it. There is just too much unexplained.

DOLPH: I think you are getting closer, Iggy.

I.N: How? By admitting I can't see everything?

DOLPH: Think about what you just said. Under the water, there is something that can see the bottom. Across the ocean, there is another thing that can't look across and see you, but can see the part that you can't see. The top of a mountain can't see the floor of the jungle, but they are all part of the same thing.

M.I: The top of a mountain can't see because it doesn't have eyes. It is not alive.

- DOLPH: A blind man would argue that he sees more than someone with vision. A tree rooted firmly to the side of a hill would argue that, without the hill, it could not exist.
- I.N: You are losing me, Dolph. I thought I was with you, but now I'm back in the tank.
- DOLPH: It is all relative, Iggy. Everything is relative to that which evaluates it. You think I am a plaything, because I am in your world, playing by your rules. I think you are stubborn, powerless beings, unsuited for any lifestyle but your own. You could not exist in my world. That is the irony. You do exist in my world. But look at how you exist.
- M.I: I think there is an insult in there, Iggy.
- I.N: I think so too.
- DOLPH: It is not an insult to you two. In fact, I applaud the fact that you are even attempting to hear the message. To understand me, however, would take you through another stage of evolution. You have evolved from unadaptable, to adapting, but you still have not reached the stage of adapted.
- M.I: That is because I am not adopted. I was born in London, and raised by the same people that borned me.
- DOLPH: Let me try another approach. What do birds do when it gets cold? If they are not equipped for the cold, they fly south. Are you two still with me?
- M.I: Yes.
- I.N: Sure. That's what my parents do.
- DOLPH: What?
- I.N: When it gets cold, my parents move South. They have a nice little place in South Carolina.
- DOLPH: O.K., you are kind of with me. What do your parents take with them when they go south?
- I.N: Well, the motor home is already there, so they usually just take the car, the trailer, their clothes, the jet-ski, and the air conditioning unit.
- DOLPH: **That** is precisely what I meant when I said adapted. When the bird could no longer adapt, they move to a place where they are able to adapt. They do not lug their adaptation with them. Their situation is not static. Yours is.
- M.I: Just because we have chosen to better our surroundings, or improve upon nature, does not mean we are no longer able to adapt. Look at the people in all those primitive cultures around the world. They can still live out in the bush for weeks on end without shopping markets.
- DOLPH: Who did you say was primitive?
- M.I: You know, those people who still live in grass huts, or who have never heard of lawn mowers. The people in the rain forest, for example.
- DOLPH: Do you want them to mow the rain forest?

*Don't look for
atoms, but for what
an atom makes.
Do I make any
sense to you?*

M.I.: No! that isn't my point. My point was simply that to generalize humans, saying that none can adapt, is incorrect.

DOLPH: It is a natural and correct assumption if you look at the trend of human existence. You are firmly entrenched in the belief that, somehow (I don't even want to get into your theories of how) you have evolved beyond the other animals, giving you a throne of superiority. I would argue just the opposite. You no longer have a habitat, you must create it. You can only communicate with your species, and even within it are language barriers. You are unable to look beyond the tank of your life to see the universal marble. You have, in fact, regressed. I am sorry that DNA recombinations did not work out in your favour.

I.N.: I think I am beginning to see your point, Dolph. We have made our world into an amusement park, haven't we. We have Kodak moments prepared for us, natural wonders secured by safety fences and nets, and dictionaries to help us clarify what it is that we are trying to get at.

DOLPH: You're rolling. I think you've got it, Iggy.

M.I.: But does this mean that, in order to evolve to a higher level, we must give up all these luxuries? You've already said that we are no longer able to adapt. Is it too late for us? Are we too far out of touch?

DOLPH: You are pretty damned close to the edge. The scary thing is, like it or not, I depend on you.

M.I.: How do you depend on us? I thought you said that we were no longer part of the natural world, or at least that world that you affiliate yourself with.

DOLPH: You are out of touch, but you are still here, and so are we. We all exist, and we all must co-exist. When you dump oil into the ocean, I drink it. When I die, I poison anything that comes to digest my rotting flesh. It's cyclical. But it can be a positive thing as well. There is nothing better than seeing a rhinoceros with those little birds perched on their back. There is symbiosis. The same is true of food. I thoroughly enjoy thinking of the bees pollinating the flowers. What a great relationship those two have, don't you think. All for one and one for all.

I.N.: So what is important, Dolph? What should we spend our time on, and what are we wasting it on?

DOLPH: You are wasting it defining concepts such as time. Time schmime. Get beyond the boxes and confines. Look beyond your wrist or your bedpost. I'm not talking about that bag of worms catch phrase, 'think globally,' either. Because I'm not talking about the globe. I'm talking universality, metaphysics and molecular basis. Don't look for atoms, but for what an atom makes. Do I make any sense to you?

M.I: The concept sounds so simple. Why have we been unable to do it? What can't we catch the groove that even rats and snakes have?

DOLPH: The impending destruction of this place you call earth is coming. I'm no soothsayer, but the signs are painted across every billboard. The groove, as you say, has come and gone. I don't know if it is just one of those bad flukes of 'nature' or what, but you did get shafted. I wonder if you would have been better off with one or two senses. Maybe then you would have been forced to expand your sixth and seventh senses.

I.N: Six and seventh senses? I thought we only had five, although every once in a while I have this weird feeling of *deja vu*. Sometimes, I get this really bad feeling of dread as well, and I just don't know where it is coming from.

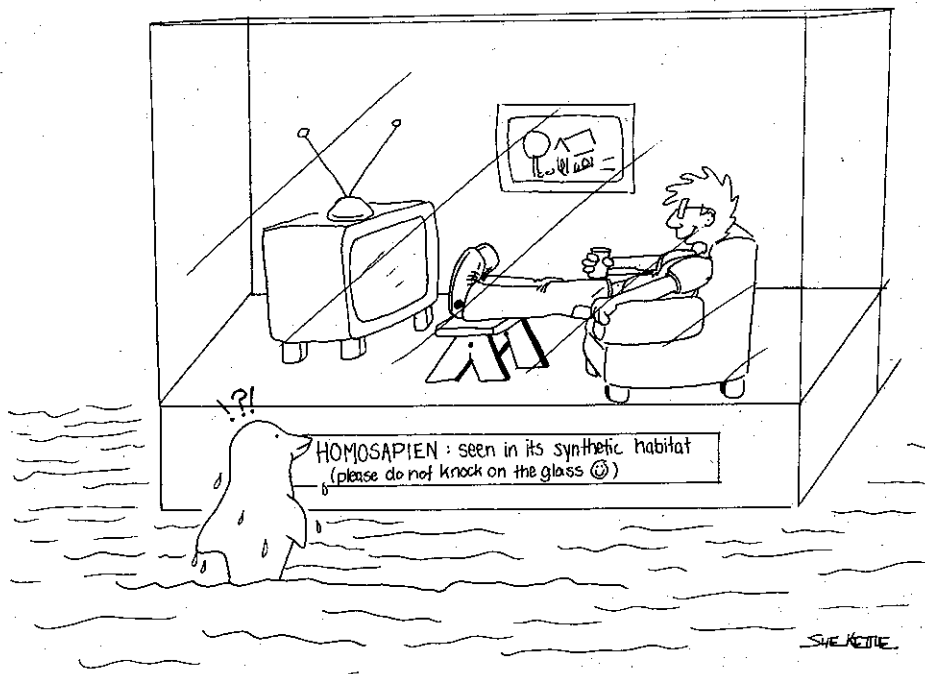
DOLPH: It's too bad you couldn't listen to that sense. That is the one I rely on most. Anyway, it's been nice chatting with you. Is that what you say about conversations like ours, a chat?

M.I: Thanks, Dolph. I think I heard you with my seventh sense. I have a feeling of dread, but it is mixed with a desire to survive.

DOLPH: Nourish that sense, Missy. It might be the only thing that saves you.

AT THIS POINT IN THE INTERVIEW, DOLPH SWAM AWAY. HE WAS THE LAST DOLPHIN EVER TO BE SEEN BY A HUMAN.

*KATHY BROOK AND JENNIFER KEILTY
Kathy and Jennifer graduated in Physical Education from McMaster University. Kathy is currently in the Queens Outdoor Experiential Education programme. Jennifer is travelling the world, perhaps seeking out Dolphins.*



STRAW CASTLES: A ROLE-PLAY IN GROUP DYNAMICS

Jennie Barron

'Straw Castles' is a combination of role-playing and initiatives task.

Background

This game developed in my head while I was working with a small class of young women in an alternative programme for 'at risk' teens. To some degree it has evolved from other communication exercises I have observed in the field.

During activities and casual conversation, I had been frustrated by the total lack of any collective identity or responsibility in the group. The students seemed to be either blithely unaware of, or indifferent to, the effects of their behaviour on the rest of the group. Negative or sarcastic comments, withdrawal, and bully behaviour were standard fare whenever ideas were presented in the group. This was discouraging. I had planned for the students to work in groups off and on throughout the course, but I had begun to fear that this might lead to disintegration or disaster. So the role-play was designed to dramatize how the success and well-being of the group as a whole depends on the attitudes and actions of its members.

The role-play illustrates a variety of roles that people typically take on in group situations. Some of these help the group succeed at its task, while some ensure good group feelings and positive feedback to group members. Both the task-oriented and maintenance-oriented roles are healthy, constructive, and helpful. Other roles group members play can derail a group from its goals or create feelings of animosity, resentment, and resistance among members. These are obviously unhealthy, dysfunctional roles.

Pedagogical Considerations

'Straw Castles' is a combination of role-playing and initiatives task. The initiative task - building a castle out of straws - gives the students substance with which to act out the

role-play. At the same time it is a simple enough task that students can engage in it without losing their identities in the role-play. The role-play in turn benefits the initiative task by giving the students distance from their real-life selves. This may minimize tension among group members and permit them some detachment from the outcome of their work. Admittedly, this detachment makes the game less true-to-life because in real group situations members are often strongly attached to their position/agenda/objectives. But it helps create a very clear metaphor for understanding real-life group work.

Materials

For each group of 4-8 students you should have the following:

- Role cards (two per student)
- 100 straws
- roll of scotch tape

How to Play

Role-play cards can be made up following the examples on the next pages. These cards should be in two groups: first, the dysfunctional, unhealthy roles (six examples are given but you can make up more); and second, the constructive, healthy roles (again, six examples of these are given).

1. Give each student a dysfunctional role card. Allow them a few minutes to read it and think about the character they will adopt.
2. Present each group of students with 100 straws and a roll of scotch tape. Their task will be to build the tallest free-standing structure with only these materials.
3. Instruct the students to work together on the task **WHILE REMAINING IN THEIR**

ROLES. Let this go on for five minutes or so. They will probably make little or no progress with the straws.

4. Call out **F R E E Z E !!!** Exchange the student's role cards for new ones outlining positive constructive group roles. Give them time to read and understand their new roles.
5. Begin the initiative task again. This time there should be visible results. Let the students continue at it as long as your judgement tells you they should. My students suggested that I stipulate that they use every single straw, and they did gladly.

When the straw castle or tower is done, it will no doubt be a wonder of modern engineering. Ours was a stunning array of diamond-shaped support beams and buttresses, replete with dangling ornaments and a star on top. Mind-boggling! Take some time to admire the castle. Walk around it. Take pictures. Have a group cheer.

De-Brief

End the role-play by gathering in a circle to collect the cards. Each student should have a turn to tell the rest of the group which roles they played. The discussion can be guided with questions: How did you play the role you were given? What does a person in that role typically do or say in a group situation? Are these realistic roles? Do you know any people who play these roles in real life? What role(s) do you usually play? Do you always play the same role? What makes you play a positive group role one day and a negative one the next? What roles gave people a lot of power? How did these people use that power or influence? How did it feel to work in the first group (dysfunctional group roles)? How did it feel to work in the second? Finally, the obvious question, how did our roles affect how well we worked as a group to build the straw castle?

Follow-up

After the discussion or de-brief, we took a break for a butt. When the group reconvened we followed-up on the game with a quick and dirty brainstorming session on Things We Can Do To Help Our Group Work Better. The list the students generated included skills, attitudes, and actions group members can take either to help the group achieve its task objectives or to ensure that group members cooperate, encourage each other, and act equitably to share power and ensure that each one's voice is heard.

In our case the brainstorm session was to be limited to two minutes, but we soon filled up a whole flip chart sheet with suggestions, and the students kept adding to them after the two minutes was up.

Since doing this exercise, my student have worked in group situations both successfully and abysmally. Doing one group dynamics exercise won't change overnight years of unsupportive or non-communicative behaviours. But now we have a model, a living metaphor, to refer to when things start to turn sour. The 'straw castle' exercise gives us a common reference point to help the students put their own behaviour and group experience into perspective. It gives us the theory. Now we just need to put it into practice!

JENNIE BARRON is a graduate from Arts and Science, McMaster University.

She has taught Outdoor Education at Wilma's Place, Hamilton and guided canoe trips for Project Canoe this last summer.

Straw Castles...

POSITIVE GROUP ROLES

Encourager



You are friendly and warm. You encourage others to contribute their ideas. You want everyone to feel good about themselves.

Initiator



You have lots of ideas to offer and solutions to suggest, but you are not stubborn about getting your way. You just keep offering new ideas.

Mediator



You provide harmony in the group and help when people disagree. You like to make compromises.

Coordinator



You try to help by explaining to everybody what is going on and how everyone can help get the job done.

Listener-Follower



You want to give everyone a chance to contribute to the discussion. You listen carefully to their ideas. You are happy to let other people lead.

Creative Thinker



You give examples and offer far-out creative ideas. You have a wild streak. You are happy to think of imaginative solutions.

NEGATIVE GROUP ROLES

Blocker



You argue too much, interrupt, change the topic, and generally interfere with getting the job done.

Outsider



You don't get involved in the group. You just act like you don't care at all.

Self-Confessor



You use the group as a sounding board for your personal problems. You just want other people's sympathy and don't really care about the task.

Joker



You need to be the centre of attention and are constantly joking around. You act obnoxious and loud, and try to be funny.

Trouble-Maker



You criticize other people's ideas. You act hostile, angry, and impatient with the whole group.

Dominator



You attempt to be a dictator. You have to get your way. Don't let anyone sway you.

KINARK OUTDOOR CENTRE

Jim McHardy

Underlying both roles is the belief that individual needs and abilities vary, and that visiting groups know what they want and need.

Every summer thousands of children experience the outdoors and live in peer groups through the structure of organized residential camps. The potential for social and emotional growth through a summer camp stay is large. Even trouble children who are having difficulties in the home and at school can benefit from camp if the appropriate programmes, staffing, and supports are in place. Around this simple idea has grown a year round facility which delivers Outdoor Education and Therapeutic Recreation programmes to a range of special and mainstream populations.

From its beginning as a summer residential camp, the Kinark Outdoor Centre has developed into a four seasons site for roughly 50 different agencies and groups which include the following: Family Violence Agencies, the physically disabled, low income/at risk population groups, Adult Mental Healthy programmes, Young Offender Homes, Children's Mental Health agencies, mainstream school groups, and community counselling groups.

The programme format of the Centre, while structured and objective-based, is varied and diversified, flowing from participant needs. Each group visit is custom designed in cooperation with the participants around their requisites and abilities. Programmes focus on mutually identified goals and are organized as aspects of ongoing treatments, service and curriculum plans.

Centre staff have found that the key to working with a diversity of groups is to firstly gain as thorough an understanding of the participants as possible, and then to develop and draw on a range of programme adaptations. The focus of programme design is the population to be worked with and the objectives of the group. Only after these have been determined are actual activities and content examined.

In its role as a programme provider for special populations, the Kinark Outdoor Centre strives to lay the groundwork for effective participation in mainstream outdoor programmes. In its work with mainstream school groups, the centre empowers them around the development of their own programme and provides for a participant-based focus and process. Underlying both roles is the belief that individual needs and abilities vary, and that visiting groups know what they want and need.

Diversity and interdependence are key concepts in Outdoor Education. At the Kinark Outdoor Centre they have been built into the total programme process.

The Kinark Outdoor Centre is located on a 600 acre semi-wilderness site in the Haliburton Highlands, west of Carnarvon. The centre includes a small lake with a sandy beach, a large sports field, nature/ski trails, a nature discovery centre, initiative tasks area, a wetlands boardwalk, indoor program facilities, and a variety of programme equipment. Accommodation for 50 is available in five partitioned winterized cabins.

The Centre has been developed through the Outdoor Program Services of Kinark Child and Family Services. For more information, call (705) 286-3555.

Jim McHardy is the Director of the Kinark Outdoor Centre



A GEOVENTURE EXPERIENCE IN THE GRAND CANYON

Caillin Davis

*I have since
become very
much like my
teacher in my
thoughts on
learning
methods.*

From a six inch ledge, gazing across a mile long expanse of plateaus and peaks, buttes and slopes and an inner gorge, descending 5,000 feet, I knew I'd found Heaven on Earth. Thinking back over the previous weeks, it was difficult to believe we'd actually made it here. We, the GEOVENTURE class from Moira Secondary School in Belleville, had finally made it to the Grand Canyon.

Moira's GEOVENTURE course began with a man named Hugh Minielly, a geography teacher at the school. It is the combination of a Geography credit, a Phys. Ed credit and two Co-op credits which fill an entire semester. Minielly is a believer in the "learn to do by doing" method and so, on April 5, the 18 students in the course, Mr. Minielly, and five other leaders, flew out of Toronto's airport headed for Las Vegas. The trip was to combine the geographic features of the Canyon with the physically challenging trail.

After a long day of travelling, we were all ready to sleep in, but before the sun was even awake we were breaking camp. At the south rim, our group split up into two smaller groups in order to meet the park requirements for the number of people allowed to travel together. We then said our good-bye's to the shower, the toilets, the restaurant, and of course, each other too. We were taking separate trails and wouldn't meet again for three days.

The air was crisp, and a cool breeze kept us in our longjohns and jackets until about 10:30. Then the sun broke over the rim of the Canyon, slowly illuminating the ancient rocks. Layer by layer, starting with the Kaibab Limestone and finally, by the end of a very long day, we had descended through 13 layers, and thousands of years, each one different, each one revealing secrets of long-ago times, until we came to the cutting force behind it all, the Colorado River.

My group spent two nights by the river at a place called Phantom Ranch. During these two days, we took day hikes to see either clear waterfalls rushing down the rock face or some other view that would take our breath away.

On the morning of the third day we began our ascent out and up to the half-way point called Indian Gardens. The hike was long and hard, and we were feeling pretty proud of ourselves for completing it. The ranger who came by that evening informed us cheerily that 'you've come half the distance, but only a third of the altitude.' With this in mind, we set out very early the next morning in order to beat the hot sun, which seemed to sap our energy. It was a long hard hike up to the top. Grinning day hikers on the way down for a picnic would urge us on with an encouraging look or by announcing that, 'you've only got two more miles to go!' I think each of us that day considered stealing one of the mules on the mule trains that passed every half-hour or so.

By 12:30 we were all out. We were tired, dirty, and sore, but I've never seen a happier, more content group in my life. Even with the prospect of showers for the first time in four days, we sat by the rim, not wanting to leave. I have since become very much like my teacher in my thoughts on learning methods. This is one section in our geography course I will never forget. For in my mind, there isn't a more spectacular place in the whole world. It is beauty that I cannot grasp or even properly describe. All I can say is that I will go back, I will definitely go back.

*CAILIN DAVIS is a former student
from the GEOVENTURE Programme,
Moira Secondary School,
Hastings County Board of Education*

WHAT IS GEOVENTURE?

GEOVENTURE is a four-credit package integrating senior level Geography and Physical Education with co-operative work experience. The programme features:

- geography-related field studies
- four week-long outdoor study trips: hiking, canoeing, biking and winter activities
- a major out-of-province trip
- two month-long work experiences related to Physical Education or Geography
- skill teaching related to all aspects of programme
- assignments to integrate all course components

ELIGIBILITY

GEOVENTURE is open to any student registered at the senior level.

CREDIT STRUCTURE

Students would receive four credits:

- 1 credit in senior Geography
- 1 credit in senior Physical Education
- 2 credits in co-op education attached to the above courses

The programme can be taken at both general and advanced levels, and would comprise the student's entire timetable for the complete semester.

COURSE OUTCOMES

- Students will have the opportunity to
- experience Geography by involvement
 - acquire skills in leisure activities
 - gain practical experience in a realistic work setting
 - explore work roles and careers
 - develop a positive attitude toward environmental concerns
 - develop leadership skills
 - develop a sense of personal pride and healthy lifestyle
 - challenge themselves and promote personal growth

WHAT IS CO-OPERATIVE EDUCATION?

It is a credit programme that provides students with learning experiences out-of-school to complement an in-school course.

A Co-op Program helps students make appropriate career choices or prepare for the world of work. The student may be on the job for partial days or full days.

WHAT IS INTEGRATED CURRICULUM

GEOVENTURE is designed to link the learning objectives of several courses together into a meaningful unit over an extended period. By using outdoor skills as a vehicle, students will be immersed in studies dealing with the environment and applying the learning to a course-related worksite.



Alexander Wilson, *The Culture of Nature: North American Landscape from Disney to the Exxon Valdez* (Toronto: *Between the Lines*, 1991, p. 335). \$25.50.

Monique Taylor

'landscape is a way of seeing the world and imagining our relationship to nature. It is something we think, do, and make as a social collective'

"...it's now more difficult to experience nature as a whole, as the total environment that for centuries and centuries has been our home..."(p. 28)

Concern for the environment, the health of the planet, and the state of humanity's relationship with nature have, in the past few decades, steadily gained acceptance as pressing social priorities. Finding acceptable solutions to a situation that seems to have reached crisis proportions, however, has been a challenge that has not met with the success that might be expected. In his book, *The Culture of Nature*, Alexander Wilson takes a calm and intelligent look at issues that may have, thus far, hindered the implementation of widely acceptable and meaningful environmental programmes in North America. Wilson argues convincingly that North American contact with nature has been culturally determined, and that the dominant culture has always depended on seeing nature as an exploitable commodity for humanity's use and benefit. The two visions are dependent one on the other. It is the 'edge,' where culture and nature meet, where North Americans interact with nature, that, Wilson argues, must be reviewed and revised in order to implement effective change.

The title of the work does not mention the environment - only the landscape. Wilson, therefore, begins by defining what he intends by the use of the word landscape. 'In the broadest sense of the term,' Wilson writes, "landscape is a way of seeing the world and imagining our relationship to nature. It is something we think, do, and make as a social collective" (p. 14). In other words, landscape is an activity that we participate in collectively. In the remaining chapters, Wilson explores specific examples of how that activity is so

intricately and intimately bound up in North American culture that the way we see ourselves, and the way we live our lives from day to day, must be closely examined. Problems must be recognized, and responsibility accepted before any real, large scale environmental progress can be made. It is an argument that Wilson makes clearly and presents in a manner which is accessible to most readers.

The reader is presented with landscapes that are familiar to most North Americans, if not at first hand, then at least through television or other media. Familiar examples are Disney World, nature programmes such as 'Wild Kingdom,' various city zoos, organizations such as the World Wildlife Federation, nature reserves, historical parks, theme parks and provincial and state parks. Other, less familiar examples that are explored are those that North Americans take for granted; technological landscapes that we accept as necessary evils, or have not spent a great deal of time thinking about. Hydro Québec in Northern Québec, the Tennessee Valley Authority in the United States, the nuclear energy plants around Lake Ontario, the major mining and oil operations and large American and Canadian military activity in Canada's north, are just some examples of massive technology landscapes. All these landscapes are explored in terms of how they have been created, mediated, manipulated and controlled for North Americans, by industrial and political power groups with vested interests in the survival of consumerism - an activity which is heavily dependent on resource extraction and other forms of environmental exploitation, and which is very much a part of North American cultural traditions. Our manufacturing industries, our leisure and service industries, our educational goals, our food production

practices, in fact, even our history: the way we have perceived ourselves and nature, and our current relationship with it, is determined by and dependent upon our industrialized, technologized, culture.

North American culture, Wilson argues, has created a certain perception and understanding of landscape which has moulded society's relationship with it. It is completely integrated into the way of life we take for granted. That way of life is dependent on maintaining the status quo in terms of cultural understanding and activity. He maintains that solutions will have to be found and implemented at the 'edge,' where culture and nature meet - where the relationship between North Americans and nature exists. "We need to gain a sense of how our constructed environment connects to the natural one surrounding it," Wilson concludes, "and to its history. Only then can we be mobilized to restore nature and to assure it, and ourselves, a future" (p. 291).

While the scholarly value of the work is evident, Wilson has produced a thoroughly accessible work. Dealing with familiar places and events, undue jargon and scientific terms have been avoided, and the work is not so esoteric that additional research is required to understand it. The author has relied on information from a variety of source material, from a number of different fields, to successfully support his arguments. Wilson, who has apparently travelled extensively in North America, has also been able to incorporate personal experience into his work, which adds to the accessibility of the material. In a work such as this, that addresses current issues that are of pressing concern to everyone, it is worth mentioning that it is written in a style that makes it easy for the culture it addresses to understand.

The Culture of Nature is not a work that makes hysterical predictions of imminent doom and gloom, which are not only tiresome but compromise the credibility of a work. Wilson emphasizes urgency, and has certainly indicated the magnitude, not only of the problem, but of the changes required. He has not resorted to scare tactics, threats, or emotional rhetoric. Wilson also avoids preaching from a position of presumed moral superiority; he does not blame or accuse. On the other hand, he has not offered any specific alternatives, suggestions or methods of implementing any large scale change. This may seem, at first, to be of the most significant flaw in the book: that it is simply one of the many that describe what is wrong but offer no solutions. While this may be true to some extent, it seems secondary to the intent of the work.

Wilson's emphasis has been solely on re-examining and re-evaluating the way North Americans think and live. By doing so he is able to lead the reader to a recognition that many ideas and accepted forms of behaviour can, in fact, be changed. Wilson does identify a number of areas where this is possible, areas that need re-evaluation and, possibly, enormous revision. The recognition, in itself, is perhaps a necessary first step; if re-evaluation and education bring about change in the attitudes of a culture perhaps changes at the "edge" become inevitable. If Wilson's intent was to call attention to and re-evaluate "custom," "tradition" and "culture" and their effects on our relationship with nature, then he has successfully and credibly educated, challenged and taken the reader to the "edge."

MONIQUE TAYLOR

is a student at

The Frost Centre of Heritage Studies

Trent University.

Wilson's emphasis has been solely on re-examining and re-evaluating the way North Americans think and live.

Gene Parker



ECOFORESTRY INSTITUTE

Purpose

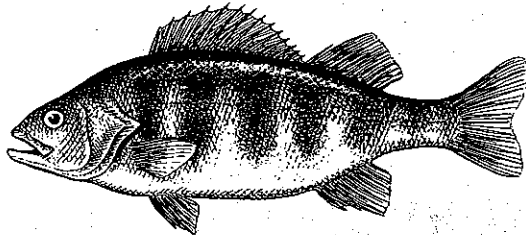
The Ecoforestry Institute (EI) is committed to fostering ecologically responsible forestry and forest use. EI supports Natural Selection Ecoforestry practices which will preserve the complexity and biodiversity of natural forests. We also support these practices for use in restoration forestry. EI is a nonprofit organization incorporated in Canada and the U.S.

Projects and Programs

EI's projects and programmes involve seven undertakings:

1. Setting up demonstration forests and research programmes;
2. Developing certification systems for raw materials and secondary products;
3. Providing community outreach through conferences, videos and publications;
4. Providing training and certification programs for education of ecoforesters;
5. Offering research grants and scholarships;
6. Helping community watershed and land trusts set up ecoforestry programs;
7. Helping groups in other countries to set up Ecoforestry Institute affiliates.

In Canada, write to:
 The Ecoforestry Institute
 P.O. Box 5783 Station B
 Victoria BC V8R 6S8
 Phone: (604) 592-8333
 Fax: (604) 595-8265



ANNOUNCING a New Journal ISLE

*Interdisciplinary Studies in Literature
and Environment*

ISLE will provide a forum for critical studies of the literary and performing arts proceeding from or addressing environmental considerations. These would include ecological theory, environmentalism, conceptions of nature and their depictions, the human/nature dichotomy and related concerns. ISLE will encourage essays that explore and seek to define an ecological literary and performance criticism, environmental arts as distinct from nature literature, the environments and ecologies of performance, philosophies of nature manifested in popular culture, the interconnections/contradiction of ecology and contemporary critical theory, environmental aesthetics, as well as other pertinent topics.

Chapter subscriptions, made out to ISLE, are \$25 individuals/\$60 institutions for a 3-year subscription, with the journal published twice yearly. Write to Dr. Patrick D. Murphy, ISLE, English Department, Indiana University of Pennsylvania, Indiana, PA 15701-1049.

A JOURNAL FOR THOSE WHO WORK WITH YOUTH

The *Journal of Emotional and Behavioral Problems (JEB-P)* is a refereed, interdisciplinary journal that networks practitioners and policy leaders from diverse backgrounds who serve children and youth in conflict with self, family, school, and community. Articles blend research with practice wisdom in a holistic perspective on the needs of young persons. JEB-P is available from the National Education Service. For ordering information, write to: 1610 West Third St., PO Box 8, Bloomington, IN 47402, or call 1-800-733-6786.

COALITION FOR EDUCATION IN THE OUTDOORS BIENNIAL RESEARCH SYMPOSIUM, January 14-16, 1994, Bradford Woods Campus, Indiana University, Martinsville, Indiana.

Contact: Coalition for Education in the Outdoors, Park Centre, PO Box 2000, Cortland NY 13045, (607) 753-4971.

1994 NATIONAL CONFERENCE FOR OUTDOOR LEADERSHIP, February 17-20, 1994, California State University, Chico. Sponsored by the Wilderness Education Association and the Western Regional Outdoor Leadership Conference. Conference theme: Wilderness Partnerships-the Year of the Student Leader.


Contact: Cory Williams, 1994 WEA Conference, Dept. of Rec & Parks Management, CSU, Chico, CA 94929-0560, (916) 898-5762 (phone), (916) 898-6557 (fax).

ENVIRONMENTAL SCIENCE SPECIALIST COURSE Nipissing University is offering an Environmental Science Part 3 (Specialist) additional qualification course this winter and spring at the Leslie M. Frost Natural Resources Centre. The leader for this self directed learning course is Clarke Richard. The course will involve three weekends in residence at the Frost Centre - December 3-5, January 14-16 and May 6-8.

For registration information, call registrar at Nipissing (1-800-461-1673); for details on content and structure contact Clarke Richard (519-363-2719). Prerequisite for course is Environmental Science Part 2.

ENVIRONMENTAL EDUCATION IN THE "COMMON CURRICULUM" A workshop sponsored by the Ministry of Natural Resources, January 14-16, 1994 at the Leslie M. Frost Natural Resources Centre.

For more information call Dave Gibson or Barb Elliot at 705-766-2451.

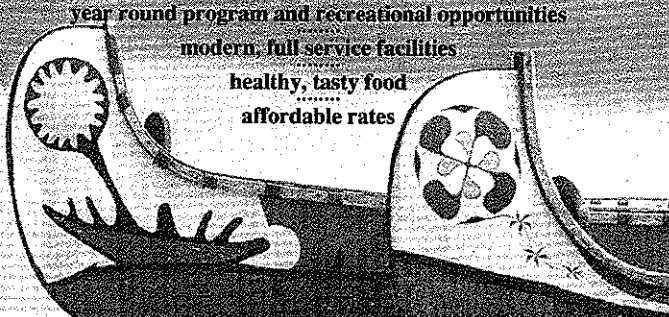


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THE LAZY GARDENER

Merrily Walker

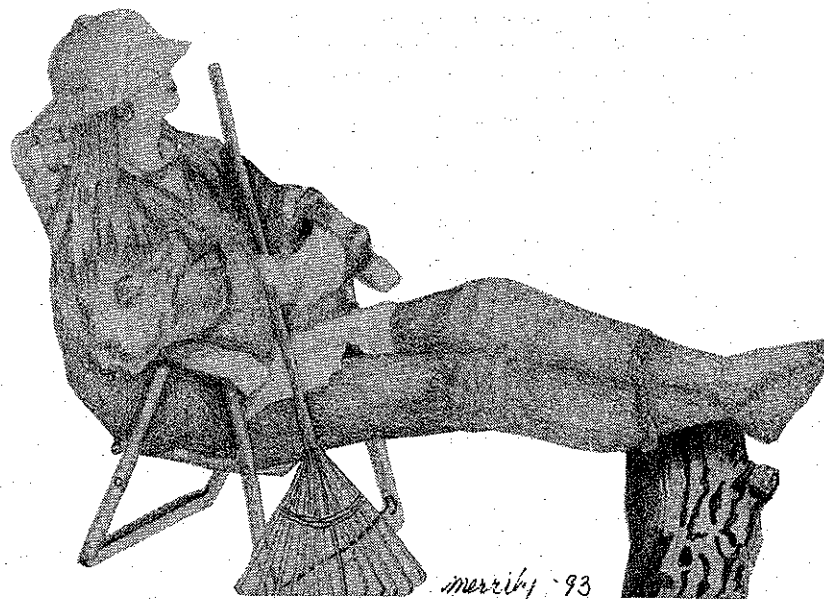
Around November, I start to slow down. I'm convinced that we are all intended to hibernate during the dark, cold months like our furry relations, but I have not yet been able to persuade my school board to adopt this energy-saving strategy.

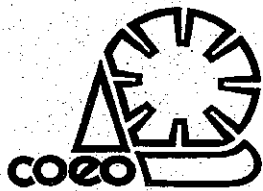
Layers and layers of leaves pile up all over my lawn, and flower beds, and vegetable garden. They lie there day after day, and I have the nagging feeling that I should be dealing with them. Those leaves are good for the seed beds but bad for the grass. Thirty years ago, my grandparents hoodwinked us into thinking that leaf raking was a game. Gran would give us a huge old bedspread, and we'd rake all the leaves on top of it, then bring the four corners together like an enormous hobo's bundle, and drag it to her compost heap. We would jump and roll in the leaves, and throw them at each other, and stuff them down each other's necks. Some neighbours used to burn them, and we'd smell the acrid smoke as we played. But now what used to be a game seems like a tedious chore.

Many gardeners use their power lawnmower to chop the leaves up fine so the microorganisms in the soil can biodegrade them more quickly. I do that but I also use the lawnmower to rake the leaves. My lawnmower has a vent on it to blow the grass clippings into a bag for rakeless collection. I let the lawnmower chop the dry leaves and then blow them on whichever flower or seed bed is closest. I start mowing the leaves as far away from the seed bed as possible, ensuring that the vent or chute is directed towards the flower bed. Then I push the lawnmower back and forth across the leaves, moving closer and closer to the bed until I am right beside it, and all the chopped up leaves have been blown in it. This saves me from any raking, and the little bits of leaves don't fly around in the wind as much as whole leaves do.

Happy gardening.

MERRILY WALKER





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