

Greetings prospective volunteer,

You are receiving this packet because you have expressed an interest in an opportunity to serve at the Teaching Drum. We are grateful that you are interested in merging the flow of your days with ours and in lending your energy and talents as together we serve the greater community.

As a volunteer you will be a part of the community at Nad'mad'ewining (the technical center, staff residences, and support camp for the Wilderness Guide and the Wild Moon Programs). This community is comprised of people (human and other) involved in the life-long program (an informal continuation of the return to the old ways begun in the Year-long program). As a volunteer member of this support team, it is vital that you be well informed, prepared and ready to participate fully in the daily activities and life here. Only by being fully present and involved can you receive the full benefits of this lifeway.

For these reasons we ask that you read every item in this mailing carefully and thoroughly. Please call or e-mail us with any questions or concerns that you may have before returning your volunteer agreement/liability waiver.

We ask volunteers to cover their food and miscellaneous living expenses, which amount to \$11 per day, per person. We accept checks, money orders, and major credit cards.

Once you have reviewed the entire packet and scheduled your visit, please fill out the General Information form, sign the Liability Waiver/Agreement Form on the back of this page, attach a recent photo of yourself, include your payment, and mail these underlined items to:

Teaching Drum Outdoor School
7124 Military Road
Three Lakes WI 54562

General Information

Name _____ Email _____

Mailing Address: _____ Phone # _____

Social Security _____ DOB _____

Emergency contact info. _____

Use the back of this page or a separate piece of paper to answer the following questions: Why would you like to volunteer here? What do we offer that is of value to you? What are your interests, skills, talents and energy level?

Dates that you intend to visit: 1st Choice: ___/___ to ___/

2nd Choice: ___/___ to ___/

Mode of transportation you intend to travel by: _____

Payment information: make check or money order payable to Teaching Drum Outdoor School

Visa ___ MasterCard ___ AmEx ___ Discover ___ Card # _____ exp. _____

Name on card _____ signature _____

How did you hear about us? _____

Liability Waiver and Agreement

I understand that the Teaching Drum Outdoor School does not provide health or liability insurance for its volunteers/visitors.

In consideration of my acceptance as a volunteer/visitor of the Teaching Drum Outdoor School, I, the undersigned, intending to be legally bound, hereby, for myself, my heirs, executors, and administrators, contractually waive and release any and all rights and claims for damages I may have against the Teaching Drum Outdoor School, Inc., its representatives, employees, successors, and assigns, the United States Forest Service, and any other legal entity with which the School has a contractual relationship, for any and all claims of damages suffered by me during my visit.

Further, I attest and verify that I am physically fit and have sufficient physical capacity to participate in ongoing activities, and a licensed medical doctor has verified such physical condition.

Further, I understand that **alcohol, tobacco, drugs, and firearms** are not compatible with the methodology of the Teaching Drum Outdoor School, and I will not harbor them during the period of my visit.

I, have carefully read the above liability waiver, as well as all of the enclosed materials in this volunteer/visitor information packet and agree to abide by all stipulations.

.....
Signature

.....
Date

.....
Print name

WHAT, WHERE, HOW, WHY

There is much happening at any given moment here at the Teaching Drum, because we fan the fires of multiple hearths:

- Nishnajida, our wilderness camp, home of the Wilderness Guide Program
- Mashkodens, our budding living-learning native life way camp and home to the Wild Moon Programs
- Nad'mad'ewining, our main support camp -- site of the office, library, staff quarters, and our self-publishing work.

The staff acts as a bridge, facilitating the flow among these hearths, and between them and the modern world. Volunteers work with staff and interns to support the hearths.

The School's vision and mission is furthered by the personal healing work each of us here is involved in on a daily basis. This work guides our return to a life grounded in Balance. It is by knowing who we are that we can connect, first with our truth and then with the greater truth, which the local Ojibwe call Chi Debwewin. We support this process by practicing the qualitative skills of this lifeway: truthspeaking and truthlistening, following the guidance of our dreams, remembering that the great Mother Earth provides, that giving is receiving, and extending honor and respect to all.

While being immersed in this lifeway, volunteers reside at Nad'mad'ewening. Here you may help with ongoing maintenance and improvement projects such as carpentry, splitting wood, cleanup, along with gathering wild edibles (depending on season), binding self-published books, invasive plant removal, salting hides, etc. You will also be encouraged to follow your heart and passion by practicing and/or learning native skills that interest you.

It is important for us that your time here be rewarding. In order to find a balance between giving and receiving, along with bringing about win-win relationships, it works best if you are self-motivated, pro-active, and open-minded. There needs to be a good fit between volunteers and staff so that everyone can benefit from a growth-promoting and healing environment, along with accomplishing tasks that serve the return of the Old Ways. To help us facilitate that fit, please answer the question under General Information that deals with your interests, talents, skills, and energy level as thoroughly as you can.

If you are volunteering for more than one week, your first week will be a trial period, at the end of which we can mutually decide if any adjustments or changes need to be made in terms of lodging, project involvements, etc.

During your visit, you will likely be living in the staff cabin at Nad'mad'ewening with staff members, visitors and/or volunteers. You will be cooking some meals in the staff cabin and some (typically dinner) together with others at the family house. Everybody, volunteers included, helps with food preparation, cabin up-keep, and other daily activities.

Because you will be leaving most of your familiar comforts behind and learning new ways of being comfortable outdoors and embracing all that Earth Mother provides, we suggest you prepare for this experience in these ways:

- Begin sleeping cooler at night, starting two weeks before arriving. If you sleep with 3 blankets, use only 2. This will stimulate your metabolism to function more efficiently, which will keep you more comfortable outdoors, whether it is warm or cool.
- We eat a native diet, which is based on fruit and vegetables, nuts and wild meat. It is low in starch, sugar and dairy. To best prepare yourself, gradually cut down on your sugar and starch (bread, pasta, rice, potatoes and sweets) consumption. If you are a big eater, start eating less, beginning three weeks prior to your arrival. Cook without spices and salt so you may enjoy the natural flavors.
- Read the Equipment and Clothing List carefully, and make sure you **come with everything that is on the list, and nothing more** (if you have special needs that require accommodation let us know and we'll work with you). Storing space is at a premium here so bringing more than is on the list will jeopardize your ability to be here. If you have trouble acquiring anything on the list, call us and perhaps we can help. We have some items that we may be able to loan or rent to you. When you arrive, we will check out your equipment to make sure you have everything needed for a safe and comfortable visit.
- Wash all the clothes you intend to bring without detergent at least once before you leave, so you will attract fewer mosquitoes and other critters. For the same reason, do not use scented personal care products (aftershave / perfume, soap, deodorants, etc.). You will not be using soap during your visit, instead you will be learning natural hygiene methods.

Below are the common **ways to travel to the Teaching Drum**. Let us know which one you will use. Give us your date and time of arrival as soon as possible, so we can expect you and/or schedule your pickup. Also, **please confirm your arrival date/time the day before you get here and keep us informed of any changes that may happen while you are en route.**

- Air. Service by Midwest Airlines and Northwest Airlines is to Rhinelander/Oneida County Airport in Rhinelander, WI which is 30 miles distant. We provide pickup and drop-off (for a fee) to this airport only.
- Bus. The nearest Greyhound service is in Iron River, Michigan, which is 40 miles distant. We provide pickup and drop-off (for a fee) to this bus station only. Be aware that there is no bus terminal there, just a street stop where you get dropped off at 5:30 a.m. (this is the only in-bound bus per day). There is only one out-bound bus per day, which leaves at 11:55 p.m.
- Auto. From Three Lakes, drive east on Hwy 32. Just outside of Three Lakes, Hwy 32 splits off of Hwy 45 to the left; pay attention so that you are not following 45. Proceed roughly 4 miles on 32, to Military Rd. (Rd. # 2178). Turn left on Military Rd, (with extreme caution, because it is a blind curve. Come to a full stop and make sure there is no approaching traffic before turning.) Drive 1 mile up Military Rd and you will see The Teaching Drum sign on the right. We're 7124 Military Rd.

Lastly it is important for you to understand the camp and the hygiene guidelines. The time you spend making yourself familiar with the information in this packet, and your adherence to it, could determine whether your experience here is enjoyable and relaxed or uncomfortable and health threatening. Bring this information packet along with you so that you can refer to it during your stay.

Please contact us with any questions. -The Teaching Drum staff

Equipment and Clothing List

Weather in the Northwoods can vary greatly, with green season temperatures ranging from 30 to 90 degrees above zero, and white season temperatures fluctuating between -30 to +40 degrees. Therefore it is important that you come properly equipped for a safe and enjoyable visit. Clothing made of natural fibers is best, with wool being most preferred (merino wool, lambs wool and others are very soft and comfortable to wear next to skin), followed by silk. Cotton is appropriate only for green season shirts and pants. **No camouflage please.** Choose tight-woven rather than loose-woven clothing (for example, avoid knitted sweaters).

Equipment for all Seasons

- l Bowl (ceramic or wooden) and spoon
- l Non folding woods/craft knife & sheath*
- l Sleeping bag: spring/summer bag for green season, heavy winter bag for white season
- l Towel, washcloth, hairbrush/comb, toothbrush, toothpaste, and floss
- l Women: six bandanas (dark color-opt.) for moon time (bleeding) to use with moss gathered here.

Green Season Equipment

- l Two loose-fitting cotton, or very light wool long-sleeved shirts
- l Two pair of cotton or very light wool pants
- l Two pair of wool or wool blend socks (med. wt.)
- l One pair of wool long johns (top and bottom)*
- l Two med. weight wool shirts
- l One pair of light mittens (optional)
- l One light wool cap*
- l One pair of shorts and t-shirt
- l Two pairs of footwear, preferably moccasins or light canvas shoes without heels or deep treads. NO CLOGS or SANDALS.
- l Small tent (mosquito proof) with rain fly and ground tarp. Extra tarp for additional rain fly.

White Season Equipment

- l Two light wool shirts
- l Two pair of heavy wool shirts*
- l One oversized wool shirt (to use as overcoat) ~~#~~
- l One pair of light wool pants
- l One pair of heavy winter pants (to fit over light pants)*
- l One light face scarf or neck tube
- l One heavy wool or fur cap with ear flaps
- l Pack boot (Sorel model 1964-min.tread/heel)
- l One pair of leather choppers with wool mitten inserts*
- l Two pair of heavy wool blend socks
- l Two pair of wool long johns (top and bottoms)*

Items listed with an * are sold here at the school. **Call us for size and availability** if you are interested in purchasing these items from us. Also, many of these clothing items can be found in your nearest used clothing store at very reduced prices, we recommend that you look there first before buying new clothing. Another option is to borrow items from friends and family.

Note on knives: We sell the best knife for this experience at a very low price (\$16). Our hand-made sheaths are \$13 or \$6 for a blank you can sew yourself. Please do not buy an expensive knife that may not serve you as well.

~~#~~This item may be replaced by a warm winter jacket big enough to wear loosely (to insure ease of movement) over 2 or 3 shirts.

CAMP GUIDELINES

Specific to Nad'mad'ewining first, followed by Wilderness camps guidelines

NAD'MAD'EWINING

- Upon arrival you will receive an orientation of the many buildings and communal use areas. Following is a list you can refer to in case you don't memorize it all during your orientation:
 - Every building will have a guidelines sheet displayed visibly to help you to become familiar with what each space has to offer and what its needs are. Please be sure and read them when you make use of each space. Also, each space has a 'keeper' or overseer. There is a list of keepers posted in the office; you can approach these people with questions about those areas.
 - In the office you will also find a "To Do" list posted so people here can peruse it and choose projects that best fit their interest and skill.
 - Our limited daily internet bandwidth gets shut off for 24 hrs. if we go over limit. Please read the details on the computer use sheet that you'll be signing during your orientation.
 - Nad'mad'ewining is a hybrid community combining primitive skills and lifeway with modern day technology and ways of being. This mix can be challenging and confusing, because some things will seem so familiar and yet have a twist... For this reason, it is very important that if you are in doubt about anything, ASK, ASK, ASK. No question is stupid. If someone asks you to do something and there's a detail you're not sure about, just ask. A question comes up for you about why something is done a certain way...ask!

GENERAL

- 1 We dwell on the living skin of our Mother; in gratitude we show honor and respect in these ways:
 - We prearrange our visits so that we are expected and welcome.
 - To keep our camp a place of trust and Balance we keep it free of weapons, alcohol, tobacco and psychoactive substances (inc. 'pot', caffeine, and sugar), and domestic animals (inc. pets).
 - We pack out whatever we brought in that is inorganic or not quickly biodegradable.
 - We get staff approval for our tent sites, and leave them in better shape than we found them.
 - We chip in on camp chores, such as firewood and edibles gathering, cooking, and cleaning.
 - We keep craft debris in one place by doing our craftwork in a designated craft area and cleaning up when we're done working for the day.
 - We swim, canoe, and go on extensive hikes with a buddy, and inform a third person of our plans and anticipated return time (until we have received adequate training).
 - We have no cars at Nishnajida except for an emergency vehicle. Visitors' cars are parked at Nad'mad'ewining (the Support Center) for the duration of their visits.
 - We practice stealth, remaining invisible to outsiders. We stay off the roads as much as possible and make sure we have no audience when skinny-dipping.

CARETAKING

- I We are respectful of the space and lifeway of our animal, plant, and mineral relations:
 - We give nesting, denning, and young animals a wide berth.
 - So as not to alter the lifeways of our animal relations or turn them destructive or dangerous, we: do not feed them, meticulously keep the camp area free of food scraps and clean up food spills, regularly change the hearth litter, and hang or otherwise secure all food not sealed in glass or metal containers. **Compost is buried away from camp on a daily basis.**
 - We use no soaps and shampoos
 - Our footwear has minimal or no treads and no heels to protect trails from erosion.
 - We pee off the trail, away from camp, and **in a different spot each time**, so that plants are not burned. When trees are peed on, porcupines chew the bark off, which often kills the tree.
 - We take dumps only at our Da'i spots or in pit latrines.
 - We go uphill and away from water to pee and poop.
 - To protect the fragile bog plants, we use the stakes to push in and out of the canoe canals.

GATHERING/HUNTING

- Any living plants, plant materials, or animals are gathered/hunted only with staff approval.
- When gathering anything from firewood to berries, we are careful to leave enough in a given area for others. We first lay down an Offering, which gives us pause and helps us shift from a “taking” attitude to one of consideration and openness to the guiding voices of the Circle of Life.
- We gather firewood and Birch bark from dead and down trees only--**standing dead trees, including their bark and branches, are left untouched.** This maintains the pristine character of this land and protects the feeding and denning/nesting sites that dead trees afford.
- To return nutrients, we spread the ash from our hearths thinly over the area from which we got our wood.

FIRE SAFETY

- I We have much respect for the power of fire:
 - We ask the sharing of his gifts only in designated areas. A small, well-tended fire is brighter, safer, cooks better, and keeps you warmer than a large fire.
 - Lodges are extremely flammable--to keep them from burning down, open fires in lodges need to be **kept small and tended at all times.**
 - For the same reason, candles and oil/fat lamps need to be set in a wide fireproof holder that will catch any drips, and they must be **tended at all times.** Extinguish your candle before leaving an unattended lodge even if it is just momentarily, and put it out well before you fall asleep to make sure you don't doze off with it still burning.
 - To prevent asphyxiation, do not plug the smoke hole until the flames have died down completely, there is no smoke, and only coals remain.

HYGIENE GUIDELINES

Forest Flu, Montezuma's Revenge, and Drum Disease (as it was affectionately known here before these guidelines were implemented) are a few of the many colloquialisms for the gastrointestinal affliction that commonly afflicts campers, travelers abroad, and attendants of outdoor schools.

Cases vary from quick onset (a couple of hours) and a few hours duration to slow onset (up to eight days) and lasting one or more weeks. In some cases, symptoms recur, or they may linger for months. Lab tests are often not able to identify the causative organism, and occasionally two or more team up to compound the issue. For specifics on the most common causative organism, see the handout *Giardiasis Prevention: Myths and Facts* (Teaching Drum Outdoor School, 2006).

Anyone with a compromised immune system (HIV positive, Aids, CFS, etc.), or who has a physical illness that could be aggravated by a gastrointestinal affliction, must consult both their physician and the Teaching Drum staff before taking a course or visiting.

Prevention

This paper focuses only on prevention, for these reasons:

- Prevention is by far easier than treatment in wilderness situations.
- In order to prevent infection, unconventional hygiene methods need to be understood and implemented, because it is not possible to maintain standard hygiene practices in the wilds.
- Because there are as many treatments as belief systems, covering all of them would take a book.

Effective prevention must focus on more than the infective organism, because personal hygiene, emotional stress, exposure, diet, and eating habits are often contributing factors to infections.

How to do it

These guidelines are based on input from health professionals, along with our own research and experience. Following these suggestions religiously can greatly reduce--even eliminate--the incidence of Forest Flu.

1. Eat simply and lightly

- 1 Fast the first day in the wilds (unless there are extenuating medical circumstances). This gives the body a chance to relax and adjust to the environment and the new organisms it harbors.
- 1 On the second day, consume one-half to two-thirds of normal amounts.

- | On the third day, eat normally without overeating.
- | Eat on an empty stomach, so you'll have undiluted stomach acids to kill any infective organisms you might ingest. One person could eat contaminated food on an empty stomach and be unaffected, while the next person piles the same food on top of food already in his/her stomach and becomes quite ill. Fruit can take up to an hour to digest, starch takes about two hours, fat takes around three, and meat might take four.
- | Do not overeat. You may have insufficient stomach acids to sterilize your food (drinking with meals has same effect on digestive acids). Additionally, overeating--especially in the first few days--does not allow time to adjust gradually to the local microbes.
- | Do not mix foods that interfere with digestion, such as sweets and meat or fruit and starch.

The above *Eating simply and lightly* points cannot be overemphasized. Overeating, along with eating often, are common after being invigorated by the outdoors, and they are frequent responses to the fears and insecurities triggered by outdoor adventures.

2. Camp Setup

- | Choose a food prep-cooking area that is dry, has good drainage, and is in full sunlight. Cook under shelter only when necessary.
- | Cover the ground surface with a natural acidifier such as pine needles. The more acidic an environment, the more sterile it is.
- | Change the ground cover regularly, and clean up food spills immediately.

3. Personal Hygiene

- | Keep your body reasonably clean, particularly face, hands, and groin area.
- | Finger, ear, nose, tongue and body rings/studs are havens for microorganisms; please remove before going out to camp.
- | Keep fingernails and toenails trimmed and clean, for the same reason as above.
- | Use a handkerchief instead of your fingers to pick your nose. Bacteria-laden mucous sticks to fingers, and under nails it remains moist and warm--the perfect environment for bacterial reproduction.
- | When wiping your butt, be extremely careful so that you not contaminate yourself. Wash and sterilize your hands after. Most conifer needles, and a variety of deciduous plants, have antiseptic properties.
- | Do not share towels, washcloths, or rags.
- | Do not drink from another's cup.
- | Use only your own bowl and eating utensil. Do not share them with others.
- | Abstain from food preparation, serving, and bowl passing during the contagious period of communicable diseases.

4. Food Preparation

- | Boil or properly treat/filter lake water used for drinking or food preparation.

- | Use seamless metal cooking utensils. Avoid those made of wood, hide, or any other porous material, because they cannot be sterilized.
- | Boil or fire-sterilize common cooking utensils.
- | Wash and fire-sterilize personal knives before using to prepare food.
- | Split out a new cutting board for each meal and burn after use. Learn how to cut food without a cutting board.
- | Strive to be a no-leftover cook. If there are yet leftovers, they--and all pre-cooked food that is packed in--need to be heated thoroughly through to boiling point before being served.
- | Do not touch serving utensils to rims of eating bowls.
- | Use only the common cooking or serving utensils, never personal ones, to dish out food.
- | Do not eat directly from the common cooking pot.

5. Food Serving

- | When passing bowls hold them from below, keeping your fingers and thumbs away from bowl rims.
- | One person per meal serves food, unless more are needed because of multiple dishes at feasts. The fewer servers, the less possibility of food contamination.
- | Ask only for what you can eat so that you'll have no leftovers. If you do have leftovers, do not return them to the cook pot or share them with others.

6. Cleanup

- | Do not use common wash or "slop" buckets.
- | Personal ceramic bowls and utensils are generally safely washed in lake, river, or pond water if allowed to dry thoroughly and then set out in the sun or fire-sterilized.
- | Store all cooking/eating containers and utensils high enough so they will not be contaminated by the soil or rain splash. Choose a spot that exposes them to the disinfecting action of sun and air.
- | Because wooden bowls cannot be sterilized, wash and dry immediately after use.
- | Store personal bowls and utensils separately from each others' and from cooking paraphernalia, and away from the food prep-cooking area.

If you contract Forest Flu

Most conventional and alternative/herbal approaches focus on eradicating the causative organism. This does "cure" the individual; however, it leaves him/her open to reinfection. Suppression, an alternative to eradication, allows for the possibility of flareups. Another approach--achieving balance with the organism--is involved and time-consuming, and yet it is preferred by some whose lifestyles keep them exposed to infective organisms, because:

- It eliminates the possibility of reinfection.
- It greatly reduces the likelihood of flareup.

This treatment approach is covered in the handout, *Wilderness First Aid* (Teaching Drum Outdoor School, 2001).

Those who have had Forest Flu may continue to harbor the organism(s), so out of respect for others please continue to follow these guidelines. Symptoms may persist in some beyond normal recovery time because food sensitivities keep aggravating the intestinal tract. Experiment by eliminating a suspected food from your diet for a few days. And of course, consult a physician if you feel the need to, or if your symptoms persist.

If you develop Forest Flu, you will want to fast for one or two days to allow your body to eliminate the offending organism(s). Be sure to drink plenty of pure water to replace losses from diarrhea and to help flush your system.

The physical manifestations of illness are often the voices of our natural wisdom, calling us to a deeper awareness of the source of illness and our personal path of balance and healing. Many of us who contract Forest Flu do so because we are already out of balance.

Let others know of your predicament: it may be that there is someone who can share his/her wisdom, knowledge, and presence with you. Some persons here may be versed in healing methods that could help in restoring balance. Listen to your body's wisdom; as everyone's metabolism and state of health is different.

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