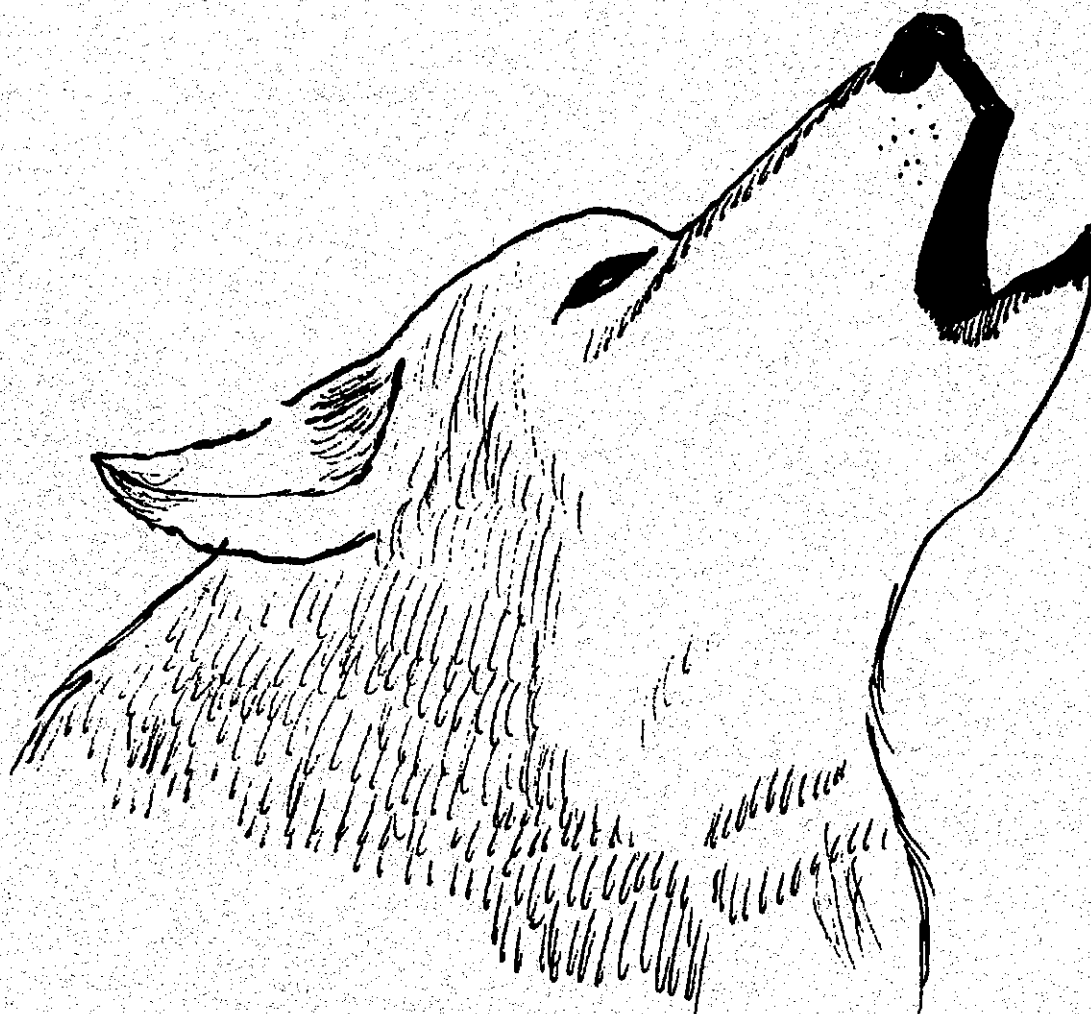
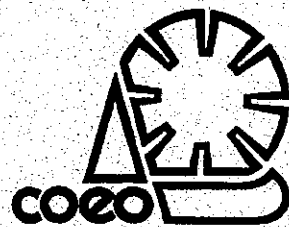


Pathways

THE ONTARIO JOURNAL OF
Volume 9, No. 4, August 1997

OUTDOOR EDUCATION



Pathways

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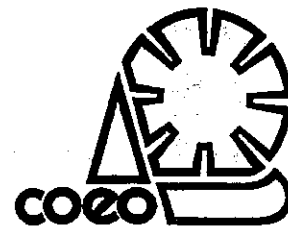
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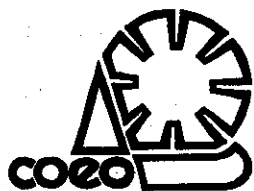
Editor's Log Book

This issue was put together largely by Bob Henderson. Some of the material represents western experiences and connections Bob had last year in Alberta.

The artwork is by several people. All the art was previously used in *Trumpeter*, June 1997, in an issue co-edited by Nicky Duenkel and Bob Henderson. It is used here with permission. Heather Edwards is currently a student at the University of Alberta in English and Political Science. Donald Burry has also previously published in *Pathways*. Art, sport and the out-of-doors have always been favourite aspects of his personal life.

We're always on the lookout for more contributions to *Pathways*: artwork, written material, do-able activities, and people interested in serving on the *Pathways* Editorial Board. Please contact a current Editorial Board member if you wish to add to the published voices of outdoor education in Ontario.

Call for Nominations



Board of Directors Positions

Nominations or volunteers are invited for the COEO Board of Directors for the year 1997-1998. Any member in good standing may submit a nomination or may volunteer. A list of the Board of Director positions can be found inside the front cover of *Pathways*. Nominations, in writing, must be received by the Nominating Committee at least 14 days before the Annual General Meeting. Nominations should be sent to:

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Box 324, South River
Ontario, P0A 1X0
(b) 705/386-2376
(h) 705/386-0503
(f) 705/386-2345

COEO Awards

Every year, the Council of Outdoor Educators of Ontario chooses to promote the practice of Outdoor Education throughout the province by presenting three awards.

The Robin Dennis Award is presented to an individual or an outdoor education programme or facility having made an outstanding contribution to the promotion and development

of Outdoor Education in the Province of Ontario. This award was created in tribute to Robin Dennis, one of the founders of outdoor education in Ontario in the 1950s and 1960s, and is presented annually by the Boyne River Natural Science School and the Toronto Island Natural Science School.

The President's Award is presented annually to an individual who has made an outstanding contribution to the development of the Council of Outdoor Educators of Ontario and to outdoor education in Ontario.

The Dorothy Walter Award for Leadership was created in 1986 to give recognition to an individual, who like Dorothy Walter herself, has shown outstanding commitment to the development of leadership qualities in Ontario youth. The individual should have demonstrated a commitment and innovation in leadership development, to learning in the out-of-doors, to personal growth in others, and to service in an organization or community.

Send nominations to Linda McKenzie (address above).

Ah, summer — truly a season to be enjoyed outdoors! Whether your passion be paddling, hiking, swimming, cycling or family camping, may you have ample time to indulge it.

We tend to want to focus on the here and now when we're on holiday, but as summer fleets by, I realize that our Annual Conference and General Meeting are fast approaching and things need to happen. First, register for the Conference using the enclosed form and highlight October 3-5 on your calendar. That will help see you through September! Now look through the programme and get excited at the possibilities. I recognize a strong Bark Lake contingent among the presenters and know the contagious enthusiasm they will bring to their sessions. Hats off to Jeff Hemstreet, Jim Raffan, and Gina Bernabei and all the Conference crew for a great session lineup that will stress my decision-making skills!

Next, take a minute and think of what keeps a volunteer organization like COEO alive: energy, enthusiasm, dedication, determination, doers, thinkers, shared visions — interested folks like you and me. Many of our Board members are completing their terms and will be directing their energies in other directions this fall. We need new faces to fill the vacancies. The only pre requisite is a desire to be involved. The Board represents the membership and attends to COEO business. We meet about six times a year, usually on a Saturday at rotating locations. Occasionally, we make a weekend of it, which gives us extra time to brainstorm, get to know each other better, and to partake in a seasonal pursuit, i.e., dog-sledding. The team that plays together, stays together! Whatever your interest or talent, be it creative thinking, writing, problem-solving, researching, balancing books, organizing or delivering workshops, we would love to have you on the Board. Our next meeting is a northern retreat at the end of August. To get involved, or for further information, simply call me or any other director.

Lastly, do you know of an exceptional outdoor education programme or facility that is making a real difference? Who do you know who has made a significant contribution to outdoor education or to COEO? It is time once again to recognize our peers who go the extra mile and are outstanding in their field or forest or wetland or schoolyard. Help us share their accomplishments with others by nominating them for a COEO award. (See the descriptions elsewhere in this issue.) It is imperative that we maintain a high profile so that decision makers in key positions are aware of our achievements and of the significance of outdoor education in the curriculum.

Enjoy the rest of the summer, and see you in Gananoque!

Linda McKenzie, COEO President

PLANTS AS MENTORS: HEARING WHAT THE GREEN IS SAYING

by Louisa Carl

*When it rains,
we are wet as the
leaf litter. When
the sun shines we
bask on rocks with
the lizards.*

The last rays of autumn sun have faded from the rustling leaves, so I can only see the burgundy, orange, and yellow tones of trees settling in for winter when I close my eyes. Wind sweeps past the branches of oaks and pushes the wall of my tent taut. As my fellow travellers drift into sleep, a steady thump and rattle of falling acorns overtake the hum of voices. In this pre-dream state I remember and honour what we are doing here -

This group of Audubon Expedition Institute (AEI) students is studying and living in the foothills of the Great Smoky Mountains. We learn, work, eat, sleep, and play outside. Surrounded by trees, shrubs, and mosses that support a host of insects, birds, and animals, we are immersed in the landscape. It is a prime way to *experience*, not just study, the ecological links and cycles of a forest. When it rains, we are wet as the leaf litter. When the sun shines we bask on rocks with the lizards. This close proximity to nature brings us insight and lessons about our human choices.

"Hey, let's have a fire! There's wood all over the place." Others chime in excitedly, spurred by the ashes of an old fire and nostalgic memories of campfires past. As the idea moves toward action, Mick calls, "Wait! All the wood lying around only looks dead. See, there's lichen and moss on it. There are termites and beetles in it. Can't we let it stay here and wear down into soil?" "Ah, it's just a few bugs. Why do you always have to look so closely?", scoffs Ken, kindling in hand.

A lively discussion follows; human desires are weighed against respect for the life that lives in this place all year, moving at its own pace. I ask, "What about the roots of plants under our fire? Or the branches and leaves above it? What will rise into the air as smoke?" We turn the fire impulse into an ecology lesson, trying to think

of all the connections between our potential fire and this woodland grove - how we will affect it? Why do we want a fire anyway when there is a waxing moon? Which needs get precedence? Ultimately we decide not to make a fire under so many low hanging limbs.

Another day, Doug Elliot, a Smokies resident, naturalist, writer, and homesteader leads our group around the woods near his home, pointing out plant after plant: "That's a paw-paw, Latin name is *Asimina triloba*. The fruits are great. Taste it. Hah, not ripe yet." He casts it to the ground and Jane picks it up and sniffs it. "Here's blood root, has a red dye in its rhizome, and is also medicinally useful for ringworm and as a mouthwash. And here's tulip poplar; note the silvery green bark and golden yellow fall leaves. The bark makes baskets like this one on my back. You slice off some from one side to avoid killing the tree." He takes out a knife and demonstrates, cutting lines to expose the silky inner cambium of the tree with sure motions.

As Doug rattles off literally dozens of plant names, uses, and histories, everyone is plainly enthralled. He is a walking encyclopaedia of information now held by only a few in this world of convenience marts and all night pharmacies. It dawns visibly on several faces that you can indeed live off the land without depending on imports and monocrops, or even farms. Later that day we sit and talk about our time with Doug. "Wow! I want to live like him - have my own land, live simply, and be close to nature," Sue beams. "But what if we all did that? Can ecosystems sustain the populations we have now?" wonders Andy, "In the National Parks it's illegal to gather wild food. They'd bust us if we did it, and even if they didn't, other people might see us and follow our lead and then what? There'd be no woods left!" A

silence falls. Jesse finally breaks it, "There aren't any simple answers, are there?"

Metaphors from nature begin to weave into our conversations as each night under the trees turns to day: "Just wait like a seed for the right conditions, Matt, and you'll get people to play football with you. You're trying to force it. Be patient," Kim suggests. "When trying to assess your work in a course, think of it as a tree. Are you top-heavy or lopsided? Are your roots deep or shallow? What events shaped your growth and form?" I ask, offering a visual and now familiar analogy for the complexity of transformative learning at midterms.

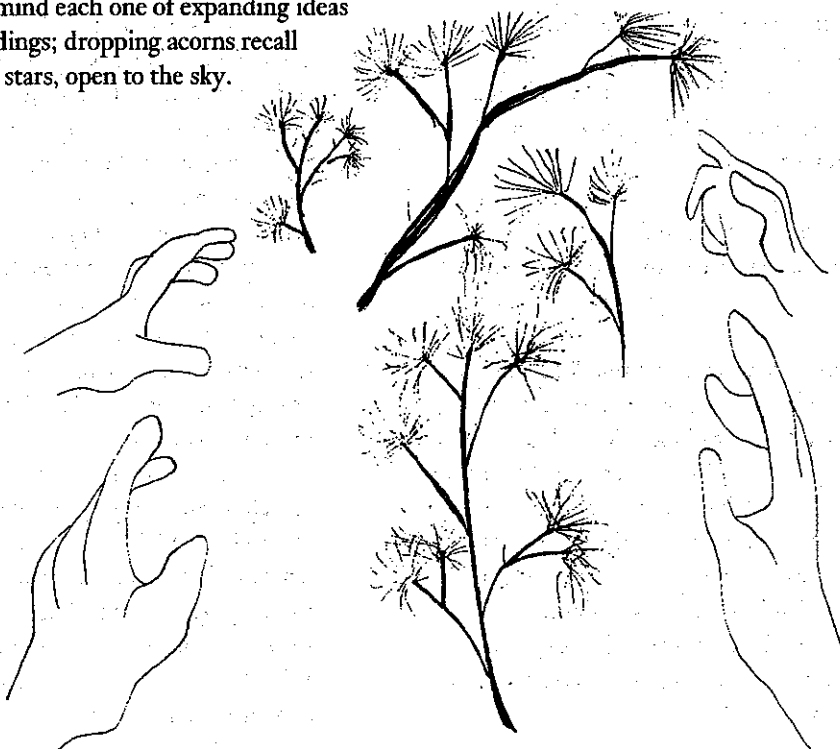
The landscape informs our learning, language, and mood. Students deeply examine how natural systems function, and how we as humans are part of these systems. Consciousness of our impact begins to guide our choices. People develop the ability to hesitate and consider the larger whole before acting, even when the motive is to "live simply". Each student leaves this semester able to grapple with this irony: a complex view of our connection to nature is the basis of "a simple life". They carry in their memories the rhythms of the land. Fall colours will remind each one of expanding ideas and understandings; dropping acorns recall sleeping under stars, open to the sky.

A Short Biography

Louie Carl is currently one of the field faculty of AEI, a travelling experiential college programme offering undergraduate degrees in Environmental Studies and graduate degrees in Environmental Education. She is particularly enamoured of plants and often marks her relationship with new regions by eating local wild foods. Louie brings art and writing into her students' educational process of finding an ecological self and becoming aware of ties to nature and other human beings. She feels incredibly lucky to live, learn, and meet with so many amazing people and places. This essay directly results from these interactions. When not teaching, she can be found river kayaking, searching for wilderness in all settings including cities, madly scribbling in her many journals, or looking for art.

If you are interested in AEI, or wish to correspond with Louie regarding the role of the arts in education about the environment, please contact her care of AEI, PO Box 365, Belfast, ME, 04915, USA. Tel.: 207-338-5859.

*The landscape
informs our
learning, language,
and mood.*



A LOON SURFACED

by Robin Cody

*"Sing us your song.
It's time to
celebrate."*

A loon surfaced - *plop* - ahead of the canoe. Surprised to see me, she tipped her butt feathers skyward and disappeared to whatever loons do under water. When she surfaced again, still ahead, she paddled about, and I could admire the clean silver band on her stretched black neck. The stripes along her wings were broken, as if viewed through Venetian blinds. This loon was quite sure of herself, which made it all the more startling when she issued the famous loon call, an agonizing climb and fall through discord, sad beyond sad, as if mourning the death of twins.

Northwest Indians have a story about how the loon lost her voice:

When the world was young, the story goes, Loon had the most beautiful voice of all the people. They came from all around to hear her sing. But the evil spirits showed up and stole daylight. The world grew cold. Trees lost their leaves. The river froze over and the sky got black dark. Evil spirits kept daylight in a cedar box behind a wall of ice, and things looked dire. Raven, the boss, called a conference of all the people to see what they could do.

Osprey tried to reach daylight by soaring high above the ice wall, but the evil spirits threw shrill winds at her and she came back shaggy of feather and defeated. That wasn't the way to do it. Deer tried to burst through the ice wall with his antlers, but he returned minus his antlers, head bloodied. That wasn't the way to do it either. Bear, against Raven's advice, challenged the evil spirits to a wrestling match. But the evil spirits cleaned his clock. Bear staggered back, crawled into a cave, and slept.

Violence, Raven told the people, wasn't the way. They would have to be clever.

Loon had an idea. Mole, with his sharp claws, could tunnel under the ice wall and make a hole big enough for Loon to slip through. Mole couldn't see far and had to be led by Loon to the spot, but they did it. Loon reached the box that held daylight. She lifted the lid. Daylight escaped, which alerted the evil spirits, who recaptured daylight and then grabbed Loon by the beak and threw her over the wall, stretching her neck.

Loon's tactic, however, proved sound. Raven herself tunnelled beneath the ice wall and opened the cedar box. Sheltering daylight under a broad back wing, she put it back into the world. The world warmed up. The ice wall melted into the river. Seeds stirred in the earth, and the trees began to bud. Daylight was back, and all the people were happy.

"Sing us your song," the people said to Loon. "It's time to celebrate."

Loon began to sung, but it was a most horrid and embarrassing sound. Her neck and voice box, stretched, were damaged beyond repair. The people looked away, pretending not to hear. But Loon told them the loss of her voice was a small price to pay for helping bring daylight back to the world. The people soon saw it her way, and Loon became a great hero. Today, whenever darkness nears, Loon remembers the time the evil spirits stole daylight, and you can hear her haunting call across the water.

I read one version of this Loon story in a children's book by Anne Cameron, as told to her by Klopinum, an Indian woman. I'd heard another version of it from my mother, who liked Indian stories, when I was young - too young. What I remember about Indian stories is how dim the natives must have been. No

Indian kids I knew believed this stuff. The stories were just too obviously not true. And if it was entertainment you were after, Indian stories were no match for television, the new thing, with talking bears and road runners and coyotes capable of wondrous and hilarious feats.

Plus, I think, my culture drew any youngster with a curiosity about nature to books - not to nature but to nature books. Science replaced observation. I'm not grousing, just trying to recall how it happened, how I, raised on the river, took nearly all of my nature instruction from books. Nature itself only served to confirm, in accidental observations, what I knew from books to be true.

There's a loss here I can't quite put my finger on. Bill McKibben, a smart world-observer and nature writer, blames television and especially nature shows for blunting our powers of observation. After the gore and chase of television nature programs, a live loon is pretty dull. "Vital knowledge that human beings have always possessed about who we are and where we live seems beyond our reach," McKibben writes. "A source of information that once spoke clearly to us, now hardly even whispers."

If that's true, and I think it is, it helps explain how a story I once had dismissed as childish came full circle to lie at the very core of what the river had to say.

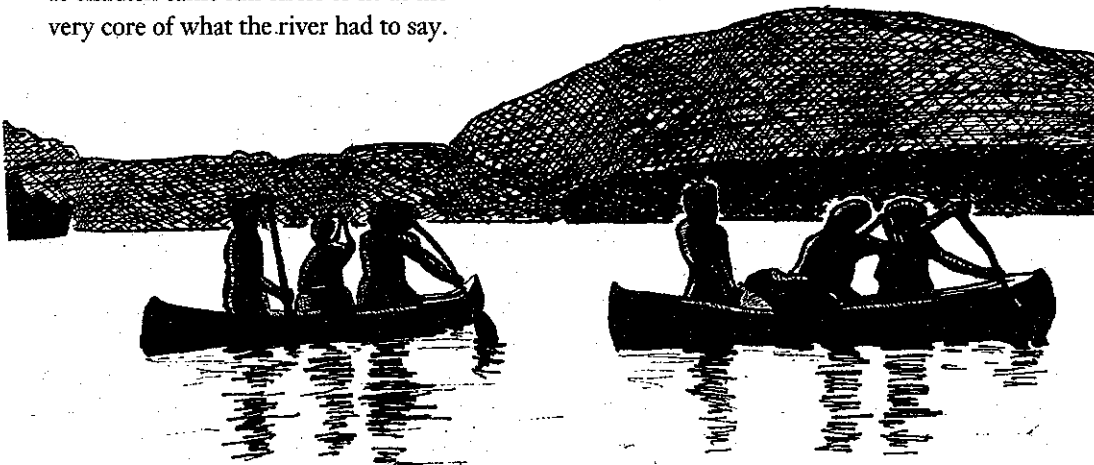
Here on Lake Revelstoke and farther down the Columbia - all the way to Wenatchee, off and on - I saw loon. I imagined these were all the same loon. This was irrational, impossible, and easy to believe. Each time a loon surfaced - *plop* - I was reminded of the loon story and what a universal thing story is, sometimes truer than science.

Reprinted with permission from *Voyage of a Summer Sun*, Sasquatch Books, Seattle, 1995.

About Voyage

The story is the Columbia River, not the canoe and me, but I've learned that friends can't hear me tell about the river until they know why I was out there. This is not an adventure story, although some adventure was unavoidable, and I didn't set out to find myself if I could help it. Nor did I launch the trip with a large point to prove. It was a voyage of discovery, and its telling is the uncovering of surprise on a river I thought I knew. It is an attempt to put words on those occasional true chords that come when a man puts his ear to the river for a good long time. I can't say precisely where the idea of the solo canoe trip came from. I think now it may have been simmering for over forty years in a slow, slow cooker, and the heat rose from many different sources.

A source of information that once spoke clearly to us, now hardly even whispers.



APPROACHING NATURE AND SCIENCE THROUGH OUTDOOR EXPERIENCE AND DRAMA

by Vireo Karvonen-Lee

*Theory — the seeing of patterns, showing the forest
as well as the trees — theory can be a dew that rises from the earth
and collects in the rain cloud and returns to earth
over and over.*

*But if it doesn't smell of the earth,
it isn't good for the earth.*

Adrienne Rich,
Notes Toward a Politics of Location

*The only way
we can respect
and care about
something, in
this case nature
or rocks is if
we know it
intimately.*

I have purposely placed 'respecting nature' at the centre of my unit plan. It is the foundation and 'raison d'être' for all of the lessons to follow and imagination is the key for delivery. Without this attitude of respect towards nature and an intimate relationship with nature, knowledge about nature is futile. The only way we can respect and care about something, in this case nature or rocks is if we know it intimately; it must move from being an inferior object of study to a subject that we care about and relate to on an equal level.

These thoughts are the foundation from which this unit is built. This attitude of respect for nature and, in particular, rocks, is at the heart of this unit. An attitude of respect must be mutually lived, it cannot be forced, otherwise it is only an illusion of respect and only temporary at best. My intention is that this attitude of respect will emerge if the children are invited to enter into caring relationships with nature and its subjects, and 'live' with a teacher who models respect for all of nature in the way she/he teaches and lives every moment (not just during science lessons), and creates situations where children are made aware of, invited to question and think about decisions which they make which might affect nature. This is where

the unit must begin otherwise all else that unfolds will be purposeless. For example, before the children can go out and collect rocks, the teacher must share with them the sacredness of such an act and begin to speak of rocks and share stories of rocks in a way that will model and instil respect for rocks and all other forms of nature. To have the children go out and mindlessly and aimlessly collect as many rocks as they want from wherever they want with no vision, purpose or guidance directing their actions, would totally undermine the intentions of this unit.

My underlying vision with these lessons is that by approaching nature and science through drama not only from the outside looking in, but also from the inside looking out, which is a more feminist perspective, we, as communities within our classrooms and as people who share the same planet, Earth, might begin, as Harding (1986) aspires:

"to reach a state of respect towards plants and toward those parts of the Earth that are currently considered inanimate." (p.43).

My ultimate goal is that children would come to respect and see these things which have previously been labelled as inanimate - such as rocks - as animate and living.

Children's Common Conceptions

According to Happs in his study of children's understandings of rocks and minerals, not only were the children's (aged 11 to 17) explanations far from scientific but "the word 'mineral' was rarely associated with rock of any description" (Happs in Russell, p.13). Yet the same children made a clear distinction between rocks and stones. "The former are large, dull, rough-looking objects while the latter are seen as small, smooth, round objects" (Happs in Russell, 1993, p. 14).

Russell, Bell, Longden and McGuigan (1993) found that "most children have limited experience with the materials of which the planet they inhabit is made" (p.143). They found that younger children had difficulty conceptualizing anything other than what was just beneath their feet (concrete, soil) whereas older children ('upper juniors') were able to represent the Earth's crust in the form of layers. This is why it is important to have children draw what they think is beneath their feet at the beginning and at the end of the unit.

For the children to fully comprehend and to construct their own meaning of the Earth's crust, they would need to have a chance to see real life examples of the Earth's crust beneath them. "These might include quarries, railway cuttings, sea cliffs, mines, and so on - all opportunities for children to see exposed what would otherwise be hidden from view underground" (Russell et. al., 1993, p.54). It is not enough for them to look at books and photographs, and to examine actual rock and mineral samples.

LESSON PLANS

Exploration and rock gathering

- Science activity: Rock gathering
- Drama from the outside: Ritual to create respect for rocks
- Drama from the inside: Talking with rocks

Objectives:

- show respect for all forms of nature, whether labelled as living or non-living, and the environment that we share together.
- express and share what the students think they already know about rocks and what they would like to know about rocks
- gain an understanding of what a *property* is.

Specific Learner Expectation:

- Compare samples of various kinds of rock, and identify similarities and differences.

Specific Learner Expectation:

- Describe and classify a group of rocks and minerals

A. Rock Gathering (science activity)

Resources:

- Baylor, Byrd. (1974). *Everybody Needs a Rock*.

Materials:

- reusable bags or containers for collecting rocks
- large strips of paper to record children's ideas and questions
- flip chart paper for recording brainstorming (to be displayed during unit)
- objects for sorting (such as buttons, shells, marbles, beads, cards of all sorts, etc. which the children can bring in from their collections at home)
- sorting mats
- magnifying glasses

Focus:

(I have listed many activities here which I feel are necessary prior to children engaging in rock gathering.)

- What's under your feet: Prior to beginning the unit have the children draw what they think is under their feet. They may want to draw a picture of themselves standing on the Earth. This may reveal some of the children's common conceptions about the Earth's crust.

Most children have limited experience with the materials of which the planet they inhabit is made.

"Is your mystery object..."

- What we think we know about rocks: Bring in one of my own favourite rocks to help focus and initiate discussion. I might tell my students that I have brought in a very special friend to share with them. (The respect for rocks begins here, where as teachers we can model an intimate relationship to rocks.) After they identify my special treasure, my special friend as a rock, the children can share what they think they already know about rocks and any rock stories they remember. (This sharing may move into small co-operative group discussions and culminate in a large group discussion). I could initiate the discussion by sharing the story about how I found my special rock friend and where it came from. Also ask the children and discuss and record their answers to the question: What is a rock?
 - Share the story *Everybody Needs a Rock*. Talk about how over the next month or two you hope that everyone will be able to find a rock friend (if they would like to) but remind them that it takes time to find the right one and that they might not find it right away. Invite those children who already have a special rock friend to bring their special rock in and share their rock friend with the class.
 - What we want to know about rocks: Brainstorm, first in small co-operative group discussions and then as a whole class, what we want to know and learn about rocks. The children's answers can be recorded in writing individually, in small groups and/or on large strips of paper to be displayed in a pocket chart or on the wall for future reference during the unit on rocks. You may want to spend time later helping the children to categorize and group their questions.
 - What are properties? Play "*I Spy*" (adapted from Wright, 1995, p. 3) to develop student understanding of the concept of 'properties'. The teacher models the game by providing clues/characteristics, the properties, (colour, size, texture, shape) of a given unknown object (or could begin with a mystery person in the classroom). For example, 'I spy an object that is brown. It is rectangular. It is larger than your hand. It is in our classroom. It is smooth on top but rough on the bottom. It is smaller than the classroom door. It is used to set things. etc.' Based on the properties, the children take turns making predictions about what the object is. In small groups the children may play the game this way or they may play it like '20 questions'. For example, the other children could ask one student, who has an object in mind, questions such as: "Is your mystery object bigger than a quarter? Is it blue? Is it in the classroom?"
 - Properties of rocks and minerals: In groups of 2, 3 or 4, have the children sort various objects into groups, using sorting mats. Have them identify which property (colour, texture, size, shape, age, function, cost, etc.) they used to sort their objects. Brainstorm (on flip chart paper) together a list of properties which could be used to identify or sort rocks or minerals. Have the children define the term *property*.
- Explore: *Rock Gathering*
(I purposely and consciously chose not to call this activity a rock 'hunt' because the act of 'hunting' does not conjure up respect for the object which becomes the 'hunted'.)
1. Criteria for rock gathering I don't believe in giving teacher-generated lists to my students in situations where they could come up with their own lists. If we are truly a community then we should make as many decisions as possible together. In addition, I feel that this process of setting and agreeing on the criteria together is crucial in the children's development of the notion of respect and of respect for rocks; for in having the children as part of this process we are showing respect for them. For these reasons, together we would agree first on how many rocks would be reasonable for each pair of students to gather and what the criteria could be for gathering.

(The criteria could be decided as a whole class or each pair of students could decide on certain specific details for their own criteria for rock selection.) For example we might agree on the following criteria for selecting a set number of rocks (the number of rocks equally the number of criteria):

1. A rock that is smaller than a penny (or other object).
 2. A rock that is bigger than your fist but smaller than a grapefruit (or other object).
 3. A rock that has many different coloured specks in it.
 4. A smooth flat rock.
 5. A very rough and jagged rock.
 6. A square or round rock.
 7. A shiny or glassy looking rock.
 8. A rock that is only one colour. (each pair could agree on one colour).
(adapted from *Smaller than Your Pinky, Larger than Your Fist*. In Lind, 1991, p. 22 and *A Scavenger Hunt*, Wright, 1995, p.10)
2. Promise to return rocks: Before going on the rock gathering journey, I think it is important that as a group we make a commitment and promise to return the rocks when we are finished the unit. Again I would begin this as a discussion of my concern for the rocks and my own commitment to respect nature in all that I do rather than imposing my way. Discuss whether or not we should return the rocks to the same place that we gathered them from. If so, how we will remember where each rock came from. To deepen the children's level of commitment to respect rocks, use drama from the outside *Ritual to create respect for rocks* (see below).
3. Sacred Rock Gathering: With a written list of the agreed on criteria for rock gathering, we can go on a class field trip to gather and look at rocks at a nearby location where there will be a variety of different rocks. Remind the children about the agreement to return the rocks (if they have decided that they will return them to the original

site from which they collected each rock: they may need to record this information somehow). Make the rock gathering sacred by suggesting that we repeat the chants or oaths which were declared during the ritual in drama. (If the children are bringing rocks from home, some sort of criterion may also need to be discussed and agreed on so that respect for rocks transfers to home and other places and times outside of school.

Reflect:

- Provide the children with time to look at, study, sort, talk with and share their rocks which they gathered with their peers. Encourage them to look for uniqueness, differences and similarities. Have them come up with a list of words which they can use to describe their rocks. Have a circle sharing time with the whole group after, where each pair can share something about one of the most unique rocks which they found. Have the children store or display their rocks in a caring and sacred way, for future use within the unit. (See drama from the inside *Talking with the rocks*.)
- Writing. The children could each choose one of their rocks, draw it and write a brief description of it.
- Rock and mineral exploration centre: Create an area with the children for a rocks and mineral identification and exploration centre as well as a book centre and reading corner with books and other material on rocks and minerals, to be maintained for the duration of the unit. Encourage the children to bring in books and other learning material that they might have related to rocks and minerals.

B. Ritual to create respect for rocks (drama from the outside)

Materials:

- a very unique and special rock (which could become the class rock or rock mascot for the unit)

*I've been talking
with my rock.*

Focus:

- Teacher brings in a personal and special rock and says "I've been talking with my rock and there is a concern about us going on a trip to gather rocks. I'm afraid that some of you won't respect rocks. I'm afraid that many rocks will lose their homes only to be left, forgotten and discarded, nowhere with no one who cares about them. I thought that maybe we should do some work to see if we can be trusted to respect rocks. I would like us to do some drama work." (It would help if the children and teacher have had some previous experience with role drama before this unit.)

Explore:

1. Teacher in role Teacher in role as a representative of the Minister of the Environment tells the children that *"The government is looking for a team of caring Canadians to help gather unique samples of rocks from communities in our country for the purpose of better understanding rocks and the Earth's history. The Minister is not worried if these individuals are not yet qualified geologists but the chosen individuals must respect and care about rocks. These people must be willing to talk to the rocks if necessary to better understand them. Of course the Minister wants people who are not concerned about being ridiculed for talking to rocks. Actually the Minister is looking for individuals who would find it natural and important to talk to rocks to get to know them better, special people who are willing to approach rocks as potential friends.*

Now the problem is that the last group of people whom the Minister hired to gather rocks did not show respect and caring towards rocks. First of all they just gathered any rocks that they say, actually they took as many as they could get without even asking the rocks that they were taking if it was OK. No respect. Also they didn't even look at the rocks carefully because they thought 'a rock is just a rock' and that all rocks are the same. Just like people, no two rocks are the same. We need people who are willing to take the time to get to know the rocks and carefully and respectfully gather only a few rocks and only

rocks who want to leave their home for a while. This brings me to another issue. The last people the Minister hired didn't even return the rocks to their home after. No respect.

So like I said I am looking for special individuals who:

1. love rocks.
2. respect rocks.
3. wouldn't be embarrassed to talk with rocks.
4. want to be a friend to and with a rock(s).
5. would be willing to learn how to listen to a rock to know whether or not it should be gathered.
6. care about rocks enough to return them to their home after the study.

Of course the chosen individuals would have to be willing to make an oath, a promise to all of this, to be loyal and respectful towards rocks. Is there anyone here who is a committed rock lover, who would be willing to promise to all of these things?"

The children would naturally be entering into a conversation with the teacher in role as representative of the Minister, throughout the above. At this point I would expect one or more of the children would speak out as a rock lover and express a willingness to make a promise. Some children might ask questions for further clarification. I would allow the conversation to flow until all or most of the children became involved and showed or expressed a desire or willingness to make an oath to be caring towards all rocks. Once the level of belief and commitment was high enough, I would stop the drama, by saying that I shall return the following day to select my special rock lovers and to hear their promises.

2. Debriefing the drama and creating a ritual. During a brainstorming session out of drama time, the teacher and children would come up with and agree on a chant or something which they could do and say to demonstrate their respect for rocks. The children might decide to come up with

individual oaths or to create a group poem or chant. They may also choose to create copies of their poem or chant in writing as well as little decals which they could wear promoting their love of rocks. They would need to practice their oath and talk about how they would convince the representative of their level of commitment.

3. Ritual in drama. Teacher in role as representative of the Minister of Environment enters and may present an agenda or request for a formal procedure for the declaring of oaths. For example the teacher could begin by saying "Those of you who are here today to declare your commitment to love and respect rocks, to communicate with rocks and to eventually return them to their homes, etc. please stand now and shout 'I respect rocks!'" (Teacher in role could build the level of belief here by challenging the children to be louder - "I'm not sure if I heard that, would you please speak up and let me know how committed you are by your voice.") When the children seem ready, move into having them declare their prepared chants or oaths of commitment to respect rocks, etc. As closure to the ritual, have each of the children place his/her hand one at a time on a rock and say something like "I promise this undying respect for rocks in the presence of this rock and all of you here." Remind them that the rock will know whether or not they mean what they say, so they should not make their promise until they are absolutely sure. The teacher in role as the representative announces that all present who declared their oath of respect to rocks have been chosen to be part of the sacred rock gathering. Stop the drama.

Reflect:

- Debriefing drama. Give the children an opportunity to discuss their experience of the role drama and the declaring of oaths. How did they feel? What was easy or difficult? Concerns, questions, thoughts, ideas, etc.

- If the children have written out their oaths, these could be displayed near a collection of rocks in the classroom.

- If the children had individual promises to respect rocks, as a class we could create or agree on a communal one which could be written out by one of the children and displayed to remind us of our promise.

C. Talking with the rocks (drama from the inside)

Resources:

- Eyvindson, Peter. (1992). *The Yesterday Stone*.

Materials:

- quiet soothing instrumental background music such as: Gordon, David and Steve. Garden of Serenity or piano music by George Winston.

Focus:

- Ask them to think back to the story *Everybody Needs a Rock*. Have them share verbally with a partner (perhaps their rock gathering partner) what the girl's 10 rules were for finding a special rock. Have them add any rules which they might use or have used in finding their own special rock friend or in gathering their rocks on the field trip.
- Share the story *The Yesterday Stone*.

Explore:

- Guided Imagery. Have the children sit with a chosen sedimentary rock (most rocks in Alberta are sedimentary rocks) in front of them where they can see it and eventually touch it. Or if they have not yet selected a special rock, sit in front of the rocks which they gathered with their partner on the field trip. Ask the children to think back to their promises which they made during the drama (referring to a common written promise or their individual promises would help). Have them repeat their promises several times to the rock in their hand or rocks in front of them. This could be done quietly and privately or out loud all together in a whisper to set a

Listen to your rock

more inward mood. With the instrumental music playing in the background, ask the children to silently look at their rock placed in front of them or one of the rocks in front of them.

Side coaching by teacher: *"Silently, to yourself. What colour is the rock? What shape is it? What does it remind you of? Look and see if your rock is shiny or dull and earthy? Is it rough or smooth? Look very carefully at every part of your rock as though you are trying to memorize every part of it and take a picture of it in your mind. When you have a clear picture of your rock in your mind, pick it up and close your eyes. Hold your rock gently in your hands. How old do you think it is? Feel how heavy or light it is. Is it as light as a feather, as heavy as a quarter, as heavy as a book? What does it remind you of? Think of something that you have that weighs about the same as the rock in your hand. Smell your rock. What does it smell like? Does it remind you of anything? Now gently with one of your fingers lightly touch the rock all over. When you have memorized how your rock feels in your hands, rub softly against your face and your arms. How does it feel? Hold the rock against your cheek and begin to listen very carefully. You can choose to keep holding your rock against your cheek or hold it gently in both of your hands or against your ear. Listen to your rock. It might not speak to you in words or sentences. It might speak to you in another language. What message does your rock have for you, - for others? Perhaps your rock has spoken to you through pictures. If so, remember the picture that your rock has shown you. Ask your rock if it has anything else to say to you. When you are finished listening to your rock, thank it in what ever way you would like. You might want to whisper 'thank you' to your rock. It might feel right to kiss it or just rub it against your cheek. You decide. When you are finished thanking your rock, place it back down on the carpet in front of you. Take a few deep breaths. Remember what your rock looks and feels like and remember what message or picture it had for you. When you are ready, open your eyes and bring your rock with you and form a circle on the carpet."*

Reflect:

- Debriefing discussion and/or journal writing Ask the children if they would like to talk for a few minutes in the circle, as a group or with a partner, or if they would like to write in their journals first (about the experience of listening to and talking with their rock) and talk together after. What message did your rock have? Or what picture did your rock tell or show you?
- The children may want to create their own set of 10 rules for finding a special rock friend (a writing centre with the book *Everybody Needs a Rock* could be set up for this activity).

The Earth's crust and its core

- A. Science activity: A representation of the Earth
- C. Drama from the inside: Journey to the centre of the Earth

Objectives:

- Develop respect for all forms of nature, whether labelled as living or non-living, and the environment that we share together.
- Develop respect and appreciation for rocks and minerals, as a part of a complex and ever changing environment, one in which we as human beings are a part of.
- Specific learning expectation.
- Demonstrate knowledge of materials that comprise Earth's crust, and demonstrate skill in classifying these materials.

A. A representation of the Earth (science activity)

Resources:

- Asimov, Isaac. (1971). *ABC's of the Earth*.
- Gibbons, Gail. (1995). *Planet Earth/Inside Out*.
- Hiscock, Bruce. (1988). *The Big Rock*.
- Nicholson, Cynthia Pratt. (1994). *Earthdance*.
- Zike, Dinah. (1993). *The Earth Science Book (Activities for Kids)*.

Materials:

• a cooked egg (or an apple) for each student

- blunt knives
- napkin or plate for each student

Focus:

• Have the children draw and label pictures of what they think the Earth looks like on the inside.

• Share the books *The Big Rock* and *Planet Earth/Inside Out* to give the children some background and visuals on the history of the Earth and what it looks like inside and outside.

Explore:

• Egg or fruit activity (adapted from *The Inside Story* in Nicolson, 1994, p. 6 and *Parts of the Earth* in Zike, 1993, p.28). As a representation of the inside of the Earth, boil enough eggs for each student to have one (or have a parent with an apple tree send in enough apples for the class). Ideally, cook the eggs until they are soft boiled so that the middle is liquid like the core of the Earth. Talk about how the outside of the egg, the eggshell, represents the Earth's crust. Have the children cut their eggs (or apples) in half lengthwise. Then ask them how they think an egg might compare to the inside of the Earth. According to Nicolson (1994):

In the same way that the egg has a shell, a white and a yolk, Earth has three main layers - the crust, mantle and core. Unlike the egg yolk, Earth's core is actually made up of two parts - an outer core of liquid metals and a solid inner core (p. 6).

Reflect:

• Drawing a picture of the Earth. The children could draw, label and explain pictures or diagrams that represent the Earth, inside and outside.

• Share the book *ABC's of the Earth* with the children by one of the recognized leading writers on science, Isaac Asimov. This book gives a review or overview of terms and words which relate to the Earth and its crust. The children may want to make their own alphabet booklet of the Earth or rocks and minerals, to demonstrate their own knowledge and understanding of the Earth and its crust.

C. Journey to the centre of the earth (drama from the inside)

Resources:

• Cole, Joanna. (1987). *The Magic School Bus Inside the Earth*.

• Livingston, Myra Cohn. and Fisher, Leonard Everett. (1986). *Earth Songs*.

Materials:

• instrumental music for background and mood creation (most classical, environmental or new age music would work)

Focus:

• Read the story *The Magic School Bus Inside the Earth*.

Explore:

1. Teacher in role: *"I understand that you have come here today because you heard that I am looking for geologists who are willing to partake in the first journey to the centre of the Earth. Before you tell me that this is so, let me explain to you what this journey will entail and my expectations of you as expert geologists. Following my explanation of this journey I hope to hear from those of you who still wish to be a part of this journey. For the first time in history I am the first scientist and the first female scientist to create a special shuttle that can take people on a journey to the centre of the Earth. This shuttle has been specially designed to protect its travellers from the immense increases in heat and pressure beneath the surface of the Earth. If you are prepared to be one of the first geologists to travel in this shuttle beneath the Earth's crust, please let me hear from you now. -*

(Ask students in role questions to deepen their level of belief) *How do I know that you are prepared? What have you been doing over the last few months to prepare for this journey? What equipment or supplies have you brought with you? What previous experience do you have as a geologist that will guarantee your success on this mission to the centre of the Earth's crust?"*

2. Guided imagery. As teacher you will be side-coaching while children are sitting or lying down in a comfortable position with music playing in the background. Help children to relax and feel safe first.

"With your eyes open or closed which ever is most comfortable to you, imagine yourself on the surface of the Earth -

*How do I know
that you are
prepared?*

You are on top of the Earth's crust, (the outside of the egg shell), perhaps on your own lawn, sitting on a rock or in a forest. You see the shuttle that is going to take you on a journey to the centre of the earth. It reminds you of a secret school bus or elevator. You have been planning this trip for a long time. You are ready. You double check that you have everything you need in your backpack (list some suggestions - hammer, chisel, magnifying glass, containers for samples, camera). You get inside your magic school bus or elevator knowing that you will be totally safe and protected at all times. You put your seat belt on and check that all of your equipment in the shuttle is functioning.

As you begin your descent, you can see layers of soil in the Earth's crust. You examine it with your special magnifying glass. What do you see? Ground up rock, - bits of clay, - bits of dead leaves, - sticks - and small rocks or pebbles? You may decide to take a sample of the Earth's crust with you or you may decide to just examine it by looking at it or touching it.

You command your shuttle to descend lower into the Earth's mantle. You travel thousands of kilometres. All around you, you see sedimentary rock. There are grains of sand pressed together. Are they sandstone? You look on the other side of you. There appears to be bits of mud and clay pressed together. Could be shale. Next to or underneath this shale like rock, there might be a rock that looks like limestone. Perhaps you examine it more closely with your magnifying glass. Is that a piece of shell or is it a fossil? You listen very carefully in case the rock has something to tell you, a story to tell you about how it came to be. Perhaps it has a secret from millions of years ago. You choose a sample of sedimentary rock or you take a picture of the best sample or perhaps you jot a word or two in your notebook to remind you of the rock's message.

As your shuttle goes deeper into the Earth, you check on your thermometer. It is getting hotter and hotter. It reads 49 degrees Celsius. As you go deeper into the Earth's mantle, the rock around you looks different. Some of it sparkles. It looks harder and more compact and squished together. What colours do you see? Perhaps you reach out and touch it with your special gloves that can withstand the immense heat. It is so hard. Again you might take a small sample or a photograph with your camera. Do you choose the rock that looks like marble or the one that is layered and looks like slate? Listen to the rocks. They will tell you what is important.

When you are ready you command your elevator or bus to descend even deeper, deeper into the igneous rock that is appearing around you. It is hotter and hotter outside of your elevator or bus. Very hard rock like granite and a very hard, dark rock that looks and feels like basalt surround you. You listen carefully to these rocks, to what they have to tell you of long ago. Then you record or remember what's important or take your picture or carefully and safely gather your tiny sample.

As you move deeper towards the Earth's core you can sense or feel the great heat and pressure above and all around you. You begin to understand how it must feel to be a rock beneath and within the Earth. The rock around you is very hard but flexible like plasticine. You go down further and as you enter the Earth's core you notice that you have travelled a distance of 2900 km. All around your elevator or bus is liquid metal. As you descend further you are encased in a solid inner core of iron and other metals. Your shuttle measures the temperature of the core. The temperature is higher than 5000 degrees Celsius. You must not remain here any longer. The heat is too great. After you have taken your photos or samples, you command your bus or elevator to begin its climb to the surface.

You pass from the Earth's core back through the Earth's mantle, through the igneous, metamorphic and sedimentary rock. You are alert and listen and look very carefully. What do you see or notice this time that you didn't notice before? As you enter the Earth's crust and begin to emerge towards the surface you remember that many people will want to hear about your journey to the centre of the Earth. You must record your observations and remember your story of the journey. As your shuttle arrives at the surface you take a moment to reflect on your journey before you emerge into the outside world to share your story with your colleagues and fellow scientists. When you are ready, you come out of your shuttle. You are back in our classroom. You are safe. Take a few deep breaths. When you are ready open your eyes and come and sit in a circle on the carpet."

Reflect:

- Debrief drama. Give the children time to talk and/or write about their drama experience in either or both small and large groups.

- Share the book *Earth Songs* by Livingston and Fisher (book of poetry and paintings about the Earth).

Return to nature

Return the rocks to nature (culminating activity)

Objectives:

- Develop respect for all forms of nature, whether labelled as living or non-living, and the environment that we share together.
- Develop respect and appreciation for rocks and minerals, as a part of a complex and ever changing environment, one in which we as human beings are a part of.
- Out of respect, return the rocks, except one special rock friend and the soapstone carving, back to where they came from in nature.

Resources:

- Robbins, Ken. (1995). *Earth. The Elements*.

Materials:

- rocks which were gathered for the unit

Focus:

- Discussion. The students are reminded of or asked to remember their promise to return all of the rocks which they gathered with their partner, except one each which they may keep. They may want some last moments enjoying their collections of rocks.

Explore:

- Culminating celebration. Share and celebrate in any form that the class has decided on during and at the end of the unit (displays, museum of rocks and minerals, dramatic performances). Perhaps other classes in the school might be invited to this culminating activity.
- Return the rocks. The children discuss, agree on, and follow through with their ritual of giving thanks and returning the rocks back to their natural environment.

Reflect:

- Ending - Beginning - Celebration. Provide the children with time to reflect (orally, in writing or another form of expression which they choose) on the experience of returning the rocks, their thoughts and feelings about rocks, what they have learned, and how their understanding of and relationship with rocks has grown and changed.
- Celebration. Share one of my favourite books related to rocks and minerals, *Earth. The Elements*. With its vivid photographs and artwork, its profound and poetic text, the author Ken Robbins captures the essence of what I have been trying to throughout this unit. For me, this book is an expression of Robbins and my relationship with nature - truly a celebration.

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CONSTELLATIONS WITH CANDLES AND STORIES

by Eeva Kanerva

This activity originates from a problem that arose concerning an activity I had to develop for an outdoor education field trip this past winter. My assignment was to construct an activity where participants could learn about constellations. Unfortunately, it proved to be cloudy that night, and at first I thought all my time spent in the library studying about constellations was going to be useless. I still wanted to have an activity about stars, and I decided we had to somehow create the stars ourselves. My problem was solved when I got the idea of using candles as stars. This activity is for winter or summer nights, and it can take place on a beach or on a frozen lake or river.



Ideally, a whole constellation map could be created, or alternatively constellations that are most appropriate to the season can be selected. We were lucky enough to be able to share our stories while standing at the top of a river bank

looking on our created constellations on the frozen river below.

It was a beautiful and educational moment. If you too have the chance to share your stories from a higher viewpoint and see the candle-stars twinkling

in various formations, a sense of awe and magic can be created!

Standing at the top of a river bank looking on our created constellations on the frozen river below.

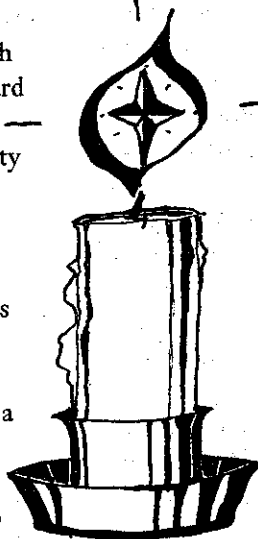
Equipment:

Enough candles are need to represent each star in the constellation and a piece of cardboard on which the constellation is drawn and its name written. The space needed for the activity depends upon the number of participants.

Organization:

People are divided into groups or partners depending on the number of participants, and how much space is available. Each group is given a piece of cardboard with the picture of a particular constellation and the necessary number of candles. Groups should be well spread out in the area to have enough room to form their constellation. They are also given a task to make up a story of how their constellation originated. For example, how did Ursa Major or Orion earn it's name? The story can also be a play, poem, sketch _ let the imagination fly!

Eeva is a physical education student from Jyväskylä, Finland. She recently completed a year of study at the University of Alberta as a visiting student.



River of Words

A Book Review by Carolyn Finlayson

"For each home ground we need new maps, living maps, stories and poems, photographs and paintings, essays and songs. We need to know where we are so that we may dwell in our place with a full heart."

Scott Russell Sanders

I recently took a break from researching a thesis on Canadian women nature writers to read the teacher's guide provided by the national *River of Words* poetry and art contest run in the United States. I've always been fascinated by the way in which the vocabulary we use to describe a tree, pond, or larger area of land affects our perceptions of the "value" of natural areas, and permits or prohibits a sense of connection with the animals and plants that surround us. The emphasis in the *River of Words* teacher's guide on encouraging students and teachers to use scientific and poetic languages to explore their local watersheds struck me as a vital way of ensuring that students learn about nature not only with the scientific analytical tools which allow them to understand "facts" about the water-cycle and life processes that define their local habitat, but to also explore creative ways of expressing and celebrating their lives within a particular geographical region.

But before I get ahead of myself, some explanation of the contest is in order. Developed by the International Rivers Network and supported by the Library of Congress, the Orion Society, and the United States Poet Laureate Robert Hass, the contest was developed in 1995 to encourage students and teachers to learn about and explore their local watershed environments. So while the competition is national, and has a fairly high profile and prestigious support network, the learning processes that the contest is intended to facilitate are specific to geographical regions. Stu-

dent's poetry and artwork is evaluated by grade categories (K-2, 3-6, 7-9, 10-12), and submissions are later distributed to various public institutions for "display and enjoyment". Although the contest can have only one first-place winner in each category, the detailed and well-organized teacher's guide suggests that the contest functions more as a vehicle for raising public awareness about environmental literacy, and as a catalyst for beginning the process of encouraging teachers to use an interdisciplinary approach to having their students' learn about their bioregion.

Although the Teacher's Guide provides maps that are specific to the United States, the goal of the guide was to develop a series of broad principles and suggestions that could be adapted to the needs of educators and students in disparate watersheds. As a result, the basic ideas and approaches outlined in the various articles would also be applicable to Canadian localities. The Guide is not specifically directed towards outdoor educators or teachers of a particular subject area, and so contains articles that give basic explanations of watershed ecology, as well as essays intended to facilitate poetic and artistic work in the classroom. The selections in the guide are a well-balanced series of excerpts from longer books that teachers could consult for further information. The Guide also contains lists of classroom activities for learning about bioregions, watersheds, and poetry, and includes an extensive resource list of books, organizations and websites that can be contacted for more information about specific

regions of the country. While most of the organizations are American, the bibliography (which organizes books under headings such as "essays", "poems", "riparian environment", "rivers as roads", "river people and their effects on their environment", "rivers as borders", "river as a metaphor", etc.) is quite useful.

Outdoor educators who don't need the information on the watershed might find the sections on creative expression helpful; and educators who are more oriented to the humanities might benefit from explanations and resource lists given in the articles on watersheds. In either case, the guide could make a valuable resource, and if nothing else, the short descriptions of programmes offered by teachers across the states, and the student poetry which laces the volume provide entertaining and inspirational reading. Above all, it is intended as a starting point.

Over the past couple of years *Pathways* has documented the closure and cancellation of environmental and outdoor educational programmes across Ontario as funding has become increasingly limited. At the same time, contributors to the journal have started to describe ways that their schools have continued to make interdisciplinary approaches to environmental education feasible. The *River of Words* contest - with its focus on learning about local watersheds using both scientific and artistic methods of exploration - provides one model for making this type of cross-disciplinary approach available to teachers of all grades and disciplinary backgrounds. This type of contest could be run at many different levels - within single classes, individual schools, or across boards. The process of organizing such a contest would not only help classroom teachers become involved in outdoor education, and assist students in developing many ways of "seeing" the land on which they live - it might also help to keep people in administrative positions aware of the importance of environmental education while offering communities a chance to celebrate a sense of place. If you do decide to organize a contest at your school, or if this is already a part of your curriculum, please let us know!

For more information about the River of Words contest, write to
International Rivers Network
River of Words Project
P.O. Box 4000-J
Berkeley, CA 94704
Internet: <http://www.irn.org>

For copies of the Teacher's Guide, send \$5.00 (for reproduction and postage) to the above address.

*The mud shall cover our sins
and the water shall wash
us free
and the brush shall cleanse
our skin
and the wind shall weave
our hair
and the sun shall bless our
face.
The sky shall clothe us in
blue.*

By Nicole Thibodeaux
Pilar, New Mexico
First Place winner, 1996
Grades 10-12

*At the swamp
I caught a frog
It had tiger legs*

Clint Dalrymple, 1st grade
River of Words Teacher's Guide

Watershed Activities

A first step in understanding watersheds is to explore your own local watershed. Since everyone lives within one, outline the boundaries of your watershed. Check with your local library for topographic maps in you cannot determine the boundaries visually.

- a) On a map, trace the lines along the high points
- b) Map the land use in your watershed (e.g., streets, forests, farms, yards, etc.)
- c) List all possible places rain goes in your watershed.
- d) Go outside the school building. What happens to the rain when it falls on the school roof? does any of it get to a stream or river? How?
- e) Are you ever anywhere that is not in a watershed?
- f) Collect newspaper clippings on watershed management problems in your area.
- g) In small groups have students design their own watershed. Each design should include the location, climate, uses of, abuses to, human impact on, and group perceptions of what a watershed should and should not be. After preparing visuals to depict their watershed, groups present their design to the class.

Contributed by Mary Roberts, 1989.

Excerpted from the section entitled "Watersheds" in the River of Words Teacher's manual.

Before going out for a full-day field trip, students had plenty of practice making observations along the river behind the school. I encouraged students to list sensory images (phrases which captured what they saw, felt, heard, smelled, tasted). When the time came for all-day field trips to new destinations, students carried with them confidence in recording their observations in a field journal. We focused our observations on different characteristics of the watershed each time. One subject that was particularly exciting to the kids was our study of river creatures. After collecting macro-invertebrates, we brought them back to the classroom for observation, and using books and field guides, we learned more about their natural history, then wrote poetry based on our newfound knowledge.

After this and other such field trips, we spent time reading the poetry of some outstanding poets whose work is accessible to this age group. Students selected poems that had meaning to them and wrote about them in journal entries. After being immersed in reading and hearing poems, the group generated a long list of the qualities of poetry. We then used this list as the basis for our own poetry writing.

During our poetry writing, I exposed students to various poetry styles such as free verse, rhyme, poems written from the animal's point of view, poems for two voices, and haiku poetry. By far, the style I spent the most time on was haiku because of its emphasis on the direct observation of nature and its simplicity. Also, because of its shortness, haiku poetry lends itself well to teaching the process of revision, a skill I wanted to focus on. We read a lot of haiku by contemporary poets and noticed that most of these poets place far more emphasis on capturing the essence of the moment than on creating poems which adhere to the typical 5/7/5 syllable sequence typically associated with haiku. This is a significant point because I feel that most teachers do the opposite. the stress the

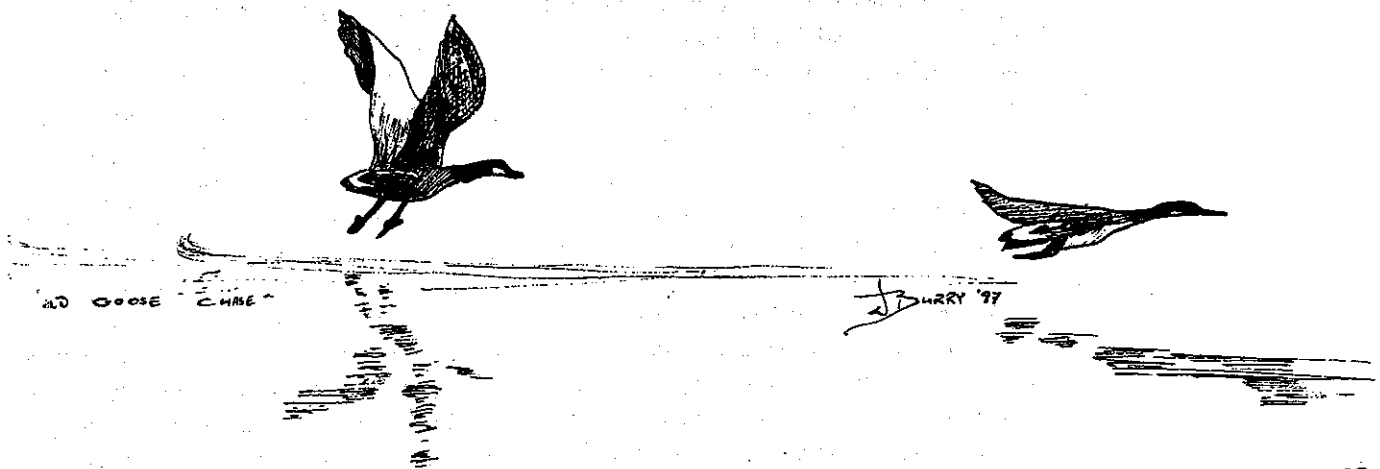
syllables, which tend to result in haiku that are limp and lifeless and miss the magic of the moment.

After revising and editing our poems, we moved on to the artwork. We use a collage style for illustrating the poems. I show students picture books that make use of this technique such as books illustrated by Eric Carle. Students have fun generating a large collection of painted papers using methods we have learned about or invented. Some of these methods include blow painting, marbleizing, crayon resist, plexiglass, watercolour wash, finger painting, etc. As students paint, I ask them to make use of colours that will compliment their poems. Later students will cut up these painted papers to create images for illustrating their poems.

*Craig Altobell, Sixth Grade Teacher
Cogswell Memorial Middle School
Henniker, New Hampshire*

Last Spring, my third grade class and I volunteered to plant willows, pines, and spruce in an eroded area of Lewis Creek, our local watershed. As the children explored the creek and the surrounding fields and woodlands, two parent volunteers and I furiously wrote down their uninhibited, creative language. We read back to the children the playful, descriptive dialogue that occurred as they interacted with the environment. They were asked to consider "human verbs" (i.e., gossip, argue, knit) when writing a poem about the part of the environment that "spoke to them" during the watershed experience. Storm clouds rumbled across the Green Mountains drenching us as each child's poetic voice was heard. Under drier conditions in our classroom, we made textured "rainscapes" using birch bark, textured wallpaper, burlap, coloured tissue paper, paper bags, etc., streaked with white pine needles dipped in black tempera paint to create an environment resembling our Lewis Creek experience.

*Ann Straub, Third Grade Teacher
Bristol Elementary School*



Why bother with critical reflection?

Constance L. Russell

Every once in awhile, I turn on my computer to read my email and waiting for me is a message from one of the editors of *Pathways*. Usually, it's a reminder of when this column is due (given I seem to have a problem keeping track of that — oh, my feeble brain is aging). Other times, however, the messages are in response to a recently submitted column or ideas for a later one. I sat down and reread the missives before starting this piece and realized that over the past year, they have made a number of excellent suggestions to which I have never quite got around. So, here goes on the first one.

Way back when, I wrote a letter to *Pathways* about the first COEO conference I had ever attended; in it, I raised a concern about the rah-rah-rah approach and lack of critical analysis. While I understood the need to come together and celebrate the achievements of this fine group of people, especially in light of damaging programme cuts, I also felt that it was important to examine outdoor education theory and practice, warts and all. That initial letter led Mark Whitcombe and Bob Henderson to suggest that I put my money where my mouth was, so to speak, and take on this column. What I have discovered, in rereading my email exchanges with the *Pathways* editors, is that I have never actually written about what I might mean by "critical reflection" and why I consider it to be important.

My interest in critical reflection stems from my volunteer co-ordination days when I occasionally conducted and wrote programme evaluations. Perhaps because I subconsciously knew that I wasn't going to stay in the social services for the rest of my life and thus wasn't terribly worried about losing my job (hey, it was still the 80's, after all), or perhaps because I was young and foolish, I was quite open in my first evaluation about the weaknesses I and others saw in my programme and in myself. No, I didn't get fired for incompetence, and that

evaluation clearly pointed to where I, and my fellow staff and volunteers, needed to focus our creative energies.

Now, I don't want to imply that frank programme evaluations are unusual in the social services because they are not, as long as staff feel secure in their positions. And I imagine that most of you realize that social service workers are just as frantic as teachers in terms of time constraints and daily demands. Indeed, in our agency, it was an ongoing challenge to provide staff the necessary time, space, and feeling of safety, to conduct evaluations. But every effort was made to facilitate that process because programme evaluation was considered essential to the agency's health and growth. Otherwise, how would we know if we had achieved our goals and objectives? Or that our goals and objectives were on the right track? How would we know if there were great, gaping holes in our programmes? One part of critical reflection, then, involves reviewing whether programme goals have been met, pointing to gaps, imagining possibilities, and prioritizing areas that need further work.

But I don't want to stop there. When I finally left the social services to return to school, one of the first books that I read was John Livingston's disturbingly brilliant *The Fallacy of Wildlife Conservation*, which despite being over 15 years old, still ought to be required reading for anyone interested in conservation issues. John had spent his entire adult life actively involved in some aspect of wildlife conservation and, by the mid-1970's, was beginning to feel that it was a "catastrophic, heart-breaking disaster" (1981, p.19). Sure, there had been some success but, on the whole, it was pretty much business-as-usual with the destruction of wild nature continuing apace. It was time, he said, to critically examine the underlying assumptions of standard conservation arguments and rationales:

"we dart about, stamping at tiny smoulders in the carpet, rushing from hot spot to hot spot, when all the while the roof is racing to a fire-storm and the walls are creaking toward collapse. People in the "line" of conservation fire-fighting - have rarely had the time to draw back and take a painstaking look at what we are actually doing." (1981, p.13)

Does anyone else see the similarities between his description of conservation and the current educational climate? We are faced with funding cutbacks, continuous additions to curriculum, too many children in the classroom, and a government (and often a public) who do not understand the importance of preparation time, let alone reflection time. No wonder it is easy to become engulfed by the demands of daily practice.

Given this context, how dare I add more tasks to the job description and ask outdoor educators to not only conduct programme evaluations but examine the underlying assumptions of our theories and practice? Because, like Livingston, I believe that to not do so may result in some of our efforts being, in the long haul, counter-productive. What is the point of outdoor education? What are our overarching goals? What do we consider to be appropriate pedagogies to achieve such goals? Do our goals and pedagogies match our beliefs about appropriate relationships between humans and the rest of nature? Are we holding fast to cherished theories and common practices that, to quote Jody Mackenzie and Bob Henderson, might lead to outdoor educators becoming "listed as a threatened species"? (1997, p.16)

Another benefit of periodically reflecting on our practice as outdoor educators is that it enables us to remember the passions and commitments that attracted us to the profession in the first place and it also allows us to gauge whether those passions are being currently ignited or suffocated. We can learn much about ourselves and, by extension, our profession, by paying attention to our emotional and spiritual reactions to our current situations (Brookfield, 1987, 1995; Miller, 1993). To use one example, if a good portion of the outdoor education

community is suffering from "burn-out", what does that mean for outdoor education as a whole? What are the root sources of this burn-out? Are there ways of mitigating it? of preventing it?

Critical reflection isn't only a rational, academic exercise allowing us to identify and challenge assumptions and to imagine and explore alternatives, then, but also a personal, emotional, and spiritual journey; it is about allowing outdoor educators to become what Jack Miller has called "contemplative practitioners".

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Connie Russell is working on her dissertation on whalewatching and can be contacted by e-mail (crussell@oise.utoronto.ca) or snail mail (CTL, OISE, 252 Bloor St. W., Toronto, M5S 1V6).

"Lands for Life": Reading Between the Lines

by Anne Bell

Big changes are a-foot for the Crown lands of Ontario. As the provincial government moves forward with its "Lands for Life" programme, the disposition of 45% of the province's land base is about to be determined. What amounts to 46 million hectares of public lands will be officially allocated to four different land uses: intensive forestry, multiple use, tourism and protected areas. Touted as a means of ensuring the long-term sustainability and protection of valued resources, Lands for Life nevertheless has many conservation advocates worried. Reassuring statements of good intent are cast in doubt by recent government actions and initiatives.

My purpose here is to promote awareness of Lands for Life and to voice some of the concerns being raised about this programme. I want to outline what the government is saying, and then do some reading between the lines. In doing so, I am assuming that many COEO members make use of and care about Crown land in Ontario. If this is the case, then Lands for Life could serve as a focus for discussions about such use and care.

Lands for Life likely represents the last significant opportunity to formally recognize parks and protected areas, areas for remote tourism and wilderness, special wildlife areas and lands for First Nations peoples in this province. A number of questions thus merit consideration by those teaching and learning in the out-of-doors. What are the purposes and benefits of land held in the public trust? What uses should be made of it? Should such uses be controlled and even prohibited in some cases? How? By whom? Who has an interest in decisions made about public land? How can these interests best be taken into account? As citizens of Ontario, how might we ensure that the Lands for life process upholds such inter-

ests? (Note that First Nations land claims are not even mentioned in the promotional literature for Lands for Life.)

My own reading of this land use planning process is skeptical at best. Lands for Life covers roughly all Crown land from the 51st parallel to the southern edge of the Shield. Under this programme, three vast planning areas have been established: Boreal East, Boreal West and Great-Lakes-St. Lawrence. Round Tables representing a variety of land use interests have been set up to develop recommendations for each area. According to the Ministry of Natural Resources (MNR), the principles underlying Lands for Life are: to ensure the environmentally sound management of natural resources; to complete a parks and protected areas system; to set in place a Resource-Based Tourism Policy; to require that forest companies follow tough standards for sustaining forests; and to protect habitat for wildlife, fish and endangered species.

These principles seem laudable enough, and yet many conservation advocates fear that they simply hide from public scrutiny the likely implications of the Lands for Life programme: an unprecedented hand-over of control of public lands to industrial interests. Certainly, in light of the government's environmental record to date, the official rhetoric sounds hollow.

The rhetoric: Through the Lands for Life programme, the government says it will live up to its commitment to completing a protected areas system.

The record: In 1990 the Ontario government signed on to the Endangered Spaces campaign, and in so doing committed itself to completing a protected areas system, representing all of the natural regions of Ontario, by the year 2000. In its 1997 assessment of Ontario's progress to date, however, the World Wildlife Fund

reported that only five of the province's 65 terrestrial natural regions have been adequately represented.

Even where protected areas are being established, the government is taking a minimalist approach to representation. For example, the government intends to protect only about 5% of the Mississagi region (a 1.2 million hectare area stretching from Chapleau to Elliot Lake) in a network of small to medium-sized sites. In so doing, it is ignoring an independent report commissioned by the MNR itself which states that at least 15% of the region needs to be protected.

The rhetoric: In its promotional literature, the government says it will consider as many features, species and ecosystems as possible in identifying candidate areas for protection.

The record: In a meeting with conservation groups, the wildlife staff of the MNR indicated that woodland caribou would be the only species explicitly considered in the design of protected areas.

The rhetoric: The MNR says it will retain a key role in conservation by monitoring and evaluating the management of natural resources.

The record: Since the fall 1995, 45% of MNR staff have been fired and the ministry's budget has been cut by over half. With far fewer staff in the field, responsibility for monitoring is essentially being handed over to industry.

The rhetoric: The government states that forestry companies will be forced to adhere to tough standards which will ensure that their practices are sustainable.

The record: The *Crown Forest Sustainability Act*, which became law in 1995, contains very few clear requirements as to how the forest *must* be managed, and has been roundly criticized by most environmental groups in the province for

that reason. Even where the legislation contains strongly worded "shall" clauses (e.g., "The Minister shall —"), the MNR recently argued in court that such wording does not create mandatory requirements.

In addition, the current government rewrote the *Environmental Assessment Act* to allow the provincial Cabinet to exempt the MNR from complying with E.A. decisions.

The rhetoric: The MNR emphasizes public involvement in the Lands for Life planning process.

The record: No plans are currently available indicating whether or how people living outside the planning areas, that is 85% of the Ontario

population, will be able to participate in Lands for Life. And while the Round Tables will

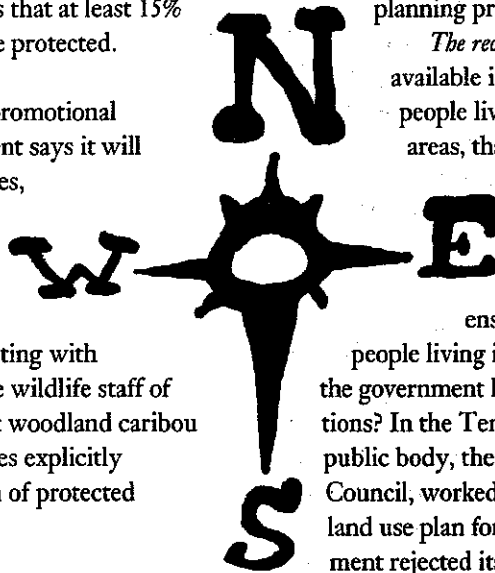
ensure involvement of some people living in the planning areas, will the government heed their recommendations? In the Temagami region, a similar public body, the Comprehensive Planning Council, worked for eight years to produce a land use plan for that area, yet the government rejected its recommendations to protect sensitive headwaters and old growth forests by opening these areas to logging and mining.

The rhetoric: The government insists on the openness of the Lands for Life planning process.

The record: So far, government discussions with industry about corporate control over public forest lands have been veiled in secrecy. Even though these discussions are detailed in a recent (Spring 1997) document, *The Forest Management Transition Team Report*, this has not been made available to the public.

The rhetoric: Lands for Life is supposed to protect the interests of future generations.

The record: Lands for Life will ensure that future generations have far less say in the management of public lands. One of the main



goals of the programme is to provide the forest industry with secure access to timber, and to this end control of unprotected public land will be transferred to the new managers, forestry corporations.

Furthermore, the government is in the process of selling off Crown land. Last year, approximately \$5 million worth of Crown land was sold and targets are now being developed to increase this form of "non-tax" revenue. In the press, MNR staff have been quoted as saying: "We certainly welcome any inquiries ... whatever works to best get the land into private hands .. we're going to behave more like a Realtor in this matter and ask fewer questions." (*Northern Ontario Business*, May 1997). So far, no information is publicly available as to how targets for sales are being set, what criteria are being used to determine which lands will be sold, or how the public will be engaged.

The Lands for Life programme is scarcely under way. The concerns I raise here may seem premature, yet given the government's record to date, they are certainly not unfounded. As the future of forested Crown lands in the province is determined, the involvement of an informed and caring public is crucial. For the official word about this planning process, contact: Rob Savage, at the Minister's Office, MNR, at (416) 314-2208. For a non-government perspective, contact: Lara Ellis at the Wildlands League chapter of the Canadian Parks and Wilderness Society, (416) 971-9453 (email: wildland@web.net).

VIEWING THE LANDSCAPE OF OUTDOOR EDUCATION IN SASKATCHEWAN

by Nick Forsberg

The landscape of Outdoor Education in the province of Saskatchewan has undergone substantial change over the past years. Due to fiscal restraint and funding cutbacks programme erosion at all levels has been evident. This erosion is further compounded by a population of interested individuals in outdoor education, dispersed throughout the vast area of the province, beginning to create their own landscapes often in isolation from each other. This fragmentation negates the identification and understanding of programmes and initiatives within the larger landscape. The need to find the common ground to share and support each other becomes a necessity to ensure that the larger provincial outdoor education landscape weathers the seemingly continual erosion of cutbacks. Following are some of the various "mini landscapes" which attempt to depict the larger, provincial landscape.

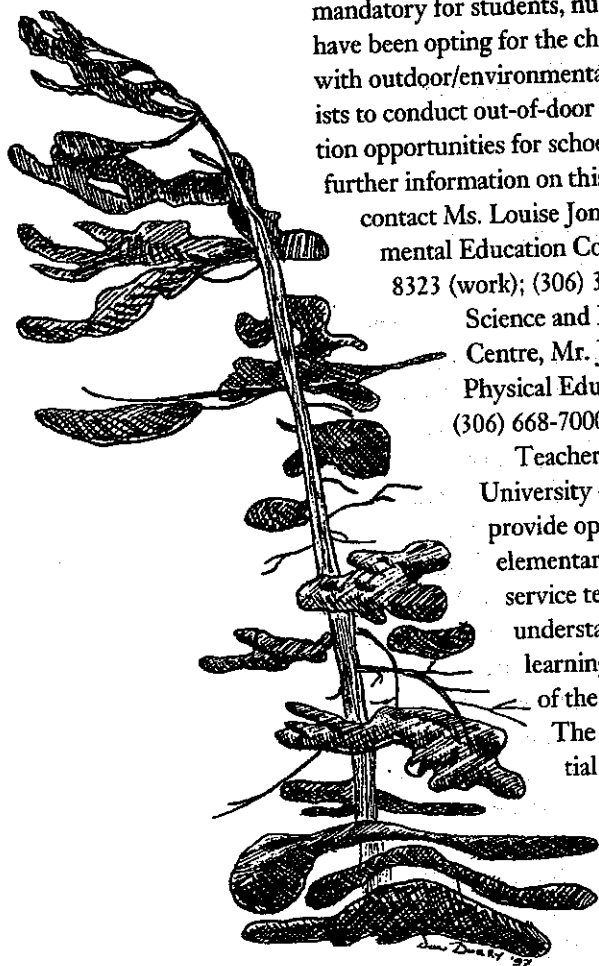
Provincial Landscape

The Saskatchewan Outdoor Environmental Education Association recently held its conference April 11-13 at the Bridgewater Science and Environmental Centre. Over the course of the three days delegates enjoyed a variety of workshops conducted by educators, naturalists, conservationists, horticulturalists, nature photographers and others with the focus of the conference on transforming outdoor spaces into enriched learning environments, friendly to children and wildlife. On most accounts the conference was a success. However, there is still a very strong need to encourage new membership and nurture a re-energizing and re-vitalizing of the organization.

Regional Landscape

Outdoor Education and Environmental Education programmes associated with the Regina Board of Education continue to flourish throughout the school year. The Kindergarten to Grade 8 "Day Trip Programme" currently has 15 different sites in and around Regina. During this past school year approximately 25,000 school aged children from Regina schools experienced the in-class and in-field components. These components provide opportunities for classroom teachers in collaboration with outdoor/environmental education specialists to link school curriculum with learning and teaching in the out-of-doors. In conjunction with this programme some elementary schools have also established their own Residential Outdoor Education programmes that occur in the spring, fall, and winter. Various sites are utilized to carry out the programs. These programmes are collaborative in that they provide opportunities for preservice teachers from the Faculty of Education, University of Regina to become involved by working with teachers and students in the design, implementation and evaluation of the residential programs. For further information about these programmes please contact Ms. Linda Dodd — Outdoor/Environmental Education Consultant, (306) 791-8280 (work); (306) 352-2898 (fax).

As well, school systems in Saskatoon continue to offer both day trip experiences as well as three day residential experiences for students in grades 5, 6, and 7. The Brightwater Science and Environmental Centre, Beaver Creek Camp, Eagle Creek Camp and Blackstrap Camp all offer programmes suited to extending teaching and learning beyond the traditional classroom. While these programmes are not



mandatory for students, numerous teachers have been opting for the chance to collaborate with outdoor/environmental education specialists to conduct out-of-door experiential education opportunities for school aged children. For further information on this programmes

contact Ms. Louise Jones, Outdoor/Environmental Education Coordinator, (306) 683-8323 (work); (306) 374-5373. Brightwater Science and Environmental Centre, Mr. John Marciniuk, Physical Education Consultant, (306) 668-7000 (work)

Teacher education at the University of Regina continues to provide opportunities for all elementary and secondary pre-service teachers to extend their understanding of teaching and learning beyond the confines of the traditional classroom. The Off Campus Residential Experience (OCRE)

which occurs during the third year pre-internship semester remains as a critically important component as well as a highlight

in the personal and professional lives of prospective teachers.

The outdoor education courses offered by the Health/Physical/Outdoor Education subject area continue to attract large numbers of students and provide for a variety of unique out-of-door experiential opportunities for undergraduates which encourage an interdisciplinary, multisensory approach to teaching and learning. Currently there is a 7 class — 21 credit hour teaching minor in Outdoor Education offered by the Faculty of Education. During the Spring/Summer Session a course entitled, "Summer Wilderness Outdoor Education Experience for Teachers" is being offered. The dates for the course are August 4-22. This unique wilderness experience on the Churchill River in northern Saskatchewan is a developmental experiential

class in outdoor education that utilizes an interdisciplinary approach to the acquisition of personal skills, knowledge, attitudes and appreciations associated with teaching and learning in an outdoor environment.

The Health/Physical/Outdoor Education subject area is still in negotiation with the Saskatchewan Property Management Corporation for the establishment of an "Outdoor School". The site for the proposed school is the existing Echo Valley Conference Centre in the Qu'Appelle Valley. Discussions followed by initial proposals have been drafted. This partnership involves a provincial government agency, Faculty of Education and local school divisions.

For further information on Outdoor Education in the Faculty of Education, University of Regina please contact: Nick Forsberg — Chair, Health/Physical/Outdoor Education, Faculty of Education, University of Regina, (306) 585-4528 (work); (306) 585-4880 (fax); nick.forsberg@uregina.ca

Local Landscape

This landscape addresses some of the initiatives related to Outdoor/Environmental Education embarked upon by an individual or groups of individuals. While seen as individual landscapes they do enhance the overall scenery of the provincial Outdoor Education landscape:

Kim Archibald is currently completing a M.Ed. at the University of Saskatchewan. His project is entitled "Outdoor School: An Interdisciplinary Outdoor Education programme for Grade Eleven Students". Kim hopes to pilot the project beginning in the fall of 1997 and that the results encourages practitioners to take an interdisciplinary approach to curriculum and extend this to learning in the outdoors. Kim can be reached at (306) 242-1651 (home); archkim@duke.usask.ca (e-mail)

Twila Wilson (Vice Principal at W.F. Ready School), Nancy Morrell (Gr. 7 Teacher at Judge Bryant School) and Nick Forsberg (University of Regina) are completing a research

project entitled, "Education Beyond Traditional Classroom Walls: Voices from the Valley". This collaborative project focuses on the lived experiences of grade 7 & 8 students, teachers and student teachers engaged in Residential Outdoor Education programs. The project received funding from the Dr. Stirling McDowell Foundation for Research into Teaching.

Joe Milligan, Public Events Coordinator for the Royal Saskatchewan Museum Associates in Regina is in the process of establishing a programme entitled "Young Explorer Camps". The focus for the camps is to provide experiences for 9 to 12 year old children with exciting opportunities to investigate the natural world. One camp will focus on the "Canadian Wildlife Bird Quest Programme" while a second camp will concentrate on "Incredible Insects and Invertebrates". For more information on these programmes or other initiatives contact Joe Milligan, Public Events Coordinator, Royal Saskatchewan Museum Associates, (306) 787-8165 (work); (306) 787-2820 (fax)

The landscape of Outdoor Education in Saskatchewan can be viewed both in a positive and negative way. Even though cutbacks affect negatively what we do in Outdoor Education they also provide us with an opportunity in a proactive way to engage in a 're-searching' of what constitutes Outdoor Education. I'm confident that this re-searching will encourage those of us interested in Outdoor Education in Saskatchewan to seek out one another and establish a much needed network and identify a common ground from which can grow an enriched, full view landscape; a landscape which is inclusive and nurtures the growth of ideas, programmes and initiatives in a collaborative fashion.

Nick teaches Outdoor Education at the University of Regina. See Pathways Oct/Nov 1996 for his article concerning his research on The Faculty of Education's Off Campus Residential Experience.

Tributaries:

Where the waters meet

COEO Annual Conference
October 3 – 5, 1997
Glen House, Gananoque

Come on in, the water's fine ...

Plans are flowing for the 1997 COEO Annual Conference. This year we'll meet at Glen House, on the St. Lawrence River, October 3 through 5.

Our conference programme brings a range of exciting options. We have the best of what COEO and Eastern Ontario have to offer.

Our feature presenters, Mike Runtz, engaging naturalist, Henry Lickers, Native elder, and David Archibald, entertainer extraordinaire, will help you experience Ontario's natural treasures. Shawn Thompson, local river rat, and Peter Labor, voyageur/raconteur, will bring the voyageurs and other people of the rivers to life with their tales. Our other presenters will leave you with ideas for the classroom, and for everyday living.

Registration fees include accommodation, meals and the full conference programme. Read the registration options carefully to select the one which best suits you. Pre-register for sessions when you send in your conference registration and avoid the need to sign up at the last minute on Friday night.

Mountain Equipment Co-op has generously donated funds to assist a limited number of full-time students wishing to attend Tributaries. For more information, contact Dave Farley in Ottawa at (613)728-7083 or via e-mail at michelle_richardson@ocebe.edu.on.ca.

Do you have something you'd like to share? Contribute to the Trading Post, be it a display about your programme, materials you've developed, or something else you feel other COEO members would benefit from.

It's a place to:

- gather and share
- barter goods and ideas
- relax and breathe

Voyageur Rendezvous

Saturday night will be unforgettable, with dancing, storytelling and music to bring you back in time. Step into the life of the Voyageurs! Peter Labor and friends will guide us through the living history of the Voyageurs and help us celebrate their historical link to the Tributaries of Canada. Bring along YOUR voyageur costume and roll up your sleeves. We're in for an evening unlike any you've ever experienced!

We're looking forward to seeing you there!



Trading Post

Contacts for More Information

Jim Raffan, Conference Co-Chair
Phone: (613) 387-3568
Fax: (613) 545-6584
E-mail: raffanj@queensu.ca

Jeff Hemstreet, Programme Chair
Phone: (613) 230-1522
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E-mail: jeff_hemstreet@ocebe.edu.on.ca

Gina Bernabei, Conference Co-Chair
Phone: (607) 770-0832
E-mail: bernjack@spectra.net

Susan Overvelde, Registration
Phone: (613) 544-2587

Tributaries: Where the Waters Meet

October 3 - 5, 1997

Conference Registration

Name: _____

Mailing Address: _____

City: _____ Prov.: _____ Postal Code: _____

Phone: (h) _____ (w) _____ (fax) _____

E-mail: _____ COEO Membership #: _____

May we give out your name and phone number for car pooling purposes? Yes No

Conference Packages (please circle one):			
	<u>Early Bird*</u>	<u>Regular</u>	<u>Non-Member</u>
Single Occupancy	\$280.00	\$295.00	\$330.00
Double Occupancy	\$235.00	\$250.00	\$285.00
Triple Occupancy	\$200.00	\$215.00	\$250.00
Quadruple Occupancy	\$185.00	\$200.00	\$235.00
Camping	\$170.00	\$185.00	\$220.00
No Accommodation	\$150.00	\$165.00	\$200.00
Student Helper**	\$100.00	\$100.00	\$100.00

* Early Bird registrations must be postmarked no later than July 31, 1997.

** Student Helper registration does not include accommodations, but does include all meals and programmes. (limited to 15 students on a first come, first served basis)

Session Pre-Registration:		<u>1st. Choice</u>	<u>2nd. Choice</u>	<u>3rd. Choice</u>
Session 1	(Sat. 10:30 a.m. - 12:00 noon)	_____	_____	_____
Session 2a	(Saturday 2:15 p.m. - 4:00 p.m.)	_____	_____	_____
Session 2b	(Saturday 2:15 p.m. - 3:00 p.m.)	_____	_____	_____
Session 2c	(Saturday 3:15 p.m. - 4:00 p.m.)	_____	_____	_____
Session 3	(Sunday 9:30 a.m. - 10:45 a.m.)	_____	_____	_____

With whom would you like to share a room? (number of people must match requested occupancy): _____

or Assign me to a shared room: M F

Are you on a special diet? Please explain: _____

Would you like to display at the Trading Post? Yes No Please describe briefly (including space needs): _____

COEO Membership: New Member Renewal
 Student \$30.00 Regular \$40.00 Family \$52.00

Payment:

Conference Registration Fee _____
 COEO Membership _____
 Total Owing _____
 Deposit _____ (minimum \$50.00 deposit)
 Balance Owing _____ (balance payable by post-dated cheque by September 12, 1997)

Cancellation Policy: After September 12, 1997, \$50.00 is forfeit unless a replacement person is found.

Send cheque (payable to COEO Conference '97) and registration form to:
 Susan Overvelde, 12 Hampstead Heath, Kingston, ON K7M 7K8 (phone: 613-544-2701)

The 25th Annual Association for Experiential Education International Conference will be held November 23-26, 1997 in Asheville, North Carolina, USA. Plan to attend the Schools & Colleges Professional Group meeting and other events!! For more information on the conference, contact Heather Gordon at (704) 884-6763 or at <hwgord@citcom.net>

AEE MISSION STATEMENT

The Association for Experiential Education (AEE) is a not-for-profit, international, professional organization with roots in adventure education, committed to the development, practice, and evaluation of experiential learning in all settings.

AEE VISION STATEMENT

The Vision of AEE is to be a leading international organization for the development and application of experiential education principles and methodologies. Our intent is to create a just and compassionate world by transforming education and promoting positive social change.

SPRING '97

HIKE ONTARIO NEWSLETTER OUTLOOK

SUNDAY, OCTOBER 5, 1997

We are already gearing up for Ontario Hiking Day 1997, and we want you to be part of it! Last year over 130 groups (trail clubs, youth groups, conservation areas, municipalities and more) from around the province participated by organizing a hike or event. This year, we are hoping for even more groups to get involved.

What is the purpose of Ontario Hiking Day?

This provincial event raises awareness and support for hiking trails in Ontario, introduces new people to the activities of hiking and walking and educates people about the benefits of participating in these activities.

Why should your group get involved?

Whether the hike or event you organize is big or small, this is your opportunity to: introduce people to hiking and the trails in your community; introduce people to your group; increase membership in your group; raise money; celebrate the opening of a new trail; bring people together to enjoy the fall colours — These are a few reasons and there are lots more. Hike Ontario will provide you with an updated Leaders Kit (including a booklet of ideas, hints and suggestions), posters, giveaways, and the opportunity to win prizes, including backpacks.

Contact Hike Ontario for more information or a Leaders Kit. Register early and be a part of this provincial celebration of walking and hiking! 1 (800) 422-0552 or (416) 426-7362.

Interested in being part of the team organizing Ontario Hiking Day? Call Lynn Mighton at Hike Ontario (416) 426-7391.

The following are sponsoring Ontario Hiking Day this year:

Retail Sponsor: Hikers Haven
Agency Sponsor: Conservation Ontario
Other Sponsors: Ostrom Outdoors, Wellington Beer, The Backwoods Gallery, The Original Bugshirt Company, Black Water Designs

Inaugural Train the Trainer A Success

Envision a log cabin in the woods complete with draughty walls and the smell of a wood-burning fire and you have the site of the first Train the Trainer Workshop for the Hike-Leader Certification Program. Twenty-three people representing hike clubs, retailers, and secondary schools from across Ontario participated in the two day workshop. People came from as far as Elliot Lake, Sudbury, Ottawa, St. Thomas and London to become the first school of qualified Trainers for the Certification Program.

The Hike Leader Certification programme offers two programmes to train hike leaders of Day hikes and Overnight hikes. The overall

purpose is to provide hikers with a safe, well led and enjoyable hike outing. Both the Trainers and future certified Hike Leaders are required to have their First Aid and CPR certification up to date in order to enrol in the program. They are also required to have participated in at least 6 hikes, preferably over 3 seasons. It is expected therefore that potential hike leaders have some basic knowledge of hiking and outdoor techniques prior to attending the programs. The Day Hike Certification programme is 16 hours in length, while the Overnight programme is 20 hours and includes an overnight component.

The core of the programme is a Competency and Standards document that outlines a minimum set of standards expected of a hike leader. These standards were arrived at through extensive consultation with hike clubs across the province and we believe represent an achievable and realistic description of what is expected of a good hike-leader. The Competencies fall under six areas: Risk Management and Safety, Group Leadership and Communication, Trail Leadership, Environment Action, Outdoor Techniques and Trip Planning. The Trainers that attended this weekend workshop will spend the next year piloting and refining the two programs.

The development and implementation of this Certification programme will move hiking into the next millennium. The increased public demand for certifications and some assurance that the people leading their outdoor experiences have a basic set of knowledge, skills and experiences, paves the way for this programme to grow and develop. Hiking itself can only benefit by more people becoming more knowledgeable about the outdoors and the environment in which we all live.

For more information on the program, contact the Hike Ontario office at 416-426-7263 or 1-800-422-0552.

LUANGWA VALLEY— AFRICA

— 6 A.M. OVERLOOKING THE LUANGWA RIVER AS THE MORNING MIST WANDERS UPSTREAM INTO THE NEW LIGHT OF DAYBREAK!

by Gabe Serafini

"Hey Sibongile! Is that bark hanging around your neck an identification tag?"

"Ahhh — no my friend. It is a magical charm passed down through many generations. It is used to ward off evil spirits. My great, great, great uncle was the village witch doctor and he gave it to me for protection in this wild place."

"I saw a piece of bark tied around someone's neck once. I was an invited guest at an Outdoor Education Conference in my homeland in Canada. The bark was used as a nametag to help us identify one another. Oh Sibongile — I was so green back then!" [COEO Conference — Canterbury Hills 1991]

"You know that you white folks are very strange. You re-introduce ancient customs and think you have split the atom. In Africa we resist modernism because it disrupts our natural harmonies and rhythms. Here on this dark continent we still move to the beat of the earth beneath our bare feet. We call this soul!"

"Oh Sibongile — you would not have known me six years ago before Africa warmed my heart and tainted my visions. When I attended my first 'KOTLA' meeting of outdoor educators in my homeland, I was stunned with their practical attire, their ability to identify various types of animal faeces, and their eagerness to disappear quietly into their surroundings."

"You _ Masego (blessed one) — the elephant charmer! No my friend. I cannot believe these lies of naivete about you. Those people should know you now. Never before have we had a mazungu (foreigner) woman mesmerize a charging elephant into a screeching halt; or identify so many of our beautiful birds or so many types of animal dung. You Masego have become a most respected conservationist among many of the tribes in this area. The local chief publicly declares great admiration for your keen desire to learn and to contribute without taking. He says you have had good teachers in your Canadian bush."

"Sibongile — I am honoured by these kind

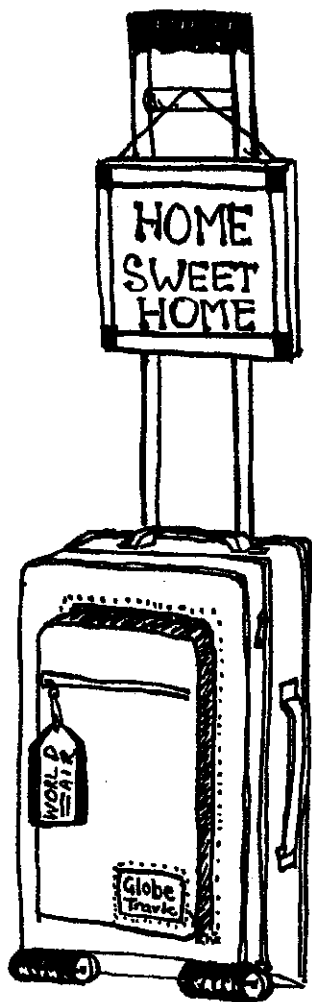
words from such a respected figure in your society. I have had many wonderful teachers. I owe a great deal to the outdoor educators of Ontario where I come from who infected me with their wide and intriguing perspectives. These people are connected with what we have convinced ourselves we have lost — our ability to exist with our environments in a peaceful and beautiful way with the recognition that this is a mutually beneficial relationship."

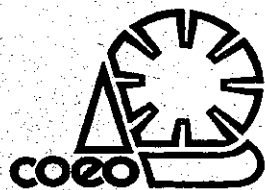
"Wait for a moment Masego — Gabe — your friends back home call you Gabe, no? I must be honest and tell you that the westerner is a strange creature to the African. These issues you speak about are, for us, natural. To know the animals is to know ourselves. To identify their dung is to realize if we will eat during the rains. To observe the sky is to understand when our seasons will change. To wear a piece of bark around our necks is to respect where we have come from. These lessons you have learned from your friends in Canada have helped you in Africa yes?!"

"Sibongile what I have carried with me has led me to you and your wonderful people, your exquisite and breathtaking landscape. Now, when I track leopard through the mopani forests I am always aware that there really is magic in the trees!"

I would like to dedicate this piece to Normal Carr, one of Africa's most active and committed conservationists. He contributed more than half a century towards the preservation of the people, animals and resources of the Luangwa Valley in Zambia. His spirit will live on in the whispers of the valley winds and in the survival of the animals who have lived a thousand years and know something we do not!

Gabe attended the COEO Conference at Canterbury Hills, 1991. She is now back in Canada from Africa to pursue a degree in Physiotherapy. She plans to go back to Africa upon graduation. See Pathways, Dec. 1991, vol. 4, no. 1, p. 36 for Gabe's earlier account of attending a COEO Conference; "So you've never met an Outdoor Educator."





Council of Outdoor Educators of Ontario

Regions Served by COEO

Far North:	Patricia, Kenora, Thunder Bay, Algoma, Cochrane, Sudbury, Rainy River, Timiskaming
Northern:	Parry Sound, Nipissing, Muskoka, Haliburton, North Bay, Simcoe County
Western:	Essex, Kent, Elgin, Lambton, Middlesex, Huron, Bruce, Grey, Dufferin, Wellington, Waterloo, Perth, Oxford, Brant, Haldimand-Norfolk
Central:	Niagara South, Lincoln, Hamilton-Wentworth, Halton, Peel, York, Simcoe, Metro Toronto
Eastern:	Victoria, Durham, Peterborough, Northumberland, Hastings, Prince Edward, Lennox and Addington, Renfrew, Frontenac, Leeds, Grenville, Ottawa- Carleton, Lanark, Prescott, Russell, Stormont, Dundas, Glengarry
Out-of-Province:	Any area in Canada except Ontario
Outside Canada	

Membership Application Form

(Please print)

Name: (Mr., Mrs., Ms.) _____

Address: (Street or R.R.) _____

City _____ Postal Code _____

Telephone: (H) _____ (B) _____ (F) _____

Position: _____ Employer: _____

If applying for family membership, list persons who will be using
the membership.

University/College if full time student: _____

I am in the _____ Region of COEO.

Institutional Subscription to Pathways for Libraries and Resource Centres
only:

COEO membership is one year from date of renewal.

Please check: New Renewal Membership #

Fees: (circle)

Regular: \$40.00

Student: \$30.00

Family: \$52.00

Institutional Rate: \$38.00

Make your cheque or money order payable to *The Council of Outdoor
Educators of Ontario* and mail, with this form, to:

COEO

1185 Eglinton Avenue East, North York, Ontario M3C 3C6

www.headwaters.com/COEO or e-mail address <COEO@headwaters.com>

Please allow four weeks for processing or change of address.