Henderson

THE JOURNAL OF COBWS EDUCATION

Editor: Andrew Orr
c/o COBWS, P.O. Box 116
Station "S" - Toronto
Ontario, Canada M5M 4L6

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not without resources--you can use your sense of balance, you can brace, you can focus on the wave right in front of you. But life isn't meant to be run this way, not for any great length at least. If there are places you want to get to on this river, besides the take-out where we all take out, then you can't let the river dictate to you. (And here's where we see how "going with the flow" is a simplistic and one-dimensional approach to a river's wisdom.) You have to come out of some eddies paddling hard, knowing where you want to get to and how you're going to get there. Of course unseen rocks, holes, stopper waves will greet you, but that's all part of the river. And either the river will take you where it wants to and you'll paddle reactively, or you'll decide where you want to go and paddle aggressively. More importantly, you'll learn there's a place for both kinds of paddling--for assertiveness and yieldedness. And where do we finally get to? Well, we all know where we finally get to, so what's the point? The point is in how you paddle, the style in which you negotiate the river. What is the river for you? Are the eddies for escape or for rest? Is the current fearful or welcoming?

Without question all of us need eddies, but if you spend more of your time in the eddies than in the current, you're not likely to be very tired when you get to the take-out, and yet your chance to paddle will be past. And so the greatest gift the river teaches us is an attitude, an attitude that has us coming out of the eddy and into the current not to turn downstream and paddle at breakneck speed through life, but because the current is where we are meant to be, it's where our skills are called upon, it's where our competency develops, it's where we flip over, it's where we need rescue, it's where our faith is formed and tested. If students spend a day on the Black Sturgeon River and begin by sitting in the eddies at Mitzupichu but end by attempting to enter the Washing Machine, then they have begun to choose the current and not the eddy--and that's potentially a lesson of great significance. In losing the image of rivers as an image for our lives, we've lost much. To bring that image back, in ourselves and in our students, is to allow again the literal river to speak to us as clearly and with as much conviction as any experience climbing cliffs.

The river is inexhaustible. It's fed from cycles: by clouds, by evaporation, by rains, by snowmelt, by lakes further north being fed by the same mystery. And the metaphoric river is inexhaustible. We feed it. With our imagination, and our language, and our passion. I've only begun to explore the possibilities. The river needs to be brought to life by all of us. Let's invite ourselves to begin, and let's invite our students as well.

A Letter to COBWS

- by Nancy Suchman -

Dear COBWS:

During the past year I have had several conversations with COBWS staff members who share a concern about looking more closely at gender issues in Outward Bound. By "gender issues in Outward Bound" I am referring to a variety of issues including the masculinity/femininity of Outward Bound as an organization, the perspectives of male and female students on courses, the experiences of male and female staff as they move through various roles and responsibilities, the masculinity/femininity of the Outward Bound philosophy, and the list goes on.

Most often in the past when I have joined groups of women in outdoor education, their purpose has been primarily to seek support and to brainstorm approaches toward change. These groups have served their function and I hope they continue to be permanent aspects of the Outward Bound experience for incoming staff. But I am left with a feeling that they have really only scratched the surface, provided the bandaid and bactine for what I think are much deeper and more time-consuming and richer issues.

Originally I was going to write an article for the journal addressing what I think some of the deeper issues are. But in the act of sitting down to write I found I was hungering for more dialogue: I still have so many more questions than answers and would like to respect the timing and readiness this project seems to call for.

I would like to propose that we get the dialogue and questioning underway now, doing it in a way that involves "networking", pulling together resources from many sources, and that a number of us take this on with questioning and open minds and try to put together a publication in the fall. We could even submit it to the AEE journal and send a presenting team to the conference. It's going to take leg work, phone calls, imagination, letter writing, commitment, energy, perseverance and openness to keep this process rolling.

I will be glad to coordinate or co-coordinate the effort although I may not be the best person given that my tracks may be headed away from COBWS for a while. I do think this could be a very exciting project - one that is much needed on an issue that I think we are only beginning to articulate and understand.

I'll look forward to hearing your thoughts and developing

this project with you this summer. In the meantime, here are some of my questions:

- How do men and women describe their experiences and impressions before, during and after an Outward Bound course?

- How do men and women students describe the leadership of their instructors?

- How do male and female instructors describe their roles, personal and professional development, and role mobility within the Outward Bound organization?

- What are the most important factors in your development as an instructor or staff member?

- Why did/will you or others leave Outward Bound?

- How can we better articulate the feminine qualities, values and goals inherent in the Outward Bound course and incorporate them along side the more traditional masculine values?

- What educational and organizational models can we look to to enhance our "heart skills" and our heart wisdom as well as we have enhanced our technical skills and wisdom?

Warmest regards,

Suchy

A Conceptual Framework For Intern Programs

-Andrew Orr

COBWS, like many outdoor education programs, has had a staff intern program almost since its inception. The program has evolved somewhat over the years, either through responses to problems, or the clarification or identification of new goals or objectives.

Generally, I believe that we have made good progress in improving and refining the program. Each year's program is able to build on the experience of the year before.

Yet, I am concerned about the foundation. Occasionally, it can be surprisingly difficult to get an agreement on some program component among all concerned. I believe that the problem, in large part, is due to the fact that we do not all, in fact, have the same concept in mind when we speak of intern programs. Although we may all use the same words, we may be using them to represent quite different ideas. When we speak the words, attaching one set of ideas to them, they may be heard by someone else who, in turn, attaches his or her own meanings to them. This is not done in a devious or malicious way, but is simply due to the fact that there is not a concensus on what is meant by the terms.

The point is not that we should simply agree to a definition of "intern" before talking about it. Such definitions tend to be stipulative, depending on the agenda of the group or individuals. Rather, I wish to argue that there are certain ideas and meanings that are central to the concept of an internship. Acknowledging and understanding these ideas are the starting points for meaningful discussions and the design of effective programs.

Let's Try an "Authority"

Dictionaries are generally of little use in directing the investigation of complex concepts. Such concepts are inherently fuzzy and a full understanding must include not only the clearly central ideas, but also investigate the edges and boundaries that separate them from related concepts. A definition is not synonymous with understanding.

"Intern" is an excellent example. A recent addition to the English language from the French around the turn of the century, its initial use was restricted to describing physicians acting as resident assistants in hospitals. In spite of its common use in many fields, I was unable to find a dictionary which defined the word in any non-medical way, although a most recent one may. (It would be interesting to

speculate why "intern" rather than "apprentice" was selected as the term which is appropriate for such students. Likely, it has to do with status and the wish to appear "professional".)

Having struck out with the dictionaries, as expected, we must turn to our own resources.

Clarifying the Concept

Whatever internship means, it clearly has something to do with learning, and thus students. But intern programs are not conducted within the walls of academic institutions: they take place within other institutions whose primary purpose is not the education of the students. Thus, there is a second component, that of the non-academic institution.

For the students, an internship is an opportunity to develop skills, knowledge and understanding that cannot be as effectively gained in a setting of formal learning. The internship could alternately provide instructional opportunities only available in the field, or the experience of working under conditions that will approach the setting under which the student will eventually have to work. Thus, for the student, there are expectations of continued appropriate learning and an orientation to the realities of the workplace.

For the institution, intern programs are often seen as: an opportunity to screen and select the best staff; as a civic or moral responsibility; or occasionally, as a philanthropy. However, the bottom line is that intern programs are one way of meeting a critical need for the institution: the provision of qualified staff. If acceptable staff cannot be hired when needed, the institution must look at how it can fill the gap between what is available and what is needed. Very often, an intern program is at least part of the answer.

In the balance of this paper, it is the institutional component that will be investigated.

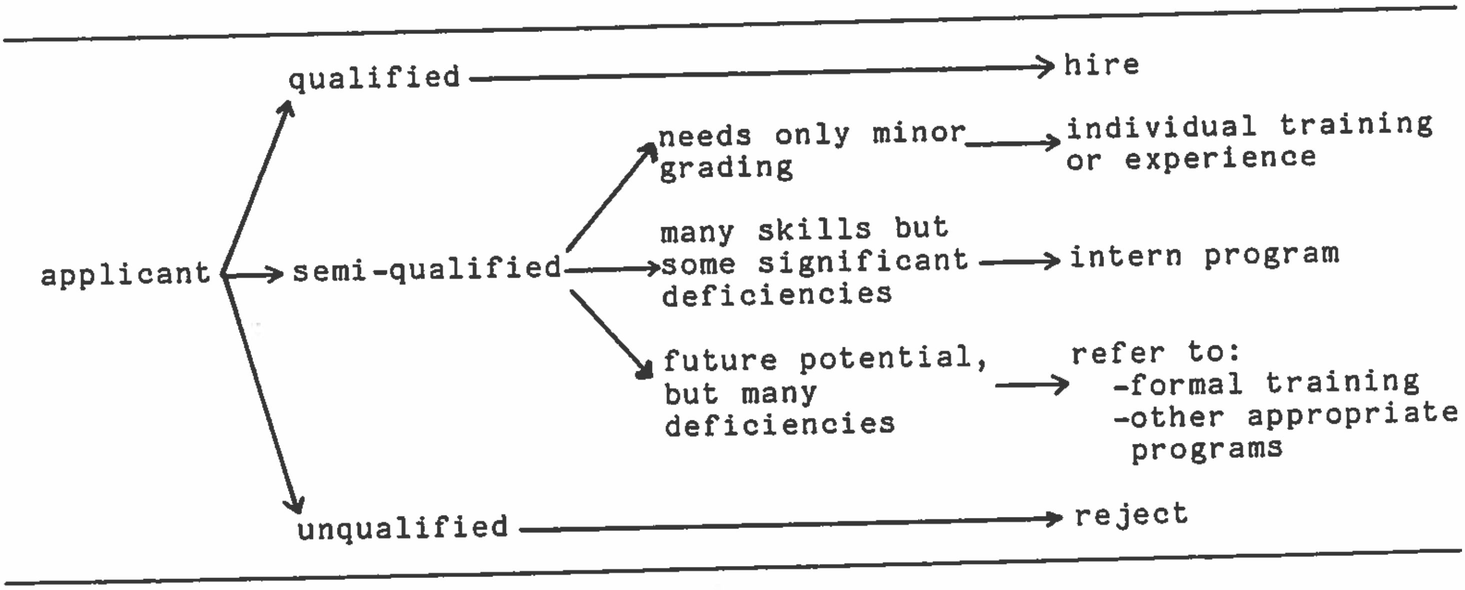
The Place of an Intern Program

Institutions receive applications from three kinds of people: qualified, semi-qualified and unqualified. Presumably the qualified are hired, and the unqualified rejected.

An institution that has a good, secure and long-term source of fully-qualified staff will not likely be very interested in those that are only semi-qualified. However, if there is a shortage of fully-qualified staff, uncertainty about the longer term supply, or a need or desire to bring in new staff with non-traditional backgrounds, qualifications or attributes, then the semi-qualified are definately of interest.

For the semi-qualified there are three possible courses of action depending on the precise nature of the

qualification and deficiences in relation to the needs of the institution. (See figure 1 below.) An applicant could be deficient in a minor area. For such a person, some minor upgrading or experience could be provided which would overcome the shortcoming. Other applicants, although clearly deficient in a number of significant areas, may be worth keeping track of due to their apparent potential. Counselling, referral to other programs, and encouragement to re-apply at a later date can be in the long-term interest of both parties.



The third group of semi-qualified would fit between these two groups. These people would have significant and appropriate skills and knowledge, yet require further training or experience before becoming truly qualified. It is for this group that an intern program is designed.

Designing the Program

Over a period of time, an institution will develop a reasonable idea of the type of semi-qualified applicant it is able to attract, the qualifications that it feels are necessary of fully-qualified staff, and the numbers of potential staff that it must train itself.

We can likely assume that the qualifications required of regular staff are relatively fixed. The number of semi-qualified staff that the program needs to attract in order to meet its long-term staffing requirements then needs to be established. The qualifications for admission to an intern program, then,

will depend in part on these two factors.

Thus, the program will have to bridge the gap between the qualifications of the people who are actually available and the needs of the program. (This means that the terms "many skills" and "significant deficiencies" used earlier are defined within a context of supply and demand.) The length, type, structure and content of the program will be determined by the size and nature of the gap. Some programs may find that they can upgrade people in 2 weeks, others require 4 months, while others may find that the range of abilities among the applicants in such that a flexible program is required.

Therefore, we have established that internship programs exist to assist the institution in meeting its long-term staffing needs. Interns are individuals with many appropriate skills who require a structured program to provide the necessary skills, knowledge or experience. Interns are not those with only minor deficiences, nor those with very low qualifications. Intern programs must bridge the gap between the qualification of the applicants who are actually available (not who the program wishes were available), and the needs of the program.

Implications for the COBWS Intern Program

I will not attempt to design an appropriate program for COBWS. The purpose of this paper has been merely to explore the intern concept, clarifying it, and helping people to use it more effectively when designing and implementing intern programs. However, several ideas which should be explored do come to mind. These are listed simply as the start of the next step in the process of examining the program.

1. The institutional response to applicants with minor deficiencies needs to be examined. For example, a generally well-qualified applicant who needs "one more canoe trip" may not be qualified for regular staff, but would be over-qualified as an intern. If these people are not to be lost, other ways need to be explored that would meet the needs of these applicants.

2. The intern program has traditionally been used to train both field staff and support staff. While these groups do have many needs in common, there are also significant differences, both in terms of the backgrounds they bring to the school, and the sort of training and skills they need to function effectively. Acknowledgement of this difference and the design of different components for the two groups could improve the experience for both.

3. Acceptance of an individual as an intern involves a commitment from the school that that

individual has the potential to become a member of the regular staff, and that the school will assist that individual to do so. This implies three things:

i) The school should ensure that the individual continues to receive the training and guidance he or she requires until they are deemed qualified to fill regular positions. If, at some point, the school decides that an individual will not make a good staff member, then that individual should be informed and counselled accordingly.

ii) Individual intern "programs" may be variably in length, depending on the needs of the individual. This could mean that some people are interns for 2 months, others for 4.

iii) The concept of the "lowly" intern, waiting to "graduate" to support in June needs to be changed. Sometimes, interns have felt like cheap labour or second-class citizens. The atmosphere should reflect their importance to the community, because they are important. As long as they remain interns, they retain special status with regard to planned training, access to senior staff, and opportunities to develop their own talents. Their implicit "debt" is to support the community and the program, both as interns, and once they have completed their internship, as regular staff.

Conclusion

Hopefully, this paper has helped to clarify the concept of intern as used in outdoor programs. With a clearer understanding of the meaning and role of interns, we can begin to design more effective and appropriate programs that meet the needs of the school, its students, and the interns themselves.

COMPASSION AND OUTWARD BOUND

-Mikael Seaborn

What I want to do first is tell you about a photograph I saw once. I had only a short look at it, yet it has remained firmly etched in my memory ever since.

It was New Year's Eve when Jennifer and I returned from a trip in Algonquin Park. Tired and freshly scrubbed, we awaited a table at the Sportsman Restaurant in Huntsville. The photograph was on the cover of a Rotary International magazine.

A doctor, facing the camera, stood in a desert. Obviously English, well bred, tanned, fit, casually yet impeccably dressed, wearing Khakis with a perfect crease.

In his arms he held upright, with its back to the camera, a tiny, black infant.

You could hardly tell that what he held was a human being. Stomach swollen, the ridge of the spine so sharply protruding, spindly arms and legs dangling without support and the sunken face, half turned towards the camera, stared blankly off into space. It was as if the act of being held also held the child together, preventing the winds from dispersing it to the sands.

And yet, with one hand gently supporting the head, the doctor appeared as though he were holding his own flesh and blood. The deeply felt look of caring and concern on his face was moving.

It was clear that this doctor had somehow made a connection with the fundamental humanness in that child, so that he did not hold a forlorn, near skeleton in his arms, but truly his own brother.

This photograph has stayed with me because it conveys more clearly and honestly than anything else I've ever heard or seen, what I believe to be the root of compassion. That is the discovery, made again and again, that beneath the countless and very real differences which exist between us, there is a core of humanity common to all.

One of the great strengths of Outward Bound is that we provide experiences which impel people beyond surface differences so that they discover, through shared adventure, hardship and joy, those similarities which they share. Time and again at a course debriefing, students will speak of their surprise at the strong bonds and friendship they have developed with people who, had they met under different circumstances, they might not have had so much as the time of day for.

I firmly believe that the discovery of this commonality, at the most fundamental levels, is the wellspring of genuine compassion for others. It produces a sense of interconnectedness that cannot be denied. So like the doctor in the desert, we have the realization that

even in the person who seems the most completely removed from our experience of being human, there is something of ourselves.

This brings me to three points I would like to make regarding compassion and Outward Bound. The first relates more specifically to COBWS. The other two, while they arise primarily from my experience at COBWS and hence are directed to our school, are also related to Outward Bound in general.

Firstly, I think there is an inherent contradiction between Homeplace being so geographically isolated and the expectation we have for students to transfer home the sense of compassion they have hopefully developed while at the school.

As I see it, the aim is to have students take home with them the strengths they have garnered while with us and apply them in their everyday lives. It's like what Willi Unsoeld spoke about in his paper, "Spiritual Values in the Wilderness". The personal growth experience in the wilderness is not meant to be an isolated one, purely for the benefit of the participant. Rather, the idea is for it to serve as a catalyst so that the participant uses new found strengths back in their community for the betterment of others.

The contradiction I see lies in the school being so geographically isolated from the surrounding communities that we lack an institutional equivalent of the students' return home. Now obviously we are not going to pack up Homeplace and move it to Red River Road, but I do think there would be benefit from our having day to day interaction with the surrounding communities and from our being situated in a position where we could be of more consistent and ongoing service to those outside our own community. Essentially, it is being willing as a school to take the same risks that we ask students to take.

In many ways it's much easier to stay in the woods and remain protected from the vicissitudes of the so-called "real world". Now I am certainly aware of the tremendous benefits we enjoy as a result of our setting and appreciate them as much as anyone. It's just that I am also aware of the incongruence between our message that students return to this "real world" and keep the flame alive, and the distance we as a school enjoy as a buffer from that same world.

This brings me to my second point and I would like to lead into it by recounting my experience on this year's Winter Staff Development.

It was my first time winter camping and hence the rules of the game were all new to me. I spent a good deal of the course just getting myself through the day in one relatively safe piece. What was most beneficial about going through that was how it put me back in touch with the students' experience of Outward Bound. This time I was in the new and unfamiliar environment. It was me who

was unsure of many things usually taken for granted, such as what to wear, where to put everything at night, and what group task needed initiating. I got back in touch with some of the fears and frustrations students go through. I had reduced some of the gaps between my experience of a course as an instructor, and a student's experience of a course, which hopefully will translate into a deeper sense of compassion for, and connection with, the struggles of my students.

It's the old dicotomy between the Outward Bound instructor as a God-like figure: competent, highly skilled, physically strong, in command, and the instructor as a human being, combining the above with the willingness to risk revealing weaknesses and inadequacies and the efforts to improve on them.

The thing is that on a course the cards are so stacked in our favour: we are on home turf, the wilderness, and it is easy to show only one's strengths. A strength is an easy thing to hide behind. For the students though, it's usually a new and often bewildering environment and the course contains not only activities, but values and expectations as well, which they are not accustomed to.

The great danger, and I think it is one of the potential pitfalls of Outward Bound we must always guard against, is that we as a staff become an insulated group. By insulated I mean that by only remaining in the woods, at the school, with our peers and those of like interest, we lose touch with the reality that the majority of our students bring to a course. When this happens we become stuck at the level of superficial differences between ourselves and our students with a resulting decline in our ability to develop a sense of compassion for them, which must result in a greatly reduced ability of the program to foster compassion in students. One thing to keep in mind is our own capabilities when in the city. How do we rate when the issues change from campcraft, whitewater skill and leadership, to career choice, education and financial security? The chances are that for every area of competence we enjoy in the woods, each of our students has an area of competence in the city we may well lack.

The point, of course, is not to argue over which world is the better of more genuine, but rather to be able to acknowledge the strengths and weaknesses we all have, and to find a common meeting ground.

The final point I would like to raise regarding compassion and Outward Bound requires pulling back from the above focus to look at Outward Bound from a global perspective.

I think that what we do here at COBWS, and what Outward Bound schools around the world are doing, is excellent and worthwhile. The spark for life and the sense of compassion we seek to instill in students is a rare and valuable commodity

in the face of a world growing increasingly apathetic and depersonalized. While it's doubtful we will change the world (whatever that nebulous term means), we are able to aid some in becoming better and more caring people, which can only serve in some small way, to improve our collective lot.

I am also acutely aware of the fact that we live in a world where there is rampant poverty, homelessness, torture, violence, hunger and exploitation. We live in a world where, even though there is enough food produced for everyone, people starve to death every day, primarily because we in the west do not share.

So while I support what we do at Outward Bound and see its tremendous value, I also see that, particularly for the schools such as COBWS which are in the west, for people to spend $1200 on a personal growth experience in a world where there is hunger, is both a privilege and, ultimately, an indulgence.

In my more despairing moments I think that the best act of service we could perform would be to shut the school down and tell everyone who inquires to give their $1200 to a worthwhile charity. Of course I don't really think we should stop doing what we do or stop feeling good about the fact that we do it. That we should feel guilty is definitely not the intended message. However, I do feel that it would behoove us to hold this sort of global perspective close to our hearts, to use it as a touchstone for the validity of our actions, and to at least on occasion, temper our sometimes unbridled enthusiasm with it.

Finally, I think that we as an institution must seek to meet the same standards and ideals as we ask our students to. And in the same view as we hope students will return to their communities and use their new found strengths for the betterment of others, so we must turn to the global community of which we are a part and seek ways to offer service there.

To this end I see the developments at the two International Outward Bound Conferences as positive steps in this direction, and our own service marathon as an example to be followed.

Going back to the doctor with the infant and the common humanity we all share, I think that Dr. Martin Luther King's words ring as true for Outward Bound as an institution as they do for each of us individually:

> "In a real sense all life is interrelated. All men are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be."

Nipigon to Winnipeg, 1784: The Journal of Edward Umfreville

-Andrew Orr

The head of Lake Superior was the hub of the fur trade. Here 'canots de maitre' from Montreal, 12 metres long and propelled by 8 to 12 men, met smaller 'canots du nord' which travelled the smaller northern and western waterways. A number of early posts were established by both the French and English throughout the region, but by the mid-1700's most voyageurs were using Grand Portage: the Pigeon River was the main route to the interior.

The Treaty of Utrecht in 1783 marked the end of the American Revolution and resulted in Grand Portage becoming the territory of the United States of America. The North West Company, which had held sway over the area before merging with the rival Hudson's Bay Company some 40 years later, had to move north. In 1798 employees of the NWC re-discovered the old Kaministikwia route and soon began the construction of Fort William, the present site of Thunder Bay. From 1803 until 1821, Fort William was the keystone of the fur trade in British North America.1

However, it is the period between 1783, when the North West Company had to begin to look for a new route to the interior, and 1898 when the Kaministikwia route was settled upon, that is of interest.

During this time the directors of the company, concerned that the United States would attempt to take over the fur trade through its control of the trade route to the west, encouraged the exploration of new routes through British territory. It is one of these exploritory journeys that is described.

Edward Umfreville

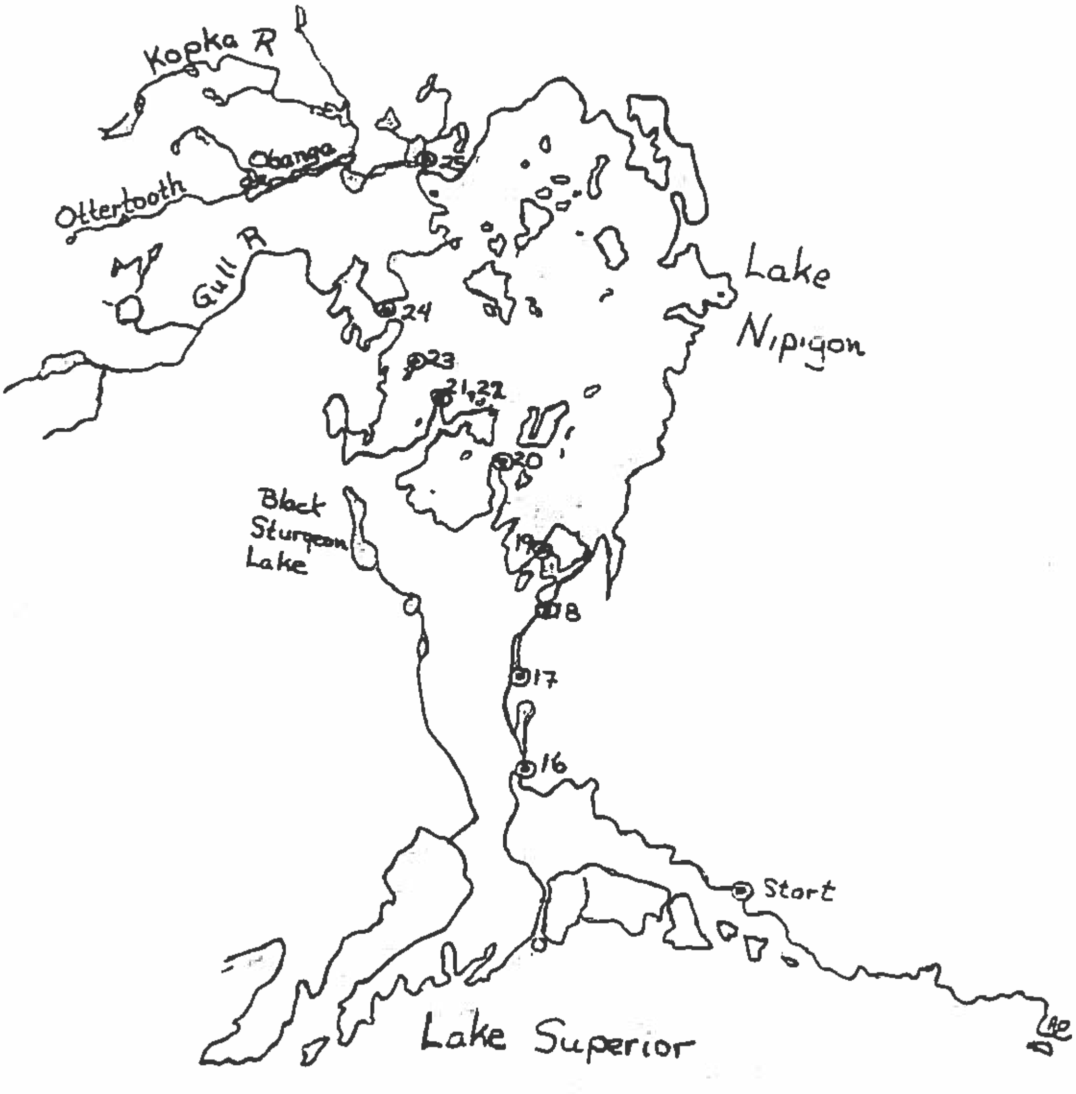
Thus it was that in June of 1784, Edward Umfreville set out from near the Pays Plat River on Lake Superior to seek a new route to the west. Of himself, Umfreville wrote:

> "in the year 1771, I entered the service of the Hudson's Bay Company, in the capacity of writer, at the salary of fifteen pounds a year; and continued in that employ eleven years. But two of their principal settlements being taken by the French in 1782, when I was made prisoner, and, upon their restoration to the Company some disagreement arising in point of salary, I quitted their service." 2 (original spellings left unchanged throughout Umfreville's text)

It appears that he was imprisoned at Dinan Castle in France after his capture and eventually ransomed back to London. He returned to Quebec in 1783 and in May of the following year left Montreal for Lake Superior.

Superior to Nipigon

June 16-25, 1784



> "As the fur-merchants in Canada began to be alarmed this year on account of the partition line established by the late peace, apprehending that the key of the interior country, situated on the bottom of Lake Superior, would thereby fall within the American boundary, I was pitched upon to pursue an unknown tract in order to explore another passage into the interior country independent of the old one known by the name of the Great Carrying Place.
>
> I accordingly sat out for that purpose and succeed in my expedition much to the satisfaction of the merchants; but as the Americans have not yet been able to obtain possession of the western posts on the lakes ceded to them by the late peace, the traders still continue the old route."[3]

Superior to Nipigon

On Wednesday June 16, 1784, Umfreville left from an island off the Pays Plat River near present day Rossport. The party of 9 including an Indian guide, likely travelled via a single 'canot du nord'. The next day they began their trip up the Nipigon River, reaching Lake Nipigon itself after 3 days travel, the night of June 19th.

Umfreville's first entry of June 20th mentions that the guide was to take them to "Fort Nipigon". The only fort he visits is the site of some old French houses near Nazotake Point, south of Undercliff Mountain.

Apparently there had been a number of forts and trading posts on Lake Nipigon in earlier times. A map by Jaillot in 1685 show Fort Latourette in Ombabika Bay in the north east part of the lake. It appears that this was a trading post.[4]

Fort Duncan, a North West Company post, seems to have been located in or near Wabinosh Bay and was mentioned by Daniel Harmon in 1807.[5] In addition, traces of an old post have apparently been found in Rocky Island Lake near the head of the Wabinosh River.[6]

Maps of the 1860's show Hudson's Bay post in Wabinosh Bay and at Poplar Point as well as "the main establishment at its present site on the west shore"[7] in 1929.

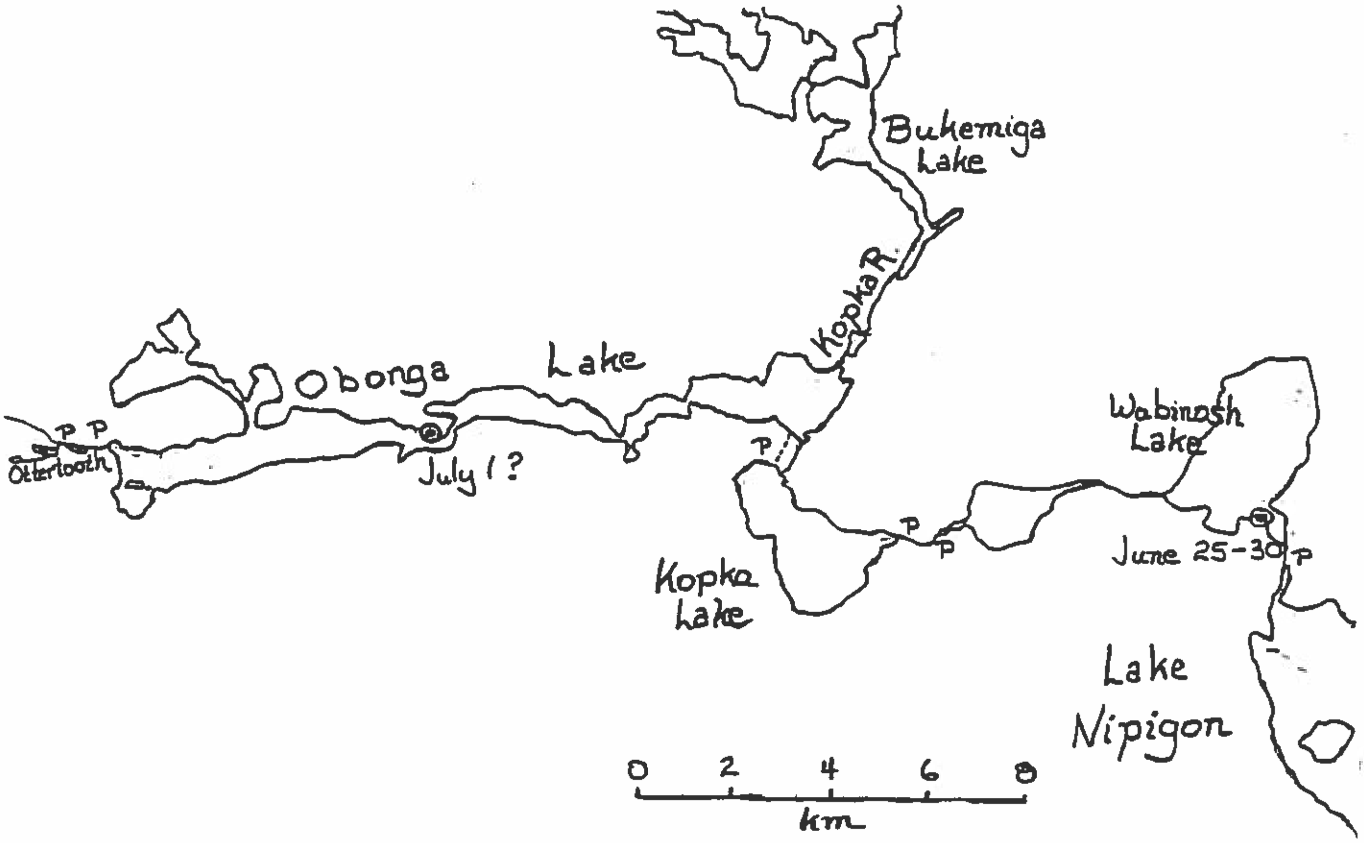
Umfreville chose a route off the west shore of Nipigon, arriving in Wabinosh Bay June 25th. Like so many others who venture onto Nipigon, he spent time ashore windbound, having decided to turn around and abort a planned crossing of open water. Nipigon has not changed!

They made Wabinosh Lake 6 days after first reaching Nipigon and were kept there because of problems with the guide until July 1st. It was then they started up the Kopka River.

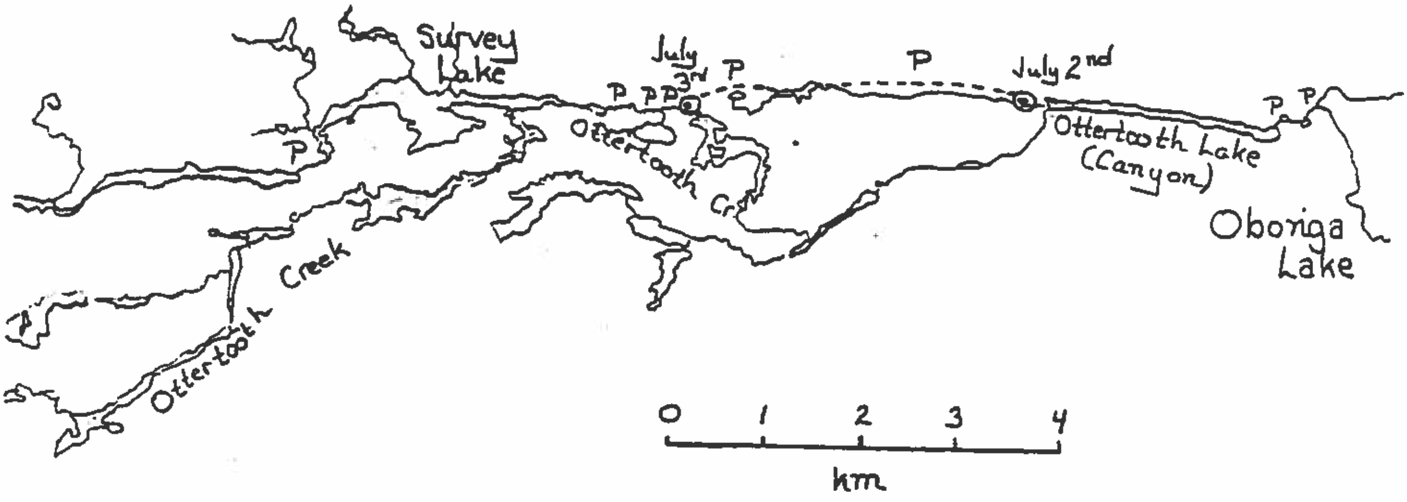
Umfreville records the names of all the portages as they were related to him. Of most interest are 'portage des Cedres', which crosses the Armstrong Road at the old Kopka Bridge, and 'portage le Petite Cote de Roche', a steep carry from Kopka to Lake Obonga.

His route from here is not north up the Kopka River as we might expect. No, the way to Winnipeg lies west, up the Ottertooth! The first two portages on the right side, 'portage la Prairie'

June 25 - July 1, 1784



July 1-3, 1784



and 'portage Brule (on the opposite side of the portages in use before the burn) bringing him to the Ottertooth Canyon.

Rather than continuing up the Ottertooth past the end of the canyon, the route swings north, taking 'portage la Grande Cote de Roche, 2.5 miles long and still marked on the maps. Umfreville reported that this was the most difficult carry between Superior and Winnipeg.

It seems most likely that he continued generally westward, passing through Survey Lake on July 4th and then angling south-west. However, from this point the route is not at all clear. Later the same day two observations are made that defied my best efforts to explain.

The first follows 'portage Catteaux'. Here, courses totalling 4 miles in a westerly direction are reported. Such courses seem impossible. I have even considered the possibility that one of them is in error.

The second problem occurs at the end of the same day when he reports crossing from eastward flowing rivers to those with a westerly flow. My tracking of his courses does not bring me anywhere near such a divide.

On July 5th, Douglas (1929) thinks he may be in Kashishibog Lake, however that does not seem certain. The reprinting of his Journal ends here as he leaves the COBWS tripping area. Continuing westward, Umfreville reaches Sturgeon Lake July 9th, Lac Seal July 19th and the Winnipeg River July 22nd.

Reading the Journal

The portion of Umfreville's Journal from June 20th to July 5th is reprinted essentially as written, with only long sections of complaints about the guides removed. The distances appear to be reasonably accurate considering that they are all estimated from the water as he travelled. Nonetheless, occasional errors of up to 25% have been noted.

The directions are given using a 32 point compass. Such a system can be accurate plus or minus 6 degrees. The 32 point compass is based on the 4 cardinal points (N, E, S, W) which are further divided into 4 directions in-between these (Ne, SE, SW, NW). These in turn are divided into 8 more directions (NNE, ENE, SSE, SSW, WSW, WNW, NNW). Finally, there are16 of the smallest divisions (N by E, NE by N, NE by E, and so on).

Putting this all together means that, moving clockwise from north, one would have N, N by E, NNE, NE by N, NE, NE by E, ENE, E by N, E, and so on. This gives a measurement every 11.25 degrees.

Current geographic names have been added in square brackets.

Sunday, 20 June. The Indians that engaged to pilot us to Fort Nippigon wanted payment here and were desirous to leave us, but I was resolved to deny this to the last till their agreement was completed. They tried several Indian fetches to raise a drink but as they found we were determined to keep our word, they consented to accompany us. We made some small presents to a few left behind and proceeded on a course N.W. by N. between two islands which appear from the end of the portage, 14 miles to a point [Smoke point or Poplar point].

Before this course was completed, we met a family of Indians in two canoes. The man remembered seeing me at Severn Fort on the coast of Hudson's Bay. He belongs to Sturgeon lake and has agreed to pilot us to "portage de l'Isle". Proceeded with him a few miles when we were stopped by thunder, wind and rain. He pretends he has a son hereabouts whom he must see before he can go with us. He proposes to set off tomorrow morning and return about 2 o'clock. We parted company with our first guides entirely satisfied with each other.

Monday, 21 June. Several Indians came to us yesterday afternoon which proved very rainy and stormy with thunder and lightning. The Indians were very troublesome for a drink, a little of which was given them. Our guide told us flatly this morning he would not go with us, but on our setting off with another he soon followed us.

Proceeded from the point mentioned yesterday across a bay N.N.W. 3 miles, then N.W. by N. to a point, across another bay 4 miles but instead of crossing it entirely we turned round a point in the middle of it. This leads into an opening like a river [between St. Paul island and the mainland]. First course in it is W.S.W. 1 1/2 miles then W. by N. 1 mile W.N.W. 1 mile which opens into lake, then west 3 miles to the north end of the first island which appears from the south shore, then W. by N. 6 miles between several islands to a rocky point [Ingall point]. Here we slept. It is necessary to remark that a young guide ought to be provided with a compass in this lake, as it is full of islands which form as many openings.

Tuesday, 22 June. This day it blew so hard westerly that we could not proceed. The men were employed putting the canoe in better trim for the carrying places. The ribs and timbers were all taken out, washed and made smaller, so that now she is considerably lighter. The guide is very wavering in his opinion; he this day told us he must be obliged to leave us, on account of his wife's sickness,

though she was equally bad when he first engaged. Every reasonable promise is made to him to persuade him to continue the journey, but Indians will be Indians to the last of the chapter. We tried for fish in the lac, but the meshes of the nets are too large.

Wednesday, 23 June. From the rocky point mentioned the day before yesterday, we proceeded W.N.W. to the south end of an island 2 1/2 miles, at the end of which lays a small rocky island, a short distance off. Went between them, then N.W. 1 mile to point of an island, then N.W. by W. 3 miles to the point of another island of high land [Caribou Island]. Coasted along the end of this island 1 1/2 miles N.W., then to a point [Champlain point] across a bay N.W. by N. 6 miles. In the middle of this course we were obliged to put back and encamp on account of wind and here our guide gave a fresh determination that he would proceed no farther...

Thursday, 24 June. The continuance of the wind prevented us from proceeding this day before it was late in the afternoon, when we set off, our Indian guide in command. Finished the last course mentioned yesterday at the end of which passed the point [Champlain point] leaving a small island on our right. After turning the point, we went W. by N. 3 miles to a place where a settlement has formerly been erected [around Nazoteka Point], but no traces are now to be seen of it except the wood being cut away. Here the dilatory proceedings of the guide obliged us to encamp. Latitude observed 490 42' ...

Friday, 25 June. From the old French house north to a point on the main shore 4 miles. Passed two islands on our right and a small river on the left. From hence across a bay to a lofty peak of perpendicular rocks [Undercliff Mountain] N. by E. 7 miles. Several islands in the bay on our left and high mountainous lands. From the peak 3 1/2 miles N.N.E. to a point; several islands on our right. Passed another place where a house had formerly been erected. From the peak we entered a strait about 1/2 mile wide; island [Dog island] on the right, the main on the left.

From the end of last course the lake opens wide, a remarkable round island of high land [Jack fish island] appearing in the front of the strait. Then rounded the point to the south point of an island, N.W. 1 1/2 miles leaving many islands on our right, N.N.W. 1 mile to a point on the main, then north 2 miles across a bay [English bay], passing very near an island on our right, then round the point and along a steep rocky shore N.W. 4 miles to the west end of an island very high and shaped like a barn [Inner Barn island]. Here, we met with a tent of Indians one of whom we intended to engage as a pilot, but they were

unacquainted with the road. We made them a small present of tobacco, powder and shot and departed.

Opposite to this point lays the beginning of the river we have to enter. Three pointed mountains lay on the left near its entrance. First course in the river N.W. by W. 1/2 mile strong current and about 60 yards wide. Then N.W. 1/4 mile to the "portage le Petit Jour", 280 yards over a good road. At the bottom of this rapid, plenty of fish may be taken. Then N.W. by N. 1/2 mile strong current, small rapid and stones above water and shoaly in places. The men debarked and led canoe up the middle of it. At the end of this course the river opens wide forming a small lake [Wabinosh lake], then N.W. 1 mile to a point. The Indians we left followed us with their families and baggage.

Saturday, 26 June. The Indians here offered us a few skins to trade and they would have been displeased had we denied it. These with a few got from the guide amounts to eight otters, one peccant, two beaver, two cub beaver, three martins and two mink. Nothing was done this day, but making a net with smaller meshes...

Sunday, 27 June. The guide said this morning he would go with us no farther, so that we resolved to wait here till the French people pass by, especially as the men have no occasion to eat much of their corn, fish being tolerably plenty. Finding we were likely to remain here this day, I went in an Indian canoe across the lake [Wabinosh lake] to the river we have to enter.

I went as far as the second carrying place and then returned but was much concerned to find the Indians all drunk, notwithstanding it had been my utmost care to keep them sober, especially while our villain of a guide is with them... The guide was so outrageous we could hardly keep him from breaking the canoe and doing every mischief. He was particularly violent against me for detecting him in his last villainy.

The other Indians were very peaceable and helped us to cool this firebrand. In short, we know not what to do with him; he follows us everywhere, destroys our provisions and keeps us under continual apprehensions.

Monday, 28 June. The last night we were obliged to keep two men continually up to guard our things, the villain being always ready to break the canoe. This morning I consulted with Mr. St. Germaine on our situation, being entirely without a guide, and no prospect of procuring one. I must confess I never was more uneasy, well knowing it is impossible to make our journey, while this fellow is in our company...

Reflecting on these matters, we resolved to return to the other end of "portage de Petit Jour", and there wait

the return of the French people, fish not being in sufficient plenty where we are to save the corn. But, thank God, our gloomy apprehensions were in a great measure obliterated in the afternoon by the arrival of a canoe, with a Frenchman and Indian in it.

The former is called Constant, and is a guide in the service of Monsieur Cote. Sixty packs has been made this winter in his quarter, but four of their men have been eaten by the savages through extremity of hunger. Constant says a Canadian is near hand, who is not at present engaged to any one, is well acquainted with the road, and he thinks will be willing to engage with us. This is a prize not to be lost, and that we may see him as soon as possible, mean to send after him tomorrow. This man says we may reach "lac Rouge" in 15 days from hence, but adds the Indians on the road are not very friendly. Made Roy a present for aiding St. Germaine.

Tuesday, 29 June. Mr. St. Germaine set off this morning with the man that arrived yesterday in quest of the man we are in hopes to engage. I stayed with the men to guard our things. They returned in the evening. He is named Pierre Bonneau; he knows the way as far as Sturgeon lake, which, he says, is above half the way, and the greatest part of the portages over. Tomorrow he means to give us his determination.

Wednesday, 30 June. This day and last night proved remarkable tempestuous. We made our agreement with Bonneau to guide to Sturgeon lake and farther he is not content to go. We wished much to engage him to winter, but found it impossible. The goods he is to receive for his trouble is specified in his agreement of which he has a copy. What other things he may occasionally receive, I shall notice, and, God willing, leave this place tomorrow early.

This is the twelfth day since we left the last portage the other side of lac Nipigon and this is absolutely not two days paddling. Latitude by 2 altitudes 50 degrees, 02 minutes. One canoe of Nippigon Indians and two canoes in the service of Mr. Cote came to us today.

Thursday, 1 July. Made Indians a present of tobacco, powder and shot and departed. From the end of last course mentioned (Friday, 25th), W.S.W. 4 miles to the mouth of the river de Petite Jour [Kopka river], about 70 yards wide, a small round island laying off its entrance. In the river ... to a small lac [Pishidgi lake] across it S.W. by S. 3 miles.

In the river S.W. by S. 1/4 mile S.S.W. 1/4 mile to "portage Babbian", on left side, 280 yards over; a few wind falls in the road, but may be cleared away with a little trouble. S.S.W. 1/4 mile strong current and rapid, debarked and led canoe. Then about 100 yards to another

shoaly rapid near 1/4 mile long, at the end of which "portage des Cedres", 170 yards long, and good road.

Then W.S.W. in a spacious opening or rather small lac [Kopka lake] 1 1/2 miles to a point W. by S. 1 mile across a small bay, N.W. by W. 1 1/4 miles to a point N.W. 1/2 mile. In last course passed where the river discharges itself into the lac. Then immediately round a point to "portage le Petite Cote de Roche", 1100 yards long; it is almost chocked up with willows, etc. growing in it, otherwise the road is good. From the portage entered a lac [Obonga lake] ... to a peaked mountain. Encamped in a sandy bay.

Friday, 2 July. The side of the mountain is the west side of a bay, in which appears another channel, which runs northerly. From the bottom of the mountain across a small bay S.S.W. 3/4 mile; S.W. by W. 1 mile across another; S.W. By S. 1 mile across another, W. by S. 1 1/2 miles three islands on left S.W. by W. 1/2 mile across a small bay to "portage la Prairie" on right side; 470 yards long and road in same condition as the last yesterday. Then 120 yards to "portage Brule", 160 yards long and good road.

In a river [Ottertooth] S.W. 150 yards, W. by S., 2 miles W.S.W. 1 mile. This is generally about 80 yards wide and steep, perpendicular rocky shores. Passed a small bay on left surrounded with perpendicular rocks, then came to "portage d'Artoise", 130 yards long and good road. Then entered a swamp.

Went in it 120 yards to "portage la Grande Cote de Roche", which is 4550 yards long or 2 1/2 miles and 150 yards; first 1/2 mile sloping up a mountainous rock, the remainder part good; past windfalls and part choked up; made three trips or rests this day, after being obliged to clear a passage with our hatchets. Met an Indian with his family on the portage who was going to Pais Plat, but now means to return with us. St. Germaine gives him a bad character, so that if the other comes up with us we shall be worse off than before.

Saturday, 3 July. Got our things over the portage at two more rests, then entered a lac about 1 mile long, after which "portage Noir", 1430 yards; discharged on right side on a rock, portage is incommoded by small woods growing in it; got our baggage over and encamp on account of rain.

Sunday, 4 July. At the end of last portage a small lac. Went to the end of it, to a portage. On left side is a communication with another lac and on right near the portage is a small creek which runs out of it. Portage is 340 yards over a middling road. Then entered a lac, went to end of it, W.S.W. 1 1/4 miles to a small creek. Went to the end of it 1/2 mile to another portage 300 yards over. Then a swamp about 200 yards long, at the end of which a

portage 500 yards long, partly choked up. The three last portages are called "les trois portages de Portage Noir".

From last portage entered a river, stony, shoaly and bad loading at beginning; afterwards opens into a lac [Survey Lake?] with several small islands in it. The river is about 120 yards over, went in it W. 3 miles passed an opening on the left, which appeared like the junction of a small lac, then S.W. 1 mile to a rocky islet. Left it on the right, then 3/4 mile to grassy point. From this point 1/4 mile to the mouth of a creek on left. It afterwards opens into a small lac. Went in it to its end about 1 mile to "portage les Peches", 500 yards long and good road.

Then entered a lac S.W. by W. to a point on the other side, 1 1/2 miles. Round the point 1/2 mile, W. by S. 1 mile across a bay on left. S.W. by W. 3/4 mile. Here the lac draws up in the form of a bold creek. Went in it 1 mile and turned immediately round a point to "portage Catteaux", 80 yards over and good road, leaving the portage about 70 yards to a point across a bay.

Then W.S.W. 2 miles, W. by S. 1 mile, /W. by S. 1 mile to a creek which in about 1/4 mile terminates in a swamp. About 40 yards up this on the right is "portage Bushe" 135 yards long by the swamp into another small lac. Passed the canoe in part of the way and carried the remainder. Then round a point across the lac 1/4 mile S.W. to "portage le Gros Galais", 450 yards long and good road over a rock. From this portage the current descends westerly.

Monday, 5 July. From the end of the portage a small lac. Crossed it into an opening like a creek, which ends in a swamp. Went to the end of it 1 1/4 miles to "portage Brule", 670 yards long, and, after clearing away a little a tolerable road. Part of the passage to the portage was so shallow, that we were obliged to half unload the canoe, but the guide says the water is lower than common. Leaving the portage, crossed a small lac N.W. by W. about 200 yards to another opening like a river. Went to the end of it, which is broad 1 mile to "portage des Grosses Roches". In the course of this mile passed another opening on the right, which appears like a strait into another lac. Last portage 430 yards long and bad road over sharp rocks. Then entered a narrow lac.

Went to the end 3/4 mile to "portage de Calumet" 160 yards over and good road. Then entered a lac N.W. by W. 3/4 mile from hence. As usual the lac draws up to a narrow channel. Went to the end 2 miles to "portage Savanne", 450 yards long and road mostly swampy. Then entered narrow lac 1 1/4 mile long (leaving a channel on the right) to "portage de Ram", 90 yards long and good road. Then a lac [?Kashishibog lake] which appears from the portage to be of a square form.

N.W. by W. to a point on left 3/4 mile. N.W. 1/4

mile across a bay to a grassy point. Then entered a narrow strait 1/2 mile long into another lac. The strait has plenty of water in it, but several large stones being under water makes it necessary to be cautious. After leaving the strait, went 3/4 mile to a point, several large stones above water. S.W. by S. 3/4 mile, W.S.W. 1/2 mile three islands on right and three small ones on left; also several stones appear above water in this course. W.S.W. 3/4 mile to a point on right, on which side passed one island and another on the left. Then S. by E. 2 1/2 miles having several islands on left and the end of the lac on right.

This brought us to "portage Campion", 160 yards over a good road. As this portage is not very easy for a stranger to find, on account of the number of small islands, it is necessary to mention that at the beginning of it several trees are barked and on the right is a small run of water, with large stones at its mouth. The numerous small lakes which we pass are joined by small drains of water, the passing of which makes the carrying places. At a portage, this day Dubay, one of our men narrowly missed mutilation by the bursting of a gun he had in care.

The Results of Umfreville's Exploration

Although Umfreville was impressed by the possibilities of the route ("not only practical but preferable to the course by the Grande Portage")[8] The North West Company disagreed. Said the Company, "nothing but the most extreme necessity could could ever make it be resorted to as a communication to the North West." [9] While the Grand Portage route was a journey of 214 leagues (approximately 1050 km) with 26 portages, the Nipigon route was 286 leagues (1400 km), requiring 72 portages. The difference in time could be 3 or 4 weeks.

As it turned out, British traders were allowed to maintain operations at Grand Portage, in U.S. territory, until 1801. By that time the forgotten Kaministikwia route, west from Fort William, had been rediscovered. Umfreville's route was itself forgotten.

We Are All Historians!

I have been looking for original material on the area north and west of Nipigon for some time. Very little has been published. This is likely due to both the past and continuing remoteness of the area.

The major source for this article - a photocopy of a 1929 reprint of Umfreville's Journal - came to my attention after a conversation with author Weyland Drew. For those interested in the area, there is plenty of scope for research, exploration, and recording the history of Nipigon. As we, both as individuals and collectively as an organization, have taken increasing responsibility for involving ourselves in other key areas - natural history, environmental issues, service, and logging - I feel that we could add human history to the list.

Library research, on-the-ground exploration by individuals and brigades, and organizational support by the school are all key, interrelated components in helping us to better understand this area to which we have come so recently. If you are interested, dig around. Let us know what you find!

Notes:

Almost all of the above was based on R. Douglas, Nipigon to Winnipeg publisher unknown, Ottawa, 1929. The original journal is in the archives of McGill University.

1 A visit to "Old Fort William" in Thunder Bay is most worth while for anyone interested in the human history of the area.

2 Umfreville, E., The Present State of Hudson Bay , London, 1790, quoted in Douglas, p. 4.

3 ibid.

4 Latouette, 1684, quoted in Forts and Trading Posts in Labrador Peninsula , Ottawa, 1926, quoted in Douglas, p. 7.

5 manuscript diary of Daniel Harmon, 1807-1808, partially reprinted in Douglas, p. 52-54.

6 Douglas, p. 8.

7 ibid.

8 Douglas, p. 10.

9 North West Company to Governor Simcoe, 1792, quoted in Douglas, p. 10.

Journal of COBWS Education

Fall/Winter Issue

CALL FOR ARTICLES

"GENDER ISSUES IN OUTWARD BOUND"

- articles
- letters
- prose
- poetry
- artwork
- ideas

Co-ordinator:

Nancy Suchman
c/o COBWS
Box 3350
Thunder Bay, Ontario
P7B 5G3

All Other Contributions:

Andy Orr
c/o COBWS
Box 116, Station "S"
Toronto, Ontario
M5M 4L6

Deadline: October 31, 1987

Editorial

The Journal is finally out, somewhat later than hoped for, but worth the wait! The areas of interest continue to expand. Vics's excellent work on the river as metaphor has already been extracted for my book of readings. Mike's work on compassion and mine on internships have continued in the tradition of the Journal examining issues that are central to the way we see ourselves and how we put our ideas into practice.

I have tried to introduce a new area into the Journal: that of historical study. The possibilities are quite varied, from pouring over old manuscripts and maps during those long winter nights, to taking a brigade of Adventure students to find a long-lost fort, to recording the oral history of the Native peoples of the area. Although I will be the first to admit that the Journal of Edward Umfreville does not make the most fascinating reading, it does indicate the possibilities that may exist for us to reconstruct the human history of the area we are taking increasing responsibility for in many other ways.

Finally, Suchy has issued a challenge to the COBWS community, to take the question of gender issues beyond our usual level of dialogue and discussion and to try to put our thoughts and ideas together in a way that they can increase our own understanding and be shared outside the community. Suchy is willing to co-ordinate the effort, possibly with the idea of taking something concrete to the AEE conference this fall. I for one look forward to the results.

Next issue, as always, depends on you. Letters, ideas, comments and articles are always welcome. Share your thoughts!

Andy Orr

The Journal of COBWS Education is an occasional publication of the staff and friends of the Canadian Outward Bound Wilderness School, intended to spark debate, discussion and the exchange of ideas. The opinions expressed herein are not necessarily those of COBWS or of someone in an official position. Correspondence: The Editor, Journal of COBWS Education, Canadian Outward Bound Wilderness School, P.O. Box 116, Station "S", Toronto, Ontario, Canada M5M 4L6

Thoughts Between Rocks And Rivers
(or "If Mountains Can't Speak For Themselves, How About Babbling Brooks?")

-Ken Victor

To begin, a great generalization: climbing is one of the dominant metaphors/archetypes in our culture. Climbing pervades the way we conceive our lives--one "climbs" in one's career, one "climbs" socially, one "climbs" to be successful, one "climbs" spiritually, and, if one is lucky, one may wind up "on top".

Notions of climbing have shaped us whether or not we've ever been tied in and on belay. Our students come to us with such notions--so that, for example, when we sit around the campfire the night before climbing Claghorn, our students are able to express both their hopes that they can get to the top and their concerns about not arriving there. They've come to the course metaphorically primed, so to speak. We have but to talk about struggle in their lives, obstacles they've yet to overcome, people who've caught them when they've fallen, fears they've had that have proven unfounded, and we've opened the possibility for using their literal climbing experience to understand the metaphorical climb that is each student's life.

And rivers? Where are rivers in our cultural imagination? Are our lives conceived and executed as if we're on rivers? Do we paddle, row, float? Do those three possibilities spark a series of images for us in the same way, to the same degree, that the metaphor of climbing can create an entire structure for us by which we can understand our lives? I can't think of a significant way that the image of river travel has entered into our culture through any kind of complex and coherent metaphor. We do no better than to speak of "going with the flow", and people who go with the flow, I'll claim, are unlikely to be people who chose the dominant metaphor of "reaching for the top".

Perhaps the river as metaphor has been largely forgotten by us because it suggests altogether different possibilities than climbing. On rivers one "goes with the flow" or "rows gently down the stream". And yet how completely disconnected <u>these</u> images are from the reality of what a kayaker must go through to run a river effectively! (Notice how even the use of "run" makes a river not a river--but what? A road, a track? In our speech, rivers disappear.) So our students come to us with little sense of the metaphoric potential of rivers. They don't have a preconceived notion of what "success" is when it comes to running a river. Is success getting to the "end"? Is it "not swimming"? Our students don't know. And so far, the innocence of our students has worked against us.

"Rocks" works, by

which I mean that, after two days of climbing, something has happened, something greater than climbing. Our students don't come away saying only, "I learned how to tie a figure-of-eight-follow-through" or "I know I have to lean out more when I rappel" or "it's a safer sport than I thought". While these can all be true and our students might even say them, we know we've failed if its all they say--for us, such comments remain lesser truths. We want our students dancing up the metaphoric cliff, so to speak, because that's where the greater truths lie. Literalists of the rock bring no poetry to their experience, and their learning, therefore, is likely to remain prosaic. For them, rockclimbing remains rockclimbing.

But how seldom this happens at COBWS! We've become expert at making those two days into a "transferable experience". While I'll credit the nature of the activity, I want to credit ourselves as well: the greater learning happens because we--support staff and C.D.s, rx techs and instructors--help it along by helping our students speak for the rocks which cannot, I believe, speak for themselves.

And neither can the river. But if the river is largely silent, we act as if our students will be able to hear what it has to teach without us teaching our students how to listen. In other words, we don't help our students to metaphorically understand their river experience nearly as well as we do on the rocks. My hunch is that our shortcoming merely reflects how little we have explored the rich metaphor of rivers. Any and all rivers. For certainly rivers are as rich an archetypal image for understanding our lives as mountains. And once we begin to see our life as a journey down a river, and not a climb up a mountain, numerous possibilities for helping our students process their river experience rush in. But those possibilities remain relatively neglected. Our students hear the brooks babble and not its wisdom.

Perhaps I am a bit harsh in my judgement--students do have meaningful river experiences. I know of some wonderful river debriefings, and we've consciously been making great efforts to have brigades, after loading the boats and driving part way to school, hop out of the van, sit down, and talk. Nonetheless, I've a sense that those experiences have not been as consistent or as significant as their experience at rocks. Too often our students come back from a day of paddling having paddled only the Black Sturgeon River.

Claghorn, the literal cliff--its difficulty, its exposure, its drama--helps us. Although I've not taken any kind of survey, I'd hazard a guess that its one of the more difficult climbing areas within the O.B. network. Even its easy climbs are, for many

students, not that easy. Not only is it typical in a brigade that some students have to come off climbs, its not that unusual to have a student who doesn't make it up any climb. This very difficulty pushes both students and instructors to move to the metaphorical plane.

My assumption here is that we don't have to move to the metaphorical level when we are thriving on the literal, when our coping skills are fully adequate for the situation we find ourselves in. Thus we've all seen the hot student climber who breezes up all the climbs and seems to have gained nothing from it. In debrief, he or she has trouble understanding what took place for the other students because, while they confronted their souls, the hot climber confronted only rock. Struggle, turmoil, and despair compel us to make sense of our experience in a way comfort never will. It's when a student has gone through a literally terrifying and tearful experience on the rock that he/she will hunger to make sense of that experience, to understand and justify it, to encase the experience in meaning.

In comparison, how often do students who start down the river fail to make it to the take-out? How often have we decided a student's physical and emotional capabilities are not adequate for a run down the river? Is it possible that we think of the river as less difficult than the cliff, and therefore we process the students' experience differently?

Even the natures of the two activities would seem to conspire against kayaking and suggest that it's inherently less likely to move students towards a metaphorical understanding of their experience. Take a climber contemplating a difficult move: she waits, thinks, hesitates, starts, backs down, maybe two, three, four times. The climber knows she <u>cannot</u> get to the top without <u>doing</u> the move--the climb's fact confronts the student. The student has two choices: to struggle with the move or downclimb. Fairdinkem has no sneak route. Now switch to the kayaker for a moment: bobbing straight down the river, following the instructor, she eddies out and waits there until the brigade is ready to leave for the next rapid. On the river, students have a greater possibility for staying within their coping skills, for choosing how much or how little they will risk dumping. A student can choose to risk very little and still arrive at the take-out; but if this same student isn't willing to risk falling, then the top is likely to remain beyond her grasp.

And what do we instructors do? Knowing how difficult Claghorn is, we gather our students around the campfire and ask them how they feel about climbing the next day. Perhaps we ask them what their goals are, or for their thoughts as to why <u>every</u> O.B. school climbs (how

many schools, by the way, kayak?), or we try to help them express their fears. In any case, what we're doing around that campfire is helping students to begin to think of their climb metaphorically, to let them know that climbing isn't about climbing. For myself, I know that the less able a brigade is, the more actively I facilitate such a discussion. How many of us let students climb Claghorn believing that success equals the top? Do we do the same for the river? Do we gather our students together the night before to help them realize kayaking isn't about kayaking? How many instructors have ever facilitated a talk with their students on "why kayaking"? I never have. My assumption: because we assume they will "succeed" in getting down the literal river, we haven't seen/understood a reason to have such a talk. If negotiating the literal river were a problem, I believe we'd actively try to create the metaphoric river.

So kayaking doesn't force a student to risk dumping, and everybody can make it down the river, and rivers aren't part of our metaphorical thinking anyway, and so on and so forth ... but our disability can be our opportunity--the things that would seem to work against us can work for us: that everybody arrives at the take-out allows us to focus not on whether they made it down, but how--a question essentially of style; that students don't have to risk dumping reveals the responsibility that kayakers have to decide how they run the river; above all, that our students have no sense of the river as metaphor, no sense of river "success", suggests that we can plant the metaphor in them, without having to uproot notions they've arrived with.

So what do we do? We help our students conceive their lives as a journey down a river. And how do we help them? By nurturing the awareness in each student that s/he isn't paddling a river, but is paddling down the very waters of his/her life, however melodramatic that may sound.

Surely our lives are more accurately a journey down a river and not a climb up a mountain, if for no other reason than because life is not an inanimate hulk looming over us, but because it is a force, an energy, that's vibrant, dynamic, ever-changing, ever-constant, and we are part of it. It is incumbent upon us, as long as we remain in this river, to learn how to negotiate it and to help others learn to negotiate it as well. And to negotiate the river means you cannot stay in the eddies forever. You have to come out. At some point, you have to risk the current, knowing full well there will be moments when the current is far more powerful than you. And, in those moments, you have to trust the flow, you have to "go with it", knowing your resistance will be small and ineffectual in the face of its power.

Yet even then you're