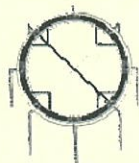


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# Quest for the New World



## Welcome to Your New World!

In joining the Acadia Recreation Management Program, you are entering into several of the most important years of your life. It is a time where many find life long friends, define and channel their interests and passions, become young professionals and work for change and the things they value. You are entering a totally new world with so many opportunities and challenges. The course you chart over your first year at Acadia makes a huge difference in terms of what you ultimately accomplish. The purpose of the next two days is to introduce you to some of the many resources and opportunities you have— your fellow students, the faculty and staff, and the mission and possibilities of the program and the communities that support it.

Over the next six months you are literally on a quest to successfully establish yourself in a new world and we hope this introductory weekend will help you to make it a truly life-changing positive experience. You are not the first to take on this Quest, for more than 30 years new adventurers have joined the School of Recreation Management and Kinesiology and we have

many, many successful graduates, some of whom you will get to know.

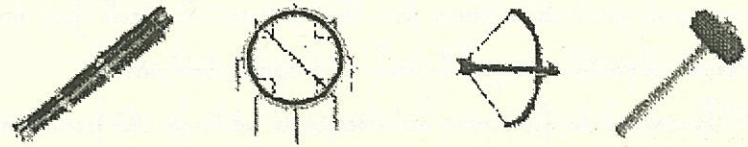
There is much to learn from the choices and challenges of past adventurers. We are going to use the story of some of the very first European settlers who came to the "new world" as a touchstone and metaphor for your quest to establish your "new world" in Recreation Management at Acadia.

More than 400 years ago, a French party including Samuel de Champlain established one of the earliest European settlements at Port Royal in the Annapolis Valley. They struggled, and almost perished, but in the end were successful in building a successful and meaningful community. The skills and resources they developed parallel your challenges today, indeed they founded the first European society for leisure and community development in North America!

So our journey takes you backward and forward simultaneously. Good luck on your Quest for a New World!!!



## Core Themes for the New World



### Community Building (mallet)

- Build a healthy community of friends, mentors and resources for the common good.
- Appreciate that we all have assets and that through the development of relationships with a diverse set of others I can help build communities to make the world a better place, including the Recreation Management community.

### Professionalism (medicine wheel / drum)

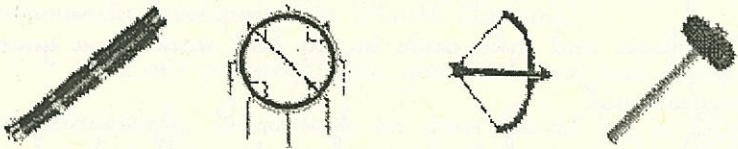
- Achieve and take pride in my best work as a young professional.
- Develop a realistic sense of my true self and embrace and celebrate the positive while continuing to work on the less developed aspects. Act with integrity and accountability.

### Exploration (telescope)

- Discover my best ways of learning and exploring my passions and directions for the future. Search for my personal path in a confusing and conflicted world.
- Persevere to find new solutions to address old problems through creative and brave approaches that some may consider to unconventional.

### Power (bow and arrow)

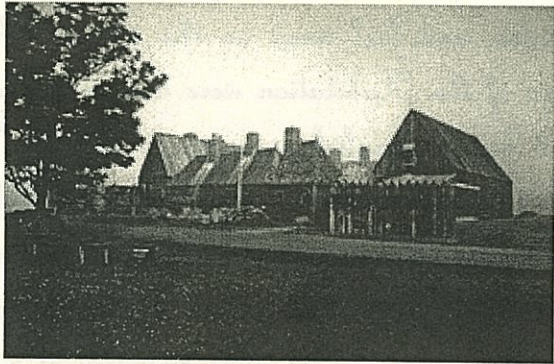
- Use my personal power to fight for the changes I want to see in the world.
- \* With education comes power and privilege, and with power comes responsibility to fight for social justice and to make the world a better place



## The Historical and Cultural Quest at Port Royal

Our first stop is Port Royal, located on the north shore of the Annapolis Basin, a sub-basin of the Bay of Fundy. Port Royal was the second permanent European settlement in North America north of Florida, having been founded in 1605 by Pierre Dugua, Sieur de Monts and Samuel de Champlain. De Monts built the Habitation at Port-Royal in 1605 as a replacement for Champlain's initial attempt at colonising Ile Ste. Croix, located on the border between what is now Maine and New Brunswick. The Ile Ste. Croix settlement had failed due to the lack of food, water, and fuel wood on the island. The actual buildings of the Habitation were burned to the ground in 1613 by an English invasion force from Virginia. In the 1930s the site of the Habitation was located and underwent archeological excavation. The results of the excavation fed public interest in the period of the original French settlement. The discovery of a duplicate set of plans in France for the original Habitation, together with public and political interest, led to the reconstruction in 1939-1941 of the Habitation on the

original site. This reconstruction made the Habitation the very first National Historic Site in Canada to have a replica structure built. Today, the replica of the Habitation is considered a milestone in the Canadian heritage movement. Open to the public and staffed by historical interpreters in period costumes, it is a major tourist attraction. It is but one shining example of the community and cultural resources to be explored that surround the Acadia community. The French experience of establishing a new community at Port Royal has much to teach us today about the challenges, tools, and lessons of building our own healthy and successful communities.



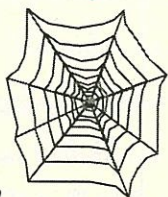
### Port Royal Connections & Questions

The French came to the "new world" of the Annapolis Valley seeking valuable resources that they could take back home with them, resources such as fish and fur that would serve to enhance life in the homeland. In order to survive, each individual was required to get to know himself, including body, mind and spirit in order to be able to nourish and sustain oneself in a sometimes harsh and hostile environment. In order to gain access to the resources they were required to forge relationships with both the natural world and the native inhabitants.

The resource that you seek is an education, also aimed at enhancing the quality of life for yourself and for others. In order to survive you also must find ways to nourish and sustain yourself: physically, mentally, and emotionally. To be successful you must also forge new relationships.

- ? What are the major challenges you face to establish yourself and thrive in your new world?
- ? How will you nourish and sustain yourself physically, mentally, and emotionally?
- ? With whom will you need to develop relationships in order to access your resources?

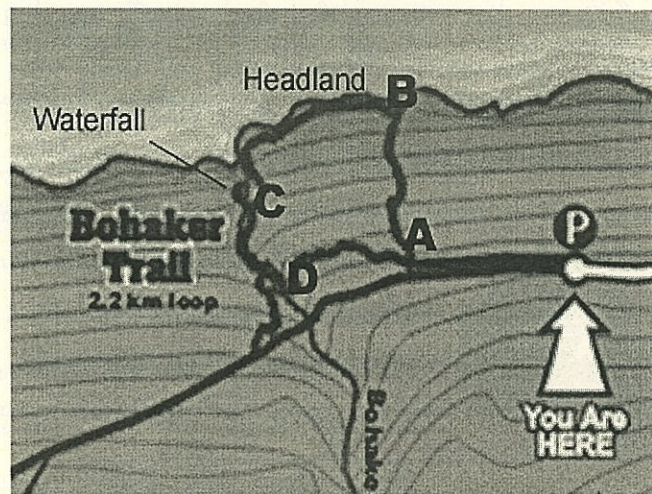
## Relationships to the Natural World at Delaps Cove



The Delaps Cove Wilderness Trail area was once a thriving black community, settled following the American Revolution. In part this site was chosen for settlement because black people were denied access to the far better and more fertile land in the Annapolis Valley. Black communities were excluded and marginalized, and in some ways that process continues to this day. In part Delaps Cove was chosen because it provided a sanctuary set on a wild coast where black settlers could celebrate who they were and maintain their own distinct culture. A combination of geography and culture determined this community and the connections people had to the land.

Today it is primarily a wilderness area managed and maintained by Annapolis County Recreation Services. The trail system was opened in 1985 and consists of two trails: Bohaker (2.2 km loop) and Charles (1.9 km loop). The two loops are connected by abandoned provincial highway, the Old Shore Road, which is privately owned. Three ecosystems are

represented... forest, coastline, and stream, and the inter-tidal zones are exposed during low tide. It has been preserved today through citizens and governments working together to preserve wilderness and cultural resources in their communities for current and future generations.



## Delaps Core Connections & Questions

Where we were born and nature of our experiences has a lot to do with our comfort level and perspectives on the natural world today. The French came from what they considered to be a "civilized" society, living in urban or town settings to what must have seemed a remote and harsh wilderness. Despite many struggles, they forged a new relationship with these wild lands. They came to appreciate the landscape and recognize that they critically depended on nature for their survival. They adapted and learned the skills to survive in this natural setting. The later black communities struggled with many of the same challenges, compounded by racism, in working to carve out a successful existence on the rocky shores of the Bay of Fundy.

Today we face similar crises to past settlers, but on a global scale. Can we renew our connections to natural places? Will our society recognize that we depend on nature for our survival? Are we willing and able to adapt our lifestyles and develop the new skills to live sustainably with the planet and its ecosystems?

- ? How strong is my connection to the natural world (think of your past experiences)? Do I want to maintain or strengthen it?
- ? What do I need to do to get opportunities to explore the diversity of natural places in this region?
- ? What resources do I need to find to develop a lifestyle at Acadia that recognizes the environmental crisis and gives me the skills to live more sustainably?

## The Elements of Community in Digby

What distinguishes a struggling and a thriving community? We will explore this question in Digby. In 1783 Digby was settled by a hearty band of United Empire Loyalists. The town has been an active fishing and lumber producing community throughout the years. The town is famous for its scallop fishing fleet. Tourism has played an important role in Digby during the 20th century following the construction of a large resort on the town's outskirts named The Pines. Built in 1929 by the Dominion Atlantic Railway, the resort provided the stimulus in the local tourism industry which has continuously expanded into the 2000s. Digby's economy is still based largely on the fishing and tourism industries. The annual summer festival brings the scallop industry and tourism together to showcase the town's history and heritage. The area is also widely known for the enormous Bay of Fundy tides that sweep the coastline boasting some of the highest tides in the world.



Access to Digby is primarily by Highway 101 and by ferry service to Saint John, New Brunswick.

### Digby Connections and Questions

Fishing has long been a mainstay industry in Digby area and many residents come from a long line of fishers. Small businesses exist to serve the needs of town residents as well as those who live on the islands and make their living from the land and sea. Since 1929, high society seasonal visitors from all corners of the world have come to enjoy the rugged beauty and charm of the area. Scallop capital of the world, Romance capital of Canada, hotbed of frenchies shopping, stomping grounds of Maud Lewis, Shire town of Digby County, and home of the Wharf rat relay are but a few of the claims to fame for this small community of 2000.

From the outside, it is perhaps difficult to understand the essence of this community and how it has survived for over 225 years.

- ? What makes a strong sustainable community?
  
- ? What do you have to offer to the Acadia Recreation Management community?

### Mother Nature's Book & Traditional Knowledge

Tonight you will sleep in Paradise...but not before you experience first hand the culture that awaited the French explorers who thought that they were discovering the new world. What they found were people who for thousands of years had learned to live in harmony with the natural world. Despite what the Eurocentric history reported, humankind lived in this land, treating Mother Earth with the respect that she deserves.

We are surrounded by an incredible depth and diversity of aboriginal culture and traditional knowledge passed down over centuries, though too few realize it. The Eastern Woodlands Métis Nation is one group of peoples, with its centre in Quinan near Yarmouth. The Métis were born of the cooperative relationships that developed between the Mi'kmaq and the French in southwestern Nova Scotia, going back hundreds of years. From Acadia we look across at the spiritual home of the Mi'kmaq and Métis, Cape Blomidon—the abode of Glooscap, spiritual leader and god.



Yet today mainstream society rarely acknowledges powerful places and the wisdom of traditional knowledge, Listen carefully as there is much to learn from these native elders that challenges us as to how we live our lives.



### Meti Connections & Questions

People have been gathering around campfires in the Annapolis Valley sharing stories, songs and knowledge for thousands of years. It promotes a quality of reflection, celebration and connection that is rare today. Instead we are more likely to devote our evenings to television, partying, computer games, school or work in buildings, fueled by light and power. We are more likely to listen to music than make it.

It is easier to spend time with people who are like us, engaged in activities that are familiar and easily accessible. Yet we learn, love and experience life more deeply when we reach out to others who are different and explore cultures that are unfamiliar.

- ? How could learning from and the experience of aboriginal cultures and traditional knowledge enrich my life?
- ? What opportunities do I have to learn from other cultures and what do I need to do to realize them?

## Camp Hiller

In 1966, 430 acres of land was donated to the Province of Nova Scotia for Forest Preservation by Susan Morse Hiller in memory of Susan Ensign Morse and William Inglis Morse. These lands will be known as the Morse Arboretum. This estate was originally known as "The Pansy Patch", named for the beautiful pansy borders on the estate. The main house was completed in 1917 and Westfield (the original name of the cottage) was completed in 1937. The construction of the rock wall bordering the front of the property, on both sides of the road, covered a period of eight years, May to October of each spring, summer and autumn. These stone walls are two feet thick and four to six feet underground and a half a mile in length. They were completed in 1925.

Camp Hiller consists of 10 acres of grounds and permanent buildings. These were transferred to the Department of Social Services (now Dept. of Community Services) in 1973 from the Department of Lands and Forest (now Dept. of Natural Resources). This was the beginning of the Community Services Camp Program. In 1996, the YMCA of Greater Halifax/

Dartmouth entered a partnership with the Department of Community Services. During July and August, the Community Service Camp Program operates. This program was developed in 1973 to serve disadvantaged youth and adults. There are 3 camps each month. An 8-12 year old camp, a Special Adult camp and a Teen camp. Each session consist of 7 days. The July camp serves communities in the Valley area and August serves the Halifax/Metro area. When the Camp Program is not in session, September to June, Camp Hillis is rented out to various groups across the province for social, business or recreational activities.

### *Creativity, Integrity and Self-Expression in Annapolis Royal*

The Annapolis Royal area has gained a reputation as a vibrant centre for cultural activity, and over the years it has become a magnet for visual artists, craftspeople, performers and writers. Residents are proud of their many well-preserved heritage buildings that make up one of the loveliest streetscapes in the country. They're also



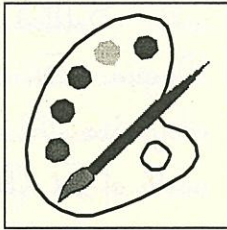
pleased to be recognized as a community where volunteerism is alive and well.

Settled by Samuel de Champlain and Pierre Dugua, Sieur de Monts in 1605, this region comprises the oldest continuous European settlement north of St. Augustine, Florida. In 1710, Port-Royal surrendered for the last time to British forces who renamed it Annapolis Royal after Queen Anne (1665-1714), the reigning monarch. Annapolis Royal served as the first capital of the Colony of Nova Scotia from 1710 until the founding of Halifax in 1749.

Fort Anne, contained within the boundaries of the town, was designated as a National Historic Site in 1917 and is a natural tourist attraction. The town also contains the largest Registered Historic District in Canada, as well as a waterfront boardwalk, a variety of unique shops, and many mature trees. The weekly Farmers' and Traders' Market is one particular gathering of creative people that exemplifies the vibrancy of the town.

The Annapolis Region Community Arts Council (ARCA) is a registered not-for-profit community organization dedicated to encouraging and promoting the arts. ARCA was founded by a group of artists in

1982 who began meeting in Annapolis Royal to explore ways of sharing their work and ideas with one another and with the community at large. They felt that if art was to survive as living cultural force, artists should take the first step toward demystifying the practice of art. ARTs PLACE is the centre run by ARCC to support and encourage serious artistic endeavours at all levels and of all sorts. To raise enough money to maintain an exhibition centre, offices, programs and staff to keep it all going they fund raise through major events like Paint the Town, Art Piggy Bank Auction, memberships and improvise to beat the band.



## *MY STORY of Self Expression and Social Change*

Nathaniel and Susan Tileston worked as professional photographers in New York City for 20 years before moving to Annapolis Royal in 1982. They ran a bed & breakfast for 16 years while Susan worked as the Director of the Annapolis Region Community Arts Council. Having worked as professional

photographers they thought they could share their expertise and have some fun at the same time.

Inspired by the film 'Born into Brothels'; a documentary about the work of a photographer who, while photographing prostitutes in Calcutta, started a photo program with the children of these prostitutes, they initiated the MY STORY photo project in 2006 as a way to help refugees from the Burmese military regime who lead a precarious life on the Thai - Burma border.

For the past 2 winters Nat and Sue have gone to Mae Sot, Thailand, 3 km from the Burmese border, where they have given digital cameras and basic photo training to small groups of refugees, thus enabling them to document their lives. They then edit their work into a photographic exhibition that is shown in Thailand and Canada. This year they are teaching three intensive two-week photo workshops with a total of 20 students. Two of the workshops are being held at the Mae Tac Clinic in Mae Sot. This free clinic treats thousands of refugees from Burma each year for malaria, TB, HIV/AIDS, landmine injuries, and other more prosaic illnesses. Their students are from the clinic community of health and social workers, teachers,

and medics. The third workshop is for 8 people from IDP (internally displaced people) areas inside Burma. Students from the 2006 project are working with them as assistant teachers and translators.

### Annapolis Royal Connections and Questions

As you make the transition into university and into a career of enhancing the quality of life for others, one must be realistic in terms of knowing yourself and constantly striving to develop yourself into the person you want to be. This is a lifelong process. Becoming your authentic self and finding ways to express that through your work is the hallmark of a true professional. Such people are making a real difference in life because they do things that matter that reflect their values and beliefs.

? Which of your characteristics represent your authentic self and are ones you want to continue to foster and nourish?

? What about yourself do you want to change in order to let your authentic self shine through more in your work?

### Power and Conflict Resolution at Aldershot

Aldershot is a Canadian Army facility that serves primarily for training regular force and Primary Reserve units of Land Force Command's Land Force Atlantic Area. The training centre conducts year round courses for Regular Force personnel, while expanding dramatically during the summer months to accommodate a large number of courses for Reserve personnel. One important semester course is for the Military Training Assistance Programme (MTAP), which is an international partnership whereby young military officers primarily from Asia, Africa and South America come to Nova Scotia for a Canadian sponsored programme and exposure to Canadian culture.



During the 1890s and the lead-up to the Boer War, the British Army, which was responsible for Canada's defense until 1906, established Camp Aldershot. Used almost exclusively as a militia facility from its inception, various militia units of cavalry,

infantry and artillery from across Nova Scotia received training.

Camp Aldershot saw extensive use during The First World War with in excess of 7,000 soldiers being trained for the infantry at any particular time. The camp underwent significant expansion during World War II and hosted the 14 Advanced Infantry (Rifle) Training Centre (14 AITC). The facility prepared troops for Operation Downfall, the invasion of Japan.

Following the war, Camp Aldershot went into a relative decline. In 1953 the The Black Watch (Royal Highland Regiment) of Canada returned from service in the Korean War and the First and Second Battalions were stationed at Camp Aldershot. The Royal Canadian Army Cadets also used the camp as a Cadet Summer Training Centre from the late 1940s - late 1960s. The late 1960s saw numerous changes to Canada's military during the turmoil surrounding the unification of the Canadian Armed Forces. Training continued at Aldershot through to the mid-1990s when the camp was designated to become host to the newly-formed Land Force Atlantic Area training centre.

### Aldershot Connections & Questions

Frequently when we use the term "power", we immediately think of power over people, whether it be in a leadership, relationship, educational, employment, or military context. Some people are seen as having or using power to attain particular ends. Some people may be seen as powerless. However, the concept is far broader than this, for each of us has power in our lives through the decisions we make and the actions we take. We influence others and have an impact on the world through the way we conduct ourselves. We can be powerful simply in an individual context. In fact the amount of power we each exert is a complex combination of our self-awareness, personal resources, social roles and characteristics, values and aspirations.

Power can be consciously used as a means to serve and assist others and to create strong, just communities. It can also be self-serving, using threats and violence to protect personal or social self-interest. It is a critical and challenging process to continually reflect on if, how and when one is using power for positive ends.

- ? How do you exert power in your life at Acadia?  
How do others exert power over you?
- ? How can you exert greater power for positive social change and community development?
- ? In what situations could people inappropriately use power over you? How can you best respond?

## Community Tourism and Business at Noggins Farm

Noggins Farm was founded nearly 250 years ago when Jim, Timothy and William Bishop began farming more than 1000 acres in 1760. What connections might there have been between the original founding of Bishop's Farm and Acadian history just prior to this time?



The current owners, Arvid and Sandy Bishop took over the farm in 1955. Today it is one of several prosperous community businesses who have succeeded through providing quality local products, diverse services, and a warm and welcoming atmosphere. It has become an appealing destination for a wide range of people with the foremost draw being quality farm products produced by local people.

## Noggins Farm Connections & Questions

Whether we vote in political elections or not, each of us exerts power and "votes" with every purchase that we make, choosing to support certain products or businesses with our dollars. In the process we are not only meeting our needs but supporting one or another vision of economic and community development in our area. However, sometimes we may feel powerless to act on our values because we have less money than we feel we need or less accessibility to get the products we really want.

- ? What are the characteristics of the businesses you prefer to support or be involved with in the community?
- ? What barriers are there to making choices in what you purchase based on your values? What are strategies and resources that can help you overcome these barriers?

## The Order of Good Cheer / L'Ordre de Le Bon Temps

L'Ordre Du Bon-Temps, or in English, the Order of Good Cheer (or Good Times), was founded at Port-Royale at the suggestion of Samuel de Champlain. It was likely the first European food and social/recreation club in North America. The Order was carried out by the first Chief



Steward Marc Lescarbot. The Baron de Poutrincourt had been on an expedition on the Atlantic coast towards Cape Cod, and on the occasion of his return in November was greeted by a glorious reception and the birth of the Order.

The feasting became a weekly occurrence that was continued throughout the winter. In 1606 there were less than 70 men at Port Royale. Lescarbot states that in total about 50 Frenchmen, joined by the Indians, participated in the welcoming home of Poutrincourt and the first gathering of the Order. However only fifteen men of birth are recognized as founding the order as they were the only ones with whom Champlain and the Baron de Poutrincourt would naturally care to dine. The guests of the Order likely sat at other tables, getting probably as good dinners as the rest, but without being recognized as official members of the Order. Likely everyone at the settlement took part in the staging of, "Le Théâtre de Neptune en la Nouvelle-France," written by Lescarbot and performed at the first Order, marking the first theatrical performance in North America. Lescarbot's account best described the gathering of the Order,

"There were 15 guests (at Poutrincourt's table), each of whom in his turn, became steward and caterer of the day. At the dinner, the steward, with napkin on shoulder, staff of office in hand, and the collar of the order round his neck, led the van. The other guests in procession followed, each bearing a dish. After grace in the evening, he resigned the insignia to his successor, and they drank to each other in a cup of wine. It was the steward's duty, to look to supplies, and he would go hunt or fish a day or two before his turn came, and add some dainty to the ordinary fare. During the winter they had fowl and game in abundance, supplied by the Indians and by their own exertions. These feasts were often attended by Indians of all ages and both sexes, sometimes twenty or thirty being present. The Sagamore, or chief, Membertou, the greatest Sagamore of the land, and other chiefs, when there, were treated as guests and equals."

#### Order of Good Cheer Connections & Questions

- ? What sorts of social and recreational groups do you want to establish or be a part of at Acadia?
- ? In what ways do you want these groups to be exclusive or not?

## Across the Dykes through Grand Pré

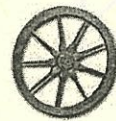
Grand-Pré (French for great meadow) is located on the shore of the Minas Basin, an area of tidal marshland, first settled about 1680 by Acadians who came from nearby Port-Royal. They built dykes to hold back the tides along the Minas Basin. They created rich pastures for their animals and fertile fields for their crops. Grand-Pré became the bread basket of Acadia, soon outgrew Port-Royal, and by the mid-18th century was the largest of the numerous Acadian communities.

In 1713 part of Acadie became Nova Scotia under the British and Port-Royal, now called Annapolis Royal, became its capital. Rather than leave, the Acadians chose to live under British rule. However, they were asked to take an oath of allegiance to the British crown. This oath became a bone of contention for the next 40 years. Many signed a conditional oath in 1730 on the premise that they never be forced to take up arms against the French.

Everything changed in 1744 when England and France declared war. The French from Québec and fortress Louisbourg tried to retake Acadie. There were

attacks and counter attacks. Halifax became the new capital of the colony in 1749, but the majority of those living in this British colony were Acadians. Their numbers were growing and they lived on the richest farmland. Those governing the colony believed something had to be done to encourage more Protestant settlers to come to the area. In 1755 the Acadians in the Minas area had their boats and their guns confiscated. The governor, Charles Lawrence, decided to settle the Acadian question once and for all. The Acadians were to be expelled from Nova Scotia and dispersed among the British colonies to the south, from Massachusetts to Georgia. Before the year was over, more than 6,000 Acadians were deported, not only from the Minas Basin area but from all of Nova Scotia. Their villages were burned to the ground.

John Frederic Herbinpoet, historian, and jeweller, and whose mother was Acadian, purchased the land believed to be the site of the church of Saint-Charles so that it might be protected. Eventually the government of Canada acquired Grand-Pré in 1957. It was designated a National Historic Site in 1961.





### Final New World Connections & Questions

In the past two days we have touched just a few of the many opportunities, settings and communities in this region that can be explored through the Recreation Management degree. These two days have been a taste of what Recreation Management encompasses. Much like the French coming to Port-Royale, it is a new world, and the extent to which you reach out and explore it will determine what you gain from it.

Four themes have been the foundation of this experience, themes the French confronted in their New World and themes you will face in the coming months and years. Continue to ask yourself, how am I...

- ... Building a healthy community of friends, mentors and resources for the common good? (*Community Building*)
- ... Achieving and taking pride in my best work as a young professional? (*Professionalism*)
- ... Discovering my best ways of learning and exploring my passions and directions for the future? (*Exploration*)
- ... Using my personal power to fight for the changes I want to see in the world? (*Power*)

? What is the most important thing I have taken from this experience and how will I use it in the coming months?



## Reflections

