

Pathways

Volume 7, No. 3
May, 1995

THE ONTARIO JOURNAL OF OUTDOOR EDUCATION



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Pathways

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The theme for the 1996 COEO conference will be "First Nations contributions to outdoor and environmental education". In anticipation of the 1996 conference, this issue of *Pathways* explores the same theme. Thank you to those who made contributions.

The Editorial Board, recently, applied for and received approval for an Environmental Youth Corps position to assist with the production of this publication. Carolyn Liffmann, a third year Arts and Science student from McMaster University was the successful applicant. Carolyn will be busy developing an index to help readers locate useful articles (see letter to editor, pg4); developing and administering a survey of readers; promoting *Pathways*; and researching and writing articles.

M. J. Barrett, who is working hard to get the next issue ready, has recently received two teaching awards; an Award For Excellence from the Peel Board of Education and an Excellence in Education Award from the Ontario Secondary School Teacher's Federation for her outstanding work with multi-credit courses and her extra-curricular activities (including *Pathways*). Be sure to check out the TRACKING column for a description of her workshop on multi-credit high school pro-

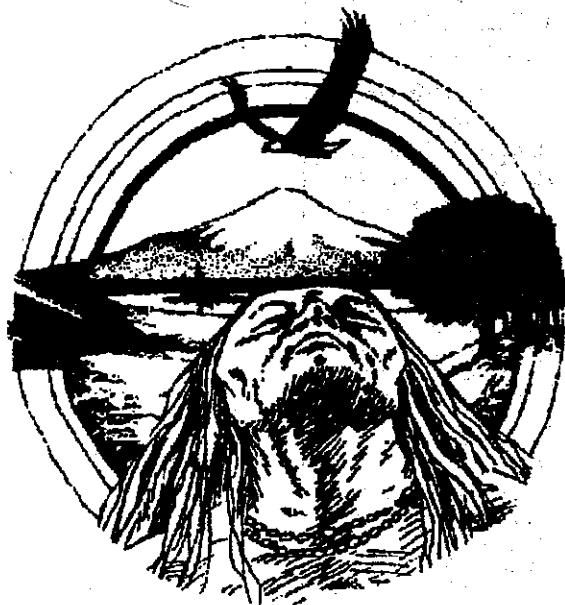
grammes being offered at Bark Lake this summer.

Profound change in the field of outdoor education continues with the shocking announcement of the closure of Bark Lake Leadership Centre. The words of Bert Horwood at Camp Arowhon last September "the days of public funded outdoor education facilities are numbered" are ringing true. Friends of Bark Lake are soliciting support (pg6) and options are being explored. It will be interesting to see what develops over the next few months.

The art in this issue is from several sources including the Bob Toth, Zabe McEachern (with permission from *Green Teacher*); subscription \$27.00/yr.; *Green Teacher*, 95 Robert st. Toronto, M5s 2K5) the Ahkwesahsne Math and Science Project, and M.N.R.

Special thanks to Kim Wendt, a graduate of the Ecotourism course offered by Sir Sandford Fleming College, for her assistance in assembling and editing this issue.

See you at Conference '95.



Dear Editor,

I am currently a student at Northeastern Illinois University and am seeking a teaching certificate in early childhood education. This is a mid-life career change for me and truly has been a process of unfolding. I have taken several classes in adventure/challenge education and have pushed inner and outer limits. It has been an incredible and transformative experience. Over time I have come to greater clarity on a calling to rekindle and awaken kinship and connection to earth with children. In the course of my studies and library searches I seem to continually be coming across articles I am interested in that are found in *Pathways*. I was able to access one article (*Two Parables About Education*, Summer 94, v6 n5) through Acadia University Library in Nova Scotia. There is one article though that I had trouble finding and am hoping that you might be able to help. The author's name is Bert Horwood and the article is entitled: *Introducing Spiritual Dimensions in Outdoor Education* (Apr. 1989, v1 n2 p5-9). I would be happy to pay for a copy of this article. Perhaps you could also send some information on *Pathways*. I am very interested in the articles that come through this journal.

Interestingly, the day I received the first article from Acadia is the day I also received an

interlibrary loan on a book entitled: *Look To The Mountain: An Ecology of Indigenous Education* by Gregory Cajete. I opened to a page with the heading "The Concept of Pathway". Although I know little of where the *Pathways* journal comes from I found the connection interesting. I will quote one paragraph for you.

"The concept of Pathway, revealed in numerous ways in Indigenous education, is associated with mountains, winds, and orientation. Learning involves a transformation that unfolds through time and space. Pathway, a structural metaphor, combines with the process of journeying to form an active context for learning about spirit. Pathway is appropriate metaphor since, in every learning process, we metaphorically travel an internal, and many times external, landscape. In travelling a Pathway, we make stops, encounter and overcome obstacles, recognize and interpret signs, seek answers, and follow the tracks of those entities that have something to teach us. We create ourselves anew. *Path* denotes a structure: *Way* implies a process."

Sincerely,
Pat Cleveland
Evanston, IL



Dear Editor,

On April 18 the Ministry of Culture, Tourism and recreation (MCTR) announced the closure of its provincial leadership training centre - Bark Lake Leadership Centre.

The decision to close Bark Lake was sudden and without warning. With an impending election call it is urgent that the people of Ontario let MCTR and the Provincial Government know that Bark Lake is an essential element in the development of effective leaders for this province's communities, schools and youth organizations.

Bark Lake has been successfully serving Ontario residents since 1948. Over 60,000 individuals representing community associations, not-for-profit organization, Boards of Education, private sector businesses, government agencies, provincial associations, YMCAs, Girl Guides, Boy Scouts, summer camps, and parks & recreation departments have utilized the programmes being offered. Bark Lake has also been successful in developing partnerships with provincial associations and community colleges. Bark Lake is internationally recognized for its contribution to youth and adult leadership development.

Located in the south end of the Haliburton Highlands, Bark Lake's outstanding facilities have been designed specifically for multi-use; year round young adult and adult leadership programmes. Facilities range from a full service conference centre for adults, to a rustic outpost site on a secluded part of the lake. Up to 250 people at a time can be accommodated from May to October, 90 people at a time from November to April.

Bark Lake has been fully subsidized by the Provincial Government from 1948-1993. In 1993, as a response to a tighter provincial budgets, MCTR endorsed a plan that required Bark Lake make the transition to a full cost recovery programme by Fiscal 1998-99. The staff and stakeholders of Bark Lake began to implement the plan immediately. At the same time over \$5 million were spent by MCTR on capital improvements to expand usage of the centre.

In a recent press release from MCTR, it was indicated that closing the Centre would save in excess of \$1.2 million annually for the Provincial Government. In reality Bark Lake realized revenues of close to \$450,000.00 in 1994-95. The projected revenue for 1995-96 is expected to increase to \$600,000.00. In view of Bark Lake's progress towards full cost recovery the decision does not make sense. In view of the millions of dollars invested by the MCTR to upgrade and winterize facilities over the past three years the decision does not make sense. In view of the many thousands who have directly benefitted from Bark Lake programs, and the hundreds of thousands they in turn have influenced for the better, the decision does not make sense.

The Friends of Bark Lake (FOBL), is a non-profit organization of Bark Lake alumni whose primary goal is to support Bark Lake. The FOBL is committed to working positively with the MCTR to ensure that the strong traditions and program philosophies of Bark Lake continue to be offered. The FOBL believe that the MCTR must take an active role in maintaining these goals.

FOBL asks supporters of Bark Lake to address their concerns to:

Hon. Anne Swarbrick
Minister of Culture, Tourism & Recreation
6th Floor, 77 Bloor Street West
Toronto, Ontario
M7A 2R9
Facsimile: (416) 314-7774

Hon. Bob Rae
Premier of Ontario
Legislative Bldg.
Queens Park
Toronto, Ontario
M7A 1A1
Facsimile: (416) 326-1449

Friends of Bark Lake

Dear Warm Up to Winter committee

We would like to express our sincere appreciation for all your efforts over the last year, towards making the Warm Up to Winter '95 a success. You have managed to coordinate an intimate well-structured program at the beautiful Mono Cliffs Educational Centre with a small contingency of dedicated volunteers. Your efforts are an example to C.O.E.O. members across the province, about commitment in fulfilling a responsibility, while balancing a demanding personal schedule.

Although the number of conference participants was small, the spirit present was one of warmth, with time for reflection, and communication among the participants. With the financial stresses on educational dollars it can be difficult to come together and remain optimistic about futures in teaching in the out of doors. However, this did not prevent you from holding a successful conference.

The sessions provided were varied and well thought out. They were enjoyable and everyone came away with good feelings, greater self-awareness and knowledge.

Most people do not realize the time spent on budgeting, creating financial statements, registering members, providing an appropriate atmosphere, confirming session leaders, not to mention attention to fine details like menu planning, entertainment and so forth. We are sure the list can be extended beyond our comprehension.

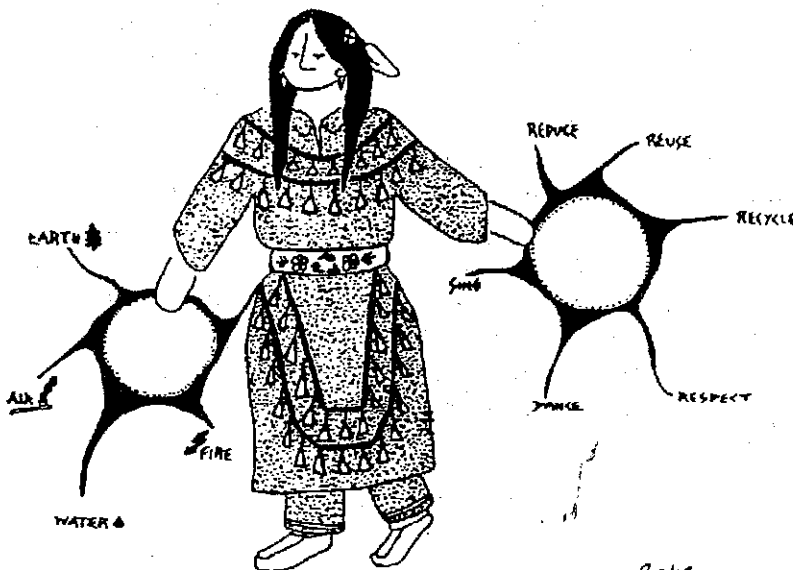
Those that attended showed their support for this kind of programming. Furthermore, participants are encouraged to keep this positive spirit alive by helping next year's committee.

Although the ember of enthusiasm has waned; through the committee's exhausting efforts, the greatest success has been that you have kept the C.O.E.O. conference spirit alive. For this you are truly to be commended.

On behalf of the Board of Directors, we would like to reiterate our sincere appreciation, and gratitude.

Thank you,

Jennifer Kottick, Director at Large
Cheryl Dell, Secretary



The release of the Royal Commission on Learning and the revised edition of The Common Curriculum has resulted in educational issues receiving a great deal of publicity in the past two months. During the winter Mary Gyemi-Schulze has been representing COEO on the Premier's Roundtable on Sustainability and Environmental Education. At a recent meeting she reported that Stan Kozak, (Ministry of Education and Training) had presented a review of materials related to Environmental Education found in the Common Curriculum 1995. Mr. Kozak, after consultations with some COEO members made sure that environmental education concerns were included in the Common Curriculum. On behalf of outdoor and environmental educators, I would like to thank Mr. Kozak for all of his efforts in this regard.

Now that environmental education has been included in the Common Curriculum there remains a big challenge for the outdoor educators of this province. The Common Curriculum is based on an outcome based learning approach. These outcomes will be achieved through a wide range of experiences throughout the various grade levels. We all know, that the measurement and evaluation of outdoor education experiences is not an easy task, but it will be the next one undertaken by the people responsible for implementing the Common Curriculum. At this point in time, there are no standards set for measuring outdoor and environment education outcomes. Someone at the Ministry of Education will be writing these in the near future. We can have a significant influence on these outcomes if we act immediately. Outdoor and environmental educators are needed to review the environmental education outcomes within the Common Curriculum and to write the standards for measuring these outcomes.

If you are at all interested in participating in this process then please contact me as soon as possible for more information. This may be our only chance to have a significant impact upon the future direction of outdoor and environmental education in this province.

I would like to take this opportunity to thank the Warm Up to Winter organizing committee, chaired by Carina van Heyst, for all of their efforts in running successful conference this past February. This conference was a scaled down version of what was previously known as Make Peace With Winter. From all accounts the weekend was enjoyed by all of the participants. In order for this conference to continue next year, some new people are required to replace committee members who are retiring from their positions. This is your chance to give something back to COEO. If you are interested in helping out next year please contact Carina (416) 463-3592 or Nancy Payne (905)629-7864.

Preparations are well under way for this years annual conference which will be held at Frost Centre on the weekend of September 22-24. Mark your calendars now and watch for more information in *Pathways*. Contact Linda McKenzie (Northern Regional Representative) if you would like more information.

Planning for the twenty-fifth anniversary celebration of COEO is progressing smoothly. If you have any suggestions for this event or some archival information which you think will be of value to the organizing committee, contact Ralph Ingleton (905) 629-7866. If you have any skills as a graphic artist or know of someone who would be willing to do this type of work for the committee, please let Ralph know as they are looking for some assistance in this area.

Glen Hester, President

The Ceremonial Elements of Non-native Cultures

Bert Horwood

(reprinted with the permission from the Journal Experiential Education)



We campers sat on three tiers of benches around the blazing fire. A palisade outside the circle reflected the warm glow. The sparks flew up and drew my eyes to the delicate tracteries of pines against the starry sky. A man stepped towards the fire and, raising his hands to the sky, taught us a song called "The Omaha Tribal Prayer". Afterwards, we solemnly filed away to our beds. It was wonderful.

But most of the persons present were of European origin; a few, very few, were African. Just a few miles away, lived Algonquin families; the men sometimes taught us canoeing. None of them were present in the fire-lit circle, and if they had been, none of them would have made any sense of those white and black youngsters singing an allegedly Omaha tribal song in the heart of the Eastern Woodlands.

That happened a long time ago, and that use of Native American cultural elements in an outdoor setting is minor compared to current practice. At the same time, fortunately, the misappropriation and trivialization of Native American ceremonies within the Association for Experiential Education and, more generally in the practice of outdoor education, has drawn emphatic and articulate objections from both natives and non-natives. The situation has spread as far as Australia, where Native American spiritual practices are mimicked, in some programmes, even in preference to indigenous ones.

To discuss these issues, I will use the terms "native" and "aboriginal" to refer to the indigenous people of continents invaded and occupied by European expansion beginning in the 16th century. Those territories include North and South America, Australia, New Zealand, South Africa, and the other Pacific Islands where European-based governments and cultures prevail. By contrast, the terms "non-native",

"new-comers" and "immigrants" refer to all other peoples, regardless of race or place of origin, whose ancestors were not native to those lands. I recognize that not all non-natives came willingly to the new lands. Many were slaves, prisoners, or exiles in various degrees of servitude and oppression, and they came from Africa and Asia as well as Europe.

Previous writers, especially McClellan Hall (1992) and Owen Couch (1992), have made claims which must be accepted if we are to make progress. First, it is clear that there is a problem. It is wrong for native ceremonies to be removed from their cultural context. Those cultures are much richer and stronger than is apparent to non-native observers. The surface of a ceremony hides lengthy and rigorous preparation not visible to outsiders. There is also a context of sacred mythology and cosmology which non-natives usually do not bring to the ceremony. Native ceremonies are part of the sacred spiritual life of the people who practice them and they don't transfer into the educational, often recreational, secular purposes of non-natives. There is a kind of dislocation of values which has potential to harm both the participants and the native people whose rites are pre-empted.

Gordon Oles (1992a) argues persuasively that any ceremony must be congruent with participants' mythology in order to be effective, and claims that non-natives do not bring a matching set of beliefs to native ceremonies. He also objects rightly to lumping all native ceremonies together. The mythology and ceremony of the Longhouse people in the Eastern Great Lakes Basin is not the same as that of the West Coast people, Inuit and Australian aboriginal cosmologies are strikingly different. The popularity of Plains Indians imagery, when removed from the plains and the people, can lead to potentially serious trouble (Couch, 1992).

...the mis-appropriation and trivialization of Native American ceremonies within outdoor education, has drawn emphatic and articulate objections from both natives and non-natives.

Clifford Knapp (1992), in a responsive letter, speaks for many a sincere but puzzled non-native when he asks, in essence, "How can we do it right?" Oles's (1992b) answer, taken alone, is discouraging in its honesty. In essence he says, "Forget it, you can't. You can only be true to your own traditions and values". Oles points out in his article that there are many European, African, and Asian ceremonial traditions to which non-natives have proper access and he wonders why non-natives want to appropriate ceremonies not their own. But Hall, together with other native leaders like Eddie Benton-Benai (1990) goes a little further and says that many native elders are now saying that it is time to share aboriginal knowledge with non-natives who are ready to promote better understanding. These messages only appear to be mixed. They combine at a deeper level to say that non-natives must take responsibility for their own ceremonial life and that taking such responsibility does not preclude the hard work and dedication needed to gain genuine native understanding within a particular context.

The purpose of this article is to advance the discussion of these issues by suggesting reasons for the Western tendency to wrongly adopt the superficial aspects of native ceremonies; by showing the need for an indigenous-sympathetic set of rituals and ceremonies with a congruent cosmology; and, suggesting ways to accomplish these desirable ends without pretence or offence.

Reasons

There are three sorts of reasons for immigrants to appropriate the ceremonies of the indigenous people. One is relatively trivial and is grounded in ignorance and misunderstanding. The second comes from a romantic tendency to idealize Native American culture. The third rises from a profound need of non-natives to connect more authentically with the land than their own immigrant cultures allow.

Hall (1992) suggests that the problem may be caused, in part, by misnaming events. For example, a class of non-native school children ends a day hike by building a blanket covered

lean-to and sitting inside with hot rocks and calling it a Native American Sweat Lodge. In the same way, an essentially social circle dance to drums can easily be labelled wrongly. City-based non-natives who have no contact with native cultures seem to think that any outdoor activity must, of necessity, be native in origin. People with such a perspective find it easy to attribute a wide variety of outdoor activities to native practice. It is a measure of their alienation from the world. This basic ignorance combines easily with a bandwagon effect to call such activities "Native American". The situation is further complicated by wrongly attributing special spiritual significance to recreational, health, or social activities.

Non-native display a tendency to view natives through romantic lenses. There are historical reasons for doing so: native traditional lifestyles conform more closely to the ideals of European romanticism than do immigrants' lifestyles. There is power in native ceremonial practices to which most newcomers are sensitive. The historical, idealized image of native people appeals to non-natives as a treasured, yet non-threatening link with the past. To perceive native practices in this way helps hide guilt. I think that teaching non-native campers to end the day with "The Omaha Tribal Prayer" comes from these sorts of reasons.

There are other reasons, more profound. One is that non-natives know that their own earlier traditions do not fit their new land. Another is that there is deep yearning among people for a more real expression of connection to the land. They perceive that natives express this connection in their ceremonies and suppose that, in some imitative way, doing likewise will help. Furthermore, the invaded lands are now occupied by some non-natives who are the fifth and sixth generations of their kind on the land. The influence of nativity is not clearly established, but there is at least a possibility that eventually newcomers will have to find ways and language to fit into their adopted landscape (Raffan, 1990, chap.20). The point is that, whatever the reason, there is real need for ways to discover and express earth relationships which are deeper than words.

The importance of ceremony

To this point, the relevance of ceremony to education has been assumed. Now it is time to justify the assumption. Ceremony and ritual perform functions that cannot be accomplished in more didactic ways because they permit expression and celebration of relationships which go beyond the power of words. Linguistically grounded instruction may touch the intellect and the emotions, in part, but there are relationships which transcend language. These relationships are critical to the ways in which people perceive themselves to be connected to one another and to the other beings like plants and rocks. Complete human development and understanding of relationship is not possible without contextually relevant ceremonial practices.

Ceremonies are also important because of the mythological dislocation identified by Oles (1992). Dominant newcomers to the invaded continents, America and Australasia, brought with them a mythological mix containing strongly secular elements which rendered the earth and its inhabitants not sacred, and which gave ultimate value only to a non-earthly paradise available to believers after death.

Modern Western culture in the new worlds is diverse, evolving, and critically lacking an earth-wise mythology. Even if immigrant myths and values were workable, they would have to change because of the vastly increased number of people living now. Survival requires that a mythos, and its ceremonial expression, emerge which sustains us. The roles of ceremony are to teach, celebrate, and heal such relationships.

Dolores LaChapelle (1992) expresses the critical value of ritual most clearly. The patterns of nature, she claims, contain elements which can only be accessed through drumming, dancing, music, high poetry, and ceremony. When people know their connections with the earth, with the spirits of the land, they acknowledge them in ways like these. That is the celebrative aspect of ceremony. If a people do not know their connections with the land and each other, they can learn them through attentive

and committed participation in such activities. That is the educative aspect of ceremony. And when people are troubled and out of harmony, it is ritual which can heal them. That is the therapeutic aspect of ceremony.

It is for reasons like these that experiential educators must develop ceremonies which celebrate and teach necessary connections to the place where the program is. Native ceremonies, in their tribal place, are suitable for native people. Non-natives must get on with the hard work of finding other paths suited to their own respective cultures and places.

Steps toward getting it right

There are three paths toward land-wise ceremonies and myths. One is for non-natives to examine their own traditions in the context of their new homelands. Retain the traditions that fit and leave behind those that belong to the old world. This path has the advantage of necessarily including insights from science in the emerging mythology (Fox, 1989).

Fortunately, there is a wealth of earth-wise tradition in all parts of the globe, and immigrant peoples have access to their own. As a person of mixed Celtic and Nordic origins, I know that my ancestors danced in circles to one-sided skin drums; they used a pungent grass called "holy grass" and other herbs in sacred places; they had a sweat tradition and a practice of fasting and solitude to mark passages; they built and used circles as sacred images and places. My European ancestors had numerous sacred plants and timed ceremonies to harmonize with the great cycles of nature.

At the same time, I am in the fourth generation of my maternal line to be conceived and born in Eastern North America. The spirits of the land have their effects and it is of and with this land that I live. I feel their call and know that some of my ancestral totems do not belong here. My task, thanks to the clarity of writers like those mentioned, is to rediscover the parts of my traditions useful in this time and place, adaptable to my emerging mythology. It is

Complete human development and understanding of relationship is not possible without contextually relevant ceremonial practices.

A second path is for non-natives to pay intimate attention the place where they live, dream in it, and using the tools of their respective traditions, develop new ceremonies which have real power without stealing from others.

important, for this purpose, to recognize that part of the imagery of my ancestors is not relevant where I live.

Other non-native experiential educators have a similar task, one suited to their own individual ancestry and current situation. There are rich African and Asian traditions which can be drawn on as appropriate. But there is no recipe, on secret formula; only hard work of earth sensitivity, dreaming, inventing and testing ceremonies, checking them with other ritualists and elders, always testing and checking to avoid the plentiful con artists who wait to snare the gullible. There is also the need to identify ceremonial ways by names that do not attribute them to native cultures and to be very clear about the symbols and metaphors which are in use and about the system of beliefs in which the ceremony is grounded.

A second path is for non-natives to pay intimate attention the place where they live, dream in it, and using the tools of their respective traditions, develop new ceremonies which have real power without stealing from others. Dolores LaChapelle (1988) provides detailed rationales and instructions which represent important progress along this path, although she does appropriate some native practices. Her work is, of course, grounded in her sensitivity to her beloved place in the San Juan Mountains of Colorado. Other places call for their own unique variations.

The path of developing new forms and new syntheses is difficult for people of European origin because of their cultural love affair with tragedy (Meeker, 1982). It is hard to take comedy seriously (almost an oxymoron) as a way of knowing the world. In European tradition, the Trickster is largely absent except in the most ancient myths and stories. This may be one reason that Trickster stories (Coyote, Hare, Raven, Spider) from Native American and African tribes have such fascination for westerners. In a like way, the central place of feminine images is lacking in dominant immigrant cultures. The point is that newly developed ceremonial work for a given place must touch deeply the archetypes that go with the

place and that make us human. Those archetypes are comic as well as heroic, feminine as well as masculine, and they are universal.

The third way is to do the hard cultural work, pay the spiritual and physical price, to learn from native elders those things it is suitable for them to teach. Just as a few of the early invaders turned to the aboriginal people for practical help based on superior land knowledge, so it is important for their successors to seek spiritual help suited to their condition and the place they live.

The problem of religion

Where does religion fit in? Most of the preceding is pagan. That is, it refers to aspects of spirituality related to the earth, what LaChapelle (1991) calls "land rituals". Put negatively, it does not relate to theistic religions like Judaism, Christianity, Islam, and Hinduism. Theistic religions have a wealth of ceremonies for celebration, instruction, and healing which believers can access as needed. The issues being discussed here are outside the large world religions, and probably don't qualify as religion at all, as the term is normally understood. The question is a critical one in jurisdictions which attempt to separate religion from education. The separation is really about keeping Church (as organized religion) and State (as organized nationalism) apart, but it has reached a point in some places where even an inspiring poem in the classroom, or ten minutes of welcome silence, is deeply suspect.

Conclusion

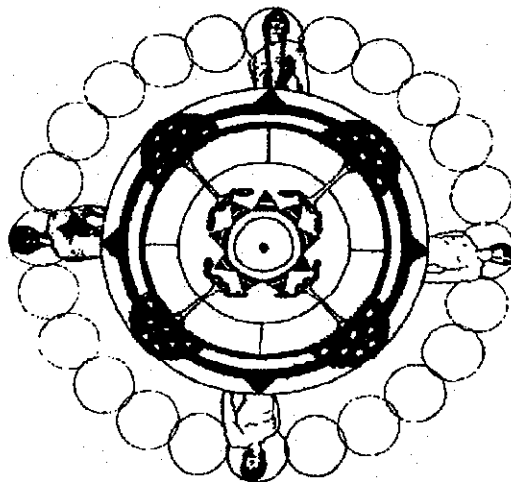
I have taken the position that native objections to appropriation of ceremonial practices by non-natives deserve respectful attention and action from non-natives. There are reasons for non-natives to find their own traditions inaccessible and irrelevant. There is a need among non-natives for land rituals to teach, celebrate, and heal right relationships. And there are ways to rediscover those parts of immigrant traditions

from around the world which fit new places. If newcomers can walk their paths, they will be able to have ceremonies compatible with aboriginal wisdom, without theft. Perhaps, one evening soon, youngsters sitting around a glowing fire will learn a vespers song of great beauty and power which will be their own.

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Bert Horwood is a veteran outdoor and experiential educator who hopes to build a white Canadian sweat house.



Teaching the Truth

Victoria Swejda

If you are considering teaching Native Studies in your outdoor centre or classroom, here are some points for you to ponder during your curriculum creation:

Use accurate books and materials, preferably those written and illustrated by First Nations people.

- books written about First Nations by non-Native people may contain an ethnocentric bias along with inaccuracies and omissions
- if the resource is written or illustrated by a non-Native person, check his/her credibility (does the author or illustrator have what you perceive to be the appropriate background and life experience to enable him/her to write about First Nations people in an accurate and respectful manner?)

Integrate Native Studies across the curriculum.

- Native Studies should be included in all subject areas as opposed to being taught as a mandatory topic in history which has previously been the trend
- remember, you are teaching about a culture which requires a holistic approach (mind, body and spirit)
- avoid tokenism; if you teach a Native Studies unit or theme, continue to integrate First Nations perspectives into the classroom curriculum for the rest of the school year

Connect traditional First Nations values and beliefs to contemporary life.

- avoid teaching Native Studies from only a historical perspective
- demonstrate the continuity and presence of

First Nations values and beliefs in today's world

- validate First Nations cultures by exposing students to First Nations concepts that are applicable and relevant in modern society (respect for the land, ecological principles, etc.)
- present the struggle and the reasons for First Nations cultural preservation

Present First Nations as distinct cultural groups.

- teach the uniqueness of cultures including languages, lifestyles and spiritual beliefs
- avoid stereotyping

Respect Native ceremony, dance and dress.

- avoid activities that trivialize cultural aspects
- understand that there are teachings explaining the purposes of sacred items such as headdresses and dreamcatchers
- if you want to make certain items in your class, have First Nations people facilitate the sessions so that the teachings behind the "crafts" are conveyed appropriately

Challenge stereotypes.

- provide positive Native role models in literature and life
- use outdated books in the class along with sports team logos and names, television programmes and movies to reveal stereotypes

Teach the important societal roles of women, elders and children.

- literature and lessons should reveal the value of all three groups

Be aware that you may have Native children in your class.

- student heritage may not surface until the subject is introduced
- be aware of the fact that the First Nations child (and adult) may not know a lot about his/her culture

Educate yourself before educating the students.

- use respectful language when teaching about First Nations
- learn first hand from First Nations people, preferably not from books; attend conferences, build relationships with First Nations people
- teach about First Nations sensitively and accurately

Adapted from:

Harvey, Harjo and Jackson. *Teaching About Native Americans.*
(Washington D.C.: NCSS, 1990).

Heinrich. *Unlearning "Indian" Stereotypes.*
(New York: CIBC, 1981).

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Ahkwesahsne Science & Math Pilot Project: A Native Approach To Learning

Compiled by Kim Wendt

Overview

In 1993, a science and math pilot project was introduced into the elementary school system at Ahkwesahsne. This pilot project was conceived from the idea that western science and math should be incorporated into Mohawk/Iroquois ways of coming to know, using Mohawk teaching and learning techniques rather than integrating Mohawk ways into the dominant culture.

This project was developed in response to low participation rates of Mohawk students in math and science subjects during their high school years. Many of these students were dropping the prerequisite subjects for post secondary institutions, after grade 10, thereby limiting their options for further education. Many Native students regarded the science curriculum as too structured leaving little room for cultural beliefs and understanding.

In the dominant culture, science is proclaimed as the highest form of knowing with all other forms of belief being inferior. Despite the "superior" status of science many cultures are trying to restore their traditional holistic knowledge. It is for these cultural reasons that science should be taught in a broader context to allow for cultural individuality.

We all derive knowledge from various sources, what differs is the way that knowledge is valued by various cultures. We explore knowledge derived from individual experiences, dreams, prophecies and visions, accumulation of wisdom that has been compiled by previous generations of their community and information received from plants and animals. Tribal knowledge mixes wisdom passed on (knowledge and practices) with experiences and therefore has unique curriculum demands.

The aim of the math and science project is to teach students to think through the knowledge of both modern science and Native ways of knowing. This allows them to ascertain their own way of understanding. The project helps validate Native ways of knowing as the central approach to understanding our universe. It also underlines the fact that in order to meet the needs of each unique community, educational curriculum must be designed by the community. Educational institutions must fit the people. It is important that institutions support community change in order to make the revisions in education that are consistent with their own Native culture. The resulting curriculum must instill upon the students a sense of pride in their heritage and language and prepare them for a life of cultural integration.

Originally, the pilot project was targeted for high school students, but early research indicated the problems started in the transition years (grades 7-10).

Curriculum units are based on the Ohe:ton Karihwatchkwen (Thanksgiving Address) See pg 15. The Thanksgiving Address acknowledges all the aspects of their lives and with sincere gratitude, give thanks for them. The science curriculum for Grade 7 includes the earth themes; trees, animals & birds, medicine, and agriculture & food. The water, cosmos and energy themes are taught to Grade 8 students.

As a reference point, standard educational subjects are covered: History, Geography, Language Arts, Math and Science. All in all, the standard curriculum criteria remains intact but has been adjusted to meet the needs of the Native students.

School projects and field trips complement the educational curriculum, thus promoting maximum exposure for students to the integra-

The resulting curriculum must instill upon the students a sense of pride in their heritage and language and prepare them for a life of cultural integration.

tion of both Iroquois and western scientific environments.

The first unit of the Grade 7 curriculum is titled "Circles & Lines". The symbols of circle and line illustrate two kinds of relationships; those that are understood as a cycle of life (Iroquois) and those that seem as isolated processes that extend in a straight line through time and history (western science).

The "Circles & Lines" unit is divided into 4 subunits: The Power of Symbols, Ways of Knowing, Culture, and Dealing with Diversity.

There are three major themes within the four subunits: two ways, diversity and symbolic literacy. "Two Ways" examines the difference between Iroquoian and western ways of seeing the world. "Diversity" stresses harmonious and respectful relationships with others who look, act, think and live differently from the students. "Symbolic Literacy" honours the importance of understanding and manipulating symbols in order to effectively live and participate in the culture.

The "Two Ways" theme is depicted in the excerpt: "A Tree Is A Self". See pg 17.

The pilot phase of the Ahkwesahsne Science & Math project has generated a great deal of excitement and support. The development of the curriculum continues under the capable leadership and efforts of Mary Henderson, Science Curriculum Writer; Christopher George, Math Curriculum Writer; Peter Lafrance, Evaluation, Research and Layout; and Ruth Seymour and Margie Skidders, Curriculum Writers.

The scope of the project is being expanded to include other native communities and non-native schools. The project staff are looking for grade 7 & 8 teachers willing to field test the units. For more information please call (613)575-3330.

Ohe'nton Karihwaterhkwen: Thanksgiving Address

The divisions of the natural world that form the basis for the Science and Math curriculum are provided by the Thanksgiving Address, or

more accurately translated, The Words that Come Before All Else...

Before opening any council gathering, within the Confederacy or with other nations, the Rotinonhson:ni give thanks. Many people, alone and in families, also begin each day this way. Thanksgiving comes before all else: it is fundamental to seeing and understanding the world with a "good mind".

The Thanksgiving, Karihwaterhkwen, has a deliberate structure. It moves outward and upward from the earth, plants and animals of the earth to the village and the heavens. Each section begins with naming the elements the Creator provided, and stating the purpose, duties, responsibilities and the interrelatedness of the element. It reminds each person present that human beings are a small part of a much larger natural world, to be grateful and give thanks for the life that surrounds them. It reminds those gathered that they have duties not only to the law and to the people, but also to the entire natural world; that as each part of the world continues to fulfil its responsibilities, so we as humans have our own duties to fulfil in order to maintain the world as it should be. After each part, the speaker states "now we are of one mind" and the people respond saying "tho" which expresses agreement.

In this way it brings minds together in a sacred way. It begins a gathering of people by having them agree on their place in the world and on their duties to the world. The momentum of agreement is designed to carry over to the proceedings that follow. Where two people may have arrived at the meeting as adversaries, giving thanks together reminds the participants of their place as humans together in the world as well as their transitory nature.

Thus, the Karihwaterhkwen, forms a sound and essential basis for the curriculum; containing within its structure a wealth of teachings, rich in the harmony and wisdom of Rotinonhson:ni culture. The length of the Thanksgiving Address varies; here is one version:

When ever people come together, words are said, good words of greetings and acknowledgment are said. First we acknowledge each other.

*Thanksgiving
comes before all else:
it is fundamental to
seeing and
understanding the
world with a
"good mind".*

We thank the Creator for allowing us to meet here today safely.

Next we thank Mother Earth, we walk upon her, and she has never failed to support us, she is the mother, we are her children, With our kindest words, and our purest thoughts, we thank you mother earth. Now we are of one mind.

Next we thank the bodies of water. The ocean, lakes and rivers which bring energy to mother earth. The waters are always there to quench the thirst of all plants and animals. It was also given the power to move, to flow from one place to another. Now with our kindest words, and our purest thoughts, we give thanks to the bodies of water. Now we are of one mind.

Now we will address the fish. The Creator made them all shapes, colours and sizes, and they were instructed to come to us, and give themselves to us when we got hungry. They were also instructed to swim about in the water and keep the waters clean and pure. And even though the waters are getting more and more polluted, the fish still go about their duties and never fail when we require them for food. With our kindest words, and our most sincere thoughts, we thank the fish for never failing us, even though their tasks get more difficult as the years pass. Now we are of one mind.

Next we will address the three leaders of the food. They being the corns, beans and squash, the three sisters. You have never failed to give nourishment to us since the beginning of time. For this we thank you, with our kindest word, and our most grateful thoughts. Now we are of one mind.

Now we will direct our attention to the berries of the world. The Creator put berries on this earth for many reasons and chose the strawberry as the leader. The strawberry is used to make juice, which must be made at all gatherings, it is also used to make medicine. When the strawberry can no longer be found, the red leaves of the plant can be used as a substitute, and that will suffice. Now we will direct all our appreciation towards the berries of the world for always being there to make the juices and the medicines of our people. We thank you. Now we are of one mind.

Now we will address the forests of the world. The Creator made many different sizes, colors, shapes, and textures of trees in the forests. Every part of the this tree had a purpose. The bark for medicine, the wood for fires and shelters to keep us warm and protected. Some trees were even made to produce food, like berries, fruits and nuts. Of all the trees of the forest, the Maple was named the leader, its wood is used for the fire which burns the tobacco used in all ceremonies. At this time we would like to bring our minds together as one, and thank you with our kindest thoughts,

and our most grateful words for all that you give us. Now we are of one mind.

Now we will address the animals of the world. The Creator created many different animals, and put them all over the world. They were different shapes, sizes, colours, textures and all were given different characters and personalities. He instructed them to go out into the world and make little ones so that their population would grow and that all humans would have something to eat when they got hungry. He also specified that there be no waste, all parts of the animal will have a use. The fur for clothing, the flesh for food, the bones for tools and also to make medicine. Out of all of the animals, the Deer was chosen as the leader. Now with our kindest words, and deepest thoughts, we thank the animals of the world for never failing to keep us fed, clothed and in good health. Now we are of one mind.

Next we will address the birds of the world. As with everything else, the birds were made in different shapes, sizes and colours. The Creator gave each bird a song and instructed them to sing their song when the sun comes up, to when the sun goes back down. They were also instructed to fly close to our heads so that we could hear them, and never become bored with life. Out of all the birds, the Creator chose the Eagle as the head bird. Now we will put our minds together as one and thank you with our purest thoughts and our kindest words for never failing to sing your beautiful songs from sun up until sun down, each day.

Now we are of one mind.

Next we will address the winds of the world. The Creator made 4 winds, north, south, east, west. He instructed the winds to shake up the air of the world so we will always have fresh air, and instructed it to never stop blowing. Now with our kindest words and our deepest appreciation, we thank the 4 winds, for never failing to provide us with fresh air.

Now we are of one mind.

Now we will direct our attention to the two sons. The sun, which the Creator said is our eldest brother, was given a great purpose. It's purpose was to watch over siblings and to shine on our gardens to help our food grow, and to keep the earth warm. After the days end, it reports to the Creator all of the activities we've done for the day. We now give thanks to our eldest brother, the sun for never failing to shine upon us, and for aiding in the growth of our gardens. Now we are of one mind.

We will now address the moon. The Creator named the night time sun Grandmother Moon. Grandmother Moon was instructed to be the leader of all females, and to orchestrate when all babies will be born. Her duty is to prepare the women's body for the birth of a baby. Grandmother Moon was also given the power to lower and raise the waters of the earth, and to shed some light upon us so that we can see in the night. Now we will put our minds together as one, and think of the kindest words and the purest thoughts, and thank Grandmother Moon for allowing our nations to be born. Now we are of one mind.

Now we will direct our attentions to the stars. The Creator gave each animal a star. The stars also tell what the winters will be like, even though we can no longer read them, they still appear each night. The stars also act as jewelry to the moon, to make her look more beautiful. Now we will put our minds together, and thank the stars with our most sincere and kindest words, we thank you for appearing each night, and for shining light on our path so that we may see. Now we are of one mind.

Our attentions are now directed to the thunders, which the Creator called the Grandfa-

thers. He instructed the thunders to always roll from the west to the east and he gave them special arrows (lightening) and thunder (drums). With the thunder comes rain, which sprinkles onto the forests, therefore quenching its thirst, and making the water fresh in the world. Now we put our minds together and think of the most grateful, kindest, word to thank you, grandfather thunder for protecting us and never failing to quench the thirst of the forests. Now we are of one mind.

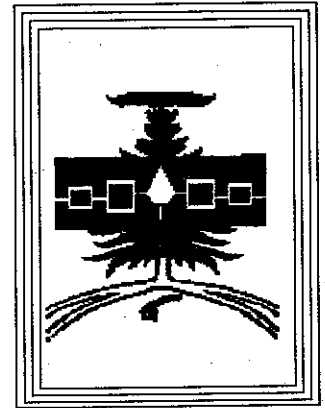
We will now address the four beings that come from the Creator's land. The Creator made humans from the dirt of the earth, but noticed that something was incomplete. He then commissioned 4 spirit beings to take care of all people and to protect them. They are not seen, they have no faces, but are there to avert danger away from us. We will now put our minds together, and think of the nicest words we can possibly think of, and to thank the 4 spirit beings for always being there to protect us. Now our minds are one.

Now we come to the Creator himself. He has put himself in a place where we say that we cannot know his face. He gave us our duties and responsibilities which we carry out to the best of our abilities. So we bring our minds together as one, giving thanks to the Creator for making all these things possible. Now our minds are one.

"A TREE IS A SELF"

(adapted from an interview with Tom Sakokanionkwas Porter; part of the Ahkwasahsne Science and Math curriculum)

Elder: A tree is a being. It is a whole living being more than it is leaves, or bark, roots, or cellulose, or fruit. The tree organizes millions of operations so that it can enter into relationships with air, rainfall, and sunlight, just like we do when we breath or eat or play. What it means is that when we are with trees we must treat them as a living breathing beings; we must recognize the life within them and we must let them know we are aware of their presence.



*I can't imagine
what I'm
supposed to say
to a tree.*

Youth: So you're saying that trees can hear?

Elder: You will learn that trees behave much like people do - they drink, they give off waste...why can they not also hear?

Youth: I'm really supposed to talk to them?

Elder: Really! We need to address trees and all beings. It seems that these days it is so easy for us humans to forget awe and mystery in the life around us and to give thanks for it. So often we think of trees as firewood, plywood, and hardwood floors. We've convinced ourselves that they are just inert stuff, standing there for twenty years until we get around to cutting them down. We're deluded! The tree has its own destiny in the forest, its own life, its own fate: one that takes place entirely outside our little two-legged projects. Scientists tell us that the tree is made of the materials, of the same supernova as you. Its elements drifted through space right along with the elements that became you. That is their way of saying what we have always known, that we were all created from the things of the earth. And just like animals, if trees aren't appreciated they too will know that their duty is done on earth and shrivel, die and return to the Creator.

Youth: I can't imagine what I'm supposed to say to a tree.

Elder: Then don't say a thing, simply appreciate it. Close your mouth and just think to yourself: "I don't know what your life is like, standing out there all night in the snow, owls scraping your bark; or standing there soaking up toms of sunlight and making food; or helpless with a forest fire blazing your way. But whatever relationships you have with the earth, I want you to continue to enjoy them."

Remember, you need to address the tree to remind yourself of all the wonderful relationships with trees you enjoy and depend on. You need to remind yourself that you have a responsibility to take care of those relationships if you want them to persist into the future for your

children and you children's children. And if you ever need that tree then you must learn to ask for its help.

Youth: Most of the trees in my life are chopped down by some big company for away. I don't know the tree that made my house, or my furniture, my paper or even my maple syrup.

Elder: One of the things the big companies have taken from us by supplying us so easily with wood products that come nicely packed in a box from the store is our connection with Mother Earth. When we don't have to live with the stump where the tree once grew we forget the connection. I bet we would hesitate to use so many wood products if we were the ones that had to burn tobacco, call the tree by its name and explain to the leader of the trees what we needed it for. You see, trees grow in communities and villages like humans. And the big old tree in the village is the one that you would have to talk to.

Youth: But none else seems to care about chopping trees down?

Elder: That's right. You might know how to make medicine or recognize good timber, but unless you take it with the right protocol it won't help you. Or if you try and take a tree that is all by itself and is not with its people in a village you could get sick; become a loner and antisocial like the tree. The spirit of a tree can effect us deeply. My grandmother taught me that when I feel helpless, tired, or my spirit is depressed, to go to a big old tree and make an offering of tobacco and prayers, hug the tree, relax and look up to the highest branch and that tree will give you power.

Youth: It's true that the woods is a great place to retreat to, especially when I'm mad or angry or frustrated and somehow the world seems like a better place when I'm there.

Elder: It's not surprising. The forest holds many sacred powers and unseen forces that live amongst the trees; a real forest that is, an old forest that still has its elders intact. Not some

forest planted in rows with all young trees. Forests are where the little people live. (The little people are sacred beings who live in the forest and always make their presence known when it is needed)

The forest can also be important to help you find your life song -your spirit song. It can teach you to sing it. You see, trees hook the Creator to Mother Earth - its branches reach from high in the sky to deep in the earth. Then when you dance the great feather dance, the Creator dances (The feather dance or the Creator's dance celebrates through song and dance everything he has given to us). And when you yell three times, you recall the Creator's three breaths which brought forth human life. The three yells are a call of gratitude that is carried by the trees to the underworld, to the world on Mother Earth and to the skyworld.

Youth: So what you're saying is that the role the Creator has given trees is so much bigger than we usually think and that we will never really understand their world. We need trees around us to help us and teach us, we need to feel their spirit and since they fulfill their role we better be ready to fulfill ours.

Elder: Exactly! That's why the tree of peace is such an important symbol. It represents not only skennen; peace and health, and the Great Law, but how connected these things are to life.

Youth: So we have always known how important trees were for life. It doesn't seem incredible then that scientist have found that trees are one of the most important forces protecting us from the strongest rays of the sun.

Elder: You're right! Scientist have learned that they are not only critical to producing the one layer that protects us from ultraviolet light but also that they are the most important plants in creating the air we breath. The ebb and flow of the air produced by trees causes the winds and the winds bring us rain. Trees are at the centre of the cycle of life and that is why a t midwinter

the ashes of the tree are sprinkled on all life. it reminds us that one day we will die and turn to ashes and from those ashes will come new life. Death to one stage of life, means birth to another. It is a cycle we celebrate, Even in life, when one part of our life ends a new one is beginning. So ashes are placed on seeds, on humans, on all that lives so that it may be nourished and grow and eventually provide for the next generation. It is a reminder of when the right handed twin won life from his grandmother in the peachbowl game. (In the Creation story the left handed twin, Flint, and the grandmother try to stop the right handed twin from creating animals and plants by keeping it, Earth Grasper, continuously winter. The grandmother throws ashes on the plants and animals causing them to wither. Eventually they decide to play the peachbowl game; the winner having the right to decide the fate of animals and plants and the cycle of the seasons).

Kim Wendt is a graduate of the Ecotourism course, Sir Sandford Fleming College and prepared this article from material supplied by Mary Henderson.

*We need trees
around us
to help us
and teach us,
we need to feel
their spirit*



Practising the Law of Circular Interaction: First Nations Environment and Conservation Principles

This resource developed by the Federation of Saskatchewan Indian Nations, is a supplement to Project WILD. It was written from the perspective of the Cree, Sauteaux, Dene, Dakota, Nakota, Lakota Nations of Saskatchewan and consists of an activity manual and three videos. It is available for approximately \$180 from Saskatchewan Indian Cultural Centre, Suite 205, 3033 Packham Avenue, Saskatoon, Saskatchewan, S7N 4K4, 306-244-1146. What follows is a sample activity from the manual.

Picking Mint Activity: Cree

Objectives:

Students will be able to:

1. Recognize that plant life has an important role in the Indian community as food and medicine. Plants are the essence of life; a critical component of habitat.
2. Understand that habitat components have to be in a suitable arrangement to develop an awareness that any significant change in the habitat has an impact on all life forms.
3. Identify and select the mint plant used by Indian people.
4. Follow traditional Indian protocol and practice conservation methods when visiting the natural environment.
5. Locate resource materials and books pertaining to the subject being studied.

Methods:

Library Research: Illustrate the plant.

Fieldtrip: Find the mint, pick it and make mint tea.

Background:

Indian people use plant life in a variety of ways. Plants are used as foods, medicines, incense and are weaved and constructed into

useful items such as containers, canoes and as shelter structures. For example, Indian breadroot is used as a food, rat root as medicine, prairie sage and sweetgrass are used as incense.

The common prairie mint is one plant that has many uses. Although the various uses of mint will be discussed in this lesson, identifying, drawing, making and tasting a mint tea drink is suggested in this activity.

The various ways to use mint is poultice for burns, an additive to foods such as soups and also to medicinal herbal drinks, or just a flavouring to tea.

Mint is usually picked in June to September. The plant can be identified by its' bluish violet coloured flowers. It is approximately 19-35 cm in height, lime green in colour, oval shaped, and jagged edged leaves. The mint plant thrives in a moist habitat, and it usually has a strong scent. To locate this plant, look in damp areas such as meadows, streams, rivers and creek beds.

The latin name for mint is *mentha arvensis*. Cree speakers of the Plains named it *ihkatarwabhkayaki*, and the Woodland Cree named it *amiskowihkaskwa*; the Denes', *t'achalyat'ane*; Nakota, *ceyadakan*; Dakota/Lakota, *cyeaka* and the Sauteaux language, *miskowapimis*.

Mint is still used by many Indian people. Some Kohkominawak (meaning some of our Grandmothers in Cree), or an adult, will accompany the children to go out and pick mint. The children are shown "proper protocol" when gathering plants. The proper protocol is to show respect and to acknowledge Mother Earth and the Creator. Traditionally, Indian people are taught, it is the plants that many of the earth's life forms depend on.

Indian children are taught to respect the habitat they visit. This is done by discussing the main six rules.

"Six Rules" When picking mint or other Plants:

- identify the specific plants you need (so that you do not pick other plants unnecessarily).
- pick only the amount you need.
- practice the skill of selection. This means to pick "here and there" to prevent stripping the plant from only one area.
- you are a "guest" in this habitat and you should not disturb it unnecessarily.
- watch where you step, leaving the habitat in a natural state.
- be "grateful" that nature, once again, provides to meet your needs.

Many traditional Indian people today, still depend on the picking/harvesting and gathering of plants in ways which has been handed down from generation to generation.

Materials Required:

Research: Library, resource books, audio/visual aids. If going to pick mint: A handful of tobacco or a cigarette. When making mint tea: kettle (electric), tea bags, mint plants.

Procedure:

1. **Research/Before the Trip**
Visit a library and obtain books suggested in the bibliography. Have students gather as much information, pictures, etc. as possible about mint.
2. **Resource Person**
Invite a Native person who is knowledgeable about plants, especially about mint, and have this person demonstrate how Indian people use mint. Also have this person bring mint so students can smell the mint scent. This will enable them to locate mint on their field trip.
Suggestion: Teacher may be able to invite this resource person to accompany the class on their "get mint" field trip, and have them demonstrate how mint plants are gathered. In European Culture, there are people who

grow mint in their gardens, in which no protocol is used.

3. **Preparation/When Visiting a Natural Habitat**
Teacher discusses purpose of the field trip with his/her expected behaviour of the students. He/she can discuss the rules for gathering.
* Precautions:
Teachers should be aware of any students who have allergies, and would have a slight or endangered affect when in the woods or meadows.
When out in the habitat, students should wear appropriate clothing and take along a first aid kit.
Students should also learn to identify poison ivy, so that they can avoid it during their excursion.
4. **Arrival at the Natural Habitat**
Select a leader and an "end" person. Leader concentrates on choosing or making a path for the group. End person makes sure everyone in the group is together and safe. Practice the "six rules" that gatherers use when they are out in the habitat. Practice observation - and really look. Listen - and really hear. Use all senses to absorb the natural environment.
5. **Starting Out**
Walk in single file so there is less damage to the habitat. Single file enables the student to concentrate on using their three senses: seeing, smelling and hearing. Single file will prevent unnecessary shrub scratches and slaps.
6. **When You Find Mint**
Your nose will identify the mint you are looking for. Have your "picker/or resource person" perform the appropriate "traditional" protocol: Placing of tobacco, prayer and to demonstrate how mint should be picked. (An explanation of why tobacco is used as protocol can be found in glossary of the manual.)

An alternative, is to select one person in your group, who is sincere in acknowledging Mother Earth and the Creator. Give thanks with sincerity, or: one person (student) can place the tobacco in Mother Earth and everyone will have a one minute silence. If possible, each student will say thanks in their own way by a silent prayer. After this has been completed, to the best of everyone's ability, mint may be picked randomly.

7. Using the Mint (at School)
Make a mint tea drink/taste Hang dry the mint (to see how it looks when dry). Paper dry the mint, pressed between newspapers and flattened with books or something heavy.

Evaluation:

1. What is the main item required when picking mint?
2. What is the natural arrangement of the plants and animals?
3. What is the sure way to identify mint?
4. What are tobacco and prayers for? Why are they necessary?

Extensions:

1. Discuss how the mint is used by Indian people.
2. Draw the mint in detail.
3. Students display their drawings and write how mint is used.

References/Resources:

Resource people who explained and taught the writer the uses of plants:

Elder Mistiskwew Dave - Grandmother: Cree
Late Elder Cipa Muskwa
- Grandmother: Cree/Saulteaux
Late Elder Waskatay - Great-Great Grandmother: Cree
Late Elder Mrs. Annie Whitecalf - Grandmother: Cree
Betty Bear - Mother: Cree

(Editor's note: the original version of this activity includes an extensive bibliography; it was not printed here due to space limitations)

YOUTH PROGRAMS OFFICER

The Ontario Federation of Anglers and Hunters is offering a one-year, full-time contract (which could lead to longer term employment) in its Fish and Wildlife Services Dept. in Peterborough. A strong background in youth education is needed, with particular expertise in conservation/fish and wildlife and associated recreation/outdoor education/environmental science. Related proven work experience is essential. The position requires a willingness to work the hours necessary to complete assignments, and travel is involved.

Address applications CONFIDENTIAL and send to:

Dr. T.E. Quinney, Provincial Coordinator, Fish and Wildlife Services
ONTARIO FEDERATION OF ANGLERS & HUNTERS
P.O. Box #2800
Peterborough, Ontario K9J 8L5



In order to be considered, applicants must include:

1. Introductory letter and resumé,
2. Names, addresses and phone numbers of three references, and
3. Clear indication of applicant's salary requirements for this position.



APPLICATION DEADLINE: *Postmarked no later than July 14, 1995*

Suggested Qualifications: Honours level B.Sc. in biological sciences/environmental science, or equivalent; Ontario Teaching Certificate; Three years related work experience; Superior oral and written communication skills; Word processing and computer proficiency; Knowledge of Ministry of Education curriculum policy and guidelines pertaining to environmental education; and be an avid angler and hunter.

Moving Forward

Barrie Martin

I have been struggling with an important question lately: What role should the Frost Centre be playing to promote a better understanding of Aboriginal people and their issues?

The need and desire to play a active role stems from the following:

- the importance of Aboriginal ways of knowing and relating to the Earth in the development of principles and practices for sustaining ecosystems;
- a government commitment (regardless of the party in power) to fulfil legal, constitution and social obligations to First Nations people;
- my participation on a task team with a mandate to develop a training plan designed to enhance staff(MNR) awareness, knowledge and skills critical for their work with First Nations people. Developing good relationships and partnerships with Aboriginal people is important for resolving land use and resource allocation issues. This task team is also exploring ways to assist First Nation's people in educating the public;
- profound personal experiences that have provided me with new insights and empathy for Aboriginal people.

We are committed to providing Aboriginal awareness experiences at the Frost Centre but as we explore ways of doing so there are more questions than answers.

What information(messages)about Aboriginal people should we be teaching?

What types of learning experiences should we be providing or not providing?

Should the messages about Aboriginal people be infused throughout our existing programmes or should there be special programming developed and delivered?

Is it appropriate for non-native staff to teach Aboriginal messages?

What materials and resource people are available?

The answers to these questions are emerging as we work closely with our First Nations partners. We have undertaken several initiatives that are helping us define our role for the future. Here is a brief description:

Earthkeepers

CurveLake First Nation recently sponsored a training program called Anishnabe Mother Earthkeepers. Trainees through instruction and field activities with local Elders and the Lindsay MNR office gained insights into traditional and modern conservation practices. Another objective of the program was to develop expertise in presenting a variety of Aboriginal and environmental topics. To this end, three Native persons in the program completed a three week teaching placement at the Frost Centre to develop presentation skills.

Roster of Resource Persons

We are in the process of assembling a list of First Nations people from nearby communities who are willing to make presentations to our residential groups.

Anishinabek Youth Gathering

Plans are underway to host, in early August 80 youth from First Nations communities throughout Central Ontario along with Native police from the same communities. Purpose of the 5 day event is threefold: cross-cultural sharing among communities; relationship building between youth and police; and environmental explorations. The event is sponsored by First Nations Communities and the Ontario Provincial Police.

Aboriginal Awareness Workshops

Several workshops have been held over the past two years for MNR staff and educators. The most recent one for educators, March 2-4, was well received. What follows is an expression of appreciation by one of the participants. Our next workshop is scheduled for September 22-24, 1995.

*You helped us to
participate in some
of your most
important
ceremonies but you
did it carefully*

Migiziwaj (Eagles) soared over the Leslie M. Frost Natural Resources Centre for three days in March as sixty people gathered for "Moving Forward, Together" - An Aboriginal Awareness Workshop for Educators. I was one of those eagles along with other educators from schools, First Nations communities, MNR, and other agencies.

We were taught to fly by Mide Megwun Bird, traditional teacher of the Three Fires Society, and his wife Cathy. From our lofty circles in the sky we were able to see farther than we had ever seen before and things that we may have only glimpsed through the mist were seen more clearly.

Here, on behalf of the non-aboriginal participants, is our letter of thanks to the First Nations brothers and sisters from Manitoba to Ahkwesahsne who were there as presenters and resource people at this outstanding workshop.

Dear Friends,

Thank you so much for allowing us to soar with you and the eagles for three days recently at the Leslie Frost Natural Resources Centre. You shared with us some of "the teachings". You asked us to sit in a large circle without chairs so we would be closer to the earth. You taught us of the strength and importance of the circle and of the sacredness of life, birth and of the central roles of women in families and communities. You taught us of your past, your traditional knowledge, your spirituality, your ceremonies, your symbols, your culture, your beliefs and your issues. We

could not help but become aware of your remarkable dedication in trying to overcome the enormous challenges that have resulted from a past in this country that none of us is proud of.

You gave of your teachings, not just by talking, but by honouring us and allowing us to experience and participate in some of your ceremonies. We danced, sang, listened intently, were silent, thought deeply and shed tears. We felt anger and love, experienced mystery and compassion. We meditated, yelled and cheered together. You taught us about the traditional relationship of your people with the sacred earth - the land, the water, the air and with other living things as well as with the sun, the moon and the stars.

You helped us to participate in some of your most important ceremonies but you did it carefully. You made sure that we understood, as well as we could, the meaning, importance and sometimes the origins of what we were doing. We learned of dances, ceremonies, elders, wampum belts, seven rocks, drums, fire, sage, sweet grass and tobacco. You were honest, frank, open, serious, funny and free. You are people with great visions and commitment who are putting their visions into practice in your own communities and beyond. You reminded us that we could watch, listen and participate but that we could not "be Indians". You were teachers, our elders.

You reminded us that First Nations people everywhere are struggling courageously to regain the best of the traditions and teachings of their ancestors and to combine them with the best features of modern, western lifestyles.

From time to time we came down from the sky to learn of less inspiring but very important things such as legal matters, constitutional and treaty rights, political relationships and the complex issues facing First Nations communities and the rest of us. We are glad that there were presenters from MNR to share their perspectives.

They are responsible to the present governments for the land, water and wildlife in the vast "natural" areas of the country where many of your communities are located. In addition to the valuable information they provided, they seemed like people who cared deeply about the people who live on the land as well as for the responsibilities they carry.

There was one attribute that we all agree was the overriding highlight of the workshop. That is the personal contacts that were made - the opportunity to live and learn together for three days with a diverse group of new friends who share common interests, concerns and the commitment to make a better world.

I can still hear the summary statements of Melvin John in the closing circle when he said "Be kind to our children. They have a lot of healing to do. We have a lot of healing to do. And we are only just beginning."

Now that the workshop is over I know how appropriate the title was. We will move forward together.

Thank you! Miigwetch!
Clarke Birchard

We still have much to learn about how we might help our First Nation friends foster a better public understanding of their people, culture and issues. I would welcome the opportunity to talk to other outdoor educators about their Aboriginal programs. Please feel free to call me at the Frost Centre - 705-766-0567.

Barrie Martin is the leader of the education team at the Frost Centre and co-chair of MNR's Aboriginal Awareness Task Team. Clarke Birchard is an active outdoor educator, recently retired from a consultant's position with Bruce County Board of Education.



Strong Circles

Victoria Swejda

The Northwest Region Native Liaison Unit of the Ministry of Natural Resources, based in Kenora and has developed and delivers the following services to educators, particularly those working in local First Nations communities:

- **Teacher training workshops entitled "Project Wild and First Nations Conservation and Environmental Principles".**

An environmental and conservation program of activities for the classroom which integrates a First Nations perspective on people's relationships and responsibilities to the environment. The program utilizes *Project Wild* and *Practicing the Law of Circular Interaction* activity guides in conjunction with *Miniwaanigoziwin Zoongi-Aki*, a guide created by the Unit that links Ojibway, Cree and Oji-Cree resources with the lessons in the Circular Interaction guide.

- **Lending library of Native-based publications for use in the classroom, for curriculum creation and for general interest reading.**

Most of the resources in the library are written by First Nations people. Sections include audiovisuals, culture, education, environment, health, language, legal/political, newspapers/journals/magazines, resource guides, student literature and visuals.

- **Free worthwhile resources for students, classrooms and teachers including classroom reading materials, classroom visuals and resource guides.**

When resource supplies have been depleted, the Unit provides the names, addresses and phone numbers of organizations where educators can obtain free Native-based resources. Two resource guides have been created by the Unit. The first is entitled *Talking Leaves* and is a comprehensive listing of recommended resources for the classroom. The second is named *Migizi Miigwan* and is a Native-based contact list.

- **Assist educators and schools with Native-based curriculum planning, strategies for teaching First Nations students and choosing appropriate Native-based materials for the classroom.**

Our resources and knowledge are based on the Ojibway, Cree and Oji-Cree Nations due to our regional location. We have assisted and learned from Bearskin Lake, Dryden, Eagle Lake, Grassy Narrows, Kenora, Kingfisher, Lac Seul, Mishkeegogamang, Onegaming, Sandy Lake, Shoal Lake #39 and #40, Sioux Lookout, Wabigoon, Wapekeka, Wunnumin and Southern Ontario educators.

It is our hope that by providing the services above, we can help to foster today's youth to respect themselves, others and the environment so that as tomorrow's leaders they may form strong circles.

The program will not be operating at full capacity as of April 21st. Full services will resume in August 1995. For more information contact Victoria Swejda or Ted Biggs at

Ministry of Natural Resources

P.O. Box 5160

810 Robertson Street

Kenora, Ontario

P9N 3X9

Phone (807) 468-2622

Fax (807) 468-2737

The Trailblazers series continues, drawing on Ontario pioneers, movers and shakers, and role models in professional outdoor and environmental education. Can their experiences and insights help those of us working in the present to shape a better future?

Chuck Hopkins

Chuck Hopkins is currently Superintendent - Curriculum with the Toronto Board of Education. In the past, Chuck has been a regional Superintendent and Principal at both the Toronto Island Natural Science School (1969-1972) and the Boyne River Natural Science School (1972-1983). In 1978, Chuck founded the Toronto Urban Studies Centre which continues as a leading facility of its kind in North America. In 1992, Chuck was Chair of the World Congress for Education and Communication on Environment and Development (ECO-ED).

Chuck has been involved in the founding of or serving on the boards of several key organizations including C.O.E.O., NAAEE, MAB/NET, E.E.O., EECOM, S.E.E.D.S., K.E.Y., Outward Bound and UNESCO Canada MAB.

Following many years of volunteerism to UNESCO, he has recently been appointed as the special advisor to UNESCO's Environment, Population and Development Programme.

His awards include:

HRH Queen Elizabeth - silver medal for work in environmental education

Prime Minister of Canada Award - for Outstanding Contribution to the Preparation for and Participation in the U.N.E.D. (Earth Summit)

NAAEE - distinguished service award

COEO - Robin Dennis Award

COEO - Life Member Award

Northern Illinois University - Outstanding Contribution to Outdoor Education

1. The Inspiration Question

In my case, there has not been single inspiration but rather a long series of people,

events and opportunities that have kept me enthralled or enchanted. While I grew up in the La Cloche mountains at the north end of Killarney and spent many weekends hunting and fishing with my uncle, scouting and camping with a friend or two, it was not until I spent a week practice teaching at the Island Natural Science School in its first year that I understood that I could be involved with the outdoors as a teacher. Robin "Bob" Dennis, the founder of the Toronto Island Natural Science School, and I had fourteen wonderful years together and he has had a tremendous impact upon my belief that I can accomplish something if I persevere. Beyond those early days with Bob, it has been compatriots who share concepts and ideas that have helped keep the dreams alive.

I also find inspiration in what others have achieved - particularly those who have little or no access to the resources I have been fortunate enough to find. Leaders struggling in developing countries are especially inspiring and humbling.

2. Significant Experience

I find it difficult to identify a single experience but there are certainly very significant milestones that have touched me deeply.

I would consider my attempt to be the principal of the Toronto Island Science School at age 28 a formidable challenge. One of the high points was the integration of the Outward Bound Philosophy into the Island Public School curriculum that resulted in a series of major field trips for grade 6, 7 and 8 students to such places as the high Arctic and Iceland.

The development of the Boyne, the Toronto Urban Studies Centre and being a part of the COEO gatherings such as Dorset in '72, Man Environment Impact I and II and ECO-ED are also highlights.

3. Crystal Ball

I feel we should be addressing the issues of relevance, inclusion and purpose. With the reduction of funding comes the reduction of

Most outdoor educators are much better at delivering programs than selling them.

program. Most outdoor educators are much better at delivering programs than selling them. Most are reasonably humble people who care about students, the earth and other people and who are already as involved as their family can bear.

However, until we can compete successfully for ongoing resources by convincing the decision makers and students of the relevancy of our programs for tomorrow's graduation skills, we will likely lose out.

We must include all teachers in our mission. We can remain as leaders but we must infuse our goals and means into all aspects of the curriculum.

We must continue to question ourselves. What is our purpose? Why do we do what we do? Is it because of our skills or our students' needs? The trick will be to pose these questions in a healthy growth circle that will strengthen our pedagogical base and let us discover new spheres of relevancy.

I of course strongly endorse the discussions including what is appropriate development and how can we include urban environmental issues.

4. The Book Question

There is no one significant book for me. I choose to read widely in peripheral fields of non-fiction and search for linkage to my outdoor education passions.

5. The Vision Question

In 1991 I was invited to be one of the ten writers preparing the text of Agenda 21 that dealt with the role of Environmental Education, Awareness and Training. It was to be a visionary, yet action oriented document. What a humbling experience.

Try to pull together a broad vision that would be truly useful globally yet relevant locally was and remains a real challenge. The solution seemed to be thousands of efficient local programs based on local issues but addressing global concerns.

In the long view, I see closer ties between environment and the social sciences. There is a natural link to health including not only nutrition, personal well being and fitness but mental well-being as well. We can't have healthy people in an unhealthy environment.

I see links to major development issues such as population, bio-diversity, climate change and the global commons, i.e. atmosphere and oceans. I see links to the social sciences to learn how to change human behaviour. We all know about many environmental issues. We know we should not litter, we should recycle, refuse overpackaged goods, etc. but we are not changing our behaviour nearly fast enough. How can we move quickly from awareness to action? In this quest we need to engage social sciences as well as the physical, for in our western culture the two are not only living separately but are truly divorced. In more traditional or indigenous peoples, we do not find this same split. Culture is more homogeneous, linking sound environmental practice to mores and taboos. In these societies, it is not necessary for all to understand the reasons for every environmentally appropriate action and then make an individual decision each time an opportunity arises. Culture may be able to reintegrate the arts and sciences to bring about swifter public response but we need to plan towards this and think it through.

We need to proceed with our minds open and our hearts full of good will and energy.

Central Region SPRING GATHERING May 31, 1995

At: Seneca College
To: - enjoy meeting/mixing with outdoor ed. friends
- enjoy/learn from outdoor activities

- 4:00 Register at Recreation Island
Choice: * High Ropes Course or
* Ecology Paddle (canoe/ kayak)
6:00 Supper ... provided
6:45 Ropes course...or...Ecology
Paddle...or...1996 Conference
Planning...or...R & R
8:45 Wrap-up of the gathering

Gathering cost: \$10.00
- includes program and supper
Campus parking: \$3.25

Contact: Michael Hawes, Central Region until
May 3 (905)841-7809 after May 3, Clare Magee
(905)388-7776

1996 Annual Conference PLANNING MEETING

At: Seneca College, King Campus Recreation
Island Pavillion
6:45 - 8:30 p.m., Wed. May 31
To: Start the formal planning for the 1996
C.O.E.O. Annual Conference

The Conference Theme... "First Nations
contributions to outdoor and environmental
education" ...was struck at the 1994 Algonquin
Conference. At that time, significant interest was
expressed in the conference theme. This is the
first, organized planning meeting. Please come
out and contribute your ideas, your energy or
both.

Meeting Cost: Campus parking: \$3.25

Note how this meeting is part of the bigger
Spring Gathering event. Please phone/fax in
your support if unable to be present.

Contact: Clare Magee
(H) (905) 898-0467
(W) (905) 833-3333, ext. 5061
Fax (905) 833-2085

Learning Grounds: School Ground Naturalization June 2 and 3, 1995

Learning Grounds is a regional training
session designed to give communities, teachers
and students the tools to transform their school
grounds into natural outdoor classrooms.
Participants will visit local naturalization sites
and study subjects such as: project benefits,
planning ideas, case studies, fundraising tips,
curriculum integration, community involvement
and ongoing project maintenance.

This seminar has been made possible thanks
to the generous support of The Evergreen
Foundation, City of Nepean and Nepean Parks
& Recreation, City of Ottawa, Society for
Ecological Restoration, Global Releaf and the
Carleton Board of Education.

Where: Civic Square, Nepean, Ontario
When: Friday and Saturday, June 2 and 3,
1995, 9:00am-4:30pm
Fee: \$50 pre-registration or \$60 same day
registration. Subsidized registration
available in some instances.

For information and registration forms, call
The Evergreen Foundation at (416)596-1495 or
fax (416)596-1443.

Bark Lake: Ontario Camp Leadership Workshop June 1-4, 1995

It is the training and development event you
don't want to miss!

Choose from over 20 workshops including:
* software in camping
** "Hoot, Howl, Peep and Prowl"



- * team building
- * initiative tasks
- * risk management with ropes courses
- * how to take a dump in the woods
- * managing campers in crisis

Choose from 3 one-day seminars:

- * Singing Your Heart Out
- * Responding to Racism
- * Good Touch - Bad Touch - dealing with sexual abuse

Feature Keynote Speaker

- * Martin Hunt - renowned storyteller, master beekeeper, peripatetic camp professional, and outdoor education teacher extraordinaire

Specialize with a three-day seminar

- * Adventure Programming with High Ropes Courses - with EdVentures, or
- * Measuring the Quality of Your Camp Program - with Chris Anjema

For more information call: 1-800-668-6638
Bark Lake Leadership Centre, Irondale, Ontario
K0M 1X0

Smoothwater Goes WILD

This summer, Smoothwater Outfitters of Temagami is sponsoring, in cooperation with the MNR, a three day workshop featuring Project WILD, Focus On Forests and Fish Ways. The workshop will take place in Smoothwater's lodge at its James Lake facility, July 16, 17 & 18, 1995.

Each workshop component will be led by an MNR specialist and a teacher, each of whom is qualified in the curriculum. Participants will be provided with take home manuals to take full of teaching exercises applicable to both primary and secondary school students.

Cost: \$275 + GST includes food, accommodation, instruction and teaching materials.

For more information contact: Smoothwater Outfitters, Box 40, Temagami, P0H 2H0 or call (705)569-3539.

Third Annual Environmental Music Week: with composer Murray Schafer July 31 - August 5, 1995

Harmonizing with nature is the theme of this unique one week Environmental Music Course offered by composer R. Murray Schafer in the natural beauty of Haliburton Forest & Wild Life Reserve. During the week, Mr. Schafer will guide you through listening exercises and encourage music creativity with voices and instruments. No professional musical experience is necessary, though a knowledge of the rudiments of music is desirable.

Hiking, canoeing, picnics and other wilderness pursuits will be included, under the skilled direction of Haliburton Forest Staff.

Fee: \$620/person includes all meals, accommodation, instruction by Murray Schafer, use of Haliburton Forests equipment and hundreds of kilometers of trails and shorelines to explore.

- * A maximum number of 30 participants 15 years of age or older.

For more information contact: Haliburton Forest & Wild Life Reserve Ltd., R.R.#1 Haliburton, Ontario, K0M 1S0, Tel: (705)754-2198 or Fax: (705)754-1179

Friends of Environmental Education Society of Alberta (FEESA) -

For educators looking to rediscover the world around them, FEESA will be offering their 1995 FEESA Fellowships in Environmental Education, a series of four educator preparation institutes focusing on a variety of environment-economy issues. The Fellowships are full scholarships for educators in Alberta, Canada and internationally, awarded through an application process. Teachers, community educators, post-secondary faculty and government and industry education managers are eligible to apply. The institutes are:

Boreal Forest Education Institute, July 3-14, 1995. Participants will travel northern Alberta exploring the relationship between the boreal forest ecosystem and society.

Rocky Mountain Education Institute, July 10-21, 1995. Western Alberta will provide the setting for this institute which will explore plant and animal diversity and human activities within the Rocky Mountains and Foothills ecosystems.

Western Canada Waste Education Institute, July 17-30, 1995. Travelling from Edmonton to Vancouver, participants will explore the various issues surrounding solid waste in western Canada.

Saskatchewan River Education Institute, August 1-14, 1995. Travelling through the three prairie provinces, participants will explore issues surrounding the Saskatchewan River Basin.

FEESA is also offering The Boreal Forest Video Series, a program which examines Alberta's portion of the Earth's largest terrestrial ecosystem - the boreal forest. The set of three videos and a teaching guide is available to educators for \$89.00 + GST.

For more information contact: FEESA, 9th Floor, 10150-100, Edmonton, AB, T5J 0P6. Tel: (403)421-1497 or Fax: (403)425-4506.

First Nations Education in the Elementary School: Bringing Your Classroom Outside **August 20-25, 1995**

The Federation of Women's Teacher's Associations of Ontario (FWTAO) is sponsoring their third Aboriginal Education Summer Course at the White Bear Lodge, Emo (near Rainy River). Registration fee is \$250

Native people and the land have a strong relationship based on balance, respect and harmony. During the five day course, participants will paddle northern lakes, interact with the world of the Anishinabe. Hands-on activities will help you develop ways to enhance your classroom activities from a different perspective.

For more information or application call Nancy Wannamaker at 416-964-1232 or 1-800-268-7205.

Integrated Multi-Credit High School Programmes

August 22-24, 1994

Bark Lake Leadership Centre

Ever wish you could spend almost every day working in the outdoors with the same group of students? Join a mix of practising teachers, researchers, and students who have been part of these programmes to explore this exciting new approach to outdoor education.

To register, contact Bark Lake: 1-800-668-6636. For more information, contact MJ Barrett: 1-519-942-0075

De Troyes Expedition Re-enactment

Currently, Tim McDonagh, president of the Iroquois Falls Canoe and Kayak Club, is organizing a re-enactment of the De Troyes Expedition route from Mattawa to Iroquois Falls.

The re-enactment is scheduled for August, 1995. It will start at the Samuel de Champlain Provincial Park, west of Mattawa, and will finish at Iroquois Falls.

For more information contact: Iroquois Falls Canoe and Kayak Club, P.O. Box 1178, Iroquois Falls, Ont. P0K 1G0

Moving Forward Together: An Aboriginal Awareness Workshop for Educators:

September 22-24, 1995

Frost Centre, Dorset

Together we will share: experiences to better understand Aboriginal people, their culture and their relationship with the Earth; ideas, opportunities and resources for educating students; information on matters related to environmental protection and conservation.

Sponsored by First Nation Partners and the Ministry of Natural Resources. Contact Barrie Martin at 705-766-0567 as soon as possible - spaces are limited.

"Inside The Circle" - Native Education Manual by Rosa John

How it came to be: I am a Taino/Black mother of four. I have always respected the environment, not as something to save or protect, but as part of my life, family and community.

When my children began to learn about Aboriginal people in their schools, there were great spaces that were deleted from their education. At times it became difficult for my children to understand many of the foreign ways of looking at Native people which they were being taught at school. The major point being that Native people and our cultural relationships to the land, were often spoken about in the past. It became very confusing for my Native children to be writing notes that spoke about them as if they did no longer exist.

Because of this problem, I felt that as a mother, storyteller and Aboriginal, that I had to do something about that. What started off being a small teaching package for my children's school has now grown into an education manual that is being used in Native communities, education centres, and schools as well as in non-Native schools and school boards throughout Ontario.

"Inside The Circle" is a 100 page curriculum partner that deals with environment, culture, history, storytelling and tradition from the perspective of several Aboriginal Nations.

"Inside The Circle" manual can be acquired from: Kawartha World Issues Centre, 106 Murray Street, Peterborough, Ontario. K9H 2S5
Cost for manual is \$45.00.

Hike Ontario: Federation of Ontario Hiking Trail Associations

Hike Ontario offers enthusiastic hikers in Ontario informative fact sheets; "Best Walking in Provincial Parks" and "Ontario's Long Distance Hiking Trails" are just two examples in the set.

The complete set of the fact sheets, titled Walking and Hiking in Ontario: Hike Ontario Fact Sheets, is on sale for \$10 from the Walking Centre.

For more information contact: Federation of Ontario Hiking Trail Association, Suite 411, 1185 Eglinton Avenue East, North York, Ontario, M3C 3C6. Tel/fax: (416)426-7362 Or 1-800-422-0552

National Forest Educators' Catalogue: for Elementary and Secondary Teachers

The Forest Educators' Catalogue focuses on forestry and forest issues. It is a reference guide for teaching resources made available.

Over 700 resources from across Canada from over 150 agencies (federal and provincial governments, associations, forest industry, and environmental groups) form a valuable tool for teachers and educators. Complete addresses for sources of materials are listed.

Resources listed range from full programmes with teacher's manuals to student activity materials to posters, pamphlets, books, and videos. The majority of materials are of Canadian origin, current, and available from Canadian sources. Most resources are free or low cost.

To receive a copy, write to Canadian Forestry Association, 185 Somerset Street West, Suite 203, Ottawa, Ont., K2P 0J2.

Pollution Stinks! -- Young adolescents' perception of nature and environmental issues.

This book, by Arjen E.J. Wals, focuses on the perceptions of children, ages 12-13, from some of the poorest neighbourhoods in Detroit, MI. The main thesis of the book is that it is crucial to build upon the prior experiences and ideas students bring to the classroom. The shocking and powerful stories as told by these children depicts a dramatic plea for taking their world into account when designing EE for them.

244 pp., \$22.50 + postage and handling.
Contact Academic Book Centre, P.O. Box 132, 2678 ZJ De Lie, The Netherlands. Phone +31 1745 17811, fax +31 1745 14535.

Skipping Stones--A Multicultural Children's Quarterly Journal

A children's magazine encouraging cooperation, creativity, and celebration of cultural and environmental richness. Each issue has a theme, such as Native American Societies, Indigenous Societies and Rainforests, and Women of Many Ages and Places.

Contact Skipping Stones Magazine, P.O. Box 3939, Eugene, OR 97403-0939, USA. Phone (503)342-4956.

Earth Links: A Game of Ecology and Social Justice.

A provocative and entertaining question and answer game with over 3,000 questions, information devices for stimulating inquiry, and a resource manual about organizations and how to connect with over 75 groups that work on the issues.

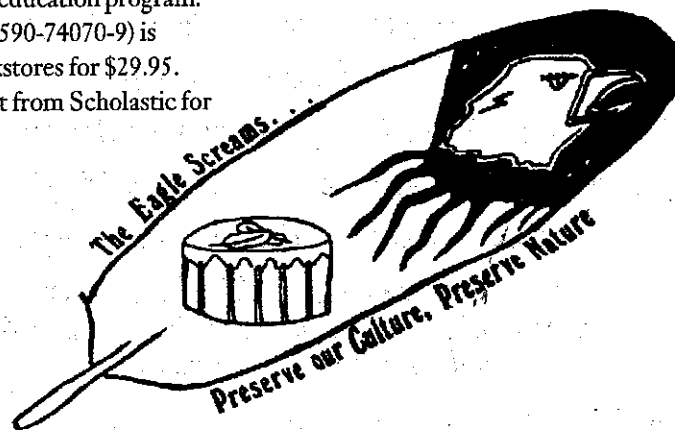
Contact Center for Ecology and Social Justice, c/o Inst. for APolicy Studies, 1601 Connecticut Ave. NW, Washington, DC 20009, USA. Phone (202)234-9382 ext. 240, fax (202)387-7915.

Science Is...

Science Is, written by Susan V. Bosak is a 515 page resource book that covers all areas of science and includes 450 hands-on activities to do with grades K-9.

This book is easy to use and filled with both "Quickie" activities and longer units to enrich any classroom or outdoor education program.

Science Is...(ISBN 0-590-74070-9) is available from better bookstores for \$29.95. Educators can order direct from Scholastic for \$24, phone (905)883-5300.



WANTED Information About Composting at Schools in Ontario

The Recycling Council of Ontario (RCO) is interested in learning about the composting program at your school! We are studying composting projects in schools across Ontario, and from this research we will create a "hands-on, how to compost in your school" guide, and a research report documenting school composting in Ontario.

The most important part of our research at this point is to:

1. begin to gather information on composting programs at schools, i.e. successes and failures
2. find schools that may be interested in participating in a pilot project We are looking for schools who are not presently composting and who represent a diverse cross-section of the province.

(Please note that the RCO will be able to complete this project only upon receiving funding from the Ontario Ministry of the Environmental and Energy)

Please contact us to tell us about your composting program, or if you would like to get involved in a pilot project. Get involved now and put your school on the map! Call Jane Snyder at the Recycling Council of Ontario at 416-960-1025, or by fax at 416-960-8053, or by e-mail at RCOJANE@WEB.APCORG. **The Recycling Council of Ontario is a non-profit, non-governmental organization**

Rooted in the Classroom?
Branch out at
COEO Conference '95

Leslie M. Frost Natural Resource Centre
Dorset, Ontario

September 22 - 24, 1995



The Council Of Outdoor Educators of Ontario presents:



- Outdoor workshops especially for classroom teachers.
- Sessions will focus on major subject areas.
- Lots of hands-on activities you can use on Monday morning.
- Opportunities for skill development (canoeing, orienteering, hiking) and personal growth
 - Time to relax and share ideas with fellow teachers.
 - Pre Conference Workshop: Schoolyard Habitat - a new activity manual available from Canadian Wildlife Federation (\$ 30.00 includes lunch and manuals)
- Space is limited to 80 participants - save a spot now! (see over for registration information)

ABOUT THE WEEKEND

In response to your needs and wants, this year's planning committee is pleased to offer a conference geared especially to the classroom teacher. We recognize that these are days of restraint and many outdoor centres have closed or become inaccessible due to costs. We also know that most schools have yards and many are within easy walking distance of a park or natural space. This weekend will help you better utilize the classroom beyond with lots of hands-on activities you can use, regardless of your subject or grade level taught.

We have tried to keep costs down and are once again offering a substantial discount for early registration, as well as a special student rate. This year's conference is at the Frost Centre, a modern, multi-use, outdoor education, lakeside accommodation in the Haliburton Highlands. The Frost Centre offers excellent facilities, with shared accommodations and super food with options for vegetarians.

Space is limited to 80 participants, so register now and join us in BRANCHING OUT. A minimum number of 50 applications is required by September 1, 1995 to insure a successful conference. If you have any questions, contact Linda McKenzie at (705) 386-0503

REGISTRATION FORM - COEO CONFERENCE '95

NAME: _____ MALE: _____ FEMALE: _____

HOME ADDRESS: _____

CITY: _____ PROVINCE: _____

POSTAL CODE: _____ COEO MEMBERSHIP # _____

TELEPHONE: (h) _____ (w) _____

May we give out your name for car pooling purposes? YES _____ NO _____

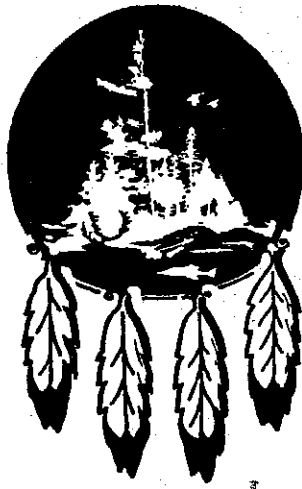
CONFERENCE FEES:

Pre Conference Workshop (Friday 11:00 a.m. - 5:00 p.m.)	30.00	
<i>Schoolyard Habitat - includes lunch & manual</i>		
Weekend Conference (Friday night to Sunday noon)	200.00	
Early Bird (by July 1)	175.00	
Student	135.00	
Day Fee (Saturday only - includes lunch)	50.00	
Non Member additional fee	30.00	
Student Non Member additional fee	15.00	
...or join now! COEO Membership (includes subscription to Pathways)	40.00	
Student COEO Membership	25.00	
	Your total:	

PAYMENT: MINIMUM \$50.00 deposit (balance payable by post dated cheque Sept. 15, 1995)

CANCELLATION POLICY: After Sept. 1, '95, \$50.00 is forfeited unless replacement person is found.

Please send registration form and cheques (payable to COEO CONFERENCE '95) TO:
Linda McKenzie, Box 324, South River, Ontario. POA 1X0



Keepers Of The Teachings

The summer breezes warm the waters of Whitetail Lake's frosty licks.
They wash over the cliffs above and the children giggle over sandy homesteads.

I have seen it all, the keeper of the teachings.

Since the coming of the fathers, the people have grown distant.
The young have been driven from the bush.
They sit in dark woodhouses and pray.
Their hushed tones embarrassed,
they learn to hide.

We have lost many to the smallpox, a giant cannibal.
It walks into our homes, our hearts, our minds and our souls.

Heaped carcasses of rotting flesh
scattered throughout our lands
while many watch, faces drawn and bellies empty.

I must remember, keeper of the teachings.

Promises of sovereign lands where buffalo roam and brown
faces prevail,
While the rivers flow and the sun still sets.

And there our women sit
their bellies fat with the hunger of yesterday,
the old waiting to die,
the young with faraway eyes.

And I watch, keeper of the teachings.

Supplies of green meat, old biscuits and
whiskey to help us to help us forget
Still at times our men remember
and together they sweat and pray and hunt.

The animals lead them away far, far away
they cannot see nor do they hear
the melodious call to death their mothers, sisters, wives
and children must heed.

And through my tears I see
Keeper of the teachings

I listened waiting, praying
the sweetgrass smoke rising.
The power of the smoke whispers to me
as the water dances over me.

And it answers in the moistened dark,
the rocks are the keepers of the teachings.