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EDITOR'S CORNER

Alon Gelcer

What does it take for an organization to experience change, to shed the skin of stagnation and make a real shift?

That is a tough question, especially when you pose it to an iconic organization like Outward Bound, an organization whose sheer size and bulk give it a powerful momentum that seems so hard to budge. Andrew Orr, our Journal Advisor and the instructor who founded the Journal, once said to me half jokingly that you may as well recycle the old articles since so many of the issues of 30 years ago are still present today. And yet change does happen - even big change.

So what does it take?

A snowflake. All it takes is a snowflake... just one... a snowflake that weighs nothing... seemingly nothing of nothing.

Do you know the story of the mouse who counted snowflakes? A curious mouse was sitting in a tree, watching flakes fall... wondering... what is the weight of a snowflake? Surely it is nothing... no... nothing of nothing. Being just that sort of mouse, he watched a snowflake fall on an already laden bow. The bow didn't budge. Why should it? A snowflake weighs nothing of nothing. But again, being that sort of mouse, he counted flake after flake until at last, one flake - weighing nothing of nothing - landed on the bow and down it went.

Change can seem to happen slowly or seemingly not at all. We can sometimes feel as though we have the impact of a snowflake - nothing of nothing - and yet each flake has a part in the weight of change, and one flake, just one, will finally manifest the impact of transformation.

If I stand back and generalize about what came out of this issue of "Passion and Purpose", I would have to say that it appears to me that our organizational culture as a whole is starting to turn yet another new corner of consciousness. There is a distinct new depth to the messages. We have articles which dive into issues such as Taoist wisdom applied to leadership, one on creating magic in the field, one on creating healthy relationships in our workplace, and another "Inconvenient Truth" inspired article on sustainability at OBC. Instead of articles about psychescales and gear, people seem to have something more profound on their minds.

Is it possible that OBC is rounding a corner, ready for a deeper level of intentional consciousness, and that the bow of change is starting to give? The New Age or the Age of Consciousness, as it is also known, has been part of the global fabric for some time now, and yet its place in our organizational fabric has been proportionally quite thin. However, for the first time in my 20 years, I am hearing a chorus of voices at all levels of programming talking about how meditation, yoga, and other tools of intentional consciousness could play a part in our courses.

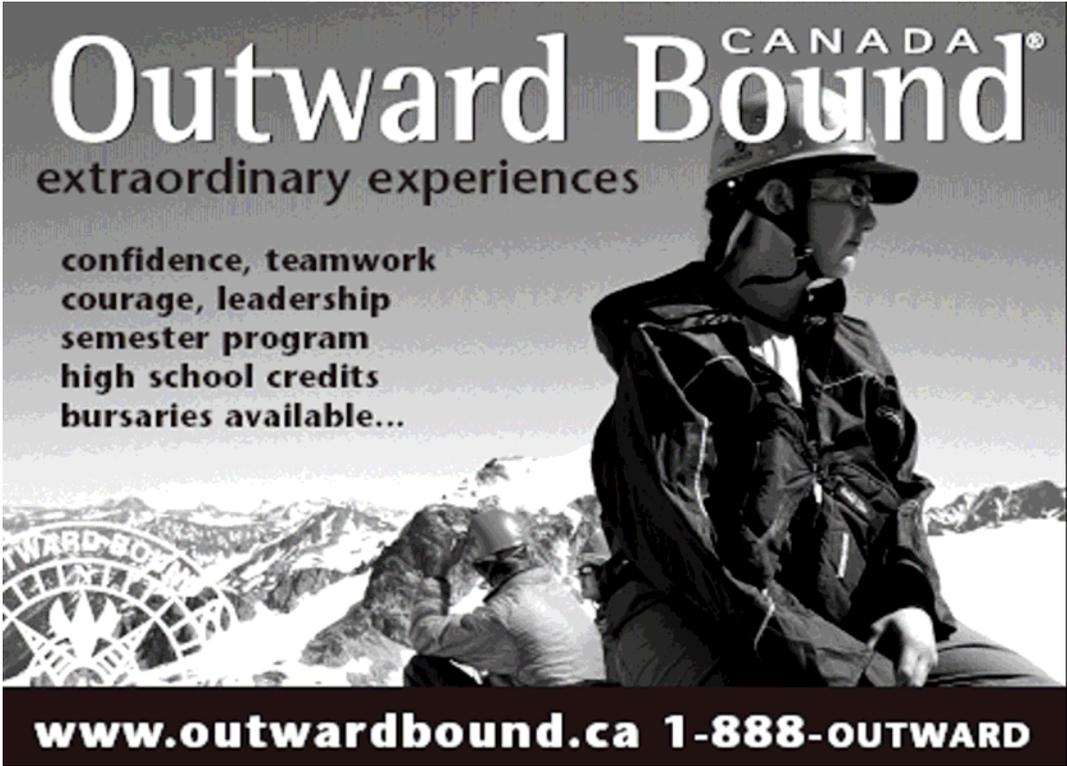
But talking and doing are two separate things. Where's the parallel process? What will it take to walk the talk? What will it take for our programming to reach a tipping point, to round the corner and take a step deeper, weaving the thread of consciousness more intentionally into the fabric of our program? Perhaps

one more snowflake, one more article, one more voice, each one being just one snowflake: a call for change. Increasingly, important global issues, both social and environmental, affect us all. We live in a time where there is no time to waste. We need to all figure out not just where we can help, but where we are truly passionate about helping.

On my mind recently was an article about the Nobel Peace Prize being given to a banker, Mohammed Yunus. I drew a great deal of inspiration from Yunus, who has been called a banker to the poor. Yunus makes loans to families in India that require a small sum of money to get a business started - to buy a goat, a vending cart, etc. The average loan is only \$100. But Yunus has made almost eight million of these loans - eight million separate snowflakes. Eight million moments when he could have lost faith in change, but chose instead to continue acting on his vision.

Not only are we living in an age of intense social transformation, a tipping point where the fate of the world hangs in the balance, but that the balance is intrinsically affected by our attitudes and by our actions. Like the mouse who realized the importance of each snowflake, Yunus reminds us of the power of micro events, micro impacts that ripple out beyond our awareness, creating the butterfly effect, or the snowflake effect.

And so it is for this journal. I found the articles in this issue inspiring, a testament to a distinct new sense of possibility. These folks have written articles because they've been inspired - passion and purpose - and their words convey that inspiration and hope. Each of the articles is a snowflake of intentional consciousness that leaves me with one lingering message - a question for us all - where are we truly passionate about serving, about dropping our snowflake, and how can we make it happen?



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Outward Bound Canada Journal of Outdoor Education

~ CALL FOR PROPOSALS ~

Theme for Volume #12:

IMAGES OF SUCCESS

*** * Deadline for Article Proposals: End of August * ***

*** * Deadline for Article Submission: End of September * ***

"The ingredients for success are divided into four basic groups:

Inward, Outward, Upward and Onward."

~ David Thomas ~

The OBC Journal is a forum for us to explore philosophical issues and share information that pertains to the scope of our practice. Andrew Orr, originator of the Journal and current Historical Advisor recollects that the intention of the Journal was to evoke "philosophical discussion among staff, share knowledge, techniques, meaning, and implications."

The current volume of OBC JOE compiles a group of 8 articles discussing individual ideas on how people define and value passion and purpose in their own lives as outdoor educators and enthusiasts. The coming issue will focus on SUCCESS in a similar fashion. We encourage you to submit articles, poems, stories, journal entries, or drawings that define or evoke images and visions of how you see success.

What is success? How do we obtain it individually and organizationally?

How does success and expectation go hand in hand and how should we set goals for achieving success?

What is a successful course? How do you measure that success? And how did you get there?

How do you create a really successful pairing? How does it work, look and feel?

What about a successful exit process for staff? How would they leave and what gifts would they take and leave behind?

What are our visions of success with regard to environmental sustainability, food services, administration, base design, management, etc?

The idea of success can be applied to any domain and it can mean very different things to different people. This issue gives us, as an outdoor community, an opportunity to discuss some of our ideas, visions, hopes and revelations surrounding the topic of success. The possibilities are endless and your ideas are appreciated and valuable so, in following with our call for papers slogan we again encourage you all to **"get it down and get it in"!**

If you are thinking of writing, consider these tips:

- a) **Ancient Chinese Secret:** Write first, then consider the process. (There are two parts to the process: writing something, and then going through the review process. If you worry about the review process, it can become yet another block to writing. Write first – get it down on paper – then we can sort out the rest.)
- b) **Dreaded Deadlines:**
 - End August - deadline for proposals (letting us know that you intend to submit an article and a simple outline of the topic).
 - End September- deadline for article submission.
 - October - November - article reviewing.
 - December - printing time!
- c) **Other writing options:** write a letter to the editor, a response to a previous article, a comment about a previous issue, do an interview, etc.
- d) **Further options:** art, poetry, journal entries by yourself or by a student, testimonials by a student or guardian, book reviews, etc.
- e) **A special shout out** to the writers in the far corners of our geography. Whether you are off at a base in the far west, far east, far north or just plain far away lands -- it is always a pleasure to have your voices heard! Taking that initiative is something that has to come from you! (If you are a program manager in one of these areas, be aware that you can impact potential writers to take the leap!)
- f) If you really want to get something in but have **trouble with the deadline**, let us know and we'll see what we can do! On the flip side, any early submissions are VERY helpful!!

If you want more copies of this Volume or of previous Volumes:

- a) Staff can access the archives through the staff website (at the back of Volume 10 there is an index of all past articles).
- b) Non-staff can order printed copies by calling Jody Harmon at OBC (888-OUTWARD).

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*Maximum submission length: 2000 words.*

*Submissions outside of the designated theme will always be considered.*

*Send submissions or inquires for further information to: Alon Gelcer or Jackie Dawson.*

Alon Gelcer: Phone: (250) 825-4422 e-mail: [alonzo@shaw.ca](mailto:alonzo@shaw.ca)  
Jackie Dawson: Phone: (519) 744-5282 e-mail: [jpdawson@fes.uwaterloo.ca](mailto:jpdawson@fes.uwaterloo.ca)

## MAYBE THE LAST STAFF MANUAL YOU WILL EVER NEED

Jonathan Carroll

*I have worked at Outward Bound Canada since 2001 and immersed myself in a variety of roles since that time; from Instructor, to Residential Don for the OBCC high school program, to Course Coordinator, to now Director of Innovation and Development for our open enrolment programs in the east. In addition to my commitment to Outward Bound Canada, I have also had the opportunity to work for Hurricane Island Outward Bound in the US and Outward Bound Thailand. After instructing for over five years I was completely astonished to find a book that so cleanly navigates the topic of leadership and its' relationship to our work. The Tao of Leadership is a must read for keen instructors wanting to instruct from a place of conscious awareness of self and the group climate. This is maybe the last staff manual you will ever need and the quickest path to enlightenment for the Jedi with strong force.*

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Not long ago I found a wrapped gift in my mailbox at work. It was a book, from a colleague and friend of mine, and the inscription inside the front cover read, "Here's a little food for thought Jon. I hope you enjoy it". Not only was this book food for thought, it has turned out to be one of the greatest resources I own and an instruction book on how to lead my life. *The Tao of Leadership* by John Heider is a modern interpretation of Lao Tzu's *Tao Te Ching*, which focuses on "a new generation so fascinated with the role of the leader and the skillful management of human resources". The book consists of 81 chapters, each of which is one page in length and holds its own lesson. The book, in its entirety, explores three topics: 1) natural law, or how things work, 2) a way of life, or how to live in conscious harmony with natural law, and 3) a method of leadership, or how to govern or educate others in accordance with natural law.

This book is one interpretation of the *Tao Te Ching* that was written by Lao Tzu in the fifth century B.C. in China. The original text was intended for the sages and wise political rulers of the time. Fitting that it has become such a resource for my friend and I considering that the purpose of the original was as an instruction book for life itself and the way of the world. *Tao Te Ching* means the Book (*Ching*) of How (*Tao*) Things Happen (*Te*) or The Book of The Way Things Work. *The Tao of Leadership* should be mandatory reading for all Outward Bound instructors and experiential educators everywhere, as it inspires thought about the implications of imposing our own personal values on those that we facilitate.

As experiential educators and leaders, we often act according to our own values or have preferences for one outcome over another in any given situation. Perhaps a student, Alvin, has decided that he does not wish to help cook dinner even after every other student has taken a turn. It's only fair that Alvin pitch in right? "Alright everyone, let's circle up and let Alvin know why he should help cook dinner." What course of action would take place without our careful intervention with Alvin and the group? We can become very good at interfering with group dynamics and can experience a high from that power and the idea that we might be as powerful as nature. Could it be that Outward Bound instructors have the power to alter the force of nature? I begin to conjure up thoughts about Jedi Warriors and conversely those who have turned to the "Dark Side". Should I impart my beliefs and values in order to affect the students' experience beyond that which nature had intended without my influence? Should the Outward Bound

instructor be a passive bystander to the natural course of things or a discerning catalyst for natural things to emerge? Are Outward Bound instructors guilty of deriving self-gratification from this sense of power? Does this sense of power contribute to or hinder the passion and purpose in our work?

The theme of this OBC Journal of Education, "Issues of Passion and Purpose", leads me to wonder just what is passion? It has been said that passion can come only from things that evoke emotions of both love and hate. The dictionary defines passion as "*any powerful or compelling emotion or feeling, as love or hate*". Love versus Hate, Black versus White, Good versus Evil, New versus Old, Male versus Female, Right versus Wrong, Fair and Unfair, and Us versus Them have always needed to be included with their opposite in order to be explained. It is not until we understand the relationship between both forces that we find each has meaning and purpose. It is even difficult to suggest that one can exist without its opposite. A force is powerless without something to resist it.

Throughout childhood and life we learn about and are reminded of the importance of polarities by comparing them to their opposite. How does a child evaluate the meaning of good behaviour without also having been given an example of bad behaviour? What does it mean to be right in school if we do not understand what it means to be wrong? The Tao of Leadership examines polarities and many of the chapter titles throughout the book are opposites: *This Versus That, Tao: Is and Isn't, A Warrior, a Healer, and Tao, Owning or Being Owned? Existence: Life and Death, Freedom and Responsibility, Flexible or Rigid, Soft and Strong, and Win or Lose*. When we begin to analyze the relationships between polarities, we start to discover that their coexistence is just "The Way of the World" or "How It Is".

So if opposites must coexist to provide meaning and understanding for one another, is there a value placed on one polarity over its opposite? It is this notion, that we believe one opposite will or should win out over another, that influences experiential educators and leaders to act in accordance with their values. It only adds to our bias that we have grown up in a society with phrases like, "love will prevail", "the good guys always win", and "do the right thing". The question remains: are we as leaders passively overseeing an experience without bias or interfering with experiences for students because of our values? Do our values and interference with these experiences follow or counter the natural law known as Tao and "The Way of the World"?

You may notice that in some of the above chapter titles the word Tao is thrown in amongst two opposites. In these and all other lessons Tao remains a separate entity amongst these forces as the unification of both extremes in a paradox. Beyond that, an understanding of Tao is an acceptance that paradox and unity are often the way of the world. Interestingly enough, Tao places no preference or judgment on individual polarities over their opposite. Importance is placed on letting go of one's attachment to "your own way", and giving in to the Great Way or Tao. There is no better way than that of the harmony that exists in Tao's explanation of natural law and to interfere is to suggest that you have a better way. Tao is the way. Tao is how. *The Tao of Leadership* is a guide to living and working with unbiased passion and purpose.

So back to the question of whether we are passively overseeing without bias or interfering with natural law or Tao. If Tao is how, then how can we be sure that we are following along with the way that nature has intended? In Chapter 73, Freedom and Responsibility, The Tao of Leadership has this to say,

*Tao does not preach sermons or dictate behaviour. What people do is their own responsibility. But the pattern of behaviour follows natural law. This law is so general, it covers every possible event. It is so specific, it applies to every instance of every event. But no one can decide for you what to do in a given situation. That is up to you. (Heider, 1985, p.145)*

Well, this suggests that no matter what we do, our actions are following natural law. So we're safe from interfering then? Should we just go ahead and have the group pressure Alvin into cooking? We now seem at a standstill in determining whether or not we are interfering or acting according to Tao if, according to Tao, everything we do follows natural law.

Perhaps this will help clarify things a bit more. In Chapter 10, Unbiased Leadership, the questions are turned towards the reader:

*Can you mediate emotional issues without taking sides or picking favourites? Can you breathe freely and remain relaxed even in the presence of passionate fears and desires? Are your own conflicts clarified? Is your own house clean? Can you be gentle with all factions and lead the group without dominating? Can you remain open and receptive, no matter what issues arise? Can you know what is emerging, yet keep your peace while others discover for themselves? (Heider, 1985, p.19)*

This passage suggests that acting according to Tao involves a true understanding and deep consciousness of yourself, awareness if you will, and much less a single action or non-action motivated by our past experiences, emotional landscape, and values. To lead in alignment with Tao is to harmonize with the unbiased harmony that is only present in nature. Ah, so if I don't care if Alvin cooks or not, and I can present the issue to the group without bias, then that is Tao? Or is Tao leaving the issue alone until someone decides to make dinner for Alvin without my intervention as a leader?

Are Outward Bound instructors self-aware enough to act in attunement with the natural flow or are they biased facilitators who are guiding outcomes based on their personal past experiences, emotional landscape, and values? As a follower of Tao, it is most important to have a broad and deep sense of self, to have "worked through such past experiences" so that we are clear and at peace, so that the baggage of our past is not carried into our present day interactions. But how can we remain unbiased and still act with passion and purpose? For a possible answer to these questions I will paraphrase from a passage in Chapter 28, A Warrior, a Healer, and Tao:

*The leader can act as a warrior or as a healer. As a warrior, the leader acts with power and decision...*

*Most of the time, however, the leader acts as a healer and is in an open, receptive, and nourishing state...*

*The mixture of doing and being is both productive and potent. There is a third aspect of leadership: Tao. Periodically, the leader withdraws from the group and returns to silence...*

*Being, doing, being... then, Tao. I withdraw in order to empty myself of what has happened, to replenish my spirit. A brilliant warrior does not make every possible intervention. A knowing healer takes time to nourish self as well as others. Such simplicity and economy is a valuable lesson. It deeply affects the group. (Heider, 1985, p.55)*

The profundity of Tao lies in its ability to make the very complex simpler, and yet that simplicity is curiously difficult to grasp. Practicing Tao may not be as simple as understanding Tao and understanding Tao is certainly no small feat.

There is great value in living with balance, shedding our biases, and opting for awareness and a conscious understanding of the world. With a greater understanding of the book and, in turn, Tao, it is likely that you will find a passion for living and working with purpose. With true purpose comes a greater responsibility to work towards attaining your own balance and unity with nature. With balance and unity we can better focus our passion to educate without the need for imparting our own values so much as imparting an awareness of all values. As for Alvin, it's for you, in conjunction with Tao, to decide what course of action is necessary. Do you need to become the warrior, the healer or withdraw to Tao? I know we all want a hard and fast answer, but as mentioned above, "Tao does not preach sermons or dictate behaviour. What people do is their own responsibility. Whatever your choice, now might be a good time to say, "May the force be with you".

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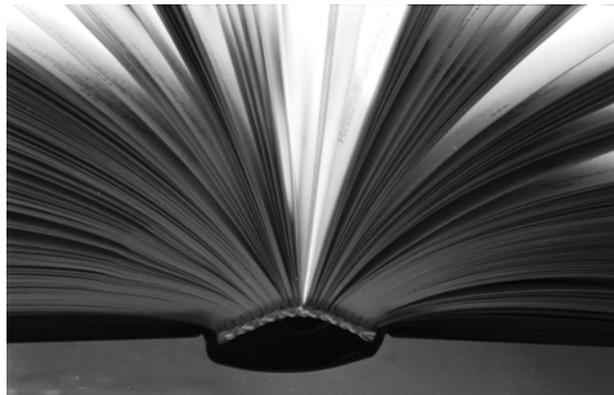
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*The following story is an editorial reflection, a somewhat enigmatic reflection on the Taoist nature of rocks and butterflies... of miracles and magic. We offer the story as an insight on Taoism. As with many of the spiritual wisdoms, one tends to understand their meaning like an onion. The deeper one goes with the material, the more one peels back the layers, letting go of the superficial interpretations and grasping the inner meanings. We caution anyone that is new to Taoism to be aware of their initial interpretations – the previous article on Taoism is not condoning leadership that is laissez-faire, passive or fatalistic. Look past the first layers of the onion before thinking you understand its nature. The complexity of talking about and understanding Taoism is reflected in the Taoist aphorism: “Those that know, don’t say and those that say, don’t know”. That said, sometimes the best way to understand a complex topic is through a story. We also offer this story as a lead into the next article, an article about magic”.*

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## THE TAO OF ROCKS AND BUTTERFLIES

Reprinted: Reverend Wing F. Fing

We have all seen butterflies dancing in the air.

They bounce from flower to flower in gardens and meadows.

We have all noticed what happens when a person walks up to a butterfly. The butterfly flies away. It flees.

Why?

It does that because it’s afraid. It’s afraid of getting hurt.

But rocks are different.

When you approach a rock what happens? What does it do?

It just sits there.

Yes, you’ve probably noticed that the vast majority of rocks refuse to flee when you walk up to them.

With these things in mind, you might someday want to spend a few hours watching rocks and butterflies. Almost certainly you’ll see the vast differences between them. For instance, butterflies seem to spend most of their time trying to escape from things. They fear people, birds, lizards spiders, dogs, cats, frogs and snakes.

(And some people, you may have noticed are afraid of these same things.)

(And, oddly, these same things are often afraid of people.)

(But hardly anything is afraid of a butterfly.)

As for rock on the other hand: birds, lizards, spiders, dogs, cats, frogs, people and snakes all fail to cause fear in their stoney hearts. Rocks are brave.

Why is that so?

Where do rocks get their courage?

It comes from their humility.

Yes. Rocks as a group have shed themselves of all their pride. You can search high and low, and here and there, but you’ll have difficulty finding a proud rock. They refuse to view themselves as important things. It matters very little to them whether people throw them, or whether crawling things crawl on them. Whatever happens, they just continue to do their best to cope with anything that happens to them.

Try this experiment sometime: go out in the garden, find a rock, and pee on it.

Does it care?

Of course it cares, but very little. Getting pee-ed on is just one more thing a rock has to deal with. A rock takes life as it comes.

Now think of butterflies. Butterflies actually believe they're important. That's why they're always fearful, always feeling that it would be a great tragedy if something "bad" was to happen to them.

Try to pee on a butterfly.

See what happens?

You have to chase it all around the garden trying to get it wet.

That's a difficult task for a man or woman.

Why does a butterfly make life so difficult?

Why does it flee?

Because it refuses to accept your insulting actions, that's why. It's full of pride.

Try another experiment: sit on a rock.

What happens?

Very little.

But then... sit on a butterfly.

What happens?

The butterfly feels crushed. It's so humiliated it refuses to move. It just lies there refusing to even look like a healthy butterfly anymore.

Of course, some people will say that this is a stupid experiment. Most people believe butterflies are delicate, easily wounded things, while rocks are hard and tough to break. These people, of course, expect that if you sit on a butterfly it will die, and expect that sitting on a rock will change it very little.

But let me ask you this, if that's what you believe: what happens when a butterfly stays still and lets you sit on it?

It becomes a rock, that's what.

How could that be, you ask?

I wish I could tell you.

That's just the way... the way it happens.

It's a miracle.

Butterflies flee: that's their nature, the way they are. Rocks stay still: that's the way they are. So... if a butterfly stays still while some big ass is coming down on it, then the butterfly changes into a rock.

Like I said, it's a miracle, and it actually happens, although you might find that hard to believe.

Maybe this will help you believe it: remember that once upon a time, that butterfly was a caterpillar, a type of little worm that crawled slowly on the ground. Then, it changed into a beautiful thing that could fly, could dance on a breeze. Well, that's one miracle, and I bet you'd have a hard time explaining exactly how that happens.

It's the same with me. I've seen butterflies change into rocks merely by sitting there, by refusing to be afraid. They lose their pride, and then they are rocks. All I can say about how it happens is that it's a miracle.

And it rarely happens.

Most butterflies fail.

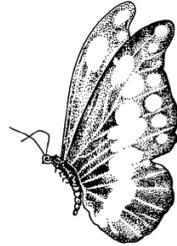
They are too full of fear.

Pride, remember, is just another form of fear.

A great deal of energy is wasted on pride and fear, wasted by refusing to take life as it comes. But the truth is: we creatures of the earth have only a limited amount of energy, so we pay dearly if we waste it. The butterfly darts here and there, always suspicious, always watching out for danger. By doing this it wastes its vital energy. On the other hand, rocks just sit there, saving their energy, fully accepting what comes or doesn't. That's why rocks live forever, and butterflies die so young.

\*\*\*

*This story comes from a book whose title is not appropriate for printing in an academic journal. The author's name, however, is Reverend Wing F. Fing M.D., Ph.D., D.D.S., L.L.D., D.V.D. (As a side note, we also offer this story in honour of all those animals that are not as cute as a seal or as noble as a whale, all those beings for whom their personality, their outward identity, does not pull on our heartstrings quite so much, all those who deserve our respect and protection, and yet they don't receive it quite so easily, simply due to their outward image: the rocks of the world).*



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*"Understand this if nothing else: spiritual freedom and oneness with the Tao are not randomly bestowed gifts, but the rewards of conscious self-transformation and self-evolution."*

*Lao Tzu : Chinese philosopher & mystic, founder of Taoism (c.604 - 531 B.C.)*

Source: The Hua Hu Ching, (70)

*"Chanting is no more holy than listening to the murmur of a stream, counting prayer beads no more sacred than simply breathing. . . . If you wish to attain oneness with the Tao, don't get caught up in spiritual superficialities."*

*Lao Tzu : Chinese philosopher & mystic, founder of Taoism (c.604 - 531 B.C.)*

Source: The Hua Hu Ching, (47)

*"My own words are not the medicine, but a prescription; not the destination, but a map to help you reach it. When you get there, quiet your mind and close your mouth. Don't analyze the Tao. Strive instead to live it: silently, undividedly, with your whole harmonious being."*

*Lao Tzu : Chinese philosopher & mystic, founder of Taoism (c.604 - 531 B.C.)*

Source: The Hua Hu Ching, (30)

*"Rabbit's clever," said Pooh thoughtfully.*

*"Yes," said Piglet, "Rabbit's clever."*

*"And he has Brain."*

*"Yes," said Piglet, "Rabbit has Brain."*

*"I suppose," said Pooh, "that that's why he never understands anything."*

*Benjamin Hoff, "The Tao of Pooh"*

Source: Benjamin Hoff

## THE RE-ENCHANTMENT OF THE WORLD: Working with Magic on Outward Bound Courses

Brianna Sharpe

*Brianna Sharpe has somewhat earned herself the nickname "vocabo" over the four odd years she has been variously involved with OBC. This fact, and a slight addiction to the comma and the apostrophe have assisted her on her journey to touch the universe through words and use that in turn to touch the lives of many. She lives in Emsdale amongst smiles, trees, and many books.*

\*\*\*

- sometimes all you need is a frog
- unbirthdays are just as important as birthdays
- ju-jube must mean joy in *some* language
- if you think you see a peacock in the woods, maybe you do
- even the toughest kid in the biggest hoodie can't resist singing Backstreet Boys
- fresh air is addictive
- a warm pair of dry wool socks can be better than anything else ever anywhere
- dirt is good
- butterflies hold the secret of everything
- there are *always* more corners to turn
- mornings are small windows waiting while the world gets warmer outside. And those windows open wider with the smell of coffee
- a tree is *never* just a tree
- Sparklers are almost as good as stars, and better because they can be held in our hands

. . . what you have just read is a recipe for magic. Yes, you can make your own and no, I am not selling it. There have been many voices over the last two hundred years which have suggested that magic is dead, that we are suffering from a massive "disenchantment of the world." iPods, PSPs, text messaging, crystal meth, SUVs, sweatshops, and Starbucks venti mocha-valencia double-fat no-foam lattes are all cited as evidence that if there was ever any magic to be found, that it is all but making a mad dash for the clear-cut hills. I would propose, however, that magic is not dead, but in hiding. And we, as instructors, can coax it out with dinner circles, dance parties amongst red pines, candlelit solos, rice pudding and hot chocolate, salamander sightings, Tibetan singing bowls, and late night blue-barrel jam sessions. It is entirely possible that because we *can* do this, we *must* do it.

Magic can be seen as simply making possible the impossible, making visible the invisible. Is this not what happens every time we find ourselves able to get through to a student we thought it was completely impossible to reach? And what happens when the mood of a trip shifts from caustic negativity into a transformative experience? Yes, indeed, we are outdoor professionals, but we are also creators who work with the art of the impossible. During a course debrief the other day, we went over all the nuts and bolts of our courses; things to change, things to keep, etc. But where we all exploded into face-wide grins was telling our stories of magic. These are moments when you realize that every doubtful experience was worth it in the end; when your pogy was the only thing keeping you going; when even three cups of coffee was not enough to open your eyes to their full potential; when you think you might need a new job as a circus trainer because elephants would be more complicit with your programming; the knowing that

every moment was *worth it*. No matter how much we attempt to rationalize, control, plan, and predict, there will always be gifts of experience we could never have imagined, that part when the students took what humble potions we offered with wise hands, and created entirely new substances to bring forth creatures we never could have dreamed.

The poet Muriel Rukeyser said that “the universe is made of stories, not of atoms.” We can understand the molecular structure of our courses and how many electrons they have circling the nucleus, how many matches we will need, know the exact way to make Apple Crisp, memorize the mechanics of a great bear-hang, have the perfect way to teach a cross-bow draw, but if we don’t come away with stories that light up a room with electric blue and stars, we are not doing our job. And light it up is what the 16 instructors did when asked about the magic of their courses; stories came rolling like river currents through rock beds. After hearing tales of cliff-top crest-ceremonies, wolf-howls, portage-trail moose tracks, 12-year old boys singing ‘Natural Woman’ at the tops of their lungs, I have become convinced that Outward Bound’s real potency is to invite the return of childhood magic to the lives of the many populations we work with; to offer the freedom to spend hours searching for frogs or scanning the skies for alligator-shaped clouds. The seemingly impossible - the invisible - is the potential each student has to make magic and to create their own recipes for magic in the world.

Perhaps the most important piece of all this is the alchemy of transference. If we are defining magic as the ability to make the impossible possible, it is also the ability to take one substance and turn it into something else. Where else can the unequal distribution of mac n’ cheese be the harbinger of a student’s epiphany on social justice and lack of food security and access? How else could the simple act of carrying a forty-pound pack begin to bring about the end of a girl’s fight against an eating disorder? When else could yoga amongst an old-growth forest prompt healing for the victim of homophobia? This magic is the medium within which we work. And yet, contrary to what this reflection piece may seem to imply, we instructors are not the magicians, and our students are not the passive recipients of our well-honed spells. If there are any magicians, they are the stars, the swollen moon, the wink of the sun as it squints down on a sunset lake, the calm perches of pine trees in a storm... and our students become then, the alchemists who work in these mediums, who mix their potions with ever-steadying hands as we help them speak words they never thought possible to utter.

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*“A great leaders vision to fulfill his/her vision comes with passion, not position”*

John Maxwell

*“Rest in reason, move in passion”*

Khalil Gibran

## ON DOGS AND DMM

Fiona Hough

*In my current positional incarnation I am the Director of Innovation and Development for Educational Contracts and the Principal of OBCC. I have been in a senior management role since winter 2004 and worked as an instructor, base manager and course director from 1995 until 1999 year round. I have a Bachelor of Arts in Geography and Outdoor Recreation and a B.Ed from Queens in the Outdoor and Experiential Education program. Personally, I have always been a student of human behaviour and relationships through my work at OB and in the outdoor and educational worlds. I am particularly interested in the development of self awareness and how our relationships - working and personal - can be rich grounds for this type of learning. I care a lot about the issue of "walking our talk", and our ability and inability to do this as a values based, people and relationship-centric organization, and would love to open up a more open dialogue about how we can strive towards this at all levels of the organization.*

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During this year's winter staff training, the Eastern staff had their first exposure to the Design Management Model (DMM), with the guidance of facilitators Kevin Dube from OBC's Western contingent, and Steve Smith from OBUSA. As a group, we explored intentionality and creative tension in our practice and spent our first 4 days together as the winter staff community of 2007. Within this training, staff had the opportunity to explore their own learning edge and ability to design the best program possible for their students.

During that training, Andrea Bell, a second-year instructor, and I got together to try putting the DMM into practice. We chose a medium and a tool we were both passionate about and felt was one of our richest winter metaphors here at the Eastern end of OBC: sled dogs.

Anyone who has ever worked a winter at OBC has been witness to the magic of living with the dogs on trail: the frantic screaming of hook up, the sudden peace of paws on snow which follows and the night time whines, snarls and howls at the campsite which frame the days on expedition. Our dogs teach us what it is to be part of the fabric of the world around us, to be immersed in snow and winter air. Ironically, they also teach us a little bit about what it is to be human.

Outward Bound, as many of us know it, is not only a workplace, but a community of like-minded and passionate people who often live and work closely together. We tend to be attracted to this work environment because we are highly social beings, with a high level of emotional engagement in what we do and whom we work with. This is what makes OB what it is, what allows students and instructors to create magic out on the trail. It can also create a complex web of relationships and interactions which merge our professional and personal realms. As Andrea and I have experienced with several different yards, dogs can live in the same dynamic. They live and work in close proximity to each other, and we, as their human stewards, can have a profound impact on the health of their working relationships.

I remember the OB dog yard at Homeplace, when I was first a winter instructor. It was a crazy place, full of big, fuzzy, desperately affectionate but strong and aggressive Canadian Inuit dogs and crosses. The dog yard culture was a little cutthroat, with much fence-fighting (when two dogs will start menacing

each other from their respective chains), very strict rules about who could even be tied next to whom, and not a single dog who could touch or interact with the other, except when they were on the gang line. Hooking the teams up was a stressful experience, even for the most seasoned staff, because there were so many aggressive dogs. One had to constantly watch for fights. While mushing, any type of slack in the gang line was an almost certain recipe for disaster. Wheel dogs (closest to the sled) and lead dogs were often the worst of enemies, separated only by the more neutral point dogs. In my first few years of instructing, it was not uncommon to come back from a mush or a course having had some kind of skirmish. More often than not, blood was shed.

As Andrea and I talked about the dynamics in the old OB dog yard, we also discussed experiences we'd had in other yards. In these yards, dogs were allowed to run free at feeding time, loosed into the yard to find their own house after a run and were tied so that their chains overlapped with at least one other dog. At hook-up time, the furheads were excited, but relaxed, and there was no stress about who was running next to whom (for the most part). If a team became bunched up on the line, they would all just look at each other, have a sniff or two, and move on.

While there are many deeper layers and complexities to this topic of working with sled dogs, essentially the observations Andrea and I were sharing were about the connection between social and working relationships. Certainly we saw some marked differences in the two dog yards. In one, conflict was avoided, issues were dealt with by separating the parties involved and a culture based on fear and tension was perpetuated. In the other yard, conflict was dealt with by taking measured and controlled action to allow dogs to interact in a social way. Issues were resolved with intention and direct (but managed) confrontation and a relaxed and productive atmosphere was created.

Certainly we teach our students on course about how to co-exist and create healthy, fun, open and authentic relationships within their group. We give them tools to resolve conflict, work as an effective team and communicate better. As staff, we sometimes run up against the complex blend of personal and professional life, creating tensions and conflicts in one sphere which can directly impact the other. In addition, be it a brigade of students, the dog yard, or our collective work yard, the impact of harmony or discord between people has a ripple effect on the entire community. By using the tools and values we all believe in, an atmosphere of openness and ease, or one of stress and discomfort can be created. Although it is always a challenge to walk our talk, there is great power in choosing to live in a parallel process – living our values -- aligning our values with our actions. Certainly when I look around Chetwynd, it feels like we are trying to do this with intention and consciousness.

At the recent staff meetings in December, parts of the larger staff team, West and East included, were together in one room, our chains overlapping so to speak, laughing, talking, dreaming and getting to know each other on a level beyond the separating elements of email and phone extensions. As with any dog team there will always be bunching on the line. But maybe the next time we get hooked up on the line together, things will be easier and smoother because we've had a chance to overlap our chains.... a chance to develop a deeper understanding of each other, and a greater sense of connection.



# ENVIRONMENTAL VALUES AND PASSION FOR NATURE

Jackie Dawson

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## Introduction

In 1971 Dr. Suess introduced the world to the eco-friendly Lorax and his environmentally destructive neighbour, the Once-ler. This adult-focused children's book tells the tale of two individuals who value the environment in very different ways. The Once-ler capitalizes on the forest as an economic commodity while the Lorax rhythmically protests for its natural value. "I'm the Lorax who speaks for the trees which you seem to be chopping as fast as you please" (Dr. Suess, 1971, p.16), he says to the Once-ler as the Truffula forest slowly disappears. Similar opposing environmental value orientations can be traced back to the utilitarian-conservation debates between John Muir (1838-1914) and Gifford Pinchot (1865-1946) in which Muir publicly crusaded for wilderness preservation, while Pinchot argued for the anthropocentric use of public lands (Nash, 1967).

Dunlap and Heffernan (1975) outline another potential environmental value separation, identifying the dichotomy between nonconsumptive and consumptive recreationists. They argue that, like the Lorax and the ecocentric values expressed by John Muir, nonconsumptive recreationists whose actions do not involve extracting anything from the environment may exhibit high pro-environmental values. Conversely, consumptive individuals such as the Once-ler and Gifford Pinchot whose actions involve taking something from or disrupting the natural environment may have lower environmental values.

In the field of outdoor recreation, nonconsumptive activities include; sea kayaking, sailing, canoeing, swimming, wildlife viewing and natural photography (Jackson, 1989). Weaver (2001) makes a case for distinguishing these activities as nonconsumptive arguing that they must be environmentally sensitive considering that for example, vessels traveling across water leave no trace. The alternative categorization, consumptive activity, includes traditional pastimes such as hunting and fishing (Vaske et al. 1982), which may have significant impacts upon ecosystems.

## Environmental Values

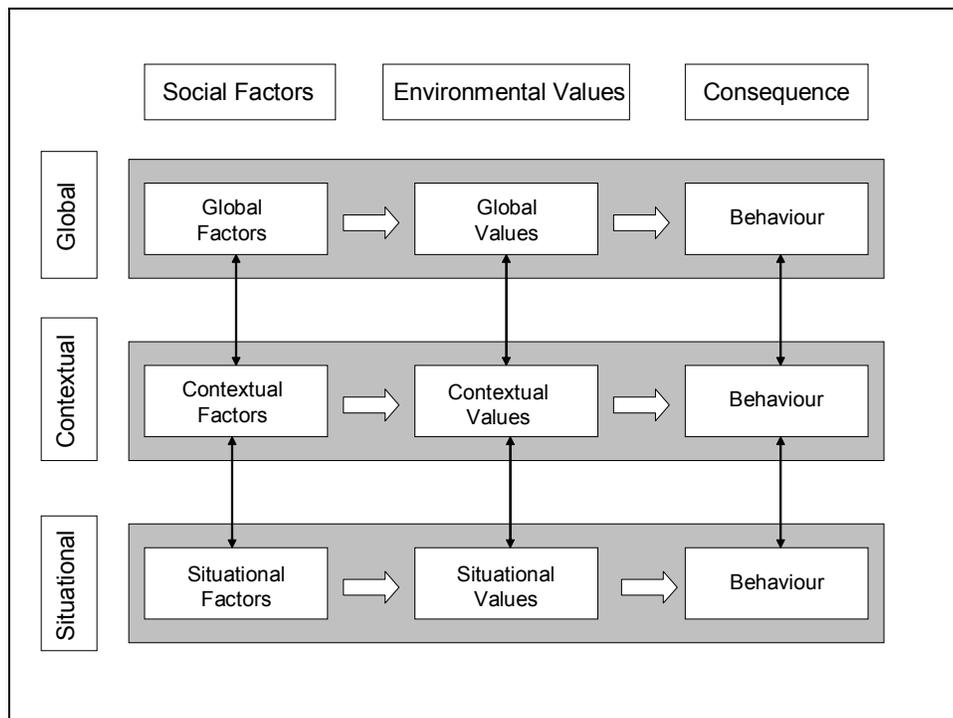
The nonconsumptive/consumptive dichotomy raises some important issues regarding how environmental values and passion for nature are reflected in these seemingly polarized forms of recreation. Although values are sometimes difficult to describe and often get confused with other constructs such as ethics or attitudes, they are most often defined as evolving and enduring beliefs (Rokeach, 1973). They represent hypothetical constructs, which are manifested in humans through experience and communication (Pizam and Calantone, 1987). In acknowledging the differences between nonconsumptive and consumptive recreation, I question if it is reasonable to assume that recreationists involved in different types of activities are likely to value the environment quite differently? This

presumption has been fairly well supported to date, suggesting that nonconsumptive recreationists value the environment more than consumptive users. However, contradictory results have occasionally been reported (e.g. Van Leire and Noe, 1981; Jackson, 1989; Theodori et al. 1998, Dawson & Lovelock, 2007).

It is difficult to quantitatively measure intangible values and feelings such as passion for the environment and qualitative observation based assessments have yielded biased results. Consequently, many attempts have been made to refine the assessment techniques employed, including the development of a number of value scales (see Dawson & Lovelock, 2007 for a complete list of assessment techniques).

Aside from many weaknesses evident in the evaluation of environmental values, the biggest failing of value assessment and analysis may be the assumption that is made in the assessment tools which evaluates environmental values as enduring beliefs held stably at different levels by different types of recreationists. However, research and common sense suggests that values are, as suggested in the definition presented earlier, constantly evolving and are indeed not stagnant. As a result values should be evaluated as transitionally and situationally dependent rather than static constructs (Gnoth, 1997; Crick-Furman and Prentice, 2000; Dawson & Lovelock, 2007).

Vallerand (1997) suggests that, like values, motivation is transitional and exists within an individual at three hierarchical levels, including global, contextual and situational. An individual's environmental values exhibited during a recreational activity may change drastically from one context to another. This situational transition occurs when people are influenced by social factors and life experiences, reflect upon these situations, and eventually manifest their values through environmentally preservationist, destructive, or neutral behaviours (figure 1).



**FIGURE 1: THE MODEL OF VALUE MOBILITY** (modified from Vallerand, 1997)

Notably, the way people depict an environment and what they value within it varies according to their immediate aims and objectives within a particular context (Crick-Furman and Prentice, 2000). For example, the way in which one values the natural environment while they are on day 18 of a 21 day backcountry canoe trip is arguably very different than the way they may value and perceive nature while walking down Yonge Street in downtown Toronto. It is also likely to be somewhat different than when they head out on an ice fishing day trip with their buddies, six-pack in hand. The goals of these outdoor excursions are quite different and therefore they each facilitate different levels of passion and excitement about nature and the environment. Furthermore, our values change over time and are influenced by the things that are going on in our lives at present.

## **Discussion**

Research to date suggests that very few people consistently exhibit deep ecological/extreme preservationist attitudes towards nature and that few consistently exhibit environmentally destructive values/behaviours. At Outward Bound, for example, we are both consumptive (winter wood, fishing etc.) and nonconsumptive (canoeing, hiking, sea kayaking etc.) in our actions and activities. I have at one point or another left stoner crumbs on a rock or cut down a tree for firewood. In fact, just this past week I tried my hand at rabbit snaring. However, I have in the past also been deeply moved by waterfalls on the Dumoine river, windswept pines in Killarney and the sound of the wind whistling through the trees in Wabakimi.

My bipolar environmental values and transitioning passion for nature is, I think, quite normal. Despite my occasional environmental slip ups and my sporadic over-the-top enthusiasm for the outdoors, I believe my value variability tends to average out, resulting in an enduring passion for the environment, the outdoors and outdoor education. I wonder though if this is true for our students. How can we at Outward Bound ensure that our students develop long term pro-environmental values versus short term site specific situational appreciation? Is our environmental programming sufficient? And the bigger question is: should environmental programming be emphasized considering the critical state of the environment and the multitude of other important social and developmental programming we do (e.g. teamwork, communication, service, leadership, hard skills etc.)? After all Outward Bound New York successfully runs programs in completely urban environments and the Czech Outward Bound school focuses on dramatic arts in non-wilderness settings. Outward Bound Canada employs expeditionary based wilderness education in the backcountry. Just as other schools use their various settings to pass on similar curriculum, Outward Bound Canada and other wilderness based schools have the unique opportunity to use the wilderness as a backdrop or setting in which to teach Outward Bound philosophy. This opportunity provides us a critical advantage; one which allows us to use the wilderness setting as a tool to teach environmental education and sustainability.

In the end, perhaps it is not our job to ensure long term pro-environmental values in our students but instead to help create a foundation in which they can themselves develop enduring passion for the environment in their own individual ways.

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## INTEGRATING PASSION AND PURPOSE: OBCC and Ecological Sustainability at Outward Bound Canada

Scott Caspell

*Scott Caspell has worked as an Outward Bound instructor for several summers. Scott's undergraduate thesis – as part of his Bachelor in Environmental Studies degree – focused on the long-term influence of Integrated Curriculum Programs on participants' lives. He recently completed his B.Ed with the Outdoor, Experiential and Ecological Education (OE3) specialization at Lakehead University. Scott welcomes correspondence at: scottcaspell@hotmail.com*

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### Introduction

*I could see ignited in the eyes of my students the fire burning in me. [Integrated] Programs...are vehicles to give kids back their own sense of power, their ability to connect, to feel compassion for others and the planet. They re-inspire kids to love learning, to think critically and to connect with the Earth that is their home – their home that is in dire need of their compassionate touch (Hood: 2002,34).*

Like a gust of wind fuelling a wildfire, my passion for life and learning was strengthened while paddling wild rivers and engaging with a like-minded community of learners through an Integrated Curriculum Program (ICP). The opening quotation, however, reminds me how quickly one's passion can fade away, like a campfire's smouldering embers, if it is not consistently and consciously nurtured and rekindled. As part of my Bachelor of Education degree, my teaching placement with the Outward Bound Canada College (OBCC) high school program has stoked the fire that burns inside me.

This article initially stemmed from my desire to inform the Outward Bound community about ICPs in general, and in particular the OBCC Program. However, as I started writing, I became aware of a wonderfully unique component at OBCC: it's propensity to foster ecological literacy in its students. This inspired me to further explore the relationship between ecological sustainability and OBCC, as well as the larger and possibly even more crucial relationship between ecological sustainability and Outward Bound Canada (OBC) as an organization. The final two sections of this paper encourage the OBC community (organizationally and individually) to seek out and embrace knowledge, attitudes and actions that help us reduce our ecological footprint and work towards ecological consciousness.

### Integrated Curriculum Programs

There are a variety of high school programs across Canada that use an integrated curriculum, including technical-based courses and programs that focus on the arts (Hood and Macmillan: 2002, 18). As of 2005, there were approximately thirty ICPs operating in the province of Ontario that have a strong outdoor and experiential education component, including the OBCC Program (Kittle and Sharpe: 2005, 13). OBCC was founded in 2002 and has since run for nine semesters from OBC's Chetwynd base.

The OBCC program offers participants a pre-determined curriculum package for either the fall or winter semester, with different credits offered in each. The program generally operates with 12-16 students per

semester, under the leadership of two full-time teachers, two residential dons, and a senior staff member who functions as the school's principal. The structure of the program allows students to learn in an interdisciplinary manner, with different subjects blended together throughout the day. This teaching approach helps to eliminate the fragmentation between the subject area and the students' learning that is often produced when each subject is taught separately (Caspell: 2007, 20).

Throughout my five-week teaching placement with OBCC I was continually amazed at how the fall semester integrated a number of the educational components that I have come to value. These components include multi-season backcountry travel (river tripping, hiking and dogsledding); exposure to the ecological, social, and political dimensions of a range of issues; a distinctive focus on developing a supportive and engaging community of learners; the personal growth of the individual; and, an emphasis placed on the importance of individual action and lifestyle choices in response to environmental issues. Additionally, there are several overarching themes that run through all aspects of the program: holistic learning, student-directed learning, personal/group leadership, and ecological consciousness.

The learning is holistic in the OBCC Program, and most students are receptive to this style of learning that engages the whole person: the mind, body and spirit. Additionally, many ICPs purposely develop intrapersonal and interpersonal skills through daily assignments and teachings. I believe that the holistic, student-directed approach of the OBCC Program, coupled with its curriculum content, inherently fosters intrapersonal and interpersonal growth, as well as healthy, active living. Having said that, some students do struggle with being self-directed. I believe this may be because they have become habituated to being told how and what to learn. Thus, the degree to which students are able to be self-directed and open-minded directly influences their enjoyment and success in the program.

Unlike the shorter open enrolment and schools courses at OBC, the semester-long OBCC Program is better able to offer a more in-depth exploration of issues relating to ecological sustainability. OBCC promotes ecological consciousness through several means, one of which creates an awareness of ecological functions of the Earth. Students are also encouraged to develop ecological consciousness by examining their own values, worldview and lifestyle. These reflective components of the program are complemented while developing an "intimate knowledge and understanding of the land through lived experiences in nature" (OBCC handout 2006). As the OBCC literature further states, students:

*...learn about the economic, social, and political dynamics that contribute to the unsustainability of modern culture... Students will be challenged to consider the impact of their personal lifestyles and to make changes that reduce their 'footprint' on the earth (OBCC handout 2006).*

In his book, *Sustainable Education: Re-visioning Learning and Change*, Sterling (2001) asserts:

*If we want people to have the capacity and will to contribute to civil society, then they have to feel ownership of their learning – it has to be meaningful, engaging and participative, rather than functional, passive and prescriptive (26-27).*

Sterling's thought implies that once individuals are engaged in their learning they can then begin to think of themselves as part of something larger than themselves, including the social and ecological dimensions of the Earth community. This type of learning can be thought of as sustainable education, which works towards developing an ecologically conscious citizenry. Judging from my interactions with OBCC students, the program appears to be quite successful at engaging students and making the learning process more participative and meaningful. Unfortunately, I do not have the means to comment on

whether or not OBCC alumni are living more ecologically conscious lives. However, as research has shown (Caspell, 2007), participant testimonials from other ICPs similar to the OBCC Program indicate that these programs do indeed have long lasting effects. These effects include an increase in ecological behaviour, as well as a number of other life decisions, such as post secondary program selection.

What then, are the obstacles to starting more programs like OBCC? The tuition fee of almost \$15,000 a semester is undeniably a barrier to many potential participants in this privately run program. I began to delve deeper into the financial accessibility of the OBCC Program; in doing so, I discovered that there are a number of scholarships available to the program's applicants. Of the 107 OBCC alumni, 14% have received a full or partial bursary (OBC, 2006). For the 2007 OBCC semesters, Outward Bound has set a goal to raise \$50,000 for student bursaries. This is the largest amount of donations that has ever been sought after for one purpose, and as of December 2006, half of these funds have already been collected (OBC)!

Whether operating in the public or private education system, there are a number of challenges that teachers of ICPs encounter. These include heavy teacher workload and maintaining adequate enrolment levels. Nevertheless, Kittle and Sharpe (2005) studied three ICPs in operation for over 10 years and found evidence that educators can not only overcome the challenges of operating ICPs, but that these programs can actually thrive.

Establishing an ICP in a public school board is an excellent opportunity for Outward Bound instructors with their B.Ed who are interested in creating a program that suits their teaching interests. Essentially, certified teachers can start an ICP anywhere in the country, provided they meet certain administrative criteria. I strongly encourage the creation of additional ICPs like OBCC, through Outward Bound or otherwise.

### **Sustainability at OBC**

I believe the twenty-first century will largely be defined by the myriad of interconnected issues relating to ecological sustainability including climate change, the end of cheap oil, degraded human and ecosystem health, and the vastly disproportionate concentration of wealth and power. Although it may be a contested statement, based on my experience, I believe that Outward Bound Canada is poised to be a leader in sustainability education, as well as an organization that more completely models the desire to be working toward reducing its "ecological footprint". This will, however, only come to fruition if it is consciously made a priority, and if educational programs, facility operations, and partnerships are developed to help with this endeavour.

Kurt Hahn founded Outward Bound to address what he believed to be major social problems at the time. The four pillars of Outward Bound – physical fitness, craft, self-reliance and compassion, stem directly from the social ills that Hahn endeavoured to alleviate (James: 1992, 68). If Hahn was alive today, I suspect that he would be a strong proponent of education for ecological sustainability. Although ecological sustainability could be integrated into OBC via a fifth pillar, I think it could perhaps better be viewed as the foundation upon which the four pillars rest. Is it not self-evident that the future of human existence, as we know it, and thus Outward Bound, is dependent upon clean water and air, as well as healthy ecosystems.

OBC has made several notable steps regarding ecological sustainability. The commitment to renewable, off the grid infrastructure for the newly acquired Alberta base is one example and the solar panels on the

dining hall at the Chetwynd base is another. Additionally, there are several members of the OBC community that are engaged in projects to 'green' various aspects of OBC's programs and operations. There are also a number of ecologically minded staff at OBC who are committed to leading more sustainable lives. The recent news of OB staff in Alberta's public schools is also significant, which indicates the potential for future partnerships with school boards. These initiatives could make for an excellent discussion topic at community meetings, campfire/pub discussions, or perhaps future submissions to the OBC Journal of Education.

### **The New Mission Statement: What about Sustainability?**

During the 2006 winter staff training at Chetwynd, a new mission statement was developed:

*Ignite the human spirit  
Invite self-discovery  
Inspire human potential*

Although I personally connect with this mission, this new statement implicitly leaves out any mention of the "environment" which was at least mentioned in our previous mission statement. Although our new mission statement does not necessarily imply that we are any less environmentally responsible, it does not explicitly support us to become more ecologically sustainable either.

The language we use and the proposed meaning/mission we stand for shapes how we define ourselves and thus what we do. It also influences how the public perceives who we are and what we stand for. I propose that we keep the newly developed mission statement, but also establish a more comprehensive organizational objective that includes our commitment to working towards ecological – as well as financial and social – sustainability (also known as the triple bottom line). If ecological sustainability is something Outward Bound wants to have as a guiding principle, and not just something to include when convenient, I think the organization needs to make this statement in writing, and then follow up with conscious and consistent actions. There is certainly plenty of flexibility within the new mission statement to work towards each element of the triple bottom line. For examples of how we could pursue the ecological sustainability dimension of OBC's operations, let us look at how service projects at Chetwynd could reduce our ecological footprint as well as promote student learning.

Why don't we create and tend to vegetable gardens (and possibly a modestly sized greenhouse) rather than driving two hundred kilometres, round trip, for three hours of volunteer work. The food grown could be shared with neighbours in need, served to staff and students, as well as function as a lesson on organic agriculture and the unsustainability of our conventional food system. Also, if there was an organizational commitment to the triple bottom line, there could be resources devoted to purchasing more locally grown, fair trade, organic food, where appropriate. Although the benefits of such service projects could be articulated, such dialogue stretches beyond the scope of this paper. My intention in exploring solutions here is to generate further constructive discussion amongst staff and consequently have a positive and ecologically beneficial effect on OBC's operations.

To be clear, I am not proposing that we drastically alter every aspect of OBC's operations to reduce our ecological footprint. But rather, let's view ecological sustainability as we do safety: as an underlying factor that is taken into consideration in relation to everything we do. From this perspective, we don't have to stop driving our vans altogether, but perhaps we could start running bio-diesel as well as look more critically at the amount of travel that we do. Similar to our minimum impact camping principles we

use in the backcountry, let's apply similar principles to everything we do and every dollar we spend (Moskowitz & Ottey 2006: 18, 19).

## Conclusion

I deeply value what OBC does; I have seen students and staff become transformed through the Outward Bound process. The world is a wonderfully dynamic place, and as times change, we (individually and organizationally) need to adapt as well. As OBC continues to influence the lives of staff and students, as well as the field of education in Canada and beyond, a thoughtful and critical analysis of how we choose to respond to issues such as climate change is essential (Dalby: 1998, 311). It is not only about limiting our impact on the world, but also figuring out (and celebrating) how we can have a positive influence on the people in our lives and the communities we live in (Moskowitz & Ottey 2006: 19).

While I may not be a model ecological citizen, I am in the process of transferring my knowledge, skills and passion to make a difference into tangible, socially and ecologically conscious life decisions. This point serves to underline my belief that developing ecological consciousness is a life long process. I encourage the staff at OBC to take it upon themselves to learn more about sustainability issues. A thorough understanding of sustainability will help us lead a balanced and healthy lifestyle with a relatively small ecological footprint. To integrate this understanding (both personally and organizationally within OBC) will foster a culture of sustainability for the triple bottom line: that of profit, people and planet.

For more information on integrated semester programs, see [www.coeo.org](http://www.coeo.org)

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# ADVENTURES IN NON-PROFIT: Developing an Outdoor Pursuits Program for Adults with Developmental Disabilities

Greg Lowan

*Greg Lowan is an Instructor with Outward Bound Canada. He is presently involved in the development and delivery of various programs in Alberta, Ontario, and Quebec. Whether travelling by boat, skis, or on foot, Greg's passion lies in sharing his love for the natural world with students of all abilities. A curious and committed educator, Greg is currently exploring Outward Bound Canada's Aboriginal programs through a Master's degree in education at Lakehead University.*

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## Background

Between the winter of 2004 and the spring of 2005, I had the chance to develop an outdoor pursuits program for adults with developmental disabilities in Calgary, Alberta. I will not name the organization and clients' names have been changed to ensure confidentiality.

A friend was working with a non-profit educational organization and she informed me that they were searching for someone to develop a year-round outdoor pursuits program. It seemed to be a good opportunity to contribute to an innovative program, and apply my outdoor leadership skills in a new and challenging environment. I applied for and accepted the position and my experiences with the organization proved to be personally transformational. I learned a lot about therapeutic recreation and the challenges and joys of non-profit program development. In this article I will reflect on my experiences over a year and a half with the program.

## Program Description

Our clientele were primarily adults with Down's syndrome, autism, and acquired brain injuries. It was a day program, providing services five days a week, year-round. Many clients had been attending the program for several years—there were no time restrictions on participation. The overarching aim of the program was to provide the clients with practical and social skills that would enable them to lead lives in 'mainstream society' with varying degrees of independence. Experiential vocational training, life management, and health and wellness classes were regular program elements.

The idea for the outdoor pursuits program originated from previous program facilitators who had periodically taken clients on outdoor excursions in the surrounding area. These excursions had been well received by the clients and their families and as a result the administration saw an opportunity to include outdoor pursuits as a regular component of their health and wellness programming. I became involved with the program at this point. It was an interesting opportunity for a young person with a background in kinesiology and outdoor education and a passion for working with people.

## The Journey Begins: Challenges and Successes

The first few months of the job involved working in partnership with another facilitator and a program manager, developing a vision and a plan for the outdoor pursuits program. Our activities with the clients during that time were limited to within the city limits. Many afternoons were spent hiking along a surprisingly diverse urban trail system, playing soccer, and doing yoga.

A major part of those first few months involved assessing the risk management of taking clients outside of the city limits into local wilderness areas. The climate was tense surrounding outdoor education in Western Canada at that time due to two recent tragedies involving high school groups (Canadian Broadcasting Corporation, 2000; Dohrmann, 2003). A significant logistical challenge proved to be the waiver process. Getting waiver forms home with the clients, signed, and returned often involved repeated phone calls to guardians. However, these calls also provided the opportunity to discuss the new outdoor pursuits program and often resulted in increased guardian support.

Other aspects of risk management that we examined were staff certification requirements, potential excursion locations, and client to staff ratios. At times it was challenging working within a team that was relatively unfamiliar with the field of outdoor education. For example, it was initially a challenge to gain agreement on the importance of outdoor pursuits staff being certified in Wilderness First Aid (at least 40 hours). Initially, it was proposed by the management that if one staff member had Wilderness First Aid training, then others needed only to have Standard First Aid certification. However, this line of logic neglects the possibility of the higher trained staff member injuring his or herself in a wilderness situation, requiring appropriate assistance from other staff members. Eventually, it was recognized that all outdoor pursuits staff should be trained in Wilderness First Aid and financial support was provided. Overcoming this type of difference in perspective was challenging, but also rewarding.

As our planning progressed, we decided that we would schedule one full day of outdoor pursuits activities each week in conjunction with other half-day excursions. We planned to spend most of our full days hiking in wilderness areas within an hour drive of the city and also include monthly excursions to local climbing gyms, a canoe club, a sailing club, and a local Provincial Park with an established orienteering course.

These extra excursions were limited by our funding. We were running our program on a seemingly incredulous budget of \$100 per month (excluding vehicle expenses) from the organization and \$100 per year from each client. One dynamic that I experienced as a result of this was regular revamping of our programs and services. For example, depending on funding parameters, programs like art and outdoor pursuits might stand alone as individual entities at some points, while at other times be amalgamated into other program areas such as healthy living. This fluidity made the task of developing the outdoor pursuits program extra challenging.

As spring approached, we headed out on our first day-hikes. The excursions were generally successful, but it quickly became evident that we would need to be hyper-aware of our client to staff ratio as well as which clients were present. Our typical group size was 6-10 clients with two staff. This was generally manageable except in circumstances where clients with especially high needs were present. For example, in the early months we had a client with autism. Rob would consistently endanger himself on day hikes by darting unexpectedly off of a trail into the surrounding bush, onto thin ice, towards cliff edges, into traffic, or into creeks and rivers. When you have a client such as Rob, who requires constant support, it

takes one staff member away from the rest of the group, leaving the other with up to nine clients. This type of issue constantly came up during my time with the organization. It was a never-ending and dynamic challenge for all staff and managers to balance the individual needs of each client with the safety of the group.

In the end we delivered a solid summer and fall program. We had a lot of fun hiking, sailing, climbing, canoeing, and orienteering throughout Southern Alberta. We even had the chance to hike through Alberta's dinosaur Badlands while visiting the Royal Tyrell Museum. The summer season culminated with a three-day event held at a local camp where we invited both our participants as well as adults with developmental disabilities from other organizations.

### **The Journey Continues: Learning along the Way**

One of the things that stands out for me when I think of my time with this organization is the strong bonds and sense of community that grew within our outdoor pursuits group. Andrews (1999) describes this in the context of wilderness expeditions as a 'sense of community'. While our group never spent longer than three days continuously together, the daily and weekly consistency of our program created very strong personal and group bonds. I observed the outdoor pursuits program become a touchstone in our organization. Some clients expressed clearly that their involvement with the program had increased their motivation to come each day. The staff team also noticed clients, who had previously struggled socially, especially forming new friendships with other clients, begin to create new social bonds. These new social skills seemed to transfer into other areas of the program.

The long-term, continuous nature of the program also allowed for significant improvements for our clients physically and emotionally. A couple of examples come to mind in this regard. In her initial time with the outdoor pursuits program one client, Judy, struggled to walk on a flat, paved surface without falling. However, after several months in the outdoor pursuits program, Judy was successfully completing five-kilometre day-hikes on uneven mountain paths without a single fall! Another client, Nyla, struggled early on with her physical fitness. Her self-esteem was low and her parents were concerned about her health. She enjoyed participating in the outdoor pursuits program, but found the activities exhausting. With her parents' permission, I developed a simple daily exercise routine for her to do during her non-outdoor pursuits days. She was impressively dedicated to the regime and experienced improved health and fitness over a few months, expressing improved self-esteem and capacity to participate in our activities. Nyla also struggled with daily life management skills such as getting ready on time to catch the bus in the morning, causing her to be out of sorts for the rest of the day. In partnership with her parents, we developed a plan for her to follow to address this specific issue. It proved successful and she arrived better prepared each day to participate in the program.

The outdoor pursuits program provided clients with the opportunity to develop leadership skills through a rotating 'leader of the day' system. This was the first opportunity for many clients to lead a group in activities such as decision-making and route-finding. Many clients also expressed appreciation for simply getting out of the city and experiencing more natural environments. For some, these were their first experiences outside of an urban area. Regular environmental and sensory awareness activities were organized, from resources such as the Rediscovery manual which were entertaining and well received by the clients.

### *“You Must be Special to Work with Those People”*

Sapon-Shevin (2001) discusses the common experience of special-education instructors hearing a comment like, “it takes a special person to work with those kids”. She points out that comments such as this often imply that it is patience and kind-heartedness, but not technical skills that are required to work with students with special needs. I encountered this phenomenon during my time with the organization. When I told others what I did for a living, they often said things like, “You must be very patient - it takes a special person...” Well, maybe it does, but Sapon-Shevin is right in recognizing that it is not only patience that is required to be an effective special education facilitator, but also technical skills and knowledge. I would add to her point of view however and recognize that successful educators often possess a combination of technical knowledge and soft, people skills. For example, to be an effective outdoor educator one must possess the technical skills and experience to safely lead a group of *any* students through their given terrain along with special intrinsic qualities or characteristics that help them in interactions with their specific students.

Sapon-Shevin (2001) also discusses the concept of ‘matter of fact accommodation’. Matter of fact accommodation involves an educator gracefully accommodating students with special needs in the context of any educational environment. She uses the example of discreetly providing a special snack to a student who has dietary restriction and using it (with their permission) as a learning opportunity for the rest of the class. I experienced this during my time with this organization. With a diverse group of clients with various disabilities, we were constantly responding to individual needs. Generally, clients were aware of each other’s special needs and accommodated each other which helped to create a safe and open environment. I’ve experienced this phenomenon again with different populations of students in my current role as an instructor with Outward Bound Canada. I’ve also been impressed by my fellow instructors’ seemingly inherent understanding and implementation of this concept.

### **The Journey Ends: Reflections and Implications**

Summer turned into fall, and fall into winter. Before we knew it we were approaching the end of our first year. We had developed a plan for the winter season that involved a lot of snowshoeing and indoor climbing. We had also developed a long-term plan for expanding the program. In the process, I had become familiar and made connections with more established organizations which deliver therapeutic outdoor programs such as Power to Be in Victoria, BC (Power to Be, 2007). It was inspiring to learn about the success of other programs. However, being only twenty-four years old at the time, I had realized that I still had an itch for personal adventure and further education; a long-term commitment to this organization was not for me. A suitable replacement was found and we spent a short time transitioning him into the program I took time off to travel and began the outdoor, ecological, and experiential education (OE3) program at Lakehead University that fall.

My experiences with this organization were formative. I learned a lot about the logistical and financial challenges of operating non-profit educational organizations, risk-management, and the trials and joys of leading special needs students in outdoor experiences. To this day, these experiences continue to inform my instructional practice.

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## TEACHINGS OF THE LAND: A METIS IN CANADA'S NORTH

Sonia Wesche

*Sonia Wesche is a human geographer and outdoor enthusiast with interests in social-environmental change, integrated environmental management, sustainable community development, and environmental issues in developing regions. Her academic background includes a B.A. in Environmental Studies (Honours) and Geography (Concentration) from the University of Ottawa, and a M.Sc. in Environmental Technology from Imperial College in London, England. As a doctoral candidate in the Waterloo-Laurier Program in Geography, her current research involves immersion into a northern community to study the impacts of environmental change. In an expression of gratefulness for her northern experience, Sonia says, "I want to express my heartfelt thanks to Fred for sharing his company and knowledge with me during the past few years. His friendship has been invaluable, while providing me a unique window on the North".*

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As part of my ongoing doctoral research, I have been fortunate to spend upwards of ten months in the southern Northwest Territories (NWT), learning about the people and their changing environment. Community-based social science research is unpredictable, as it relies entirely on human relationships, and researchers must spend quality time engaging with local people in order to truly connect. There are certain unique occurrences that have elevated my personal experience as a researcher in ways that I could not have previously imagined. One of these is the connection I developed with Fred, the Environment and Natural Resource Officer in Fort Resolution, NWT. What follows is an account of teachings gleaned from my relationship with Fred and our profound experience on the land in Canada's North.

### **A Social History of the Land**

Fred was born and raised in Fort Resolution, a Dene-Métis community on the south shore of Great Slave Lake. Fred personifies the changing north, striving to balance traditional and western elements into his life. He is driven by his love for the 'land' (the natural environment) and openly shares his passion and knowledge with others who show an interest. He has lived the changes of his community from its traditional roots as a fur trading post and mission outpost, through the social upheaval caused by road access and a nearby mine, to its current state as a town in transition, once again, in the throes of recreating itself. The Deninu Kue First Nations (DKFN) or 'Res', as it is called by most northerners, is one of the four Akaitcho Territory First Nations involved in a long negotiation process with the Government of Canada to implement their 1901 treaty. The Métis are pursuing concurrent negotiations based on the recognition of their native heritage, and have recently signed an Agreement in Principle. As these agreements move towards finalization, they create a solid basis upon which to build and balance both traditional and Western elements to improve local livelihoods.

The population of Fort Resolution has long depended on food and fur from the ecological resources of the nearby Slave River Delta, as well as two other main river systems, Little Buffalo River and Taltson River. Despite a recent marked reduction in traditional land use, residents continue to engage in traditional activities like hunting, fishing and trapping for both recreational and economic gain. The integrity of the surrounding ecosystem is also essential for newer endeavours like tourism as well as local attempts to revive cultural traditions and knowledge that is tied to the land.

Despite a recent history of movement away from traditions and culture (due to a variety of influences), many people still rely on the land for food and other resources. Residents feel that the land is part of their identity, and maintain that the health and integrity of the surrounding ecosystem is essential to their future as a cultural group. Concern about ongoing environmental changes and resulting impacts on both the surrounding traditional territory and on people's livelihoods provided the impetus for my research and lead me to my journey with Fred.

### **Experience on the Land**

Since the beginning of my collaborative project in June 2004, Fred has been consistently helpful and made time to answer my many questions about environmental change and its impacts on community members. On one of my impromptu visits to his office, he invites me to participate in a fire-monitoring flight, providing a spectacular aerial perspective on the region. He also offers to take me out on the land, something only possible outside of the hectic summer fire season. It isn't until I return for my first winter visit in December 2005 that I can take him up on his offer, and we go out on a snowmobile for a full day of trapping.

I am surprised at how easily he shifts into teaching mode in a very unassuming way. He has tapped into my desire to learn all I can about how people use the land and how environmental conditions are fluctuating, and he makes conscious efforts to engage me in the key elements of this activity – looking for animal tracks in the snow and setting traps. I slip easily into the role of undemanding travel companion, helping out where I can, but mostly just trying to stay out of the way as he demonstrates and shares his fine-tuned knowledge.

This first joint trip led to subsequent outings traveling both on land and water during my spring 2006 visit. Fred thrives on the pure enjoyment of feeling connected to the land, with additional benefits of bringing home a few muskrats, beavers, ducks or geese. His philosophy is a holistic one, and he, as often as not, simply watches an animal swim, walk or fly by, preferring to appreciate it in life rather than harvest more than he needs.

Fred shows his passion for the land in many ways: one sees it in the glint in his eye as he prepares the toboggan for a trip out onto the ice of Great Slave Lake, or readies the canoe for an evening paddle. I am grateful for his willingness to share his energy for life, and also see how important it is for him to pass these values on to his children. One day when he picks me up to check muskrat traps, his three-year-old Carter sits bundled in snow gear, ready to participate. Carter snuggles in front of his father on the snowmobile, and once out on the lake, observes the process of opening the muskrat push-up, removing animals from the traps, and re-closing the hole. Fred patiently explains the process to me, and lets Carter pile snow back on each push-up. One can see the effect of all this outdoor time at such an early age. Carter much prefers the outdoors and cries when it is time to go back home. He is evidently getting a good dose of traditional values and experience.

### **The Pull of the Land**

On yet another occasion, as we travel by boat in the newly ice-free delta, Fred describes it as his back yard - his playground. He asks me why he would need to travel anywhere else as long as he has this. Migrating geese fly overhead as I look out over the calm waters, still plugged with ice in the bay. It is evident that this place is part of who Fred is – as a land user, as a Métis, and as a northerner.

Later, I point out the two cranes flying towards us, admiring their graceful beauty. Suddenly the shotgun fires and both birds fall from the sky.

I gasp, covering my mouth.

"Sorry, I forgot how beautiful they are to you", says Fred, with a mischievous grin and a twinkle in his eye. The incident reminds me that we are on his turf, and that this is part of the way life is lived up north. Although animals are harvested for food and fur, this can still be done within a context of respect and value for the natural world.

The next evening Fred has a parting present for me: a Ziploc of crane meat. As I fly south and respectfully partake in my gifted meal, I realize that it is without a doubt the best airplane food I have ever eaten.

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**Quote by Kurt Hahn**

*Source: [www.kurthahn.org](http://www.kurthahn.org)*

"The passion of rescue reveals the highest dynamic of the human soul"

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"I regard it as the foremost task of education to insure the survival of these qualities: an enterprising curiosity, an undefeatable spirit, tenacity in pursuit, readiness for sensible self denial, and above all, compassion."

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"The experience of helping a fellow man in danger, or even of training in a realistic manner to be ready to give this help, tends to change the balance of power in a youth's inner life with the result that compassion can become the master motive."

\*

"It is the sin of the soul to force young people into opinions - indoctrination is of the devil - but it is culpable neglect not to impel young people into experiences"

\*

"Education must enable young people to effect what they have recognized to be right, despite hardships, despite dangers, despite inner skepticism, despite boredom, and despite mockery from the world. . . ."

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"Your disability is your opportunity"

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## WHO'S WHO AT OBC JOE

### Managing Editor

#### **Alon Gelcer**

Alon instructed at COBWS for several years from 1987 on, then bounced back and forth between the eastern and western school until he had worked virtually every type of OB course offered in Canada. His passion to understand the OB process took him to the Aberdovey, Ullswater, Eskdale, and New Zealand OB schools. Studies began at (the all too familiar) Lakehead Natural Science and Outdoor Rec program and continued at the (much preferred) Leadership Institute of Science (LIOS) for Applied Behavioural Science (BSc ABS). While he predominantly works as a paramedic, his continued passion for behavioural science leads him into contracts for HR consulting, mediation, facilitation and counselling. He lives in Nelson, the alternative mecca of BC, with his partner, 2 kids, horse, dog, chicken, 2 cats, 2 kittens and a pet rat, and is building a house of straw.

### Assistant Editor

#### **Jackie Dawson, MA**

PhD Candidate

Faculty of Environmental Studies, University of Waterloo

Jackie is a PhD candidate at the University of Waterloo, with research interests in environmental and outdoor education, environmental values and ethics and most recently global environmental change and its impacts on the tourism and recreation industries. She has worked in outdoor education for over 12 years, 4 of which were spent at Outward Bound Canada working as an Instructor, Course Director, and Program Director of the EcoVenture for Kids program.

### Historical Advisor and Journal Originator:

#### **Andrew Orr**

Andrew is so old, he started at COBWS before Rob Linscott. Hard to believe. He was part of the original crew of McArthur College at Queen's that opened up Homeplace in April 1976. He returned to instruct over the following 10 years, but his memories have been reduced to a hodgepodge of Fungus mud and community meetings. Life after COBWS involved becoming philosophical at UBC, teaching college in a prairie town with three grain elevators, two gas stations and a bar (or was it two bars and a gas station...), and eventually finding himself as Executive Director of Outward Bound Western Canada. After a stint flying all over Africa at someone else's expense, working with Boards, and helping non-profits set up profit centres, he is now coaching business owners to help them grow their businesses and work fewer hours while they do it. And trying to recall whether "it never ends" referred to the portage, or the meetings.

## **Board of Reviewers:**

### **Sean Blenkinsop, PhD**

Assistant Professor of Imaginative Education  
Faculty of Education, Simon Fraser University

Sean has worked for six different Outward Bound schools over the last 15 years. With a passion for the OB process, he obtained his MA in Experiential Ed from Minnesota State at Mankato, followed by his doctorate in Philosophy of Ed at Harvard. He chairs the Advisory Committee of the Journal of Experiential Ed, is the co-director of the Imaginative Education Research Group, and is Assistant Professor of Imaginative Education in the Faculty of Education at Simon Fraser University. His current research interests involve questions of ecology, justice, and education, questions of a relationality in epistemology, dialogue, and the search for an eco-centric ethic/s, and lastly, theoretical explorations of the imagination, place-based education, and outdoor education. He also is a fanatical Nordic skier in search of a fix.

### **Bob Henderson, PhD**

Associate Professor  
Dept. of Kinesiology, McMaster University

Bob has been a consummate OBC board member for well over a decade, leading with passion and devotion. Author of the book, "Every Trail has a Story: Heritage Travel in Canada", and editor since 1992 of Pathways: The Ontario Journal of Outdoor Ed, his latest research concerns Nordic notions of friluftsliv: Outdoor Life. With an MA and PhD from the University of Alberta, Bob has been teaching at McMaster since 1981 and has also taught Canadian Identity, Environmental Inquiry as well as the History of Sport.

### **Marcia McKenzie, PhD**

Postdoctoral Scholar  
University of British Columbia

Marcia McKenzie (PhD, MEd, BSc) is a SSHRC Postdoctoral Scholar at the University of British Columbia in Vancouver, Canada, with research and writing interests in social justice and environmental education, cultural studies, teacher education, and research methodology. With over ten years of experience working in non-profit and university settings, including for UBC, SFU, the Justice Institute of BC, Outward Bound Canada, and the Community Adventure Training Institute (CATI), Marcia is currently Vice-Chair of the Sierra Club of Canada, BC, Co-chair of the UBC Environmental Education Caucus, and a member of several other community groups.

### **Janet Dymont, PhD**

Senior Lecturer in Outdoor Education  
Centre for Human Movement, University of Tasmania, Australia.

Janet has worked on and off for Outward Bound since 1990. She spent many summers working at COBWS - beginning as the equipment manager and moving into instructing. She worked some dog-sledding winter programs while lecturing in the School of Outdoor Recreation, Parks and Tourism at Lakehead University. Currently, Janet lives in Tasmania and is enjoying establishing the Outdoor Education program within the Faculty of Education. While down under, she's enjoying exploring the Australia landscapes and waterscapes.

**Daniel Vokey, PhD**

Associate Professor

Dept of Educational Studies, University of BC

Daniel began as an intern at COBWS in 1984 and went on to assist, instruct, and CD summer courses at Homeplace (his particular passion was Educators' courses), until he switched to facilitating short PDP programs in 1989. Daniel's OB experience (including long conversations with Andrew Orr over coffee and sticky buns while students were on solo) informed his MEd thesis at Queen's titled *Outward Bound: In Search of Foundations*. He undertook a PhD at OISE/UT to continue arguing for the central role of experience in moral education. After graduating in 1997, he spent five years with the UPEI Faculty of Education in Charlottetown before moving all the way west to UBC in 2002, where he is slowly learning more about the rich traditions of aboriginal thought on learning and education.

While at UBC Daniel met his partner, Charlene Morton. Charlene also works at UBC, where she is launching a new Elementary Teacher-Education cohort program, *Living and Teaching Green*, which features the themes of Social Responsibility and Environmental Sustainability.

Daniel's current research and teaching areas are Professional Ethics for Educators, Epistemological Issues in Educational Inquiry, and Spirituality and Holistic/Transformative Education. He continues his own experiential education principally through the study and practice of Shambhala Buddhism.

**Bob Jickling, PhD**

Associate Professor

Faculty of Education, Lakehead University

Co-Editor, Canadian Journal of Environmental Education

Bob Jickling, a long-time Yukon resident and founding editor of the Canadian Journal of Environmental Education, is now and Assistant Professor in the Faculty of Education at Lakehead University. Bob has many fond memories working with Outward Bound, between 1974 and 1987, including full and part-time stints of instruction and course directing at the Canadian Outward Bound Mountain School in B.C. as well as The Eskdale Outward Bound School in the UK, and the Lesotho Outward Bound School. Currently his research interests include philosophy of education, environmental ethics, and relationships between environmental philosophy, ethics, education, and teaching. However, much of his passion is still derived from journeying through Yukon's magnificent northern landscape by foot, ski, and canoe.

**Pat Maher, MA**

Assistant Professor

Resource Recreation and Tourism, University of Northern British Columbia

Pat Maher teaches in the Resource Recreation and Tourism Program at the University of Northern British Columbia. Prior to joining the RRT Program at UNBC, Pat taught courses for the University of Alberta, University of Otago, Gateway Antarctica at the University of Canterbury, and Lincoln University. Pat instructed for Outward Bound Canada, primarily when it was still COBWS, and has worked at a variety of other outdoor and environmental education centres.