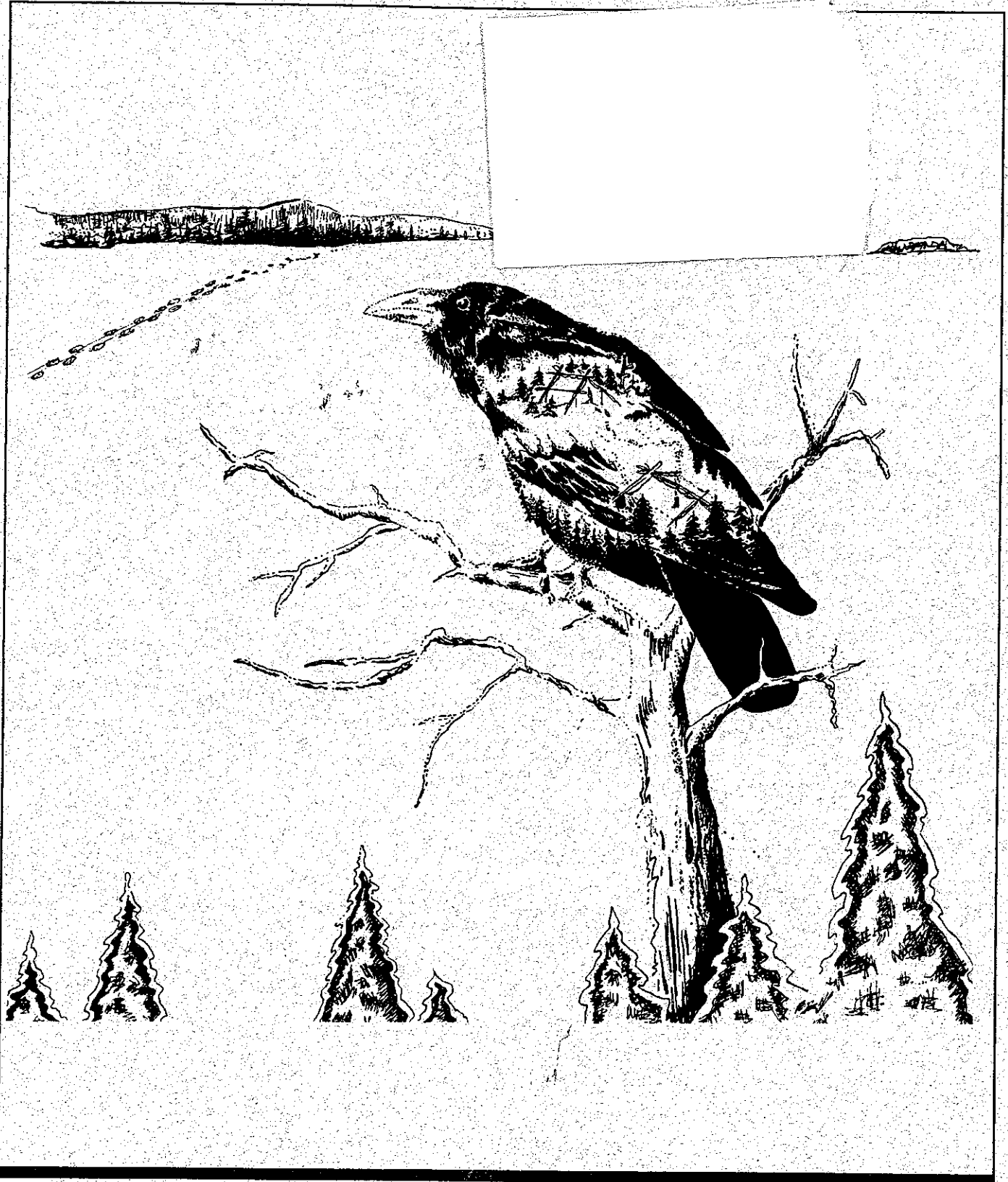


# Pathways

THE ONTARIO JOURNAL

OF OUTDOOR EDUCATION

Volume 8, No. 2  
March/April, 1996



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# Pathways

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2. quality people, equipment, resources or programmes.

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## Editor's Log Book

**T**his month we continue our 25th Anniversary celebration with a number of retrospective articles by long-time members of C.O.E.O.. Clark Birchard provides a history of Outdoor Education in Ontario in an article entitled "To Find a Better Path". Bert Horwood's piece, which originally appeared in ANEE some years ago, is reprinted in the new "Over Our Shoulder" column. We hope that these articles bring back old memories, or fill in gaps for those who have recently joined C.O.E.O.

Looking forward, this issue features a number of articles which offer creative suggestions for funding Outdoor Education programmes; additionally, Anne Bell's column outlines the possible effects of the Omnibus bill on Conservation Authorities. As the money available to support Outdoor Education programmes decreases, sharing these innovative approaches becomes increasingly important; we encourage educators who have developed new funding strategies to contribute a short summary for inclusion in *Pathways*.

Carolyn Finlayson

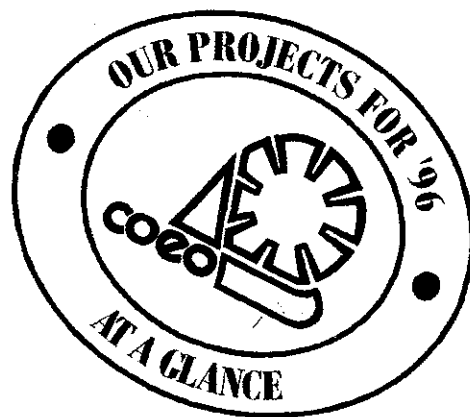
## Sketch Pad

**T**his month we feature art by Zabe MacEachren on our cover, as well as drawings by her students at Lac La Croix public school. Artwork has also been contributed by Jeni Rosenthal, who is working on her Bachelor of Fine Arts at the University of Regina. The cartoon which complements the article entitled "A Path with Heart" was drawn by Ben Spergel, whose drawings have also appeared in past issues of *Pathways*.

## COEO Board News

Unfortunately, I will need to take a leave from the Board as I am moving to the Calgary area in May. This was a sudden decision for me, as my husband's job was relocated. Lind MacKenzie will chair the next 2 meetings in my absence and I hope to see everyone at the Fall Conference. It is with great sadness that I announce this news and I will miss my involvement with COEO greatly. COEO people have added in many ways to my life. Thank you.

*Margit McNaughton  
COEO President*



**COEO's Vision Task Force had a very successful day with FWTAO Workshop Leaders. Next meeting will be held in May.**

**Nancy Payne is revamping our regional boxes and rewriting the regional manual. If you have anything in your basement that belongs in a regional box, please contact her.**

**Ecoscope Task Force has been set and we are moving ahead with our partnership. It's possible we will have our first Teacher Leadership course as a preconference in the Fall.**

**We are hosting our first annual photography contest at the Fall Conference. There will be prizes and fun had by all. Categories are: black and white; and/or colour — photographer's choice. More info found in conference package.**

**Our spring COEO/NIU Graduate Level course has started. Brent Dysart and Rod Ferguson have put a great deal of effort into recruiting for this course. Please remember that you can help advertise on behalf of COEO. Any interested member, please call Brent at 519-855-1289.**

**The regions are looking for continued support from the Membership. If you would like to see something happening in your region, don't hesitate to call your rep.**

# A TRANSFORMATIONAL CURRICULUM MODEL A WILDERNESS TRAVEL ADVENTURE DOG SLEDDING IN TEMAGAMI

by Linda Leckie

*In writing about my travels, I came to realize that I have experienced many significant 'calls to adventure' in a variety of places from a great number of different people.*

## Introduction

Why Go?

"And the world cannot be discovered by a journey of miles, no matter how long, but only by a spiritual journey, a journey of one inch, very arduous and humbling and joyful, by which we arrive at the ground at our feet, and learn to be home".

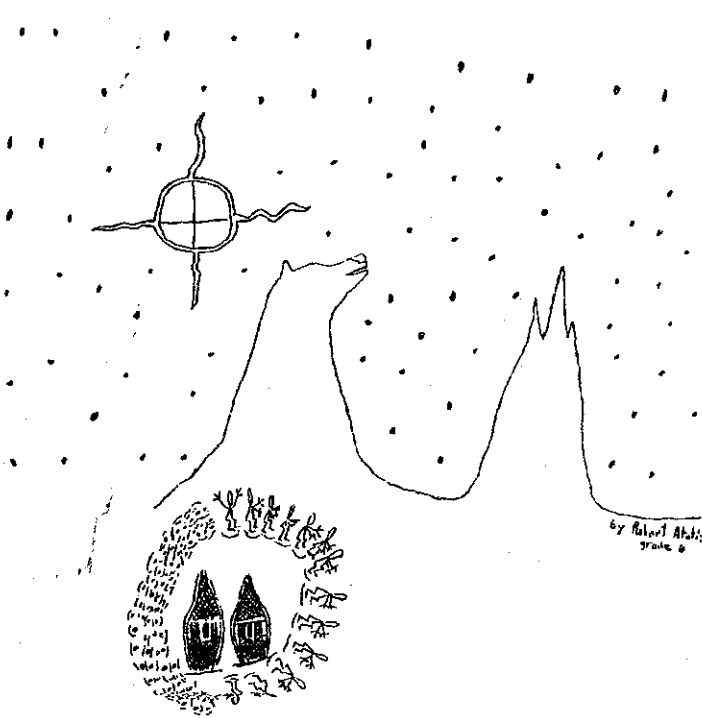
Wendell Berry

This paper is about travelling, and it begins with my own personal travel memoirs. As Wendell Berry has so eloquently stated, mine is a "spiritual journey". I wanted my individual story to be an inner voyage of self-discovery, a journey that would take me back in time so as to make sense of where I am now and how I got here. In writing about my travels, I came to realize that I have experienced many significant 'calls to adventure' in a variety of places from a great number of different people. In documenting this journey, I have focused on my travels in the out-of-doors and I have expressed my story as it relates to why I take students on Winter Camping and Dog Sledding expeditions.

My second journey is a practice journey or a 'pre-trip'. This is more of an exploratory expedition and it involves careful planning and meticulous preparation. On this trip I have set out to develop my own personal

philosophy and educational rationale behind these types of adventures. I will also review the theory and research behind the Transformational Curriculum model and how it can be used in Outdoor Education. There is always much to be learned from those who have travelled the trail before us. However, these are only ideas and guidelines. I must experience it all for myself and make my own future travel plans.

The Pre-trip is always a valuable learning experience that allows one to learn the basics and practice their skills under the guidance of a knowledgeable and experienced leader. These new skills will prepare the travellers to strike out on their own, either alone or as a group. This brings me to my third journey — the trip itself. In this section I will report on the events of my March Break dog sledding adventure from a



Transformational Curriculum perspective.

In conclusion, there will be a fourth and final journey entry to critique and evaluate the whole experience. On this expedition I will reflect on my traditional ways of doing things and look towards new methods in the educational practice of wilderness travel. This is not really an ending but another beginning. Now I have a new dog sledding story to tell and one more life experience to enter into my travel journal. It is the call to adventure once again and I begin to pack my bags for the next journey.

## The Personal Journey

So it is that those of us, white and Indian, who have seen much of this interior, have always turned toward the winter trips. If one goes mainly for the trip itself, for the being out, there is nothing quite like the northern winter. There is the region of the elemental, there is the rhythmic crunch of snowshoes under the northern light and the high winter moon, the long trail that knows not willing ending, I-Shipits-Nan, the Indians call it their "immemorial winter road".

W.B. Cabot 1911

What follows here is my journey in the outdoors. It is not a direct route nor have I even come close to reaching my final destination. Mine is a path well worn in some places and hard to find in others. There have been many side trips both for purpose and for pleasure. I have experienced thin ice, slush, low water levels, wicked snow storms and "devil dogs" that have challenged my patience and use of the English language. However, there have been many tailwinds and clear sunny days along the way. My luggage has never been lost, just a little wet, and I always seem to get a window seat to see the Northern Lights, a beautiful sunset, or a wild thunder and lightning storm followed by a spectacular rainbow. My wannigan is usually packed and ready to go but no matter how far in advance I plan for my next adventure I never seem to be totally prepared for what is ahead of

me. It is my story, a narrative full of meaningful experiences in remote and beautiful wilderness places accompanied by inspirational and influential fellow travellers that has given purpose and meaning to my personal and professional life today.

My story begins at a family cottage on Cache Lake in Algonquin Park. At the age of six, I left cottage life and became a camper at a summer camp in Algonquin Park and went on my very first canoe trip. For ten more summers I paddled and portaged through Algonquin and Temagami, and then later as a staff member I led longer trips of five weeks' duration through Quetico Park. It was not until I was at university that I discovered the joys of camping in the winter time.

While at the University of Calgary I was instructed and guided by professor Rusty Baillie. Rusty had his roots in Outward Bound movement and he taught me much about leadership and group dynamics. It was with him that I enjoyed, and survived, my very first winter camping expedition. I will never forget sitting with him in a snow cave, eating these amazing chocolate chip cookies that his daughter had made for him, and discussing 'why we go' on outdoor adventures. I knew I enjoyed these wilderness trips and that I felt great being out there but there seemed to be something else — something that I just couldn't put into words. It was a feeling, a strong emotional response to the freedom I experienced while in the out-of-doors. Rusty was preparing for the Canadian Everest Expedition and he explained that he climbed mountains to make him a better person when he returned. I never forgot that philosophy or those cookies.

Years pass and I now find myself in a position to take students on wilderness travel adventures. At Bishop Strachan Private School I lead small groups of students on canoe trips and winter camping and dog sledding trips. I firmly believe that what I do on these trips is very educational and important. In the past five years I have begun to discover the theory behind my practice and, at the same time, I have continued to change and grow both as a person and as an

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*I knew I enjoyed these wilderness trips and that I felt great being out there but there seemed to be something else - something that I just couldn't put into words.*

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*The trail is my favourite place. It is where I feel most comfortable and where I do my best and most important teaching.*

educator. Through courses at OISE, leading canoe trips with ORCA and McMaster University, attending COEO conferences, and taking Environmental Science at Nipissing University, I have learned a lot about outdoor education and wilderness travel from many talented and experienced individuals.

My latest passion has become dog sledding. Four years ago I took nine students on a ten day Outward Bound course, with two Outward Bound instructors and ten sled dogs. We had an experience to last a lifetime. It was sunny for all ten days, we experienced starry nights and a full moon, we saw a wolf, and it seemed like we laughed all the time and enjoyed every minute of it. It was after this trip that I noticed marked changes in my students. Through their journals I came to realize that the experience in the natural world had a profound effect on them.

I continue to enjoy winter with my students and I have a much clearer understanding of the educational rationale behind the wilderness travel expeditions. This past January, on my first trip of the season, my dog sledding friend turned to me and said, "I bet it's great to be back on the trail". He could not have been more right. The trail is my favourite place. It is where I feel most comfortable and where I do my best and most important teaching. My only wish

is that I could take *all* my students out on the trail to teach them about themselves, their relationship to others and the natural world.

This ends my travels back in time and brings me to a journey in the present that will help me prepare for many more

outdoor adventures in the future. As Cabot said in 1911,

"I now turn toward the winter trips", travelling by dog sled and snowshoe in the norther Canadian wilderness.

## The Pre-Trip

### Training the Troops (To Learn and Know Dog Sledding, To Do It, To Be a Dog Sledder)

"Lives based on having are less free than lives based on either doing or being."

*William James*

The Transformational Curriculum Model, or as it is also known as the Real World Model, aims to provide students with personal integration and social awareness. This is done by taking an approach to curriculum design that does not use the subject disciplines. Instead, a real life context is studied and a Transdisciplinary Web is used to assist in the curriculum design. The curriculum allows students to make connections to past experiences and learn the skills needed to be productive citizens in the twenty-first century.

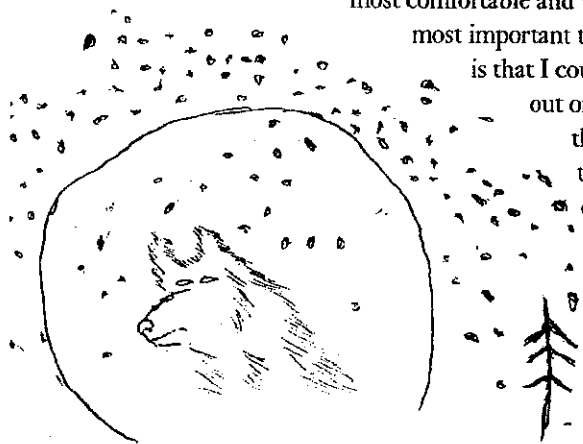
A Transformational Curriculum will force students to realize that all knowledge is interconnected and value laden. What they know and can do will prepare them for what they will be, how they will act, and what they will value.

### Choosing the Lead Dog

"You cannot teach a person anything, You can only help them discover it within themselves".

*Galileo*

The role of the teacher in a Transformational Curriculum is not to simply transfer information but to try and connect with the student, to guide and facilitate their learning process. It is important to ask students what they want to learn and to help them make sense of their world. Teachers must consider each student as unique individuals who learn at different rates and in different ways. All students can learn, succeed and achieve the mandated outcomes. It is the teacher's role to find out how to engage their students to allow that to happen.



Jimmy AtAtise '96



## **Musher's Tales**

"If you wander out a ways and turn to look back at the tent glowing from the light of the candles within, it seems, in the vast blackness of the Canadian night, like a tiny wayside shrine in which the votive lamp never goes out. The pilgrims inside aren't saying any prayers of course, they're sipping a dash of rum, wiggling their toes in the heat of the stove, telling stories on each other and themselves, cackling, chortling and rolling around on the floor in total weeping hysteria if the stories get good enough. The tone may be a little too boisterous for proper vespers, but what I hear rising from the warmth and light of that tent is an evensong as full of good tidings as any mortal could hope for".

*Robert Kimber 1991*

When the snow gets very deep, or in mild temperatures when it gets wet and heavy, it becomes very difficult for the dogs to pull a heavy sled. In these conditions a 'trailbreaker' must snowshoe out in front of the dog team to break trail and pack down the snow. This makes the dog's work easier and definitely lightens their load. The snowshoer also gives the dogs someone to follow and this adds an incentive to keep the troops pulling. I have come to know many trailbreakers and trailblazers in the area of Outdoor Education and wilderness travel who have motivated and inspired me in the same way. There have been many instrumental educational leaders in the area of Holistic Education and Transformational Curriculum. Kurt Hahn and Charity James, two British educators, have had a profound effect on my work in Outdoor Education and they have greatly influenced my philosophy and practice. As a graduate student at OISE I have come to know and learn from three other influential educators. Jack Miller, Susan Drake, and Edmund Sullivan have allowed me to explore my own feelings and educational thought in my

area of interest, Outdoor Education and wilderness travel.

Bert Horwood has also been a strong and committed trailbreaker and from his research on Curriculum Integration I have developed a much clearer understanding of what true integration means. I have learned a great deal from Bob Henderson about my role as a leader or guide of wilderness travel trips and I have also gained valuable knowledge about dog sledding and life from musher Craig Lawrence and our four-legged friends, the wise and trail smart Eskimo sled dogs.

All of these trailbreakers have made an excellent contribution to education. Their work has been every bit the effort of a snowshoer who travels all day out in front of the dog team. When at last the day is over and our travelling is done, we unharness the dogs, unload the sleds, pitch the tent, cut firewood, haul water, and feed the dogs. As we hang our snowshoes we can be proud of what we have accomplished in our quest to clear the way and make it easier for others to follow us. It is now time to start the fire and make a pot of tea. Perhaps someday all of these educators/trailbreakers can join me, and we can all sit around the crackling woodstove and warm our feet while we laugh and tell our stories into the wee hours of the night.

## **Maps and Trails - Deciding Where to Go and Why?**

"Each of us has an Up North. It's a time and a place far from the here and now. It's a map on the wall, a dream in the making, a tugging at one's soul. For those who feel the tug who make the dream happen, the world is never quite the same".

*Sam Cook*

Two effective ways that we as educators can get to the roots of our environmental and economic crisis are first, develop a Transformative Curriculum, and secondly, connect students to the land through time spent in wilderness areas. We can achieve both aims

*A wilderness travel experience touches upon all aspects of what it means to be human.*

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*From the experience of an extended dog sledding trip we learn, and in some cases relearn of our connection with the wilderness world.*

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*Students are often surprised by their own accomplishments and amazed by the abilities and talents of their companions*

with wilderness travel experience. A wilderness travel experience touches upon all aspects of what it means to be human. It recognizes that humans have a physical, intellectual, emotional, social and spiritual dimension. Extended contact with the natural world also allows for a greater awareness and appreciation of the land and students develop a sense of place in the natural world. Students learn of the mysteries and magic of the natural world and their spiritual beings feel wonder and awe in these wilderness places.

### **The Trip**

“Always in a big wood when you leave familiar ground and step off alone into a new place there will be, along with the feelings of curiosity and excitement, a little nagging of dread. It is the ancient fear of the unknown, and it is your first bond with the wilderness that you are going into”.

*Wendell Berry*

A dog sledding trip could be considered the ultimate Transformational Curriculum model. An expedition of this nature sees things whole right from the beginning. The whole person is engaged in this transformative and interdisciplinary curriculum and the content and instruction is based on this image.

On a dog sledding trip the physical, intellectual, emotional, social and spiritual dimensions of the individual are all addressed and challenged. Through such an adventure all aspects of what it means to be human are explored and analyzed. An outdoor travel experience provides for an increased awareness of respect for self, care and concern for others, working together as a team to achieve a common goal, mental and physical challenges, problem-solving, self-discovery, shared adventure, and a sensitivity and appreciation of the environment.

In designing the curriculum for such an adventure the Transformational Web can be used. What I found was that dog sledding is

connected to everything else. Students soon realize that their dog sledding trip is interconnected with other past life experiences in their world.

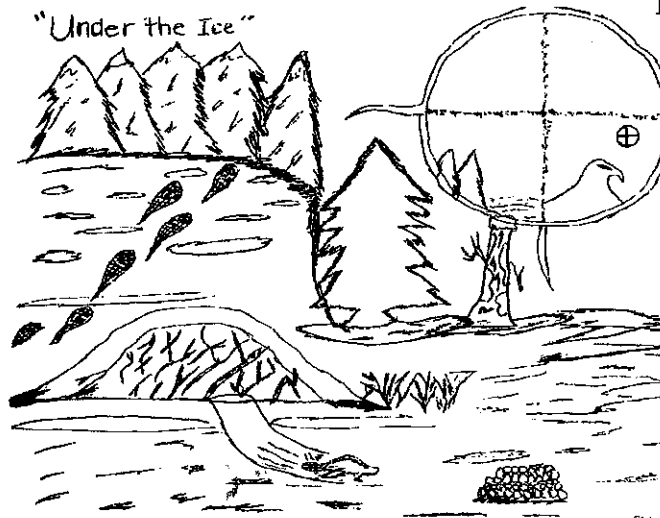
Such an adventure has excellent recreational benefits and it is hoped that at the end of the trip students will continue to enjoy winter. Students learn many recreational skills such as cross-country skiing, snowshoeing and winter camping. The expedition is an incredible amount of fun and everyone has the “best time”. There is a great deal of educational potential in these trips as well.

In this sense education becomes more than simply knowing about something. It includes more than the intellectual aspects of learning and the acquisition of skills. An outdoor winter travel experience also includes the emotional aspects of being, and the action of doing, that results from such a complete education in the out-of-doors.

From the experience of an extended dog sledding trip we learn, and in some cases relearn of our connection with the wilderness world. This renewed relationship helps us come to a better understanding of who we are, and hopefully, our path through life becomes a trail that is in closer harmony with the rest of nature.

For seven days students spend all their time outside in winter. They constantly watch snow conditions and the weather and they learn all about their environment. Lying in the tent at night listening to the ‘moans and groans’ of the lake ice creates a lengthy discussion about ice formation, ice conditions and ice safety. Soon everyone has an “ice story” to tell and a new candle is lit to tell the strange story of Grey Owl hearing the tap tap tapping on the ice.

Stories are used to describe and explain how we give definition to the world around us. They provide images of our world and our place in it. Modern stories, or science, and traditional stories, or myths and legends help us to connect more deeply with our surroundings. During the trip many stories are told. Personal stories connect the students to one another, historical stories create a link to the past and native



legends form spiritual bonds between the people and the place.

During the trip students experience wonder, magic, marvel, and awe, through time spent in the wilderness setting. The silence and solitude of the north in winter is "totally awesome". Seeing five large Eskimo sled dogs run free over a frozen lake at night is "the most amazing this I have ever seen". The winter sky filled with stars is "wicked". Students are often surprised by their own accomplishments and amazed by the abilities and talents of their companions. Ikue's ease at climbing the fire tower is "the biggest surprise of the trip".

On a winter camping and dog sledding trip there is no escaping the consequences of either your decisions or your actions. Ice conditions must be tested for safety, the dogs must be watched very carefully all the time, and mushers check each others faces constantly for warning signs of frostbite. Decisions are made on a regular basis due to changing snow or weather conditions. If you forget to hang your wet clothes or boots during the night the unpleasant consequences the next morning will ensure that you never forget to do that simple chore again.

There are many opportunities for personal growth while on a dog sledding trip. Students are faced with many physical and mental challenges during the expedition. The physical work involved in sledding, working with the dogs, pitching the tent, hauling water, cutting wood, and the constant cold can be exhausting.

There are also mental challenges to be contested and denounced. These emotional tests include fear of the dark or the dogs, an aversion to cold winter temperatures, and concerns or problems with group dynamics. Some situations challenge both brawn and brain like climbing the 80 foot fire tower on Animapissing Lake or harnessing a very large, boisterous and playful Samuel the sled dog.

The challenges of winter travel are real and meaningful, and solving them requires a

combination of physical strength, mental toughness, and a tenacious spirit. Every day the dog sledder faces all of these challenges when handling and running a dog team. Physical strength is required to work the brake and drive the sled through the trees; skills and knowledge are needed to hook and harness the dogs, and the musher must have the spirit to run with the team up the hill, to push and pull with them and then pat their heads when you reach the top.

Students make sense of the present moment by reconstructing and integrating past experiences. Along with their individual backgrounds, each student brings with them a unique set of skills and abilities. These talents and capabilities enrich the trip for all participants. From Lia we learned how to make bracelets, and from Blaine we learned how much working with the dogs was like dealing with the cows on her farm. Stephanie related her experience to her previous canoe tripping adventures and Ikue shared with us how different a trip in Temagami was from her life in Japan.

Responsibility to self requires that participants drink enough water to prevent dehydration, dress appropriately for the weather and look after their own belongings. There is also a need to be concerned about their fellow travelers and to care for the dogs. Feeding and watering the dogs takes time and effort. Time and energy is also spent just being with the dogs, playing with them and giving them a good rubbing and scratching at the end of the day.

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*The challenges of winter travel are real and meaningful, and solving them requires a combination of physical strength, mental toughness, and a tenacious spirit.*

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*In the end,  
when all was said  
and done, I had  
forgiven Tundra  
and Blackie for  
eating my mitten.*

Blaine stirred every dog dish before feeding time and at the end of the trip Ikue had an individual picture taken of herself with all 15 dogs. Working with your own dog team creates a bond and a friendship that makes saying goodbye almost unbearable. In the end, when all was said and done, I had forgiven Tundra and Blackie for eating my mitten.

A dog sledding expedition is a Transformational Curriculum. It encourages and promotes transformational learning and it employs transformational teaching strategies. A dog sledding trip helps to foster a relationship with the natural world, care and concern for others, and it promotes self-discovery and personal growth. The dog sledding experience can have a profound impact on how the participants may lead their future lives. It has touched upon their intellectual, social, emotional, physical, and spiritual beings in a complete and interconnected way.

### Trip End - Drying the harnesses, Dogs in their Houses

“And so what is the final test of the efficacy of this wilderness experience we’ve just been through together? Because having been there, in the wilds, alone in the midst of solitude, and this feeling if you will an ultimacy of joy. The question is: Why not stay out there in the wilderness for the rest of your days? And the answer is: Because that is not where people are. And the final test of the legitimacy of the experience is: How well does your experience of the sacred in nature enable you to cope more effectively with the problems of mankind when you come back to the city?”

And now you see the role of the wilderness. It’s a renewal exercise and leads to a process of alteration. You go to Nature for your metaphysical fix — your reassurance that the world makes sense. It’s reassurance that there’s something behind it all

and it’s good, you come back to where people are, to where people are messing things up, because people tend to, and you come back with a new ability to relate to your fellow human and to help your fellow human relate to each other.”

*Willi Unsoeld*

When I reflect back on what I have learned in this course, and by writing this paper, the three keys of transformational learning immediately come to mind. My journeys have been on a *path of heart* and I have been aided and directed by many *magical helpers*. In the end, when the last journey is complete I have returned to share my travels and provide a *service* to others. I have gone on three separate, yet extremely interconnected, journeys during the last five months. Each of these trips has had a significant amount of personal and professional meaning.

So, why don’t we stay out on dog sled trips? Willie Unsoeld answers this question for us. The god sled expedition is a “metaphysical fix”, meaning it helped us to make sense of the world and our role in that world. The real test of the importance and meaning of the trip is what happens when we return. This is the service part of our call to adventure. We return changed, and better equipped to deal with our human problems. In a sense we have been recharged and we are now more ready and willing to help others deal with their problems as well.

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## THE MEANINGS OF LITERACY

by Constance L. Russell

**L**iteracy. A straight forward concept, right? Well, not any more; the meaning of "literacy" is being hotly debated in academic circles. It wasn't that long ago that literacy simply meant the ability to read and write. Numeracy, the ability to do basic mathematics, followed shortly thereafter. Now, however, there is a plethora of literacies bandied about including cultural, critical, scientific and environmental. All grow out of fears that students are not learning the skills and values that will help them in the future.

Cultural literacy is primarily an American phenomenon and seems to reflect worries that the U.S. is in decline, especially within the context of economic globalization. It is also often a backward looking type of literacy with authors, usually middle-aged or older, harkening to the "good old days" when everyone read the same books. Proponents of this position have written tomes on the topic and go so far as to prescribe lists of books about which every American ought to be conversant. Noticeably absent is anything written by women or people of colour. Absent too is any concern with ecological issues.

Concerned that cultural literacy often overlooks the social inequities that make it harder for some students to learn and that "culture" appears to have a very narrow definition, other have suggested that critical literacy is essential. Rather than simply providing students with skills for "economic advancement and personal advantage in the marketplace" (Courts, 1992, p.xi), advocates of critical literacy wish to foster in students a "sociological imagination" whereby they develop a critical understanding of the socially systemic nature of power relations. In addition, a respect for the diversity of cultural expressions is encouraged. Like cultural literacy, however, critical literacy still has little to say about environmental issues and often remains profoundly anthropocentric.

Enter environmental literacy. David Orr maintains that the current education system has produced "ecological illiterates, with little knowledge of how their subsequent actions would disrupt the earth" (1993, p.x). An environmentally literate citizen is defined by Andrew Brennan as one who "will have a blend of ecological sensitivity, moral maturity, and informed awareness of natural processes that would make her or him unlikely to contribute to further degradation of natural processes at either individual or corporate levels" (1994, p.5). Orr goes one step further to emphasize the importance of thoughtful action; he suggests that what the planet desperately needs is "people of moral courage willing to join the fight to make the world habitable and humane" (1991, p.100).

Orr suggests that environmental literacy requires a lived understanding of the laws of thermodynamics, ecological principles, carrying capacity, energetics, least-cost end-use analysis, the limits of technology, appropriate scale, sustainable agriculture and forestry, steady-state economics, how to live well in a place, and environmental philosophy and ethics. Note that he does not define environmental literacy in strictly scientific terms. While scientific literacy is important, it is only part of the picture.

For Orr, a central aspect of environmental literacy involves knowing one's home place. And this, I believe, is where outdoor educators come in. How can one recognize environmental degradation or notice that one of your neighbours isn't doing so well if you don't know who your neighbours are?

But environmental literacy on its own, especially if narrowly defined, is not enough, in my opinion. Critical literacy and environmental literacy both offer visions of resistance to the destruction tendencies of the dominant worldview; combining insights from both, in my opinion, could be truly transformative.

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## OMINOUS OMNIBUS

by Anne Bell

**W**ith the passing of the Omnibus Bill (Bill 26: *Savings and Restructuring Act, 1995*) in January, the provincial government introduced sweeping changes to Ontario's legal regime. While public protest surrounding the bill's enactment focused primarily on changes affecting social programmes and services, conservation groups also denounced many aspects of the bill more directly related to environmental matters. Particularly worrisome were legislative reforms affecting Conservation Authorities — reforms which are perceived to jeopardize the very ability of these agencies to survive.

Since outdoor educators, particularly in the south of the province, make regular use of Conservation Authority (CA) lands and facilities, I outline below some issues of concern. While it may be too early to ascertain the exact impact that the Omnibus Bill will have on CAs, at this point it seems reasonable to predict that trouble lies ahead, at least in some jurisdictions.

To begin, it is now much easier for municipalities to dissolve CAs and acquire their assets: a vote of less than half of the participating municipalities is all that is required. This eventuality is made more likely by a variety of factors including both changes to the composition of CA boards and fiscal constraints. Previously, CA boards were comprised of members appointed by both municipal and provincial governments. Even provincial appointees were resident in the CA area, yet they were expected to represent provincial interests, thus broadening the perspectives of the board. As a result of the legislative changes, however, provincial appointments are a thing of the past; this means, of course, that if the question of dissolving the CA is put before the board the province will have no say in the matter.

The future of CAs in the province, in other words, has been handed over to the municipalities, a situation which is alarming especially because it is accompanied by a drastic reduction in provincial funding: a 70% reduction to be exact. Since individual municipalities are now also able to unilaterally withhold levies, one can only wonder whether the funds necessary to maintain the CAs will be forthcoming. Only flood control structures are to be funded by the province, and tax rebates will be granted only for lands deemed "provincially significant" (i.e., provincially significant wetlands, provincially

significant ANSIs, lands located within the Niagara Escarpment, and Agreement Forests). Since only 40% of CA lands enjoy this formal designation, the remaining 60% are essentially unfunded. If they are considered consequently, to represent too much of a financial burden, then the municipalities may be sorely tempted to dismantle the CAs and sell the lands in question.

No process has been detailed in Bill 26 for handling CA assets if dissolution occurs. The lands will pass by default to the municipalities, many of which are strapped for cash. Ecologically valuable ravines, stream corridors, woods and wetlands may well be sold, a possibility which has environmental groups worried. Given how much of the southern Ontario landscape has been subjected to the pressures of development, what little remains in a relatively wild state is of unquestionable importance to wildlife. CAs own 121,410 hectares of land south of the French River, much of it in large, contiguous blocks. The large forest tracts in particular are critical to the movement and survival of those plants and animals requiring interior forest habitat.

Much of the land held by the CAs was either donated outright or had private matching funding for its purchase, so that the sale of such assets would constitute nothing less than a breach of trust. Through member donations, for example, groups like the Nature Conservancy of Canada and the Federation of Ontario Naturalists have helped CAs to acquire thousands of acres. The understanding, of course, was that these lands would be protected in perpetuity. Thanks to the Omnibus bill, however, the risk is now very real that they will be sold for development.

COEO members who appreciate and take advantage of CA lands and facilities would do well to keep abreast of the changes that are afoot in their regions. Vigilance is of the essence. If the dismantling of CAs is to be avoided, local resistance must be strong. Now more than ever in southern Ontario it is vital that voices advocating for the protection of wild places be heard.

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## PARTNERSHIP: RECYCLING \$/\$ OUTDOOR EDUCATION

by Phil Weir

**A** partnership connecting Recycling Programmes and Outdoor Education has always existed in spirit. Now there may be a way to formalize this partnership, while also doing the mantra of the '90s: "make some dollars, save some dollars, make some dollars, save some ..." At the same time, and I believe more importantly, the idea recommended here is one way to help generate not only cash but also some much-needed broadly-based public support for Outdoor Education. It has the potential to work just about anywhere, and it is timely, with situations making it possible, needed, and easier than ever.

Before describing the Recycling/Outdoor Education Partnership idea I want to say a few words about a mission statement for Outdoor Education. To me a mission statement is an articulation of the core philosophy of a group. What is our core philosophy in Outdoor Education? In other words, besides the obvious component of being done outdoors, what is there about what we are all trying to do that is in common? Well I have a suggestion:

### Mission Statement/Core Philosophy of Outdoor Education:

Outdoor Education:

*- helping people to know, to understand, and to love the natural world, and their place in it*

That's it. Short and sweet.

A few years ago when I proposed this to be the mission statement of the Ottawa Board of Education's MacSkimming Outdoor Education Centre (which it now is), I was asked if I wrote this myself. I answered the best I could which was to say that nothing in it is new, and many people have said the same thing in similar ways. How can the core philosophy of Outdoor Education be something new? It belongs to all of us, has been handed to us in trust by our elders and the wind, and this is just one way of articulating it. There are many others. Use this one if you like it.

Back to dollars, as far as I'm concerned programmes and budget solutions which help more people to have positive outdoor education

experiences are good. Supposed solutions which result in a cutback to the number of people having these wonderful experiences are bad and require "rethinking". This brings me to the grudging acceptance of the fact that we really have to find new ways to get cash for Outdoor Education, while also keeping costs down. If we don't, all the good intentions in the world won't convince decision-makers to support Outdoor Education, and fewer people will "get out there". These new ways also must be compatible with our core philosophy.

In the Ottawa-Carleton region, since September '95, a new six-board initiative on Recycling of Non-hazardous Waste has been in effect. In a nutshell, each school now has a green dumpster on-site for the collection of recyclable materials. This means no more blue boxes at the curb for schools, as everything goes into the green dumpster which is then emptied/collected weekly by Laidlaw, the firm involved. Also, new laws now require that recycling be done. That is change number one.

Change number two is that now a much broader range of materials can be recycled using these green dumpsters. Cans, bottles and paper are still the mainstay, but now for example instead of only fine paper, virtually anything with paper fibre is now recyclable (e.g., fax paper, envelopes with windows, cardboard, coloured paper, magazines, etc.) Down the road we will likely soon be also doing plastic and compost. All of these will hopefully result in less "garbage" to landfill sites, and less "primary resource" pillage, while also actually creating jobs. The recycling programmes themselves are excellent educational experiences.

Change number three is the real biggie. Now the six boards will be given cash by Laidlaw for these recyclable materials. Did you catch that?

*Recyclable materials are now worth cash*

*Suddenly, a liability has become an asset: It's not garbage any more, it's cash*

Of course there are programme expenses such as the cost of the blue buckets, and materials for the groups (mainly student clubs, classes and volunteers) who do the collection. Although subject to fluctuating market conditions (e.g.,



the current deflation of prices for paper), it is expected that this recycling programme will not only pay for itself, but will also result in some revenue for the boards, i.e., profit money they didn't have before. We don't know yet how much money, but it could eventually be substantial.

Since the collection programmes are largely run by student groups, and since some schools generate more materials, or are more difficult to service, an equitable way of dispensing of this revenue is needed. One way (which is likely unless someone suggests an alternative) is to simply allow it to become part of the vortex called "Board Revenue" where it will disappear with no "visible" reward to all of the students, staff, and others who do the job of pitching in and collecting the recyclables.

This is where Outdoor Education steps in, and here I am speaking specifically of the Ottawa Board, since I'm not sure what the other five boards are doing. Outdoor Education is a natural partner with recycling. In the Ottawa Board of Education it has now been formally approved by the Board that *any money that is left over once all the recycling programme's expenses are paid will go to the MacSkimming Outdoor Education Centre* (passed December '95).

This is a win-win arrangement. By this exemplary initiative the Board will be able to direct some funds to MacSkimming "without it really costing them anything". Of course the money could go to any number of other needy causes, but by funnelling it to MacSkimming all the recycling groups, all people who use the blue boxes, and also the public will know that they are helping the environment and helping Outdoor Education. It is a logical connection. The effectiveness of the recycling programme may go up when people know some money will go the MacSkimming. Laidlaw gets more business, and more jobs. Having MacSkimming's name on every blue bucket in the system surely won't hurt. Using the revenue generated by the recycling programme to fund Outdoor Education is an equitable way to distribute these funds so that everyone benefits, and the natural environment benefits. Everyone wins.

Potential difficulties are that, although theoretically this concept can work anywhere in the world, your area may not have such an enlightened recycling programme yet (or maybe you have one even better). Perhaps you should

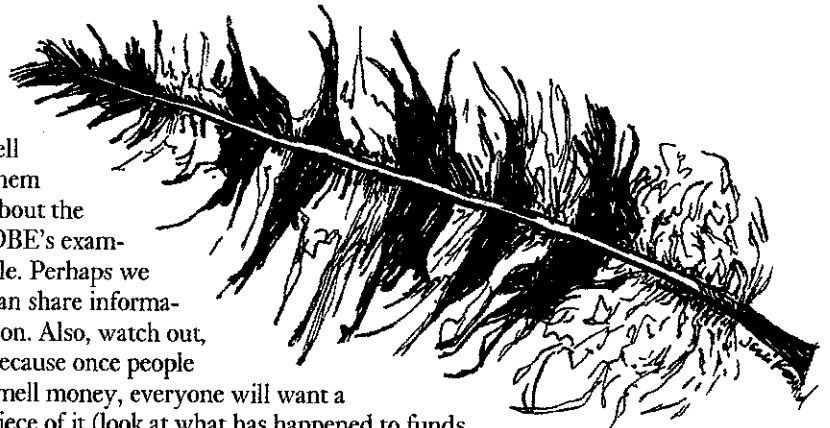
tell them about the OBE's example. Perhaps we can share information. Also, watch out, because once people smell money, everyone will want a piece of it (look at what has happened to funds from lottery tickets). It is important you request early on (tomorrow?) that your Outdoor Education programme receive these "potential" funds. Remember that recycling programmes are high cost on the front end when they start up (e.g. buying all those buckets), but are long term with volume and revenue increasing. Also remember that getting a commitment to get all of the "left over" revenue that is generated is better than getting a percentage, or a fixed rate.

We may not see any dollars actually go to MacSkimming from this program for 1995. That's OK, it is a start. Hopefully there will be something, however small for 1996. The idea is to build a base for the future, and to secure it with commitments now.

Potential areas to perhaps further build on could be to approach businesses, who are also beginning the green dumpster programmes, and try to get a portion, or all of their recycling revenue directed to your Outdoor Education programme (recognized of course). Also, the commercial firms involved with the collection and recycling of materials (e.g., Laidlaw in Ottawa) may perhaps wish to expand their partnership with Outdoor Education, hopefully with dollars involved. We could have worse corporate partners, and again there is a potential win-win in the connection of Outdoor Education and Waste Management, not to mention educational value on both sides. Other people may think of different spin-off ideas to run with. Do it.

If even one of you takes this idea and uses it towards that core philosophy, then we have really done something haven't we? We simply have to find workable solutions, and they have to be solutions that will allow us and our descendants to continue *to help people to know, to understand, and to love the natural world and their place in it.*

- Good Luck



## MAPLE SYRUP TIME

### A CEREMONY FOR STARTING THE MAPLE SYRUP SEASON

by Bert Horwood

**T**here is a growing interest in the use of rituals and ceremonies for a variety of purposes in outdoor education activities. Such events focus the attention of the participants on powerful symbolic components within the activities and can awaken desirable reactions that promote learning.

In general, there is a fundamental violence involved in all food-getting. Each of us lives by destroying other lives. When making maple syrup, while there is relatively little harm done to the trees, nevertheless the intrinsic violence of food-getting is apparent in the drilling of the holes and driving in the spiles. The people who live much closer to their food supplies than we do, acknowledge the relationship in a variety of rituals. (See Dolores LaChapelle and Janet Borque "Earth Festivals: Seasonal Celebrations for Everyone Young and Old", Finn Hill Arts Publishers.)

For the 1981 season, a group of student teachers of Queen's University helped with the maple syrup operation at the farm of Dr. Mac Freeman. The first tapping began with the following ceremony. It is offered to ANEE readers in the hope that they may find it interesting and useful.

The group gathers together all prepared to begin tapping the trees. The necessary instructions regarding number and location of holes, driving spiles and hanging buckets have been given. Everyone is ready and on the brink of starting. The leader asks each person to select a nearby tree and to touch it. Some people will lean against the trunk, others will hug the tree or hold their hands against it. Then the leader or someone else, reads or recites the following:

#### Address to the Sugar Maples For Mac Freeman, on the occasion of tapping at Kelper, 1981

Hear us, O trees; shade-givers, water-holders, sugar-makers.

We know you are alive. Like us you grow and die. Like us, you renew your kind in season. We are endlessly intertwined together in the great web of life. You are our kin.

Your special glory is to use sunlight to make food,

And ours is to move about and use tools.

We have come therefore, like the squirrels and the birds to share in the exuberant excess of your sap. May it well up in rich tides, pulsing as the days grow and the nights chill.

The harsh bit of the drills will not touch your sturdy heartwood.

We will tap no small tree and from none will we draw off more than you can spare in good health.

We thankfully seek your silent assent to this tapping.

Let the sugaring begin.

In this way, a tone may be set which puts the maple syrup operation into a context of celebrating our place in the web of life, and which adds dignity to the labour to follow.

Are you taking some students to work in a sugar bush? Why not try it?

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*This article originally appeared in the  
March 1982 issue of ANEE.*

## FINDING A PATH THAT HAS HEART

by Nicky Duenker

### Introduction:

This activity was designed for an Association of Experiential Educators workshop in which participants were exploring their frustrations in attempting to implement experiential education within the traditional academic framework. The workshop consisted of two distinct, yet obviously interrelated, stages: 1) Becoming aware of and getting in touch with the variety of barriers/obstacles which we have all encountered while trying to implement experiential education within the framework of our current educational system and, 2) identifying and sharing ways of moving beyond (rather than around) these obstacles towards successfully realizing the potential of experiential education. This particular activity was used as the turning point from the first to the second stage.

Ostensibly, this activity could be used with other analogous situations in which participants are trying to work through a frustrating and confusing situation.

### Goals:

The goals of this activity revolve around the participants being able to successfully lead themselves through a symbolic maze of frustration, thereby empowering them to successfully deal with the real life frustrations which they have and likely will continue to encounter. Participation will aid in continuing to clarify the essence of these frustrations, as well as illustrate some ways of moving beyond them.

### Set Up:

The equipment needed for this activity includes some sort of tarp, a roll of masking tape and two *different* noise makers (e.g., a whistle and a bell). Prior to this session, the facilitators need to create a grid with the masking tape on the tarp. Participants will be walking through the grid and therefore it should be large enough for this purpose. The number of squares in the rows and columns of the grid is dependent upon the number of participants. The group will be divided in half for the activity. The number of

squares along the length of the grid should be equivalent, therefore, to the number of the participants on each side (i.e., 16 participants, 8 squares). The number of rows you wish to create is dependent upon how complicated and involved you wish to make the path.

Depending on the group, you may also want to create a 'dead end' scenario on one or both sides.

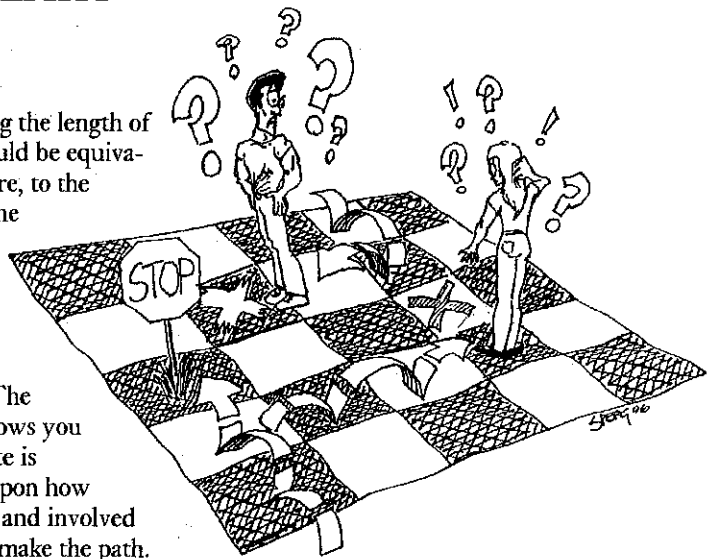
Having created the grid, facilitators will then need to map a path through the grid which leads from one side to the other. Each facilitator will want a copy of this map. The grid will need to be laid out on a flat area of ground, the group split in half and lined up along each side of the grid, facing the other team.

### Sample Presentation:

"The grid you see on the floor in front of you is representative of the maze of frustration and confusion within which we have all found ourselves, from time to time, in our attempts to implement experiential education within the structure of the traditional academic system. Having gotten in touch with and expressed a variety of those frustrations, our challenge is to now refocus that energy in a positive direction and explore how we can begin to see beyond (and not around) those walls that are continually placed in our way.

"The goal of this activity is for each team to locate and lead their group through the *one* path which successfully leads through the maze of frustration. In reality, of course, there are as many paths through the frustration as there are people within it. However, for the purposes of this activity there is only one successful path — a path that has heart.

"Before beginning let's spend a few minutes



brainstorming on some of the things which provide us with strength and help us through those frustrating times. What sorts of things do each of you draw upon (brainstorm)? Great. What we'd like you to do is to identify for yourself a few of the ideas that were just voiced, or perhaps some that were not, which speak to you strongly as an individual and just try to hold them at the forefront of your mind for the duration of this activity.

So once again, the objective here is to locate the *one* path that will successfully lead you through the maze of confusion and get your entire team to the other side. Along the way, you may perhaps encounter some obstacles; at times it may seem as if you are stagnating or even moving backwards away from your goal. We are asking you to try to look beyond all that, focus on the solution, draw upon what gives you strength, and trust that in the end your efforts will be worthwhile.

You must move sequentially as a team. In other words if we begin with Sally on this side, she will go as far as she can until she steps on a square that is not part of the path. Then she will step off the grid and the next person will give it a try, etc., down the line. At the same time, the other team is working from the other side. If you step on a square which is not part of the path you will be informed by a whistle on this side and a bell on that side. You may move forward, backward, sideways, or diagonally but you may not skip a square. Oh, and once we have answered any questions you may have you will no longer have the use of your voices for the duration of this activity as so often once we are in the maze of frustration it seems as if we go unheard by all those around us. Questions?"

### **Logistics:**

It will be necessary to have two facilitators for this activity as keeping track of both teams' progress is relatively impossible for one person to do. As well, be sure to have two *different* noise makers, otherwise massive confusion will arise with members of both teams questioning who it was that stepped on the wrong square. Asking participants to remove their shoes for the activity is also useful and less destructive of the tarp.

### **Debriefing:**

"What did that feel like?"

"Can anyone identify some similarities between the activity and real life?"

Some commonly identified themes:

-Co-operation versus competition — two different teams are trying to locate the same path but at no time did anyone suggest they were competing with one another. However, inevitably they will do so for a while. Competition also often arises within teams — "she didn't help me so I'm not going to help her"...

-Often someone will begin to mark the trail with objects (watches, rings, etc.) but again inevitably it usually is only marked part way — similarly, in real life, others can often help us part way through the frustration but ultimately it is up to the individual themselves.

-If either team encountered a dead end path, they usually will have spent an inordinate amount of time trying to defeat the obvious. They are on the path and hence it must be the right one, regardless of the fact that the other team likely already has members which have successfully made it through to the other side, and they are ultimately searching for the same path... Analogies are often made in this case to how we tend to blind ourselves at times to obvious solutions.

-Much discussion usually focuses on the fact that there was only one path towards success and how unrealistic that is, although it is often what we are led to believe.

-Take notice of how reluctant participants are to step on a 'wrong' square, merely because they are going to have a whistle blown at them if they do! For many that whistle represents failure, which we are taught to avoid with a passion. And yet, we often learn most from our failures. What have we really got to lose in this activity by stepping on the wrong square? What have we got to lose in real life?

"What were the things which you held in the forefront of your mind upon which you would normally draw strength in these times of frustration? Would you change, add or remove any now?"

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*Nicky Duenker lives in Atabasca, Alberta  
Nicky Duenker completed her Ph.D at the University of  
Alberta. She presented this game at the Association of  
Experiential Educators Conference,  
held in Wisconsin last November.*

## TO FIND A BETTER WAY

by Clarke Birchard

"... it is here we must begin to see the wisdom of the children

And the graceful way of flowers in the wind.

For the children and the flowers are (our) sisters and (our) brothers,

Their laughter and their loveliness could clear a cloudy day.

And the song that (we) are singing is a prayer for non-believers.

Come and stand beside us, we can find a better way."

*John Denver*

These words from an early John Denver song seem to capture the feelings of searching, longing, idealism and optimism that pervaded our thinking in the late sixties and early seventies when outdoor education was on the threshold of a period of rapid expansion in Ontario, and other places, and when the foundations were being laid for the founding of a professional organization for Outdoor Educators which would be called the Council of Outdoor Educators of Ontario.

This article will reflect on what it was like in the province prior to and at the time of the founding of C.O.E.O. twenty-five years ago. What were some of the formative influences that lead to this growth and founding? What was the social and political climate of the time? What were some of the pivotal events where people of like interests and commitments came together to unite in this common cause? What were some of the government initiatives that enabled and fostered the growth and rapid spread of outdoor education sites, facilities, leaders and programmes? It is hoped that the following article will bring back happy memories to people who lived through those heady times and will give those who have joined the "movement" more recently a sense of history and hope.

### The Social Climate

As expressed in the words from John Denver quoted above, the late sixties and early

seventies were times of optimism and hope, times of searching for a better world and a firm belief that it could be achieved. Consider some of the indicators of the climate of thought of the times. The Viet Nam war had been brought to an end, many thought, due to the concerted social action of the youth of the nation. The folk music included John Lennon's "Imagine" and many other singers and their songs that were utopian, uplifting and inspirational. Young people were hitchhiking across the country and around the world and were almost being encouraged to do so by a young, vigorous, adventurous and intellectual Prime Minister, Pierre Elliott Trudeau. There was an awakening and intensifying of concern for the environment. We were becoming keenly aware of the importance of the natural environment for life, adventure and spiritual renewal. The first Earth Day was held. American environmental philosophers such as Aldo Leopold and Henry David Thoreau were being rediscovered, studied in university courses and enjoyed for recreational reading, inspiration and deeper understanding of our relationship with the earth, solitude, etc. Canadians were still basking in the euphoria of 1967 centennial year celebrations. Americans were putting people into space and onto the surface of the moon. President Kennedy had said to the American people, in the early sixties, "we will put a man on the moon in this decade — not because it is easy, but because it is hard".

Those of us who were fortunate enough to be in positions with some small degree of influence in recreation at the time believed that significant experiences outside of classrooms and in the natural world were essential for the education and well-being of all students, that they should be available for all students and that this could be accomplished and done quickly.

### The Educational Setting

Just as for the social and political climate of the times, these were exciting years to be in

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education. They were years of innovation and upheaval in a curriculum that had remained relatively unchanged for many years. The province was being swept by new programs, services and forms of organization. Being discussed, tried and implemented were innovations such as the Robarts Plan, New Math, Metrication, Special Education, County Boards, Audio-visual Education, TV in the Classroom, Science Through Discovery, Oral French, Instrumental Music, Team Teaching and, of course, Outdoor Education. Environmental Science was replacing Agriculture in Secondary Schools. Boards were building and teachers trying to cope with open plan schools.

### **The Growth and Spread of Outdoor Education**

It is hard to identify the origins and motivating factors of outdoor education in Ontario. It's early, gradual growth was a soft movement with obscure beginnings. We can only hypothesize as to the causes of the emergence of this "curriculum frontier" in education. Some say it grew out of the post-war conservation movement and the school camps of the U.S.A. Others claim that the nature study movement and the rapid spread of several levels of field studies centres and adventure centres in Great Britain and some parts of Western Europe were the fertile grounds in which the seeds sprouted, matured and spread.

In Ontario, I think it is safe to say that outdoor education was truly a grass-roots movement, arising from the conviction, concern, dedication, resourcefulness and energy of teachers, camp staffs, park naturalists, and others who loved the outdoors and saw in it opportunities to achieve objectives with students that were not possible in the institutional environments of most schools. outdoor education resulted in no big payoff in public relations or profit for any person or agency. It cannot be said to have had political origins, nor did it result from a response to some technological advance (although, I suppose the school bus was an important enabling factor). No one in the Ministry of Education or other government

department used outdoor education to build a reputation or a legacy. To be fair, however, once recognized as valuable and once those in positions of authority became convinced that the privileges of a few students should be encouraged for the majority, there was considerable support from several government ministries and key persons in positions of influence.

During the mid-sixties, recognizing the rapidly growing popularity of OE and wishing to gain some perspective on what was happening across the country, the Canadian Education Association commissioned and supported a survey of Outdoor Education in Canada. This was authored by John Passmore, then professor of Physical Education at the Faculty of Education, University of Toronto. Here is what Passmore wrote to describe the scene in Ontario in the 1969 publication:

"Ontario is the most active province in outdoor education, and the only one that has legislation referring to outdoor studies. In 1965 the Schools Administration Act was amended to permit school boards with enrolments of over 10,000 students to buy their own property outside of their jurisdictions for "the purpose of erecting a natural science school", and allow them to "build and operate such a school thereon". It also mentions that boards may "conduct a natural science and conservation programme in cooperation with a conservation authority". (R.S.O. Section 66a. 1965 c. 188, s. 14 *part*)

Many conservation authorities are working closely with local school boards to develop field study centres and programmes in Ontario. It has been proposed that the Ontario Conservation Council help in coordinating and promoting outdoor education programmes.

"Ontario boards have been introducing outdoor programmes thick and fast in the past three years. At present (remember, this was written in 1969) over one hundred schools and school systems have programmes, and many more are being planned. A sampling of some of the activities show Ontario programmes to be of varying intensity and emphasis — from Atikokan S.S. Outward Bound and the extensive facilities co-operatively shared by Toronto area

boards to the small-school, low-budget venture at Cobourg; from multi-disciplinary, unstructured programs to ones that stress science, physical education or conservation. Some boards have appointed outdoor education coordinators to cope with burgeoning programmes (e.g. North York, Peterborough, Oxford County, York County, Windsor).

"With Ontario's recent (January 1969) reorganization of school boards into larger units, it is expected that more boards will be taking advantage of this amendment, particularly since Ontario schools are being encouraged to introduce increased flexibility into their programs in the spirit of the Report on the Aims and Objective of Education for the Schools of Ontario, (*Living and Learning*, Hall/Dennis).

"Specifically, *Living and Learning* recommends that school boards and school staffs provide for educational tours and field trips as a regular part of the learning experience at all levels; that boards and conservation authorities co-operate to provide natural science schools for outdoor learning and the development of conservation principles. It also suggested that the Department of Tourism, the Department of Lands and Forests and the conservation authorities help establish school hostels in provincial parks, historical sites and conservation areas which could accommodate groups of children during on-the-site exploration of the area for extended periods of time during any particular season.

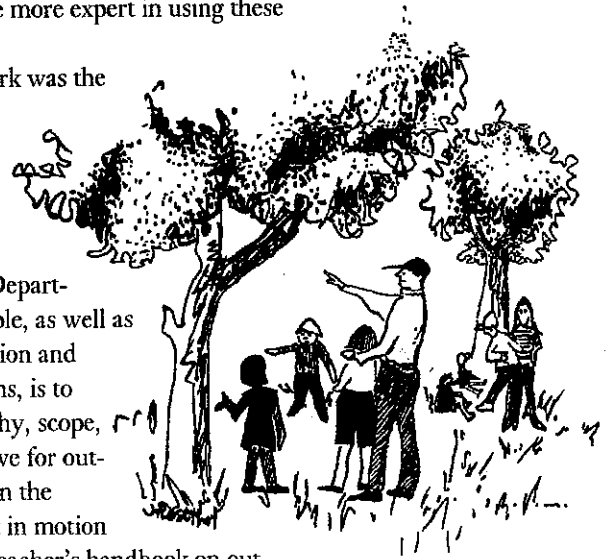
"The Ontario Department of Education has been encouraging these recommendations, the Department, however, likes to use the term "outpost" rather than outdoor school, since it feels that buildings are not essential to an out-of-school programme.

"One manifestation of the Department's interest in promoting out-of-school education was the appointment, in August 1968 of Jack Davis as Assistant Superintendent, Curriculum Branch. His special responsibility is to help boards and teachers in expanding and developing new programmes. He encourages boards to make use of community resources for social studies, art and geography, to name only a few, as well as for natural sciences and he is there to

help teachers become more expert in using these resources.

Another landmark was the creation of a curriculum committee on out-of-school education. This group of involved teachers, OTF and Departmental resource people, as well as those from conservation and camping organizations, is to develop the philosophy, scope, purposes and objective for out-of-school education in the province and will set in motion the production of a teacher's handbook on out-of-school education for Ontario schools." (C.E.A., 1969.)

I might add the following to the above summary by Passmore. Boards were also allowed a special grant category for the transportation of students by bus to outdoor study centres. The Ministry of Education funded a large number of summer courses for teachers in all the changing areas of the curriculum at the time and arranged for instructors from the British Field Studies Centres to visit and teach on Science and Environmental Studies summer courses. In 1969 the Ministry sponsored an Environmental Science Summer Course in Britain, held at two of the British Field Studies Centres. Twenty-four Ontario educators took that course. Several of the participants in that course as well as members of the provincial curriculum committee on outdoor education went on to have significant influence on the subsequent development of OE in Ontario. I believe that the Ottawa Board was the first to take advantage of the new opportunity to purchase land outside of their boundary when they obtained 200 acres near Cumberland for the establishment of the well-known MacSkimming Natural Science School. The late sixties and early seventies were times of sweeping curriculum revisions and the use of outdoor education was strongly recommended in curriculum guidelines to illustrate and enrich educational experiences, particularly in Science,



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Environmental Studies, Geography and Physical Education.

Many boards were quick to take up the new challenges and opportunities and outdoor education was growing and spreading rapidly. Thousands of students were going outdoors with their teachers each year and learning in a wide variety of settings. They were learning in school yards and neighbourhoods, in the dozens of outdoor education centres and nature centres devoted to day and half-day programmes, and in the increasing number of residential field centres where students and teachers could live and learn together for two to five-day periods. Some centres were very humble with wood stoves for heat, water from a hand-pump and outhouses for waste disposal. In some residential centres visiting classroom teachers and their students, with the assistance of community volunteers, did it all — planned meals, bought groceries, planned and carried out programmes and cared for buildings and equipment. In other residential centres specialized outdoor teachers, cooks, resource technicians, naturalists and/or custodians assisted or took complete responsibility for the living and the teaching, allowing the classroom teachers to observe their students as they learned from others and to enhance their own knowledge and skills in outdoor education. I once heard a director of education say that the three days at the outdoor education centre was the best professional development opportunity available for the teachers in his board. A smaller number of classes camped, lived and learned with their teachers in conservation areas, parks and on wilderness trips on foot or by canoe. Some board provided support to teachers through mobile equipment trailers and resource staff and by supplying equipment needed for those wishing to carry out their own programmes.

Thousands of students were learning of landscapes and living systems, nature and conservation. They were having close encounters with rocks and forests, plants and wild animals, sunsets and starry skies. They were learning of their ancestors, of early settlers and of historic canoe routes. Some learned of wood,

fires, camp stoves, nutrition, bannock, axes, saws, hiking boots, campfire stories and songs. Many experienced the fields, forests and waters through nature study, science field studies, hiking, cross-country skiing or snowshoeing. Others had their first orienteering experience on a school geography or physical education field trip. A small number came to terms with themselves and the countryside through mountain and rock climbing, backpacking or cycling. All learned of the strengths and weaknesses of themselves and their friends, of the humanness of their teachers and of their own interconnectedness with the natural world.

By 1972 more and more teachers were discovering the value of outdoor education as a method and the outdoors as a setting for first-hand educational experiences. Also, by this time, there was a fledgling organization in the province called the Council of Outdoor Education of Ontario. It was time for another careful look at the evolution of outdoor education across Canada. Again the Canadian Education Association, with funding from Imperial Oil Ltd., commissioned John Passmore to carry out a second survey. I can do no better than to quote Passmore's summary of the scene in Ontario in 1972.

"Although many individual teachers and schools had experimented with different kinds of out-of-school programmes much earlier, important progress in Ontario's outdoor education began in 1967 with the first Geneva Park Conference. Other conferences followed on "Teacher Education", "Man and His Total Environment", "Education and the Environmental Crisis", and "Conservation and Education". They were all co-operative undertakings involving Ontario Colleges of Education, conservation authorities, the Ontario Department of Education, teachers' federations and many volunteer agencies concerned with environmental education.

"As in other provinces, it was recognized at the outset that the first and most important goals must be to offer better teacher training courses in outdoor education, and to encourage boards of education and the teachers' professional



organizations to conduct badly needed in-service training courses.

"Slow but steady progress has been made in providing outdoor education courses at teacher training institutions but one of the big success stories has been the response to outdoor education and environmental studies programmes for teachers initiated by local bodies, particularly the Outdoor Education committee of the Ontario Teachers' Federation.

"The OTF Committee has produced two excellent outdoor education teaching manuals which have been widely used throughout Canada. Equally as important, this committee has organized regional committees and has sponsored a large number of highly successful weekend workshops throughout the province.

"Numerous Ontario school boards now have well established outdoor education programmes which are highlighted by their rapid growth and diversity. More full-time consultants and coordinators have been appointed to provide the leadership and direction that is needed in this fast-growing, interdisciplinary facet of education.

"Schools have taken full advantage of the facilities and other resources so willingly made available by approximately forty conservation authorities throughout the province. Feasibility studies have revealed many other resources: parks, ravines, swamps, streams, reforestation areas, which are close at hand and are ideal for one-day field trips.

"Residential programmes have increased rapidly. And extensive use is made all year round of accommodation provided by camping organizations, government departments, and voluntary agencies. A considerable number of educational authorities have constructed their own residential schools. Some of these are fairly elaborate, but others are simply abandoned one-room rural schools or prefabricated buildings.

"In spite of restrictions recently placed on educational budgets in Ontario, it is heartening to note that outdoor education programmes have continued to grow. Resourceful teachers and administrators ... are finding ways to provide transportation, establish more flexible timetables, and offer more and more pupils the opportunity of taking outdoor studies.

During the past year a new provincial organization that should have an important influence on future developments has been

established. This is the Council of Outdoor Educators of Ontario, which not only represents teachers and other educators, but offers its membership to representatives of camps, government departments, voluntary agencies, and any group involved with environmental education. Their first main project is an international conference, "Education Without Boundaries", being held at the Dorset forest Technical School [Leslie Frost Natural Resources Centre] and Camp Kandalore in late September of this year." (Passmore, C.E.A. 1972)

### Models and Mentors

I would be remiss if I did not stress the profoundly important role played by early starters and pilot projects. The risk in listing a few of these, of course, is that of failing to mention some of the programmes or people who were models and mentors for those who started later.

It is clear that for many years prior to its recognition as "outdoor education", a number of teachers and youth group leaders had planned and carried out excellent field trips and outdoor studies with their students and were not recognized as doing anything extraordinary. Audrey Wilson of Northumberland County, whose grade four students banded thousands of monarch butterflies for Dr. Urquhart of U. of T., was one of those teachers who later became a sought-after speaker and workshop leader as well as the Outdoor Education Consultant for her board.

A group of teachers at Atikokan High School in the Rainy River District instituted an adventure course based on outward bound concepts and a course in natural resources technology both of which had major outdoor components. The dramatic slide presentations and stimulating talks, given by the teachers of those courses at workshops and conferences, provided inspiration for many others.

The Toronto Island Natural Science School, founded in 1962, was the first residential outdoor education centre operated by a school board in Ontario. Soon after its opening the Metro Toronto Region Conservation Authority opened the Albion Hills Conservation Centre. In their early years these facilities had so many visitors that their administrators spent a significant portion of their time explaining programmes, procedures and showing their facilities to others who were aspiring to get started.

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*During the past year a new provincial organization that should have an important influence on future developments has been established. This is the Council of Outdoor Educators of Ontario. (1992)*

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Soon there was a range of models of outdoor education centres, from wealthy to humble, from rustic to comfortable that could be visited and assessed by those wishing to make their own beginnings and wishing to design facilities and programmes suitable for varying circumstances.

Each spring during the sixties and early seventies the principal of London Teachers' College created a special timetable for three weeks so that all of the student teachers could be transported to a camp outside of the city for full days of training in the skills and knowledge of outdoor education. Queen University in Kingston hired Bob Pieh of Minnesota who started the Open Country Program for educating student teachers during the year and experienced teachers in the summers. Queens has been a leader in the field ever since with a succession of outstanding teacher-educators on the staff of the Faculty of Education. Who can forget the influence of Bill Andrews of the Faculty of Education, University of Toronto, as a provocative speaker, workshop leader and text book author?

The Ontario Camp Leadership Centre of the then Ministry of Culture and Recreation and the Ministry of Natural Resources' Leslie Frost Natural Resources Centre have been centres of excellence and leadership for outdoor educators as well as settings for thousands of student programmes.

Some of these early programmes and facilities will be profiled in greater detail later in this continuing series of retrospective *Pathways* articles.

### **Formative and Enabling Factors - A Summary**

From the above recollections it can be seen that there were a number of very significant early influences that stimulated the rapid growth and development of outdoor education in Ontario. In summary, they were as follows:

- the social and political climate of the time;

- the "readiness", indeed the enthusiasm of the province for environmental education
- Ministry of Education support through:
  - the recommendations of the Hall-Dennis Report,
  - courses in both pre-service and in-service teacher education,
  - legislation supporting the purchase of properties, joint agreements with conservation authorities,
  - incentive grants and grants for transportation for students,
  - broad curriculum support;
- Ontario Teachers' Federation workshops, committees and publications;
- the broad base of support and involvement of many Ministries and agencies;
- the two publications by the Canadian Education Association quoted in this article;
- centres of excellence and gathering places such as the Leslie M. Frost Natural Resources Centre and the Ontario Camp Leadership Centre, Bark Lake;
- early starters and pilot projects;
- founding of C.O.E.O. as a professional organization of outdoor educators.

### **In Closing**

It is the hope of this author, the Editorial Committee and the 25th Anniversary Events Committee that by collecting and recording at least a partial history of outdoor education and of C.O.E.O. over more than twenty-five years in a number of *Pathways* articles over the course of this year or longer, we will not forget our past and that we will someday regain the spirit and means to look for a better way, for the sake of the "children and the flowers".

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*Clark Birchard is a retired Outdoor Educator.  
He has been a member of C.O.E.O  
since the founding year.*

## LESSONS FROM THE AHKWESAHNE MATH AND SCIENCE PILOT PROJECT

by Mary Henderson

**O**ften I've heard people speak of Natives as if they had a common culture. It is easy to know that there are more than 500 distinct aboriginal cultures and Nations within North America, but it is more difficult to actually understand and appreciate the differences; especially in the face of such a media-endorsed pan-Indian movement (the movement to place all Indians together in one group, with one culture).

One of the things I admire very much about the Mohawks is, for the most part, their rejection of pan-Indian traditions. There is a strong feeling that the longhouse still provides the teachings of the Rotinonshon:ni (Iroquois) and that the dominant societies' identification of Indian with prairie traditions is yet another attempt to assimilate them.

I still remember the day I naively suggested that perhaps the medicine wheel could play a role in the curriculum. I was quickly informed that the medicine wheel was not a part of Iroquoian culture even though it hung, with beaded glory, from the mirrors of most vehicles on the 'rez'. It was an adopted custom, like a social dance; never to be mixed up with true Iroquoian symbols. I could feel the adamancy in the air. "Unfortunately some of our young people don't know that it's not part of our culture. That's what we have to change", explained one co-worker.

The road of difference is a tough one, especially when so many people within the dominant society want people to be the same; it's so much easier! If all the Indians are the same then we can generalize and that is very attractive to western society. If all people are really the same and only different on the surface, (ironically, this is the message of the multicultural movement) then it doesn't take much before we are one happy family. It allows us to skip over the painful process of acknowledging deeply different views of the world, nor

do those of us with European heritage have to address our own privilege.

The road of difference demands much more attention to building bridges. It demands attention to subtleties and grey areas. You see, as it turns out, the Iroquois do have a strong concept of the four directions as you will see in the story below. The richness and distinctiveness of this tradition, however, is not recognized or recalled by the medicine wheel. Its symbols and images are entirely distinct.

### KAIERI: NIIOKWEN:RARE

#### The Four Winds

by Shakowannahawe, Wolf Clan Faithkeeper

Many traditions within the Rotinonshon:ni culture can be traced back to events that occurred during our creation. One day while Tharonhiawakon (Da-loon-hia-wah-kon), the good minded twin, walks in the mountains he meets Hatori (Ha-doo-lee). Tharonhiawakon defeats him in their contest to see who created the Earth. Hatori, in his four aspects, vows to use his powers to drive away disease and control the wind and storms in exchange for permission to stay on Mother Earth. Hatori also asks that humans honour him for his powers and call him Grandfather.

The first Grandfather came from the east. According to our creation, Tharonhiawakon and Hatori disagreed about who created Earth, and during their duels Hatori's face was disfigured and became red from bleeding. He is known as the red east mask. The Red East Hatori gave humans healing ash songs to be sung when holding a ceremony in his honour. The Red East Hatori is also known as the great succourer because he is the healer among the Grandfathers.

In the evening when Tharonhiawakon began to search in the west for his brother he

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*The road of difference demands much more attention to building bridges.*

met another Grandfather (Hatori). Because the sun was at the Grandfather's back his mask appeared to be black in colour. The Black West Hatori also gave songs to be sung during special ceremonies. Tharonhiawakon instructed the east and west winds to work together to help the flow of life. This grandfather, stormwind, can become whirlwind when he gets going. He is connected with the thunderers, who bring black skies, thunderstorms and lightening.

The third Grandfather was met when Tharonhiawakon journeyed south. This direction has a yellow or natural coloured mask and serves as a faithful ally to the spirits of our sustenance (the three sisters: corn, beans and squash). The south mask is a mystical mask known as the messenger of charms. It is never shown in public ceremonies. Like the three Grandfathers before him, he left songs and instructions for special private ceremonies held in his honour. The south wind struggles with the north wind and with the aid of the summer sun can force the north wind to retreat back to its home. The south wind is very welcomed during the growing season. It brings short cloud bursts of summer showers which is very refreshing on a hot humid July day. The south summer wind is a nice mild blowing wind that is very comfortable to live with.

The fourth Grandfather came from the northern direction. An otgont (white negative potent) face or force is related to the north cardinal point. Some refer to him as dream face

or leader-of-the-winds. His face should never be seen in public ceremonies. Many refuse to talk about this face because of its power and strong magic. As leader of the Grandfathers he is most powerful. The force of his blinding winds and freezing blasts are legendary. He often sends the other three grandfathers to check up on humans but rarely comes himself. He gave songs and instructions that could be used during special private ceremonies. He blows hardest in winter but is present in all seasons.

The Hatori became a society of people who use the Grandfather's instructions and songs to aid in driving away diseases and dangerous winds. Each grandfather is represented within the Hatori society by a specifically coloured mask: west is black, east is red, south is yellow and north is white. People who become members of the Hatori societies have been afflicted by one of the masks through dreams, visions, or readings. It is very important to remember that these are medicine societies, many of which remain in secrecy.

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*Mary Henderson is a curriculum, writer for the  
Abkwesabne Math and Science Pilot Project,  
near Cornwall, Ontario.*

# **C.O.E.O. ANNUAL CONFERENCE SEPTEMBER 27 - 29, 1996 at Oshweken, near Brantford**

*"One earth, one people."*

This professional development opportunity is jelling into an exciting, engaging, multi-faceted one. Within the overall conference theme of "One earth, one people." are woven special "streams" of program sessions and events. From the partnering with Six Nations, utilizing their land and facilities, will flow a number of sessions dealing with "First Nations contributions to outdoor and environmental education."

## **Sessions with Six Nations and First Nations**

- First Nations curriculum initiatives and adaptation to your situation
- First Nations educational issues
- Six Nations art, craft, story, music, and dance
- Teachings of the Medicine Wheel
- Teachings about the Earth
- Edible and healing uses of plants
- Ceremony
- Others

1996 marks the twenty-fifth anniversary of the Council of Outdoor Educators of Ontario, and a committee of C.O.E.O. elders and trailblazers have been creating plans to mark this accomplishment at this conference.

## **25 years of C.O.E.O. and outdoor education initiatives in Ontario**

A "Back to the Future" panel of C.O.E.O. elders applying their wisdom to current and future concerns of outdoor and environmental education.

- Recognition of past contributors to C.O.E.O.
- Photos, slides, skits of "the way it has evolved"
- Others

A major emphasis is on curricular sharing and adaptation. Participants will have lots of opportunity to pick-up practical "take-home" ideas. Another major emphasis is on sessions that make sense in this time of accelerated outdoor/environmental education transition.

## Sessions to meet member needs

Outdoor and environmental outcomes flowing from the Common Curriculum  
Low cost/no cost outdoor education ideas  
Finding and using free community resources  
The school grounds . . . composting, gardening, naturalizing  
The future of Field Centres . . . and . . .  
Life after Field Centres . . . positive transitions  
Entrepreneurship for outdoor and environmental educators  
Field studies of: a "field", a wetland, a grove of trees  
Multi-discipline semesters  
Using solitude: from "magic moments" to multi-day solos  
A mobile initiatives and climbing wall leadership development programme  
Others

A pre-conference is planned for Friday, September 27. It offers an opportunity to follow one of two in-depth "streams" of professional development. Both of these streams have some repeat expression in the regular conference.

### Pre-conference: Friday, 10 a.m. - 4:30 p.m.

#### A. Curriculum

- First Nations curriculum initiatives and adaptations to your situation
- Outdoor and environmental outcomes applied to the Common Curriculum

#### B. Ecoscope

- A new experiential Wetlands study approach in the Project Wild vein

Around the above session "body" of the conference will be framed the networking, fun, friendship, and renewal of spirit that are embodied in all C.O.E.O. conferences. Your conference organizers feel that this will be a well-attended conference. Make your decision to attend sooner, rather than later.

The conference registration form is included in this issue. Please feel free to copy and share it with colleagues. We want you all to attend.

"Trailblazers" . . . We want to recognize and honour you.

Stalwarts . . . We want to share extension and renewal.

New members and budding new members . . . This will be a particularly strong C.O.E.O. event to which to be welcomed and from which to be enriched.

Again, your conference organizers encourage you to register ASAP. There is an "early bird" savings in doing so. Please note on the registration form that accommodation arrangements are separate from conference programme registration. Conference organizers are: Jim Gear, Ian Hendry, Kathy MacDonald, Deanne Pala, Flora Smith, Michael Hawes, Dave Lyon, Clare Magee, John Pyke, Lee Wilson. Please feel free to contact any of "the group" to answer your questions. Watch for further detail in the summer *Pathways*.

# REGISTRATION FORM

## C.O.E.O. Conference '96

Name: \_\_\_\_\_ Male  Female   
 Home Address: \_\_\_\_\_  
 City: \_\_\_\_\_ Province: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
 Telephone: (h) \_\_\_\_\_ (w) \_\_\_\_\_ (Fax) \_\_\_\_\_  
 C.O.E.O. Membership # \_\_\_\_\_

MAY WE GIVE OUT YOUR NAME FOR CAR POOLING PURPOSES? YES  NO

### Conference Packages and Fees

Early Bird (Reg'n. received before June 30)	\$150.00	_____
Regular	\$175.00	_____
Student	\$150.00	_____
Student Help (limited numbers)	\$100.00	_____

### Pre-conference

Ecoscope	\$ 45.00	_____
Native Curriculum	\$ 45.00	_____

### Non-member Fee

\$ 30.00	_____
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### OR Join now!!! - Membership

Regular	\$ 40.00	_____
Student	\$ 30.00	_____
Family	\$ 52.00	_____

### Payment:

Minimum \$50.00 deposit. Balance payable by post-dated cheque  
by Sept. 13, 1996.

### Cancellation Policy:

After Sept. 1st the \$50.00 is forfeit unless a replacement person is found.

### Accommodation:

You are responsible for booking your own accommodation.

Option #1: We have a block booking at Travelodge in Brantford, located 20 min. from site. The rate is \$55.90 + tax/night for double accommodation (\$10.00 per extra person). Contact number is 1-800-273-3273. Be sure to mention you are with the C.O.E.O. Conference. If you wish a specific roommate, be sure to request it when booking.

Option #2: Camping at Chiefswood Park at Oshweken, approximately \$14.00 per site. Booking can be made on arrival. Up to 2 tents and 6 people per campsite. Contact number is 1-519-752-3969.

I will be: Camping  Travelodge

Please send registration form and cheques (payable to C.O.E.O. Conference '96) to:  
Flora Smith, 3 Leaway Avenue, Hamilton, ON, L8W 1S6.

## Win-Win Financing: The Art of Survival in an Integrated Programme

by Jennie Barron

Two weeks in Temagami for \$100: food, transportation, rentals, gear, and ORCA Level I certification to boot! The year-end canoe trip for the ESP class at Grey-Highlands Secondary School in Flesherton is a sweet deal, and students know it. John Burton, teacher of the 4-credit integrated "ESP" Environmental Studies Programme, has devised half a dozen ingenious ways to keep costs low both for the trip and for the programme in general. This article takes a look at the means by which ESP finances itself from year to year, and the themes revealed by Burton's creative approach to financing, themes that may be applicable to integrated programmes generally. Following Bert Horwood's suggestion *Pathways 7(4)*, this article is an attempt to begin the sharing of ideas on the perennial problem of MONEY.

### Temagami on a Shoestring

ESP at Grey-Highlands is now entering its fourth year, and with no budget granted beyond Burton's salary, the cost per student for a programme that takes them away from school for three-quarters of the semester, is only \$400. That affordability is an important objective for Burton is obvious from the efforts he has made to bring programme costs down each year from a first-year high of \$550. One of the first things he did was get his B-class driver's license which allows him to drive the school bus for programme outings. Fortunate to find the bus company owner sympathetic, Burton arranged to be covered by the company's insurance - they list him as a part-time employee with a salary of \$0. Driving 5000-6000 km per semester Burton now has a 48-seater bus effectively allocated to the programme, and is able to drive the bus to Temagami and park it there for the two weeks of the canoe trip, saving the students hundreds of dollars. The bill for the use of the bus to Temagami and back usually comes in around

\$800. Says Burton, "I'm pretty sure that if I wasn't driving it would be at least double or maybe triple that." So far no one has voiced any objection to the arrangement, and it seems unlikely that teacher-drivers will become a trend. "A lot of teachers don't want the [added] responsibility, but for me it's the only way I can do it."

While in Temagami the students earn their ORCA Level I for free thanks to a win-win partnership between Grey-Highlands and a Toronto-based non-profit organization called Project C.A.N.O.E. In a perfect example of mutualism, the needs of both groups are matched: Project C.A.N.O.E. trains and certifies their staff in preparation for summer trips of 8 - 28 days with youth-at-risk. To get certified for ORCA III, Project C.A.N.O.E. staff need real-life students to instruct and test, students who can also role-play group scenarios and problem behaviour on cue. Grey-Highlands provides the students and in return they are granted the use of all Project C.A.N.O.E.'s equipment - boats, paddles, life-jackets, tents, stoves, packs - for both the week they spend with Project C.A.N.O.E. staff, and the second week when they carry on alone. In a reciprocal gesture, Grey-Highlands recently lent Project C.A.N.O.E. a supply of snowshoes for a winter camping trip with youth-at-risk.

### Songbirds and Cedarstrip

This partnership with Project C.A.N.O.E. was the brainchild of one of Project C.A.N.O.E.'s board of directors, David Sugarman, a philanthropist with a wealth of ideas that have helped ESP in many ways. As Chair of the Art Gallery in Durham (near Flesherton), Sugarman organizes a series of coffeehouse-type fund-raisers known as The Songbird Cafe. Being a keen supporter of John Burton's programme, Sugarman saw in the



Songbird Cafe an opportunity for ESP students to make money and support the art gallery at the same time. Students now help run the cafe by preparing the Town Hall, working in the kitchen, serving over 100 guests, bussing tables, and taking tickets at the door. Any tips they receive are pooled; students keep track of who works which nights and divvy up the spoils accordingly. Last year a student could work up to five cafe nights, earning an average of \$20 per night while listening to both local and big-name musicians, authors, comedians, and poets. Win-win again. See a pattern?

Students are urged to begin fund-raising early in the fall. When the programme begins on the first day of second semester, Burton lets students know their accumulated fund-raising balance and asks them to pay the rest in four monthly instalments. In past years he has organized fall fund-raising ventures: picking apples, clearing trails, and bagging firewood for sale at a local hardware store. One year the turnout for apple-picking was tremendous: filling 97 bins of apples over two days the students were able to earn \$50 apiece. In less favourable years the harvest has netted them as little as \$10 a day. In John's words, that's "a lot of effort for minimal gain". Apple-picking and wood-bagging have now been dropped from the group's fund-raising repertoire. On the other hand, clearing ski trails before the snow falls has become a very lucrative venture since its expansion to involve family and friends. Not only does each participating student earn \$50, but s/he can also earn \$50 for each parent, sibling, or friend who comes along to earn credit in the student's name. In exchange for clearing trails the students are given the use of cabins later in the semester for a four-day cross-country ski trip. Spin-off benefits like these are no accident; rather, they are a natural outgrowth of Burton's philosophy of "environmental immersion".

Virtually every thing the class does together reinforces their understanding of human-environment relations, and their commitment to caring and/or advocacy. It comes as no surprise that Burton's students also do unpaid work by

taking charge of the school's successful recycling system and contributing to maintenance of the Bruce Trail.

In the summer of 1994 at a Bark Lake symposium for teachers of integrated programmes like ESP, John got to talking with Bill Patterson of Mackenzie High School in Deep River, who shared with him his fund-raising secret: the canoe raffle. Burton took the idea back with him to Grey-Highlands and built on it. Instead of buying his prize canoe direct from a manufacturer (at an estimated cost of \$2200 for a Laker model cedar strip) Burton proposed to buy locally from the woodshop class at the school. Now the woodshop class builds the canoe — this year a Prospector model — and all the material costs are paid for by the ESP class. At roughly \$1000 for materials, and no cost for labour, students in ESP have a lot to gain from this partnership, while students in woodshop gain skills practising craftsmanship they can be proud of.

To round out the raffle, Burton bought some secondary prizes: a backpack, a stove, a small pack for the seller of the winning ticket, cash for the students with the top ticket sales. This brought the cost of prizes in total to \$50 per student. The raffle, he hoped, would earn the students enough money to pay for the canoe trip as well. And so it worked. He said, "Here's an opportunity for you to make money, but we have to all agree to this and we have to cover the cost of the prizes as well as the canoe trip. You have to sell \$150 worth of tickets to clear your name for the canoe trip." Every one was in favour. "So we printed up tickets and I handed out \$150 worth of tickets: 60 tickets (1 for \$3, 2 for \$5). As soon as they sold 60 tickets their canoe trip was free and the prizes were covered. Anything beyond that went into paying for other field trips. In other words they'd get a rebate. Some kids sold \$300-\$400 worth of tickets and covered the cost of the entire programme through this one fund-raiser." Needless to say, the idea was appealing to a lot of parents. It also provided both choices and opportunity to the students, because as John explains, "If you could afford to buy all the tickets yourself you

*Virtually every thing the class does together reinforces their understanding of human-environment relations, and their commitment to caring and/or advocacy.*

could. Then you'd have the canoe trip paid for, which you would have paid anyway, but you'd also have six chances to win this canoe. So it's win-win all around."

### **Covering Capital Expenses**

As well as helping the students pay for the programme, John Burton has worked to secure funding for the programme itself in a couple of ways. Two years ago he heard of a \$5000 Clean Waters grant advertised through Canoe Ontario and paid for by Finlandia Vodka. More or less on a whim and well past the application deadline, he submitted a proposal. Weeks later, quite to his surprise, he was informed that not only had ESP been granted the money, but that theirs was "the application that the board of directors liked best because of its tie-in to the community and the emphasis on teaching elementary students about the importance of clean water". With the grant Burton purchased water test kits and paid for buses to get the class not only to Temagami but also to Killarney and Cypruss Lake, enabling them to test and compare water quality at each site. In the near future Burton plans to test his luck by applying for other grants with the aim of building up a fund to buy additional equipment that would stay with the programme from year to year.

The ESP class is already contributing to this equipment fund through educational outreach at their own fledgling outdoor ed centre, Flesherton Hills. This forested property bordering Grey-Highlands and nearby Macphail Elementary School provides a natural site where ESP students lead elementary kids in Project WILD-type activities. The goal for this spring is to charge a small fee of \$2-\$3 per child, offer a hot lunch, and set aside the profits for the equipment fund. Once again, the woodshop class is involved, this time building a picnic shelter for visiting classes.

Fortunately, as long as the partnership with Project C.A.N.O.E. continues, the need for group camping equipment is not pressing. Students find that the only personal gear they require for the course is a day pack and a good pair of hiking boots. For most trips overnight a hockey bag will suffice. For organizational

purposes the ESP application form asks students if they have certain items, like a sleeping bag, hiking boots, tents, stoves, etc., but says Burton, "I've never turned away anyone who wrote 'no' for everything". He also makes a point of reassuring the students in the fall, "I don't expect you to go out and spend \$500 on gear, which you easily could, and even then you wouldn't have everything." Former ESP student Andrea McConnell ('94-'95) agrees, "You can borrow almost everything from people; there's really no use in buying it all."

### **Perceptions of Affordability**

Given all this attention to bringing costs down, might there still be a perception among students (or parents) that this programme is only for the select few who have money or backgrounds that have privileged them with extensive outdoor experience? Happily, it appears there is not. Students confirm that although the programme in its first year drew mostly from an outdoorsy crowd, and from the "Greenpeace wannabes" (in the words of one student), as its reputation has grown, ESP has begun to attract students from right across the social spectrum. Are there students who would like to take ESP but who balk at the price tag or feel they just can't afford it? Neither teacher nor the students I interviewed seemed to think so. In fact these students indicated that the course just looked "way too fun" to let the money requirement stop them! Typical of many students, Scott Redmond ('93-'94) explained, "I have a job so I just put aside some of my paycheque for that." Likewise, Alison Lockhart ('93-'94), notably an enthusiastic advocate of ESP with no previous outdoor experience, confided, "I didn't really feel like going out on weekends and partying because we were so tired all the time, so I just baby-sat."

### **Partnerships, Priorities, Independence, and Integration: A Win-Win Formula**

The story of John Burton's successes with ESP is both instructive and timely given the

current climate of fiscal frugidity imposed by "Mike the Knife". As Burton recognizes, "a lack of creative financing has actually killed some [integrated] programmes because they couldn't keep up with it." What is generalizable from this singular story? Four themes appear to me and together they constitute a win-win formula: partnerships, priorities, independence, and integration.

### Partnerships

Linking up with Project C.A.N.O.E., with the woodshop class, and with the Durham Art Gallery has brought together groups with complementary needs. By entering into partnership each one wins. No group is beholden to or unilaterally dependent on anyone else's generosity. Fund-raising is not a zero-sum game of begging door-to-door, or selling something to someone who didn't really want it and doesn't need it but pays you because they can't say no. In fact, John Burton prefers not to use the term 'fund-raising' at all. Instead he speaks of 'employment opportunities', a more appropriate term considering the voluntary nature of the students' involvement. Trading service for instruction, and labour for entertainment, the students capitalize on what they can do, not just what they can sell. And given the nature of the partnerships described, the rewards of involvement go far beyond raising money.

### Priorities

Any sustainable fund-raising schedule has got to be efficient. As John Burton has learned, efforts that are labour- and time-intensive and bring in little money simply divert energy from the programme as a whole and lead to burnout, low participation, and low morale. So ban the bake sale! Chuck the chocolate bar scene! And if soliciting donations of raffle prizes from retailers appears to be too much work, just go ahead and buy the darn things — a successful canoe raffle will absorb the relatively small extra costs. At the same time, efficiency may require a reassessment of costs that are taken for granted, like the cost of bussing. Burton's solution to this one required an initial investment of time and

money, but generates savings on every trip. In David Sugarman's words, "the best way to raise money is to save money".

### Independence

These days no school programme could be more vulnerable than one which relies on grants or special funding from either school or Board. Grey-Highlands' ESP has been independent and self-financing from the beginning. John Burton sees the silver lining, "We've had no budget from the school and that's been both good and bad. [It's] good because at least we haven't been on the chopping block." Indeed, he tells of making his annual appearance at a board meeting to get his two-week trip approved, "It was the same night as the trustees were passing the budget. Every thing was being cut. But I gave my presentation and got a round of applause and unanimous consent in favour of the programme." On a political note, public knowledge that the programme does not cost the board one penny has helped ESP to gain acceptance and support within the school, among staff, and with parents. It may be that independence is critical in helping integrated programmes avoid vulnerability to both criticism and budget clawks.

### Integration

ESP fund-raisers owe much of their success to the integration of money-making with other programme goals including environmental awareness, leadership, community service, outdoor activities, as well as publicity and good public relations. Fund-raising efforts are not tangential or merely instrumental to the course; they tend to be philosophically consistent with the programme and to contribute to the quality Bert Horwood has called whole process. To give an example, the canoe raffle and canoe-building on site provide not only much-needed cash, but insight into the craft of the watercraft - how the boat is made, how long it takes, what it requires, why it works. This insight, no less than the cash, enriches the students' subsequent two-week trip to Temagami.

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*Four themes appear to me and together they constitute a win-win formula: partnerships, priorities, independence, and integration.*

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*It may be that independence is critical in helping integrated programmes avoid vulnerability to both criticism and budget clawbacks.*

### Summary

So that's it: a win-win formula for creative and sustainable financing.

Partnerships. Priorities. Independence. Integration. Not as easy as Nevada tickets you say? Ah, but nor is it as smoky as bingo, as commonplace as citrus fruit, as wasteful as wrapping paper. For those who've run the gamut of fund-raising ideas, I hope this story has offered you new food for thought, a little brain candy to stimulate the imagination. Good luck in your own self-financing efforts. Congratulations to everyone at Grey-Highlands, and thanks to John Burton, Andrea McConnell, Alison Lockhart, Chris Wilburn, Scott Redmond, and Matt Kennedy for your time and thoughts.

John Burton  
Grey-Highlands Secondary School  
Highway 10,  
Flesherton, Ontario, N0C 1E0

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*Jennie Barron is house-sitting a sheep farm in Grey County. A graduate of McMaster University and former staff of Project C.A.N.O.E., she occasionally gets called in to work at Hincks Farm Adolescent Treatment Centre. The rest of the time she and her housemates blow snow from the lane.*

## **CANEXUS II - The Canoe in Canadian Cultures**

Canexus II is a three day, multi-disciplinary conference exploring the place of the canoe in the development of Canada's diverse cultures. Speakers will discuss the role of the craft in the cultures of both "old" and "new" Canadians, redefining the traditional Canadian notions of the craft in global context.

The conference will explore such themes as: the canoe in art, writing, and the media; the canoe as a popular spiritual symbol for English, French, Aboriginal and other cultures; and the canoe as a simple but sophisticated tool with global origins. The conference format includes both plenary and concurrent sessions, audio-visual presentations, and special guest lectures. The proceedings will be published by the Frost Centre.

Canexus II will be of interest to a national audience drawn from academia, government, museums, cultural and heritage organizations and the general public with an interest in the canoe and Canada's watercraft heritage.

Presented by Trent University and Canadian Canoe Museum, Canexus II will be held in Peterborough at the Holiday Inn, May 10-12, 1996. For more information, contact:

Erik R. Hanson, Conference Coordinator  
The Frost Centre for Canadian Heritage  
and Development Studies  
Trent University, Peterborough, ON  
K9H 7B8  
voice (705) 876-8433  
fax (705) 748-1801  
email: enhanson@trentu.ca

## **Ontario Trails Council Annual General Meeting and Conference**

The 1996 Annual Conference and General Meeting of the Ontario Trails Council will focus on "Trail Development and Tourism". The conference aims to review the state of Ontario's trail system, assist those developing trails, reveal the tourism potential of trails, and stimulate trail development in Eastern Ontario. The conference will also encourage networking, and promote involvement in the Ontario Trails Council at its Annual General Meeting. The conference and meeting will be held in Peterborough at the Holiday Inn, April 27 & 28, 1996.

The following speakers are anticipated:  
Nancy Elliot, Trent University  
Paul Gleason, The Ontario Trails Council  
Bryan Howard, Ministry of  
Natural Resources  
Diane MacPherson,  
The Trans Canada Trail  
John Marsh, Trent University  
Alicia Shutt, The County of Victoria  
David Turner, The Town of Caledon  
Tim West, Ontario Federation of  
Snowmobile Clubs

Registration - \$70.00  
Student and unemployed - \$35.00

For more information, contact:  
The Ontario Trails Council  
c/o The Trail Studies Unit  
Trent University  
Peterborough, ON K9J 7B8

## **COURSES, WORKSHOPS & TRIPS**

Come celebrate the Temagami wilderness with Smoothwater Outfitters. In addition to their canoe outfitting department, Smoothwater enjoys a reputation of excellence for its programs. The James Lake base inspires people to explore and learn.

In the arts department, choose *Painting, Photography, Rustic Twig Furniture, Rug Hooking, Native Beading, Story Quilting or Jazz.*

For serious minded canoeists, there are *ORCA Canoe Tripping* courses, Level 1/2 and 3.

Special mention goes to Bob Henderson's trip, *Northern Tales & Story Telling by Canoe*. This trip blends outdoor education, outdoor recreation and Canadian studies into one workshop. Discover, through story, the legacy of indigenous and immigrant peoples of the Canadian north. At the same time, the notion of story itself will be explored as a way of infusing our lives with the knowledge of who and where we are. Participants will learn and share stories, explore techniques for storytelling and receive resources for both understanding storytelling as an educational medium and for generating one's own collection of northern stories.

There is also an *Advanced Wilderness First Aid Course* and *A Bush Survival & Primitive Skills Weekend*.

Finally, there are several unique adventures

*Come and  
reminisce, share  
some laughs,  
share some food  
and celebrate  
Chuck's career.*

offered, including a *Women's Quest by Canoe* and a *Full Moon Canoe Trip*.

For details and full programme descriptions, contact Smoothwater Outfitters, Box 40, Temagami, Ont. P0H 2H0, Tel:705-569-3539/ Fax: 705-569-2710/Email: temagami@onlink.net

### **CHUCK HOPKINS RETIREMENT**

In this, the 25th year of C.O.E.O., one of our more celebrated leaders is retiring from formal education. Charles (Chuck) Hopkins, a curriculum superintendent with the Toronto Board of Education, will be moving on to other challenges.

Chuck started his career as a teacher at the Toronto Island Natural Science School and by the age of twenty-eight he was Principal. Seeing the need for an expanded outdoor education programme, Chuck encouraged, enlightened and ultimately convinced the Toronto Board of Education to build and staff Boyne River Natural Science School. He was the school's first Principal when it opened in 1973 and remained there in that capacity until 1984. During this time Chuck also started the Toronto Urban Studies Centre.

Perhaps his greatest achievement and the one which had a major impact on C.O.E.O. was the organization of Eco-Ed in Toronto in 1992. During the lengthy planning stages Chuck himself called this 'the conference from hell'. By the end of the conference we had all been exposed to an international multi-sectorial event which changed the direction for many of our programmes.

From this brief overview, it is obvious that Chuck has been one of the driving forces in Outdoor and Environmental Education for the past three decades. To celebrate his career, friends and educators are invited to an open house at Boyne River Natural Science School on Tuesday, June 25th, 1996. Come and reminisce, share some laughs, share some food and celebrate Chuck's career. The cost towards a gift and refreshments will be \$10.00.

For further information call: Barry Stroud at Boyne River Natural Science School at 416-857-4160 or 519-925-3913

### **ANNUAL GENERAL MEETING AND CONFERENCE OF THE FEDERATION OF ONTARIO NATURALISTS**

Plan now to attend "Meeting by the Rapids", to be held May 24-26 1996 in Sault Ste. Marie in Ontario.

Guest speakers include Freeman Patterson, Joanie and Gary McGuffin, and Dr. David Pearson.

Field Trips include:  
Peregrine Falcon Program Tour  
Visit to Whitefish Point Bird Observatory  
VTA Hike to Gros Cap  
Kayaking on Lake Superior

Indoor Sessions:  
Saving the Algoma Highlands  
Lake Superior Provincial Park  
Conserving Ontario's Landbirds  
Stories In Stones

This conference is open to any interested persons, so plan to join us for a great weekend. To receive a complete program information booklet, or to get further information, contact Linda Kehoe, c/o The Sault Naturalists of Ontario and Michigan, P.O. Box 21035, 292 Northern Avenue East, Sault Ste. Marie, Ontario P6P 6H3. 1-705-945-1487

### **Environmental Science Courses offered by Nipissing University at the Leslie M. Frost Natural Resources Centre, Dorset, Ontario.**

Parts 1 and 2 in residence July 1-5, and 15-19; home study July 8-12 and July 22-26. Part 3 to be offered during fall and winter; first weekend at Frost Centre, Oct., 4-6. These courses may be taken by teachers for additional qualification, or by educators teaching outside a school board system. For registration information call 1-800-635-5145 or 707-474-3461 ext. 4313 or nipureg@admin, unipissing.ca. For course information contact Barrie Martin at 705-766-0567 or martintbb@epo.gov.on.ca.