

Outward Bound Canada Journal of Education

*** * Service Above All * ***



Volume 10, Number 1

April 2006



Table of Contents

Editor's Corner	1
<i>Alon Gelcer & Jackie Dawson</i>	
FEATURE ARTICLE - - Historical Development of Community Service: An Old Fashioned Prescription on Modern Times.....	4
<i>Jackie Dawson</i>	
FEATURE ARTICLE - - Debating the Value of Community Service: Economic Efficiency versus Service from the Heart.....	7
<i>Amanda Cliff</i>	
FEATURE ARTICLE - - "All My Relations" : A Buddhist and Native Perspective on Service	10
<i>Dr. Duncan Grady, PhD</i>	
FEATURE ARTICLE - - Service for the Sake of Service?	12
<i>Pat Maher</i>	
Staff Interviews on Service: What's Up?.....	14
<i>Jackie Dawson</i>	
Who's Who at OBC JOE	17
Archive Index of Past Articles.....	21
Call for Articles for Volume 11.....	27


The Outward Bound Canada Journal of Education is an occasional publication of the staff and friends of Outward Bound Canada, intended to spark healthy debate, discussion and the exchange of ideas relevant to the Outward Bound tradition of adventure-based experiential education, with a particular focus on the OBC community. The opinions expressed herein are not necessarily those of OBC nor of anyone officially representing the organization. The journal receives financial and logistical support from the school. Correspondence should be directed to:

The Editor
OBC Journal of Education
Outward Bound Canada
996 Chetwynd Road, RR#2,
Burk's Falls, Ont. POA 1CO
1-888-OUTWARD

Credits

Historical Advisor	Andrew Orr
Technical Advisor	Christine Higdon
Reviewers	Bob Henderson Sean Blenkinsop Janet Dymment Pat Maher Bob Jickling Marcia McKenzie Daniel Vokey
Support	Jody Harmon
Associate Editor	Jackie Dawson
Managing Editor	Alon Gelcer

*** For further biographical info, see the Who's Who page in the Appendix ***



Outward Bound CANADA[®]

extraordinary
wilderness
experiences

courage
teamwork
leadership
confidence
kids & teens

Check out
EcoVentures
for Kids
8-13

www.outwardbound.ca 1-888-OUTWARD

EDITOR'S CORNER

History and Vision of the Journal -- Looking Back, Looking Forward

Welcome to the 10th issue of the OBC Journal of Education. This is a significant double digit milestone.

Since its inception in 1985, the Journal has affectionately called itself an "occasional publication". Yet even by the loosest standards, churning out roughly one issue every two years points to a chronic case of publishing constipation, a malady we hope to remedy in the future. A call for articles is posted in the appendix to inspire thought, conversation and writing for the fall edition of OBC JOE #11.

But what of the history of the Journal? As you will recall, OB first set foot in western Canada in 1969 and 1976 in the east. The first journal was birthed in 1985 at the eastern school - a full 9 years of gestation in the communal minds of COBWS staff. Andrew Orr, originator of the journal and current journal advisor, recalls that the intention of the Journal was to evoke "philosophical discussion among staff, share knowledge, techniques, meaning, and implications." Twenty-one years later, the wisdom of that intention has stood the test of time, and yet there is a need for a new vision - not for the intention - but for the form the journal takes.

What is the vision at this point in time? Typically, a journal of education is an academic publication which articles are peer-reviewed, a format which, like all models, has its advantages and disadvantages. On the up side, it provides a degree of status within the eyes of the larger community, and also allows academic credit for published articles. On the down side, potential writers who are not accustomed to the academic style of writing may find it restrictive, while readers may find the research-based format somewhat dry. In addition, while the process of reviewing clearly improves the quality of writing, it is time consuming and can be emotionally cumbersome.

In an effort to be as inclusive as possible, the solution recommended by experienced reviewers is that the Journal be divided into two parts: The first would encompass more formal academic articles and the second (likely called the Practitioner's Corner) would allow for more informal practitioner articles, a place for people to write without being restricted by standards of academic rigour. Submissions to the Practitioner's Corner would still be required to fall within the mandate of the Journal, but instead of being reviewed for academic style, they would be reviewed for general structure and tenor. This allows the Journal to provide credit where due while also allowing the freedom to write without stylistic limitation.

Jackie Dawson, as lead editor of OBC JOE, has drawn our attention to the format of Pathways, the COEO Journal of Education (Council of Outdoor Educators of Ontario) which has a warm balance of styles: formal and informal, academic and creative, practical and theoretical, relaxed yet professional, text and art. In the future, this Pathways style will be held as the vision for OBC JOE. (Incidentally, Bob Henderson, longstanding and outstanding OBC board member, has just stepped down from the Pathways Journal as editor-in-chief, and is coming on board with our Journal as a reviewer and editorial mentor for us tenderfoot editors. For more information on the stellar line-up of reviewers, advisors and support staff, go to the Who's Who page.)

Inside this Issue

What better way to mark this auspicious tenth issue than to devote it to the elucidation of service - the further development of ideas, practices and philosophies. After all, the sentiment that service is the heart of essential education echoes throughout educational philosophies. "Service above all", is in fact a common misquote of Hahn's statement listing the essential elements of education which concludes: "...above all, compassion." Cesar Chavez, educator and champion of social change said without doubt that, "...the end of all education should surely be service to others."

Kurt Hahn also once said that, "The aim of education is to impel young people into value forming experiences", which points to the reason service is so renowned as an educational tool. As instructors, although we have many educational elements with which to impel students into "value forming experiences", it could be said that service is the richest resource for this exploration into values, morals, ethics, motivations, hidden agendas, etc.

But what of the quality and effectiveness of our service actions? Martin Luther King Jr. said,

"Human progress is neither automatic nor inevitable. ...Every step toward the goal of justice requires sacrifice, suffering, and struggle, the tireless exertions and passionate concern of dedicated individuals. Without persistent effort, time itself becomes an ally of the primitive forces of irrational emotionalism and social destruction. This is no time for apathy or complacency. This is a time for vigorous and positive action."

The overwhelming voices of the articles submitted for this issue speak from differing perspectives but have a strikingly similar key; each article affirms the crucial role of service, proclaiming a similar need for "vigorous and positive action" to create services that truly hit the mark.

What leads all of these writers to the conclusion that we are not hitting the mark? Is the problem that there is not a unified vision of what we are trying to create through service? When one distills the many definitions of service, what surfaces is in fact, a common vision. Essentially, that vision is to selflessly give to another in need, and yet there is also almost always an inherent learning for the provider - out of the giving there is a receiving - hence the increasing use of the term "service-learning". It might be said that service-learning experiences provide the path through which community service and true learning (social justice, values clarification, compassion, etc) are linked so that each strengthens or augments the other. If then, as seems to be the case, this philosophy is corroborated by the articles in this Journal, then it would seem that the problem of missing the mark does not lie in a lack of vision or lack of alignment of vision.

So if we all hold the same vision and yet the service outcome is all too often different from the vision, what might be the cause? This is the question which seems to currently lay untouched on our organization's kitchen table; a key question which unfortunately remains unanswered. Do you have thoughts on this? We invite you to get them down and get them in for the next OBC JOE, Volume 11.

On an entirely different level, Dr. Duncan Grady looks at service from a more global perspective in his article "A Buddhist and Native Perspective on Service". Grady draws on his teachings from his First Nations' heritage and his experience as a Buddhist to produce a short, dense expose which challenges us to acknowledge the spiritual side of service. In so doing, he partially

answers - from a spiritual perspective rather than an organizational perspective - the question of how to deliver higher quality service.

Perhaps this is a clue to further uncovering our unanswered question. Albert Einstein once said that in order to solve certain problems one may have to rise above to a different level of perspective. The old English aphorism puts yet another spin on it: "If you want to build a ship, don't drum up people to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea."

Enjoy the articles, the questions, the philosophical discussions, and whatever precious answers emerge. And don't forget: when you feel the inspiration, get it down and get it in!

*The best way to find yourself
is to lose yourself in the service of others.*
- Mahatma Gandhi -



~ KURT HAHN ~

*"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."*

HISTORICAL DEVELOPMENT OF COMMUNITY SERVICE: An Old Fashioned Prescription in Modern Times

Jackie Dawson

Community Service has evolved over time from its religious origins to our current social service industry. Volunteerism in North America and Britain was initiated by religious organizations - probably inspired by the Parable of the Good Samaritan. The Parable tells the story of a man struck down by thieves who was then ignored by many passers-by until a 'Good Samaritan' felt compassion for him, took him in and gave him money (Web Ministry, 2006). The church encouraged people to treat everyone as their neighbors, to 'do unto others as you would have done to you', and show them compassion by providing service to them as the Good Samaritan did. By the beginning of the twentieth century, helping the poor was professionalized and social workers began to replace religious workers (Meinhard & Foster, 1999). After the war, there was a boom in the volunteer sector. The government was providing significant funding for social programs which were run by not-for-profit organizations. Unfortunately, the trend did not last long. Recent changes in political and philosophical climate catalyzed cutbacks and downsizing causing a decline in the non-profit sector as organizations were forced to cut services and staff (Meinhard and Foster, 1999).

The religious origins of service and the Parable of the Good Samaritan influenced Kurt Hahn's service-orientated educational philosophies. Reference to the idea that we should accept all people as our neighbors and provide service to them is made in almost all of Hahn's famous educational speeches (i.e. 1936 - Education and Peace: the foundation of moderns society; 1947 - Training for and through the sea; 1960 - Outward Bound; 1965 - Harrogate Address on Outward Bound).

Recognizing the declining role of religion in society, Hahn updated the Good Samaritan message to one more appropriate for the time. He began telling the story of a woman who was murdered in her apartment. Thirty-eight witnesses neglected to get up and look out their apartment windows or call the police simply because they "did not want to become involved" (Hahn, 1965). Hahn used this story to point out a lack of ambition in society to help fellow neighbors and encouraged individuals to 'get involved'. Recent research supports the value of community service suggesting those individuals who volunteer experience social growth, psychological development, enhanced moral judgment and academic learning (Kraft, 1996).

Over his career Hahn diligently worked towards his goal of creating an education system which promoted compassion and peace through service to others. His ideals were shaped in his teens and twenties when he developed the notion that children are all born with innate spiritual powers and moral judgment and that it is not until we become exposed to what Hahn calls the 'diseased society' that we falter from morality (socialization). He related this diseased society to six declines which he suggested were occurring within modern youth:

1. Decline in Fitness due to modern methods of locomotion;

2. Decline of Initiative and Enterprise due to the widespread disease of spectatoritis;
3. Decline of Memory and Imagination due to the confused restlessness of modern life;
4. Decline of Skill and Care due to the weakened tradition of craftsmanship;
5. Decline of Self-discipline due to the ever-present availability of stimulants and tranquilizers;

And worst of all:

6. Decline of Compassion due to the unseemly hast with which modern life is conducted (spiritual death) (Neill, 2005).

Most of us know the basics of Hahn history, from his 1886 birth in Germany, to his 1974 death in Britain. He was educated in philosophy and classics at a university in Berlin. During his time in school, Hahn suffered severe sunstroke requiring a long recover period and leaving him with a permanent disability. This disability prompted his famous aphorism "your disability is your opportunity" (Neill, 2005) and likely triggered his philosophies of inclusion. For example, Outward Bound was originally set up for young boys but in recognition of an evolving society Hahn eventual allowed and encouraged the inclusion of women, youth at risk, and persons with disabilities.

At the end of the First World War, Hahn's commitment to peace through education was stronger than ever. In 1920, Hahn co-founded a boarding school (Salem School), but he was forced to leave when he was imprisoned (1933) and exiled from Germany after publicly speaking out against the raise of Hitler and the Nazi regime. Hahn soon grounded himself and his ideas in the UK and established another school (Gordonstoun) in 1934. Then of course was his co-creation of Outward Bound (1941), which was the result of his observation that younger, less experienced but more fit boys were suffering lower survival rates than their older more experienced companions (Neill, 2005).

Hahn once again blamed this phenomenon on the social declines of society and proposed four antidotes: Fitness Training (train the body and determination of the mind), Expeditions (engage in long challenging endurance events), Projects (involving crafts and manual skills), and most importantly Rescue Service (life saving, first aid, etc.). It is interesting to note that Hahn's original notion of service was centered on 'rescue' (lifesaving and first aid skills). His idea of 'rescue service' was catalyzed at a medical conference that he attended where the speaker noted that the real healers should be the layman. It was suggested that everyone should be able to medically help out a neighbor in need (AR / CPR) and that doctors should be available for unusual circumstances (Hahn, 1965). We continue to see first aid education on the majority of Outward Bound courses today (WFA/WFR) but we no longer recognize this as a 'service' component as Hahn once did. Hahn's ideas of service have evolved and been interpreted over time to what we now see occurring at Outward Bound Canada which include trips to volunteer at wildlife centers, garbage dumps, recycling plants, national parks, etc. If Hahn thought rescue service was the ideal way to combat decreased compassion back in the 40's and we

choose not to do it the same way today, I ask you what activities or events would be most appropriate in today's society?

One of Hahn's greatest assets was his ability to evolve through the changing times. Kurt Hahn is no longer available to consult with but we do have his inspirational and historical guidance and it is now up to us to continue to evolve with the challenges of modernity. The social declines that Hahn outlined continue to be relevant today. We continue to see decreasing fitness rates (increased obesity), imagination, craftsmanship (fewer trade workers), self-discipline (increase societal pressures and drugs), and compassion. The continual existence of these declines suggests that it is still relevant today to encourage a strong service component within our Outward Bound courses. However, it is possible that the reasons for these declines differ and as a result the types and approaches we take towards service should also be different. I question the extent to which we have improved or evolved our service opportunities over time. We need to stop and really think about the lessons Hahn has left us and determine what service should look like in 2006 and beyond. I ask again, what activities or events in today's age would be best used to create a sense of community, compassion and care of others?

The need for continual evolvement is clear. Kurt Hahn was a master of evolution in correspondence to the challenges of modernizing societies. He moved from a religious male dominated perspective to one which encompassed the views of current society and included all types of people. He allowed for the evolution of program and philosophies and even to an extent the evolution of service. Since his passing Outward Bound as a whole has evolved however, it seems as though our service component is stagnant. I don't know what the prescription for modern day Outward Bound service should entail and I encourage us to contemplate this question in the coming days. What I do know with certainty is that our old fashioned prescription for service is out of date and a renewal is in order.

Jackie Dawson's bio can be found in the Who's Who section of the Appendix.

References

- Hahn, K. (1965). Harrogate Address on Outward Bound, at the Conference at Harrogate 9 May.
- Kraft, Richard (1996). Service learning: An introduction to its theory, practice and effects. *Education and Urban Society*, 28 (2): 131-159.
- Meinhard, A. & Foster, M. (1999). The impact of volunteer community service programs on students in Toronto's secondary schools. Working Paper Series, Centre for Voluntary Sector Studies. Toronto: York University.
- Neill, J. (2005). Dr. Kurt Hahn On the Life & Philosophy of an Inspirational Educator. Retrieved February 20, 2006, from <http://www.wilderdom.com/KurtHahn.html>
- Web Ministry (2006). The Parable of the Good Samaritan. Retrieved February 20, 2006, from <http://www.web-ministry.com/religious/parables/goodsamaritan/>

DEBATING THE VALUE OF COMMUNITY SERVICE: Economic Efficiency versus Service from the Heart

Amanda Cliff

I was recently reminded, yet again, that sometimes *what* we do is less important than *how* we do it. The intention behind our actions often has a way of seeping through and making itself known. This is a lesson I learned first from my father in my teenage years that went something like this:

D: 'Amanda, please tidy up your room.'

A: 'Fine' (rudely)

D: 'Don't be rude, I am asking you to help out around the house. Everyone needs to help out, your mother and I can't do everything.'

A: 'How is saying 'fine' rude?' (rudely again)

D: 'Sometimes in life, it is not *what* you say but *how* you say it'.

Community service, in my opinion, should not neglect the 'how you do it' in compensation for 'what you do'. Given only superficial consideration, community service could be seen as a simple open and shut case. Promoting the idea of giving to a community is hard to debate as there are a large number of benefits to community service. The people who are giving their time often experience increased competence and self-esteem, moral and social development, as well as increased mental health (Moore & Allen, 1996). The community or organization that receives volunteers will experience some benefit as well.

Numerous educators, including John Dewey, notable educational philosopher and reformer, commented on the importance of social and not just intellectual development. His contribution to Canadian and American educational systems was the idea that education should be more than memorizing lessons but rather should focus on the broadening of intellect through the development of problem solving and critical thinking skills.

Outward Bound's founder, another progressive educator, Kurt Hahn said in his often quoted passage, 'the foremost task of education is to ensure the survival of an enterprising spirit, tenacity in pursuit, readiness for sensible self-denial, and above all, compassion'. It is this last phrase, 'above all, compassion' upon which the idea of community service as a component of an Outward Bound experience is built.

However, any of us who have been involved with community service know that some projects are great – they leave you feeling that you have made a meaningful contribution and that you have learned something while other projects are not. In the end, community service is not so much of an open and shut case but an example of something where the details are very important.

Volunteer work or community service was historically associated with religious organizations (Meinhard & Foster, 1999). In our more secular times, participation in

religious groups has decreased and a more individualized lifestyle has become the norm. Community service has been argued by some to be a method for counteracting this decline in community and civic participation and for increasing social capital and well-being for communities and individuals. It is now well understood by health professionals that physical health is tied not only to mental health but also to social health. Those who are engaged in their community and have healthy, supportive social networks will experience fewer sick days and be generally healthier throughout their lifetimes (Moore & Allen, 1996). In fact, according to research by Health Canada, the social and economic environment is more important than the health care system in impacting people's health; they estimate the social and economic environment accounts for 50% of their health outcomes in the Canadian population whereas the health care system impacts only 25% (Wuthnow, 1991).

Most Ontario educators will remember the changes brought about by Mike Harris's Common Sense Revolution. Along with the cuts to funding that resulted in decreased athletics, music and arts programs in schools, standardized testing, and a renewed focus on the 3 R's, was the notable addition of a mandatory 40 hours of community service required for any student to graduate in Ontario. At a speech at the Empire Club in 2002, Harris was quoted as saying,

"Previous governments claimed to be for education, but you'd never have known it! Instead of learning language skills, schools promoted self-esteem. Instead of giving kids an education, schools pushed students through the system so they could graduate with their friends. Teachers who wanted to evaluate and measure students' actual learning were fighting a system that put feel-good mediocrity ahead of excellence" (The Senate, 2001)

The addition of a mandatory community service component into the Ontario school curriculum at this time is most notable in the sense of its political context. Harris' Common Sense Revolution was a neo-conservative platform; central ideologies were tax reduction, balancing the budget, and reducing the size and role of government. Similar to Thatcher and Regan, Harris pushed to re-allocate social service responsibilities from government to the voluntary sector. Promoting community service was one way to do this. Not only did the Harris government see social services as expensive but that government could reduce its responsibilities by enhancing the role of the voluntary sector.

The devolution of social services from professional to volunteer positions poses some significant issues. There are often costs to agencies involved in training volunteers and managing volunteers. My experience with managing volunteers is that it is often a zero sum game, meaning that the time you put into training and providing support and guidance for a volunteer often only just equals with the amount of work that volunteer is able to provide. Because of the much higher turnover rate for volunteers when compared with paid workers, quality of service often suffers.

Of course, there are ways in which community service or volunteer work can be economically efficient or even profitable, however this is only seen when projects and systems are set up effectively allowing both

the volunteer and the organization to mutually benefit. However, due to time or budget constraints we often see volunteers placed in situations which only benefit the organization.

Despite Outward Bound's strong commitment to service we are also sometimes guilty of misusing or misinterpreting the core meaning of the term. For example, when Outward Bound logistics and budget is tight or creativity is low, we sometimes have students complete tasks around the site; this is arguably of limited value to the group. Service should involve a relationship with an organization and the serving group which is reciprocal, meaning students should be getting something out of the experience. Community service differs from paid employment in that there is no expectation of compensation but this does not mean as an organization accepting volunteers that there is no expectation for reciprocity.

There needs to be time, energy, purpose and intention put into making community service meaningful. Community service should involve the essential tasks of what the organization is about, not exclusively peripheral tasks that staff persons have chosen to put at the bottom of the priority list. Volunteers should be working alongside staff at an organization and if volunteers are there long term, they should be involved in a variety of tasks. They should also be included in the social functions of the organization – something which Outward Bound does very well!

It is vital that we continue to put energy into providing students at Outward Bound with meaningful service projects as part of their course. In the past the ethic of community service was mirrored by staff who did service in the larger community a couple of times each season on their time off. Community service provides an important ethic for our time. Connecting people with those around them and providing an opportunity to give is valuable, for both young and old. Community service, like many other things, must be done well or the meaning behind it becomes lost; this will surely happen if we compromise our community service projects by confusing the goals of service with economic efficiency.

Amanda Cliff worked at Outward Bound Canada for over 5 years contributing as an instructor, course director and CHSP director. She is currently undertaking her Masters at the University of Waterloo where she is studying community health in the Arctic.

References

- Moore, C.W. & Allen, J.P. (1996). The effects of volunteering on the young volunteer. *The Journal of Primary Prevention*, 17(2):231-258.
- Meinhard, A., Foster, M. (1999). *The Impact of Volunteer Community Service on Students in Toronto's Secondary Schools*, Working Paper 12, Centre for Voluntary Sector Studies: Ryerson University, Toronto.
- Wuthnow, R. (1991). *Acts of Compassion: Caring for Others and Helping Ourselves*, Princeton, N.J.: Princeton University Press.
- The Senate Standing Committee on Social Affairs, Science and Technology (2001). *The Health of Canadians – The Federal Role*. Retrieved Jan 2, 2006, from <http://www.parl.gc.ca/37/1/parlbus/commbus/senate/com-c/soci-e/rep-c/repintmar01-e.htm>



“ALL MY RELATIONS”
A Buddhist and Native Perspective
on Service

Dr. Duncan Grady, Ph.D.

Among the plains Native people, and certainly among my people, the Siksika Blackfoot, there is a phrase that is used frequently. It is used when a person concludes talking in a circle. It is used when a person concludes an offering or prayer. It is used as a person crawls in and out of the ceremonial sweat lodge. The phrase is “All My Relations”.

This phrase represents a view regarding the relationship that we have with all of creation. From the simplest perspective, the phrase suggests that we (the human species) originate from the same source and therefore are all related. The more profound view reflects an interconnection between all of life. This view speaks of no separation, only difference. And because there is no separation, there is no unique, independent self. We are therefore dependent on one another, not only for our very lives but also for the fruition of our spiritual path, whatever that may be. Thus, we exist not as separate from what is around us, but in relation to what is around us. Does this sound somewhat familiar? Do not take my word for this. Look at this deeply and examine it from your experience of wilderness exploration, not your thoughts about nature.

My studies of various spiritual traditions including the teachings of my elders and medicine people as well as Shambhala Buddhism, demonstrate to me the following -- whatever the path, each seems to have four common elements. They are knowledge, practice, compassion and service. Within the context of these four elements, knowledge and practice bring compassion and service into the world. For example, as practitioners of wilderness experiential education, you learn and receive training about being in relationship with wilderness. From this knowledge you develop practices that bring this knowledge into fruition. However, when the knowledge and practices place primary importance on learning ways of “competing” with nature and with each other in the context of nature, the benefit to all beings is limited. The practices should also help you develop compassion for what you encounter in nature. And, nature includes our species as well. In this way, compassion means allowing your heart to be touched by the suffering of others (all beings) with a sincere desire to reduce that suffering. This compassion generates service. It is a service intended not to fix but to empower. Sometimes this service is best accomplished by not contributing to suffering through thoughts, words and actions. Sometimes service can be done through strategic, organized effort. But the desire to be of service arises from compassion. And the soft heart of compassion arises from knowledge and practice.

We have all suffered. Situations may be different: however we can relate to feeling hurt, angry, betrayed, alone, lost, abandoned, jealous and so forth. We can see from our experience of

the environment how nature suffers from the carelessness of our species. When we see suffering, it is important to remember, without dwelling on it, how we too have suffered. If we don't distract ourselves from this, a spark of desire to reduce suffering arises. This spark is the seed of service. It is also compassion. This spark does not arise from resentment, bitterness or a need to "fix" the situation. It arises from the desire to end suffering. I think all genuine service originates from compassion and can be energized by generosity, patience and skillful effort. I am sure that in your experience of nature you have witnessed how generous, patient and skillful the earth can be.

I have a deep appreciation for you who take the initiative to bring yourself and others into relationship with nature. This requires the skilful effort of developing knowledge and the practices that support this knowledge. In addition, please let your heart be touched by the suffering of those around you. During a warrior rite of passage many years ago, an elder told me that the warrior allows the heart to be touched by the suffering of others without making it personal. My experience is that this is a difficult and lifelong practice, and yet this practice can generate compassion and a genuine desire to be of service. We all have the responsibility (i.e. ability to respond) to be of service; taking action that benefits others. Our abilities to respond vary from person to person, but each of us has some ability. With unyielding pursuit of knowledge and faithful repetition of practices we increase this ability.

* * * * *

Dr. Duncan Grady has studied and experienced Native ceremony for many years. He has a doctorate in Creation Spirituality. He was raised in the Siksika/Sauk Blackfeet tradition. He uses various ceremonies/rituals taught by his people to bring concepts into direct experience. Duncan is also a Shambhala Buddhist practitioner and brings Buddhist practices into his native tradition. He has taught spiritual practices at UCS/Naropa University and has taught throughout North America and Europe. He currently teaches at a college in British Columbia, Canada and works as a psychotherapist and hospice trainer using western and non-western approaches to health, well-being and death. Duncan currently lives in Nelson, BC and is teaching a course on Emptiness which, as with all of Duncan's courses, is full.

* * * * *

*"...an eminent man challenged me to explain what sailing in a schooner
could do for international education.*

*In reply, I said we had at that moment the application before us for a future king
of an Arab country to enter Gordonstoun.*

I happened to have at the school some Jewish students...

*If the Arab and one of the Jewish students were to go out sailing on our schooner...
perhaps in a Northeasterly gale, and if they were become thoroughly seasick together,
I would have done something for international education."*

~ Kurt Hahn ~

SERVICE FOR THE SAKE OF SERVICE?

Pat Maher

One of the core values of Outward Bound is community service. It is a value which flows through the organizations tenets and pillars and one which Kurt Hahn built the entire organizational philosophy upon. It is something that you and I as staff (or former staff) obviously buy into; we wouldn't work for an organization if we didn't believe in its' philosophies. However, in buying into these philosophies, there seems to come a point when all the stresses of the job take away from our ability to accurately portray and deliver what we have embraced.

Many references to Outward Bound Canada mention community service as a key attribute to a course. It is referred to as something which follows a process and is intended to be long-lasting. James (1995) quotes Kurt Hahn as being dedicated to the belief that his school (Gordonstoun) needed to serve the community around it, and needed to be relevant to the needs of that community. Thus, in the 1930's, boys from Gordonstoun school worked with others in the Hopeman Village to improve the surrounding physical conditions and decrease general delinquency. This is an admirable belief leading to action, and is an attainable process. However my question today is; where has some of that process gone? Let me give you an example, one which may be all too familiar: A course comes in after 21-days, staff are busy with course wrap and have only a few days before they go out on another course leaving them with very little time to actually plan their subsequent service project. Support often comes from Course Directors however they are also busy while trying to juggle 3-4 other brigades. Given the limited time that exists for instructors, course directors and other support staff to organize a service day, the best feasible and available option is helping out in the kitchen or around the site at Chetwynd.

Now I'm not sure if this is still the case, but I know it has been in the past. I'm also not saying working on site is not a valuable service project, but I question if it is the type of service project that Kurt Hahn would have envisioned? More importantly it seems as though last minute on-site service projects do not embrace the process which should surround service and do not encourage the ideal long lasting effects and commitment to community. You cannot argue that work around the site/base is not service, it is, but does it promote compassion or create connections within the surrounding community? The answer is no. In a sense the lack of process involved with having students participate in on-site projects can and is seen as a source of cheap labour – particularly in the eyes of the students. Another prime example of this is seen in Outward Bound Canada's ongoing relationship with the UK GAP year program. The service component here is again utilized to fill a paid vacancy, and the process beyond the labour has on occasion been lacking.

In saying all this it is important to realize that Outward Bound Canada is not alone. Many other organizations commit to the ideals and philosophies of community service in their programming and ignore the vital process that should go hand in hand with the action. They may utilize their employees rather than students to this effect, but to what extent can the effort to incorporate volunteerism be considered "real" community service. When are we doing service for the sake of service? For example, employees of Parks Canada are encouraged, and in fact paid by the governmental organization (not to mention by our tax dollars!) to participate in one day of community service of their choosing each year. In one instance a Parks Canada employee volunteered at the Banff Festival of Mountain Films and enjoyed a paid day off of work, which then due to the nature of volunteering at the festival included a free pass to the entire festival. There is arguably no long lasting effect in this process because the volunteer is greatly compensated for his/her efforts and therefore the historical essence of service to the community is lost. Here we see service for the sake of service.

Another example is seen in academic settings. I currently teach outdoor recreation and tourism at the University of Northern British Columbia, which like most other tertiary institutions demands of its faculty a mix of teaching, research, and community service. This service component is the third and definitely smallest piece of the pie. What is interesting is that I believe in the eyes of the university, service is more valuable when it occurs internally (i.e. sitting on internal committees/helping with internal administration, etc.). So once again, valuable service to a community is lost within a poorly designed process. This is just another interesting example, where the process needs attention and improvement, rather than the desire and enthusiasm from staff and students.

I'm not trying to be overly cynical in this article, but instead expose some realities, and make you, the reader, think! So perhaps the problem isn't service itself, but rather the way in which we facilitate the process. Why is anyone doing service-learning and what is it supposed to provide for either our employees or our students? Service learning is "working...on a meaningful project that has direct application to the land or community", which without a clear progression "is reduced to purely a service project" (Gilbertson, Bates, McLaughlin, Ewert, 2006, p. 122). So what are we looking for at Outward Bound Canada? Students learning through their service, or simply doing something helpful, which in some instances is only helpful to the organization itself? There's plenty of recent research on service learning and its outcomes, (see King, 2004; Simons & Cleary, 2005; Quezada & Christopherson, 2005), perhaps what Outward Bound Canada needs to do is re-examine the process taken towards service not necessarily the content of the service projects themselves.

I recognize that we live in difficult times; times where time itself is a precious commodity, one that no one likes to waste. Service is definitely not a waste, but it can be made to be more productive than it is in many circumstances for Outward Bound Canada and other organizations. We simply need to put forth more effort towards the process and avoid "service for the sake of service". Just some food for thought!

Pat Maher's bio can be found in the Who's Who section of the Appendix.

References:

- Gilbertson, K., Bates, T., McLaughlin, T., & Ewert, A. (2006). *Outdoor Education: Methods and Strategies*. Champaign, IL: Human Kinetics.
- James, T. (1995). Kurt Hahn and the aims of education. In K. Warren, M. Sakofs and J.S. Hunt Jr. (Eds.), *The Theory of Experiential Education* (pp. 33-43). Dubuque, IA: Kendall Hunt Publishing.
- King, J.T. (2004). Service-learning as a site for critical pedagogy: A case of collaboration, caring, and defamiliarization across borders. *Journal of Experiential Education*, 26(3), 121- 137.
- Quezada, R.L., & Christopherson, R.W. (2005). Adventure-based service learning: University students' self-reflection accounts of service with children. *Journal of Experiential Education*, 28(1), 1-16.
- Simons, L., & Cleary, B. (2005). Student and community perceptions of the "value added" for service-learners. *Journal of Experiential Education*, 28(2), 164-188.

Staff Interviews on Service – What's Up?

Jackie Dawson

It is clear through the articles in this OB JOE issue that there is some concern regarding the process with which we currently approach service at Outward Bound Canada. What is also unanimous though is the strong feeling that service is an essential component to an OB course, one which should never be lost. So it seems as though the question, should we provide a service component in our courses, has been answered (YES). Now the challenge has emerged – how do we provide quality service opportunities??? After compiling the articles for this issue it became clear that there was a need for some direction or suggestion regarding the answer to this question. Dr. Duncan Grady partially answered the question from a spiritual perspective. Amy Smith and Sheamus Donnery whom collectively hold over 20 years of instructional experience were asked to express their perspectives on the problem providing some insight and further thought provoking questions.

Interview with Amy Smith

1) As an instructor do you like doing service days? Why or why not?

Yes I do like doing service days. It is a good break in the course for both the students and instructors.

2) Do you see value in doing service days?

Yes – if it is set up properly. I have had some not so great services and some good services. I think the underlying theme of service is good. Now a days kids are in tune with service because they have to do it in school.

3) Do you think students see the value in service days?

Ummmmmmmmmm - I think for the most part they do. I think it has a lot to do with how instructors frame it. If they understand the reasoning behind doing service than yes in my experiences they generally value it.

4) Do you think OBC's current structure of service days need improvement? / Is sufficient?

It seems like in the past service occurred because we wanted to do service and now we sort of just do it because it is in the course schedule. We need to bring attention to it in staff training so that people understand that it is more than something we do on day 16 of the course. It seems undervalued. There hasn't been any staff training on service. Having a session on how to frame service would be good – i.e. have instructors brain storm ideas for service. Things at Chetwynd have been good lately – I think service is getting better. I think it is a pretty neat part of the course. It is the little things like service that separate Outward Bound from other places and these are the things we need to hold onto.

I also think that service with people is better than without people. For example interacting with people is more beneficial to the students than just piling wood – they get more education and inspiration out of the experience.

5) Where was your most successful or unsuccessful service day?

On the 42-day course last summer we did service at an organic farm and it was very successful. We had to weed a strawberry patch. We had to do it because otherwise the owners of the farm were going to have to use pesticides to save the crop. The kids really saw the value in what they were doing. I also think there is a debate about whether service should be off-site or on-site. I think on-site service can be great – i.e. building dog houses can be valuable too as long as it is organized and framed properly.

Once at White River we stacked wood at a provincial park for a day and that was ineffective. Again, I think service that involves people means more to the kids and they get more out of it.

Interview with Sheamus Donnery

6) As an instructor do you like doing service days?

Yes – It provides students with a new environment in which they can use the skills that they have built over their course to accomplish a different task. I like the notion of paying it forward. It is important for students to be able to recognize their own situations and the positive things in their lives and help others feel the same way.

7) Do you see value in doing service days?

Yes

8) Do you think students see the value in service days?

Ummmm - sometimes I think they do - at best! I think it depends on what the service project is that we participate in and the link that is or isn't made between their course and what they are doing. I think the link between what they have been doing together as a group over their course and what they are doing for whomever they are serving is not often clear enough for them to recognize. If service is so integral than why is it so removed and separate from everything they have done on their course? Occasionally students can recognize the benefit to others and themselves. For example they may think "I have benefited from this experience and now I am going to benefit someone else" – I like service days for this reason but it doesn't happen because of the lack of connection.

9) Do you think OBC's current structure of service days need improvement? / Is sufficient?

Perhaps we need to build service right into the course within the brigade – i.e. create community and emphasize service to each other. It would be nice to see service tied more closely to the content that the instructors provide on the course. Building this connection and having it right within the course would enable students to directly apply the ideas to their service day. The relevance of the service you are doing should be obvious to the students.

Service days could occasionally be more organized. Sometimes you don't even know what you are doing for your service day and you come off the first section of trail and have to ask "what are we doing tomorrow" and you may get an answer like "I don't know yet but it is going to be awesome"!!

10) Where was your most successful or unsuccessful service day?

The service day I wish I could do is something which is planned directly along/within your route. For example, students may feel like 'I am up here I am in this place, I am on these people's land – what can I do for them to help out and preserve this place?' I haven't done this yet but this my vision for service.

I would like to thank Amy and Sheamus for sharing their insightful ideas and opinions on the current situation surrounding service at Outward Bound Canada. Service is clearly an important and essential aspect of our courses and I urge people to further contemplate how we should approach service in the future to ensure its effectiveness as originally envisioned by our very own Kurt Hahn. In particular it seems as though we should consider implementing a brainstorming session on service in our staff training this summer. I would also like to draw attention to Sheamus's ideas surrounding on-trail service. I know in the past some groups have attempted this by clearing portage trails or picking up garbage at camp sites. However, the combined notion that service is more meaningful when it occurs with and for people, as suggested by Amy, and the idea that service could occur on trail I believe has some real potential. Providing some meaningful on-trail service to someone or a group of people who live in our tripping areas could be an exciting and compelling service component to any Outward Bound course. I recall a trip I did during my third year in the Outdoor Recreation program at Lakehead University. Some of you may be familiar with the 'Voyager trip' which involved stopping in several communities along Rainy River and Lake of the Woods to give interpretative presentations about historical voyageur culture in the area. I have been on numerous canoe trips but I do recall that journey with particular clarity; it was a unique experience which left both our group and the local cottagers and residents with some historical knowledge and more importantly an opportunity to connect with each other and the land which we were traveling upon.

Amy worked at Outward Bound from 2002-2005 and has since worked for Chalk Paw and will be heading to the Yukon with NOLS this summer.

Sheamus has been working at Outward Bound since 2002 as an instructor (white water) and teacher of Outward Bound Canada College.

Who's Who at OBC JOE

Many thanks go out to all the amazing supporters and mentors of this publication. I think it was Mark Twain who said that you can tell a great deal about a person by their friends; likewise, you can tell a great deal about this journal from the outstanding list of friends below. We have been blessed with an array of bright, compassionate and dedicated reviewers and support staff, a group who clearly embody the topic of this edition – being in service. On behalf of all OBC Joe members I extend my respect and gratitude for your valued service and ongoing support.

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

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

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.

Associate 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.

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 various counselling, facilitation and mediation gigs. 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.

Quotes by Kurt Hahn

Source: www.kurthahn.org

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

"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. . . ."

"Your disability is your opportunity"

"I was once present at a meeting presided over by Doctor Carl Reinhardt. One schoolmaster made the remark, 'I have no faith in this boy.' Dr. Reinhardt said to him, 'Then you have no right to educate him'"

"...an eminent man challenged me to explain what sailing in a schooner could do for international education. In reply, I said we had at that moment the application before us for a future king of an Arab country to enter Gordonstoun. I happened to have at the school some Jews...If the Arab and one of these Jews were to go out sailing on our schooner. . .perhaps in a Northeasterly gale, and if they were become thoroughly seasick together, I would have done something for international education."

"I am referring to the published statistics on the rise of juvenile crime. For one age group the crime rate has in one year risen by 56 percent. For this state of affairs people blame the lack of parental control and leniency of the Law—the established educational system of the country is hardly ever held responsible. But some of us educators feel that we ought to say, nostra culpa, nostra maxima culpa, ours is the guilt, ours the greatest guilt."

Archive Index

VOLUME 1 – MARCH 1985 – The one in which Andrew Orr single-handedly starts the Journal, writes all the articles (cuz no one else will!), and ends up tackling some of the most timeless issues.

What Makes Us So Special – COBWS and our Boardby Andrew Orr
A look at the history of “boards of directors” helps shed light on why Boards so often seem to be problematic. Essential reading. Indicators of the roots and the longevity of issues of today’s Board.

Innovation at COBWSby Andrew Orr
Another recurrent theme, this article explores the danger that COBWS might “slip into routine and stagnation” (yes, even back then!). Andrew looks at “models of organizational innovation” with an eye to avoiding the traps.

Salary, Status and Community – A New Approachby Andrew Orr
Issues of salary, how we decide on pay scale, factors in the decision, etc, all further complicated by frequent job sharing and movement within levels of the organization. Fascinating to see the similarities and differences of the issue after 20 years.

Is Experience Enough?by Andrew Orr
Can the “mountains speak for themselves” or is the facilitative process essential to maximize learning potential? The age old question is tackled, not for the first time and certainly not for the last.

COBWS: Expansion and Consolidationby Andrew Orr
Explores the possible program and quality impact of developing a second base camp. Also looks at how to draw and integrate populations other than the common populations already frequenting the program.

VOLUME 2 – FEBRUARY 1986 – The one in which everybody gets the idea and chips in articles.

Internal and External Rhythms: the Canadian Wilderness as a Learning Environmentby Robert Couchman
Argues that what makes COBWS unique amongst other OB schools is the “Canadian wilderness” and that it is the most remote OB school in the world, and that these are the key factors that impact the strength of the COBWS community.

A Profile of Organizational Characteristics of COBWS, 1984by Suchy Suchman
A fascinating statistical analysis comparing the perceptions of field staff, homeplace staff, and admin staff on six key issues: control, goals, decisions, communication, motivation, and leadership.

The 1985 Update: Co-operation and Centralizationby Andrew Orr
A repeat of the study from the previous article is done one year later with interesting results. Fascinatingly familiar conclusions are drawn such as: "There are two COBWS...one which is community-centered... while the other is the 'small business that has no room for community'".

The Role of Storytelling in Innovative Organizations.....by Daniel Vokey
In this article, storytelling refers to organizational stories such as "the old days" or "my worst course". Daniel illustrates that the stories indicate organizational characteristics and also serve in organizational development, such as that of promoting an innovative climate.

A New Instructional Tool.....by Peter Morgan
Peter explores the conscious use of metaphor in the OB process around the time that Steven Bacon's book came out on the same topic.

Letter to the Editor: A Response to "COBWS and our Board"by Ken Victor
While Andrew Orr's article explored boards of directors in Volume 1, Ken comments and counterpoints some of the conclusions, delving into issues of control versus ownership, inclusion and the role of trust in our organization's leaders.

VOLUME 3 - JUNE 1987

Thoughts Between Rocks and Rivers.....by Ken Victor
Ken's belief is that the quality and quantity of metaphors for rock climbing far outweigh those for the river environment. Furthermore, by developing a deeper understanding and connection with the river (as well as other areas which might be weak in metaphor) we are more likely to be able to access a higher quantity and quality of metaphors in those areas.

A Letter to COBWS: Gender Issues in Outward Bound.....by Nancy Suchman
This is the article that sparked an exploration which ran deep and long. Essentially it was a "Call for Articles" that was so timely, the next journal was devoted to gender issues.

A Conceptual Framework for Intern Programs.....by Andrew Orr
Andrew attempts to "explore the intern concept, clarifying it, and helping people to use it more effectively when designing and implementing intern programs".

Compassion and Outward Bound.....by Michael Seaborn
Once again, the remoteness of homeplace is explored, this time with an eye towards how this impacts "compassion" in the community and in programming. Michael also looks at the downside to the "insulation" of the community and the global big picture with provocative statements like: "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".

Nipigon to Winnipeg, 1784: The Journal of Edward Umfreville.....by Andrew Orr
Andrew expands the scope of the journal by submitting the first "historical study". Umfreville was a fur trader who explored a new route in our back yard.

VOLUME 4 – AUGUST 1988 – the one which explored gender issues, where guest editor Nancy Suchman states: "Outward Bound originates from roots that addressed the needs and interests of men; it makes good sense now to look at it in the light of women." Suchman invites exploration with "an open heart and a reflective, sometimes critical eye".

Men's Journeys and Women's Journeys – A Different Story?.....by Valerie Beale

Joseph Campbell brought the age old paradigm of the "hero's journey" into the pop psyche. This article proposes that the OB process is a classic hero's journey and that this classic tale is virtually always male. Furthermore that the female's hero journey is different than the male's and that we guide our student's process based on the way we interpret the world; that is, if we've all bought into the male's hero journey paradigm, we are not allowing females the journey which might more appropriately suit them. Superb writing, research, and development of ideas.

Canoeing and Gender Issues.....by Bill James

The canoe is the primary tool we use in our adventure-based process. Here James argues that not only has the canoe been a male dominated tool throughout history, but that even now it is possible that the very acts of canoeing and canoe tripping are steeped in male energy. Again, excellent writing, research and cogent development of ideas.

Rocks & Rivers, Men & Women: Learning from Each other at OB.....by Moon Joyce

Moon Joyce quotes Ken Victor's belief that, "technical and physical skills comprise one quarter of that which makes a good instructor." And what of the other portion? Moon explores how different gender styles can inform one another and contribute to becoming a more whole instructor. She also points to the gender issues existing within the COBWS organizational structure and the community.

Gender Issues: A Question of Balance.....by Daniel Vokey

Daniel begins with a historical look at the societal underpinnings of the existing gender imbalance. Acknowledging that OB has been a leader in attempting gender balance, he concludes with suggestions and thought processes which might facilitate a greater balance.

VOLUME 5 – JUNE 1991 – the one in which "community" is the focused theme.

Reflections: COBWS Founder Looks Back.....by Bob Pieh

Exploring the roots of COBWS, Bob Pieh speaks at length "about community, it's relationship to Outward Bound, and how it has had a significant role in both his personal and professional life."

Community: Past and Future.....by Wendy Pieh

Wendy recounts her version of community and it's development at COBWS. Unlike others, she argues that while many people state the isolation of the site as a major role in community development, her take is that it is not dependant on "small size or the intimacy of location".



Outward Bound[®] CANADA

June 15, 2006

Hello to all Reviewers, Contributors and Supporters,

Twenty years after the first Journal went to print, you now have the 10th volume -- dedicated to Service. Apologies for the delay. This volume was in fact published in April but due to a last minute technical glitch, it was not made available until now.

It is very exciting to announce that all past Journals are now available to "Staff" on the staff web site (<http://staff.outwardbound.ca>). Feel free to share the Journals but please do not share the address outside of the staff community. If you turn to the back of this 10th volume, you will find an Index to Past Articles, which includes a synopsis of all of these articles. The Journals on the staff site are PDF's which are very large. We are trying to remedy this but in the meantime, be prepared to go have lunch while they download.

Thank you all for your continued support and connection.

For those of you that may be available for reviewing the fall edition, we hope to send out articles for review in Sept/Oct.

All the best,

Alon



Tackles the question of how to bring community to any situation and the role of trust, safety, and speaking your heart.

The Circle of Community – A Personal Reflection on COBWS History.....by Charles Luckman
Luckman recounts some epic stories of trial and tribulation at Homeplace, making an argument for the role of adversity in development of community. To some degree, this points to community being a model of service in perpetuity.

The Role Community Plays in Attracting Returning Staff.....by Paul Landry and Matty McNair

Based on a mutual belief that “human beings are continually striving for a higher level of consciousness and a deeper spiritual awareness”, Paul (past HP program director) and Matty propose that a community which embodies these strivings will attract like-minded staff to return (and stay longer).

Community – Commonity – Common Unity: More than a Play on Words.....by Moon Joyce
Moon looks deep into the corners of our psychology for answers to why community is valued and what might impact it. Issues of class, gender, oppression, magic, racism, commitment and responsibility are all viewed with an eye towards how we affect positive social change and increase or decrease our sense of community.

On COBWS and Community.....by Daniel Vokey
Daniel puts forth research which suggests that, “to the extent an educational organization lacks critical reflection, it runs the risk of working at cross-purposes to its own objectives.” Furthermore, that, “community has often been cited as a crucial part of what makes COBWS an empowering educational experience for both participants and staff... in other words, commitment within COBWS to relationships of honesty, openness, mutual respect and compassion has been an integral part of our ability to fulfill our educational mission.”

The Toronto Office and its Role in the COBWS Community.....by Stephen Fontaine
Back in the day when there were 1500 km between the main base and the office, Stephen talks about the challenge of bridging the gap between these two communities and the “sense of us vs them”.

VOLUME 6 – AUGUST 1993 – the one in which Daniel Vokey takes on guest editorship.

Drama in the Woods: The Use of Theatre Techniques in Debriefs.....by Stephen Couchman
Discusses our heavy dependence on verbal communication for debriefing. Proposes that of the forty odd debriefings in an average three week course, somatic methods, such as psychodrama, provide an outlet for less verbal students and opportunities for variety. Case studies.

Outward Bound: Experiential Learning Theory in Action.....by Philip Blackford
Explores the Kolb learning cycle, a foundational model of understanding experiential learning, and continues onward to explore the connection between this model and Jung’s psychological types.

Humpty Dumpty Reconsidered: Seeing Things Whole in Outward Bound.....by Bert Horwood
Contemporary schooling is often fragmented - like Mr. Dumpty - broken into bits that are supposed to be easier to deal with. Horwood proposes that the fragmentation is an impediment to healthy education and suggests that we look at how we can recover whole education in the manner of Hahn's philosophies. Among other concepts, "...to see things whole, we must include the spiritual dimension."

Feminism in the Outdoors: Interviewing Feminist Women about their Work.....by Martha Bell
Martha Bell interviews Moon Joyce on the allure of working outdoors. Within this context, Martha teases out issues of power, joy, safety, overcoming fear, sensuality, body image, music and spiritual connection.

Outward Bound and Critical Theory: A Letter to the COBWS Community.....Bob Henderson
Whether we are conscious of it or not, OB practitioners are working with students within a model of self-estrangement theory. Bob illuminates the basic theory and the benefits of consciously watching the overlay of this process on the OB process.

VOLUME 7 – APRIL 2001 – the one which predominantly focused on issues of quality.

Outward Bound Canada: Future as an Industry Leader.....by Tom Wolfe
A comparison of OBC to other similar programs in relation to program quality, pay scale, staff turnover, training and industry standards.

Skills and Ways: Perception of People/Nature Guiding.....by Bob Henderson
"In Scandinavia, particularly Norway, the word "friluftsliv" represents this tradition of thought attentive to the folkways of nature life in the country and outdoor life..." With this new Norwegian paradigm, Bob once again challenges us to see the OB process through a new lense.

An Interview with Lee White: Thoughts on the Outdoors.....by Chris Joseph
Another article from the west, exploring the personal and professional perspectives of Lee White. Discusses the impact of outdoor education, empowerment, and the role of risk.

Dulling the Sharp End.....by Rory Gilfillan
Gilfillan suggests that although OB process typically pushes limits, the sharp end of that experience has been dulled by the increasing choice to design expedition routes which are "comfortable" and that "nothing great or of any enduring value is achieved in a state of comfort."

Kurt Hahn: Remembering Our Roots – Taking Concerns to Action; A Challenge for Todayby Sean Blenkinsop
"There are times when programs, like children, outgrow their roots and need to move on and face the changing world of their existence." This article looks at Hahn's historical standpoints, his notions of service, compassion, peace, and personal growth, and calls us to task: Are we, as individuals, doing what it takes to match our actions with the values that we espouse?

Inside this Issue

What better way to mark this auspicious tenth issue than to devote it to the elucidation of service - the further development of ideas, practices and philosophies. After all, the sentiment that service is the heart of essential education echoes throughout educational philosophies. "Service above all", is in fact a common misquote of Hahn's statement listing the essential elements of education which concludes: "...above all, compassion." Cesar Chavez, educator and champion of social change said without doubt that, "...the end of all education should surely be service to others."

Kurt Hahn also once said that, "The aim of education is to impel young people into value forming experiences", which points to the reason service is so renowned as an educational tool. As instructors, although we have many educational elements with which to impel students into "value forming experiences", it could be said that service is the richest resource for this exploration into values, morals, ethics, motivations, hidden agendas, etc.

But what of the quality and effectiveness of our service actions? Martin Luther King Jr. said,

"Human progress is neither automatic nor inevitable. ...Every step toward the goal of justice requires sacrifice, suffering, and struggle, the tireless exertions and passionate concern of dedicated individuals. Without persistent effort, time itself becomes an ally of the primitive forces of irrational emotionalism and social destruction. This is no time for apathy or complacency. This is a time for vigorous and positive action."

The overwhelming voices of the articles submitted for this issue speak from differing perspectives but have a strikingly similar key; each article affirms the crucial role of service, proclaiming a similar need for "vigorous and positive action" to create services that truly hit the mark.

What leads all of these writers to the conclusion that we are not hitting the mark? Is the problem that there is not a unified vision of what we are trying to create through service? When one distills the many definitions of service, what surfaces is in fact, a common vision. Essentially, that vision is to selflessly give to another in need, and yet there is also almost always an inherent learning for the provider - out of the giving there is a receiving - hence the increasing use of the term "service-learning". It might be said that service-learning experiences provide the path through which community service and true learning (social justice, values clarification, compassion, etc) are linked so that each strengthens or augments the other. If then, as seems to be the case, this philosophy is corroborated by the articles in this Journal, then it would seem that the problem of missing the mark does not lie in a lack of vision or lack of alignment of vision.

So if we all hold the same vision and yet the service outcome is all too often different from the vision, what might be the cause? This is the question which seems to currently lay untouched on our organization's kitchen table; a key question which unfortunately remains unanswered. Do you have thoughts on this? We invite you to get them down and get them in for the next OBC JOE, Volume 11.

On an entirely different level, Dr. Duncan Grady looks at service from a more global perspective in his article "A Buddhist and Native Perspective on Service". Grady draws on his teachings from his First Nations' heritage and his experience as a Buddhist to produce a short, dense expose which challenges us to acknowledge the spiritual side of service. In so doing, he partially

EDITOR'S CORNER

History and Vision of the Journal -- Looking Back, Looking Forward

Welcome to the 10th issue of the OBC Journal of Education. This is a significant double digit milestone.

Since its inception in 1985, the Journal has affectionately called itself an "occasional publication". Yet even by the loosest standards, churning out roughly one issue every two years points to a chronic case of publishing constipation, a malady we hope to remedy in the future. A call for articles is posted in the appendix to inspire thought, conversation and writing for the fall edition of OBC JOE #11.

But what of the history of the Journal? As you will recall, OB first set foot in western Canada in 1969 and 1976 in the east. The first journal was birthed in 1985 at the eastern school - a full 9 years of gestation in the communal minds of COBWS staff. Andrew Orr, originator of the journal and current journal advisor, recollects that the intention of the Journal was to evoke "philosophical discussion among staff, share knowledge, techniques, meaning, and implications." Twenty-one years later, the wisdom of that intention has stood the test of time, and yet there is a need for a new vision - not for the intention - but for the form the journal takes.

What is the vision at this point in time? Typically, a journal of education is an academic publication which articles are peer-reviewed, a format which, like all models, has it's advantages and disadvantages. On the up side, it provides a degree of status within the eyes of the larger community, and also allows academic credit for published articles. On the down side, potential writers who are not accustomed to the academic style of writing may find it restrictive, while readers may find the research-based format somewhat dry. In addition, while the process of reviewing clearly improves the quality of writing, it is time consuming and can be emotionally cumbersome.

In an effort to be as inclusive as possible, the solution recommended by experienced reviewers is that the Journal be divided into two parts: The first would encompass more formal academic articles and the second (likely called the Practitioner's Corner) would allow for more informal practitioner articles, a place for people to write without being restricted by standards of academic rigour. Submissions to the Practitioner's Corner would still be required to fall within the mandate of the Journal, but instead of being reviewed for academic style, they would be reviewed for general structure and tenor. This allows the Journal to provide credit where due while also allowing the freedom to write without stylistic limitation.

Jackie Dawson, as lead editor of OBC JOE, has drawn our attention to the format of Pathways, the COEO Journal of Education (Council of Outdoor Educators of Ontario) which has a warm balance of styles: formal and informal, academic and creative, practical and theoretical, relaxed yet professional, text and art. In the future, this Pathways style will be held as the vision for OBC JOE. (Incidentally, Bob Henderson, longstanding and outstanding OBC board member, has just stepped down from the Pathways Journal as editor-in-chief, and is coming on board with our Journal as a reviewer and editorial mentor for us tenderfoot editors. For more information on the stellar line-up of reviewers, advisors and support staff, go to the Who's Who page.)

Credits

Historical Advisor	Andrew Orr
Technical Advisor	Christine Higdon
Reviewers	Bob Henderson Sean Blenkinsop Janet Dymont Pat Maher Bob Jickling Marcia McKenzie Daniel Vokey
Support	Jody Harmon
Associate Editor	Jackie Dawson
Managing Editor	Alon Gelcer

*** For further biographical info, see the Who's Who page in the Appendix ***

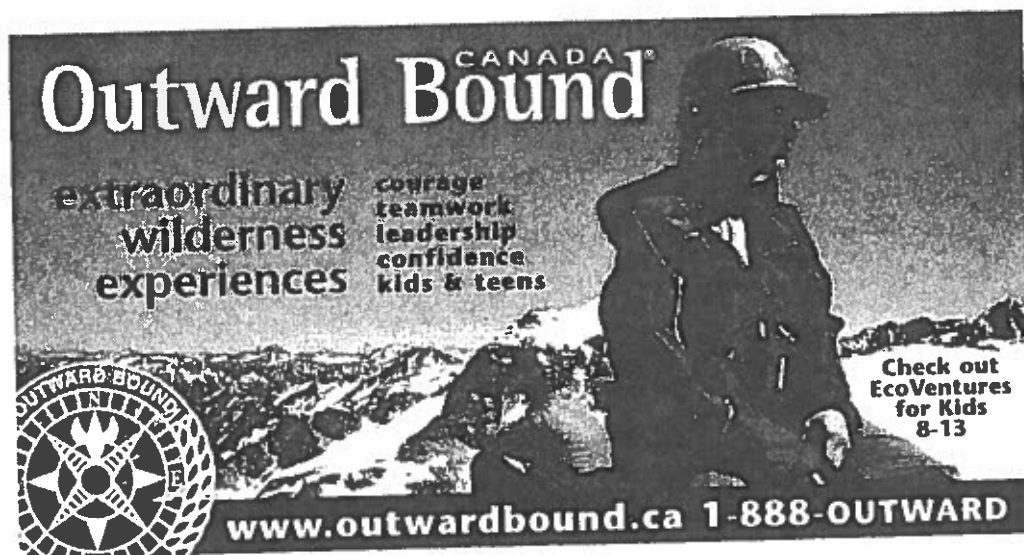


Table of Contents

Editor's Corner	1
<i>Alon Gelcer & Jackie Dawson</i>	
FEATURE ARTICLE - - Historical Development of Community Service: An Old Fashioned Prescription on Modern Times.....	4
<i>Jackie Dawson</i>	
FEATURE ARTICLE - - Debating the Value of Community Service: Economic Efficiency versus Service from the Heart.....	7
<i>Amanda Cliff</i>	
FEATURE ARTICLE - - "All My Relations" : A Buddhist and Native Perspective on Service	10
<i>Dr. Duncan Grady, Phd</i>	
FEATURE ARTICLE - - Service for the Sake of Service?	12
<i>Pat Maher</i>	
Staff Interviews on Service: What's Up?.....	14
<i>Jackie Dawson</i>	
Who's Who at OBC JOE	17
Archive Index of Past Articles.....	21
Call for Articles for Volume 11.....	27

The Outward Bound Canada Journal of Education is an occasional publication of the staff and friends of Outward Bound Canada, intended to spark healthy debate, discussion and the exchange of ideas relevant to the Outward Bound tradition of adventure-based experiential education, with a particular focus on the OBC community. The opinions expressed herein are not necessarily those of OBC nor of anyone officially representing the organization. The journal receives financial and logistical support from the school. Correspondence should be directed to:

The Editor
OBC Journal of Education
Outward Bound Canada
996 Chetwynd Road, RR#2,
Burk's Falls, Ont. POA 1CO
1-888-OUTWARD



Outward Bound Canada Journal of Education

*** * Service Above All * ***



Volume 10, Number 1

April 2006