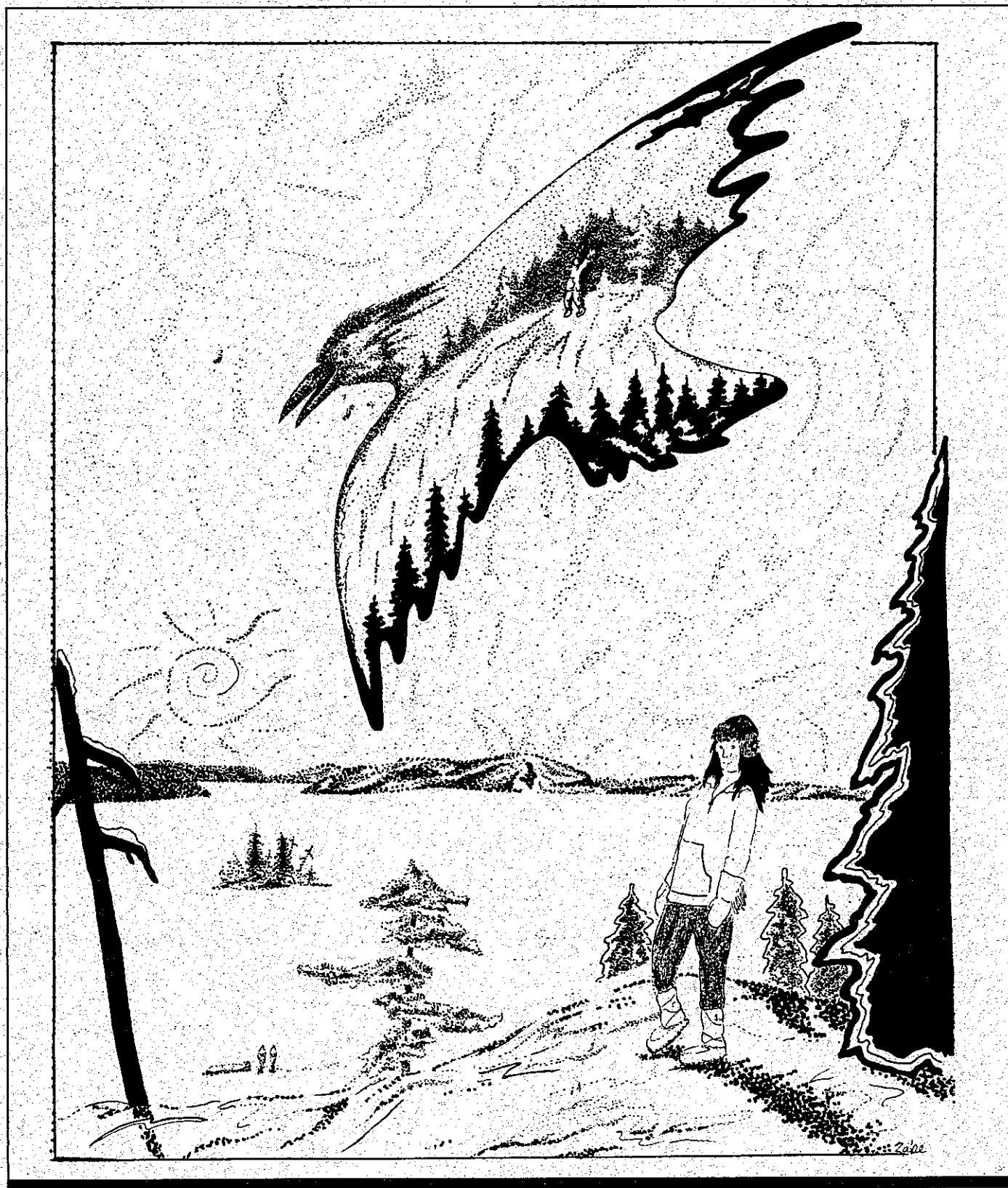


# Pathways

THE ONTARIO JOURNAL

OF OUTDOOR EDUCATION

Volume 8, No. 1  
January/February, 1996



# Pathways

## Advertising in Pathways

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

We ask that the product or service be:

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

## Advertising Rates

full page	\$200
1/2 page	150
1/3 page	100
1/4 page	75

## Publishing Schedule

Issues	Closing Date	Publication Date
Sept./Oct.	Aug. 1	Sept. 30
Nov./Dec.	Oct. 1	Nov. 30
Jan./Feb.	Dec. 1	Jan. 30
Mar./Apr.	Feb. 1	Mar. 30
May/June	Apr. 1	May 30
July/Aug.	Jun. 1	July 30

## Advertising Representative:

Mark Whitcombe  
34 Blind Line  
Orangeville, Ontario  
L9W 3A5

## The Council of Outdoor Educators of Ontario Board of Directors

- President:** **Margit McNaughton**  
5442 10th Line, Erin, Ontario N0B 1T0  
(B) 905-568-1836 (H) 519-833-0726 (Fax) 905-568-2649  
e-mail: mcnaught@mgl.ca
- Past President:** **Glen Hester**  
20 Linn Cres., RR#3, Caledon East L0N 1E0  
(B) 416-394-7860 (H) 905-880-0862 (Fax) 416-394-6291
- Vice President:** **Linda McKenzie**  
Box 324, South River P0A 1X0  
(B) 705-386-2376 (H) 705-386-0503 (Fax) 705-386-2345
- Secretary:** **Cheryl Dell**  
900 Central Park Drive, #21, Brampton, Ontario L6S 3J6  
(B) 416-255-4294 (H) 905-793-4885
- Treasurer:** **Ian Hendry**  
411-225 Westwood Road, Guelph, Ontario N1H 7H5  
(B) 905-877-9650 (H) 519-823-0006 (Fax) 905-877-9683  
e-mail: ianhend@village.ca
- Director at Large:** **Jennifer Kottick**  
2602 Cushing Road, Mississauga, Ontario L5K 1X1  
(B) 905-677-5350 (H) 416-822-4379 (Fax) 905-677-6167
- Director at Large:** **Nancy Payne**  
1806 Beechknoll Avenue, Mississauga, Ontario L4W 3V2  
(B) 416-395-2280 (H) 905-629-7864 (Fax) 416-395-2285
- Director at Large:** **Mary Gyemi-Schulze**  
2 Tanglewood Terrace, Etobicoke M8Y 3P1  
(B) 905-880-8902 (H) 416-253-4998 (Fax) 905-877-9683
- Central:** **Michael Hawes**  
9 Bogart Ct., Hamilton, Ontario L8T 4M7  
(B) 905-841-7809 (H) 905-388-7776
- Eastern:** **Susan Overvelde**  
11 Kings Gate Pl., Kingston, Ontario K7M 7K8  
(H) 613-544-2587
- Far North:** **Lisa Primavesi**  
537 Van Norman St., Thunder Bay P7A 4E5  
(B) 807-345-6471 (H) 807-346-9568
- Northern:** Unknown at this time
- Western:** **Jennifer Jupp**  
138 Paisley Street, Guelph, Ontario N1H 2P1  
(H) 519-836-1292
- Prof. Development:** **Brent Dysart**  
457 Stillmeadow Circle Waterloo N2L 5M1  
(B) 519-885-1289 (H) 519-885-2836
- Government Liaison:** **Stan Murray**  
Ministry of Culture, Tourism and Recreation  
77 Bloor Street W., Toronto M7A 2R9  
(B) 416-314-7680 (Fax) 416-314-7455

### COEO Office:

Council of Outdoor Educators of Ontario  
1185 Eglinton Avenue East,  
North York, Ontario M3C 3C6

For information regarding *Pathways*, contact  
Bob Henderson at (905) 525-9140 ext. 23573.

For information regarding advertisement, contact  
Mark Whitcombe at (705) 435-4266.

For COEO information, contact  
Glen Hester at (416) 394-7860 (B).

# Pathways

THE ONTARIO JOURNAL

Volume 8, No. 1  
January/February 1996

## OF OUTDOOR EDUCATION

### Pathways Editorial Board

Chair:

**Bob Henderson**

Dept. of Kinesiology,  
McMaster University  
Hamilton, L8S 4K1  
(B) 905-525-9140 ext. 23573  
(H) 905-627-9772 (Fax) 905-523-6011

**Mary Jeanne Barrett**

RR#1, Orangeville L9W 2Y8  
(B) 905-846-6060 (H) 519-942-0075  
(B) Fax 905-584-9823  
(e-mail) marybarr@village.ca

**Carolyn Finlayson**

P.O. Box 421, Caledon, L0N 1C0  
(S) 519-883-9603 (H) 519-927-3161  
(e-mail) finl9364@mach1.wlu.ca

**Clare Magee**

270 Rogers Rd., Newmarket L3Y 1G6  
(B) 905-833-3333 (H) 905-898-0467  
(Fax) 905-833-2085

**Barrie Martin**

c/o L.M. Frost Natural Resources Centre  
Dorset POA 1E0  
(B) Fax 705-766-9677 (B) 705-766-2451

**Barbara McKean**

c/o Royal B.G. Box 399  
Hamilton, L8N 3H8  
(B) 905-527-1158 ext. 247  
(H) 905-523-8961 (Fax) 905-577-0375  
(e-mail) bmkmean@mcmaster.ca

**Clarke Birchard**

Box 490, Chesley, N0G 1L0  
(H) (519) 363-2719

**Mark Whitcombe**

34 Blind Line,  
Orangeville, L9W 3A5  
(B) 705-435-4266 (H) 519-941-9966  
Fax 705-435-4281  
(e-mail) mwhitcombe@headwaters.com

*Pathways* is published six times each year for the Council of Outdoor Educators of Ontario and mailed to COEO members. Membership fees include *Pathways*, as well as workshops, courses, and other benefits of membership. Complete membership information and application form are found on the inside back cover. Opinions expressed by contributors to *Pathways* are theirs solely and not necessarily those of the Editorial Board of *Pathways* or of COEO. Advertising included in *Pathways* should not be interpreted as endorsement of the product(s) by COEO. All rights reserved. Articles may be freely copied or reproduced, but requests must be made in writing to Bob Henderson, Chair, *Pathways* Editorial Board.

ISSN: 0840-8114



*Pathways* is printed on recycled paper.

### Features

**Voice for the Wilds**

by Gary Morgan ..... 5

**A Murder Mystery at the Goodrich-Loomis Outdoor Education Centre**

by Bonnie Anderson ..... 9

**Inner-city Outdoor Ed. at Wilma's Place**

by Jennie Barron ..... 16

### Columns

**Editor's Log Book**

by Bob Henderson ..... 2

**Sketch Pad**

..... 2

**Outlook**

by Glen Hester ..... 3

**Backpocket**

by Elaine Cole and Bob Henderson ..... 18

**Intersections: Geoventure Travels to Costa Rica**

by Erik Sorensen ..... 21

**Reading the Trail**

by William Edwards and Bob Henderson ..... 23

**Explorations**

by Connie Russell ..... 25

**On the Land**

by Anne Bell ..... 27

**Intersections: Engagement, Evaluation and Integrated Programmes**

by Karne Kozolanka ..... 28

**The Gathering**

by Clare Magee ..... 35

**Tracking**

..... 36

### EDITOR'S NOTE :

The final two sentences of INNER CITY OUTDOOR EDUCATION AT WILMA'S PLACE by JENNIE BARRON should have been presented as an editor's note. They do not represent the author's voice.

The Board of Directors is attempting to gather all COEO materials, boxes pamphlets, signs or any merchandise that should be stored in our main office at 1185 Eglinton in Toronto. We are also trying to locate all Regional binders and materials. If you have been involved with COEO through the board or a conference, please check your basement, attic or garage. Call anyone on the present board if you have items that should be taken to the office. THANK YOU

This January-February issue marks the beginning of volume eight of *Pathways*. Being into our eighth year seems startling, BUT being into our 25th year of COEO seems exciting and likely staggering for all. Nineteen ninety-six will be a year to celebrate COEO. The Board of Directors are active with many initiatives (see OUTLOOK), the 25th Anniversary Committee has plans abrewing and we, on the Editorial Board of *Pathways*, likewise have ideas for the special year. You will notice a feature by Lloyd Fraser concerning COEO history. There are many ways to approach our rich history of Outdoor Education in Ontario, our contributions, shortcomings, and all the fun in learning along the way. Each issue of the 1996 *Pathways* will offer a retrospective look at us, COEO, throughout a quarter century. Wow!

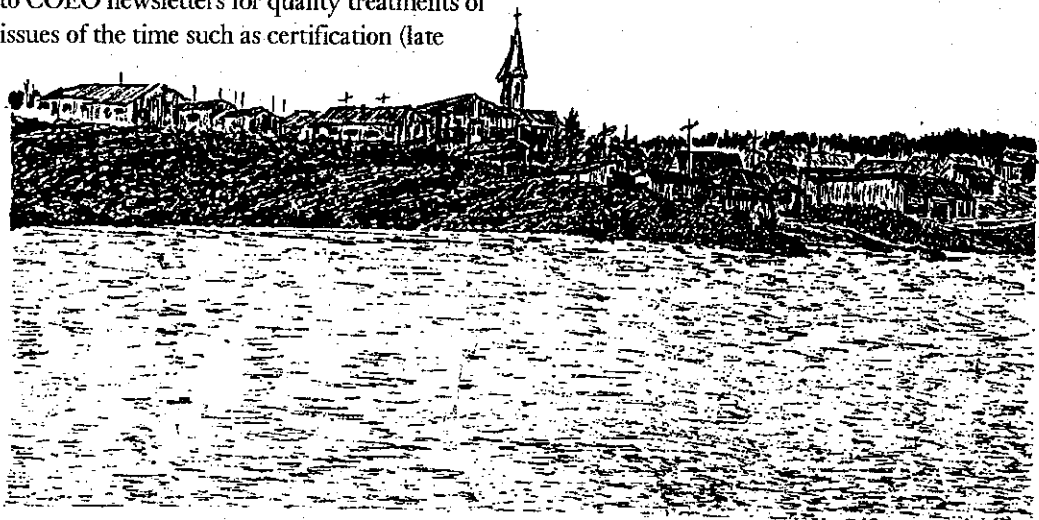
We will also look back OVER OUR SHOULDER to contributions from members through the years in former newsletters/journals from 1971 to 1989 when *Pathways* took over from ANEE. It was a very satisfying task to review all the former newsletters. One can easily see the commitment to learning in the out-of-doors by COEO members. It is also evident that the journey of COEO has had many people come and go, but all seem to go having left their mark with a smile. It is evident that there are trends or rather particular attention to certain issues as demanded by the times. It is a pleasure to return to COEO newsletters for quality treatments of issues of the time such as certification (late

1970s) and a surge in values/ethics for education (1983-1985). For anyone wishing to review 25 years of COEO writings, it can be assumed that you will find the experience rewarding. (All back issues are housed in the COEO office at 1185 Eglinton Ave. E., North York, The Ontario Sport Centre. Contact Cheryl Dell, COEO secretary, for access. The six issues of 1996 will each feature the OVER OUR SHOULDER reprints. If you have strong feelings towards a particular possible reprint from before 1989, please send your request along to the editor.

In this issue, we introduce a new column by Mary Henderson titled, "AT THE FIRE OF THE MOHAWK." This addition is appropriate given the exciting initiative the Mohawk and curriculum writers have taken to enhance the quality of education for future generations. It is also an appropriate addition for 1996 given the 1996 conference plans to co-ordinate our 1996 conference with the Six Nations peoples near Brantford.

Finally, an Index of *Pathways* articles from Vol. 1, No. 1 to the present will be available this winter. Watch *Pathways* for details.

So, from all COEO circles, we can expect a healthy look back and look forward into our next 25 years.



Black Lake, Sask. '92 MK

One of the most overwhelming feelings I have had over the past few months when I am talking to COEO people or doing some type of COEO business, is the amazing potential we have as an organization. We are a group with commitment and spirit and can achieve great goals if and when we put our minds to it.

An example of this is an innovative education program called EcoScope. First implemented in Manitoba in 1994, EcoScope is now being implemented in B.C., Saskatchewan and New Brunswick, and introduced into Ontario. The EcoScope program focuses on ecosystems in its approach to educating for a sustainable future. Its first module, 'EcoScope for Sustaining Wetlands' provides students with a holistic understanding of the wetland ecosystem.

EcoScope has approached COEO to form a mutually beneficial partnership. After an intensive two day training session, interested COEO members will become project leaders and in turn will train teachers from their school area. This program follows the same type of model as Project Wild.

The board has adopted this proposal in principle and will keep you posted on upcoming details. The best news is that training sessions are free for COEO members and as this program becomes popular, our organization will gain new members.

Another area of potential is our Vision and Action Planning Meeting that will be held on February 17th at the COEO office. We have invited two OTF facilitators who work with school groups and other teacher groups under a program called 'Creating a Culture of Change'

to help us focus on the future for COEO.

We have made every attempt to include people from all aspects of COEO in this meeting - past councilors, COEO members working in schools and field centres, and several Board members. I am looking forward to working with everyone to help develop a plan of action for the future.

Our last Board meeting was held January 20th at Linda MacKenzie's northern getaway house. We were able to squeeze in a little fun on Saturday and hawed and gee'ed (dog sled lingo!) 8 husky teams over hill and dale around South River. What an experience and one I hope to have the opportunity to try again!

On another note, we are underway retrieving COEO items. If you have any COEO boxes in the basement, PLEASE let us know. We will be responsible for their transportation, just call us. Now that we have a new office space, we would like to gather items and information together in one place for all to use.

As you can tell, the Board is working hard for COEO. Our next meeting is March 2nd and is open to all members so please do not hesitate to join us. This autumn, Oshweken will host our annual conference. One of its many features will be a photo contest sponsored by your Board members. We're sharpening our judgery skills (this way we can judge rather than be judged) in preparation for all you Karsh emulators.

---

MARGIT McNAUGHTON

**MICHAEL KERWIN**

**BORN:** Hamilton, Ontario, 1949

**ART TRAINING:** grew up in an artistic family (mother is an artist, sister a theatre designer). Took some classes at the Ontario College of Art.

**BACKGROUND:** in archaeology, music, and outdoor education

Currently a CANSI and ORCA instructor and teaches junior kindergarten at Montcrest School in Toronto.

Draws for the amusement of his J.K. students ('that kangaroo looks like a bird') or when his camera does not work. My partner suggested the following: 'a strong love of the wilderness and a belief in the spiritual power of the land and of its solitude informs his seeing.'

The illustrations were made after a 16 day solo canoe trip in northern Saskatchewan in 1992 from Black Lake to Selwyn Lake. The pictures, based upon photographs taken during this trip, were made to accompany an article written in *Nastangan* (Autumn 1993). Other illustrations have been published in the *Bulletin of Primitive Technology*.

Cover art is by Zabe MacEachren who is a regular contributor to *Pathways*.



Grove - Chipman Portage, Sask. June '92 MK

## BEEN THERE...DONE THAT!!!

### A Review of COEO Historical Landmarks in its First 25 Years

Lloyd Fraser

A provincial Conference on Outdoor Education was underway at Cedar Glen Conference Centre near Bolton, Ontario on a beautiful spring weekend in 1970. It was the second such conference sponsored by the Ontario Teachers Federation. One of the delegates, a teacher at the Toronto Island School named Chuck Hopkins, looked around the room and observed that there were a fair number of delegates who were working full-time in Outdoor Education. He and some others convened an informal gathering of the full-timers during the conference. This led to a further meeting at the Toronto Island School in the fall and another at the McSkimming Outdoor Centre near Ottawa on a very icy winter Saturday. The fourth was convened in 1971 at Forest Valley Outdoor Education Centre in North York. This one had a broader and larger attendance and was more formal. It was there that COEO was born.

Since then, there have been many significant events in COEO history. Some of these appear in the lists below. These data have been collected from incomplete records, fragile memories and old photographs. There are some errors and some obvious omissions. If you can add to or correct any of these entries please let the author know. It would be appropriate to have an accurate record of COEO's first quarter century as the organization enters its second.

We hope that the following information will bring back many pleasant memories.

#### COEO CHAIRPERSONS

- 1971 David Coburn -Ottawa Board of Education ( Chaired meeting at which COEO was formed)
- 1971-72 Kirk Whipper, University of Toronto
- 1972-73 Bob Houston, Muskoka Board of Education
- 1973-74 Lynda Ellis, North York Board of Education

- 1974-75 Ralph Ingleton, North York Board of Education
- 1975-76 Stan Talesnick
- 1976-77 Don Hurst, Norfolk County Board of Education
- 1977-78 Alice Casselman, Etobicoke Board of Education
- 1978-79 John Nidderly, Scarborough Board of Education
- 1979-80 Lloyd Fraser, North York Board of Education
- 1980-81 Brian Richardson, Durham Board of Education
- 1981-82 Brent Dysart, Waterloo County Roman Catholic School Board
- 1982-83 Rod Ferguson, Ottawa Board of Education
- 1983-85 Jan Stewart, North York Board of Education

#### PRESIDENTS

- 1985-86 John Aikman, Hamilton Board of Education
- 1986-88 Cathy Beach, Peterborough County Board of Education
- 1988-89 Clarke Birchard, Bruce County Board of Education
- 1989-92 Kathy Reid, Otonabee Region Conservation Authority
- 1992-95 Glen Hester, Etobicoke Board of Education
- 1995-96 Margit McNaughton, Peel Board of Education

#### CONFERENCE LOCATION AND CHAIRPERSON

- 1971 Forest Valley Outdoor Education Centre, North York  
Ralph Ingleton
- 1972 Leslie M. Frost Natural Resources Centre  
David Allen



"COE" makes a first appearance in the Newsletter of the M.S.S.B. Art Department.

"COE" is a character designed to remind us of those special times we value when we are able to get to the places in the wilderness which we cherish.

"COE" is preparing for the upcoming winter activities (especially 'Let's Do It in the Snow' day); but, like all of us, his paddle is reminiscent of the good summer days past.

"COE" made his first appearance with the December 1976 newsletter.

1973 Peterborough  
 1974 Leslie M. Frost Natural Resources  
 Centre  
 Ralph Ingleton  
 1975 Elliot Lake  
 Jennifer Cawley  
 1976 Canterbury Hills, Ancaster  
 John Aikman  
 1977 Evergreen Resort, Red Bay  
 Clark Birchard  
 1978 Opinicon, Chaffey's Locks  
 John Nidderly & Sheila Mudge  
 1979 Camp Tawingo, Huntsville  
 Clare Magee?  
 1980 Sheraton Caswell, Sudbury  
 1981 Cedar Glen, Bolton  
 John MacEachern  
 1982 Hamilton, Man-Env. Impact II  
 Conf.  
 Dean Webber  
 1982 No Frills Conference, Long Point  
 Provincial Park  
 Don Hurst  
 1983 Bark Lake—Ontario Camp  
 Leadership Centre  
 Brian Richardson  
 1984 Sheraton Caswell, Sudbury  
 Barb Fogle  
 1985 London  
 Jim Gear  
 1986 Midland  
 Barrie Martin  
 1987 Boyne & Mono Cliffs Outdoor  
 Education Centres  
 Joan Thompson  
 1988 Bark Lake—Ontario Camp  
 Leadership Centre  
 Cathy Beach  
 1989 Talisman Mountain Resort,  
 Kimberley  
 Peter Middleton  
 1990 Leslie Frost Natural Resources  
 Centre  
 Linda MacKenzie  
 1991 Canterbury Hills, Ancaster  
 Ron Williamson, Barb McKeen  
 1992 Eco Ed Congress, Toronto  
 Convention Centre  
 Chuck Hopkins

1993 Holiday Inn, Peterborough  
 (CANCELLED)  
 Kathy Reid & Allison Kelly  
 1994 Camp Arowhon, Algonquin Park  
 Margit McNaughton, Bob  
 Henderson, Lee Wilson, Jim Gear,  
 Ian Hendry and Friends  
 1995 Leslie M. Frost Natural Resources  
 Centre  
 Linda McKenzie

**ROBIN DENNIS AWARD**

1976 Murray Finn, Editor *Anee*  
 1977 Toronto Island School, accepted by  
 Chuck Hopkins  
 1978 Ron Frenette, Editor *Anee*, Metro  
 Separate School Board  
 1979 Ralph Ingleton, North York Board  
 of Education  
 1980 Bob Pich, MacArthur College of  
 Education, Kingston  
 1981 Jack Passmore, Faculty of Educa-  
 tion, University of Toronto (re-  
 tired)  
 1982 Bill Andrews, Faculty of Education,  
 University of Toronto  
 1983 Audrey Wilson Northumberland &  
 Newcastle Board of Education  
 1984 Jean Wansbrough, Metro Conserva-  
 tion Authority  
 1985 Leslie M. Frost Natural Resources  
 Centre  
 1986 Chuck Hopkins, Toronto Board of  
 Education  
 1987 North York Board of Education,  
 accepted by Trustee Ralph Belfry  
 and Coordinator Lloyd Fraser  
 1988 Rod Ferguson, Ottawa Board of  
 Education  
 1989 Queen's University, Outdoor  
 Education Co-op Programme  
 accepted by Bert Horwood and Jim  
 Raffan  
 1990 Kathy Beach, Peterborough,  
 Otonabee Region Conservation  
 Authority  
 1991



- 1992 Joan Thompson, East York Board of Education
- 
- 1993
- 1994 Frank Glew, Waterloo County Board of Education
- 1995 Bert Horwood, Queen's University, Faculty of Education (retired)

**COEO CHAIRMAN'S AWARD/  
PRESIDENT'S AWARD**

- 1979 Jim Coats, Ontario Forestry Association
- 1980 Dorothy Walter, Ontario Ministry of Culture & Recreation
- 1981 Bob Houston, Muskoka Board of Education
- 1982 Lloyd Fraser, North York Board of Education
- 1983 Clarke Birchard, Bruce County Board of Education
- 1984 Alice Casselman, Etobicoke Board of Education
- 1985 Brent Dysart, Waterloo County Board of Education

**PRESIDENT'S AWARD**

- 1986 Barrie Martin, Leslie M. Frost Natural Resources Centre
- 1987 Sue Brown, North York Board of Education
- 1988 Dennis Hitchmough, East York Board of Education
- 1989 Jan Stewart, North York Board of Education
- 1990 Mark Whitcombe, East York Board of Education
- 1991 Bob Henderson, McMaster University
- 1992 John Aikman, Hamilton Board of Education
- Lloyd Fraser, North York Board of Education
- 
- 1993
- 1994 Margit McNaughton, Peel Board of Education
- 1995 Linda McKenzie, East Parry Sound Board of Education/Project DARE

**DOROTHY WALTER AWARD**

- 1986 Dorothy Walter, Ministry of Tourism and Recreation
- 1987 Ginny Moore, Brantford
- 1988 Clare Magee, Seneca College
- 1989 Jim Smithers, Lakehead University
- 1990 Jerry Jordison, Temagami
- 
- 1991
- 1992 Grant Linney, Peel County Board of Education
- 
- 1993
- 1994 Cathy Beach, Peterborough County Board of Education
- 1995 Mary Jeanne (M.J.) Barrett, Peel Board of Education

**HONORARY LIFE MEMBERS**

- 1980 Bud Wiener, Northern Illinois University
- 1981 John Aikman, Hamilton Board of Education
- 1983 Dorothy Walter, Ministry of Culture & Recreation
- 1984 Lloyd Fraser, North York Board of Education
- 1985 Clarke Birchard, Bruce County Board of Education
- 1986 Jan Stewart, North York Board of Education
- 1988 Harris Gibson, Ottawa Board of Education
- 1990 Ralph Ingleton, North York Board of Education
- 1991 Audrey Wilson, Northumberland & Newcastle Board of Education
- 1992 Rod Ferguson, Ottawa Board of Education
- 1994 Chuck Hopkins, Toronto Board of Education

---

*LLOYD FRASER retired in 1993 from the position of Coordinator of Outdoor Education for the North York Board of Education. He was a founding member and long time supporter of C.O.E.O. and was seen with his camera at most of the above events.*

## ODDS AND SODS FROM EARLY NEWSLETTERS

### 1. INTERNATIONAL CONFERENCE IN 1972 - OUTDOOR EDUCATION WITHOUT BOUNDARIES

Plans are well under way for the International Conference to be held at Dorset Forest Technical School and Camp Kandalore on September 28 to October 1, and already a great many requests have come from the United States asking for Registration Information.

A varied program has been developed blending speakers, discussions, activities, and tours. Highlights will include an International Barbecue, and a dazzling array of outstanding speakers. Prime Minister Trudeau is one of the invited guests, and it is hoped that election activity will not prevent him from attending and officially opening the Canoe Museum at Camp Kandalore.

There is a recognition that a conference is more than just a series of sessions, so many opportunities are provided for meeting people and getting to know them better. These include the chance to spend a half day and a night out on a canoe trip, an hour of sailing, a day long trip to places of historic interest, or a half day geology trip, to name a few. Full details are available by writing.

---

*From Newsletter of the Council of Outdoor  
Educators of Ontario, Vol. 1, No. 1, Spring 1972*

**2. ANEE (Ah-Nee)** is an Ojibway word used as a greeting of friendship. It is used as a cordial salutation among friends meeting informally. Outdoor education is a discipline which has at its foundation a desire to live in harmony with the environment; the traditional way of life of our native people cherished this attitude. ANEE is a means of communicating among our members who are scattered across a large province. It is hoped the greeting - ANEE - is felt through these pages.

ANEE was the C.O.E.O. newsletter name from the late 1970s until 1988.

## Over Our Shoulder

The Revival of the O-Daw-Ban (reprinted from *Anee*, March 1980)

Craig MacDonald

An era in Canadian winter travel has recently passed. Just a few generations ago, the hand pulled o-daw-ban (original versions of "topoggor") served as the chief form of winter freight conveyance in the forested regions of Canada. Originating with the North American Indian, these sleighs predate the arrival of Europeans by untold centuries. Today as a commercial transport device, the o-daw-ban is virtually replaced by motor vehicles, aircraft, and the snowmobile. Authentic examples have become nearly as rare as the large birch bark rabes-ka trade canoes which formed the basis for summer commerce and communication in the early days of our country.

In the winter on a lesser scale, the o-daw-ban played an equivalent role to the birch bark trade canoe. Once freeze-up came, the voyageur and coureur de bois certainly did not hibernate. One important task was the visitation of outlying Indian camps to induce native trappers to come to the post and trade. These snowshoe trips often lasted several weeks requiring o-daw-ban to transport the necessary provisions.

In some areas when fur trade competition was keen, o-daw-ban were also used to carry trade goods directly to the Indian camps. Pre-occupied by trapping and hunting, this convenient 'door to door' service all but eliminated any incentive for native trappers to trade at opposition posts before spring break-up. Not only did the trappers benefit from trade goods brought by o-daw-ban at a time when they were most needed, but the voyageurs were often able to secure the bulk of the returns from the fall trapping which accounted for most of the yearly fur production. The furs were usually transported to the post by o-daw-ban on the return trip.

Extreme competition greatly increased winter visitations and in some instances prompted trading companies to upgrade winter snowshoe trails for regular o-daw-ban freighting to Indian winter camps. These trails were

known as bibon-o-meekina. Trail improvements on the most important routes included marking the optional alignment, clearing this route of fallen timber, and brushing slush holes with evergreen boughs. Small open creeks would be bridged and sometimes log and brush fill was used to smooth out the worst of the rough spots to permit the handling of heavy loads. Bibon-o-meekins radiating from the former Hudson's Bay Company Bear Island Post on Lake Temagami, Ontario, upgraded by a colourful employee named Petrant in the 1800s, serve as an excellent example of what could be accomplished. Some of these still exist providing evidence of the former days of o-daw-ban freighting by the Hudson's Bay Company.

Despite an inferior freight capacity compared to trade canoes, o-daw-ban were sometimes used to transport supplies along canoe routes to trading posts. A recent example was the provisioning of the H.B.C. Marten Falls Post on the Albany River from Nakina, Ontario, shortly after the turn of the century. To save time and avoid being caught by freeze-up, the last canoe brigade for the season usually cached half its load on a long portage to be retrieved by a fleet of o-daw-ban in the winter.

Not all voyageurs were employed making rendezvous with native people at outlying winter camps or freighting supplies. A very select group were chosen for the task of winter communication between trading posts. It was their task to carry the official company correspondence including news of changes in fur price, staff and trading strategies as well as personal mail and small parcels sent by friends or relatives coming often as far away as Europe. Voyageurs undertaking this type of work for the H.B.C. were known as packeteers because they were responsible for transporting this winter mail packet.

Many round trip mail runs exceeded 500 miles requiring great strength and endurance.

---

*The furs were usually transported to the post by o-daw-ban.*

---

*Bibon-o-meekins radiating from the former Hudson's Bay Company Bear Island Post on Lake Temagami*

*Unlike summer canoe brigades these voyageurs often travelled for many weeks alone or with just a single partner.*

*O-daw-ban were ideally suited for non-mountainous terrain where networks of frozen waterways provided the principal travel routes.*

The packeteers hauling their o-daw-ban, often faced the gruelling task of breaking a fresh trail on snowshoes for virtually the whole route, as there existed no packed snowshoe trails between trading posts in those days.

Twenty miles was an average day's work. This rate of travel necessitated continuous labour from first light till darkness and travel during periods of extreme cold when the o-daw-ban were difficult to pull. Even worse, travel was occasionally necessary in thaw when little could be kept dry and heavy slush loaded the tops of snowshoes, making for great misery and hardship.

In earlier times, overnight accommodation was obtained in the rudest of shelters, the o-buck-wan. This shelter consisted of a simple tarpaulin lean-to placed before a fire. To stay warm at night it was necessary to chop and haul into camp at least half a cord of firewood before retiring. Rest was not without interruption as the fire would have to be restoked every few hours.

This class of voyageur hauled a light outfit to increase speed. Included were the barest of essentials: rifle, axe, knife, frying pan, pail, snare wire, spare babiche, flour, soda, sugar, beans, tea, 2 blankets, one change of clothes, several pairs of moccasins and tarpaulin, as well as the mail bag. Provisions were kept to a minimum as animals and birds were intended to be shot and snared en route. If game was sparse and the snares set overnight failed, starvation was a real possibility.

Unlike summer canoe brigades these voyageurs often travelled for many weeks alone or with just a single partner. The routes they followed were the summer canoe routes, except for shortcuts or extended detours around the ice. Breaking through ice and drowning was a common cause of death. A normal load was normally no more than 100 lbs., but under ideal conditions, the voyageurs were capable of hauling 300 lbs. all day on their o-daw-ban which they themselves referred to as traineaux.

Feats of exceptional snowshoe and o-daw-ban prowess were rarely witnessed as few observers were capable of sustaining the rate of

travel or enduring the hardships necessary to accompany the very best of these men. The voyageurs and Indians themselves had considerably more admiration for these heroic man-existing accomplishments than for the more mundane labour of the canoe brigade. Certainly the names of McKenzie, Batisse, Polson, McLaren and Bonin will be long remembered in this regard.

Some accomplishments of the older generation of voyageurs and coureur de bois border on the unbelievable, particularly those of Laguimoniere.

During the winter of 1815-1816, Laguimoniere travelled alone approximately 2,000 miles from the Red River Settlement near present day Winnipeg to Montreal bringing news that the colony had been re-established and was in imminent peril at the hands of the North West Company. Contracted by Lord Selkirk to carry several letters back to the Red River Settlement, Laguimoniere reached the western end of Lake Superior before being waylaid and robbed of them by Ottawa Indians working in collusion with Charles Grant of the Fond du Lac Post of the North West Company. The accomplishment of even being able to make the initial journey in the winter without the aid of modern maps is considerable. Today the specific details of his route, or for that matter, principal trans-Canada snowshoe and o-daw-ban route from Montreal to the west remain largely an unsolved mystery. Certainly open water and unsafe ice could not have permitted a precise following of the summer canoe route.

Probably the most significant role for the o-daw-ban was its use for transport by native people who lived off the land by hunting and trapping. Before the advent of the snowmobile, some form of this device was almost as necessary as snowshoes. The designs that were developed have subsequently been modified by the introduction of European technology, particularly nails, screws, and wire. Likewise, several changes came about as a result of the more widespread use of dog teams for hauling, around the turn of the century. For the purpose of this discussion, we shall focus exclusively on the

most common hand drawn models in their aboriginal form.

Two basic native o-daw-ban designs have evolved through centuries of development. The first and most important was a design that could be pulled behind a snowshoe breaking a fresh trail in deep, untracked powder snow as would be the case for mid-winter hunting and trapping. This o-daw-ban had to be extremely narrow for easy hauling, yet possess enough surface area to support a heavy load in the soft snow of a fresh snowshoe track. For these conditions, the North American Indian perfected the na-bug-o-daw-ban or 'flat' sleigh. The children's hill sliding toboggan bears some resemblance to the na-bug-o-daw-ban. However, at least a half a dozen important design features are lacking, making hill sliding models most unsuitable for hauling on a fresh snowshoe trail. Like the birch bark canoe, the na-bug-a-daw-ban at its finest, was a mastery of both functional and artistic form.

When travel conditions permitted, a second and more efficient class of o-daw-ban could be used, which the Ojibwa called o-kad-o-daw-ban or 'legged' sleigh. These sleighs were different from na-bug-o-daw-ban in that they consisted of two narrow widely spaced runners with an elevated carrying bed, usually supported by cross bars and raves connected to the runners by vertical legs or stanchions. When these sleighs were used for hauling canoes over frozen lakes in late spring, a low carrying bed was preferred and thus the stanchions could be built as projections of the runners, rather than separate members mortised to the runners.

The narrow runners of all designs of o-kad-o-daw-ban will quickly bog down following a fresh snowshoe track in deep powder snow. However, for well packed and frozen trail surfaces, narrow runners make the o-kad-o-daw-ban easy to pull even with the heavy loads. For this reason, o-kad-o-daw-ban were primarily used in the shallow snow depths of early winter or in the spring when thaws had melted the surface of the snow to form a crust strong enough to support the runners. During mid-winter o-kad-o-daw-ban were often confined to well packed tracks in the immediate vicinity of

winter camps where they could be used for hauling firewood, fresh evergreen boughs, and water.

The utility of o-daw-ban eventually extended far beyond native hunting, trapping, and the fur trade. In time, derivatives of the basic designs became standard equipment for timber cruisers, surveyors, and game wardens working in the winter. O-daw-ban were ideally suited for non-mountainous terrain where networks of frozen waterways provided the principal travel routes. These level surfaces made the hauling of heavy freight much more practical than carrying it on one's back, particularly while snowshoeing. Modern technology, especially the gasoline engine, ended all of this.

Is there a future for the o-daw-ban apart from museums? As with the canoe, the author believes that their revival lies with recreationalists. At the wilderness cabin or cottage, the six foot o-kad-o-daw-ban is ideal for drawing in the winter's firewood, either in the form of split cordwood or turns (long logs) or for a quiet day's outing, possibly to ice fish.

For the 'purist' winter camper, both the na-bug-o-daw-ban and o-kad-o-daw-ban can transport the traditional winter camping gear, such as the wood burning kee-jab-ki-sigans and large canvas tents which for years have provided a very high level of 'indoor' comfort at the campsite, even in severely cold weather. With the o-daw-ban, the exploration of Canada's old snowshoe trails for sustained periods during mid-winter is feasible even for the most northerly woodlands. Apart from mountainous terrain, they are the most practical mode of transport in woodland areas prohibiting motorized snow vehicle travel. Every outdoor recreationalist should have one.

Persons wishing to obtain either style of o-daw-ban should contact the author for further information. Long live the o-daw-ban and our Canadian tradition!

CRAIG MACDONALD, Frost Centre

Editor's Note: Craig MacDonald is now with the Ministry of Natural Resources in Algonquin Park.

### Editor's Note:

Since Craig MacDonald wrote 'The Revival of the O-daw-ban' in *ANEE*, March 1980, there has been a revival of the snowshoe travel approach introduced here. Largely thanks to Craig's guidance, many have followed the lead of traditional ways of winter travel/camping. There is an annual symposium on winter travel in Vermont started in November 1995. (Contact: Craig MacDonald, Algonquin Park Staff Office). There is a winter travel workshop at Camp Pathfinder Source Lake, February 2-4, 1996 and others in the works. Craig for years ran a C.O.E.O. workshop on winter travel at the Leslie Frost Centre. Karl Hartwick, Bob Davis, Craig, and others have been busy re-opening traditional snowshoe routes in Algonquin. Garrett and Alexandra Conover have written an excellent book, *A Snow Walkers Companion*, McGraw-Hill Press, 1994, concerning all aspects of warm camping, snowshoe, toboggan, wall tent - wood stove camping that acknowledges Craig's contribution to their book. Craig himself is working on a manuscript of technical details concerning winter travel and in 1993 completed his exquisite map, 'Historical Map of Temagami' illustrating winter and summer travel ways and Anishinawbeg place names before 1900. All things considered, a revival of the o-daw-ban, largely thanks to Craig, is a reality.

## Rethinking Wilderness

Jacob Rodenburg

**T**here is something powerful in an ambiguous word. The very ambiguity that leads to a diversity of meaning may also lend the word increasing depth and mystery. Take the word 'wilderness'. To attempt to pin down a concise definition of this word is like trying to pin a cloud.

*It is crucial for us to come to some common understanding of wilderness.*

In a physical sense, most people agree that wilderness areas are those places relatively untouched by civilization, or nature in its elemental state. In fact, the Webster dictionary defines it as 'uncultivated, uninhabited space'<sup>1</sup>. Where people might disagree is the extent to which nature can be touched and modified by human hands and still legitimately be called wilderness. To some, open areas just north of Toronto with thorny bushes and wild grass constitute wilderness, while to others, only remote places such as Ellesmere Island are virgin enough (unmolested or undeveloped depending on your point of view) to be labeled as wilderness. The word takes on new meaning when you look at it through the eyes of an Inuit elder who, upon seeing the choked streets of Toronto and its towering concrete buildings for the first time, remarked that here was the heart of true wilderness.<sup>2</sup>

Most of us perceive wilderness as an entity which cannot be measured nor quantified. It has no agreed upon boundaries, no specified content, nothing that clarifies the concept except what it does *not have*. And what it does not have much of, is people. Wilderness, to our minds, is a concept defined by exclusion. It is one of the few words we use regularly that defines a place without us in it.

Roderick Nash has argued that 'while the word is a noun it acts like an adjective'<sup>3</sup>. This can be seen in the other ways we define wilderness. The word wilderness can elicit feelings of confusion, uncertainty, and fear of the unknown. Anything chaotic, without a distinct order and pattern, the antithesis of logic and reason is often labeled as wilderness. People speak of the wilderness of relationships, the

wilderness of the human spirit, even paradoxically the wilderness of modern technology. At the same time, wilderness has come to represent a refuge from the speed and pressure of urban life, a place to enjoy solitude, and a place to be contemplative. Wilderness as place then, is only the narrowest meaning of the word.

As Canadians, I believe it is crucial for us to come to some common understanding of wilderness because even if we are not exactly sure what it is, we all seem to agree that in a physical sense we are rapidly losing it. Most of us would also agree that our heritage has been the conquest and control of wilderness, and our continuing struggle with it has helped to shape our identity. The wilderness have provided us with the raw materials and the resources to make us who we are today. Wilderness is part of what Jung would call, 'our collective consciousness'.

The ambiguity of the word 'wilderness' reflects our uncertain relationship with nature. If wilderness is everything in the natural world except us, where do we fit in? Perhaps what is needed is an enhanced definition of wilderness. A way to semantically unite the artificial rift which for the last millennium or so, has separated humans from the natural world.

People often forget that our current view of nature and wilderness is an eye blink in the history of humankind. For hundreds and thousands of years, people were embedded in nature as inseparable from it as were the animals they hunted. Intuitively they saw nature as organic, interconnected, and spiritual.

The duality between people and nature began to emerge with the success of agriculture, domestication, and the concentration of people in towns and cities. For the first time, human beings exercised considerable control over nature. They could modify the earth to grow crops and they were able to enslave animals to insure a constant food supply. A city wall began to represent a metaphoric wall between life inside and the wilderness outside. Cities were

*Wilderness is part of what Jung would call, 'our collective consciousness'.*

organized, geometrical and logical, while behind the wall nature was chaotic, unordered, and irrational. 'Out there' came to be known as wilderness, while buildings and settlements were viewed as 'civilized'. Wayland Drew refers to this barrier as a 'green wall'<sup>24</sup>. It is a kind of siege mentality that remains with us, perhaps even more profoundly so, to this day. Civilization is wilderness turned inside out. We must keep wild things and wild impulses at bay in order to remain civilized.

This duality between people and nature is further accentuated by the biblical command in Genesis:

"Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth."

In the Christian world, Genesis portrays God as the supreme sovereign who has bestowed upon humans the authority over all other beings on earth. Peoples' relationship to nature is a reflection of the human relationship to God. It is based on subservience and sovereignty. Part of the suffering of Adam and Eve as a consequence of acting in sin was to 'work by the sweat of the brow,' a sweat raised at nature's expense for the redemption of humans. Perhaps it is not an accident that paradise is portrayed as a garden. As William Leiss writes, "...in the Garden of Eden all animals obeyed man's bidding. The domestication of the wild animals would be a sign that earthly paradise had been restored."

There is no question that many Christians today take a different view of Genesis and interpret the above and often quoted section of the Bible as one which promotes stewardship rather than the careless and wanton destruction of nature for personal gain. However, the point remains that the prevailing Judeo-Christian view of the past millennium and a half has perceived nature and wild areas as a resource, to be used wisely or unwisely to further the interests of humankind.

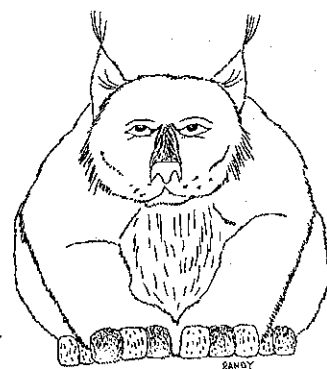
It would be a mistake to believe that Genesis is at the root of the modern schism

between humans and nature. A quick examination of some of the writing of Francis Bacon and Rene Descartes, two philosophers who profoundly influenced the Scientific Revolution, reveals how modern scientific thinking has made it difficult for humans to feel connected with nature. This self-constructed duality between humans and nature has necessitated the formulation of a concept non-existent in First Nation peoples, the idea that nature without people is wild, untamed and, and uncivilized: the concept of 'wilderness' so entrenched in our thinking today.

Bacon and Descartes believed that nature was ultimately quantifiable and the language needed to describe it was mathematics. Other ways of describing nature, for example through the senses, were inappropriate because they were subjective. Attention was directed away from human experience (feelings, spirit, intuition) towards inductive reason and objectivity. Francis Bacon passionately advocated the use of the scientific method as a means of dominating and controlling nature. He used graphic descriptions and often violent images of nature having to be 'bound into service' and 'put in constraint'. Scientists were to 'torture natures' secrets from her'.

Rene Descartes' more benign comparisons were no less dangerous. The clock was used as a model by Rene Descartes to describe the inner workings of the universe: "I do not recognize any difference between the machines made by craftsmen and the various bodies that nature alone composes." To him, all things could be reduced to separate units which worked according to mathematical laws. Plants and animals not only acted like machines but were machines; even the human body was seen as a sophisticated mechanism, and the only thing that made it human was that it had a rational soul. To Descartes, all physical matter could be comprehensible once the movement and arrangement of the parts had been discovered.

Modern science is a product of Cartesian mechanistic thinking and Bacon's inductive scientific process. It has become reductionist by focusing on what things are composed of rather



Waiting Patiently on the cold snow

*To treat the natural world as a machine is to deny that it has any life, any soul.*

than how they are connected. It has emphasized parts rather than wholes, is atomistic instead of synthetic, and its impact on the way we view wilderness and our relationship to it is profound. To us what is contained in the natural world is a resource, its value is determined by how useful the products are. It is a philosophy of utility. Trees are reduced to timber, the earth to agriculture of mineral potential, animals are 'harvested' and rivers are rated in terms of their ability to generate electricity. Even the way scientists treat wilderness areas is reminiscent of this kind of jargon. As Neil Evernden writes in *The Natural Alien*, "To describe a tree as an oxygen-producing device or a bog as a filtering agent is equally violent, equally debasing to being itself." In fact, Evernden makes the point that science has recently estimated the value of the human body to be \$12.95, if you calculate what the materials are worth inside. (We are probably worth a little more now, these figures are from 1986.) To look at human life this way, most people would agree, is absurd. Yet this seems to be precisely what we are doing with the natural world. We are reducing things to monetary value that are in essence valueless because they are unique and irreplaceable. To treat the natural world as a machine is to deny that it has any life, any soul.

Even the environmentalists who cry for the preservation of wilderness areas do so on utilitarian grounds. They emphasize the need for areas where humans can experience solitude and commune with nature, the need for genetic diversity and healthy environment to insure human survival. The arguments are almost all anthropocentrically based and self serving. Few people argue for the maintenance of wilderness areas because what resides there has an intrinsic right to exist. Writes Evernden, "Wildlife, alas cannot be interviewed".

Our convoluted definition of wilderness then, arises from our utilitarian relationship with the natural world and from our self-inflicted separation from it. It has evolved from the paradigm that nature is a vast machine and if some parts no longer function technology will be able to fix it. Because nature may act in some

ways like a complicated mechanism (a body is composed of organs made up of cells, made up of organelles, which, in turn, are made up of molecules and atoms), we must not confuse the metaphor with reality. Nature is not a machine! Life is based on integration and mutual interaction. The relationship between things are just as important as what they are composed of. Fritjoff Capra in *The Turning Point* tells us "what is preserved in a wilderness area is not individual trees or organisms but the complex relationship between things".

If the mechanistic view of nature is inappropriate because it fails to account for the connections and interactions between things, is there another way we can view nature in order to understand it more fully and perhaps include ourselves in this new vision? And at the same time, can we add to the definition of wilderness to encompass something more than a word which describes a place lacking people and civilization?

I believe Fritjoff Capra holds an answer. He writes, once again from *The Turning Point*: "All ... systems are wholes whose specific structures arise from the interactions and interdependence of their parts. The activity of systems involves ... the simultaneous and mutually interdependent interaction between multiple components. Systematic properties are destroyed when a system is dissected, either physically or theoretically, into isolated elements. Although we can discern individual parts in any system, the nature of the whole is always different from the sum of its parts."

Capra calls this way of thinking 'the systems approach'. What is so revolutionary about the systems' way of thinking is that nothing can be examined in and of itself because what defines it is its relationship to other things. To study an organism outside of its environment is to take it out of context. The systems view of life sees the world as native people have seen it all along - as one whole being. The world does not only act like an organism but in many ways actually seems to be one. Planetary systems (climate, ocean circulation, plate tectonics, carbon and nitrogen cycles) are integrated into

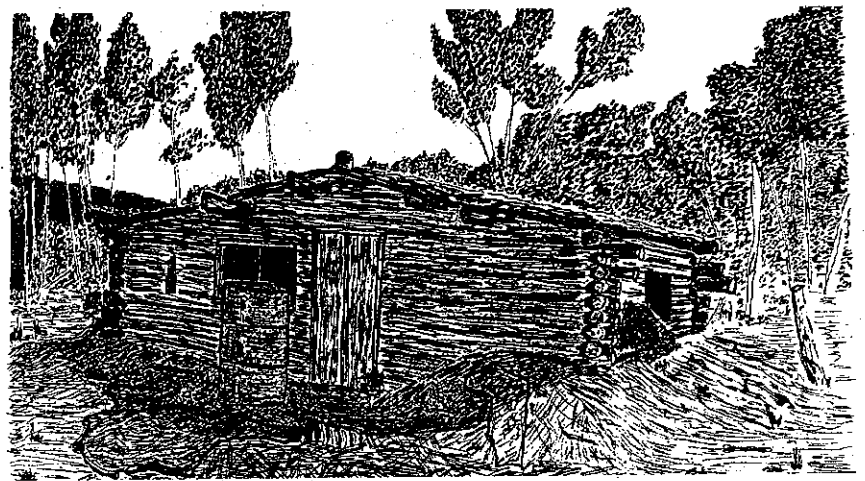


one complex system that is in a state of dynamic equilibrium (always changing but remaining in balance). Proponents of the whole earth paradigm have called this vision the 'Gaia Hypothesis'. They imagine the earth to be a sort of 'super' organism. The Gaia hypothesis is gaining traditional scientific credibility as more specialized scientists begin to pool their knowledge with other specialized scientists.

The whole earth paradigm and a systems way of thinking may get us to question the logic of placing arbitrary boundaries around a wilderness area and promoting a philosophy of preservation inside while allowing all manner of intense resource use outside. We seem to ignore the fact that whatever occurs inside the boundaries is related to and dependent upon what occurs outside. A systems view might prompt us to question why we promote a life style of continued growth and consumption while we work desperately to clean up our wild areas polluted by automobiles and factories. What becomes apparent with a systems view is that you cannot talk about wilderness preservation without talking about curbing consumption, using more appropriate forms of energy, and redefining our meaning of growth. Like a malignant growth, human beings are out of balance with the world they are so inescapably connected to, both to the detriment of the world as a whole and to humans themselves.

It is ironic that we have coined a phrase 'wilderness' which describes a natural state devoid of people, but we have no word to describe a natural state that *includes* people; a word which fully acknowledges that, like it or not, we are part of the natural processes and systems that surround us. Thinking about wilderness in the way we have come to understand this concept has forced us to think in the absolute. Many of us have come to believe that a wilderness area can only be justifiably 'wild' without the presence and impact of people. These days, this has become an increasingly tall order. Human impact is ubiquitous and reverberates all over the planet. Even in the remote Antarctic ice, a human presence can be detected (by trace chemicals) as it can also be discovered in some of the deepest trenches of the ocean

Toutsaint's cabin, Black Lake, June 92 MK



(garbage has been found there). True wilderness in the absolute sense of the word, scarcely exists anymore.

Perhaps a new word might be invented, one which fits into the systems way of thinking. This word could incorporate the notion of *balance* so obviously missing from our present idea of wilderness. A balance between humans and nature on a global scale. The term '*natominess*' might well serve (a combination of *nativus*, Latin for 'coming from nature' and *hominum*, the Latin plural form of humans). Such a concept might read 'a place where humans, animals, plants, and ecosystems live together harmoniously, each with a full potential towards the creative unfolding of life'. What we escape by entertaining this new concept in such a way is the troubling duality between humans and nature. Here is a concept acknowledging that people as well as nature are part of the same evolving world. Instead of thinking about wilderness as being way out there and imagining that little in the way of wilderness can reside close to home, working toward a state of *natominess* would help people to value the immediacy of nature. We have developed a kind of 'nature apartheid' in our park systems. In Southern Canada, the natural world seems trapped behind park and conservation boundaries and like a family member visiting a prisoner, we have to pass through gates and fences in order to be permitted access.

The concept of *natominess* may well mean that large conglomerations of people in cities and suburbia are out of balance because they are so blatantly human centred. Remote places such as the high Arctic could be said to be out of balance by the same argument (there are few people), but because so much of the earth is overpopulated by humans, places such as these are necessary to retain a global balance. So much can be learned from the preservation and protection of wilderness areas. These areas, as Evernden has argued, should and must have a right to exist. It is only now, with so many humans consuming so many resources and devouring habitat, that things are so perilously out of balance.

The essence of this approach is to incorporate the notion of *natominess* (balance) in all aspects of our lives. *Natominess* might mean small, decentralized communities using alternative technologies, reduced consumption, and a revised standard of living which not only includes the well being of humans but of other life communities as well. At the very least, on a personal level, it may be as simple as promoting a touch of wilderness in our own backyard by planting bushes, wildflowers, creating nesting cavities, and encouraging wildlife in many of its forms to reside with us. It may necessitate educating people about the dangers of pesticides, herbicides, and monoculture lawns. Together we may be able to establish wildlife corridors and city parks more conducive to wildlife. What we are compelled to accept by adopting this new concept of *natominess*, is a global ethic of ecological action. In its most basic form, such an ethic might read 'whatever promotes the stability and diversity of all life is right, whatever contributes to the overall instability of life (pollution, overconsumption) and simplicity (monoculture, habitat loss) is wrong'.

There is no doubt that the term *natominess* embodies the same contrary forces that characterize the word *sustainable development*. Different people will take the word in entirely different ways. At the very least, such a term may engage people in important dialogue that moves them away from an anthropocentric view of the

world, to one which considers nature as a fundamental force in all aspects of our lives.

I suppose I am advocating a kind of revolution in the way we perceive the natural world. Simply put, I believe we will all have to adopt the ethic that affirms the right of nature to express itself in existence. The alternative is a world where nature has been relegated to the outskirts of towns and cities, to small, token preserves and the background of economies hell bent on sustaining consumption and growth. Such a world could not and would not be able to survive. Like the dinosaurs, our passing, along with so many other species, would be recorded as fossils in the rocks of ages. If there is a wilderness we have to subdue, then it lies in our arrogance in imagining that we are somehow separate from the natural laws that govern all things. We are part of nature, and we are truly wild if we believe otherwise.

---

JACOB RODENBURG lives in Peterborough.

## Endnotes

- <sup>1</sup> Webster's *New College Dictionary*
- <sup>2</sup> An Inuit Elder in the film, 'Our Land, Our Truth', N.F.B. (#83040), 1993
- <sup>3</sup> R. Nash, *Wilderness and the American Mind* (London: Yale University Press, 1972), p.1.
- <sup>4</sup> W. Drew, 'Killing Wilderness', *Ontario Naturalist*, v. 12 (Sept. 1972), p.20.
- <sup>5</sup> Genesis (1:28), *The Bible*
- <sup>6</sup> W. Leiss, *The Domination of Nature* (New York: Doubleday Canada Ltd., 1972), p.31.
- <sup>7</sup> As quoted from: C. Merchant, *The Death of Nature* (New York: Harper and Row, 1980), p.169
- <sup>8</sup> As quoted from: C. Capra, *The Turning Point* (New York: Simon & Schuster, 1982), p.61.
- <sup>9</sup> N. Evernden, *The Natural Alien* (Toronto: University of Toronto Press, 1986), p.23.
- <sup>10</sup> *Ibid*, p.10.
- <sup>11</sup> J. Livingston, *The Fallacy of Wildlife Conservation* (Toronto: McClelland and Stewart Ltd., 1981), p.33.
- <sup>12</sup> F. Capra, pp. 266-267
- <sup>13</sup> *Ibid*, p.267

## Expeditionary Learning: Urban Community Exploration

By Brian Lisson, Meredith Park, Carolyn Chant, Anne Guyatt, Michelle Rapcewicz, and Laura Mark.

The following exercise in expeditionary learning and urban based adventure, is designed to meet the following objectives:

- introduce students to an urban adventure experience
- familiarize students with an unknown neighbourhood in our community
- to gain an appreciation for the diversity that exists in Hamilton
- to experience the community of Hamilton in a new light

During the next few hours, you and your group must accomplish as many of the following tasks as possible. The experience will begin at the end of the briefing at the Phys-Ed Centre.

The following parameters must be followed:

- The only forms of transport allowed are by foot or by public transit
- You must work with your learning group
- You must avoid all other groups from the class as much as possible
- The exploration must occur between the following streets: Bay St., Burlington St., Cannon St., Wentworth St.
- You must meet the other groups at Woodlands Park at 4:00 p.m - Don't be late!!
- Remember we are visitors in someone else's neighbourhood. Please be courteous and respectful of all residents.

The primary task to be accomplished is to discover resources and opportunities for adventure based learning in the urban core of Hamilton.

Additionally, you must...

- 1) Visit an ethnic/cultural/association and find out:
  - who they serve
  - where do the people they serve live
  - what kind of services/resources are available at this centre
  - visit one important cultural resource or site in the core that is recommended by people at the centre
- 2) Visit the murals in the urban core and study them:
  - who painted them
  - why are they there
  - what is their significance
  - what do they say to you
- 3) Visit an urban social service agency/ministry
  - who do they serve
  - what kind of services are available
  - where do the people live who are served
  - volunteer to do one thing to assist this agency
- 4) Find a busy street corner that interests you
  - sketch a picture of all that you see in this brief city scape
  - take note of who comes and goes
  - what are the landmarks
- 5) Interview a local artisan/musician
  - find out about their contributions to the community
- 6) As a group buy lunch...pay no more than \$1.00 per person in your group
- 7) Find a site/landmark that represents something significant about Hamilton
  - what is it
  - in what way does it tell a story about Hamilton
- 8) Talk to an elderly person. Find out:
  - something about the history of the neighbourhood
  - what were significant events in its history
  - how has this neighbourhood contributed something of value to Hamilton
- 9) Walk blindfolded through a neighbourhood, being guided by a member of your group. For your safety, please follow these guidelines:
  - Do not explore alleys or other deserted areas
  - Stay together as a group
  - Do not become involved in confrontations, etc.
  - In the event of an emergency, call Brian (cell phone)

**THE FOLLOWING COMMENTS ARE A  
COLLECTION OF STUDENTS'  
REACTIONS TO THE URBAN  
COMMUNITY EXPLORATION  
ACTIVITY.**

*Soon after  
our urban  
experience began,  
we stumbled upon  
a local musical  
theatre.*

Most people consider an adventure to be white water rafting, a biking trip, or rock climbing. This is all very true, but what they do not realize is that they can have an adventure in their own backyard.

This was the purpose of our day!

Within our Adventure base learning/ assignment groups, we were given an agenda to explore the other side of the world — Downtown Hamilton. There were certain tasks which we were to try and accomplish within a limited three hour time period. For example, we were to be led through a section of the designated district blindfolded and were to attempt to buy lunch for under \$1.00 per person.

This historical foundation of Hamilton began in the East End. As a group, we decided to research the story of what this city was like 50 — 60 years ago. In a rundown discount bookstore, there was an older lady who was more than happy to answer our questions about the Barton Street Community. She explained to us how Centre Mall use to be a race track, how the main source of transportation was the street cars that ran down the middle of Barton Street, and vividly described the jobs and entertainment of the people in the community at that time. It is quite evident that there was a large dependency on the docks for the community's livelihood.

Since my learning group and I are not very good at reading maps, we ended up walking around the entire perimeter of the designated region. As a result, we were late for the debriefing of the activity and were only able to contribute one experience from the day. We described, to the rest of the class, the community centre which housed many important organizations, such as *Habitat for Humanity* and community work programmes. What we were most in-

trigued with was the mural on the front and side of the building. It was painted by local black high school students, and depicted the heritage of their Black community; stressing the importance of remembering all the good that has just come from their neighbourhood.

Soon after our urban experience began, we stumbled upon a local musical theatre. We were warmly received and given a personal tour of the establishment. This quaint dinner theatre caters to middle class inhabitants of the immediate vicinity. The neighbouring community is predominantly Italian and Portuguese and therefore the building and the performances have a distinct ethnic flavour which appeals to these individuals. I found the cultural impact of the theatre overpowering. I was consumed by the beauty and intricate detail of the interior design of the structure. It was absolutely magnificent. The atmosphere was friendly and family-oriented, and the employees were quite personable. I engaged in a rather lengthy discussion with the owner of the establishment, and he asked me if I was interested in performing at the theatre. His terrific sense of humour made the experience an extremely positive one for our learning group. The theatre tour satisfied the first item on our agenda.

Blindfolded, we made our way through the city streets to our next destination. We were guided by one of our group members, who was responsible for our safe arrival. It was a bizarre feeling walking through the hustle and bustle of vehicles and pedestrians with the absence of sight. Once we removed our blindfolds, we discovered our unwitnessed journey had led us to the walkway of a gorgeous Roman Catholic church situated in the centre of a residential pocket of modest dwellings.

We approached the building and were greeted by a wonderful older woman and her poodle who graciously welcomed us. Collectively, we set out to clean the church from top to bottom. We polished the pews and boosted the aesthetics of the building. The woman presented us with an oral depiction of the history of the church, the congregation, and the services they provide to the surrounding community. After

our work was complete, we relaxed over juice and cookies. Before leaving, we exchanged addresses and took a couple of photographs to capture this wonderful experience. This visit was extremely rewarding and I left feeling completely fulfilled. It takes so little time and effort to leave a lasting, positive impact on another individual.

After our long day, we satisfied our tremendous appetites with penny candies purchased at a nearby convenience store with our one dollar lunch allowance. We then made our way back to the site of our scheduled debrief. This, too, proved to be an adventure. We realized we were officially lost.

Armed with a loonie, a bandanna, and bus fare (\$1.75), the four of us, giddy as schoolgirls, race off for the bus. It is kind of funny to think that we are exploring the Hamilton community. I have now lived here for four years as a university student, and all I could probably tell you about the downtown core is where the closest beer store is and which bars are the best in the area.

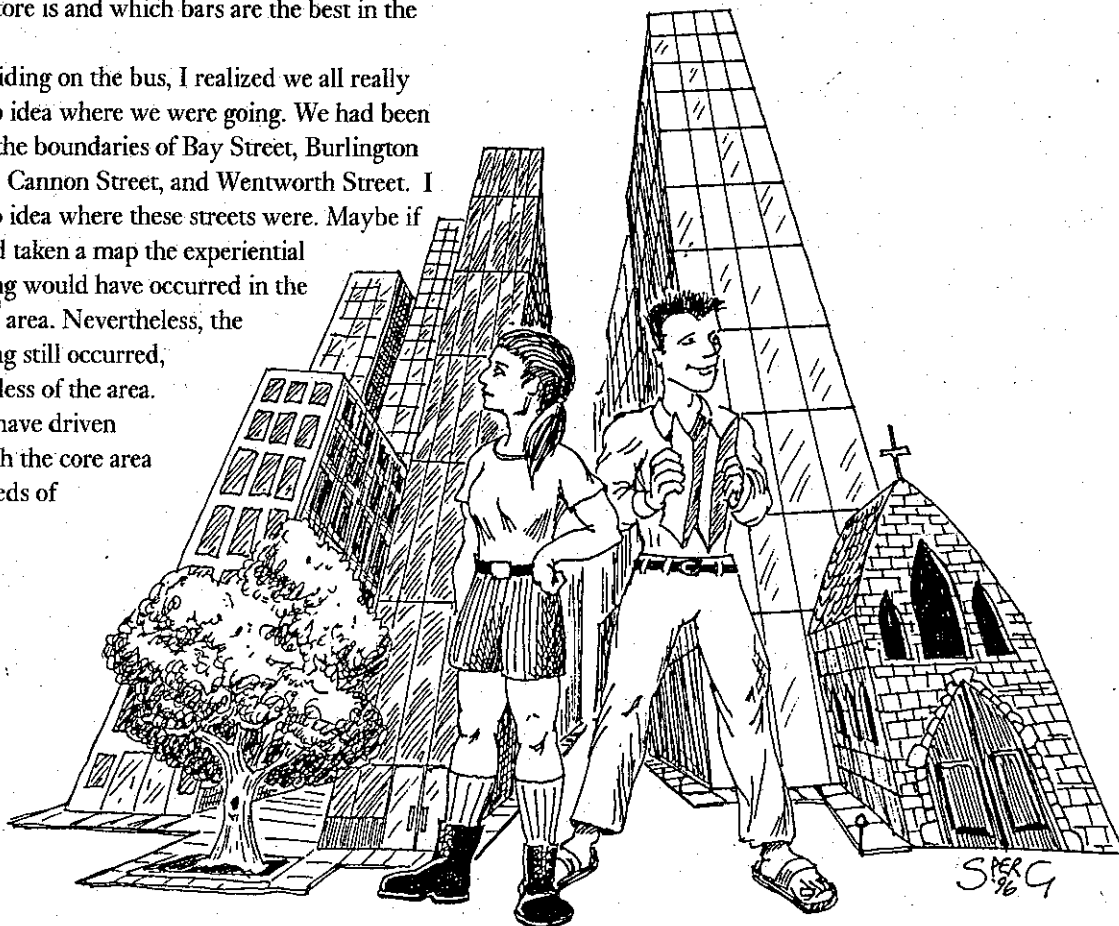
Riding on the bus, I realized we all really had no idea where we were going. We had been given the boundaries of Bay Street, Burlington Street, Cannon Street, and Wentworth Street. I had no idea where these streets were. Maybe if we had taken a map the experiential learning would have occurred in the proper area. Nevertheless, the learning still occurred, regardless of the area.

I have driven through the core area hundreds of

times, never taking notice of my surroundings. The storefront windows just whiz by and the people all become a blur. Now I was actually confronting the pavement, the sidewalk, the people, and the storefronts. The area seemed so huge. I was moving so slowly, there were a lot more stores than I had ever imagined.

Upon entering my first organization, I was embarrassed. Firstly, because I had no idea who they served or what they did. Secondly, I felt like an outsider intruding in on their activity. Then I thought this is what they are here for, to provide a service for us. I also felt like I was providing a service for my fellow students by gaining knowledge which I could pass on.

Our group became more aware of the social problems that plague the communities, mainly poverty and hunger. We volunteered at St. Matthew's House, a social service agency that provides food to families who are in need. We spent two hours helping to stock food on the shelves. A simple task, but it allowed the



---

*This activity  
is not a  
simulated game  
but a  
'real' situation.*

---

*... provided unique  
personal benefits  
to everyone  
involved and  
clearly illustrates  
the omnipresence of  
adventure in all  
aspects of  
daily living.*

workers who ran the food drives and other services to concentrate on those jobs. Walking blindfold through the streets made me aware of how noisy the city really is and how unhealthy it is. Most people who live in the city seem to tune out the noise of the cars but not being able to see enhances the noise. It made me realize just how beneficial it would be to the students to be able to experience camping and canoeing in some of the Provincial Parks.

As facilitators, we were able to find resources to provide experiences for other students. As a teacher, I would find it beneficial to take my students to St. Matthew's House to find out how important services are in the community. Once the students become aware of the problem of poverty in their community firsthand, organizing food drives would have more meaning. One can teach students that it is possible to spend only a dollar on a meal (we bought a loaf of corn bread and a bottle of water for a dollar each). This exercise promotes group interaction and decision making.

We took the city bus to our destination, the farthest stop within our boundaries, and our adventure began. We had certain assignments to accomplish, but we had the option of which ones and how many to do. We first headed up the street, looking for a social services building at which to volunteer. We entered an Amity clothing store. Finding that our services were not needed, we helped out by making a few purchases. We then found St. Matthew's House, a food shelter for people in the local area. This, by far, was the most interesting and informative encounter of the day. We were greeted with mixed signals. At first, the manager seemed a little stressed out in trying to find a job for us to do. She, however, did find the time to explain the everyday functions of the centre, pointing out what was contained in the food bags given to different families and also informing us how hard they were being hit by the government cut backs. We were then put to work. For the next two hours, we stocked the food shelves. One of the regular volunteers showed us the ropes and away we went. The attitude was very positive, and we did have a great time, but it certainly

made me reflect on how many things I take for granted.

Groups must be careful not to cause any problems with the people in the neighbourhood. There is also the concern of safety. This is an unsupervised activity, so the facilitator must trust and be confident in the group he/she is working with. The facilitator should use their own professional discretion in determining if the group is suitable to take part in the activity.

Overall, this task involves many positive attributes. The groups are introduced to a side of the city they may otherwise never see, and are forced to observe things they may usually overlook. This activity is not a simulated game but a 'real' situation, therefore, the students may learn more and experience a greater sense of accomplishment. The students are also creating their own outline for the activity, as they have to make decisions on what the most important aspects are to investigate. This encourages self-directed learning and at the same time, it also promotes working together as a group, where the students must practice their communication and cooperation skills. This activity is one of the many that is leading the way in the future of education. Taking the opportunity to use this type of learning can change traditional teaching as we know it.

Once we arrived at Woodland Park, our experiences were shared with the balance of the class. It was unbelievable to hear the vast range of urban learning experiences encountered by each group within the same parameters. This community exploration was a tremendous success. It provided unique personal benefits to everyone involved and clearly illustrates the omnipresence of adventure in all aspects of daily living.

During the debriefing, we discovered the usefulness and purpose of such an activity for experiential learning. It opened our eyes to how other people live and let us understand the supporting industrial sector of the city's past, present, and future.

There is certainly room for improvement with the organization of this activity. It is important to cover as many learning aspects as

possible for the participant without interfering and without time constraints. Perhaps a time extension and less structured assignment would allow the students to participate more actively. It was also suggested by the debriefing session that a time period when the community is more alive would be more beneficial for understanding the people.

One thing we learned from this was the meaning of an adventure: it is whatever you make it to be.

'Once in a while everyone needs to take an adventure to the neighbourhood next door; you will be amazed at what you will learn.'  
(Meredith Park)

#### REFERENCE:

'The One-day Community Exploration: An expeditionary learning professional development experience.' Leah Rugen, in *Fieldwork: An expeditionary learning outward bound reader*. Vol. 1, edited by Emily Cousins and Melissa Rodgers, Kendall/Hunt, 1995. See the Reading the Trail column for a review of this book.

---

*BRIAN LISSON teaches an Adventure-based Learning Course at McMaster University to senior students and runs a company called Adventureworks! Meredith, Carolyn, Anne, Michelle, and Laura are all students within the course who volunteered to share their experiences.*

*Edited by Bob Henderson.*



*Waiting to Emerge  
By Danielle Brown, Grade 6*

## Idea

How well can you smell? Have you ever tried an onion trail? Rub a Spanish onion around trees (about nose height). Make a trail being careful not to get too close to the beginning parts of the trail. Set up a specific goal to reach (a message). Have the students use their noses to find the message. If the numbers are too great and cause confusion, make other trails: perfume, lures, etc. to make smaller groups.

FRANK GLEW

Wrigley Corners Outdoor Centre  
From January Newsletter, 1977

## A Winter Treasure Hunt

Provide each student or small group of students with a bundle of 6 to 10 different twigs. Ask them to try to match each twig with the tree of the same species within a defined area of a woodlot. Trees can be tagged in advance with letters or numbers and quiz sheets prepared if you wish.

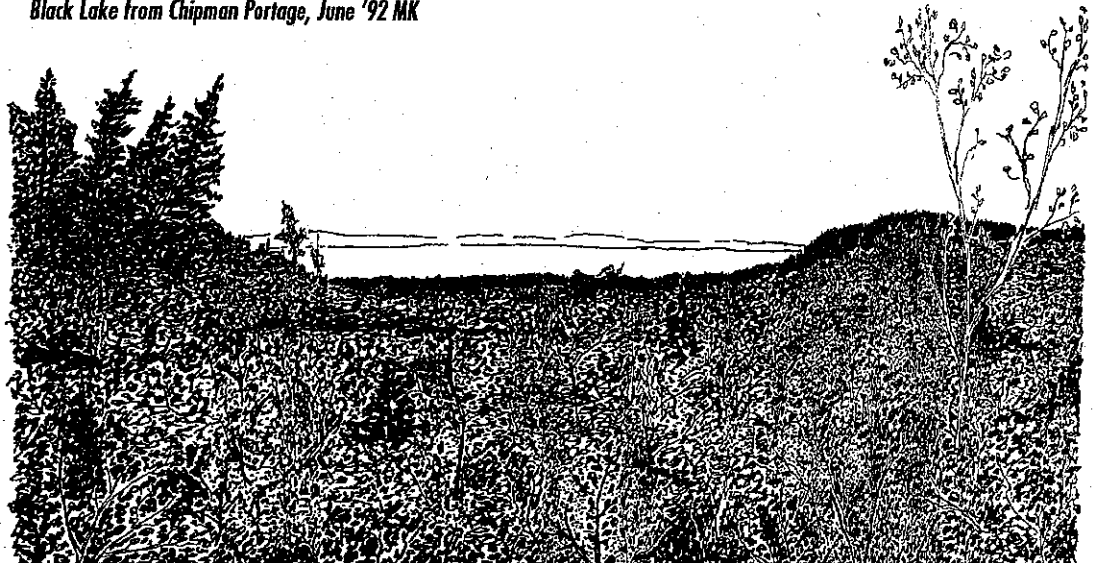
This matching exercise requires excellent visual perception and you will notice that students are examining and discussing all of those twig features that you would ordinarily teach them (although not using accepted terminology).

You will find that the teaching of bud and twig features and tree identities is much more meaningful *after* this activity has been completed.

What about the environmental impact of the teacher cutting and collecting all these twigs? I do not think it is serious. They will dry and can be used again and again. Meanwhile, the tree you deprived of one or two twigs will regenerate quickly.

C. BIRCHARD Chesley, Ontario  
from January Newsletter, 1977

Black Lake from Chipman Portage, June '92 MK





## Lessons from the Ahkwesahsne Math and Science Pilot Project

Mary Henderson

Let me introduce you to the project. For five years, a team of Mohawk teachers and community members plus myself have been working on a curriculum that would provide resources for both Native and non-native students to 'walk in both worlds': to appreciate and understand the resources available through Native ways of knowing for modern problems. Especially important to us are problems of relationship and that includes relationship with land and creation, with each other, with ourselves, and with the Creator.

### ORGANIZING THE CURRICULUM

We gathered parents, elders, professionals, and teachers from the community to ask for their input. They had a number of recommendations, but four major ones includes:

1) Our whole history is encoded in symbols, students must be able to use metaphors fluently — they must have symbolic literacy. For example, students must understand the deep symbolism of the tree of peace, wampum, and metaphors used in treating making.

2) Education must be less general and more specific. Community members notes. "When our students go to school they learned about trees, but when they come out and you ask them, "what kind of tree is that, and what is its medicine"? they do not know." Students must know the life that exists here, at Ahkwesahsne, so they can fulfill their responsibilities to the natural world. Units must involve tasks that support the web of life in this community.

3) Students must learn to live in two worlds; Native and non-native. They must have words, images, and opportunities to talk about this challenge. For too long, students have been told they are the same, yet have felt different.

We must acknowledge the differences and provide support for our students to help them to make decisions about how they will make their path within both the dominant society and their aboriginal communities. For example, students need to be exposed to native ways of knowing; dreams, visions, prophecies, learnings from the land, as well as scientific understandings.

4) Things that seem to contradict — i.e. science and Native Ways, can find ways to live together. We need to ease the conflict between aboriginal and dominant societies, so that students do not feel forced to choose one way over the other; this OR that, right OR wrong. We need to be clear that we can live with much more ambiguity than the dominant society permits. We do not always have to choose one OR the other. We can choose BOTH and decide when to use each kind of information. Therefore, choosing a science or environmental career does not mean leaving behind traditional teachings.

The Ohén:ton Karihwatéhkwén which translates "The Words that Come Before all Else" was chosen as the organizing principle for dividing the curriculum into units. These are the words that are said to open and close every Mohawk gathering, whether it is a ceremony, a social function, or school. Everything in the universe is thanked for doing its duty. Thanking all things is a sacred trust for Mohawk people. The teachings say that if the beings of the earth are not thanked for doing their duty they will think that their job is done and return to the sky world. They point to the number of extinct species as evidence that this teaching is true. The Ohén:ton Karihwatéhkwén also functions to bring the minds (spirits) of the people together, and to set the tone of respect and thankfulness for the gathering.

Thanks is given to the Creator for the health of the people in order to fulfill their duty



## EDITOR'S NOTE:

Author Mary Henderson created this title to be in keeping with the *Pathways* theme for columns and mostly to offer a title that makes sense culturally. Ahkwasahsne does 'hold the fire for the Mohawks' as each member of the confederacy (Mohawks, Oniedas, Onondagas, Caugas, Senecas, and 1/2 brother Tuscarora) has a fire within the symbolic longhouse.

of living in balance with all life. Then the universe is thanked in a consistent manner, starting with Mother Earth and moving to the waters, the fish, the plants, the food plants, the medicine herbs, the animals, the trees, the birds, the four winds, the thunderers, the sun, grandmother moon, the stars, the spirit beings, and the Creator.

The following is a summary of the units that are currently under development. The themes of the Ohén:ton Karihwatéhkwén are visible:

### **Circles and Lines - 5 units**

- introduction to the basic theme: living in two worlds

### **Earth - 7 units**

- getting to know earth issues from Native perspective

### **Animals & Birds - 2 units**

- getting to know animals & birds, exploration of issues

### **Trees - 2 units**

- getting to know trees, issues from Native perspective

### **Medicine - 1 unit**

- comparing understandings of medicine agriculture & food - 2 units

- exploring changes in food & agriculture from Native view

### **Water - 5 units**

- getting to know river, fish, wetlands, and issues

### **Climate - 1 unit**

- getting to know weather patterns and Native view

### **Cosmos - 1 unit**

- getting to know the skyworld and issues

### **Energy - 1 unit**

- exploring energy use from Native values

A team of writers, teachers, and administrators has been working to write, pilot, edit, and field test the units. We have 10 themes and most themes have numerous units. For example, circles and lines has 5 units: math — aboriginal number systems; science — ways of knowing; language arts — symbols; geography — culture; and health — diversity.

From the beginning, we have been clear that the curriculum we are developing is designed to meet the unique environmental and cultural circumstances of Ahkwasahsne. However, as we get more and more calls from Native groups throughout Canada, we are finding that they feel as we do. They are willing to take out the parts that are specific to Ahkwasahsne and replace them with the knowledge that is particular to their people and their place. It is far better to be specific than to use generic 'Indian curriculum' that is not respectful or factual about any Nation, or to use curriculum that does not identify the Nation pretending it is equally true for all Nations.

We have also been getting interest from non-Native and mixed schools who realize that current resources on Native people tend to dwell on precontact and rarely allow students to explore a subject or issue from a Native perspective. We hope that the curriculum can work toward, president of AFN, Ovide Mercredi's vision:

"... So our work as people, when we want to make progress in education, will not be confined just to what we can do for ourselves, but what we have to reach out as well, so that we can help our brothers and sisters who are not indigenous to this land, to know who we are, so that they themselves can learn more about their history, and about the nature of our co-existence."

---

*MARY HENDERSON is a curriculum writer for the Ahkwasahsne Math and Science Pilot Project, near Cornwall, Ontario*

## A Commentary on an Integrated Model of Alternative Outdoor Adventure

David Parks

**L**ao Tse, a renowned and ancient Chinese philosopher known for his work on Taoist thought, said that a journey of a thousand miles begins with a single step. My journey and my present path is winding its way through the forest of alternative education.

My initial step was one of presenting the chapter on education, from *Islands of Healing*, a guide to Adventure Based Counselling, to my superintendent of education. She must have read it, thought about it, contemplated it, envisioned its possibilities, and acted upon it, because about a year later a job posting for a teaching assignment for 'kids at risk' in grades 7 and 8 appeared. I applied, received the position, and then created a programme which I believed would help 'at risk' kids.

It is now the summer after the initial year of this programme, and I am pleased to share with you, C.O.E.O. readers, that it was all very worthwhile and very successful. The experience was one of growth and learning for myself, my students, and my educational assistant who was hired to help me in this endeavour.

WHY? For quite some time I had been noticing that the students in my classes were coming to me with more behavioral problems and that too many of these students were really not having their needs cared for. Their lack of respect, lack of self-esteem, lack of principles, lack of moral and ethical development, lack of confidence, lack of healthy family relationships were all indicators that help and attention was needed. The rest you know: they would get suspended periodically, sometimes even expelled; however, their individual needs were falling through the cracks of the system.

Because the kids I would be reaching out to would be extremely troubled and disturbed, only the most powerful vehicles of change could be successful. As a result, an integrated programme was devised in four modules: **OUT-DOOR PURSUITS, ADVENTURE BASED**

**COUNSELLING, COMMUNITY INVOLVEMENT, and SELF DIRECTED LEARNING.** These modules are not a panacea, but I believe they are some of the most powerful, effective, and affective means for nurturing behavioural change in students.

These programme components integrate academic content with life skills, and repeatedly emphasize that each student is unique, important, and is connected in the web of life.

I knew that the only way that this programme could be successful was to keep them coming to school. I needed a hook, as Steve Van Matre would say. Well, the hook was a three pronged dare devil. First we gave them ownership and let them plan the week within the four quadrants of the programme; second, we encouraged sharing, co-operation, and working together as a team, with as little nagging and preaching as safety would allow; and thirdly, we showed them that we genuinely cared about them.

Without the third, nothing we do can help 'at risk' kids. "They don't care how much we know until they know how much we care."

We were very fortunate to be able to attend a sharing circle with a native elder, poet, and friend, named Howard Contin, or Wabegeshik (Morning Sky). We had circle every week, in which Howard powerfully shared how he changed his life and was living proof that people can change their lives by having a fundamental change in attitude. He taught us all that we need to be a father and a mother to ourselves. I remind the kids of this after debriefing at the end of almost every day.

The programme has a long way to go to reach its potential. Funds need to be raised to buy equipment and to finance peak, adventure experiences which need to be delivered safely and responsibly. Changes of attitude, courage, and new paradigms of educational practice need to be risked by administrators who are often

*I realize that  
my ladder  
is leaning on the  
correct wall, and  
when I arrive,  
it will have been  
worth the climb.*

limiting programme potential because of liability fears. These realities are all challenges which I must deal with as I climb the ladder toward programme fulfilment. These difficult challenges, although taxing, deflating, and discouraging are by no means devastating. I realize, to use Steven Covey's metaphor, that my ladder is leaning on the correct wall, and when I arrive, it will have been worth the climb.

The Common Curriculum has 10 essential cross-curricular learning outcomes, and all of these are incorporated into this type of programme. Change is necessary, collaboration is required, and life really is an adventure and journey of limitless possibilities.

I have written this article for *Pathways* in the hope that it might offer words of encouragement to other outdoor educators who have a vision. Take that first step, use the energy of educational change, and visualize your dream as a part of the future. Outdoor education has a powerful role to play in the adventure of life. I

have learned in mid-life what William O. Douglas learned early in life, "that the richness in life is found in adventure. Adventure calls on the faculties of mind and spirit. It develops self-reliance and independence. Life then teams with excitement."

If more details about the programme are required, just send a postage paid, self-addressed envelope to:

Dave Parks  
1570 Gary Street  
Sudbury, ON  
P3A 4G4

#### REFERENCE:

*Islands of Healing: A Guide to Adventure Based Counselling*, Project Adventure, Hamilton, MA, USA, 1988.

### The Gathering

#### C.O.E.O. CONFERENCE '96

#### PROFESSIONAL DEVELOPMENT AND CELEBRATION

when: **September 27 - 29, 1996**

where: **Oshweken, a Six Nations village near Brantford**

- CELEBRATE:
- \* 25 years of C.O.E.O. and outdoor education initiatives in Ontario.
  - \* The recognition of the "Trailblazers" in C.O.E.O. and in outdoor education in the province.
  - \* Sessions which draw from the past to help with the future of outdoor education.
  - \* A sense of belonging to the "One Earth. One People." movement.
- DEVELOP:
- \* A deeper understanding of First Nations' contributions in outdoor and environmental education.
  - \* A deeper understanding of Six Nations' culture.
  - \* Insights into outdoor and environmental education through a range of conference sessions.
  - \* Practical "take-home" ideas for increased educational effectiveness.
  - \* Professional networking and support.

**DE DWA YEA NAH . . . Come join us.**

## Educating About, In, For, and With the Outdoors

Constance L. Russell

**W**hat difference can a preposition make? Plenty, according to some global educators and environmental educators. In his most recent book, *Earthkind*, David Selby notes that learning *about* an issue usually involves a top-down transmission of facts and concepts to students. Such an approach, he suggests, is in direct contradiction with the goals of social and environmental justice often associated with the 'progressive' educations that tend to fall under the rubric of global education. For example, it may seem odd to a student to be learning *about* human rights when she feels like an unwilling captive who has no control of her own learning situation.

Selby suggests, then, that global education *for* a more equitable world requires the development of a variety of skills in 'communication, cooperation, empathy, negotiation and change advocacy'. In addition, learning *in* or *through* global education requires that 'high levels of participation, interaction and dialogue' occur in the classroom and a 'premium is placed upon caring, sharing, trusting relationships' (1995:35-26).

In her analysis of two environmental education case studies in Australia, Annette Greenall Gough (1990) draws a similar distinction between education which is *about*, *in*, *for* or *with* the environment, albeit she interprets the prepositions in a somewhat different way than Selby.

Education *about* the environment is conducted in traditional classroom settings where a topic remains at the level of abstraction. This approach is one which I am sure we have all experienced. How many of us can recall sitting in a classroom on a warm spring day, aching to be outside, while the teacher rambled on about chlorophyll or bird migration?

Education *in* the environment can occur on any topic which could be illuminated by a brief foray outdoors. Reading a poem about daffodils

while sitting in a meadow during English class or examining the soils of the Holland Marsh for Geography class are two examples. Greenall Gough maintains that one can push the concept, however, to include teaching *about* the environment while actually being *in* the environment. It is this approach which I think is the most common in outdoor education. By allowing students first-hand experience with the outdoors, we hope that they come away with a better understanding of natural processes.

Greenall Gough does not want us to stop there, however. She suggests another goal ought to be teaching *for* the environment whereby students learn about local manifestations of environmental problems and different ways of dealing with these problems. In addition, it is important for students to understand that every method of tackling an environmental issue reflects a particular ideological stance as do all of our various attitudes and behaviours toward the nonhuman. Students may then choose to be involved in activities that best fit their own interests, personality, and ethical standards.

Educating *for* the environment is more explicitly political and may make some uncomfortable. Indeed, Bob Jickling (1994) wrote a thoughtful article about why he did not want his own children educated *for* sustainable development: he worried about students being forced to learn a party line. Jickling instead preferred that his children learn *about* a variety of perspectives and learn to 'debate, evaluate, and judge for themselves the relative merits of contesting positions' (1994, p. 116). Andrew Brennan (1994) also suggests that a critical understanding of various perspectives, of learning the limits of 'framework thinking', is a useful contribution to environmental literacy. While I agree that fostering in students the ability to critically analyze various perspectives is important, I also think that students need to become aware of the possible ways in which they can become

*How many of us,  
however, teach  
for or with  
the outdoors?  
Are these  
appropriate goals  
for outdoor  
education?*

involved in environmental advocacy or activism. It does not mean that students are forced to join conservation groups, write letters or go tree-spiking. In my experience, the students I have met are eager to hear about what others have done and to consider whether such activities are appropriate for them. (Note: David Selby has developed an excellent activity for human educators, 'Where Do We Draw the Line?' which wrestles with issues of advocacy and activism; it could be adapted easily by outdoor and environmental educators. See Selby, 1994, pp. 16-17.)

There is a final category of environmental education which Greenall Gough grapples with: teaching *with* the environment. By this, she means fostering a deep sense of connection between students and their home place. As Mike Quinn (1995) noted in an earlier *Pathways* article, natural history can play a vital role in that regard. Through coming to know their neighbours in an intimate way, students can develop a caring and committed relationship with the nonhuman nature with whom they share their home place. I believe that outdoor educators, in particular, are well suited to this task.

Selby and Greenall Gough raise an interesting issue for our practice as outdoor educators, I think. Most of us are fortunate that we not merely teach *about* the outdoors but have the opportunity to teach *in* the outdoors. How many of us, however,

teach *for* or *with* the outdoors? Are these appropriate goals for outdoor education? If so, how might we work towards them?

CONNIE RUSSELL is a doctoral student at O.I.S.E., University of Toronto and can be contacted by email ([crussell@oise.on.ca](mailto:crussell@oise.on.ca)) or snail mail (252 Bloor St. West, Toronto, ON, M5S 1V6).

## REFERENCES

- Breenan, A. (1994). Environmental literacy and educational ideal. *Environmental Values*, 3(1), 3-16.
- Greenall, Gough, A. (1990). Red and green: Two case studies in learning through ecopolitical action. *Curriculum Perspectives*, 10(2), 60-65.
- Jickling, B. (1994). Why I don't want my children to be educated for sustainable development. *Trumpeter: Journal of Ecosophy*, 11(2), 114-116.
- Quinn, M. (1995). Knowing your friends. *Pathways*, 7(6), 5-8.
- Selby, D. (1994). Humane education: The Ultima Thule of global education. *Green Teacher*, 39, 16-17.
- Selby, D. (1995). *Earthkind: A Teacher's Handbook on Humane Education*. Staffordshire, UK: Trentham Books. (Available in Ontario through the Green Brick Road, (416) 465-1597.)



## **Fieldwork: An Expeditionary Learning Outward Bound Reader**

*Edited by Emily Cousins and Melissa Rodgers  
Kendall/Hunt Publishing  
4050 Westmark Dr. Dubuque, Iowa 52002 U.S.A.*

Professionals within the adventure based learning/outdoor education fields are on the forefront of changing educational styles. On the cutting edge, perhaps even a step beyond this movement, is the pedagogy described in the book, *Fieldwork: An Expeditionary Learning Outward Bound Reader*. It is a conscious rejection of the rigidly structured educational system<sup>2</sup> birthed in colonial times, which had its place, but has definitely served its time. Unfortunately, the remnants of this system still haunt us today. 'Fieldwork' documents the recent efforts on the part of a small group of people dedicated to setting aside this archaic structure and replacing it with a totally revamped educational paradigm.

The type of teaching going on in the majority of public schools today; the teaching style that most of us grew up (or were cowed) under, is obviously woefully inadequate to deal with the myriad of issues students deal with in society in the 1990s. The increasing drop-out rate and the virtual epidemic of social and scholastic problems evident in public schools today both point to the need for change. Subtle, meaningless, and minute shifts in curriculum and schedule are not what this book advocates. Rather, it calls for a drastic, school-wide and nation-wide overhaul.

'Fieldwork' is the captain's log of the voyage by a pioneering group of adventurers; it is the 'black box' opened, its contents revealed only a few years into the journey. It draws from diverse sources to compile a sort of diary of the expedition; newspaper articles, proposals, essays, interviews, and student work are all essential parts of this collection.

The 'reader' is divided into six different parts, and follows a logical progression from

broad principles and philosophies to specific issues like schedules and assessment.

The first section, appropriately titled, 'A design, not a Program,' draws us into the book, parallel to the manner in which 'an expedition draws students and teachers ... into the world.' A few short articles introduce the publication and some of the background information related to the outward bound expeditionary learning schools. As a relative newcomer to this field, with little previous knowledge of the topic, I often found myself wishing for more concrete information and examples, rather than a philosophical outline at the beginning. However, this sequence makes sense as one progresses further in the book.

The bulk of this first section consists of the 1992 design proposal by Outward Bound to New American Schools Development Corporation. It outlines the eight design principles (based on Kurt Hahn's philosophies present in Salem and Gordonstoun schools) upon which the new centres for expeditionary learning are based. They include lofty yet attainable ideals such as 'character development'; 'emotion and challenge'; 'intimacy and caring'; and 'social vision'. It details how the schools would be run, touching on topics ranging from learning expeditions and assessment to professional development and promoting such alternative curriculum. Essentially a blueprint for the new expeditionary learning schools, this proposal details in a comprehensive manner the fundamental tenets of this new education.

Section two, 'Self-Discovery,' sheds light on the previously murky issue (to the uninitiated) of what a day in the life of an expeditionary learning student may look like. The first essay focuses on Kurt Hahn and the foundations of Outward Bound, providing a sense of the history behind these developments. This is followed by a series of brief vignettes, where the reader is shown a variety of personal perspectives from professionals working in the schools. Compare each account to an individual brushstroke in a Tom Thomson painting, each incomplete of itself, but a significant part of the whole.

---

*Subtle,  
meaningless,  
and minute shifts  
in curriculum  
and schedule  
are not what this  
book advocates.  
Rather, it calls for  
a drastic,  
school-wide and  
nation-wide  
overhaul.*

The third part, 'Educators as Learners,' focuses on this often neglected aspect of education. Again, via personal accounts, we are shown that the thrill of questioning and discovery must continue past childhood, in order for teachers to pass the desire to learn on to their pupils. Examples of planned strategies for continued staff development include 'mini-sabbaticals' and 'summer institutes,' but learning is not confined to these; indeed the teachers may learn as much as the students during the preparation and conduct of an expedition.

'The School Community' continues where section two left off, elucidating the integration of the principles of Outward Bound into the expeditionary learning school. Specific examples of student's expeditions include 'The Kid's Quick Fix Bike Shop' and 'Structures', where the students submitted proposals for use of local empty lots to community members and businesses.

'Rethinking Time' is a topic introduced by the Greek myth of Procrustes, the giant who stretched or shortened his victims to fit into his iron bed. "Time is the iron bedstead of American schools" and expeditionary learning attempts to solve the problem by essentially doing away with the traditional method of time scheduling and 45 minute to hour long periods. The correct amount of time to explore and adequately learn a topic varies from individual

to individual and between topics, and can not be dictated by period constraints.

The last section of this book deals with 'Standards and Assessment' which is an ongoing concern cited by practitioners of this pedagogy. Rather than point assessment like the traditional test or exam, assessment is ongoing and is self-, peer-, and instructor-administered. It may take the form of formal or informal critiques, presentation of several drafts, etc. The goal is not to rank students but rather to push each student to produce his/her best quality work. Many examples in context are provided.

This book is, in a word, inspirational. It provides hope that something can be done for our ailing educational system. Though it admits that at present, expeditionary learning schools are in their infant stage and mistakes are being made, they are based on a sound foundation, which is the key to future growth. *Fieldwork* actually made me think about the possibility of teaching, something which I would never consider within the dominant public school system.

---

AARON FERGUSON is completing his senior year in Kinesiology from McMaster University. Thanks to the Association for Experiential Education and Kendall/Hunt Publishing for sending Pathways a review copy of this book.



Abandoned winter camp, Black Lake, June '92. MK



## Where are we going??

We have had one goal setting meeting in November and have another in February. With the aid of a facilitator, we plan to move our mission statement into revised goals, objectives and an action plan

COEO is revisiting our goals and objectives as a council.

Our mission statement : To promote the concept and practice of Outdoor Education and to act as a professional body for outdoor educators in the province of Ontario.

The team has discussed the direction for COEO under seven headings; Professional Development, Network, Memberships, Operations, Journal, Web and Involvement.

### Let's head here! Professional Development

- respect of the broad educational community
- annual conference
- encourage classroom teachers to get outside
- tie to literacy and numeracy objectives
- P.D. in school boards

### This way please! Network

- liason with other organization
- plan joint events
- publicity
- programs

### We're on our way! Membership

- active focus on local initiatives
- regular, local gatherings
- varied programs and membership
- bring the spirit back
- recruit members
- working together for a better understanding of each other and the land
- balance the fun and substance

### Journal

- balance of practical and philosophical ideas

### Operations

- create a business plan
- stress Canadian Heritage

### Web

- a Web page on COEO
- global connections

### Involvement

- fun times, active regions, listen, do more with less

If you have comments or ideas or would like to be included in the vision and goal setting for COEO please notify your president, Margit McNaughton.

### Something to ponder....

"With effort, education, reading, etc. one can keep up to date on content and skills but, people will always, and especially in threatening times, need opportunities to renew their emotional, maybe even spiritual, commitment to their deeply-held ideals-chances to "dance and sing" and celebrate together. This was always an important part of COEO gatherings, whether planned or just spontaneous. I have no idea how you could plan for such outcomes or how you would advertise and attract people to workshops and conferences with these as the major thrusts. However elusive, I think these are important needs."

## Looking at the Lay of the Land

### CPAWS uses mapping to promote its conservation vision

**C**an we get there from here? What is the best route. Check the map: Follow a serpentine river or cleave to the steep contours of a mountain range, coast across the bright blue of a big lake or puddle-jump down a chain of smaller ones.

Most of us have probably plotted imaginary voyages across the abstract expanse of an interesting map at one time or another. We have learned to use the static information of the map's markings to form a very real mental picture of the route we have chosen to travel. Now, in an equally real way, Canadian Parks and Wilderness Society (CPAWS) is using maps to draw out our conservation vision and to point the way on the road ahead.

In Ontario, the Wildlands League chapter's Endangered Spaces map is a large-scale snapshot of the current state of the province's protected-areas landscape. Developed over a two-year period with assistance from World Wildlife Fund, Clover Environmental Consultants and volunteers, this unique map sets out an accurate picture of where protected areas currently exist in the province and where protection is sorely lacking.

Lara Ellis, who took on the task of taking the concept to reality for the League, says that for her one of the map's most important contributions will be to improve the information available for making sound decisions on protected-areas in Ontario. "The [current] lack of comprehensive data about what exists in Ontario in terms of forest cover and species, historical land use and other basic information is truly astounding", she remarks.

A large green jagged rectangle usually represents Algonquin Park on most Ontario maps. On the Spaces map, Algonquin's reassuring spread is reduced to a scattered archipelago of green islands representing only those parts of the park that are truly protected from industrial activity, in this case, logging.

On the Northern Ontario side of the map, roads crisscross what is often perceived to be pristine wilderness. (In fact, in the course of working on the map, Ellis discovered that an illegal logging road had been built right through the middle of a northern provincial park.) Protected areas in the North are larger and more numerous than in the province's South, but the isolation and lack of interconnections between these individual islands of protection are readily apparent as well. And that is where the map's vision comes in. Months of digging for information on the current state of each of the province's 65 natural regions (divisions based on climate and landforms) and many rounds of consultations with government representatives, environmentalists, naturalists, scientists, and interested individuals, helped the League chart out the areas that need greater landscape protection the most and where protection will have the greatest impact.

Stewart, backed by the atlas' five major partners — CPAWS, the University of Calgary, Waterton Lake National Park, the University of Montana and Glacier National Park — is also hard at work digging up existing information to include.

For the Wildlands League, the Endangered Spaces map will play a role in moving the provincial government beyond a simple commitment to completing a system of protected areas to the actual on-the-ground work of prioritizing and designating new protected areas, which is the first step toward creating a more ecologically responsible pattern of land-use.

The concept of using maps to give both the public and the politicians a feel for what is really at stake on the ground is something of an evolving artform, notes Craig Stewart, the Coordinator of a similar project concerning a wedge of Alberta, B.C. and Montana. Extensive ecosystem mapping has been done in British Columbia, and a group working around the

Greater Yellowstone Ecosystem is currently considering ways of sketching out that area's topography and natural values, he notes. Meanwhile, the Yukon chapter of CPAWS has begun work on a 'gap analysis map' similar to the Ontario Endangered Spaces map that will outline current protected areas in the territory in relation to its 23 ecoregions.

Bolstered by powerful computer equipment, satellite imagery and scientific data, mapping has come a long way from the days when cartographers filled in unknown areas with fanciful illustrations of dragons and dire warnings. But the information that can be read from a map is still only as good as the information its creators are given, which means that the best maps are those that draw on a broad base of knowledge.

Maps, Ellis points out, should also not be carved in stone. 'We see this [the Endangered Spaces map] as a first draft,' she notes. Hopefully, she adds, it will help create a consensus on the direction in which the province must head in order to ensure an ecologically healthy future for all its citizens. And with the Endangered Spaces map in hand, the group still to be covered has become a little clearer.

For more information or a copy of the Endangered Spaces map, contact the Wildlands League, Suite 380, 401 Richmond St. W., Toronto, ON M5V 3A8; (416) 971-9453.

*Reprinted with permission from  
Canadian Park and Wilderness Society  
Wilderness Activist, Winter 1995/96*

*It will help create  
a consensus on the  
direction in which  
the province  
must head in order  
to ensure  
an ecologically  
healthy future for  
all its citizens.*



*Selwyn Lake, south end, June '92 MK*

**Northern Illinois University  
Council of Outdoor Educators of Ontario  
Professional Development Committee  
Offer:**

**Graduate Level Course in Outdoor Education**

**Title & Des:** Principles and Concepts of Outdoor Education (C10E 500). Basic principles, concepts, and history of the outdoor education movement. Scope of contemporary programs in the U.S., Canada and abroad. Examination of teaching/learning processes relevant to outdoor education.

**Instructor(s)** Dr. Bob Vogl, Professor of OTE  
Brent Dysart, Outdoor Ed. Consultant

**Course Fee:** \$400 (\$100 deposit) + text books + residential weekend fee

**Enrolment:** 16 minimum, 30 maximum  
send to Brent Dysart, COEO Chair, 457 Stillmeadow Circle, Waterloo, Ontario, 519/885-1289 or Fax 519/885-1325

**Dates/times:** 9:00 - 4:00 Sat. & Sun. Mar. 30/31, Apr. 20/21 and May 11/12 (one weekend, residential incl. Fri.) Toronto & Waterloo

- Learning Outcomes:**
- Participants will broaden their knowledge in the following areas;
    - The historical development of the outdoor education movement in Canada, the U.S.A. and internationally
    - The curriculum base for outdoor education programs
    - Those who have been the influential leaders in North America
    - Philosophy of why outdoor & experiential education is included in the curriculum
  - Participants will explore;
    - teaching strategies & methods appropriate for outdoor teaching
    - opportunities to develop their own beliefs, values and philosophy of our global community
  - Participants will become aware of;
    - teaching support materials & resources to support their curriculum
    - evaluation techniques to use with students

This and all NIU Outdoor Ed. Courses are recognized by Q.E.C.O. for teacher certification upgrading.

-----  
NAME: \_\_\_\_\_ PHONE: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY & POSTAL CODE: \_\_\_\_\_

## Keewaydin - The North Wind

Ainslie Thomson

**T**his is the story given by Keewaydin - the North Wind.

Many years ago, the land was very different. There were fewer buildings, less confusion amongst the people and more time to enjoy the opportunities the land offered. During these years there was a young girl who spent much of her free time with her family. The family would always go north for their holidays to camp, ski, or just relax. The parents of the little girl offered her every opportunity to enjoy nature and the outdoors in every sense. In the summer when they camped the family would swim in the fresh lakes. In the fall, they would take long adventures hikes to enjoy the autumn colours and play in the leaves, and in the winter cross-country skiing would be the event with the fresh air nipping their noses as they searched for signs of animals.

Sometimes if the young girl and her sisters were lucky, they would have the opportunity to visit their grandparents at camp. Here they would eagerly await their grandfather's nod of approval to pack tightly side-by-side into the canoe. The adventure would begin as he paddled them down the lake further from the common ground with which they were familiar. They would watch the rings alongside the canoe caused by the paddle, as their grandfather talked about the land and pointed out wildlife. There was always a feeling that couldn't be explained; it overwhelmed this young girl whenever she thought of these adventures and all the special places in the outdoors. These places had stolen room in her heart; they were the places she connected with her roots.

As years went on, the girl matured into a young woman. She became busier and committed to more and more things. Before she realized her inability to escape, urban life had consumed her. Amongst this chaos, the special places she held close to her heart became more distant. She was unable to go camping because of work, and unable to ski because of school. The young woman never stopped thinking about these

places, but the unexplained feeling that usually overwhelmed her slowly began to disappear.

Then, one fall, the place held closest to her heart seemed to slip away. The young woman's grandfather died, taking with him a connection to her roots. She would no longer be returning to one special place, camp. The external sadness for the loss of her grandfather diminished, but internally it still remained strong.

The young woman continued to mature and continued to fill her time with various commitments and responsibilities. Seldom, if ever, was she able to travel North and continue to add fresh memories to the ones that were so vivid to her now.

Finally, a year after her grandfather's death, an opportunity arose for this young woman to travel North. There was a canoe trip, a trip organized by school. The young woman initially signed up for the trip because of a course; she had not thought what it might have in store for her.

From the first moment the young woman sat in a canoe, memories flooded back to her. The memories were so clear and fresh. She watched as the paddle dipped into the water and sent ripples down the side of the boat. She thought of the stories her grandfather had told about life at camp and on trip. The young woman was overwhelmed once again with thoughts and feelings caused by the outdoors, the North. As the trip continued, small subtle beauties of the outdoors brought back more and more memories. The young woman was brought back to those special places, back to her roots.

When the trip ended, this young woman was not sad, she was overwhelmed. She had rediscovered the North, the outdoors, everything that had always meant so much to her. It was the rediscovery of her roots. In her heart she could now find a place for all of her memories, a place she would not forget.

The young woman returned to the city and continued to be busy, but something had

### Editor's Note:

This story and follow-up activity are based on Wayland Drew's novel, *Halfway Man*. (See *Pathways*, Summer 1994, for a review of this excellent novel well suited to secondary and university curriculum.) In his novel, Drew recounts three myths, one each from the East, South, and West winds. The fourth myth, brought by the North wind, is yet to be told. Ainslie begins her piece by telling this fourth, untold myth; it is her story.

changed. She could always find time to take a walk in the woods, go up North to swim in a fresh lake or enjoy the fresh air. The young woman had made a connection to her roots that would last. It was a connection that she could find anywhere, even if it was simply appreciating that one single leaf, lying on the middle of the road in the fall as she walked to school.

*The activity itself  
is to design  
the myth or legend  
of the North Wind.*

### USING THE STORY

In outdoor education in particular, there are many uses and views on stories and storytelling. A story can be the study of a lived experience by someone or something, or it can be the world as we immediately experience it, rather than how we might categorize it, conceptualize it or theorize about it. A story can be told or read to discover adventure, morals, history, or other variables related to a task or theme that the educator feels is appropriate for the time and place.

Another group of people that used storytelling were the natives. They used legends to educate the young on past trips, excursions, war, and cultural values. In the novel, *Halfway Man*, by Wayland Drew, the main character who is a native tells stories of the winds to educate young children. Wabanindon, the East wind (the first story told because everything begins in the east, the sun), Shawanindin, the South wind and Gwabeeingnodin, the West wind, are the story of the Halfway Man himself. It is from this novel that I designed the following activity, which is the objective of this paper.

The activity itself is to design the myth or legend of the North wind. It is designed as a creative way to reflect upon a trip and to gain some appreciation of the outdoors. There are many ways that I thought this could be done, and I have broken the activity into three stages, beginning with an introduction or lead up from the educator. The introduction would involve the educator reading the three myths that each of the winds (East, South, and West) tells. This could be done over three nights on an outdoor excursion or incorporated throughout one day

on a field trip. I feel that it would be most effective if the readings were done around a campfire.

After the readings are completed, the task of the students is to write the myth of the North wind. Students' myths should be a personal reflection based on a theme. The themes should be left open to allow for more creativity, but the educator may suggest a few. A few ideas I came up with were: the appreciation of nature and its beauty, a personal discovery through nature based from the trip they were on, or an understanding they have learned about an issue or topic while on trip. This would complete the second stage of the activity.

The third stage would involve the presentation of the North wind myths. The first option is to present the myths the last night of the trip around the campfire or even the trip. The second option uses the myths to refocus the students when they have returned to the classroom. Incorporating the myths into the first class could lead to discussions about the trip and what students learned or experienced. This second option could be used to lead into units on storytelling and writing of native legends or myths.

When a student is exposed to the adventures and beauties of the outdoors, I think it is critical that they are given the time to reflect on what the trip or exposure has meant to them. Whether the student takes nothing home or many new feelings or beliefs, I believe it is important that some sort of time or activity is programmed to allow this personal discovery to occur. As a student myself, I have just completed a course in Outdoor Education and thus my story of Keewaydin — The North Wind.

---

AINSLIE THOMSON is currently in Teacher's  
College at The University of Western Ontario

### REFERENCE:

Drew, Wayland. *Halfway Man*, Oberon Press Canada, 1987.