



THE CHEWONKI FOUNDATION CHRONICLE



Paddling with the Loons & Portaging through the Mud

A new summer program offers unusual challenges and opportunities for Maine girls

On June 28, eight Maine girls aged 14 to 17 slid their canoes into the West Branch of the Penobscot River and began an adventure down 150 miles of lakes and rivers and 500 years of Maine history. It was the beginning of Chewonki's first annual Canoe Expedition for Maine Girls, a program designed to increase girls' self-confidence and leadership skills while deepening their knowledge of Maine's cultural and natural history. As the girls left shore, each one paddled with a beautiful ash paddle she had made herself at Chewonki in early June. In the three weeks that the girls journeyed north through the Allagash Wilderness Waterway, they honed their canoeing and camping skills, learned about the magnificent history and ecology of the area from local residents, and practiced leadership skills in the context of a supportive community. The trip ended with a Final Celebration in Unity, Maine, where family, friends, and mentors gathered to welcome home the voyageurs and hear about their trip.

The Canoe Expedition for Maine Girls was conceived of and planned by environmental educator and wilderness guide Kirstin (pronounced "Schirstin") George. The second expedition is slated for June 27 to July 19, 2003. Special application is required (see page 18), and scholarships are available.

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THE CHEWONKI FOUNDATION

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PRESIDENT'S NOTES

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

So begins the preamble of The Earth Charter, a document envisioned in 1987 as a tool to guide sustainable development on the planet. The writing of The Earth Charter was delegated to a special commission in 1997, and the final version was approved at UNESCO headquarters in Paris in March 2000. We chose The Earth Charter as the centerpiece for our symposium, "Teaching for the Environment in Higher Education," as a means of exploring the place of environmental education in our colleges and universities. Originally scheduled for September 2001, the symposium was held this past May and is summarized for you in these pages.

The idea for a special symposium in our Center for Environmental Education emerged in a conversation I had with Chewonki trustee Peter Corcoran more than four years ago. Peter, a Maine native, was the principal of the Soule School in Freeport 25 years ago when he first brought young students to Chewonki. He was teaching at the College of the Atlantic, in Bar Harbor, in 1983 when our Environmental Education Semester was first approved there for credit. As we talked, I realized how deeply Peter shared my vision that Chewonki's experience in environmental and natural science education might be of some use to higher education.

When Peter shared a draft of The Earth Charter with me sometime in 1999, I was struck by the simplicity of its four major themes: respect and care for the community of life; ecological integrity; social and economic justice; and democracy, nonviolence, and peace. Each theme frames four major principles, completing a detailed code of ethics for living on Earth that bridges continents, cultures, and faiths. As I read the Charter again, I was also struck by its convergence with the code of ethics I know has guided Chewonki since Clarence Allen came here in 1915. And I knew Chewonki was not alone. There must be hundreds and thousands of institutions that profess similar principles of respect for all beings, for simple sharing of resources, and for peaceful resolution of differences. The Earth Charter asks for a change of mind and heart—



and that is essentially what we teach at Chewonki day in and day out. Whether we are leading a trip down the Allagash, camping with a group of fourth-graders on the Point, or stacking wood with Maine Coast Semester students, we celebrate the benefits of living and working in community with others and of learning to appreciate the diversity and complexity of our world.

The Earth Charter is at once a grand document and a simple guide to living for any individual or family. The Chewonki Board of Trustees endorsed the Charter unanimously at its summer meeting in August. The trustees, too, see the direct connection between The Earth Charter and the environmental, educational, and human values that for 87 years have informed all of Chewonki's programs.

The path to sustainable use of natural resources will be long and will be blazed by the energy and creativity of countless people and communities around the globe. Chewonki has joined the effort, and we will continue to encourage our neighbors and friends to take the same path. ■

W. DONALD HUDSON, JR.





Dick Thomas Receives Prestigious Halsey Gulick Award

No one in the audience could have looked more stunned than Dick Thomas—the youngest recipient ever to receive the Halsey Gulick Award for distinguished service to organized camping in Maine. The announcement was made on July 10 at the annual summer meeting of the Maine Youth Camping Association, held this year at Birch Rock Camp in East Waterford.

First presented in 1982 to recognize people who have an outstanding record of public service to Maine camping, the award honors the work and spirit of J. Halsey Gulick (1899–1980), an educator and a luminary in the world of New England camping for much of the twentieth century. “The award was a wonderful surprise,” said Chewonki president Don Hudson. “Dick was on a related committee planning a special award for another person, and none of us at Chewonki had any idea that all the while Dick was being selected for the Halsey Gulick Award. We are honored and delighted to see him receive the recognition he so deserves.”

As youthful as he looks (and is!), Dick Thomas is already something of a legend at Chewonki. He arrived on the premises 32 years ago, a quiet and tow-headed 12-year-old camper from Hingham,

Massachusetts. Does he remember anything special about the summer of 1970, when his life’s compass turned in a new direction? “I’m afraid I don’t!” he confesses with a laugh. “Mostly I remember how new and different everything was and how much fun the counselors were.” He returned as a camper in 1971, as a wilderness tripper in 1972 (when Don Hudson was his trip leader), and then took a summer off. “In 1974 I returned as a counselor,” he says, “and I think that’s when I really became captivated by Chewonki. I was 16 years old—two years younger than our youngest counselors are today—and I got \$50 for the entire summer. I was given a tremendous amount of responsibility, however, and I was treated like an adult. That really made an impression on me.” For the next several years, as a student at Hingham High School and then the



DICK (ABOVE) AT HOME WITH WIFE KAREN DILLEY AND SON COLTON AND (RIGHT) AT WORK AND PLAY AT CHEWONKI.

University of Maine in Orono, Dick spent summers at Chewonki, working as a cabin counselor, archery instructor, group leader, and eventually head counselor.

In 1980, when he graduated from UMO with a BA in Speech Communication, Dick was hired to work full time at Chewonki and was given two hats to wear: one as program director and then assistant director for camp, the other as the foundation's first development director. It was a good match for both parties. Early on Dick oversaw Chewonki's first major capital campaign, to build the Natural History Center for the expanding, year-round educational program. It was the first of several projects he shepherded to completion, among them the expansion of the dining hall, winterization of staff housing, and renovation of the Farmhouse. Year-round he coordinated development work and camp work, finding that each enhanced the other. "It was a good blend of responsibilities," he recalls, "and a great way to get a handle on the big picture at Chewonki."

In 1986 Dick was appointed director of Camp Chewonki, succeeding executive director Tim Ellis who had held the position for 20 years. The job title sounds straightforward enough, but it encompasses far more than most people realize. For starters, Camp Chewonki has grown to include not only its traditional boys' camp but also a fledgling girls' camp, guides program for counselors in training, cabin trips, co-ed wilderness expeditions, salt marsh farm program, and two one-week environmental education camps. Although Dick shares responsibility for some of these programs with other staff members, it still adds up, as he says in his trademark understated manner, to "a lot of

kids, a lot of trips, and a lot of staff" to oversee each summer. As one of the senior staff members who comprise Chewonki's Leadership Team, Dick also shares responsibility for overseeing virtually all other aspects of the Chewonki Foundation's operations. In addition to Camp Chewonki these currently include the Maine Coast Semester, Wilderness Trips and Workshops, and Center for Environmental Education. "I do have to smile," Dick says, "when parents look me in the eye at the end of the summer and casually ask 'So—what do you do the rest of the year?'"

There is no short answer to that oft-asked question. Camper reports, parent contact, publications, inventory and repairs, registration, travel to Chewonki gatherings, and hiring 90-plus camp staff are only a few of the tasks that occupy Dick when camp is not in session. When camp is in session, the daily pace quickens, considerably, and it is the campers and staff who are the focus of his attention. Much of what Dick does on a typical summer day is tangible—presiding over meals in the dining hall, meeting with counselors, and welcoming home trips, for example—but even more is intangible. It has to be, because so much of what makes camp meaningful is intangible. "There's so much more to all of our programs than providing recreation," Dick notes. "Along the way we also nurture self-esteem, independence, and an appreciation for community living. A lot of care and education go into enriching each camper's experience at Chewonki. And a lot of care and attention go into helping the staff understand what a big responsibility they have."

In conjunction with his work at Chewonki, Dick is also active in the larger community of camping in and beyond Maine. As a former member of the Board of Directors of the Maine Youth Camping

HOW CAMP HAS GROWN

	1987	2002
Total number of campers	213	404
Percent that are returning campers	40	62
Percent that are wilderness trippers	29	38
Percent that are girls	1.5	14
Percent that come for half (vs. full) summer	29	76
Total number of Chewonki staff	98 (20% yr-rd)	155 (45% yr-rd)

IN SEPTEMBER 1984, AS CHEWONKI'S FIRST DEVELOPMENT DIRECTOR, DICK CELEBRATED AT THE GROUNDBREAKING OF THE NATURAL HISTORY CENTER; 13 YEARS EARLIER, AS A FIRST BASEMAN, HE TRIED TO MAKE A PLAY ON FELLOW CAMPER ANDRE PAGE (CAMP '69-'73).

Association, he was elected vice president (twice), president elect, and in 1997, president. The planning processes he initiated as president and the networking he has done with related organizations nationwide have stimulated several cooperative relationships and have enhanced MYCA's role in advancing the educational value of camps and environmental education programs. At the regional level Dick currently serves as vice president of the American Camping Association, New England Section. Comprising more than 800 individual members and several hundred ACA-accredited camps, it is the largest branch of the ACA in the U.S. Dick has been a standards visitor, ACA delegate, Strategic Thinking Committee member, Maine state representative, and Legislation Committee chair as well as Public Relations Committee member, ambassador trainer, conference presenter, and Spring Conference program chair. This spring he

received the 2002 ACA New England Section Service Award.

It does not take a great deal of time or research to recognize how deeply committed Dick Thomas is to what he does. His belief in the value of the summer camp experience and his dedication to enriching the lives of children (and families) through that experience are manifest in everything he does. Year-round, whether camp is in



session or not, camping and young people are the focus of Dick's work. Don Hudson and Tim Ellis have worked with Dick for three decades now and have watched his evolution from camper to counselor to camp director. "Dick is an ideal camp leader," Don says, "because he is so willing to share decision-making and day-to-day responsibility. The young people who work for him are invested with real responsibility, and they inevitably rise to the occasion. Dick leads by helping others learn to lead." Don also appreciates the fact that Dick is "a wise person and a great judge of character. I enjoy our regular opportunities to put our heads together, reflect on how the work and fun are playing out, and dream out loud about new experiences that might fit in the growing panoply of Chewonki summer programs."

Tim recalls that "from Dick's earliest days at Chewonki, his personal qualities have radiated. He is loyal and steadfast, quietly efficient, exudes a joy of life and depth of caring, and models absolute integrity. And for a camp to be successful, those qualities must radiate from the top. Dick has built Chewonki's enrollment so that it serves more campers now than ever in its history, and he has strengthened its reputation as a model of excellence in children's camping. I just can't think of a more deserving recipient for the Halsey Gulick Award." It is high praise indeed to receive from one's predecessor.

Given all that Dick does professionally, one wonders if he has time for much else in life. Amazingly, he does. He particularly enjoys spending time with his wife, Karen Dilley, a social worker with a law degree, and their 10-year-old son, Colton. He coaches Colton's baseball team. He serves as president of the First Congregational Church of Wiscasset and as a board member of the Morris Farm Trust. He even finds time for traveling, music (yes, he was one of the infamous "Stumblebums" who performed at campfire in the '70s and '80s), and working on their house in Wiscasset. "I'm blessed with a good, rich life," he says.

As summer has yielded to fall and as winter looms on the horizon, Dick sits in his Farmhouse office on Chewonki Neck and looks back on another successful camp season—Chewonki's eighty-seventh, his thirty-first. Already he is immersed in planning for next summer, the two big topics at the moment being "how to incorporate more whitewater kayaking opportunities and more options for girls into camp." It is quintessential Dick, always thinking, always exploring. The Halsey Gulick Award, a handsome plaque, hangs on the wall by his desk. Dick casts an appreciative eye toward it and smiles modestly. "That was a huge surprise," he says. "I feel very, very honored." ■

ELIZABETH PIERSON



***Teaching for the Environment
in Higher Education***

THE PROMISE OF THE EARTH CHARTER

INTERNATIONAL SYMPOSIUM

ENCOURAGES PARTICIPANTS

TO PROMOTE A JUST, SUSTAINABLE,

AND PEACEFUL GLOBAL SOCIETY

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**Teaching
for the
Environment
in Higher
Education**

THE PROMISE
OF THE EARTH
CHARTER

“The Earth and the human community

It was an impressive group that convened at Chewonki on the weekend of May 17–19. They numbered almost 125, ranged in age from teenagers to octogenarians, and came from as nearby as Wiscasset and as far away as Costa Rica, Cyprus, and Zimbabwe. They were primarily faculty members, academic officers, students, and trustees, and all were participants in the academic symposium “Teaching for the Environment in Higher Education: The Promise of the Earth Charter.” The symposium was coordinated by Chewonki trustee Peter Blaze Corcoran, Professor of Environmental Studies and Environmental Education at Florida Gulf Coast University, and was sponsored by the Chewonki Foundation and The Center for Respect of Life and Environment, an affiliate of the Humane Society of the United States. At least 18 colleges and universities were represented, including 7 from Maine.

The purpose of the gathering was to discuss the responsibility of higher education to the environment. What is the moral responsibility of academia toward the environment? What does an institutional commitment to sustainability look like? How can we move our academic institutions toward curricula, practices, and visions that include responsibility to future generations? And how can the internationally

drafted Earth Charter, adopted in March 2000, inform the liberal arts curriculum? Questions such as these were addressed in four keynote papers, a panel presentation, and small working groups, with discussions spilling over to coffee breaks, field trips, and late-night tête-à-têtes.

Highlights of the weekend were many, but foremost among them was the fourth annual Thomas Berry Award and Lecture on Friday evening. Named for cultural historian, theologian, and leading environmentalist Thomas Berry, the event recognizes those who have made major contributions to mutually enhancing human-earth relationships. This year’s award recipient and lecturer was Steven C. Rockefeller, Professor Emeritus of Religion at Middlebury College and Earth Charter Steering Committee member. With Chapin Hall filled to capacity on a cool spring evening, both Thomas Berry and Steven Rockefeller were warmly welcomed with standing ovations. In the lecture that followed, Rockefeller—described as “the architect and the heart and soul of the Earth Charter” for his work in chairing the document’s drafting committee—outlined what the Charter is and how it can be used. Most importantly, perhaps, he noted that the Charter is the creation of thousands of people all





are bound in a single journey.” —THOMAS BERRY



THOMAS BERRY AWARD
RECIPIENT STEVEN C.
ROCKEFELLER

over the globe and that, in a world of mounting crises and instability, it has the potential to be a powerful and practical tool. “The Earth Charter focuses attention on the critical ecological and social challenges and choices facing humanity and emphasizes that in the final analysis the problem is an ethical one,” said Rockefeller. “If we

are to make the great transition to a just, sustainable, and peaceful world..., we must reconstruct our idea of the good life and our understanding of right conduct as individuals, institutions, and nations, and choose a better way.” Quoting from the Charter’s preamble, Rockefeller reminded his audience that “when basic human needs have been met, human development is primarily about being more, not having more.” He closed by affirming the responsibility of colleges and universities “to examine critically and to promote realization of our most promising ecological and social ideals. Even though we may not be able to realize our highest ideals fully,” he said, “the vision of them is essential.”

Three more keynote papers were presented on Saturday. Collette Hopkins, an international authority on education for social and environmental justice from Clark Atlanta University, spoke on “Teaching for the Environment in Black Higher Education.” Mary Evelyn Tucker followed with “The Emerging Alliance of Religion and Ecology: A Challenge for Environmental Education.” Dr. Tucker is Professor of Religion at Bucknell University, coordinator of the highly regarded Forum on Religion and Ecology, and co-director of the conference series on World Religions and Ecology at Harvard University. Finally, on Saturday

What Is the Earth Charter?

In its own words, the Earth Charter is “a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century.” Work on it began after the 1987 U.N. World Commission on Environment and Development called for the creation of a new charter outlining fundamental principles for sustainable development. The process began with the study of more than 50 international declarations, treaties, and commission reports (many of them science based) and more than 200 non-governmental and interfaith declarations and people’s treaties related to conservation, sustainability, and global ethics. In 1997, after a decade of dialogue among tens of thousands of individuals and hundreds of organizations from all over the world and all sectors of society, an international drafting committee built upon, consolidated, and expanded these principles into the Earth Charter. Drafts were circulated internationally, and in March 2000, at UNESCO headquarters in Paris, a final version was approved.



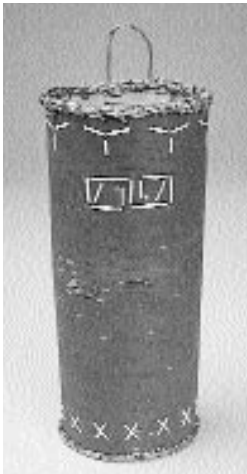
The Charter consists of a preamble, 16 main principles, 61 supporting principles, and a conclusion. The 16 main principles are divided into four sections—Respect and Care for the Community of Life; Ecological Integrity; Social and Economic Justice; and Democracy, Nonviolence, and Peace—and together with the preamble they are often used as an abbreviated version of the Charter. Although the Charter has a special emphasis on environmental challenges, it also recognizes that “our environmental, economic, political, social, and spiritual challenges are interconnected” and that meeting these challenges “requires a new sense of global interdependence and universal responsibility.”

More than 8,000 governments and organizations—including The Chewonki Foundation—and thousands of individuals have endorsed the Earth Charter and are promoting its implementation. You can learn more about the Earth Charter, including how to promote it, use it, and apply its principles, at www.earthcharter.org; by e-mailing info@earthcharter.org; or by writing Earth Charter, P.O. Box 319-6100 San José, Costa Rica.



Teaching for the Environment in Higher Education

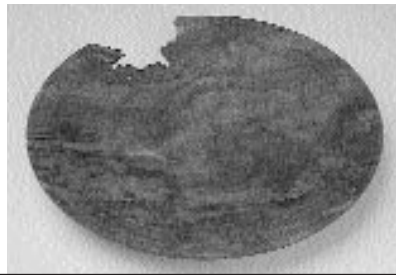
THE PROMISE OF THE EARTH CHARTER



BIRCH BASKET WITH QUILLS, BY VINCENT NORWOOD. PHOTO BY JAY YORK



LOBBY INSTALLATION WITH "FRIENDSHIP VESSEL" IN FOREGROUND, BY GREG AMBROSE. PHOTO BY CHRIS AYRES.



"MOTHER EARTH," CHERRY BURL BY PETER ASSELYN. PHOTO BY JAY YORK.

evening poet Alison Hawthorne Deming, Associate Professor of Creative Writing and Director of the Poetry Center at the University of Arizona, spoke on "The Poetics of Place: Relearning the Nature of Art."

By the close of the symposium on Sunday afternoon, participants had gathered several more times, not only for scheduled presentations and discussions but also for morning bird walks, camp fires, meals in the Chewonki dining hall, and on Sunday morning, an outdoor environmental worship service. There was also time to enjoy the art exhibit that accompanied the symposium, "The Heart of Matter," featuring the works of 24 Maine artists who use natural materials as their medium. Sculptural pieces in wood, moss, granite, clay, and copper were sited in the gardens and buildings and served all weekend as reminders of what Thomas Berry calls "the sacred character of the natural world."

Originally planned for last September and hastily rescheduled in the wake of September 11, "Teaching for the Environment in Higher Education" had been in the planning stages for nearly three years. All but one of the original keynote speakers were able to attend in May, and the schedule of events remained largely unchanged. The fickle Maine "spring" brought cool temperatures and a steady rain, but the rich exchange of ideas and energy that marked the entire weekend more than compensated for the dampness and the chill. It was a remarkable gathering—one that many participants have since described as "powerful" and even "life-changing"—and Chewonki was proud to have played a role in it. ■

From Chewonki to Johannesburg

The Earth Charter figured prominently at the recent U.N. World Summit on Sustainable Development, held in Johannesburg, South Africa, from August 26 to September 4. South African President Thabo Mbeki praised the Charter in his plenary remarks, and representatives from many other countries also mentioned it in official statements.

On the opening day of the summit, a parallel event took place at nearby Ubuntu Village titled "Educating for Sustainable Living with The Earth Charter." The gathering emphasized the importance of education in achieving the goals of sustainability and ensuring a future for the Earth and for humankind. Among the speakers at the four-hour, standing-room-only event were three participants from the May symposium held at Chewonki: Thomas Berry Award recipient Steven C. Rockefeller, Earth Charter Initiative executive director Mirian Vilela, and symposium coordinator Peter Blaze Corcoran.



"RIPPLE EFFECT," IN GRANITE AND MOSS, BY GARY HAVEN SMITH. PHOTO BY CHRIS AYRES.

The Earth Charter

PREAMBLE

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.



Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery

of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

PRINCIPLES

I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.

- a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
- b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

2. Care for the community of life with understanding, compassion, and love.

- a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
- b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.

3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
- b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

4. Secure Earth's bounty and beauty for present and future generations.

- a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.

- b. Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

In order to fulfill these four broad commitments, it is necessary to:

II. ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

- a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
- b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
- c. Promote the recovery of endangered species and ecosystems.
- d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
- e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.
- f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

- a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
- b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.

- c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
- d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
- e. Avoid military activities damaging to the environment.

7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.

- a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
- b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
- c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.
- d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
- e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.
- f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

- a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
- b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.

- c. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. SOCIAL AND ECONOMIC JUSTICE

9. Eradicate poverty as an ethical, social, and environmental imperative.

- a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.
- b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.
- c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.

10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

- a. Promote the equitable distribution of wealth within nations and among nations.
- b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.
- c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.
- d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

- a. Secure the human rights of women and girls and end all violence against them.
- b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.

- c. Strengthen families and ensure the safety and loving nurture of all family members.

12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

- a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.
- b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.
- c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.
- d. Protect and restore outstanding places of cultural and spiritual significance.

IV. DEMOCRACY, NONVIOLENCE, AND PEACE

13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

- a. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.
- b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
- c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
- d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
- e. Eliminate corruption in all public and private institutions.

f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

- a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
- b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.
- c. Enhance the role of the mass media in raising awareness of ecological and social challenges.
- d. Recognize the importance of moral and spiritual education for sustainable living.

15. Treat all living beings with respect and consideration.

- a. Prevent cruelty to animals kept in human societies and protect them from suffering.
- b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
- c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

16. Promote a culture of tolerance, nonviolence, and peace.

- a. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.
- b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
- c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.

THE WAY FORWARD

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfill this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter.

This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision. We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

- d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.
- e. Ensure that the use of orbital and outer space supports environmental protection and peace.
- f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

FOR MORE INFORMATION ABOUT THE EARTH CHARTER, PLEASE CONTACT:

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Chewonki Purchases Big Eddy Campground on West Branch



BIG EDDY CAMPGROUND
IS OPEN FROM MAY 1 TO
OCTOBER 15. TO MAKE
RESERVATIONS, PLEASE CALL
(207) 350-1599. FROM
NOVEMBER 1 TO APRIL 1,
CALL CHEWONKI DIRECTLY
AT (207) 882-7323.

After months of negotiations, we are pleased to announce the purchase of Big Eddy Campground along the West Branch of the Penobscot River in Piscataquis County. Many of you may know Big Eddy for its world-renowned fly-fishing and whitewater kayaking. The campground—approximately 75 acres—is beautifully situated along the West Branch, just below the infamous Cribworks Rapid north of Millinocket and within stunning view of Katahdin. With the purchase now complete, Chewonki has engaged in a long-range planning process for the property. This will include controlling erosion, installing new privies, introducing a hydro-energy system, providing lodging and camping to Chewonki Wilderness groups, and continuing to serve the hundreds of fishermen, boaters, and recreationalists who have enjoyed the campground for generations. The planning process will proceed throughout the winter. You can be sure we'll be telling you more about our plans in the coming months.

Wilderness Programs director Greg Shute has been keenly involved with the project, along with Hauns Bassett (Camp and EE Staff '00 and '01) and Kimberly Pelletier, both of whom relocated north last spring to co-manage the campground. Shute praised Chewonki's decision to buy Big Eddy, saying the purchase "allows us to meet our growing demand for whitewater kayaking programs. There isn't a finer place to teach whitewater kayaking in the Northeast, and with the recent Nature Conservancy/Great Northern Paper partnership we now have the added benefit of a 40,000-acre wilderness next door. This is an ideal spot for a family-oriented campground."

The campground operation, formerly known as Pray's Big Eddy, was previously owned and managed by Peter and Bunny Pray of Millinocket. The land itself was owned by Great Northern Paper. The campground purchase was made in May 2002, followed by the land purchase, which was completed in September 2002. ■



Paddling with the Loons & Portaging through the Mud

Continued from page 1

It is Sunday, July 7, and on Churchill Lake in northern Maine the day is hot, dry, and bright with sunshine. Four miles south of Churchill Dam, at the campsite on Scolfield Point, five red canoes lie across the gravel beach, and beyond them is a lively group of girls, swimming, fishing, hanging up their laundry after three days of rain, and bantering happily. Laughter rises up into the tall white pines, and there is a sense of lightness in the scene—rooted in gratitude for a day of sun and warmth and, more importantly, in a sense of accomplishment. Ten days into their expedition, these teenagers and their two guides have made it through one of the hardest portages in Maine, three days of paddling into headwinds, intermittent rain and thunderstorms, and one of the buggiest summers anyone on the Allagash can remember in a long, long time. And they look it! In their waterlogged hiking boots and mud-caked socks, these girls are one big mess of bug bites, sunburn, and scratched legs—and they can barely conceal their pride when they



ARRIVING AT THE RIVER (LEFT) AND, A FEW DAYS LATER, PORTAGING ACROSS MUD POND CARRY (ABOVE).

tell you how they came by them. They have stories galore to tell, in fact, and on this carefree afternoon it doesn't take much to make them tumble out.

"You wouldn't believe how hard Mud Pond Carry was; we were in mud and water up to our *chests!* And the bugs. The bugs were *so bad*," Meghan announces. Meghan is 15, with dimples and a smile that can light up the world, and almost everything she has experienced in the past 10 days has been new to her. "I never knew this was up here," she says. "I thought Maine was full of towns and race-tracks and stuff. This wilderness is really cool." Fifteen-year-old Nicki, petite and self-possessed, lives in a township on the Canadian border where she is home-schooled and has grown up paddling, but she has never had to portage an 80-pound canoe before. "It's hard!" she says, "but I'm getting really strong"—and she flexes a bicep to prove it. From Ashleigh, who will celebrate her seventeenth birthday in three days, come laments of sore muscles, blisters, exhaustion, wet clothes and gear, too much "weird food," and homesickness. The instant she finishes her litany, however, she smiles brightly and says "but things are getting easier! This trip is awesome." Kirstin George and her co-leader, Ann Budreski, laugh with delight at this, and their faces radiate both affection and admiration.



"I never knew what a canoe expedition was before I came here. And the Mud Pond Carry—I didn't know I could do that!" —Krista, age 14

“At first I thought this trip would never work. But somewhere while carrying my personal gear and a canoe, I changed my mind. I’ll always think twice about what I can do. I won’t be quick to say ‘no.’ I won’t be afraid to go outside my zone of comfort. And I hope that will carry over to all of my decisions.” —Meghan, age 15

The Canoe Expedition for Maine girls had its genesis in 1989, when 16-year-old Kirstin George received a scholarship to attend the Maine Coast Semester at Chewonki. Growing up in rural Maine, in a town whose population numbered fewer than 800, Kirstin already had a strong connection to the natural world and a deep appreciation for Maine’s history and social dynamics. What she discovered at MCS, however, was the professional world of environmental education, and it forever changed her life. When she graduated from high school she attended the Audubon Expedition Institute and then Marlboro College in Vermont. For the past nine years she has led wilderness trips throughout the Northeast, California, and Alaska, juggling her travel schedule in recent years around the demands of graduate school. In January Kirstin received a master’s degree in education from Goddard College, and she now divides her time between teaching and guiding.

As the sun sinks into Churchill Lake and the girls begin to make dinner with Ann, Kirstin sits down and reflects on how she arrived at Scolfield Point with seven teenage girls in tow. (The eighth had to be evacuated a few days earlier, when she fell and sprained her arm.) As she talks, her eyes grow wide, and her voice, though soft and lilting, is passionate. “My vision for this trip,” she explains, “grew directly out of my own experiences. I know that adolescent girls in Maine often feel a strong sense of place and love for their homeland. But many also see few options for employment and can’t imagine themselves as future leaders. I’ve seen too many of my peers settle for unfulfilling jobs and for abusive relationships. I know too many girls who have never heard anyone say ‘You are full of potential. I believe in you! Tell me your dreams and I will help you become the person who can make them come true.’ Maine has a vast untapped resource in its bright, caring, yet unempowered, young women.”

It was thoughts such as these that Kirstin took with her to graduate school, and it was there, in her first semester, that she began to research ways to help Maine girls. She discovered there are three

keys to youth empowerment and self-esteem: feeling a sense of belonging to a community, feeling a sense of place on the planet, and feeling capable of making a difference in the world. At the same time she was conducting her research, Kirstin was also leading canoe expeditions in northern Maine for Outward Bound. “I loved my job,” she says, “but I began to realize I had a limited ability to make lasting changes in the lives of well-off youth from all over the country. The trip communities were always tight by the end, but the geographical spread made it difficult for friendships to continue and for changes in attitude and self-confidence to endure.” Research and experience collided that semester, and suddenly Kirstin had not only a thesis topic but a practical idea for how to help Maine girls. She would design and lead a wilderness experience in Maine for girls who live in Maine, thereby offering the opportunity for follow-up experiences and ongoing support. By pushing girls beyond their preconceived limitations, she hoped they would grow physically, emotionally, culturally, and spiritually. “I thought maybe, just maybe,” she says—and here she pauses, her eyes growing wider, her smile even brighter—“that such a program could truly change girls’ lives.” Two years later, with a mountain of administrative work and fundraising behind her, Kirstin is sitting in the twilight of Scolfield Point and watching seven Maine girls spin a dream into reality.

The program that Kirstin designed and coordinates is supported both administratively and financially by Chewonki. Several things make it unique among Chewonki’s wilderness programs. It is the only Chewonki program offered for Maine residents only, and a special effort is made to reach those in under-served rural areas and in Native



EXPEDITION LEADERS
ANN BUDRESKI (LEFT) AND
KIRSTIN GEORGE (RIGHT).



PADDLE-MAKING AT CHEWONKI IN EARLY JUNE (BELOW) AND—FINALLY—DEPARTURE DAY (RIGHT).

American communities. (Two of this year's participants, Dena and her cousin Krista, are from the Micmac community in Presque Isle, and the stories they shared of their heritage and spiritual ceremonies added a special richness to the trip.) It is also the only Chewonki program that pairs all participants with a mentor. Each girl accepted into the program helps choose a qualified volunteer mentor (typically a woman who knows the girl and lives within 30 minutes of her), and they meet both before the expedition and regularly throughout the next year. Mentors are required to attend an all-day workshop at Chewonki during the girls' paddle-making weekend, and they also attend the Final Celebration. "Their long-term support," says Kirstin, "is designed to help the girls reflect on their summer experiences and contemplate important life decisions."

The program is also unique in what it offers beforehand and en route. At the paddle-making weekend in early June, for example, the girls work with Registered Maine Guide Jane Barron who teaches them how to turn ash "blanks" into beautiful paddles. On the trip itself, they meet women foresters and biologists, historians and artists, all eager to share their skills and knowledge. On Chesuncook Lake, Maggie McBurnie captivates the girls with her stories of a nearly vanished logging community and of living in the Penobscot watershed for almost five decades. Biologist Linda Alverson talks about the effects of logging practices on the lynx population in northern Maine, and ranger Kim Allen offers glimpses into a career on which at least one of this year's participants—17-year-old Meredith—has her heart set.

Applications for next summer's Canoe Expedition for Maine Girls will be accepted until February 1, 2003 (or until spaces are filled) from Maine girls ages 14–17. To receive an application, contact Ginny Freeman at Chewonki (gfreeman@chewonki.org; tel. 207-882-7323, ext. 11) or download one from Chewonki's website (www.chewonki.org). Personal interviews will be arranged after the applications have been reviewed. Camping and canoeing experience is not a prerequisite. The most important criterion for acceptance is a girl's desire to participate fully in the program—to challenge herself physically, mentally, and emotionally. Requests for scholarships can be made on the application.

Women interested in being mentors may also contact Ginny Freeman. Mentors and girls are paired after the girls have been accepted for the trip and geographic locations are known.

Contributions for the 2003 expedition are gratefully accepted by the Chewonki Foundation. Anyone interested in promoting the program in their region can do so by requesting information from Ginny.



Not surprisingly, the extensive preparations and follow-up experiences, coupled with the commitment to provide scholarship assistance wherever needed, make this a high-maintenance trip for Chewonki to run. "But we also believe it's an incredibly important trip for us to run," says Annie Merrill, chief of staff at Chewonki. "And we've been fortunate to find people excited about funding it." Plans are now underway to establish an endowment to ensure the program's long-term sustainability.

Each day that the girls journey north brings new experiences. Many of them had never paddled a canoe before this trip, but by the time they arrive on Churchill Lake they are adept not only at paddling but at portaging, navigating, fire-building, and knotting. Some of them had never seen a moose before, but they sure have by now; they have seen moose and more moose—and more moose again. They have paddled alongside Common Mergansers and Canada Geese and fallen asleep to the yodeling of Common Loons. They have seen clear-cuts and read aloud from Thoreau's *The Maine Woods*. "We couldn't ask for a better group," says Ann Budreski. Like Kirstin, Ann is also an environmental educator and wilderness guide, and she marvels at how deeply these girls are partaking of the trip. "Every day," she says, "they seem more self-assured and energetic. They're soaking up everything."

Inner journeys are being made on this expedition as well. Daily council circles led by Ann and Kirstin provide mirrors for self-discovery, spark insights about personal values, and challenge the girls to respect people with beliefs and personalities different from their own. There is time to reflect on questions such as What are my strengths and growing edges? What am I afraid of and why? What do I want to do

“This trip totally opened up things for me....I try to live one day at a time, but I can see a couple years down the road now too. I wasn’t looking forward to finishing school before the trip, but now I’m ready to be a senior. I know where I’m going and I can’t wait to see what happens next.” —Meredith, age 17

with my life? On the morning of July 8 at Scolfield Point, when breakfast is finished and the canoes are packed, the girls gather in a circle on the beach for meditation and yoga before setting off for the day. One girl says this is “hippie stuff” but that she likes it. “Ann and Kirstin are good leaders,” she says. “They’re helping prepare us for the larger world.” Indeed, it is hard to imagine two people better qualified to lead this trip. They teach and guide with spontaneity and patience, enthusiasm and wonder, and always a deep respect for the girls in their care.

It would be misleading to suggest that everything on the trip is perfect, however. “It isn’t all fun and games,” Ashleigh says. “I’ve never been in a place where I had to put so much trust in so many new people so quickly. It’s hard sometimes.” Emily, who has suffered a long year of struggle and loss, including the death of her best friend, says she came on the trip “seeking a refuge from bad habits and anxiety. I thought it would be like a vacation, but instead it brought me face to face with my problems.” Emily is grateful she came, however, and says the biggest thing she’s getting out of the trip “isn’t the thing I came looking for. The biggest thing for me is the friendships I’ve made.” Other girls have struggles as well. Some split their time between divorced parents, and at least two girls cope with the challenges of an alcoholic parent. Yet in the context of this expedition community, every girl here is equal, and every one appears ready to take on the world. Despite their different backgrounds, they are learning to work together as a team, to face physical and mental challenges, to solve problems, and to share responsibilities. They are surprising themselves with their own capabilities—and discovering how rewarding that can be.

On the afternoon of July 20, under a wide open sky, the Canoe Expedition for Maine Girls comes home. When the Chewonki van arrives in Unity after the long drive south from Allagash Village, the girls spill out and with whoops and hollers and paddles held

high run across an open field to embrace friends and family. Radiant with self-confidence, they are laughing, crying, and hugging each other, and there is affection in abundance—for their families, for each other, and for Ann and Kirsten. At the ceremony that follows, the girls give a marvelous presentation about their journey, complete with demonstrations, skits, and journal readings.

The Canoe Expedition for Maine Girls was designed to make lasting changes in the lives of adolescent girls—to show them that they are each unique, valuable individuals within families, communities, and society; that they are capable of being self-directed learners; and that they can follow their dreams and receive guidance and support from adults in their lives. Although the long-term impacts of this year’s expedition have yet to be known, the short-term impacts are already more promising than Kirstin and Ann anticipated. “I didn’t realize how deeply changed the girls would feel during and immediately after the experience,” Kirstin said recently. “Each one blossomed on this expedition, and it was such a joy to watch.” Correspondence with the girls since the trip has also confirmed its success. “My friends say I’ve changed a lot,” one of the girls wrote Kirstin. “I’m just happy and more energetic, I guess. This trip is the best thing that’s ever happened to me.”

On Saturday, December 7, at 7:00 P.M., Kirstin and Ann and the girls who pioneered the Canoe Expedition for Maine Girls will present a public slide presentation at the Field Pond Nature Center in Holden, Maine. They have a wonderful story to share, and they invite anyone who is interested—especially girls considering next year’s expedition—to join them. ■

ELIZABETH PIERSON

Chewonki gratefully acknowledges those who supported the Canoe Expedition for Maine Girls this year. Their support made it possible to meet all scholarship needs.

Foundation Grants

Anonymous Fund of the Maine Community Foundation
 Debley Family Foundation
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 Marshall Dodge Memorial Fund of the Maine Community Foundation
 MBNA Education Foundation
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Individual Donors

Marilyn George
 Julia G. Karhl and Barclay Palmer
 Cordelia Paula Lane
 Caroline and Wayne Morong
 Genevieve Parfet
 Lucinda Ziesing

Many others generously provided in-kind contributions of time, facilities, supplies, and food.



The MCS Work Program:

*Where community service, physical education,
and the practical arts joyfully collide*

Two afternoons a week, for about two-and-a-half hours, Maine Coast Semester students push aside their academic work, roll up their sleeves, and participate in Work Program. Working with their teachers in small crews, they accomplish almost everything needed for the MCS community to function. Depending on the season, the weather, and the requirements of the day, that might be anything from building a fence to stacking firewood, shearing sheep, chopping carrots, changing the oil in one of the vans, scraping and repainting a boat, or putting windows. Oftentimes the work is physically challenging, and occasionally it extends beyond Chewonki—to shoveling snow for the elderly in Wiscasset, for instance, or to shingling a building for a neighbor. Whatever the afternoon work is, it comes on top of the half-hour of morning chores students and faculty also share: the



Journal Entry —14 February 2002

Today I had Work Program in the woodlot, mauling. It is such a gratifying and frustrating experience at the same time. The crisp, clean, unexpected strike of a good chop is wonderful. Then there's the flip side of the scenario, the maul that continually gets stuck or that just splinters the wood. It was tiring, but I enjoyed the exercise. I lit my fire tonight with the wood someone else split for me and see the effort and hard work in the pieces that now burn and keep me warm after a day's hard work.

—Abigail Isaacson, MCS 28, Brunswick High School, Brunswick, Maine

MCS 28 WORK PROGRAM • SPRING 2002

FARM-RELATED

Polyurethane sheep racks
Turn compost
Paint milkroom door
Orchard/blueberry work
Reseeding
Soil preparation/amendment
Paint Veggie Wagon signs
Commode construction
Transport compost leaves
Prepare onions
Transplant onions
Spread & turn hoop-house soil
Plant sugar maple trees
Tap sugar maple trees
Clean henhouse
Sift compost
Seed & plant lettuce & carrots
Vole-proof carrot beds
Weed carrot beds
Wash farm truck
Mulch blueberries
Repair farm tractor
Soil block & seed tomatoes
Repair hoop house
Cut & plant potatoes
Spread manure
Shear sheep
Clean sheep pens
Work on Gatehouse gates
Transport horse manure
Care for hoop-house plants
Scout fields for downed branches
Build seedling shelves
Manage manure pile
Remove tarp from Veggie Wagon
Clean stalls
Repair fences
Move hay
Unload sawdust
Move planer shavings
Rake leaves
Wash & card wool
Weave
Repair hayracks

WOOD-RELATED

Split wood with hydraulic splitter
Split wood with mauls
Cut kindling
Prune pine in woodlot
Load logs
Sort & stack wood
Haul wood to cabins & farm
Refill Dumont room
Refill cabin kindling boxes

BUILDINGS, GROUNDS, & BOATS

Clear snow off vans & walks
Plow & blow snow
Channel snow away from Wallace Center
Remove ice from cabin stairs & entries
Renovate Hilltop dorm
Paint trim on dorms
Rake & remove brush & debris
Rake & weed flower beds
Clear Environmental Ed campsites
Open up Plaza & counselor's shed
Recycling to Lincoln County Recycling Center
Transport ashes to Pole Barn
Pick up sand cans with tractor

Mop & clean Wallace Center
Clean dishroom
Stake out grass
Repair stairs
Place boardwalks
Fill potholes in roads
Repair, build & paint screen doors
Open camp cabins
Move lumber
Uncover cattails
Move fitness equipment
Clean & oil boats
Drill holes in boat trailer
Work on skiffs
Clean, sand, & paint boats
Linseed oil on yurt frame
Yurt salvage operation
Cut insulation for yurt
Miscellaneous lighting systems work
Grass mowing
Inventory & label sails
Set up tennis courts
Build wooden walkways
BBQ pit prep
Check emergency systems
Park Avenue construction
Stain siding
Clean shower stalls
Clean Treehouse basement
Make curtains for dorms
Solar water-heater work
Build dorm cabinets
Check cabin woodstoves
Scrub Natural History Center bathrooms
Wax floors
Solar battery storage
Water damage abatement
Rebuild pond yurt
Fill ruts in Osprey Circle

MAINTENANCE & SHOP WORK

Service Chewonki vehicles
Move, strip, sand, & repaint canoe trailers
Repair Chewonki signs
Paint backboards
Water system work
Clean & maintain mowers
Replace chair-leg feet
Clean CEE with staff
Install Wallace Center window screens

GATEHOUSE & WALLACE CENTER KITCHEN

Dinner prep
Help with bees & honey
Make yogurt
Prepare food for solos

OUTREACH & NATURALIST HELP

Research/collect data
Clean animal shelters
Paint Outreach animal boxes

MISCELLANEOUS

Slideshow photos
Help with MCS development mailing
Check & make solo tarps
Assist Biodiesel Project
Help local animal shelter
Prepare for art show
Prepare for Renewable Energy Conference
Organize first-aid supplies

Our ideal of *good* work goes beyond the classroom. Indeed, work is a vital and exhilarating part of the Maine Coast Semester experience....Through work we illuminate the connections between different parts of our lives. Planting on the farm puts potatoes on the dinner table; cutting wood from our woodlot allows us to heat our cabins. Mopping the dining room floor expresses our care for our home. By experiencing a range of work, our academic pursuits are made richer; thought and action are connected. —MCS Brochure

daily tasks of cleaning stalls, feeding and watering the animals, turning compost, collecting eggs, sweeping, scrubbing bathrooms, and emptying the trash.

The goal of the Work Program is not just to get work done, though certainly that's important. Equally important, however, are the goals of teaching practical and life-long skills; promoting the values of teamwork, community service, and stewardship; and fostering a sense that physical labor is rewarding and not to be avoided.

At the end of each semester, a list is compiled of all the jobs students and faculty have accomplished together. The list here, from this past spring, is typical of that from previous semesters: long, varied, and a tremendous source of satisfaction to those who rolled up their sleeves and, more often than not, cheerfully got dirty two afternoons a week. ■



Peter Arnold Wins Energy Award

The news arrived just a few weeks ago: Peter Arnold, Chewonki's Renewable Energies Pathway Coordinator, has received the 2002 U.S. Department of Energy Biomass Program Award for the northeast. Given biennially in five regions across the country, the award recognizes Peter and The Chewonki Foundation for their superior achievement in establishing and promoting projects that demonstrate the efficient use of biomass energy resources and technologies.



Rick Handley of the Coalition of Northeastern Governors Policy Research Center in Washington, D.C., and director of the Northeast Biomass Program said Chewonki distinguished itself partly because of its determination to prove that biodiesel is a viable alternative in Maine. Most biodiesel use occurs in the Midwest, he noted, where so many soybeans are produced. Yet without any prompting from the government or agricultural community, he said, Chewonki decided "This is something we think we can do, and we think it's good for the environment." He said Chewonki has also demonstrated that despite Maine's cold winters, when the fuel can congeal, biodiesel has a place in the state.

Chewonki president Don Hudson praised the news of the award, saying, "Peter Arnold is a valued asset to Chewonki and to Maine because he

has the will and the ability to translate ideals into reality."

Peter launched Chewonki's Biodiesel Program in October 2000 with the help of a \$10,000 grant from the Maine Technology Institute. Biodiesel is a biodegradable, nontoxic, and clean-burning fuel that can be made from any fat or vegetable oil. Chewonki currently makes about 500 gallons a week (from cooking oil disposed of by area restaurants) and uses it to heat four buildings and to power two vans, a tractor, and several staff vehicles. As production capacity increases, Peter anticipates also being able to produce about 50 percent of Chewonki's electricity.

Burning biodiesel can have a significant impact on our atmosphere, says Peter. "For every gallon of fossil fuel we burn, we release 20 pounds of ozone-depleting CO₂. But with biodiesel we cut that figure by about 78 percent." ■

BETTA STOTHART



Emily LeVan Finishes First and Sets Her Sights on Olympic Trials

Four months of hard-core training paid off on Sunday, October 6, when 29-year-old Emily LeVan became the first woman to cross the finish line in Maine's 11th Sportshoe Marathon in Portland. Finishing in 2 hours, 47 minutes, and 38 seconds, Emily not only beat her own best time but also qualified for the 2004 Olympic Trials, to be held next spring in St. Louis, Missouri.

An Oklahoma native and Bowdoin College graduate, Emily has been part of the Chewonki community since 1997, as an MCS Spanish and Environmental Issues teacher, nurse's assistant, and wilderness trip leader. Her husband, Brad Johnson, is the assistant farm manager, and the couple will soon move into North Pasture Cottage, the newest building on the Chewonki campus.

Emily began serious training for the marathon in June and says she knew in August, when she won a half marathon in Quebec City in 1:21, that her hard work was paying off. She was training more intensely than ever before and also paying particular attention to nutrition. It was an arduous and intense regime, and after her win she said, "I don't think I could have done this without the support of my family and friends."

Although Emily says she wasn't as concerned with winning the race as she was with her own personal performance, there's no question she's delighted with her finish. With her accomplishment behind her, she has shifted her full concentration back to her graduate work in nursing at the University of Southern Maine—keeping one eye, of course, on St. Louis. ■

BETTA STOTHART

Remembering Kay Allen

AUGUST 10, 1902–JULY 23, 2002

Katherine Barrett Allen, widow of Camp Chewonki founder Clarence E. Allen, died in Camden, Maine, on July 23, just a few weeks shy of her 100th birthday. Few people have had as enduring and deep a friendship with Chewonki as Kay did, and she will be missed by generations of campers and their families.

Kay was born in Youngstown, Ohio, attended local schools, and in 1925 graduated from the University of Chicago. She had a long and productive career as an elementary school teacher, first in



Kansas and then Massachusetts. Her association with Chewonki took root in the 1930s, when she came to camp as a tutor, and it was solidified in the summer of 1942 when she married "the Boss." Clarence and Kay worked together at Rivers Country Day School in Chestnut Hill, Massachusetts, where Clarence was Headmaster and Kay was Head of the Lower School and taught fourth grade. (Among her students was Gordy Hall, Chairman of Chewonki's Board of Trustees, who remembers her as "an excellent teacher; strict but fair.") They spent summers at Camp Chewonki until 1965, when Clarence retired, and later settled in Camden.

Over the years Kay assumed many significant roles at camp. She was the official camp tutor, the unofficial camp gardener, and the self-appointed overseer of details just about everywhere, from the kitchen, dining room, and laundry to the packing of trunks at the end of camp. She was a stickler for appearances, both in the camp and in the campers. During World War II, for example, when she maintained an immense Victory Garden where the tennis courts now sit, she cared for it meticulously—"with plenty of willing and unwilling help from campers," as her stepson, Douglas Allen, remembers. Chewonki president Don Hudson was a camper and counselor during Kay's tenure, and he speaks for hundreds of "Kay's boys" when he recalls what "Kay clothes" were. "Kay ran a tight ship on Chewonki Neck," says Don. "When packing for a wilderness trip, we always collected a fresh set of clothes in a box so we would be dressed cleanly in a camp uniform when returning. The trip leaders always found a place for us to wash up. Then we would put on our 'Kay clothes.' And sure enough, she would be standing next to the barn when we returned to make her inspection."

Former executive director Tim Ellis, whose father was the assistant camp director under Clarence Allen, has known Kay

almost his entire life and has a special appreciation for all she brought to Chewonki. "In those years when Chewonki was so much a boy-centric place," says Tim, "Kay lent the feminine touch. She set the tone of serenity, elegance, order, and beauty that greets Chewonki visitor to this day. But she was far more than just an overseer and a housekeeper. She knew not only the name of every camper and counselor but their inner workings, their strength and potential, their struggles. And her way of

encouragement varied from hugs to scrubs in the upstairs bathtub of the Farmhouse when there was dirt behind the neck. Throughout all of her summers, Kay carried the banner of excellence and high standards, and behind that banner were love and compassion."

Like her husband, who died in 1974, Kay never flagged in her enthusiasm for Chewonki. "She loved to reminisce about camp," Douglas Allen recalled recently, "and she loved the association she made with so many boys and their families. She followed a lot of those kids as they grew up and was interested in what happened to them." Tim Ellis remembers Kay as "a constant source of encouragement and positive feedback. She delighted in each new direction that Chewonki took in the '70s and '80s to establish a bustling year-round community, and she went out of her way to visit, call, and write her support and encouragement. She was so proud of Chewonki, and just as with so many others, the Chewonki of today exists in significant ways because of her efforts." Don Hudson echoes that memory. "Kay wrote to me often during the past ten years," Don said recently, "always with praise and adding that Clarence would be both surprised and amazed to know what 'Timmy and you' have done with Chewonki. Tim and I owe much of our sense of standards and excellence to Kay's attention to detail."

A memorial service was held for Kay Allen on the morning of August 9 in Camden, and later in the day, in a simple ceremony presided over by Tim Ellis, her ashes were scattered at The Point at Chewonki, just as Clarence's were in 1974. It was a quintessential Maine summer day, rife with the blooms of black-eyed Susans and phlox—many of them probably planted by Kay herself. It was a lovely way to say goodbye and to celebrate Kay Allen and everything she gave to Chewonki. ■

DONATIONS IN KATHERINE ALLEN'S MEMORY CAN BE MADE TO THE CLARENCE E. AND KATHERINE B. ALLEN SCHOLARSHIP FUND, THE CHEWONKI FOUNDATION, 485 CHEWONKI NECK RD., WISCASSET, ME 04578; OR TO THE KATHERINE ALLEN SCHOLARSHIP FUND, C/O KNO-WAL-LIN HOME HEALTH CARE, 170 PLEASANT ST., ROCKLAND, ME 04841.

THE CENTER FOR ENVIRONMENTAL EDUCATION

FALL 2002 CALENDAR

NOVEMBER

- 5 Natural History Program, "Owls"
5:00-6:00 P.M.; cost \$5 (children free)

DECEMBER

- 3 Natural History Program, "Scales & Tales"
5:00-6:00 P.M.; cost \$5 (children free)
- 4-5 Backcountry Winter Travel Safety Workshop
(including snow conditions,
avalanche safety, and route-finding)
6:30-8:30 P.M.; cost \$10 for 2 nights



For more information about these or other CEE programs, contact Dot Lamson, Director of Environmental Education, at 207-882-7323 or dlamson@chewonki.org. Or visit Chewonki on the web at www.chewonki.org.



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