

Outdoor sports in Educational and Recreational Programmes

Proceedings from



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OPENING SPEECH

Jan Neuman

Charles University in Prague, Faculty of Physical Education and Sport,
Department of Turistika, Outdoor Sports and Outdoor Education

Dear colleagues and friends,

Let me welcome you on behalf of myself and my colleagues from the Faculty of Physical Education and Sport, Charles University in Prague. I am pleased to welcome you all to the beautiful environment of the Czech Paradise at Hrubá Skála. Especially, I welcome our colleagues from abroad who have come such a long way to take part in our meeting here. I thank our friends from the Friends of Nature, for making the organising of this conference possible. I also thank my young colleagues, who have prepared this conference from both the professional and organisational side. Personally, I am pleased that we have been able to keep to the tradition and organise a scientific conference focussed on outdoor sports and outdoor education for the third time. To start with I would like to share several thoughts with you related to problems connected with the topic of the conference and the further development of education through outdoor activities.

A short view into the future

The field we are all interested in develops in front of our eyes. People are more and more interested in outdoor activities and new organisations are created, new university courses are created, outdoor activities are applied in programs supporting health. A specific outdoor industry is being created, which wants to behave nature friendly. We can say that the interest in outdoor activities and nature will rise with the gradual separation of human beings from the original natural environment. We are in the right boat; we are the crew, which can make a better quality of life for many people.

Connection of history and present

If we look into the history of the Czech lands, we can see that our ancestors left a rich heritage. They have been inspired by foreign influences and at the same time they tried to adapt them for Czech conditions. Many approaches and thoughts are also typically Czech – the basics of experiential education by Comenius, later the interesting system of outdoor life and outdoor exercises in the physical education organisation Sokol and the inspiring concept of Czech turistika. We have adjusted to our needs scouting and woodcraft. We have developed the specific tramping movement, connections of outdoor life, sport and culture. We have introduced at the beginning of the 20th century outdoor activities and outdoor sports into school

physical education. Over time we have educated many enthusiastic leaders, who prepare every year interesting summer and winter programs for young people. Many citizens of the Czech Republic love cycle-touring, skiing, canoeing and walking in mountains. Many interesting organisations have been founded here, which have brought new ideas into creating programs focused on the education of the younger generation.

The Czech Republic due to its position, climate and natural conditions is a paradise for using different outdoor activities for recreation, enjoyment, learning and education. Recently, new study programs at universities have been created – the study program “Outdoor activities” at the Faculty of Physical Education and Sport of the Charles University in Prague, Recreationology at the Faculty of Physical Culture of the Palacky University in Olomouc, Leisure studies in Liberec, Education towards health in České Budějovice, and developing programs of outdoor activities at the Faculty of Sport Studies of the Masaryk University in Brno. The commercial sector is preparing developmental programs for managers. A new association of commercial organisations preparing courses for different levels of managers was founded last year. The new interesting journal *Gymnasion*, which focuses on experiential education, was founded. Many interesting books are being published.

Despite all the positive sides, we have to see also some dark sides. In our field there is insufficient professional discussion. The area of research is not sufficiently developed. Methods and experiences with their application are missing. Qualitative approaches in research are insufficiently developed. There are not many works studying efficiency of different outdoor education programs. These are problems we will try to solve at this conference.

Carrying on with our conferences and meeting in the future.

I hope our meetings and similar conferences have a future. We know that there are many problems, which we will have to solve in future years. We would like to use the experiences of experts from different countries and meet with them not only at conferences but also whilst solving different scientific projects. I would be glad if we supported here the idea of traditional November conferences here in the Czech Paradise. I would be pleased if this conference brought foundations for wider international cooperation. I would like to see ideas for further improvement of professional and scientific work in the field of outdoor sports and outdoor education. I wish professional and friendly relationships are developed among people, who are convinced that outdoor activities, outdoor sports and outdoor educational programs are important for improving the quality of life. I hope that our conference will make a small but concrete step in solving these stated problems. And I am glad I can be here. I believe we will successfully organise similar meetings in future years. I hope that our friends from abroad will support us because without

them we cannot imagine the next conferences. Personally, I wish the conference in 2008 will take place here. It will be 70 years since my birth. I would love to be here for this opportunity and would love to welcome all friends back here. I am looking forward to listening to all your presentations and I am glad I could welcome you here. I wish you many useful and beautiful experiences from your stay here in the beautiful surroundings of Czech Paradise. Finally let me greet you on behalf of two fabulous creatures, which met us at our first conference – Hruba and Skala, they walk round the castle at midnight. They are two beautiful natural creatures which bring fun and peace. That is what we all need for our future life.

1. LEADERSHIP

TEACHING LEADERSHIP IN THE OUTDOORS

Willem Krouwel

Dare2, United Kingdom

Abstract

The address is divided into and looks at the interrelationship between three things: teaching, leadership, and the outdoors.

Taken one at a time, we will look at:

Teaching: What do we mean when we use that word? Do we limit ourselves to what customers think they want? Do we limit ourselves to what we think we want? How much do we “let learn” and how much do we seek to retain the effective power in the teaching relationship? How much do we convey a “series of gobbets of pre-specified information” rather than let people learn what they need to learn from the experiences into which we impel them? What’s the relationship between teaching, leadership, and the outdoors? **Leadership:** What do we mean when we use *that* word? A summary of leadership models as taught on a variety of outdoor programs is compared with what might be required of those we teach in their working world. How might we (do we?) role-model leadership when “teaching” it? What is the range of options open to us when teaching leadership (a continuum from frontloading to self-development)? What’s the relationship between leadership, the outdoors, and teaching?

Outdoors: A *big* word. An exploration (with illustrations from practice) of why we use the outdoors and how (if) that adds value to the process of learning leadership. What’s the relationship between the outdoors, teaching and leadership?

Future viabilities: The future of learning leadership through outdoor media.

A preamble

As someone who for many years made a living (often a very good one) from teaching leadership in the outdoors, I’m deeply aware that my views and attitudes have changed radically in the last five years, and I’m what we call in the West of England, a “Poacher turned Gamekeeper” – I’ve changed sides in some kind of conflict. In my case, the battle was within, and I now challenge views which I once held to be axiomatic. How has this happened? It’s the outcome of a long process of reflection and reflective action, prompted by a late entry into the world of academic endeavour. The process took me from England to the Czech Republic in search of answers to questions which had been increasingly bugging me. The subsequent reflections have taken place on courses around the continent. At some point, I found that the problem with looking for answers is that, as they present

themselves, so they prompt more questions – so you get into a spiral of reflection, similar to the cycle often associated with action research (See Appendix “A”). I should warn those wishing to travel the same route that it’s at times a very uncomfortable and rocky one; that challenges far more than one’s understanding of leadership training and outdoor development. It doesn’t necessarily make one *happy* either – but perhaps it makes one more fulfilled. It encompasses some major issues, of which one is – what exactly are we teaching leadership *for*. Leadership training, is often tied to corporate management development and thus assumed to be a way of enabling people to “*acquire the skills required to feed the demands of global capitalism*” (Bonnett, 2001).

If one approaches leadership from another filter – say concern for the well-being and development of the participants – one may face opposition from proponents of what currently seems like an unstoppable managerial agenda which some believe may reduce things to “*a mess of competencies and codes of practice*” (Reynolds, 1998) instead of encouraging managers to “*think about the unprogrammable complexities which face them...*” (Ibid). In other words, management learning (and by association leadership learning) can be reduced to banal mnemonics (think *SMART* to achieve objectives!), trite three/two letter acronyms (try *ACL* for a satisfied team; try *EI* for a mature approach to life!!), and pitifully shallow metaphors (*Who Moved My Cheese?*). The last-cited gives us a good picture of how shallow and commodified it gets. Starting with a slim book (Johnson, 1999) recounting the goings-on of some change-resistant mice, it’s spawned an energetic family of short courses aimed at training people in a prescribed four-step change method, apparently by taking on the characteristics of the mice in the book. The author, an MD, is described by his publishers as “*The World’s no.1 Business Author*”. Movies and management seminars are also available.

A Reflection (1)

An Essential Balance: I might (and do...) wish for things to be other than as they are. Nevertheless, there’s a good case to be made for all involved to have a stake in the learning process – and to acknowledge the existence of other concerned agendas. It seems that there are three major groups of stakeholders in development training:

Fund holders: Most development and leadership training is paid for by people who don’t attend the courses but who have some reason for funding the attendance of others. They might be corporate HR departments paying for OMD, branches of central or local government addressing some aspect of youth work, or a school engaged in some kind of behaviour therapy. A diverse group, but with one thing in common: They want a return on the money paid for the course.

Participants: Managers, youths, recalcitrant schoolchildren and many more - again, a remarkably diverse group of people. What they have in common is that they all attend programs, and are the ones whom are seen as needing to change, develop or improve in some way. Attitudes may vary from a resigned compliance with the external agenda (Weil, Wildenmeersch & Jansen, 2005), to genuine enthusiasm.

Facilitators: The third part of the triumvirate. Seen as instructors, trainers, tutors, enablers, and lots of other things which basically mean facilitating the learning (be it loop1 technical skills, loop 2 life skills or whatever...)

The interface between the three: All three parties have needs. The fund holder has a need to see that the money is well spent, the participant has a need to develop in appropriate ways, and the facilitator has a right to the satisfaction of doing a good job well. When all three groups' needs are in balance, things work well and there's a benign spiral at work in which each of the parties positively affects one another. This can be illustrated by a Venn diagram to highlight the essential interdependence of each of the three parties (See Figure 1 below):

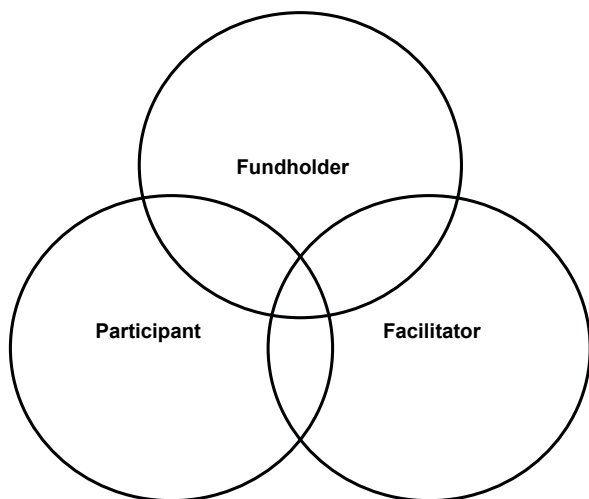


Figure 1: The relationship between facilitator, sponsor and participant

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Imbalance 1 – Fund holder domination

Problems arise when the needs aren't in balance. If, as sometimes happens, training organisations engage in what Martin and Leberman (2000) have termed "chasing the dollar", an imbalance occurs and trainers may find themselves,

rather than facilitating, peddling the sponsors’ party line to perhaps unreceptive participants. All the paraphernalia of frontloading and isomorphic framing can be used to do this. In such circumstances it takes a really special (or exceptionally financially motivated) facilitator to stay stimulated. Think about it. If you believe that your job’s just about satisfying a sponsor whom you may see as out of touch with the realities of life you may not give it the required levels of concentration, commitment and energy. A term I’ve encountered which sums up facilitators’ cynicism in such circumstances (and teachers, and nurses, and many others, come to that) is “*Hitting the targets and missing the point*” (Purves, 2005). Such attitudes will transmit themselves to course participants, with the result that they too won’t get much from the experience, and certainly not what the sponsor wanted. This unhappy circumstance can be summed up by another Venn diagram (Figure 2):

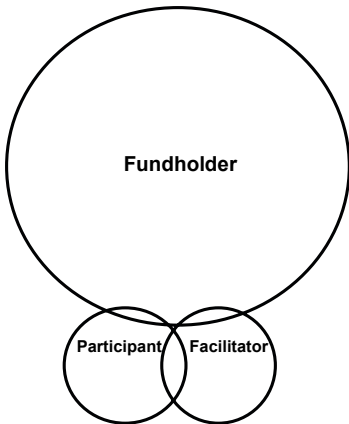


Figure 2: Imbalance 1 – Fundholder domination

Imbalance 2: Trainer Domination

Sometimes it’s the facilitator who rules at the expense of others. This happens, for example, when a particular development method or training philosophy takes hold in an organisation, and everything is seen and processed through the filter of that methodology. Group-think may follow, and the training (whatever the sponsors or participants needs) will *always* fit the straitjacket of the dominant theoretical approach. Fund holders aren’t happy as they don’t get anything like what they want, and participants are often (rightly) sceptical about the efficacy of the training on offer. Whilst I don’t want to name the organisations concerned, I know of two very large development training organisations which were brought to their knees by an over-concentration on, as it happens, transactional analysis and

neuro-linguistic programming respectively. If I was a gambler, I'd bet that someone will, in the near future, court disaster by putting all their eggs in the emotional intelligence basket. Sometimes, too, facilitators are so engrossed in a particular outdoor activity that they fail to understand why others aren't so engrossed, and thus become guilty of over-stretching the people in their care. Whether it's by over-application of a particular philosophy or overindulgence in heroic outdoor activities, the imbalance looks like this (See Figure 3):

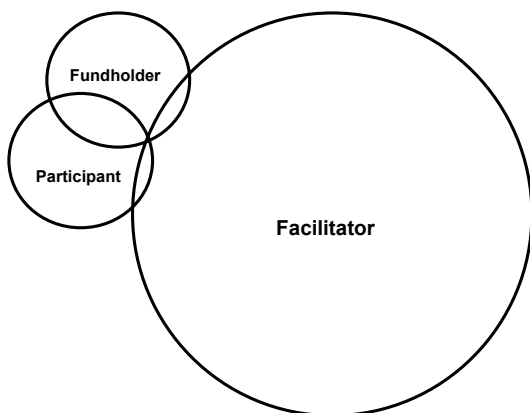


Figure 3: Imbalance 2 – Facilitator domination

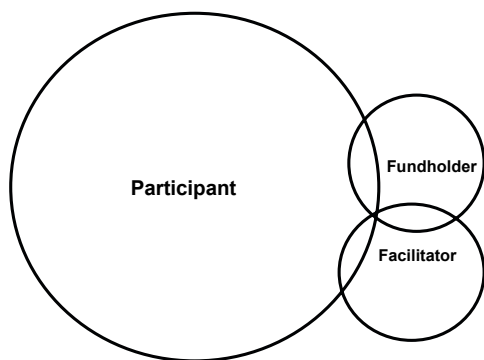


Figure 4: Imbalance 3 – Participant domination

Imbalance 3: Participant Domination

On young peoples' programs, trainers and sponsors are sometimes quite desperate to ensure that young people actually turn up. In order for this to happen, a perhaps over-indulgent attitude is taken. One of the outcomes of this is that "fun" is

privileged over learning (which – even experientially in the outdoors – isn't always fun). What transpires is often an occasionally exciting holiday. Much the same (but at greater cost and maybe with bigger toys) happens on some adult “teambuilding” programs, which adopt a hedonistic approach to the outdoors. In either case, very enjoyable holidays or fun-breaks can happen, but the essential emptiness of the experience may leave those paying and those facilitating with a feeling of time and money wasted. This imbalance looks like this (Figure 4):

A Conclusion: It's important to get a broad balance between the needs of participants, sponsors and facilitators – and we need to spend (and keep spending) mental energy on ensuring that this happens.

A Reflection (2)

One of the tools that has helped clarify the confusion of working on experientially based leadership and other development programs is Heron's (1999) model of facilitating styles. He admirably encapsulates the facilitators' options by a dimensions/modes model.

Six Dimensions: These dimensions interweave, overlap, and lean on each other for support. They are:

- **Planning:** The goal-oriented ends-and means end of facilitation. What are the aims of the group? How shall/does it acquire those aims?
- **Meaning:** The cognitive aspect of facilitation – to do with participants' understanding of what's going on, with making sense of their experience, with creating meaning from it. How shall this happen?
- **Confronting:** The challenge aspect of facilitation – raising consciousness about the group's resistance to – and avoidance of – things it needs to face and do.
- **Feeling:** The sensitive aspect of managing feeling and emotion within a group.
- **Structure:** The formal aspect of facilitation – to do with methods of learning, what sort of form is given to learning within the group?
- **Valuing:** Creating a supportive climate. For the facilitator, how can a climate of personal value, integrity and respect be created?

Three Modes:

- **Hierarchical:** The facilitator directs the learning process, exercising power over it. S/he decides the objectives and program, and imposes his/her interpretation on the learning.
- **Co-operative:** Power over the learning process and management of the different dimensions is shared between the facilitator and the group, with the facilitator guiding the group to become more facilitative. The facilitator's view is influential but neither exclusive nor final. Outcomes are always negotiated.

- **Autonomous:** The total autonomy of the group is respected, and its members have the freedom to find their own way, exercising their own judgement without the facilitator’s interference. The learning is through unprompted, self-directed practice. The facilitator has the vital role of creating conditions for autonomy to flourish.

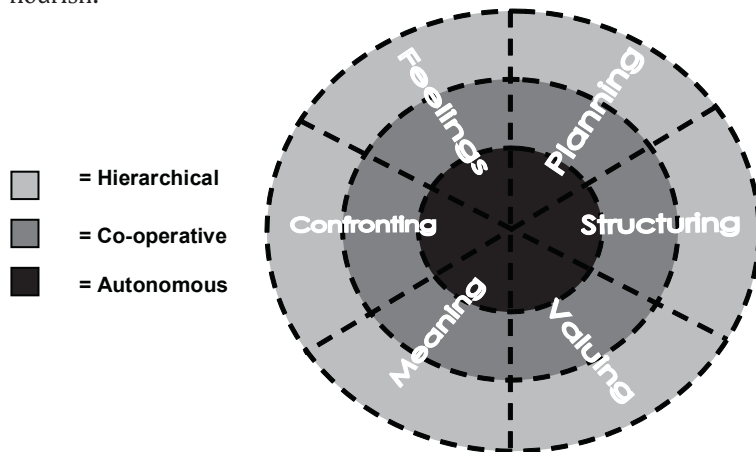


Figure 5: Dimensions and modes of facilitating

An outcome...

For me, these dimensions bring into sharp relief the conflict around who owns the learning on leadership and other development programs. My own instinct is to work towards the centre as much as possible (i.e. group autonomy). This is born out by what actually happens when we move from trying to uncomfortably balance the needs of sponsors, trainers and participants to adopting a co-operative approach between all three parties. Open co-operation enables us to adopt a new approach to working with some groups of young people, with real success.

Methodological changes are as follows (Table 1):

Effectively, what we’re doing is moving towards the centre of the “Heron dartboard”:

Planning: has become a co-operative activity, with quite a lot emerging from the group (e.g. rotas for chores) and open discussion with sponsors. This has affected course content in that we’ve moved away from the obvious easily-sold challenges. It’s definitely co-operative and not group-autonomous as we do have a unique corner of expertise....and we need our part of the Venn diagram to be of a reasonable size or we cease to be co-creators, and become just the hired help.

Old Method	New Method
Pre-residential consultation with young people at a fairly shallow “sells” level (e.g., you ask what the kids want and then tell them why they can’t have it). Consultation with sponsor focussed around reassuring them that we can do whatever it is they want, with a little effort at moderation of their requirements.	Pre-residential, a fairly long program of evening sessions in which, through problem-solving, icebreaker etc. activities, everyone gets to know one another, and we can have meaningful dialogue rather than meaningless skirmishing. Consultation with sponsor (who is also involved in the evening sessions) is around building a relationship of trust which enables us to be open about what we want from the program, and them to be open about what they can (and cannot) countenance.
Fund holder treated as customer	Fund holder treated as respected partner
Outdoor instructors treated as commodity/necessary evil	Outdoor instructors encouraged (pre-course) to mix socially with young people
Firmly fixed program based on outdoor “challenges” such as climbing, caving, etc.	“Emergent” programming, based on what’s happening in the group.
Outdoor instructors “hired-in” for specific sessions – so no continuity with who you get.	Outdoor instructors “embedded” in the course, not occasional visitors.
Food prepared and served by professional cooks	Food prepared and served by group (under supervision) on an agreed rota basis
Penalties for avoiding chores, leading to a war of wits and wills between young people and trainers.	Praise for doing chores. Group discussion if chores not done.
All group tasks are outdoor	Mix of outdoor, arts, video making etc.
“Them and us”	“us”
Periods of free time in early evening etc.	Very full (but constantly evolving and varied) program – very little unstructured free time (but semi-structured reflection time)

Table 1 Method changes

Meaning-Making: Not entirely successful in formal review – discussions have focussed around the affective rather than cognitive domain. One wonders whether the outdoors is particularly appropriate for accelerated cognitive development.

Confronting: Definitely better in that trainers and the group move together (during the pre-course evening sessions) towards a constructive dialogue rather than the out-and-out confrontation that the hierarchical mode provokes. We remain hierarchical in matters of outdoor safety, but even here it’s a hierarchical-

by-consent approach in that areas of complete staff authority are negotiated and understood before the residential.

Feeling: An area of real co-operation – especially as attendees know that we think it helpful to focus on feelings in discussions.

Structuring: Again, a move towards co-operation. We find that formal review, even if jazzed-up with clever techniques is still seen as “like school” by lots of young people. We therefore don’t do it – but DO have lots of chat-opportunities through camp fires etc. These can work brilliantly.

Valuing: Creating a supportive climate. This emerges from the group / trainer / instructor interaction. It’s great for me – I get treated as a human being! and “us and them” becomes... us.

Welcome to Outdoorsland

The period of reflection through which I’ve been going has had other outcomes. In particular, I found it impossible to accept a client’s request for a “leadership” day which was to be nothing more than a series of competitive games requiring nothing by way of planning, consulting or any of the other things which leaders might need to do. I also noted that much of what outdoor centres were doing with young peoples’ groups was nothing but “fun” activities – aerial runway rides, mini quad-biking, slope-sliding and the like. The term “outdoorsland” seemed to sum it up. Chris Loynes (1996) noted a similar phenomenon in his well-entitled “Adventure in a Bun”. Outdoorsland isn’t ubiquitous, of course. There are as many differences in the intent and content of outdoor offerings as there are programs and providers. This is confusing for casual buyers (who may not appreciate the differences) and for trainers (who may find themselves part of a business they neither wanted nor intended to be in). Reflection on the confusion that arises from the range of offerings available led to the cruciform diagram I’ve set out below. It’s aimed at sorting and clarifying the options available to buyer and provider. The horizontal axis deals with **reflection**: Is the task aimed at provoking some kind of reflection in participants? Is that intention followed-through by some process such as review or ring-fenced reflection time? The vertical axis deals with **control**: Is the participant’s role *passive*, requiring compliance in achieving narrowly prescribed ends, or do participants *interact* with the task, applying their personalities to it and achieving outcomes which vary accordingly.

Quadrant 1 Outdoorsland: Possibly the least satisfying from a developmental point of view. Often, the fare on offer requires nothing more than trust of the instructor and “bottle”. Outdoorsland tasks may sometimes negatively affect self-perception and self-esteem. Imagine you’re the last down an aerial runway. All your mates are watching, but every fibre in your body tells you that leaping into

thin air is an utterly stupid thing to do. People clumsily try to support you (“*Any fool can do it!*”, “*Come on, don’t let us down!*”). You don’t do it. The instructor quietly encourages you. You still don’t do it. More encouragement – perhaps beyond the point of mere persuasion – follows, but to no avail. In the end you retreat from the task. Mostly, your mates sympathise – but they’ll also want to talk about the fantastic thrill they just had.... and there’ll be a few snide remarks. How might you feel? Not brilliant, that’s for sure.....It’s not always like that. Sometimes it’s fun for everyone. Sometimes people find themselves facing and overcoming challenges. But be wary of outdoorsland – people might enjoy themselves, but what are they getting that they couldn’t get cheaper at a theme park?

Quadrant 2 Skill centre: Many outdoor pursuit providers are in business because they like the outdoors and want to share their interest with others. That’s perfectly natural, and may result in residentials being focussed on nature and the outdoors itself, rather than on any group process for which the outdoors might provide an arena. Personally I like this. In an age in which people are increasingly divorced from the land (as well as being alienated from much else), it’s good to rebuild those connections; there are many examples of young people learning and developing through building relationships with nature.

So, learning outdoor skills is (for many) an interesting and absorbing thing to do. It can also be very developmental, especially if sufficient time is allowed to enable the voice of the mountains to be heard (James, 1980). Sadly, in our tabloid age, sufficient time for maturing outdoor experiences isn’t often available and we need to apply ingenuity to even the most fundamentalist of outdoor programs, ensuring that maximum developmental value is gained through review and other reflective mechanisms.

Quadrant 3 “Rodent Maze”: This is a very popular use of the outdoors, in which it becomes an arena for learning limited to whatever the sponsor wants it to be. There are subtle ways this can be achieved which, taken together, amount to the equivalent of a laboratory rat’s maze. Whilst apparently exercising free will, people are channelled and manipulated into the required routes and tunnels. If they’re successful they ring a bell and get a reward. If not, they get a mild shock. Popular maze-management techniques are:

- **Frontloading:** In which the instructor explains key learning points, learning objectives, motivational benefits, and the desired positive behaviours of a task, highlighting the consequences of negative behaviours and maybe asking learners to revisit earlier commitments. In other words, telling and selling to people what they’re going to learn.

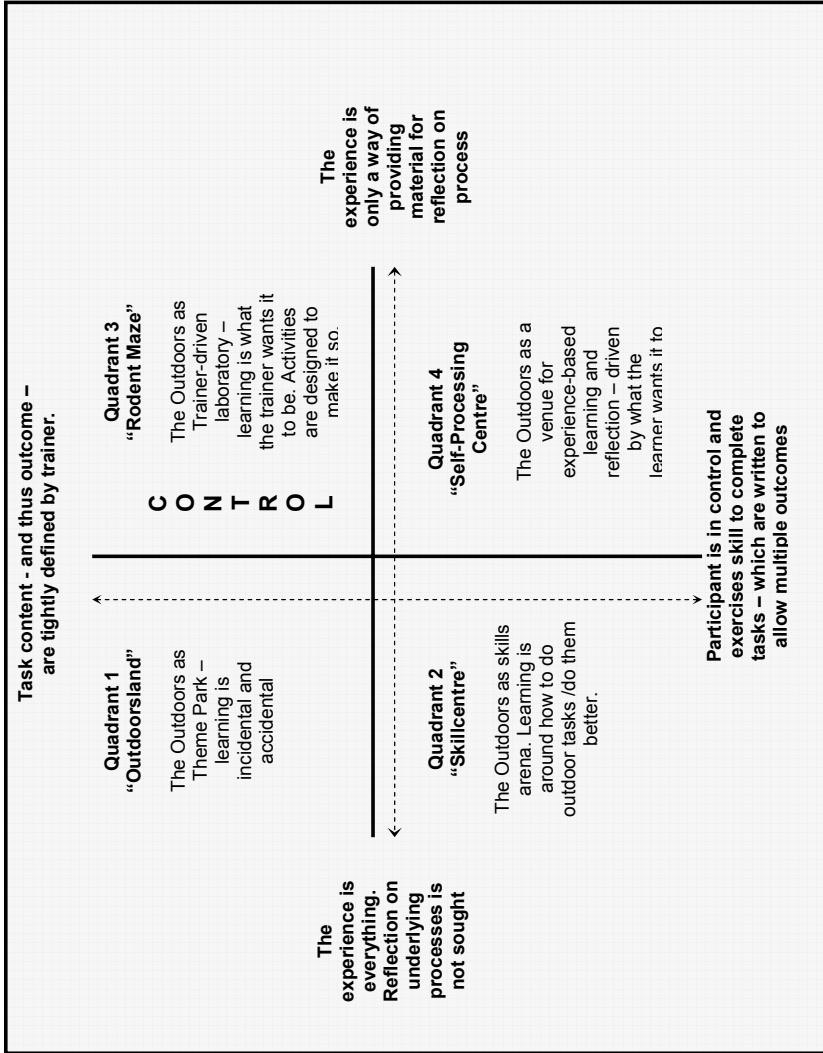


Figure 6: Ownership of learning and reflection in the outdoors

- **Isomorphically framing the experience:** Trying to turn the experience into a metaphor for work, perhaps by reframing a “spider’s web” exercise as a distribution network. This reduces experiential learning to a charade.

- **Designing focussed exercises:** Writing tasks or exercises, which can only be successful if the required behaviours take place. Thus, if you want to emphasise communication, you design an exercise which can only succeed if people communicate a lot.

- **Manipulating review sessions:** Come review, if the group failed, someone’s going to point out the lack of communication. If the group succeeded, then the good communication will be noted. A route is thus left open for the trainer to manipulate the review by asking lots of questions about communication, and to get the group to generate lots of ideas about how communication might be improved. If communication really *is* the hot issue within the group, that’s fine. If it’s *someone else’s* less than accurate view of what’s wrong with the group, then an opportunity for real development has been missed.

The varieties of psychological snake-oil listed above are common in the micro-competency-obsessed 21st Century. Together, they remove the freedom to learn what’s appropriate for you, replacing it with what the sponsor wants you to learn. The outdoors has ceased to be a place of wonder and stimulation. Instead of being a place to develop human capability, it’s been reduced to a micro-competency factory.

Quadrant 4 Self-Processing Centre: Perhaps the least-used application of outdoor learning. In self-processing, the outdoors is an arena in which individuals can identify and work on personal and group issues, which *they* define, either having worked them out before attending the residential, or coming to a realisation about them, or a deeper understanding of them, during the residential. Whilst it can be argued that you don’t need the outdoors for this – indoor methods such as the much-maligned “T” group exist for just such a purpose – my own experience is that the outdoors is, at the very least, a powerful added ingredient. That sense of awe and wonder; of connectedness; of comfort in the unfamiliar – conspire to give an extra dimension to a group experience. Sometimes the combination of unusual and stimulating surroundings with equally unusual and stimulating tasks leads to a kind of surrealism in which it’s easy to think outside the box; to confront one’s issues from new perspectives.

Alan Mossman, writing over twenty years ago (Mossman, 1983), termed this process “*self-development*”, making the distinction that there seemed to be two distinct development philosophies at work outdoors and elsewhere. Working as he did within a management development context, he termed them “Management Training” and “Self-Development” and thought that at the most basic level two questions distinguished these categories:

- To what extent are learning needs defined by the delegate (as opposed to the trainer or manager?), and
- To what extent does the delegate take responsibility for meeting those learning needs (as opposed to the trainer)?”

Given the extension of the managerial agenda into the wider world of outdoor learning via a pervasive obsession by sponsors with outcomes, competencies and predictability, it's not surprising that self-processing/self development isn't currently a popular approach to outdoor learning.

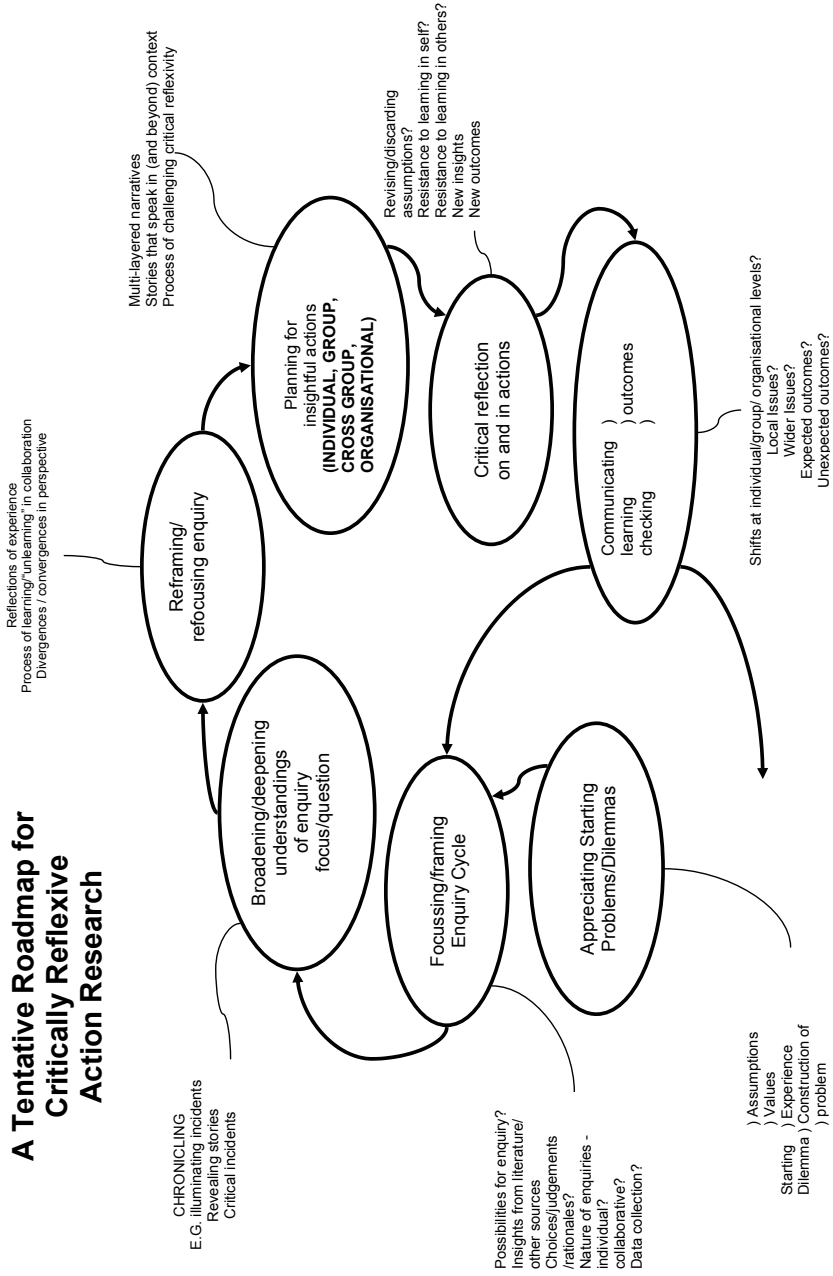
It still happens sometimes: In Romania, for example, the training consultancy Connect C.E.E. works with a major pharmaceutical company to run middle manager development programs in conjunction with a Street Children's Centre in Bucharest. The managers work with the young clients of the centre to produce outdoor, theatrical, sporting and other events. The learning agenda is as varied as the managers who attend and there are clear learning benefits for the youngsters from equal interaction with responsible adults. At Dare2 we try – whenever possible – to work with groups who are open to defining and working on their own agendas. Further, a step can be taken towards self-processing even on the most programed of courses – if trainers are open to the possibility of serendipitous learning. In this writer's view it's criminal to ignore this – and it's happened on practically every program in which I've ever been involved. Better still, we should work on educating sponsors to the potential of self-processing – a powerful and underrated approach to development training in the outdoors – and about as far removed from outdoorsland as it's possible to be, in every sense except the geographical.

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Appendix "A"

A Tentative Roadmap for Critically Reflexive Action Research



FROM RECREATION TO EDUCATION TO THERAPY: MOVING FORWARD WITH THE TIMES

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Abstract

Over 30 years of work in Outdoor Education has seen my practice evolve with the times and with my maturation within the practice and theory of Outdoor Education. I am certain I am quite exemplarily of many colleagues in the field internationally, just another Outdoor Educator you might say. Moving from recreation to therapy in leadership will be explored with attention to sameness and differences with various groups.

Introduction

I will offer three quotes and three stories in the hope of advancing the theme that, in terms of leadership in outdoor sports/outdoor recreation/education, we are in a constant interplay of recreation, education and therapy. Many outdoor leaders, particularly of long term (six days or more), focussed (one activity) programs with a variety of outdoor groups, have moved their primary attention from recreation, to education to therapy (often in a reluctant manner). I will draw mainly from practitioner stories and experience in the field guiding groups for over thirty years.

Quote #1 Leadership and Story

“...the real world is not substance but story, that tales contain the only real world we will ever really know” (Wayland Drew).

More and more, I have come to understand we humans as storytellers. That is, we think and learn and interact most constructively through story. Students and I on the trail turn experiences into story. If we do not, perhaps they, as experiences, slowly fade away from us. Together in classes we best understand the research literature and array of theoretical lists and schemes / models only if we can generate our own stories from/with them. We also tell stories to understand the past and feel connected to our place and heritage of travel via story. A related quote that similarly promotes “story” is; “either our lives become stories or there is no way to get through them.” (Coupland, 1991, 6). We must listen attentively to our group story sharing and our personal stories as well. They have the subtle and not-so-subtle at times power to teach us more than at first meets the ear. For example, will our outdoor education stories truly be of an educational variety or are they really recreationally based or therapy based? And if we talk with lofty aspirations

of “transformational” experiences in nature, it is our story that will likely reveal the nature of this transformation, and indeed whether we should be using the term.

Take a ropes course for example, be a dispassionate observer from afar: What do you see? Educator Peter Higgins (2006) might suggest here, we must seek out the value context. We must ask what and why is this activity being conducted? The ropes course activity could be terrorist training in which case the transformative spirit is certainly skill development. With no fear of heights and no agenda brought to the activity, it can also be a fun outing. Perhaps a physics lesson is being taught experientially with an investigation of angles and levers (Tait, 2006). For some in the group the physics ropes course lesson is “over their heads” and they experience not the lesson of physics but fun and/or skill development. So far there is a primary recreational or educational spirit. We can’t be sure which it is. Only the participant is accountable fully for their experience. Most common is the educator’s value context for inter and intra personal growth. The ropes course activity could be delivered and appreciated as a team building activity in which case the transformational spirit is for the advancement of generic skills for citizenship and productivity of purpose. Educational again. (Horwood and Raffan, 1988). Finally, the ropes course activity viewed from afar could be seen as advancing personal and socio-cultural agency for “radical” cultivating of socio-ecological consciousness so to advance our cultural and personal abilities to cope with the social crisis to ensure with ... say peak oil or further climate change ... take your pick. Personal and group agency for change because the world isn’t all it could/should be: the educator is bringing their values to the experience in an obvious way. But there is a value context with all of these orientations to the ropes course. When the participants’ stories are told they will likely fall under a recreational, educational, or therapeutic label. The nature of any transformation will likely be understood as skill development, citizenship/character building or a radical agency toward the power to change in a personal and cultural manner. In short, be it a ropes course or extended travel experience, what are the participant stories you, as an educator aspiring towards.

Quote #2 – Leadership and Nature

“Nature use to surround us, now we surround nature and the change hasn’t been for the better.” (Margaret Atwood).

We must help people have nature surround them in urban and wild places alike. All too often we present the adventure on the rock, the trail, the river or we present the field naturalist knowledge/investigation before our participants have absorbed a way to be and see/hear/touch a world of nature beyond their immediate comprehension. As Alfred North Whitehead might have put it, we must “romance” them with/to the more-than-human world (1967). We must free them of their

detachment and return them, even for fleeting moments to the complexity of an attachment and purpose in nature. American Richard Louv was wise to coin the phrase “nature deficit disorder” that is coming into our speech with ease (2005). The leadership message here is about the importance of nature in our work, which we, who may be out-of-doors in activity often, may easily take for granted. Despite the grand adventures of canoe travel or mountain hiking, many students at trips end cherish most the simple drawing of water directly from the lake, watching a sunset or seeing the splendour of the starry night sky, or feeling a clean wind refresh the air. Experiences such as these are novel for many and their power to excite, to educate and to entice should not be overlooked. For many, there is therapy here.

Quote #3 – Leadership and the Big Picture

“...the antidote to our modern ways of dealing with the world is not technological, not scientific, not even ethical. The modern challenge is metaphysical and ontological.” (Livingston, 1994, VI).

The big picture in 2006 tells us, our western cultures must rethink and react to how we dwell on the earth. We must find a way of being that is restorative with nature as home. Given that we, as outdoor leaders, are front line workers with human/nature relations, we must accept the moral craft in our work. Our way of guiding will lead our participants towards a way of knowing and being with nature. This acknowledges that our work can be “cultural work”. We are a part of the antidote to our modern ways. I believe we are involved in therapy work as outdoor leaders far more than we discern. Two of our essential resources are story and nature.

Three stories ¹

#1 The Punch Line

“If you learn a skill without learning the way, you’ve learned nothing” (Musashi, 1982).

Story Outline

Eric took canoe lessons at a camp. He had instructors helping him achieve the highest award available for expertise. I was his counsellor. I paddled on my own time in misty mornings and starry nights. Eric got the award but the next summer didn’t paddle. When I asked him, “Why he wasn’t paddling this summer”, he responded; “I’m into horseback riding now”. I was saddened. I never thought to take Eric out of the enclosed practice/lesson-canoeing mode, into the wilds of the lake for beautiful paddles. Eric never learned THE WAY. I never helped him. Now I would teach him the joy of a spirited relational paddle within nature. “If you learn a skill without learning the way, you’ve learned nothing”.

#2 The Punch Line

“...call it recreation, but it involves far more than having fun” (Fred Bodsworth, 1970).

Story Outline

Following a thirty plus day canoe trip, all campers travelled by air from the bush back to be greeted by parents at the large urban airport. On arrival to the airport with bags in hand, Erica bolted in a direction away from her parents with her fellow campers soon in hot pursuit. Parents and staff were baffled. Erica’s mother asked me, “what have you done to my daughter?” I responded, “She had a great trip”. Hey I was only twenty years old. Over thirty years later, I’d say to this mother,” Erica experienced emancipatory euphoria in the wilds. Such an experience has touches of therapy. “Call it recreation, but it involves far more than having fun”. Erica needs some transition time. We are all slow to understand that.

#3 Punch Line

Camping became the primitive arts.

Story Outline

My University Canadian studies course proposal, “Heritage and Issues of the North” was rejected by a Social Science Curriculum Committee. The one week of classes was fine. The second week involved a canoe trip to come to know, feel and understand the place as embodied knowing. In short, you will never understand historic canoe travel in Canada until you have battled a headwind or started your travel day with a campfire breakfast on a misty morning. One detractor on hearing all this, said, “no way, that’s phys-ed, that’s fun”. I returned weeks later with a revised proposal calling the camping/canoeing week primitive arts and traditional modes of travel. I had reframed the Outdoor Education week into an anthropological/historical context in language. In our outdoor leadership work, there will be those who wish to deny experience as vital relevance and those who deny fun in education. Know they exist and work with them. Camping became primitive arts. The course was approved as originally presented. What was perceived by colleagues and perhaps even some students as recreation, became acknowledged as education. As per stated above, there are openings of therapy too now brought into the mix with the outdoor experience complimenting the classroom.

There you have it. Three quotes and three stories that each addresses a movement between recreation, education and therapy. Therapy, perhaps reluctant therapy, is a part of our work not in the specific sense of drug rehabilitation or the like, but rather for all in a re-engagement with story and nature. As outdoor leaders, this is human/nature relationship instilling and distilling. It is important work that can’t be denied as therapy as more and more people are removed physically and electronically from the out-of-doors of nature.

Endnote

¹ These three stories can be found in the forthcoming essay; Henderson, B. (2007). An Effort to Capture an Elusive Friluftsliv, In Henderson, B. and Vikander, N., (Eds.), *Nature First: Outdoor Life the Friluftsliv Way*, Toronto: Natural Heritage, In Press.

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THE DIDACTICS OF FACILITATION: A FRAMEWORK FOR PLANNING, PREPARATION AND PERFORMING LEADERSHIP IN THE OUTDOORS

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Abstract

This paper will present a framework for planning, preparation and performing facilitation processes, working as a leader with small groups in the outdoors. It will have two main issues: A. Strategies for risk management, with emphasis on preventive perspectives. B. Strategies for ensuring educational potential in (learning) experiences. The facilitation of a learning experience is analytically presented as a linear figuration of different stages:

- The Pre phase (before meeting the group)
- The Preparation (meeting the group, organisation of planning and preparation)
- The Session (dealing with communication, decision making and judgement)
- The Post phase (evaluation, knowing the effects of your program)

Within this figuration one pinpoints the critical questions to decide on in the different stages of the process. The concept for the model is integrating risk management within a didactic holistic approach. It is presented as a tool for ensuring good learning experiences and safe and ethical sound decisions. It represents the recent style of outdoor leadership and facilitation in *friluftsliv* at the Norwegian School of Sport Sciences.

Introduction

As an outdoor leader, your main mission is:

- To ensure good (learning) experiences for the group of people you are involved in
- To prevent accidents and (major) injuries happening to somebody in your responsibility

Looking back some 30 years when I first started as a leader in outdoor programs, I have to admit that not every course was a success regarding my ambitions on

giving participants a good time, and there were some lucky escapes and close calls. Not because I by intention put the group in a dangerous situation, but because I did not 'read' a dangerous situation emerge, or understand the consequences of encountering certain situations without back up regarding rescue techniques (going with a group sea kayaking on a warm day in early spring without sufficient regard for clothing, and doing drills on rescuing capsized rafts to minimize time in the cold water). Not because I did not put efforts in to planning and serious preparations, but because I did not understand the whole picture, how things are intertwined and 'everything is connected to everything. What I did was reproduce a lot from what I had been experiencing in courses, copying what I saw the experienced leaders do, or rather what I thought they did, without understanding the *rationale* behind their action.

During my qualification to be an outdoor leader at that time (and still in many programs to day), there was not many 'tools' given to take into the process of setting up courses or apply to planning, preparing and performing programs in the outdoors. In that complex landscape it was hard to pinpoint what were the critical and crucial elements to take action on. You often found yourself losing sight of consequence for the whole when going into one aspect and imposing a chain reaction of things happening. Unlike *the expert*, the *novice* is not able to overview the whole and take relevant action by intuition – a subtle ability to discriminate situations and find the right behaviour to adopt in this specific context. Because the novice lacks the repertoire of former experiences, one cannot recognize and recollect situations and transform it into decisions on what to do as an appropriate action. The novice makes decisions based more on rules and interpretations free of context (like a person who learns to drive a car, is given the 'rule' to shift to 2nd gear when the speedometer shows 20 kph. While the experienced driver would do their gearshifts without thinking and out of the mixed inputs of the sound of the engine, 'feeling' of speed, etc., in that specific context) (Dreyfus & Dreyfus, 1999). To acknowledge this, to me meant to look for tools I could use for identifying the essential elements, the key factors to look into and the relation between these elements and factors. A holistic approach where one can work on the parts and predict the change related to the part links to models of didactics.

This holistic model of didactics shows how the different elements (goals, content, methods, framework, ability of participants, evaluation) are connected and interrelated. With this tool, one can approach the process of planning. A process that is both linear regarding time: the issues should be treated in a certain order (first things come first). But it is also hermeneutic; decisions on one issue, leads to questions to deal with in another, making it cyclic, moving from one level of consciousness to another.

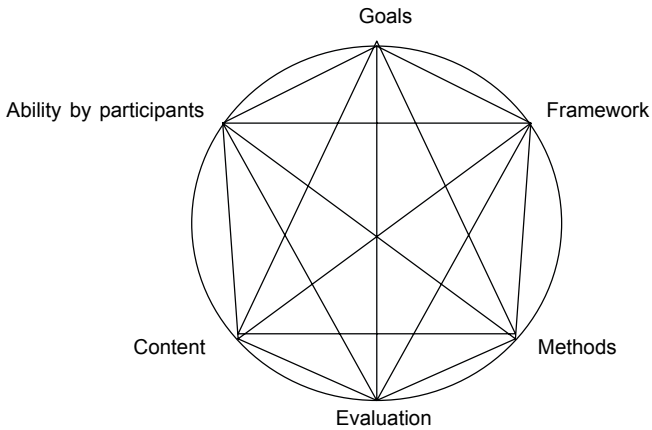


Figure 1 The didactic relation model (Bjørndal & Lieberg, 1978)

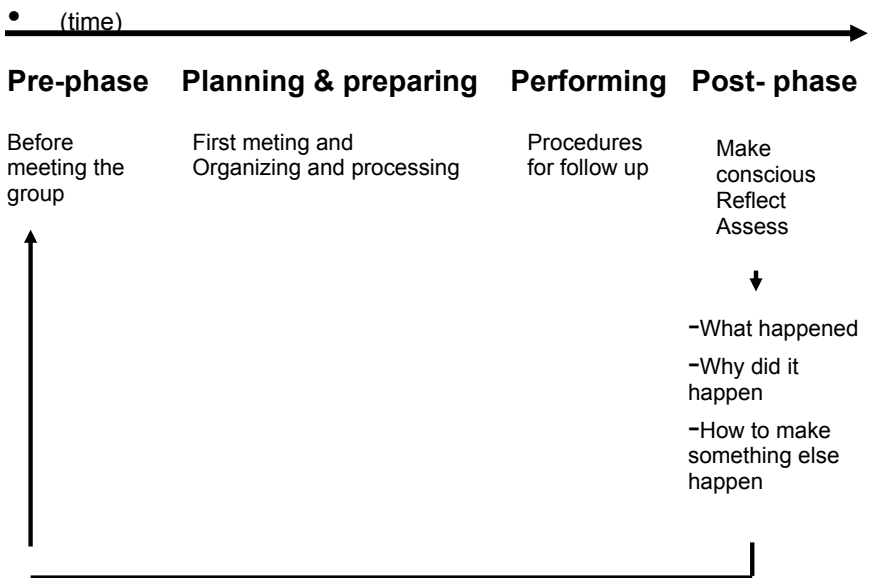


Figure 2 The process of planning

In this paper I will have to limit my focus, and draw attention to the important first phase of the process. Here one works on the issues of crucial importance for

- predicting good learning experiences
- risk and safety
- ethics

Planning is not by strict rules, but by setting up a context free ‘mind map’, offering a pattern to connect ones reflections, assessments and decisions to, when given a group to lead.

What is the context?

It is often obvious, but not always; what is the main intention of a program; why are people attending; what is the *rationale* given in the context of the course (it could be a three day canoeing trip on some big water system)

- *Recreation*, having a good time, relaxing, fun, spending good time together (rather than focusing on learning advanced techniques, navigation etc.)
- *Learning skills* to be able to seek thrills and adventure (working hard on developing rescue technique, rigging and trimming etc.)
- Experiencing and *learning about nature and culture* (skills and techniques are means; to be able to experience sites of cultural and natural interest, one have to conquer the competence to go there)
- *Development and change* (of individual thinking and behaviour, of group behaviour): the use of a canoe and experiences that come along with it is instrumental to the purpose of achieving goals regarding everyday and work situations, transferring into better behaviour, performance etc. (Priest & Gass 2005).

Because I run courses for different groups and within different contexts I should make my self clear on what are the relevant aims and goals for a group, in a particular situation. Often there is a distinct mismatch between the expectations of participants, and what they experience regarding use of time, challenges, level of risk, involvement in physical and mental challenges and effort. Aims and ambitions must be made ‘conscious’ by the leader, and calibrated to the relevant setting.

What is my role?

Leading a group could involve many, but not always all of the different aspects of the role of the leader:

- *Administrator*; getting the group from A to B; the easiest, most efficient way, taking care of business, handling local authorities etc.
- *Guide* the group; provide safe travel, managing risk, support and service etc

- *Provider* for a framework for (learning) experiences (skills, techniques, knowledge); i.e. the principles for experiential education
- *Facilitator*; processing experiences (taking the group into challenging situations, setting up group work, doing debriefs etc.)

When the context is given, the anticipated outcomes are more or less implicit. And so will be the role of the leader. It seems obvious what I should prepare for the job by reflecting on what functions to include in my definition of the role. Leading the group in front, concentrating on navigation and efficiency in time, would hardly be a preferred approach in a group coming for say, learning navigation skills.

What belongs to the role?

Even when the role is defined, it is not always given which tasks I should feel responsible for: Which issues should I address to the group, and what situations should I be involved in? Should I organize leisure time activities, or take responsibility for including ‘outsiders’, breaking up cliques, taking action regarding mal-behaviour on other participants, e.g. sexism, environmental (littering..), cultural (rudeness to locals/norms) etc., when I am hired as a guide making it possible for a group of individuals to rope up for some days on making ascents of summits in the Tatras? What should I be prepared for regarding practical, social and ethical matters?

Whom do I represent?

Most often we work for some one; a company, an organisation, a community whose concept is founded on a philosophy, ideas and statements: Is there an ideology or values (written and unwritten) connected to the provider for whom I work? Can I just make my own “rules of behaviour”, live up to my own standards and represent just my self. Or, do I have to adapt to the values of whom I represent? Working for a charity organisation based on ideas and values of Christianity could create some principles for my own behaviour. Working in a summer camp program focusing on equality between sexes and empowerment of girls should set some premises for performing as a leader, on content and methods (e.g. organizing group work and picking leaders...).

What kind of group is this?

We deal with individuals. It’s the experiences, learning and development of the individual we have to be concerned of. But most often we put them in a group and the group becomes a mediator for the outcome on an individual level. To deal with group processes becomes a crucial challenge. It will be important to know what kind of group I am facing:

- Compulsory or voluntary? The group could be a class from lower secondary school, and doing climbing/abseiling within their sport-curriculum. Or it could be adolescents from the same region and age doing the same activities in a summer camp.

- Given or chosen? In both the two contexts above, it would matter if you dealt with a group (within the group) where the members had chosen themselves, or it was given (by chance, or dictated)

The leader should reflect on consequences for choice of methods and leadership style and information given about their age, background, perceived motivation, former experiences, level of performance, and ability (physical and cognitive capacity). What is convenient to do with one group could lead to a failure in another.

What am I liable for?

If there will be some damage done to gear, serious injuries, or in worst case a fatal accident should happen what legal responsibility do I carry?

- Do I act within the limits given of the contract or instructions?
- Do I have to make a contract?
- Do I have proper insurance, or do I have to take action to cover this particular job?
- Do I have to state rules, give (written) information on the nature of activity and inherent risk?
- Do I have to back up with *written forms*, securing that clients are informed on risks and agree to participation?

There would be several issues to act on, to be prepared for meeting a law suit. But also to ensure that participants are properly covered regarding economical losses. But does it make it more ethical? Can I defend the effects and consequences my program might have on participants, other human beings, culture and environment in ethical standards? By reflecting on these questions, I can be prepared for moving to the next step of planning and preparation. It would have consequences on how I meet the group, how I process the group-dynamics, choice of leadership style, and to sort out alternatives regarding decisions on methodology: What goals should be appropriate for this group, what content and tasks should be chosen, what methods are preferred, how to motivate?

Meeting the group

At this stage, it's important to collect information on

- background of the individuals (in general)

- expectations, anticipations, ambitions; what are their motivation
- relevant experience to context (specific skills, level of competence, equipment.)

To encourage the participants to “tell their story” and make it likely that you get the information you want it would be important to prepare the ground for a “supportive climate”. To invest in creating an atmosphere of thrust, support and cooperation, should also give you benefits throughout the program. In some settings it would be preferable to:

- do ice-breakers (could be done on activities relevant for this course)
- do team work/group building activities (make people involve)
- give each participant “space” and the opportunity to tell their story, what they expect, as well as you telling what you expect.

It should be concluded with

- common understanding of goals (communicate the goals so everybody understands what they are going to achieve)
- common understanding of roles (of leader, individuals, group; what responsibility, what expectations, which decisions are attached to roles)
- prospects on what we are going to do, when, and in what way

Risk Management

Information on the individuals and predicting how they perform as a group is one key factor in managing risk. Planning for educational purposes or any other context has to be calibrated by the consideration of *risk and safety*. In the didactic model, its function as a framework will determine how we can set up our program regarding content, methods etc. Risk itself is no end and seldom even a mean: It’s something we can’t avoid, it is embedded in activities, or in the nature environment we are doing our activities in. Even in settings where we have intentions of safe travel and avoiding all risks, we can end up in critical situations because we neglected to investigate possible dangers in the preplanning. Or our behaviour becomes *ballistic*; we move on with no structuring of inhibiting factors – occurrence of some given criteria to when or where to stop and do assessments on situation; to make it a GO or NO GO based on conscious and planned encountering to situations. Often we act like a bullet leaving the barrel; we “passively” follow the orbit given of the aim. In many accidents one experiences that it could have been avoided, *if* one had been attentive. It is most important to model the planning so one can avoid ballistic behaviour regarding risk.

3 x 3

Risk has to be understood as

The possibility of an incident occurring (big or small) and the consequences of such incident happening (minor damage or fatal) AND the acceptance of the level of that damage (measured by consequences on health, on material, on economy (Lund & Aarø, 2004)

Managing risk could ideally be made in a way that filters the possibilities for an accident occurring, so that there would be only a minor risk “getting through” the filters: It is always better to prevent accidents (an avalanche accident during off piste skiing in the mountains) than trying to avoid fatal consequences (by use of beacons and other sophisticated methods for search and rescue). By reflecting on which accidents can happen (scenarios linked to activity and environment with this particular group), you can link your planning to three levels and moment of time:

- Before setting out (at your home base/residential resort)
- During the travel (at starting point and given situations while in the outdoors (part of morning routines, brakes, etc.)
- Before encountering danger situations (e.g. launching for the next rapid in canoeing a river)

On each level one estimates the risk potential; what are favourable/unfavourable factors regarding

- terrain and environment (topography, geography, climate)
- weather and conditions (wind, temperature, rainfall, snow-depths, ice-quality)
- people and group (individuals experiences, skill and knowledge, equipment, clothing, motivation and ambitions, and how group perform regarding responsibility, decision-making, discipline)

Put together it offers a matrix of questions to be investigated and judged upon, to ensure that critical incidents (e.g. encountering dangers) are evaluated and that consequences are accepted.

Applied on some field trip it could be like this:

Regional: At home using maps, guide books, written information on e.g. climate, checking weather forecasts etc. And using information on peoples (this group, now) background, equipment etc.

Local: Coming to the area, at the starting point; confirm predicted conditions. Observing changes in weather and conditions (each morning, by lunchtime,

	Terrain & Environment	Weather & Conditions	People & group
Regional			
Local			
Zonal			

Figure 3: Matrix 3x3 for holistic a consideration of danger (3 criteria x 3 filters)
(after Munter, 1997)

evenings), observe behaviour of group and individuals. Any need for adjusting plans, or can we proceed as planned?

Zonal: Before going into a situation (crossing a slope, carry on around a bend in white water rapids, not seeing how it continues); stop and give time for assessing the risk and take the action needed (stop and scout from landside, portage, go down after setting up security routines, etc.)

Planning and preparation

The 3 x 3 matrix can be integrated in the preplanning and preparation, provoking alternative scenarios coming up, and having alternatives to adjust to. It means, not having all the focus on only one elapse, but include other plans within this “master plan”.

Plan A: What we really want to do if conditions are good and everything is going well

Area & environment

Even when given the goals and having decided on what to do (activities, task), often it’s not obvious where to go (area/environment) or which part of that particular area is preferable:

- Does it match our intentions regarding learning experiences; the sufficient educational potential regarding developing skills, knowledge, attitudes, behaviour
- Is the level of risk and safety appropriate; for this group, this time of year, under these conditions
- Does it give options; does it allow “mistakes”, can participants be allowed to do trial and errors, how much control do I have to take, does it allow delegating decisions to the group

Given the area, one continues with decisions on:

- Route-planning; using the map to decide on route

- If multi day travel: where to put up a camp; facilities, shelters, campsites along the route
 - Time planning; with what speed do we travel, in this terrain, under this conditions. How much time is needed to establish camps, how much time invested in doing different activities and tasks etc? Calibrate time use and length of route (referred to time of year, length of day, duration of program)
 - Gear and equipment; partly given as a consequence of activity, partly to make choices on (e.g. accommodation; tents or just making snow bivouacs?)
 - Food and fuel (in the aspects of quantity, functionality, ethics)
 - Security; equipment and routines needed (to prevent accidents and injuries)

Prepare and Practice. Is it necessary to prepare the participant in skills using equipment and tools; e.g. basic skills regarding operating stoves, or doing rescue techniques (a throw line gives little security if one does not know to handle it).

Plan B: Alternatives?!

Given different scenarios regarding *if and when* conditions are changing

- Weather (fog, strong wind etc influences time use and level of risk)
- Progress (slower or faster than anticipated, as a matter of reasons)
- Damage on equipment, gear
- Illness, people getting sick
- Minor injuries
- The fact that plan A didn't cover it all.

Prepare for:

- Alternative area /use of area; if too strong winds can we abort terrain above tree line and go down to more protected areas?
 - Alternative (start and) endings; can we shorten the trip?
 - Alternative routes (easier/harder, more/less exposed?)
 - Alternative content (can we involve in meaningful/educational activities, even if stuck for a day or two?)
 - Check if any changes are needed regarding the issues under plan A (more food and fuel, equipment, etc.?)

Plan C: Planning to be prepared for crises

Given worst case scenarios; do we know what to do if there is an accident or major injury, and do we have the equipment to deal with it? It demands serious and honest considerations on scenarios on what could happen:

- What dangers, perils and hazards can be identified in surroundings, or connected to group action?

- Can dangers be avoided, removed, minimized through planned action, giving less probability of an accident happening?

And if an accident occurs, how to deal with it:

- What are the consequences (estimate losses)?
- Can we minimize losses (by use of rescue techniques, first aid)?
- Can we take care of injured or ill persons (transport to safe area, give shelter, keep warm, medication)?

And *if not*, do we have a plan for how to get help from outside:

- Whom do we alarm (list of phone numbers, names)
- How do we get in touch (do we carry a cell-phone, have we checked range, what are the alternatives if no signals?)
- Do we know how to tell our position (reference to map)?
- Who is doing what and for how long (search and rescue versus go for help?)

Conclusion

Put in action, it could guide the leader to work holistically and dynamically, and encourage an “ecological” approach: Because everything is connected with everything, one has to do planning according to this fact. To go out and just to improvise when situations calls for action is to withhold the *master*. Most of us need good and solid planning and preparation to be able to fulfil our mission, and we need tools to do so.

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PERSONALITY DISPOSITIONS IN THE OUTDOORS: LEADERSHIP AS “COMPELLING DEMONSTRATION”?

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Abstract

Although the psychology of personality has a long history, it does not appear to have been systematically researched and applied to leadership in outdoor recreation and outdoor education, nor to the experiences of students or clients in those settings. These shortfalls are notwithstanding the attention that meeting the needs of the individual has received in the general post-modern educational debate. They are especially striking in view of the particularly close contact with others engendered in the *friluftsliv* context. The present work is proposed as a call for recognition of the importance of this issue for the quality of the outdoor experience. The framework for the discussion is the Myers-Briggs Type Indicator (MBTI), the most widely accessible and used instrument internationally for mapping differences in normal personality dispositions. The dimensions of the Jungian-based MBTI point to the importance of acting upon human psychological variability in the outdoors. Issues of communication, decision-making, and elements leading to satisfaction with leadership are considered. Fundamental to quality leadership is cognizance of personal profile in relation to those of the individuals for whom the leader carries responsibility. When this is achieved, leadership can become, in Kurt Hahn’s words, a *compelling demonstration* both of the leadership role as such, and more broadly, of being truly and deeply human in a full sense of the word.

What kind of pack should the leader carry?

The basic structure of the leader’s pack is shaped by the Socratic imperative; “*know thyself*”. Only by knowing oneself is it possible to match self optimally to the challenges of leadership in the outdoors. Knowing oneself is also the point of departure for determining the details of the leader’s pack; knowing how to guide the group by understanding the varying texture of the individuals in it. Kierkegaard phrases it as follows: “*when we truly shall succeed to guide an individual to a given destination, we must first of all find him where he is, and begin there.*” This is the pedagogical essence, as Ken Dryden, icon of ice hockey history, succinctly noted; “*good teachers teach people, not subjects.*” By facilitating people, the leader, who is always a teacher, will set the stage for Nature, that consummate guide in human affairs, to lead us to her secrets.

What should be in the leader's pack?

The leader needs tools and skills for self-knowledge and, by derivation; these also open the door to knowledge of others. These tools and skills may be viewed as the leader's "software" to complement the "hardware" of technical skills. An in-depth source of such software may be found in Carl Gustav Jung whose work can be seen as a "psychology of space and time". As a major figure in Western psychology, Jung stands pre-eminent in his cross-cultural and evolutionary stance, a posture of importance in post-modern internationalized life. Leadership in all dimensions of life calls increasingly for sharp insight into the nuances of human variation. In the mid to late 20th century, Katharine Cook Briggs and Isabel Briggs Myers⁸ developed the Jungian-based "Myers-Briggs Type Indicator" (MBTI) which has since become the most widely used instrument internationally for understanding normal personality differences.

How can the MBTI lighten the outdoor leadership pack?

The MBTI reports individual dispositions or preferences in 4 essential dimensions of life. Each dimension is expressed as a dichotomy of polar opposites^{1,2,4,7}. Scores closer to the poles indicate strongly established dispositions. The dichotomies are as follows, with preferred characteristics selected for their relevance in outdoor leadership. Readers are invited to examine themselves accordingly:

THE "E – I" DICHOTOMY: FOCUS OF ATTENTION, SOURCE OF ENERGY

E = EXTROVERSION: Externally directed, Sociable, Breadth oriented, People/ Things, Do-Think-Do, Action, Verbally expressive

I = INTROVERSION: Internal, Private, Reflective, Think-Do-Think, Depth oriented, Concentration, Expressive in writing

THE "S – N" DICHOTOMY: INFORMATION SOURCES / PROCESSING:

S = SENSING: The 5 senses, Past / Present, Facts, Realism, Utility, Practical, Actual, Experience, Sensible, Perspiring

N = INTUITION: 6th Sense, Future, Theoretical, Ingenuity, Insight, Novelty, Imaginative, Possibilities, Meaning oriented, Inspiring

THE "T – F" DICHOTOMY: DECISION-MAKING:

T = THINKING: Head, Principles, Logic, Analysis, Justice, Reason, Objective, Critique, "Tough-minded", Impersonal

F = FEELING: Heart, Values, Sympathy, Intimate, Harmony, Mercy, Personal, Subjective, Compliment, "Tender-hearted"

THE "J – P" DICHOTOMY: ORIENTATION TO OUTER WORLD:

J = JUDGEMENT: Schedule, Control, Settled, Goals, Decisive, Regulate, Plan, Organized, Closure, Urgent

P = PERCEPTION: Spontaneous, Flexible, Casual, Flow, Tentative, Open, Adaptable, Tending, Emergent, More data, Loose

Almost all individuals possess dispositions in *both* polar directions of all four dichotomies, but in varying degrees. The MBTI is sufficiently broad and nuanced in scope to ensure that an individual's score profile is unlikely to be exactly replicated by anyone else. This meets the often voiced critique that personality instruments put people in "boxes" (notwithstanding the fact that instrument results are a consequence of self-report). On the other hand, the basic dimensions of the MBTI are also simple enough, as shown above, for an introduction of individuals to self-mapping, and derivatively, to enhance their capacity to more fully understand others.

Are personality preferences evenly distributed?

Essential in more fully understanding self and others, individuals are generally not evenly distributed in any of the dichotomies. Some dispositions are more common than others, while others are relatively rare. Table 1 shows the distribution of Norwegian friluftsliv students from two university colleges.

EXTROVERSION	54%	INTROVERSION	46%
SENSING	54%	INTUITION	46%
THINKING	66%	FEELING	34%
JUDGEMENT	31%	PERCEPTION	69%

Table 1 Distribution of Norwegian friluftsliv students from two university colleges (N = 67)¹⁰

Although in the first two dichotomies, the distribution is quite even; particularly the first varies considerably from two Norwegian samples of Nordvik which are more representative of the general population than the above student sample. His first sample (N = 357) showed an E: I distribution of 69%: 31%, while the second (N = 320) had a 67%: 33% ratio. The S: N dichotomy of Nordvik, though not greatly different from the student sample, shows a less even distribution, with 59% and 61% respectively, favouring the S side. The Thinking/Feeling dichotomy in the friluftsliv sample shows that nearly 2 of 3 prefer the T mode, while the Nordvik samples are even more heavily weighted in this direction; – 74% and 77% respectively. The J: P dichotomy, finally, shows the most pronounced difference

of all in the friluftsliv sample, with more than 2 of 3 preferring the P disposition. On the other hand, the Nordvik samples' distribution is remarkable in its weight in the opposite direction; – 76% and 71% respectively report preference in the J direction. The Nordvik samples, then, indicate a weighting in the ESTJ direction while the friluftsliv sample points to ESTP. While the Nordvik data cannot be fully argued to be nationally representative, nor can the student data be seen as meeting criteria for generalization to Norwegian higher education friluftsliv students, nevertheless the often strongly uneven distributions shown here should sensitize the outdoor leader in Norway to the possibility that their students or clients may reflect similar patterns. The J: P figures are of special interest in that they may indicate that individuals with P dispositions may be particularly drawn to the freedom and challenge found in natural environments. Leader cognizance of and adaptation to this mode could lead to very different experiences of groups in the outdoors.

What, then, of distribution patterns outside Norway? One example for reflection could be data from a representative sample from the United States (N = 3,009). The proportions in the four dichotomies were as follows: E:I = 49 : 51%; S:N = 73 : 27%; T:F = 40 : 60%; and J:P = 54 : 46%. Most of these distributions are substantially different from the Norwegian numbers, indicating that patterns may vary greatly in different parts of the world. When adding to this the variations of disposition according to gender that also are common, then the importance for the outdoor leader of the recognition of personality differences becomes yet more clearly apparent.

An informal meta-analysis of the above data indicates that it may cautiously be expected that the dispositions of E, S, T, and J may generally be more common. Particularly numerically strong is the S preference. Individuals with an ESTJ profile would then tend to have few reasons to doubt their place in the social scheme of things. On the other hand, individuals with an INFP profile could be surmised to rarely find settings consonant with their dispositions to life. However, it should be understood that these end-point profiles and the plethora of variations in between, all contribute their unique qualities to the richness of the social fabric. Of particular importance, however, both for the leadership role and for the self-insight *per se* inherent in the MBTI mapping process, is its contribution to the validation of the rare constellations of dispositions. Individuals possessing these can rest more assured that they are not deficient, but are simply more unusual flowers in the meadow of humanity. *“People just don’t want to believe that other people experience the world differently than they do.”* Dr. Philip Merikle – cognitive neuroscientist, University of Waterloo

What applications does the MBTI have?

Of the four major areas of application¹, three are of relevance in the outdoor professional field:

A. Organizational: Leadership style, team building, conflict resolution, problem solving, diversity training, and communication are all important facets of organization where the MBTI has been shown to be a valuable enhancement tool.

B. Counselling: Core uses of the MBTI have been in the areas of facilitating the appreciation of individual human uniqueness, and in improving the quality of human relationships.

C. Educational: The MBTI has been a widely used vehicle for elevating self understanding, mapping out learning style, and pointing to key differences in the motivation to learn.

Are any of these areas of application beyond the outdoor leadership sphere? Of the many leadership issues that have been investigated within the MBTI framework, three have been selected for attention in the present inquiry: communication, decision-making, and satisfaction with leader.

Communication preferences¹

Two essential questions that outdoor leaders should ask themselves are:

- 1) How well do my personality dispositions meet my leadership communication challenges?
- 2) When do I need to develop and use my less favoured communication preferences?

The outline below will provide the reader with some means to navigate in the sea of these queries:

- EXTROVERSION (E): “Town meetings” with questions and/or small group discussions. A variety of face-to-face give-and-take sessions.
- INTROVERSION (I): Information provided in writing on a “need-to-know” basis. Generally discussions of informal type only.
- SENSING (S): Current information is related to past experience. Visions ahead are connected to present realities. Specific expectations are given to group members.
- INTUITION (N): “Big picture” information is provided. Emphasis is on visions for what lies ahead. Little specific direction given to group members.
- THINKING (T): Information is disseminated through logical analysis. Little mention is made of values or impact of information on group members.
- FEELING (F): Underlying values of procedures are stated. Group involvement is invited with time and support for this provided.

- **JUDGEMENT (J):** Emphasis is on goals, plans, and structures. Little room is offered for flexibility and processing. Information is generally presented after decisions are made.
- **PERCEPTION (P):** Flexibility is built into plans and schedules. Openness to new information is shown. Communication takes place before decisions are made.

Behavioural clues in communication

In addition to being alert to the variety of verbal expression in the group as a means to assess individual dispositions and preferences, outdoor leaders should also be sensitive to behavioural variations in communication³ as a guide to insight into the nature of the individuals under their care. Below are some cues that can assist in this process:

EXTROVERTS (“TALK IT OUT”)
 Rapid speech, interrupt, louder volume, appear to think aloud, more body movement

INTROVERTS (“THINK IT THROUGH”)
 Pauses in speech, shorter sentences, quieter volume, stand further away, dominate in group

SENSING (“SPECIFICS”) Ask for step-by-step information, ask “what” and “how”, use precise descriptions

INTUITION (“BIG PICTURE”)
 Ask for purpose of action, look for possibilities, ask “why” questions, speak in general terms

THINKING (“LOGICAL RELEVANCE”)
 Appear to be testing people, weigh objective evidence, unimpressed by others’ decisions, conversations check logic of others

FEELING (“IMPACT ON PEOPLE”)
 Strive for harmony, may speak on what they value, ask about others’ solutions, need to take account of others

JUDGEMENT (“JOY OF CLOSURE”)
 Impatient with long procedures, want to speed up decisions, may decide prematurely

PERCEPTION (“JOY OF PROCESS”)
 Need “space” for own decisions, want to explore before making decisions, may decide at the last moment

Group communication styles

Groups may be composed of individuals with very similar dispositions, on the one hand, or with widely different dispositions, on the other. Groups may also be found anywhere along the continuum between these polarities. Clearly the communication “climate” will be affected depending on where along this spectrum a group is located. Taking the end points as a depiction of the most marked distinctions in communication style between groups⁶, the outdoor leader may then be brought to an understanding of the communication nuances of groups at varying points along the continuum:

GROUPS WITH SIMILAR COMMUNICATION STYLES:

- Perform their tasks more quickly, experience less conflict, like each other more, and listen to each other more.

GROUPS WITH DIVERSE COMMUNICATION STYLES:

- Are more effective, produce better outcomes, but may take more time.

Under benign environmental conditions, groups with a homogeneous communication style are likely to have deeply satisfying and harmonious outdoor experiences. However, under challenging conditions a group composed of heterogeneous communication styles has a broader range of capacities in its repertoire for problem solving. On the other hand, the effectiveness of such a multidimensional process may be at the cost of taking too much time, and time is often a luxury, particularly in crisis situations.

Decision making

Paramount in high quality decision-making as a key responsibility of the outdoor leader is the use of the group’s resources. Drawing out the full scope of the group means that all angles on an issue in question represented in the group, are taken into account. Key strengths of the MBTI dichotomies in the decision-making process¹ are outlined below:

E: SHARE INFORMATION AND DISCUSS

I: REFLECT AND THEN DISCUSS

S: IDENTIFY FACTS AND REALITIES

N: GENERATE POSSIBILITIES

T: ANALYZE BY LIKELY OUTCOMES

F: EVALUATE BY VALUES AND RELATIONSHIPS

J: MAKE A PLAN

P: BE OPEN TO CHANGING THE PLAN

Good decisions, though perhaps time-consuming, will be stronger if as many perspectives as possible are included. Larger groups are likely to have all preferences represented, while smaller groups may not. The dichotomy sequence as presented above can be used as a decision-making “flow-chart” whereby the process begins by a sharing of information (E), after which time for reflection is provided (I). A discussion then ensues, which leads into a presentation of the relevant facts (S), followed by an outline of the possibilities ahead (N). An analysis of the likely outcomes of these possible diverging directions is then undertaken (T), with an exposition of the implications of this analysis according to group values and relationships following (F). All this information is then structured into a plan (J), with flexibility being introduced in case of unforeseen circumstances (P).

Satisfaction with leaders

MBTI-based studies on how individuals regard their leaders have uncovered nuances of importance concerning the leader role^{5,6}. Some findings of relevance to the friluftsliv setting follow below:

- Leaders with “E” and “F” preferences are generally rated higher.
- Leaders with “NTP” preferences are viewed to interfere with teamwork.
- Leaders *different* from the group in the “T – F” dichotomy are rated more effective than leaders who are the *same* in this dichotomy as the group.
- Leaders with “I” preference have difficulty remembering names, a not insignificant barrier to establishing close *rappport* with group members.
- “F” types are more able to use a participative leadership style.

Reflections

Because of the idiosyncratic nature of life in the friluftsliv setting, it appears that special attention should be focused on two of the four MBTI dichotomies concerning their role in the social dynamics of the group.

1. The “E – I” dichotomy: In the outdoors, individuals live in unusually intimate contact with others. For the comfort of all, this implies not only respect for those different from ourselves, but also a willingness to adjust behaviour accordingly. In the “E – I” dimension, the burden of adjustment falls mainly on the extrovert since extroverted behaviour tends to interfere with the introvert’s preferred mode of life, *but not vice versa*. This is often a difficult insight for the extrovert to achieve since extroverts are a majority in most settings and thus may form a belief that their approach to life is the “normal” one. Further, the “E- I”

polarity can, then, have consequences for the *social* experience vis-à-vis the *nature* experience in friluftsliv. The extrovert's agenda may lie more in the direction of a social experience in nature, while the introvert may be more inclined to a nature experience in a quiet, small-scale, intimate, social setting. These disparities pose a challenge to the outdoor leader. Should a conscious "apartheid" policy be carried out, or should an effort be made to develop insight into this issue in the group? In the day-time journeys of friluftsliv groups, individuals usually are able to place themselves to their satisfaction. In camp, however, it may require some intervention and planning to ensure that all are satisfied. Having compatible tent-mates is a key issue that may make or break a friluftsliv trip.

2. The "J – P" dichotomy: While the Judgement disposition carries with it what is essentially a model of structured urban life with its routines and predictabilities, the Perception preference implies an adaptive flowing in the stream of change. In the flux of nature, the tension between these provides another challenge for the outdoor leader. The "J" disposition may be a hindrance to good decision-making in the field, particularly if this preference is held by the majority in the group. The "J's" are numerically dominant in many settings, though as indicated by the limited Norwegian data, in friluftsliv they may be outnumbered by "P" group members, with their greater capacities for rapid adjustments. Again, in the camp setting, the astute leader may be well advised to influence tent-mate compositions since the "P" disposition, (often in the direction of "creative chaos"?) almost guarantees conflict development with the orderly "J" preference in the cramped quarters of the tent, *but not vice versa*.

Closure

By further enhancing their strengths; their established personality dispositions; and by cultivating their less developed capacities, as well as honing their "radar" to more deeply understand the profiles of the individuals in their care, outdoor leaders can be well on their way to become what Outward Bound's Kurt Hahn called "compelling demonstrations". Such leadership can, then, be expected to leave lasting positive impacts on those experiencing it. ***"To journey into the human mind may be the most formidable journey of them all; the greatest challenge, and our most magnificent adventure..."*** Freely, from Dahlström

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INTERTOUCH – ON FINDING A TREASURE AT HOME

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Abstract

Intertouch is an international outdoor experiential course of Vacation School Lipnice (Outward Bound Czech Republic). It has attracted attention internationally through a book and articles by Andy Martin (Martin, Franc & Zounková, 2004; Martin & Leberman, 2004; Martin, Leberman & Neill, 2002; Martin, 2001). This years Intertouch was aimed at people working with people and groups, and included a workshop on dramaturgy – the ‘Czech way’ to course design. In this article, the author tries to describe his own development of attitude towards the dramaturgy approach through comparison with other approaches. Turning from his own sceptic attitude, and with support of reflections by participants, he tries to look behind the visible, to find out what makes the Intertouch experience so outstanding and why a quarter of participants want to be on next year’s team of facilitators.

Introduction

In 2004, Andy Martin’s keynote address about dramaturgy to this conference used Intertouch as an example course. I want to mention that fact because I still remember my feelings from that time. It was shortly after my return from OB South Africa. I had previous experience with courses run according to dramaturgical principles from before that time, so I could compare the different experiences. At that time I felt the fulfilment of the traditional OB approach, working in a small group on 21-day expedition and I thought that these were the “real” courses. I asked myself: “Why is Andy so fond of the Czech courses and dramaturgy when he has such great and “real” courses home in New Zealand?” It was a period in my life when I was appreciating other approaches, being very sceptical about the efficiency of dramaturgy and the traditional Czech courses. However, something has changed in my life, I happened to be a facilitator on the 2006 Intertouch team. My view has changed completely since then and in this article, I would like to explain why and what is the treasure I have found at home after having seen the world. Though it might sound like a single person story it can be looked at on a general level since other people may have similar doubts as I used to have. The Intertouch experience is open to everyone as well as the treasures of dramaturgy. This article is not about dramaturgy, nor is it a description of designing a course

like Intertouch, since Andy Martin has done so in his book and articles. It is rather about a comparison of approach, of experience one can get from a course, and about trying to identify what makes the Intertouch (and other dramaturgy-based courses) experience so special.

Where was I?

After having experience with *friluftsliv* in Sweden, challenge programs in the USA and expeditions at OB South Africa, I came home with doubts about the dramaturgical design of courses.

Just games

I saw the simplicity of expedition, where nature itself gives obstacles, challenges, forces people to act, to think, to reflect, to learn. It was like living a regular life, having vacation and learning intensively at the same time, and it was real and authentic, with natural consequences. Compared to that games looked like a poor substitute for the “real experience”, for if you are just playing, you may still pretend, or you might not get the feel of the game, or the game might not be good at all.

Cost/effect ratio

Even more, I had doubts about the cost/effect ratio of our courses. Compared to a backpack and some logistics support, or to a small backpack and list of activities with challenge programs at an outdoor centre, here you spend several weekends meeting, planning, preparing, refining and finally you come to a centre with a truck full of equipment, and half of the course is spent just with setting up or taking down props for games. My doubt was whether it was worth it.

Motivation vs. manipulation

With regard to the effect of the course on participants and the relation between facilitators and participants, I did not like the fact that it was the facilitators who chose the themes of the course, who prepared scenario with all different games and ran it. It felt like participants are being manipulated into the expectations and wishes of facilitators and the manipulation is hidden behind the word motivation. These were the three main doubts that I used to have and I was still questioning them during preparations of Intertouch 2006.

What happened at Intertouch?

Definitely a change in my view because I dare to say I have experienced the best course of my life. People say that it is impossible to describe Intertouch experience. However, I want to try, with some help from our participants. Here are a few comments from the e-mail conference right after the course:

- *Now, some days have passed and still I feel Intertouch somewhere in me. It is not the feeling that I had in the train back home – that I’m saying goodbye to something so important to me. It is rather awareness that something new has been planted in me. Something that every day, every hour grows stronger. A new experience of joy, a smile that I’m sending to people that I meet or just see – I’d say that my life has become happier. Intertouch as a course has finished for me on 17 of July, when I left Prague – but the Intertouch planted in me will hopefully never end.*

- *My friends, it seems to me that most of us Touched are having difficulties with transition to the reality of everyday life... Anyway whatever is your technique I think we are very lucky that we experienced what we experienced. What is more it feels to me that we are to spread the Touch among people we meet today, tomorrow, in our life time.*

- *I feel I got new energy to my life from you and I will do my best not to lose it. I know I will have to do some changes in my life because I changed a lot and I cannot live the same life anymore. But I am ready to do that.*

- *Being a participant of Intertouch was one of the best things that happened to me and thank you for that great and unique experience.*

Asking two months after course, what has Intertouch brought into your life, I got answer like:

- *Insight into how I do live my life, and how I want to live my life – I don’t think they match at the moment, but I’m certainly trying to get it right now – it made me think.*

- *I see Intertouch as one of the most important breakpoints in my life. Experience of lightness, happiness, friendliness – refreshment of soul. Change of my patterns and habits for coop with people – trust, process and communication. Meeting and inspiration by exceptional and very “colourful” people. Deep inspiration for further work development in the field of outdoor and experience education. Getting to know that IT works.*

- *I see eyes, remember a lot of them (can still remember colours). Looking to each other’s eyes and feel connection. They say – eye is a window to the soul... and windows were opened. For me the strongest is that connection what was established among us. Something like our personal inside energy shines out through our egos and personalities and touched each others and also maybe something higher. I probably haven’t experienced something strong like this before (meaning within a group). ... I don’t know lives, histories, but I really easily can smell them, see faces, feel touches, hear laughing – I know my mates a little inside and also some “common spirit” (however it is called) around us. Some theorists speak about creating and being in a fragile luminal space, where is possible to meet soul, spirit....God.*

- *Uncertainty, it encouraged me to leave certainties behind and take the courage to quit what was safe but painful and attempt the unknown.*

- ... that no matter what tomorrow brings, I'm still different – I'm Intertouched.
- It was a reflection over my personal life. I had time to think about what I want to do and what I want but can not to do (because of many reasons)... To go slowly, do not rush, to live every minute full value. Do not miss the important things, what are really the important things for me...

These are bits and pieces shared, and there were much more during the course and everybody who has done a course knows how difficult it is to describe the experience, how difficult it is to share the level of depth of a look into somebody's eyes, the warmth of a hug, the significance of an experience in one's own life. There must be something about the experience, when eight out of thirty participants showed interest in becoming members of the next Intertouch team, knowing it costs a lot of preparation time without any financial reward. There also must be a reason for participants organizing weekend trips after the course and sending all the emails on a conference, that leaving for a week you would find 20 or 30 new emails after your return. I can only measure through my feeling of experiencing the best course in my career and try to give some explanation of what has changed in my view of dramaturgy.

What is the treasure I have found?

As I wrote before, throughout the whole preparation I was questioning my doubts about the courses, using the dramaturgy approach. Even after the course I have been asking myself: "What has this course brought to participants? What is different in this experience compared to the other types of courses I have experienced? Was it all worth it?" We definitely do not work with review and verbal/rational processing of the experience as much as other approaches do. The course has not offered continual physical challenge as expeditionary courses. The course was not focused on knowledge or gaining new skills. However, there are some features which I found unique and which might be the cause of special experience which the participants describe.

Intertouched

Probably the best description is the one from the Intertouch logo. "Intertouched" means to be touched through from different directions, at different spots, to be touched and have touched. There is something in the setting and intensity of the program that it enables people to step out of the real world into "a story" as "spectators" using Augusto Boal's term. This means that people are spectators in a story that is played out in front of them, but at the same time they are in it playing the main role and influencing its evolution through action taken. In this story people are taken into a different world having a chance to play various roles.

Various roles, touches, encounters

Through a variety of roles taken during the course people get many opportunities to touch various corners of their inner world. It is a tremendous opportunity to meet others and to meet your other selves. E.g. during one day you can shift from running to exhaustion for your team, to trying to establish a business on a free market in order to make money to be able to join a cruise on a “steam boat”, celebrate and play in a casino, in order to end up escaping from a sinking boat, trying to save your life and lives of your imaginary relatives. And in some of the other days you can touch your physical bottom in a running game, explore your artistic talent when painting a picture, get in contact with your inner rhythm in a dance workshop, experience destiny of one imaginary life from birth to death, wake up at 5:15 a.m. in order to run in the morning dew on a meadow under a majestic castle, become an actor or actress in a theatre piece, etc.

It looks like an “*eintopf*” out of which one can go crazy. However, activities are mixed with a purpose in order to touch different dimensions of a person – physical, social, mental, creative, spiritual, etc. Scenario is balanced to keep the right pace and rhythm of the course and is further adapted according to the group needs arising during the course. As such, it becomes a very rich and tasteful “*eintopf*” and once you allow yourself to step into a game, your range of emotions, encounters and experiences gets as wide as you yourself allow them to spread. This is one of the dimensions I have found very unique. During challenge programs and expedition, the focus was mostly on making decisions, leading and following, solving conflicts and working together, exploring and overcoming one’s own fears, etc. Thus at the end of a course, I could hear people saying things like: “*I have pushed myself... I have found my inner strengths... I have found a way to solve conflicts... etc.*” These are definitely valuable experiences, but they are different in its nature from those people get at Intertouch. “*I remember people’s eyes; I still remember their colours... I didn’t know I could paint, act... It felt so real experiencing the life from birth to death...*” Those are some example of encounters a person got to make. Group atmosphere or a group spirit that supports everybody to explore their inner world, but also “just” to meet others on a level you would not normally meet people at is developed thanks to the intensity of the program and thus the experience can get really deep. This makes me think that apart from taking insights into your personal life one gets up to 29 new people on the Earth who are somewhat closer than the others. In other words, the course is there not only for the experience, but for the relations to others, too.

Summarizing the evolution of my attitude towards dramaturgy approach, I can still see that there is a great amount of energy put in from the team of facilitators that cannot be paid in money and thus it is not cost/effective for a commercial use (or only in a limited way). Realizing the spectator role of participant, I got rid of

my doubt about manipulation and taking control over the participants' experience. Of course, facilitators have power they can misuse, but being sensitive, the space given to participants is big enough for them to own their experience. I have found the great treasure of our courses in the depth of encounters with others and the variety of encounters with our other selves. In the context of the whole group spirit being so powerful it is worth spending several days and weekends preparing the course. The other treasure of Vacation School courses is that the goals/experience participants should get is not defined, or is defined very vaguely. Only what are defined are themes (e.g. time, encounters...) and through programs and games, space is created to explore the themes. Then, every participant brings his/her past and presence, his/her own themes, problems and questions. Everybody's mind is ready and open for something and the variety and richness of experience enables people to get what they are ready for. This does not speak against the other approaches mentioned above. Their value is just in a different spectrum of experience, which is useful for people who are looking for that part of the spectrum. I can only finalize the article with an invitation to the next courses to those who want to experience the Intertouch spectrum of the world.

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EASTDALE EAGLES LEADERSHIP CAMP: A CANADIAN MODEL FOR LEADERSHIP IN THE OUTDOORS

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Abstract

Leadership models in Secondary Schools in Ontario, Canada are typically school based models that draw upon student volunteers. Many of these students over four years of high school tend to be the same students who dominate all leadership levels of the student population and therefore represent a small percentage (5%) of possible students who may want to get involved in school councils. Many students lack the leadership skills and confidence to do so. Eastdale Collegiate in Oshawa Ontario has developed a school wide student leadership model that is based on an Outdoor Leadership Camp run at a northern Ontario camp over four days where approximately 160 students participate in outdoor leadership workshops aimed at giving students the tools and confidence necessary to return to Eastdale and get involved in councils and mentoring opportunities to benefit the school and student population.

Introduction

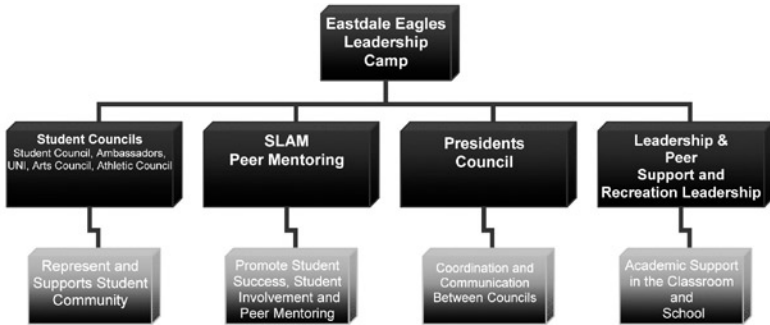
Leadership development within schools is recognized in Ontario as a key component to student success on all levels. As educators in any high school system around the world, we recognize simple yet obvious truths

- Emotional and social skills are far better predictors of student success and well being than academic intelligence
- There is an innate belief of most teachers that academic education is not enough. Students need to understand and be confident in their abilities to support learning.
- Self confidence to be themselves and be accepted by peers are important to students feeling they can be successful

The research to support this has been carried out on many levels. Research suggests that :

- School wide programs need to focus on the education of the whole child including academic skills, social emotional learning and life long learning (The Ministry of Education and Training Guidance and Elementary and Secondary Schools Career Education Program Policy for Ontario ‘Choices into Action’ document).

- Curriculum is focused on finding ways to incorporate Character Education into the culture of the school community to meet the needs of the school (J. Kielven and Pam Turnbull of the York Region SB in Toronto created a curriculum called Character Matters – Community, Caring and Culture).
- Young people have a strong need to belong (The Ministry Document titled ‘Being, Belonging and Becoming’).



The key to the success of the Eastdale Eagles leadership camp is not only the outdoor setting upon which it is run but also the fact that the leadership camp is entirely organized and run by a committee of 20 students and two staff advisors in the school who work all year long to plan, organize and run leadership workshops, cooperative games and team building activities for their peers over the four day long camp. This camp is about students leading and teaching students in the outdoors to develop leadership capacity that will be carried back to the school and put into action. The outdoor setting is the catalyst upon which these students leading students help train the leaders of tomorrow. The result over the 12 years this Leadership Camp program has run is a wider range of the total students (50%) now involved in leadership at all levels throughout the school. Student councils, peer mentoring, Student Lead Advisory Meetings (SLAM), and Peer Support leadership courses all fall within the wide range of programs enhanced by this student lead outdoor leadership camp. Eastdale’s leadership model has now been adopted by 8 other schools within our District school board. This builds on the success of student centred workshops and an outdoor camp. The camp is provincially recognized and has become an outdoor leadership model that has been successful in Secondary Schools within the Durham Board of Education in Ontario, Canada. Student run workshops and an outdoor camp setting are the catalyst upon which leadership skills are developed and the main reason why this model of leadership has continued to be successful. The camaraderie and friendships developed echo with the students long after the experience is over.

OUTDOOR EDUCATION FOR LEARNING TO LEARN

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Abstract

The economic development in the Baltic countries is evaluated as unexpectedly fast, faster than it was predicted. The specialists foresee that in the future all three Baltic countries will show the best parameters in the European Union, although the rate of economic increase will slightly drop. At the same time we face different unforeseen problems in Latvia. One of them is education due to fast economic development. The graduates of secondary schools, also universities are not ready for the great competition in the labour market. Some are limited by the choice not to learn science subjects at school; others lack the skills of undertaking responsibility, leading, learning, as well as the lack of the working habit and communication problems. It is said in the National Development Plan (NDP) that human resources are the key to our future. The NDP envisages that during the next seven years the aim of growth of the national economy, which is based on an intelligent and creative man, technological advances of enterprises, and developed science and research. The development of Latvia will depend on how educated, creative, inquisitive and ready to take a risk a man will be. If we are able to see a person as a value and contribute to his/her personal development, then these individuals, working together will bring the country that well-being which we have described in our future visions. Guided by the necessity to train human resources, we practice to develop such outdoor education studies, which will facilitate students to acquire not only academic knowledge and skills, but also the skill to learn and improve individually, thus increasing student ability to adjust to the dynamic changes in the labour market. In this paper we will show the content of a few outdoor education courses in summer and winter, which we are realizing now in Latvia.

Background to an educational philosophy

More and more the economic and social development of the world depends on man's knowledge, skills and attitude, therefore the role of education in increasing society welfare is continuously growing. To formulate the concept about education and learning in the future, which is acceptable for the whole world, UNESCO formed an international commission early in 1993. Its work was lead by the well-known French politician and social worker, ex-president of the European Commission

Jack Delor, and fourteen education specialists worked in the commission as well. In the course of three years the group worked out a report about education in the 21st century. The basic line in this document is that the most important process in education is learning (Delor, 2001). To characterize the main tasks of education these experts allegorically compare knowledge to a building which is based on four pillars – fundamental ways of learning. They are – learn to know, learn to do, learn to live together and learn to be. Professor Jussi T. Koski, from Helsinki University, thus complements the UNESCO report list by introducing an additional learning dimension that is connected to those above and is highlighted as part of personal, skilful competence. It is learning to choose (Suurla, 2002).

Undoubtedly, these five ways of knowledge, skills and attitude interface, cover and mutually interrelate and make one entirety (Figure 1)

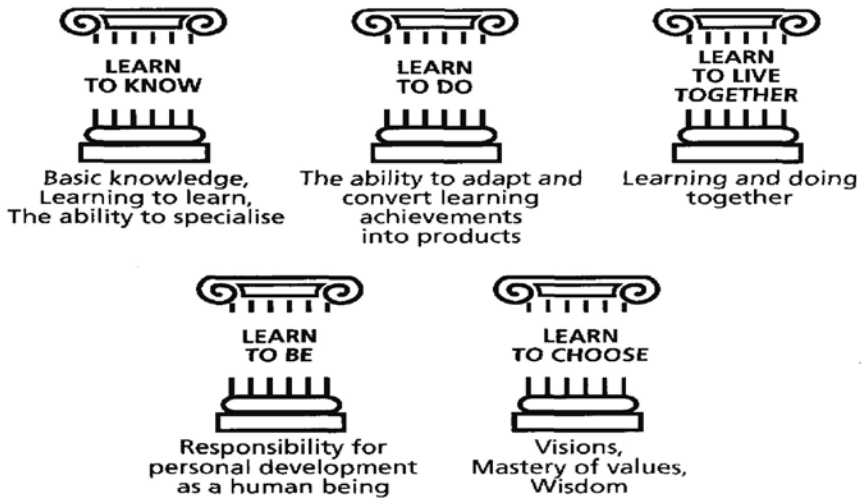


Figure 1: The Five Dimensions of Learning required in the 21st Century (Suurla, 2002, p.11).

Firstly, everyone must learn to know. This means internalising a sufficient elementary knowledge base, learning to learn, and an ability to specialise. In the future, an expert will have an extensive knowledge base combining mathematics, science and technology, humanistic studies, economics and social sciences. Future experts will also be excellent generalists. A future citizen must learn to do. It means, that people must have the ability to apply their learning achievements creatively to their own action environment. Learning must not only remain theoretical, but they must learn how to convert knowledge into products.

Learning to live together means to accept and respect diversities of other people and recognize positive interdependence. This is learnt by carrying out projects and actions, solving problems, etc. In our opinion, this educational principle has been implemented with the help of successfully acquired social skills. It is important to realize that social skills are not innate, they are being acquired and taught during life, improving and enriching gradually. Personal, skilful competence consists of developing the five dimensions of learning in stable, harmonious fashion. Pedagogical experience and observation in Latvia shows that the first two principles of education learning to know and learning to do have been realized and fulfilled more qualitatively. The last three of them – learn to live together, learn to exist and learn to choose have been realized and implemented insufficiently.

From the practical pedagogical experience we can point out, that cooperative learning (CL) is one of the learning methods in Outdoor Education. Cooperative learning (CL) is a method for students to work together towards common academic and social goals (Johnson, 1993). By using the CL method, students learn social and communication skills which they need to use in society and for “living together” (Kagan, 1990), as well as qualifying for the labour market (Batelaan, 1998).

When developing separate modules we pay great attention to the essence of cooperative learning, directed by these five basic elements (Kagan, 1990):

1. **Positive Interdependence:** When all members of a group feel connected to each other in the accomplishment of a common goal.

2. **Individual Accountability:** Holding every member of the group responsible to demonstrate accomplishment of the learning.

3. **Face-to-face Interaction:** When group members are close in proximity to each other and dialogue with each other in ways that promotes continued progress.

4. **Social Skills:** Human interaction skills that enable groups to function effectively (listening, giving help, clarifying, etc.). Such skills enhance communication, trust, leadership, decision-making, and conflict management.

5. **Processing:** When group members assess their collaborative efforts and target improvements.

Three outdoor winter and summer outdoor education modulus

We will try to describe small outdoor winter and summer outdoor education modules, which we are realizing, following the directions of the five dimensions of learning.

Module 1 Outdoor Winter Education – one day ski tour

In skiing education we can deal with different topics, observation of the historical culture areas around us, which we can see from the 18-20th century, planning of

track from point A to B etc., taking responsibility for leadership of the students group, at the same time working as a good cooperative team, explaining cultural and historical facts, covering stories during the tour, using the latest information technologies, and presentation of the tour groups. These are a few activities, which help us learn. The following are goals for the module – ski tour:

1) Academic goals:

- Improvement of knowledge and skills of organizing a skiing tour (planning of a tour, pacing, equipment, ski preparation, clothing etc.)
- Improvement of motor skills (ski steps, climbing, turning, descending)
- Improvement of physical conditioning
- Learning cultural/historical aspects of the region

2) Social goals:

- Improvement of social interaction skills (asking for help, everyone participating, expressing support, criticizing ideas – not people, occupying the same space cooperatively, integrating ideas into single position, being responsible, following directions, celebrating success, resolving conflicts/problems)
- Improvement of leadership skills

Module 2 Outdoor Summer Education – rope course

In the summer education program we are introducing students to different outdoor activities, for example, hiking, canoeing, camping, cycling, and two kinds of rope courses. Before we go out of the city to a wild wood with 5 days of overnight, students do about 30 hours of theoretical and practical exercises. During the camp we organize the work of the studies in such a way that students take over responsibility, organizing the hike, cycling and boat trips, as well as rope course competitions. The students are definitely trained enough before to be relied on completely. The participation of pedagogues as observers and for feedback is obligatory. Often the pedagogues give their students or groups of students (4-6 students in a group) different roles, for example, some students take part in rope course competitions, but others act as referees. After some time they change their roles. The following goals are for the module – rope course:

1) Academic goals:

- Improvement of knowledge and skills of the rope course

2) Social goals:

- Improvement of social interaction skills
- Improvement of accountability, processing of academic and social skills

When teachers and students share the same goals, education becomes a team effort with an “us” feeling. When students are highly motivated to learn, simply

calling attention to a learning opportunity is sufficient. But in many situations, persuasion is helpful, to show the learners why they should want to learn what is being taught (Rusbult,).

Modulus 3 Outdoor Environmental Education –bird watching

The goals:

- 1) Academic goals:
 - Get acquainted with environmental education
 - Management and marketing of environmental education
- 2) Social goals:
 - Improvement of social interaction skills
 - Improvement of accountability

Making the second goal in this modulus more precise, we additionally acquaint the students with the possibility to sell a product. In this definite case the product is bird observation and counting being accompanied by a guide. In the five recent years this occupation is very popular among the nature tourists in Europe. During bird observation and counting tours in autumn Latvia is visited more and more by tourists. In cooperation with the specialists of nature parks and reserves in Latvia we have worked out the module Outdoor Environmental Education – bird watching, and we acquaint our students with the module for students to be able to learn knowledge and skills, which could later involve giving this service. This is a good example of how a teacher can educate pupils of general education schools. We developed this module in outdoor winter and summer education with the purpose to acquaint students, future teachers, with different outdoor winter and summer education possibilities, which they will be able to use in their work at school.

Conclusion

In the article we presented three new approaches which we were developing and implementing in the outdoor education in Latvia for the last 2 years, following the directions of five dimensions of learning required in the 21st century. The questionnaires and observations show us the students' progress in their improvement of social interaction skills and at the same time the improvement of skills to learn.

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TRAINING OF MOUNTAIN GUIDES IN POLAND

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Abstract

The paper presents an outline of the history of the organization of mountain guiding in Poland since the 19th century until today. It is focused on the process of guides' training and certification. The article shows current regulations in this field according to Polish law, including content of training courses. Finally, there are also a few notions regarding expected changes in the training system connected with the current tendencies of the tourist market, growing interest in "adventure tourism" and urgent need of the protection of the mountainous nature.

Rudiments

The first records of people who casually worked as mountain guides on the Polish side of the Carpathian Mountains date back to the end of the 18th and the first half of the 19th century. A renowned naturalist Baltazar Hacquet, who visited the Tatra Mountains repeatedly in the years 1792-1794, wrote: „...it is advisable to follow guides' instructions. The best guides are among poachers, who can face up the most perilous circumstances. They are untiring, tough and capable of carrying heavy loads. Also, they are familiar with the terrain, no matter how remote” (Stecka, 1995). In those days mountains were mostly visited, apart from the local people, by scientists, treasure hunters and self-made explorers. However, the first half of the 19th century witnessed the rapid growth in popularity of spa resorts located in mountainous regions. More and more patients and holidaymakers appeared in resorts famous for their springs of mineral water, such as: Szczawnica (Pieniny Mts.), Krynica (Beskid Sądecki region), or Truskawiec (Eastern Carpathian Mts. Foothill). The popularity of Zakopane, a village situated in the vicinity of the Tatras, started in the 1840's at the latest. Visitors would typically go sightseeing around the neighbourhood and organize trips to local places of interest. Some of the holidaymakers were adventurous enough to hire local guides and attempt climbing mountain peaks.

The first regulations

In the 1860s and 1870s Zakopane emerged as a developing centre for mountain tourism and a well-known spa resort, specializing in lung-disease treatment. No fewer than a few dozen local highlanders worked at that time as tourist guides in the Tatras. Some of them were reliable and experienced, but there were also frauds who provided low-quality services and put their clients' lives at risk. Under the

circumstances, in 1875 the Tatra Society, which had only been established two years earlier, decided to deal with the situation and work out a system of Tatra mountain guide certificates (Ring, 1986). In 1876 a group of guides known for their reliability and trustworthiness received special logs, or booklets, to be filled in with their clients' comments. The Society also came up with a list of recommended guides, which had been divided into three categories, depending on the area and level of trail difficulty they were allowed to cover (the first category stood for expert qualifications). Actually, the above-mentioned system of guide classification has remained in force until today.

After ten years (1887) special badges for guides were introduced – this practice not only remains to this day, but also expanded into other kinds of guiding services, outside the Tatra region. Nowadays the so-called 'plate' is highly valued by each guide and, at the same time, it is the object of desire for every aspiring candidate. Another discussion point at that time was the issue of training for the guides, but one major setback here was the fact that the majority of guides were illiterate. Consequently, professional training basically meant apprenticeship under the eye of an experienced master. It was only in 1903 that the exams for guides-to-be appeared, and some practical training was implemented. Participants went on trips all over the Tatra region, were taught how to use climbing equipment, a map and a compass, in winter time they also took skiing lessons. Some of the guides had already been members of TOPR – Voluntary Tatra Rescue. Interestingly enough, the training schedule did not include any elements of actual knowledge about the mountains themselves, which corresponded with the then overriding model of guiding services, mentioned by Hacquet – the guide was supposed to take care of the client, bring them safely to a given destination, if necessary carry their luggage (the duty usually appointed to young trainees), make fire, boil water for the tea, etc. The only kind of information that would typically be expected from the guide was local customs and lifestyle side by side with mountain legends.

Until the outbreak of World War I the number of Tatra mountain guides remained more or less stable: there were about fifty of them (fewer towards the end of the period), and all were local inhabitants. Tatra guiding services were the most institutionalized, but other branches of the Tatra Society also did their best to promote and develop guiding services in different parts of the Carpathian mountains (for example, Pieniny range, Babia Góra and Czarnohora regions.) They issued certificates, organized the exams, put forward standardized fee rates for guide services and, last but not least, held practical training sessions. Certificates issued by the Tatra Society were officially recognized and honoured by local and regional *poviat* and *gmina* authorities.

New trends in mountain tourism

In the 1920's and 30's, by and large the situation in the sector remained the same. The Polish Tatra Society (the name of the organization was changed after Poland had regained independence in 1918) continued to organize exams and confirm guides' qualifications; training was rather irregular and of a practical nature. Notably, one visible change was the fact that some well-educated people from outside the region entered the team of mountain guides. At the same time, it is worth noticing that the old-type guiding model was undergoing a serious crisis. Numerous mountain huts for tourists, a whole network of trails and development in communications made the figure of guide the carer less indispensable, whereas the time of guide the teacher was yet to come (Zdebski, 2002). We shouldn't forget that many of the members of Polish Tatra Society (altogether about 20 thousand people during the period between the two World Wars) were true experts, combining their love for the mountains with genuine scientific interest. They often organized and led expeditions, usually for their own students – and thus became the new-type guides working on a voluntary basis. With those people in mind, the Polish Tatra Society set up in 1935 a Mountain Tourist Award badge, which still is a source of inspiration and encouragement for many tourists, and the young ones in particular.

The PTS had extremely high awareness of the educative value of mountain tourism and recognized its potential. One of the leading members, Professor J.G. Pawlikowski, wrote the following words: “Which museum or architectural design, which theatre or concert hall can evoke emotions as noble, profound, and spiritually fruitful as the Tatras?” Consequently, he concluded that PTS should make this richness available to as many people – especially the young – as possible. By this he meant not just the technical access, but also appropriate interpretation, which will “make people see the surrounding wildlife, approach it with love and curiosity, willing to appreciate it and yet missing the right key to cognition” (Pawlikowski, 1923).

Mass tourism in the mountain

After World War II both the situation of mountain tourism and the tasks of mountain guides changed considerably. Implementation of various social welfare schemes brought about a massive flow of tourists and holidaymakers into mountain resorts. To quote some facts and figures, in 1938 Zakopane hosted approximately 60 thousand visitors, three years after the war (1948) the number went up to 150 thousand, to reach as many as 1,200,000 visitors in 1962 (Czochanski, 2002)! Those people usually had no background preparation for this kind of tourism, and needed a new type of guide: someone who would serve as an instructor/teacher, and at the same time take care of safety requirements. The organization responsible for the training of those guides was PTTK – Polish Tourist Country

Lovers' Society – which was created in 1950 after the merger of the Polish Tatra Society and the Polish Country Lovers' Society. As a general practice, to obtain professional mountain guide qualifications, each candidate had to complete the course and pass the exams. Course curricula, apart from a series of practical tasks and many training activities in the field, also included a significant scope of information regarding the mountains themselves, presented from the scientific, historical and social perspective.

Since 1961 mountain guide services have been regulated by state law: consequently, the guide's license became an officially recognized document and was issued by relevant administrative authorities. At the same time, PTTK was made responsible for the training and further professional formation of the guides. In the course of time those regulations have been amended several times: the changes resulted in an outline of training curriculum, rules for promoting guides to higher categories, and the requirement of at least secondary school education for candidates. Also, those were the years of aggressive communist propaganda; its traces could be found in mountain guide training programs. Accordingly, one of guide's duties was supposed to be "promotion and presentation of the landmarks of the socialist construction sector". Needless to say, a vast majority of both the guides and their clients were far from any official political propaganda. In fact, when talking to their young listeners about the past and the present of mountainous regions, the guides often acted in opposition to the official version of historical events, quoting the facts which were omitted in school textbooks. During about 40 years of training organized by various PTTK units (in particular, I mean guiding sections operating under the auspices of PTTK), a few thousand people completed mountain guide courses. PTTK can also boast a group of instructors, comprising all kinds of mountain specialists. It is little wonder then that when an overall regulatory framework for the whole of the tourist industry started in 1990's, the PTTK model was used as a basis for the currently approved regulations.

Current regulations

Polish regulations regarding guiding are basically included into the Law on Tourist Services, 1997 (Journal of Laws, no. 133, item 884 with later changes). However the system of training and certification is determined by the Regulation of the Minister of Economy on tourist guides and tour leaders (Journal of Laws, 2006, no.15, item 104). As of today, the mountain guide sector is divided into three subgroups, according to the area of their competences (Beskydy, Sudety and Tatra Mts). The system of guide categories, or classes, also remains in force. Broadly, the training program consists of three parts:

- Part I – Common training for all types of guiding services (not just the mountains). Topics, subjects and minimum teaching hours are in Table I.

- Part II – Common training for all types of mountain guide services (Table 2).
- Part III – Specific training adjusted to a given mountain area – since most of the examples so far have been taken from the Tatra region, we shall now quote the subjects covered during the training of guides in the Sudety region (Table 3).

	Subject	Number of hours(min.)
1.	History of Poland	8
2.	Geography of Poland with regard to tourism	8
3.	History of culture in Poland	8
4.	Nature protection in Poland – basic information	6
5.	Tourism in Poland	4
6.	Methods of guiding (in general)	6
7.	Elements of law in tourism	6
8.	Selected problems of psychology and sociology	4
		Total 50

Table 1 The first step of training – common for all kinds of tourist guides

Subject	Min. hours, including prac.
Basic information about mountains in Europe and the World	4
Geography of Polish mountains with regard to tourism	8
Problems of protection of the mountainous areas	4
Mountains in Polish culture	4
History and organisation of mountain tourism in Poland	4
Principles of mountain tourism in the Summer and Winter	6 (4)
Safety in the mountains	20 (10)
	Total 50 (14)

Table 2 The second step of training – common for all kinds of mountain guides

Subject	Minimum number of hours, including practical ()
History of the Sudety Mts. against a background of the history of Poland, Czech and Germany	30
Geography, geology and nature of the Sudety Mts.	20 (10)
Culture and art in the Sudety Mts.	18 (10)
Ethnography and folk culture	10 (5)
Topography, transport, tourist facilities (incl. trails)	40 (20)
Routes to and from the Sudety Mts.	10
Methods and techniques of guiding in the winter circumstances	22 (16)
	Tot. 150 (61)

Table 3 The third step of training – an example for guides working in the Sudety Mountains

The minimum duration of the whole course for Beskydy and Sudety guides is 250 hours including 75 hours of practical exercises, during not less than 12 months. Specific training, however, for Tatra guides is much longer and includes 150 hours of lectures plus 65 days of field exercises, so together such course must be realized during at least 24 months. The scope of training outlined here is the absolute minimum required. In fact, units (mostly clubs of mountain guides working under auspices of PTTK) which organize guiding courses add new elements to this scheme, especially with respect to activities in the field (Zawilinska, 2002). Obviously, technical matters are receiving most attention in The Tatra Mts. sector. During the training for higher ranks participants broaden and increase the knowledge they had attained during the basic training. They also receive specialized training on mountaineering and guiding in winter conditions. On top of that, Tatra guides who already hold Category I, can take part in advanced alpine training. Completion of the training, confirmed by positive exam results, will grant them the Mountain Guide Certificate accepted by IFMGA – International Federation of Mountain Guides Associations.

Conclusions

Undoubtedly, Polish mountain guides, trained according to PTTK methods, receive a big scope of comprehensive knowledge pertaining to the topic. Also, they are well prepared from the practical standpoint. Yet, I believe that we should pose the following question: Does the system of guide training come up to the fast changes which can now be observed in mountain tourism and customer expectations? It seems that mountains somehow shrunk within the last 30 years. Developments in communications and tourist facilities, sophisticated tourist equipment, new roads and trails, improving maps and guidebooks, access to information via the Internet, mobile phones and, most recently, GPS technology – all these factors have had an impact on the conditions for mountain tourism. The profile of the tourist sector has changed as well. Group trips and long mountain excursions had to make room for individual weekend outings and mountain bike fans (these trends are illustrated, for instance, by the rate of room occupancy in mountain huts.) Another novelty, however marginal in Poland, is the growing demand for commercial alpine trips. One more vital factor has been the expanding network of national parks and nature reserves. At present, the lion's share of the most attractive mountain grounds in Poland (including all terrain located above the tree line) is legally protected. Consequently, tourists aren't allowed to stray from marked trails, and organized groups of tourists have to hire a guide.

Taking all those facts into consideration, it can be concluded that in the future mountain guide services will evolve around their educative role, with the focus on interpersonal group relations skilfully shaped by the guide. The other tendency, though probably less popular, will concern guiding aid in the strictly technical sense. Its purpose will be to help the client go through a difficult climbing route safely, to enjoy ski-alpinism, etc. For obvious reasons, the natural terrain for this kind of activity will be foreign rather than Polish mountains. This diagnosis is quite meaningful if we think about the system of mountain guide training:

- 1) The main emphasis must be shifted from purely theoretical knowledge to the skills of observation, understanding and interpreting complex mountain phenomena, where nature dynamics and anthropogenic influences come into play.

- 2) Conservation of mountain biodiversity should be seen as a benchmark for interpreting mountain heritage.

- 3) The mountain environment can change fast, and our knowledge about this process also grows rapidly – that's why it is so important that the training for mountain guides should 'teach people how to learn' – we must stress the need for self-improvement and self-education, it's urgent.

- 4) Each guide will learn to understand his or her own mountains if they visit other mountains with local guides. It will give them a broader perspective and

improved language skills, which in turn will come in handy during the work with foreign tourists. International cooperation on a regular basis ought to find its place in training programs.

5) Finally, we should pay more attention to teaching abilities and interpersonal skills exhibited by mountain guides.

It takes constant effort to monitor training efficiency, collect data on the quality of guides' work and discuss the scope for improvement, so that mountain guides can be true to the words of the solemn pledge they take while receiving their badge in one of guiding sections (Orłowska I, Swierczynski M, 1986):

Standing before the majesty of the mountains, with this blazing flame and you, my friends, as witnesses- I pledge before you and my conscience: To be a guide! To lead people to the mountains, to be their friend and guardian. To teach them true love for the mountains, but also humility in front of their might. To share with them the joy and happiness that mountains bring us. To arouse their sensitivity to all things beautiful and true. To put their health, life and safety above my own. All this is my hear-felt, voluntary desire.

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A HOLISTIC APPROACH AS A WAY OF LEADING PEOPLE IN THE OUTDOORS

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Abstract

The main topic of this paper is to show that the role of leader is the most important factor in the group process during outdoor activities. There exist many different approaches and theories which try to describe ways of leading and roles of a leader but the most important component for leadership is the individual holistic approach of the leader. This reality I show by means of metaphors about basic elements of human behavior in the leader role which adjudicate about successful or unsuccessful leadership. Many authors have written about leadership, but not from a holistic approach. Ogilvie (2005, p. 67) tried to describe the elements: *“In looking at leadership models and styles it may help to keep in mind throughout, that up to five main elements may be involved. They are the task, the group, the individual, the environment, and situational conditions.”* I describe the leadership factors for more easy understanding as: process, metaphors, deeper thinking, feelings, time, “risk” to lead the group and library.

Process: The whole process is the most important factor for successful leadership – the process and understanding the process. We can say, that *“...the goals of the facilitation process are to produce changes in people’s feelings, thinking, or behavior.”* (Priest, Gass & Gillis, 2000, p. 6). The leader should know WHY he uses and which kind of activities to achieve goals of process. The leader should have in mind all the time this connection: people vs. activity.

Metaphors: *“By far the greatest thing is to be a master of metaphor. It is the only thing that cannot be learned from others; and it also a sign of genius because a good metaphor implies an intuitive perception of the similarity in the dissimilar.”* Aristotle¹. Metaphors show participants connections between the program and real life, their feelings and experiences, understanding and apprehension.

Deeper thinking: To think deeply is to understand the leader role. To know why I am doing this “job”, described exactly by Albert Einstein²: *“I never*

1 Priest, Gass, Gillis, 2000, p. 66

2 Priest, Gass, Gillis, 2000, p. 6

teach my pupils, I only attempt to provide the conditions in which they can learn best.”

Feelings: We are as outdoor leaders working with flimsy or breakable things which are most important: feelings, feelings of participants, feelings of people. The participants spend in outdoor programs their own life time. They decided to spend their time this way. This time is relative to experiences, their life experiences, so we as outdoor leaders are **responsible** for their experiences and for their **feelings**. Outdoor leaders work with people feelings. This fact is very serious and significant. Similar to the responsibility for feelings is another responsibility – safety. Raffan³ (1984) “... *described the role of an outdoor leader in safety management as being similar to a slot machine. Every time you take a group outdoors, the slot machine spins and brings up a ‘lemon’ or two in the form of danger. Safety management refers to all those procedures put into effect for the purpose of reducing the possibility of accidents.*”

Time: There are thousands of different factors connected to time and outdoor leadership. It is possible to compare to an avalanche – when and which way will it fall down. But mainly we can say that the leader has to use “time” all the time – every hour, every second of the program. Everything is connected – means, different setting then we get different outcomes. An overview of process including time, feelings, deeper thinking, etc. is connected in a **RED line**. This metaphor is not familiar in the English language but is understandable in other languages. It means that all process, dramaturgy of program, educational inputs, etc. are connected. If we are talking about time another phenomena comes up – **flexibility**. *“Flexible facilitators prepare contingencies. Facilitator flexibility is most apparent in your ability to adapt to changing conditions – e.g. weather, malfunctioning equipment, loss of several group members from the program due to emergency work commitment.”* (Priest, Gass & Gillis, 2000, p. 66)

“Risk”... to lead the group: Is the leader working as a leader – responsible for program, safety, etc? Will they achieve the outcomes? If the leader is working with an open mind they will get deeper and more connected outcomes:

- An open human approach...
- Be in the group process every minute...
- Think about group needs...
- Think about feelings in the group...
- Be in time to help members...

An imaginary library: Each program /course, week, day, couple of hours, all year etc. is as one book. The book has a title – name of program/course; content – by days, hours, minutes; preface; appendices etc. Also the character of

3 Priest, Gass, 1997, p. 88

the book is connected with the program – novel, romance, story, tragedy, comedy, etc. The leader is the end of the program, not in the end of the book. The leader has to read the last chapter when the participants leave the program. All courses/books of leader are together in one big imaginary library. The best holistic outdoor leadership would be if this imaginary library full can be open for all.

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2. RESEARCH AND EVALUATION

WHEN I STOP AND THINK ABOUT IT ... FURTHER RESEARCH IS NOT REQUIRED

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Abstract

In recent years outdoor education has received considerable attention from researchers. This research has examined a range of aspects of outdoor education and employed a variety of methods. Much of the research, in outdoor education (and education generally), while valuable, is concerned with proving the value of some particular approach – often using an experimental design. A further, more recent, vein of study has involved critical perspectives which, while interesting, have rarely made progress in suggesting improvements to practice. I have become increasingly sceptical of this emerging research literature. The presentation will include brief anecdotes of my own research (past and present) which will illustrate the issues. The main thrust of my argument suggests that much of the current research literature is weak, easily criticised and of limited value to practitioners and academics. While this argument is somewhat unpopular, I will make suggestions for how those interested in the field might better spend their time and efforts.

Introduction

This presentation covers a very broad subject and one that can only be sketched over in the space available. The area of outdoor education is a complex phenomenon, as it involves working in a wide range of contexts and with various groups of people aiming towards lots of different ends. In the UK there is a saying that, ‘Outdoor education is not rocket science – it is harder than that!’ This paper focuses on research methodology and epistemology which have a tendency to spark debates as they often involve discussion of deeply held beliefs. I suspect that what I have to say and the lines of my arguments will not be popular with some people. I can anticipate this as it cuts against the grain of popular trends and patterns and many of my colleagues object to my views on much of the research that they undertake. In fact, some thinking I am barking mad. I am going to use the term outdoor education in a broad sense encompassing fields such as experiential education, adventure education and outdoor learning. A great deal of the outdoor education literature is either very descriptive in nature or takes a critical position and does not offer suggestions regarding ways forward, developments and improvements. I see both of these patterns as problematic. So, following some discussion of current research I want to make some suggestions that are more positive and indicate how

researchers might spend their time and the kinds of issues and approaches that could be helpful in furthering the practice of outdoor education.

Before going any further I want to talk briefly about my own background and interests as I believe this will help to contextualise what I have to say. My interest in education outdoors was triggered through my failures in the educational systems I experienced as a child and adolescent. My failures were quite spectacular and one consequence or reason for this was that my main interests were in the outdoors and in particular in natural history. My involvement in expeditions specifically and spending time in the outdoors generally was of great significance in my adolescent years and developed great fondness for remote mountain environments. I have a particular passion for the Arctic and the Himalaya and for journeys in wild and beautiful places. After developing these interests in a practical sense I became interested in academic endeavours, in education that would be meaningful and that would build on students' passions and interests. I became interested in using the outdoors for educational purposes for young people. In many respects this explains why I am a supporter of the American philosopher and pragmatist, John Dewey (1938, 1958). He wrote extensively on the importance of education being meaningful for students and how the interaction of the student with the learning environment is of crucial importance.

When I first became interested in research and the emerging body of knowledge I was convinced that good quality research could make a major difference to theory, practice and political arguments. As I spend more time academia I find myself increasingly frustrated with research in the field of education generally and more specifically in outdoor education. In other words I came to research in outdoor education as a strong believer in the power of research and now I am increasingly disillusioned and ... often frustrated. The synonymous use of the term 'research' and 'empirical research' prevails. In my own work I have repeatedly had to question this assumption of both students and staff – because in other fields of study one would have to provide a strong rationale for the inclusion of empirical work in research. This narrowing of the term research to only include empirical work is unhelpful and not compulsory. This frustration is concerned with a great volume of 'facts'... people collecting endless empirical evidence but not examining what seems to me to be deeper issues and questions. It is my belief that collating reams of 'new knowledge' is not as important as gaining wisdom and good judgement. What I want to talk about today is not something I can amass facts about. I am concerned with the views taken on facts, the analysis – the way they are collected and 'seen'. In essence I am talking about the deep presuppositions upon which research in our field seems to be founded.

So there is some irony for me – having failed the formal compulsory education system I am now standing in front of you talking about educational research.

Notwithstanding the irony, in some ways I can summarise my interest in educational research by my failings in school and whether I failed school or the school failed me? As a researcher it seems to me that this kind of issue is important but that any useful exploration of this issue will not be of an empirical nature. A further irony here is that I am an academic – part of my work involves undertaking research – I get paid for doing research and most of the time the assumption is that the research should be empirical – partially because that is what is acceptable but also because it is what is apparently helpful to secure funds for educators. I will return to this issue later. My interest in the use of research to inform practice and vice versa came about some time ago as I was working in the outdoors and reading different literature related to what I was doing. After trawling through endless books and journal articles I could not come to any useful conclusion about what I ought to do ... it did not help to improve my work or to explain my work to other people. Essentially, all I could conclude was that whatever I wanted to do, within reason, I could find some kind of justification for. Whether I wanted to take a militaristic approach or a more democratic approach – I could find literature to support whichever method to meet the ends I was striving for. This was the source of numerous attacks of deep scepticism.

So, what are the purposes of research in outdoor education?

In very broad terms and for the purposes of what I want to talk about today we can think about internally and externally focussed research (Allison, 2000; Allison & Pomeroy, 2000). Internally focused research is the kind of work that helps us to improve practice; it is aimed at developing our understanding of processes and outcomes in a range of contexts and using different approaches. Externally focused research is work that is concerned with justification of what outdoor education involves and what it can ‘produce’ to funding bodies, decision makers and policy. Of course, research can have both internal and external aims so it is not a mutually exclusive proposition. Rather a way of thinking that I have found to be helpful. There is little doubt that recent years have seen an increase in the number of researchers interested in outdoor education. One consequence of this is the proliferation of journals and books available which is only increased by the internet. As might be expected, the emerging research and the developing body of knowledge includes a range of quality and epistemological positions from a variety of disciplines such as philosophy, psychology and sociology. The research has aimed at different targets ... some to secure funds (external), others to improve practice (internal) and some other work it is hard to tell. My cynical tendencies suggest that aims are about obtaining a qualification or securing promotion or tenure. Not surprisingly, many of my academic colleagues object to this last suggestion. So, for the purposes of today I think it would be helpful to think about research as being internally and externally focussed.

The kinds of questions that are being asked

Let me start by offering a few examples of research in the field that has been published in outdoor education journals. To those of you who might look at these and think I have selected them carefully to support my argument – these come from a long menu of options – they are illustrative of themes that are very easy to find in the literature. The first is an American study by Ives and Obenchain (2006) who conducted a pre test – post test study to examine higher order thinking skills (HOTS) as compared to lower order thinking skills (LOTS). Following their study they concluded two main things,

1. *...we must recognize that HOTS is not a well defined term (p.74)*

2. *The difficulty of changing teacher practice surfaced frequently in our study. One of the teachers in the study commented... it's been a lot of work so that I've many times said, if I just use my lesson plans from last year, my life would be so much easier (p. 73).*

The authors then go on to make the following observation, “*Thus, teacher dispositions may be a significant hurdle to implementing more effective curricula*” (p. 72). With this deep insight (?) they go on to note,

Practical considerations often pose a significant challenge to carrying out controlled studies in classrooms. Follow-up studies should address these challenges (p. 74)

I wonder how they felt about drawing these conclusions? I wonder if they thought that it was worth all of their work to get to this point? I wonder if they realised that this was nothing particularly new ... that other people had come to these conclusions many centuries before without conducting any empirical work because it just takes some relatively low order thinking skills (LOTS) to get to this point. The second is a conclusion from a paper which was published from a PhD in outdoor education – the equivalent of three years of study and this is one of the main ‘findings’,

This study shows the connections and disconnections for women outdoor educators in combining career and family relationships. ... the study highlights the ways in which women's ability to negotiate career and family relationships in outdoor education is made more difficult by the centrality of the body to outdoor education careers (Allin, 2004, p. 69)

It seems to me that this is not a big surprise given that one of the often claimed benefits of outdoor education concerns the holistic nature of body and mind. So it

seems to be fairly obvious that those working in this field would have to combine body and mind throughout their careers. The third and penultimate example I want to offer you involves a subject very close to my heart – overseas expeditions for young people. This study involved a three month expedition to Africa for young people and took three years to complete the work which led to a PhD. The three main conclusions drawn are too long to offer here so you will have to trust me that they are in a similar vein to the third one which is concerned with individuals' attitudes towards greater society,

First, participants developed a greater appreciation of the taken-for-granted privileges of Western society, such as running water, flush toilets, and supermarkets. Second, venturers learned of the economic and democratic differences between the UK and a developing nation, like Ghana (Beames, 2005, p. 21).

All of these things seem to be reasonable things to learn and the kind of things that I believe young people should be learning about – but in some respects that is just my point – these are all things that I would be amazed if they had not learned as a result of spending three months in Africa. If they had not learned these kinds of things we should be asking serious questions about their psychological states and the leadership of the expedition. The fourth and final example I want to give concerns a study titled *Challenging Girls Constructions of Femininity in the Outdoors* (Whittington, 2006) which primarily involved primarily interviews 4 to 5 months and 15 to 18 months after a 23 day all female canoe expedition in Maine. Key findings from the study involved six themes,

1. Perseverance, strength and determination
2. Challenging assumptions of girls abilities
3. Feelings of accomplishment and pride
4. Questioning ideal images of beauty
5. Increased ability to speak out and leadership skills
6. Building significant relationships with other girls. (p. 211)

It seems to me that these are all things we could conclude by stopping and having a good think. It also seems to me that many of these themes are axiomatic and irrelevant to the gender of students: the first five could apply to any group and could be anticipated with some ease. The last one is no surprise – they could not build significant relationships with boys as there were none there. Put another way – there is a conceptual link between an all female group being out of doors and them building relationships with each other that allows us to anticipate the empirical 'finding'. However, the real insight comes at the end when the author concludes...

The girls have learned at a crucial stage in their development how to cultivate significant relationships with other girls and to build allies with other women. This connection can offer valuable skills for maintaining positive relationships with other women as they transition from adolescence to adulthood. (...) The benefits of an all-girls program, particularly during adolescence, are that it allows girls to experience the outdoors and the wilderness with other females and to view the outdoors as a feminine sphere (p. 217-8).

I want to be really clear here, there is nothing here that I disagree with ... in fact, I suspect there is nothing in these comments that most people here would disagree with. I could certainly not deny the importance of the ability of girls to build positive relationships with other women. I will go further and say it is important for humans generally to build positive relationships with other humans. The point I am making is that these are not conclusions that require empirical work – if we just stop and think about these things we can come to these findings using logic. The questions that are being asked do not need empirical work to answer them. These are the kinds of findings that could be published in the fictitious '*Journal of the Blindingly Obvious*'. So thinking about these four examples and other work that seems to be throughout the outdoor education literature I can not help but come to at least three reflections,

1. Much of the work is concerned with proving the value of a particular approach or of conducting research that confirms deeply held beliefs about how things ought to be. As researchers we all know that we can find whatever we are looking for if we try hard enough.

2. A lot of the literature reads like promotional material – in need of good analysis and weighing up of alternative views on data rather than the tempting analysis that is shallow and shows 'proof' – when often the issues explored are, as I have already suggested, conceptually linked.

3. Outdoor educators have a tendency to write for outdoor educators. We have a habit of preaching to the converted. This is common in most fields of study but the degree to which it happens in outdoor education is astounding. Writing and interacting with other fields would be one of the ways in which we might enrich our understanding, practice and wisdom. Let me offer a brief example – anecdotal evidence that one other field knows very little about outdoor education. Moral education is a claim repeatedly made in outdoor education literature and promotional materials and is often linked to, among others, Aristotle and Hahn (Wurdinger, 1997). Last July I was at the conference of the Association for Moral Education in Switzerland. When I arrived I was surprised that there were no others there with even a connection to outdoor education and when I gave my

presentations on moral issues associated with outdoor education, people had no idea what I was referring to.

Before moving on to make some suggestions and talk about some future research directions, let me ‘come a little closer to home’ and give you an example from my own research. Hopefully this will help me down from the soap box and convince you that I am not trying to take some kind of moral high ground. About 10 years ago I conducted some research into expeditions in the arctic with young people. I collected endless reams of qualitative information regarding their experiences on their return home when they reported things like sleepless nights, missing fresh air, missing friends, missing the space in the wilderness and the companionship. Some reported signs of depression and anxiety and had visited their doctors for assistance in coping. One of my findings was that people had a hard time adjusting when they returned. I wrote a lot about what people were saying and named the phenomenon ‘post expedition adjustment’. Since then several other researchers have picked up this term and the topic has subsequently received some discussion and attention. When all this was happening I was aware that there was something that was bothering me and it took some time for me to figure it out. The problem was that if I had just stopped and thought about this, read in some other areas and talked to a few other people I could have figured it out without collecting any ‘data’. I had taken an extremely long route to find literature concerned with, among other things, transitions and grieving. Now I find myself shaking my head at the long and confused route I took to find something that I could have worked out if I had thought in a broader manner than conceptualising research and empiricism as one and the same thing.

The core of the problem

Of course, what I am saying is not new – by any means. The most common statement on this issue is probably from Wittgenstein (1963, p. 232), “*The existence of the experimental method makes us think we have the means of solving the problems which trouble us; though problem and method pass one another by.*” Other people have subsequently written about these issues. For example Martens (1987) offered a critical perspective on research trends in sports science. More recently Egan (2002) has offered a similar commentary with regard to research in education. Wittgenstein hit the nail on the head and it is worth noting that he was a philosopher – he saw the problems of empiricism and the way in which the tools used were not appropriate for the questions being asked. Of course, this raises more questions regarding what the right tools would be to answer the questions asked – in other words, how do we get the right tools for the tasks we are undertaking. One of the first answers to such a question that I find helpful involves Aristotle who advised in chapter 3 of Book I of *The Nichomachean Ethics*,

Our discussion will be adequate if it has as much clearness as the subject matter admits of, for precision is not to be sought for alike in all discussions, any more than in all the products of the crafts... for it is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits; it is evidently equally foolish to accept probable reasoning from a mathematician and to demand from a rhetorician scientific proofs.

If we take this advice then we could do well to start by considering the degree of precision we can expect research in outdoor education to provide. My own view is that outdoor education is most definitely an art and not a science. The complexities involved in researching such an area mean that researchers can make insights but it is very unlikely that they will find rules or laws that are set in stone. One of the reasons for these problems is that research in education is generally more complex than many other areas. Education does not have one clear aim but rather has many aims which are deeply contested (Carr, 1999; Eraut, 1994). The work of Richard Rorty (1983, p. 175) is helpful here

... we shall see all three attempts [moral philosophy, social sciences and literature] to find ways of describing our relationships to our fellows which help us to figure out what to do ... we shall think of universal truths as nice to have, if we can get them, but as something which we know how to get along without ... we shall see this as having made us able to talk in less reductive and condescending terms about people very different from ourselves ... we shall see them as ... having made us morally better.

In the range of things that Rorty says here are a couple particularly relevant to my argument,

- We need to remember that research is a moral enterprise and;
- Looking for ‘truths or reality’ may not be a helpful ‘holy grail’ to search for.

Outdoor education is a complex phenomena so looking for rules or laws to practice are unlikely to meet with success. Midgley (1978/1996; 2001) offers a useful metaphor when she likens research in social sciences to a large aquarium with lots of different windows – looking through only one of the windows results in a very limited picture where as moving around and looking through different windows allows us to build up a picture of the phenomena under study. If we liken research in outdoor education to research in education more generally the essence of what we are doing might be epitomised in the following way. In schools we could develop a research proposal to study curriculum design with a view to establishing priorities of what ought to be taught. If we planned to do so by empirical work that

involved asking students at the end of each class whether they enjoyed it and if they thought they learned something we would be rejected without any hesitation. One of the main reasons for such a rejection would be on the basis that such a proposal would actually be examining student experiences in classrooms which are effected by, among other things, the teacher – their style, approach, energy and such like. Furthermore, it would be laughable to make an argument that students should only study what they like. Put another way, we do not find researchers asking students at the end of, say, a mathematics lesson how much they enjoyed themselves and then using the resultant statistics to make an argument for inclusion of maths in the curriculum. In curriculum theory and development, discussions tend to focus on the aims of education and what people *ought* to learn in formal education systems. As it happens I was not very strong in maths, but that is not the point here. We could choose any of the ‘traditional’ subjects that are taught in schools and the logic of this critique would apply.

There are, not surprisingly, many recourses to this argument, such as many outdoor education providers are working on developing what we might refer to as personal and social development, communication, trust, teamwork, values, self-concept and such like. These are skills that transcend traditional subject boundaries. However, this response does not mean that we are exempt from conducting research and making arguments in the same way as other curriculum areas. Lots of other curriculum areas work in the affective domain and claim benefits such as personal development without getting caught up in ‘proving themselves’ in these same kinds of empirical ways. The famous British philosopher of education, Alfred North Whitehead, criticised much of education for being ‘inert’. In a similar way, we might argue that a great deal of research is inert. We can see this in at least two ways. First, it might be concerned with proving connections between issues that are conceptually linked (see earlier examples) and second, it might be presented in such ways that make it difficult to see consequences and implications for practice.

While we are on the subject, this opportunity should not be passed by to point out that Whitehead did not conduct any empirical work to come to this theory. Likewise, neither did those people who are typically cited with being significant figures in the field of outdoor education such as Dewey (1938, 1958), Rousseau (1911/2000), Aristotle (1925), Hahn (n.d.) and Plato (1950). More recently I should perhaps draw attention to philosophers who are often overlooked within the field of outdoor education but who have things to say that are very relevant indeed to our work – people like David Carr (1991; 2003), Rosalind Hursthouse (1999), Alastair MacIntyre (1981; 1999), Mary Midgeley (1978/1996; 2001), Charles Taylor (1991, 1995), Mary Warnock (1970; 1988) and Wittgenstein (1979) to name but a few. Closer to home, it seems to me to be no coincidence that some of the most heavily referenced and best selling authors in outdoor education

are those engaging in philosophical lines of enquiry – people such as Jasper Hunt (1990), Robbie Nicol (2002a, 2002b, 2003) and Scott Wurdinger (1997).

I am not suggesting that all researchers should down their familiar tools and methods and re-train to be capable of philosophical inquiry. Rather, I am suggesting that we should heed the advice of Wittgenstein and consider the alignment of problem and method. Different kinds of concepts need to be explained in different ways (Midgley, 2001, p. 178). Clearly, there is far more here to consider than time permits and I have already indicated that I can only offer a sketch today. Of course, there are good reasons for us finding ourselves in this situation, that is another discussion but for now it will have to be sufficient to say that undertaking empirical work is often seen as ‘more scientific’ and therefore more acceptable. There is often a call for ‘facts’ and so the response has been to gather them. In many respects this has become the currency of research in outdoor education – empirical ‘facts’. I recently came across an illustration of this in promotional material for a positive psychology workshop,

Positive psychology has a strong intellectual base and intellectual credibility: not only are its leaders serious intellectuals and scholars but they are also empiricists. (Centre for Confidence and Well Being, n.d.)

I want to move on and talk about the kinds of questions that might be useful to ask and the lines of inquiry that may be fruitful.

The kinds of questions that might useful to ask

I think I may have over emphasised the point here and my view that only in rare cases is further research required. Put more carefully, ‘further empirical research is not typically required’. Of course, I am over stating my case, there are times when empirical work is most appropriate but I am suggesting that it is rarely the case and too often problem and method continue to pass each other by as we search for more precision than the subject matter permits. A couple of years ago I undertook some work for a book and subsequently for a journal paper regarding risk in outdoor education. Certainly this area has received plenty of attention within the field but I wanted to take a different view on it, I wanted to suggest that trust was far more important in the learning process and that focussing on risk had become a bit of a ‘red herring’. At the time I did contemplate doing some empirical work in this area but could not figure out anything meaningful to do. I did this work on trust and risk and related it to curriculum and the use of experiential approaches in formal education systems. It was a philosophical enquiry. I was pleased with the result and it was well received. Only last month I found that the university where I work did not ‘count’ this work when they were undertaking a review of research in the

school of education. Why not? Because it was not considered to be real research based on empirical facts. I was, shall we say, less than impressed by this. It seems to me that we need to work to find ways for it to be more acceptable to use a range of tools for research – and I am here using tools in a broad sense to incorporate logic and philosophical inquiry as well as empirical approaches. At this point it seems appropriate to note that one response to my suggestions is that evidence based research is what funders want ... and that graphs and tables are what people understand. I refer to this as an objection on political grounds. I am willing to concede some ground to this response but only so much. It seems to me that there is a place for empirical work but that there is also place for the use of logic. Furthermore, I want to suggest to you that it is OUR responsibility to explain and persuade those funders and people in positions of power that empirical work is often not the best answer. In short – problem and method pass each other by – we need to remedy this error that I believe is repeatedly made in our fields of practice and study.

So, what kinds of research might be useful to engage in?

First and foremost, I want to reiterate that I think there is space for lots of different methods and philosophies to work alongside each other. I am not suggesting that this is an either or proposition. My concern is that research has become synonymous with empirical research and scientific thus leaving logic and theoretical inquiry homeless. It seems to me that we might engage in logical debate and discussion about a whole range of issues in outdoor education that could develop the field in all kinds of ways. To return to the earlier example of research that I cited, if we want to know about the values and benefits of taking young people on expeditions overseas we might do well to stop, think about it long and hard, talk to other people – both in our field and outside the immediate field of outdoor education and, of course, read what others have said in neighbouring fields. Let me offer you three further brief examples,

1. I have a PhD student at the moment who is working philosophically on the nature of character and how character may be formed in outdoor education. Partially as a response to Andrew Brookes' (2003a&b) work suggesting that Neo-Hahnian outdoor education and character formation should not be connected. It will be no surprise to you that the arguments made by Brookes were based on social psychology empirical research that involved contrived experiments that have nothing to do with outdoor education. There are, of course, good reasons to connect character formation and development together and Aristotle provides very helpful guidance on this. Again, this is not the time or place to go into specifics in more detail but the value of philosophical inquiry to this issue gets at some of the core assumptions of outdoor education and has potential to make a big difference to the way educators work.

2. Another PhD student is starting to examine spiritual aspects of outdoor education – he is concerned with the relationship that the wilderness has with human spirituality. This is not an easy subject by any means but, again, one of great importance. Because it is a difficult issue it certainly does not mean it should be avoided ... it often means we **should** engage with the subject matter appropriately. However, as Aristotle noted we should only expect “...as much clearness as the subject matter admits of...”

3. The final example, in many current educational systems and specifically in Scotland, curriculum reviews are calling for a more coherent curriculum and for more project based learning and inter-disciplinary study with a view to qualities such as integrity and citizenship. One response to these claims is that this is part of a trend of curriculum development that is not particularly helpful as it is almost impossible to argue against – who would object to developing citizenship or integrity as part of an educational process? However, it seems to me that outdoor education is very well placed to provide a cohering framework to address some of the issues which are receiving attention. We should bear in mind that it is very unlikely that empirical work alone will answer these questions, will make these arguments or will convince policy makers of the value of outdoor education in contributing to the process of reaching these lofty goals.

Conclusions

Repeatedly we are told that ...Phenomena are subject to powerful tools ... these tools should include philosophical tools of the mind ... logical and intelligent analysis. It might help us to understand experiential learning in a broader context, lure us to understand that there are other people doing this in lots of contexts and help us to see connections to other fields of practice, for example, adult learning. It might also challenge a range of our assumptions and help us to realise that experiential learning can and is used for all kinds of ends – it is in a strict sense a method and not a philosophy. While there are a plethora of future directions for research and evaluation some may be more fruitful than others. Careful consideration of focus and attention to philosophical inquiry can help to move the field forward – both in terms of practice and theoretical contributions. The crucial role of practitioners in actively directing research and being involved in the process is often ignored or blamed for the gap between research and practice. Those embarking on research should take time to stop and think about it ... stop and think really hard about it to ensure that problem and method are aligned and to make sure that the degree of precision is in keeping with the subject matter. While further research may NOT be required ... when further research IS required I hope that in the future it will involve a wide range of approaches that are appropriate and helpful in exploring the rich and exciting concept of outdoor education.

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OUTDOOR TERMINOLOGY: DO WE NEED IT?

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Abstract

Outdoor sports and activities have a long tradition in the Czech Republic. Czech experts face many terminological problems nowadays, which are caused mainly by entering many English terms into the Czech language. First I will raise a question whether we need terms and outdoor terminology at all. This question will be followed by presenting an analysis of current British and Czech outdoor terminology following semi structured interviews with British and Czech academic experts. The analysis of expert opinions, a Delphi group, is a research technique aimed at providing a summary of the anonymous group responses (Linstone & Turoff, 1975). It analyses the differences and similarities between terms and deals with the problems associated with defining and explaining outdoor terms and translating the British English terms into Czech and vice versa. Qualitative content analysis of the interviews was done with the help of QSR N6 software (Richards & Richards, 1994).

The findings of the comparison of Czech and British outdoor terms indicated differences in understanding and definitions, even though concepts are similar in individual countries. The findings suggest that as the outdoor field develops there is a need for more understanding of the cultural, historical, and geographical differences between concepts and terminology used in both English and non-English speaking countries, for example, the Norwegian *friluftsliv*, German *Erlebnispädagogik*, or Czech terms *pobyt v přírodě*, *cvičení v přírodě*, *škola v přírodě*, and the specific indigenous nature of the Czech *turistika* activities.

Introduction

The world development of pedagogy as a scientific discipline and research area focusing on education and learning in many different spheres of life has reached to an extended range of topics and problems and other new topics and problems are entering the pedagogy field. As an example we can name *corporate education*, *on-the-job-training*, *in-company education* or *lifelong learning* (Průcha, 1997). These modern approaches also include education in the environment which is different from the class environment, and that is mainly in the outdoors (in English speaking countries called *outdoor education*). This field is also mentioned, not very precisely, in Czech pedagogical dictionaries (Mareš & Gavora, 1999; Průcha, Walterová & Mareš, 2003). The involvement of young people in outdoor adventure

activities is nowadays recognised as offering valuable experiences which bring with them a range of personal and social benefits (Barrett & Greenaway, 1995) for the development of the whole person (Smékal & Vážanský, 1995; Břicháček & Růžicka, 2000). This fact led to the dynamic development of the fields called by terms *outdoor pursuits*, *outdoor education* or *outdoor learning*. Outdoor education touches by its connections to school physical education, outside-school activities, Czech *turistika*¹ activities, sport for all, recreation, leisure activities, and programs of educational institutions (Neuman, 2000; Jirásek, 2004). Many research studies and analyses talk about psychological, sociological, physiological and educational benefits of outdoor adventure activities (Ewert, 1989). Programs offered by this field support physical activity, which is related to quality of life (Hošek, 1999; Hogenová, 1999; Kuban, 1999), they also increase the fitness of children and young people (Břicháček, 1991). Moreover, in relation to global trends, more and more people will seek experiences in the outdoors and adventure programs will continue to grow in popularity (Miles & Priest, 1999).

Outdoor sports and activities have a long tradition in the Czech Republic. Czech outdoor history has also been externally influenced by the country's geographical position in the centre of Europe. Today, Czech outdoor experts face many terminological problems, which are caused mainly by English terms entering into the Czech language. Czech outdoor terminology has adopted and adapted many English outdoor terms. Previous research by Neuman (1996, 1999, 2001) and Turčová (2001) discussed the problem of the “outdoor terminological jungle”, which is characterized by many terms, primary from English. Turčová, Neuman & Martin (2004, 2005) indicated that there are very few studies related to the problem of outdoor terminology despite differences existing not only among different countries but also within individual English speaking countries.

Now I would like to raise a question whether we need these terms and outdoor terminology specifically or not? Is it useful or useless? I have put down pros and cons for that. First, we should call things the right names because if we use different names for the same things we will not understand each other and that could lead to misunderstanding. People have agreed that a certain thing is called a *table* in English or *Tisch* in German or *stůl* in Czech. Another thing is called a *book* in English or *Büche* in German or *kniha* in Czech. This fact is related to semiotics (theory of signs) introduced by Saussure. A sign “denotes” or “refers to” something “out there in the real world”. The linguistic sign does not unite a thing and a name, but a concept and a sound image (see Figure 1). (Saussure (1971, p. 98).

1 *Turistika* (tourist) activities include active movement (travelling by bike, skis, canoe, or on foot), and outdoor and cultural activities (learning about nature, local history and sights, life of local people).

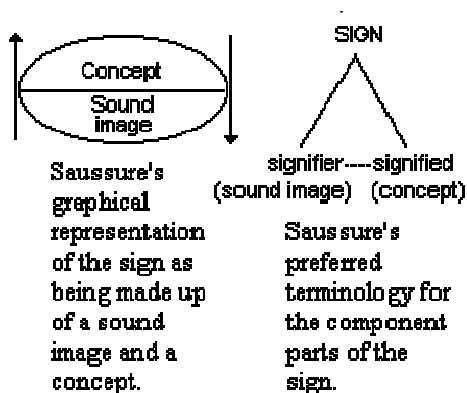


Figure 1

He referred to the concept as the signified (*signifié*) and the sound image as the signifier (*signifiant*) – this idea is shown in Figure 1, which attempts to show how the signifier and signified coalesce into what we call a sign. Saussure’s notion of the sign places the emphasis on our individual “concepts” corresponding to the sound images. Your mental picture of a car (indeed, for all I know, not only a mental picture, but also a mental smell, mental noise or whatever) will not be the same as mine, for a variety of reasons.

Relating to terms it is even more important to call concepts the right names (or signs). Dictionary definitions says that a term is “*a word or phase used for referring to something*” (Macmillian English dictionary, 2002, p. 1480); and terminology is the set of all the terms related to a given subject field or discipline. On the other hand does it matter if we do some outdoor or adventure activities with children, whether we call it outdoor education, adventure education, experiential education or development training? Is the right term important? What is more important? The term or the aim what we want to reach, get to, proceed, teach them? In my opinion it does not much matter for people we teach. But it matters for us – facilitators, teachers, educators, etc. in the field. Many foreign experts have realized the importance of explaining outdoor terminology recently (e.g. Priest, 1988; Bowles, 1996; Higgins & Loynes, 1997; Knapp, 1998; Lynch, 1999; etc.). However, the problem has not been studied in detail yet. Together with other experts from the field we think that we need a consistent system of concepts and outdoor terminology for the further development of the outdoor education area. It is apparent that terminological inaccuracies can lead to modification of theoretical conceptions and research analyses, but also pedagogical practise in the field. This paper introduces a study whose aim was to analyse and compare British English and Czech outdoor terminology.

Method

The thesis (Turčová, 2005) presents an analysis of current outdoor terminology following qualitative content analysis of semi-structured interviews with British and Czech outdoor experts. Choosing expert survey and text analysis as the main methodology and interview as the research method of data collection reflects using quantitative and qualitative (interpretative, ethnographic) approaches and classifies it as a descriptive type of research (Thomas & Nelson 1996). From the point of view of classifying relationships identified by empirical research we can classify the research as observation, as one of the two main groups of empirical research methods (Blahuš, 1996). In our case it is the descriptive associational (co-existence) relation, or the methodological type. The main part of the research is the expert survey. An expert survey is a form of rating research (Pelikán, 1998) aimed at finding out opinions of a selected group of experts on a given problem, in this case detecting understandings of terms describing different forms of education in natural environment. The analysis of expert opinions is a research technique aimed at providing a summary of the anonymous group responses (Linstone & Turoff, 1975). This qualitative study investigated the most commonly used terms and the relationship between them and focused on how these terms are understood and what they mean in practice.

Research sample

The research sample for interview was chosen by a purposeful or theoretical sampling of experts (mainly academics) from the UK and the Czech Republic. The research sample consisted of 14 British experts. 7 academics from the Outdoor Studies Department, St. Martin's College, and a researcher from Brathay, 4 academics from Outdoor Education Department, Scottish School of Sport Studies, University of Strathclyde Glasgow and 2 academics from the Outdoor Education Department, University of Edinburgh, School of Education. In the Czech Republic 13 experts were chosen; 9 were university pedagogues teaching *turistika*, outdoor activities and outdoor education (at Faculty of Physical Education and Sport of Charles University, Faculty of Physical Culture of Palacky University, Pedagogical Faculty of Jan Evangelista Purkyně University, University of Hradec Králové) and 4 experienced practitioners from Vacation School Lipnice, Outward Bound-the Czech Way.

Interviews

The semi-structured interview (Henderson, 1991; Hammersley & Atkinson, 1995; Veal, 1997) consisted of two closed questions and eight open questions. The choice of questions was consulted with Czech and English experts. Intelligibility of all questions was validated in discussions with students and teachers from the

Outdoor Studies Department at St. Martin's College and with students of the specialization "Adventure education and outdoor leadership" at the Department of Outdoor sports, Faculty of Physical Education and Sport. To answer the closed questions experts were handed out a list of terms created by different lists found in literature and other terms out of published texts. This list consisted of 119 English terms or 114 Czech terms. According to a respondent's answer and situation additional questions were asked. The semi-structured interview, which in many cases changed into discussions, was chosen because it did not restrict respondents in their answers. Open questions let respondents express their own opinions on the given problem.

The main part of the qualitative analysis is represented by the analysis of key terms (English (7) – *outdoor education (outdoor learning), adventure education, environmental education, experiential education, outdoor recreation, development training, adventure therapy*; Czech (9) – *výchova v přírodě, dobrodružná výchova, výchova prožitkem a zkušeností, zážitková pedagogika, ekologická výchova, environmentální výchova, rekreace v přírodě, dobrodružná terapie, outdoor management training*) out of the interview transcripts. Each 45 to 60 minute interview was tape-recorded and fully transcribed. Raw research material was predominantly of non-numerical nature, in a form of written text. The main data analysis method was content analysis which was realised with the help of QSR N6 software (former NUD*IST) for sorting and analysing qualitative data (Richards & Richards, 1994). Interview transcripts were transferred into online documents in QSR N6. To sort out the research material *free nodes* – categories (themes) were chosen, which did not further split – and *tree nodes* – categories (themes), which split into branches. The transcribed text was organized, sorted, and compared, according to themes (categories). The categories were coded and further analysed by continuous comparison and analytical induction. Content analysis of interview transcripts brought not only qualitative data but also some quantitative. It includes for example frequency of certain words, ideas or expressions.

Reliability and validity

Limitations of credibility, transferability, dependability, and confirmability (paralleling objectivity; addresses issues of bias (Priest, 1999)) are commonly linked to the discussion the trustworthiness of qualitative studies (Denzin & Lincoln, 2000). The involvement of the researcher in this study presented limitations due to issues of subjectivity and problems of bias. The research influenced me as a researcher during the process in changing some of my initial premises. For example, my original idea of hoping to agree on a set of terminology was challenged and made me realize that we can never reach a compromise to this problem. The use of qualitative interviews gave me as the researcher greater

insight and understanding of the expert's explanations and experiences than a more scientific approach. All our respondents were interested and willing to cooperate in our research. Their interest and anonymity of answers increased the validity of replies. Reliability of interviews was enhanced by careful piloting of interviews with students studying Outdoor Studies at St Martin's College and all questions were discussed in advance with four experts from the field. Inner consistency of interviews is possible to ensure by asking several questions about the same phenomena. Experts' interest and their will to cooperate in our research and ensuring anonymity of their answers increased validity of replies. Identifying researcher bias by clearly stating the research assumptions and researcher's worldview was also important in enhancing credibility and confirmability.

Results and Discussion

The expert survey found which terms are mostly used in Britain today (especially in the North of England and Scotland) and in the Czech Republic, also differences among geographical areas, frequencies of terms' appearance in analysed transcripts and differences in meanings of individual terms. In Britain the most commonly used term based on frequencies of terms' appearance in analysed transcripts is *outdoor education*, followed by *experiential education*, and *adventure education*, in the Czech Republic it is *výchova v přírodě* (outdoor education) followed by *zážitková pedagogika*, *výchova prožitkem* (experiential education). The English word *outdoor* is also commonly used in Czech (see Tables 1 and 2). Mutual comparison of the most used Czech and English terms from the experts' point of view (14 British and 13 Czech) is shown in Table 3.

Table 1 Frequency of the key terms in British transcripts (n = 14, N=1165)

term	outdoor education	experiential education	adventure education	develop. training	environmental education	adventure therapy	outdoor recreation	outdoor learning
Z	179	77	57	49	48	48	39	24
% out of N	15%	6.6%	4.9%	4.2%	4.1%	4.1%	3.3%	2.1%

Table 2 Frequency of the key terms in Czech transcripts (n = 13, N = 1289)

term	výchova v přírodě	outdoor	zážitková pedagogika	výchova prožitkem	dobrodružná výchova	environmentální výchova
Z	98	73	70	54	47	37
% out of N	7.6%	5.7%	5.4%	4.2%	3.6%	2.9%
term	dobrodružná terapie	ekologická výchova	rekreace v přírodě	OMT	aktivity v přírodě	turistika
Z	38	31	29	24	16	9
% out of N	2.9%	2.4%	2.2%	1.9%	1.2%	0.7%

Z = total number of text units found

N = total number of text units in analyzed transcripts

n = number of analyzed transcripts

Table 3 Comparison of mostly used Czech and English terms

	UK	CZ
n	outdoor education experiential education environmental education outdoor recreation adventure activities outdoor pursuits ropes courses	výchova v přírodě sporty v přírodě turistika outdoor
n-1	outdoor activities adventure education outdoor adventure outdoor management training Outward Bound	aktivity v přírodě hry v přírodě
n-2	development training education for sustainability sustainable development	pobyt v přírodě cvičení v přírodě lanové překážkové dráhy táboření učení týmové spolupráce výchova hrou ekologická výchova výchova prožitkem a zkušeností zážitková pedagogika rekreace v přírodě

n = number of questioned experts

All experts agree that most terms are overlapping, although two different views on understandings of the relationship between *outdoor education* and *experiential education* were presented. 10 British experts understand *outdoor education* as an umbrella term, which includes, to a certain extent, all the others. 4 experts regard *experiential education* as the broadest term, whose subset is outdoor education (see Table 4). The broadest Czech term is *výchova prožitkem a zkušeností* (3 experts), *zážitková pedagogika* (2 experts) – both translated as experiential education, *výchova v přírodě* (3 experts) – outdoor education, *pobyt v přírodě* (1 expert) – outdoor life (Table 5, next page).

Table 4 Relationships between British terms

<p>outdoor education – outdoor recreation</p>	<p>11 agree that <i>outdoor recreation</i> partly overlaps <i>outdoor education</i>; 2 experts draw <i>outdoor recreation</i> completely apart because there is no education in <i>outdoor recreation</i>, but it is just sport or activities in leisure time.</p>
<p>outdoor education – environmental education</p>	<p>9 agree that <i>environmental education</i> partly overlaps <i>outdoor education</i>; 4 experts claim that <i>environmental education</i> is a subset of <i>outdoor education</i>; 2 experts think that <i>environmental education</i> stands apart as a theoretical discipline.</p>
<p>outdoor education – adventure education</p>	<p><i>Adventure education</i> is usually regarded as a subset, part of <i>outdoor education</i> (7); they are same (1); 4 experts claim that it overlaps <i>outdoor education</i>; 2 experts refuse to use this term, do not agree with it</p>
<p>outdoor education – development training</p>	<p><i>Development training</i> overlaps <i>outdoor education</i> but can stand also alone (7); it is a subset of <i>outdoor education</i> (5); grew out of <i>outdoor education</i> (2); doubt the difference between <i>outdoor education</i> and <i>development training</i> (2).</p>
<p>outdoor education – adventure therapy</p>	<p><i>Adventure therapy</i> partly overlaps <i>outdoor education</i> (6), 5 experts think that <i>adventure therapy</i> is a subset of <i>outdoor education</i>; 3 claim that it stands outside of the others.</p>
<p>development training – adventure therapy</p>	<p>There are again quite contrary opinions. These 2 terms stand apart (7), overlap (6), or are similar to each other (1).</p>
<p>adventure education – adventure therapy</p>	<p><i>Adventure therapy</i> is a subset of <i>adventure education</i> (3), overlaps with <i>adventure education</i> (4), or stands completely apart (7).</p>

adventure education – environmental education	<i>Environmental education</i> can use techniques of <i>adventure therapy</i> , which is why there is a small overlap (3), most experts think the terms stand apart (11).
experiential education – adventure education	All experts think that <i>experiential education</i> and <i>adventure education</i> overlap, 4 experts claim that <i>adventure education</i> is a part of <i>experiential education</i> (4).
experiential education – environmental education	Most experts think that these terms overlap (10), <i>environmental education</i> is a subset of <i>experiential education</i> (2), 2 regard these terms as separate.
experiential education – outdoor recreation	<i>Experiential education</i> and <i>outdoor recreation</i> are separate (9), they overlap (4), <i>experiential education</i> is a subset of <i>outdoor recreation</i> (1).
experiential education – development training	9 experts claim that <i>experiential education</i> and <i>development training</i> overlap (9), moreover <i>development training</i> is possible to regard as a part of <i>experiential education</i> (4); these two terms are very similar (1).
experiential education – adventure therapy	2 contrary opinions: <i>adventure therapy</i> is separate from <i>experiential education</i> (8); it is a part of <i>experiential education</i> (3), they overlap each other (3).

Table 5 Relationships between Czech terms

<p><i>výchova v přírodě</i> – <i>výchova prožitkem</i> <i>a zkušeností (zážitková pedagogika)</i> (outdoor ed./ experiential ed.)</p>	<p>Similarly as in Britain, there were 2 different opinions in understanding the relationship between <i>výchova v přírodě</i> and <i>výchova prožitkem a zkušeností</i>. One group (5) understands <i>výchova v přírodě</i> as a general, broad term which includes, to a certain extend, all the others, they overlap each other. The second group (4) regards <i>výchova prožitkem a zkušeností</i> as the broadest term, the subset is <i>výchova v přírodě</i>.</p>
<p><i>výchova v přírodě</i> – <i>rekreace v přírodě</i> (outdoor ed./outdoor rec.)</p>	<p>There were these opinions: they overlap (2), <i>rekreace v přírodě</i> is a subset of <i>výchova v přírodě</i> (1), <i>výchova v přírodě</i> stands on the same level as <i>rekreace v přírodě</i> (2), they are separate (5).</p>
<p><i>výchova v přírodě</i> – <i>environmentální výchova</i> (outdoor ed./ environmental ed.)</p>	<p>Most experts (6) agree that <i>environmentální výchova</i> partly overlaps <i>výchova v přírodě</i>. 1 expert thinks that <i>environmentální výchova</i> is a subset of <i>výchova v přírodě</i> a 1 claims that these two terms are equal. The opinion of British experts that environmental education stands apart as a theoretical discipline did not appear here.</p>
<p><i>výchova v přírodě</i> – <i>dobrodružná výchova</i> (outdoor ed./ adventure ed.)</p>	<p><i>Dobrodružná výchova</i> is a subset of <i>výchova v přírodě</i> (4) or it overlaps <i>výchova v přírodě</i> (1). 1 expert does not acknowledge this term – where is the adventure?</p>
<p><i>výchova v přírodě</i> – <i>dobrodružná terapie</i> (outdoor ed./ adventure ther.)</p>	<p>Half of the experts claim that <i>dobrodružná terapie</i> overlaps <i>výchova v přírodě</i>; is related to it, but stands a little bit apart (2) or it is its subset (1); 3 experts think that it stands completely apart, goes somewhere else, has different goals, but uses the same tools, programmes.</p>
<p><i>dobrodružná výchova</i> – <i>dobrodružná terapie</i> (adventure ed./ adventure ther.)</p>	<p>Czech experts do not join <i>dobrodružná výchova</i> with <i>dobrodružná terapie</i>, only one expert claim, that <i>dobrodružná výchova</i> lies in the middle of <i>výchova v přírodě</i>, <i>environmentální výchova</i> and <i>dobrodružná terapie</i> overlap.</p>

<i>dobrodružná výchova – environmentální výchova</i> (adventure ed./environmental ed.)	Only one expert claims that <i>dobrodružná výchova</i> overlaps <i>environmentální výchova</i> , most experts, similar to British think that these terms are separate.
<i>výchova prožitkem a zkušeností – dobrodružná výchova</i> (experiential education/adventure education)	Most experts think that <i>výchova prožitkem a zkušeností</i> and <i>dobrodružná výchova</i> overlap, 4 experts claim that <i>dobrodružná výchova</i> is a subset of <i>výchova prožitkem a zkušeností</i> .
<i>výchova prožitkem a zkušeností – environmentální výchova</i> (experiential ed./environmental ed.)	Most experts agree that <i>environmentální výchova</i> is a sub-discipline of <i>výchova prožitkem a zkušeností</i> , or they overlap each other.
<i>výchova prožitkem a zkušeností – rekreace v přírodě</i> (experiential ed./outdoor rec.)	<i>Výchova prožitkem a zkušeností</i> and <i>rekreace v přírodě</i> are separate, only 1 expert claims that <i>rekreace v přírodě</i> stands on the same level as <i>výchova v přírodě</i> , under <i>výchova prožitkem a zkušeností</i> .
<i>výchova prožitkem a zkušeností – dobrodružná terapie</i> (experiential ed./adventure ther.)	Two contrary opinions: <i>dobrodružná terapie</i> stands apart from <i>výchova prožitkem a zkušeností</i> ; it goes somewhere else, or it is a part of, subset of <i>výchova prožitkem a zkušeností</i> .

There is a great diversity in opinions which term to regard as the broadest all encompassing term which could be used for naming the whole outdoor field. The Czech experts presented 8 different suggestions (*výchova v přírodě; zážitková pedagogika* or *výchova prožitkem; výchova prožitkem a zkušeností; zkušenostní výchova; prožitková pedagogika; turistika a aktivity v přírodě; neformální výchova* or *mimoškolní výchova; sporty a pobyt v přírodě*), which almost means one expert equals one opinion. On contrary, the English experts agreed almost on one term *outdoor education* (11 experts out of 14), only 3 have different opinions suggesting *experiential education* or *outdoor recreation*.

The findings of the comparison of Czech and British outdoor terms indicated

differences in understanding and definitions between countries and within one country. However, there are less geographical differences in the Czech Republic than in the UK. Different languages demonstrate richness and diversity of our field, but on the other hand it can limit our understanding and interpretation of meanings. There are also many slight differences within individual terms and meanings depend on their using in context. Understanding is also influenced by experience, profession, social environment, education level of an individual.

Although *výchova v přírodě* has been translated into Czech from English in the past, it is regarded now as a Czech term, which has historical roots and is mostly associated with education of children in youth organisations, such as scouting and others. In the Czech Republic it has always been associated with non-formal education as opposed to British outdoor education, which is connected with schools (see Table 6). Today *výchova v přírodě* is often understood as almost everything done in the outdoors, including also *outdoor management training*. *Experiential education*, *experiential learning*, and *experiential pedagogy* are often used interchangeably (Itin, 1999) and regarded as the same even by experts themselves. Similarly, the Czech terms *výchova prožitkem a zkušeností*, *zážitková pedagogika*, *výchova zážitkem*, *prožitková výchova*, *prožitková pedagogika*, *učení činností* are interchanged. However, we have found some differences (see Table 7). There is also a difference in understanding of these terms between the two countries (see Table 8). The term *experiential pedagogy* and *pedagogy* itself is used

Table 6 Outdoor Education – variety of opinions

British experts	Czech experts
<ul style="list-style-type: none"> - a broad field of educational philosophy and techniques - an approach to learning - a way, a process - a subject in a school setting - a branch, concentrating on environmental education, personal and social education and outdoor act. - a part of different subjects at school, not independent subject - any kind of experience where is some learning - any kind of learning based on experience in the outdoors 	<ul style="list-style-type: none"> - a process of learning/education - a bordering discipline - a pedagogy using other environment or a component of natural education

Table 7 Experiential definitions

Experiential education	Experiential learning	Experiential pedagogy
<ul style="list-style-type: none"> - being educated - is teaching - teacher-centred, control of the learner, there is an educator involved, a guide, a support – educating, directing, learning, helping the student, organising the educational experience, orchestrating the content - a set of philosophies 	<ul style="list-style-type: none"> - more focused on learning - related to the learner, happens within individual, more student centred (difference from experiential education is in direction) - talk about the process what is happening 	<ul style="list-style-type: none"> - teaching and learning, grounded more to teaching - the way you are teaching - what a teacher does, how teacher designs the activity the way of being a teacher - a theory about learning, how things are learning - a philosophy, thinking, the whole concept of the experiential

Table 8 Experiential education – variety of opinions

British experts	Czech experts
<ul style="list-style-type: none"> - an approach - a branch, subset of pedagogy - a method of pedagogy - the technique used as part of the others - a subset of pedagogy - a formalized process, more useful to think about it philosophically - the way in which people teach outdoors - a set of philosophies 	<ul style="list-style-type: none"> - more a process than approach - a pedagogical approach - a discipline - a method

more in the Czech Republic than in the UK. In the Czech Republic it is understood and translated to English as *educational sciences*. Pedagogy (educational sciences) in the Czech Republic is an important part of teacher's training and there are university courses and faculties named as such. *Zážitková pedagogika* is understood as an educational science, a theoretical discipline, which studies *výchova prožitkem a zkušeností* as practical experience.

It is necessary to mention that results of this study cannot be generalised to the whole UK because the sample did not represent the whole country. Regarding the Czech Republic the sample included almost all recent experts in the field. The findings indicated differences in understanding and definitions among countries, even though concepts are similar in individual countries. There is no unique and widely accepted term describing the outdoor education field. Meanings of terms are often related to certain regions, even within one country, e.g. *development training*, *adventure programming*. Moreover, many terms are overlapping and used interchangeably, e.g. *outdoor education*, *environmental education* and *adventure education*. Terms are also changing within time through the historical development, e.g. *outdoor education* – *outdoor learning*, *adventure education* – *adventure programming*. Some terms have been used only once and not accepted later (e.g. *challenge education*), other terms have been imported from other places and contexts and do not correspond to the reality in the context into which they have been accepted. There is a distinct interference of the academic world and practice, especially the commercial sphere, in which using terms is effected by clients to a great extend.

Regarding the Czech outdoor terms there is a great mixture of terms, originally Czech (e.g. *turistika*, *pobyt v přírodě*), translated and borrowed terms. Today, translations such as *dobrodružná výchova* (adventure education), *výchova prožitkem a zkušeností* (experiential education), *výchova výzvou* (challenge education), *rekreace v přírodě* (outdoor recreation), *ekologická výchova*, *environmentální výchova* (environmental education), have a place in Czech outdoor terminology. Sometimes, there are different expressions for the same English phenomenon or thing, e.g. 8 different translations for a *ropes course*. A number of words have been incorrectly translated, e.g. *ropes course*, *teambuilding*, or borrowed from English either in the same lexical form, for example, *outdoor* and *survival*, or with Czech endings, e.g. *outdoor* with Czech endings – *outdoorové centrum*, *outdoorové vybavení*, *outdoorový kurz*, and some words have no Czech equivalents. We need to coin other terms, e.g. Czech equivalents for *outdoor*, *development training*, *adventure programming*, *outdoor management training*. And many terms are often interchanged, e.g. *výchova prožitkem/učení prožitkem/zážitková pedagogika*, *zážitek/prožitek*.

In the great number of terms determining the outdoor education field appear terms of different levels, which cannot be placed next to each other. According to experts their mutual interchanging is not possible, e.g. *outdoor education – ropes courses*, or *výchova v přírodě – aktivity v přírodě*. Rather than using a more scientific approach of grouping terms together with some universal meaning, which may be appropriate in highly controlled technical linguistic environments, for example military, laboratory, or medical practice, hyponyms have been formed, which involves grouping words under headings – forming relationships between terms, as opposed to looking for synonyms – words that mean the same thing (Finegan, Blair & Collins, 2003). On the basis of transcripts’ analysis we have grouped English and Czech terms (Tables 9–14). We have formed 6 English hyponyms: *outdoor education, adventure education, experiential education, environmental education, recreation/leisure, therapy* and 6 Czech hyponyms: *výchova a aktivity v přírodě, dobrodružná výchova, výchova prožitkem, environmentální výchova, rekreace/volný čas, terapie*. Under these headings we have grouped terms which are related to them and divided them into several levels – subgroups, which are not possible to place on the same level as similar words. Labels for different approaches form the first level, different means of learning and education form the second level, the workplace creates the third one and the last one includes names of organisations. This grouping is not of course the only possible grouping, which means some terms can also go into other groups. There is a mutual overlapping which was confirmed by the expert survey. However, in the experts’ opinion, meanings of these terms are nearest to the hyponyms stated below.

Table 9 Outdoor Education – výchova a aktivity v přírodě

<p>I. outdoor education/education out-of-doors/education in the outdoors/outdoor learning/ learning out of doors outdoor programming (outdoor) development training, outdoor management training/ development outdoor training outdoor studies outdoor industry/outdoor sector residential education</p>	<p>I. oblast aktivit a výchovy v přírodě výchova v přírodě/výchova v přírodním prostředí/výchova mimo budovu školy, mimo třídu/výchova o přírodě/výchova přírodou učení v přírodě výchova hrou tábornická výchova outdoor outdoor management training vůdcovství v přírodě</p>
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<p>II. outdoor activities /also outdoor pursuits, outdoor adventure, etc./ camping field studies outdoor life</p>	<p>II. aktivity v přírodě/aktivity v přírodním prostředí/ “outdoorové” aktivity sporty v přírodě hry v přírodě pobyt v přírodě cvičení v přírodě turistika kempování táboření</p>
<p>III. the outdoors: a learning environment outdoor education centres/ outdoor residential centres/ residential outdoor schools outdoor classroom</p>	<p>III. outdoorový kurz outdoorový program/programy aktivit a výchovy v přírodě dramaturgie programů aktivit a výchovy v přírodě</p>
<p>IV. Outward bound</p>	

Table 10 Adventure Education – dobrodružná výchova

<p>I. adventure education /adventure-based education/adventure-based learning outdoor adventure education (outdoor) adventure programming adventure-based development/ training, adventure training corporate adventure training survival training wilderness education</p>	<p>I. dobrodružná výchova/ dobrodružná výchova v přírodě dobrodružné programy/tvorba dobrodružných programů, programované učení dobrodružstvím (v přírodě) dobrodružný výcvik/trénink výchova výzvou expediční učení výchova k přežití/přežití v přírodě/ survival</p>
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<p>II. adventure activities /also adventure pursuits, adventure games and projects, general adventure activities, outdoor adventure activities, outdoor adventure pursuits, natural challenge activities, high-risk/medium-risk/low-risk activities/ropes courses /also challenge courses, challenge ropes courses/ outdoor survival</p>	<p>II. dobrodružné aktivity/dobrodružné aktivity v přírodě dobrodružné hry dobrodružné sporty lanové překážkové dráhy/lanové překážky/lanové dráhy/“lanovky”/lanové aktivity výzvové aktivity (v přírodě) výzvové překážky rizikové aktivity</p>
<p>IV. Project adventure</p>	

Table 11 Experiential Education – výchova prožitkem

<p>I. experiential education/ experiential learning/experience-based learning</p>	<p>I. výchova prožitkem a zkušeností (v přírodě) učení prožitkem a zkušeností zkušenostní učení zážitková pedagogika prožitková pedagogika zkušeností výchova</p>
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Table 12 Environmental Education – environmentální výchova

<p>I. environmental education outdoor environmental education education for sustainability conservation education deep ecology earth education nature education environmental interpretation</p>	<p>I. environmentální výchova ekologická výchova výchova k ochraně a zachování přírodních zdrojů výchova k ochraně životního prostředí (v přírodě) výchova k trvale udržitelnému rozvoji hluboká ekologie</p>
<p>II. sustainable development</p>	

Table 13 Recreation/leisure – rekreace/volný čas

I. outdoor recreation outdoor leisure outdoor holidays adventure recreation outdoor adventure recreation adventure tourism adventure holidays nature tourism	I. rekreace v přírodě mimoškolní výchova neformální výchova dobrodružné prázdniny/dovolené cestování za dobrodružstvím
	II. aktivity ve volném čase

Table 14 Therapy – terapie

I. adventure therapy/adventure-based therapy adventure-based counselling wilderness therapy therapeutic recreation	I. dobrodružná terapie prožitková terapie
II. therapeutic adventure therapeutic outdoor activities	II. terapeutické aktivity v přírodě

Original outdoor terminology is mostly English, however, there are some non-English terms, for example, Norwegian *friluftsliv*, German *Erlebnispädagogik* or Czech *turistika* that highlight regional differences in practice. There is a need to recognise the historical development, cultural differences, and contexts of terms within individual countries. *Outdoor education* is a cultural construct, which means it is understood and applied differently in different countries (Higgins & Loynes, 1997). It is necessary to distinguish differences among *Experiential Education*, *Experiential Learning*, *Experiential Pedagogy*, *Erlebnispädagogik* (German), *zážitková pedagogika* and *výchova prožitkem a zkušeností* (Czech). At the same time we should not forget the original and traditional terms in individual countries or cultures, such as *friluftsliv*, *Erlebnispädagogik*, or Czech terms *pobyt v přírodě*, *cvičení v přírodě*, *škola v přírodě*, and the indigenous nature of the Czech *turistika* activities. First, it is very difficult to find the right English equivalents for them and secondly, we think that it is necessary to preserve these specific approaches because the English speaking world can learn a lot from them.

Conclusions

The problem of outdoor terminology is very complicated and almost impossible to solve. As there are so many distinct differences among individual terms and as understandings and interpretation of terms are influenced by national characteristics and norms, it is almost impossible to reach a definite compromise. It is hardly possible to create unique and concise definitions which would fully express concrete terms and were accepted by all experts in the world. However, we are convinced that if we want our broad field to be accepted as an individual discipline and research field, we need a consistent system of terminology which would be accepted in both English speaking and non-English speaking countries. Otherwise it is very difficult to formulate any research problem – the greatest problem we see in the absence of one roofing (all-encompassing, top) term. On the other hand, we realise that experts will never fully agree and a certain mixture of terms will always exist. However, we think that there could be certain criteria which we would follow and within which the terms would be used. Such a criterion could be a division into four areas: educational, recreational, therapeutic and outdoor sector and later matching terms within these headings. Another solution could be grouping terms under hyponyms, the superior words. One of the most important contributions of the thesis is that it has brought the first complex view on the problem of outdoor terminology, concretely the British and Czech. It is the first study in the field discussing English and Czech outdoor terminology from the point of view of British and Czech experts. Results can contribute to understand a broader view on education through outdoor activities in relation to other disciplines and fields and to understand differences in this area and different cultures.

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THE SPECIAL QUALITY OF EXPERIENCE IN NATURE AND NATURAL ENVIRONMENTS

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Abstract

The field of outdoor recreation and outdoor education covers an enormous range of activities, which are practiced with different motivations in natural landscapes. However the motivation for activities outdoors are built up (cf. Beier, 2001) the presence of nature seems to be in many cases a very important aspect. Investigations, for example by Kjøde, Marek and Bennet (1979) and Opaschowski (1994) show that people choose, if possible, a kind of environment for their activities that they can perceive as natural. This presentation looks at two fundamental questions:

- What are the principles that make experience of nature possible?
- Are there special qualities of experience, which people receive, when they are spending time in nature or in a kind of environment, they perceive as natural?

The results of the investigation that on the one hand nature is a construct of cognition and emotion and that the perception of nature is dependent on several aspects like knowledge, experience, focus of perception and of course the quality of the perceived surroundings. On the other hand the perception of nature is an occasion to receive special qualities of experiences like esthetical contemplation, esthetical correspondence and correspondence of liveliness or spiritedness which make connections to deep sense orientation and lifestyle (visions).

Introduction

When looking at the fields of outdoor recreation, outdoor education, experiential education, *friluftsliv* and other similar phenomena, in most cases the natural environment is the favourite place for these kind of activities. If someone wants to go hiking, running, paddling or cycling this person usually would rather go to the next forest than to the next industrial estate – if there is a choice (cf. Kjøde, Marek & Bennet, 1979; Opaschowski, 1996). Nature offers special qualities of experience that a man made environment can hardly offer. This article focuses on the question, if there are special qualities of experiences in nature how can these qualities be described and how can their existence be explained. To work out this intention first of all it seems to be necessary to have a closer look at the term nature:

what does it mean when people report that they have been out in nature or that they have been in a natural environment? After this clarification the different possibilities of experience during activities outdoors will be reconstructed and the role of nature in achieving these experiences will be discussed.

An experiential approach to the term nature

When talking about nature or sifting literature on this subject it is quite obvious that nature is a term that could be understood in different ways. Already in the early time of the Greek philosophers opinions about the essence of nature were diverging. Platon² for example described nature as everything that is different from thoughts or ideas. Nature in this sense is every material thing no matter if man made or arising from its own might. For Platon the counterpart of nature is the idea (cf. Schiemann, 1996). However Aristoteles³ marks off nature in a quite different way. In his opinion the counterpart of nature is culture. In this connection nature is described as every material thing (or being) arising from its own might without the help of man e.g. rocks, plants, animals, the ocean, wind, and water. Cultural, artificial things are man made. They are artificial even when they are made from natural material like wood or stone (cf. Aristoteles, 1995 / 384-322 v. Chr.; Schiemann, 1996). This demarcation between nature and cultural / artificial things seems to be the same today. Nature is what is not man made (cf. Meyer-Abich, 1979) or as Martin Seel (1996a, p. 20) expresses: nature is a phenomenon with a dynamic high-handedness.

In these philosophical reflections nature is always seen as a phenomenon and never or nearly never as an area. When trying to understand the meaning of nature we have to be precise with the term 'being in nature' or in a 'natural environment' in the following manner: nature (in the spatial sense) is not an area free from any human influence but it is an area that is characterised through natural phenomena. An area where a lot of trees are standing could be called nature (in the spatial sense). An example of such a natural area people would think about is the rainforest or the extensive wilderness in Canada or Siberia. However, being in a forest where the trees are lined up all from the same species might be difficult for some people to realise as nature. The trees themselves are phenomena with dynamic high-handedness but the whole area is obviously marked by human influence, so that the dynamic high-handedness of the trees and other plants may not be the experienced characteristic. For example, not noticing (*experience*) that a forest does not necessarily consists of lined up pine trees or does not know that nature / a natural forest is characterised through a variety of species standing crisscross

2 Platon 427 – 347 B.C.

3 Aristoteles 384 – 322 B.C.

over the area (*knowledge*) or whose perception focuses only on details e.g. on the trees or other plants (*focus of perception*) it is easier to experience the example area as natural or as nature, compared to someone who has a lot of experience in wilderness areas, has a lot of knowledge on biological and ecological facts or focuses their perception on the whole area and not on details. The possibility of experiencing an environment as nature depends on experience, knowledge and the focus of perception (cf. Liedtke, 2005).

Coming back to the question of how nature influences human experience the term nature can be summarised as follows: nature is not space, it is rather a phenomenon that is characterised through dynamic high-handedness and is not influenced by man (cf. e.g. Seel, 1996a). When making use of the term nature in the context of space or a concrete area, this area can be called nature if the phenomena with dynamic high-handedness dominate the character of the area. This experiential approach to the term nature leads to quite different results than an ecological or biological approach based on objective facts. From an experiential point of view these facts are nearly without importance. Being in the outdoors people often / normally experience things as nature that *seems* to be nature. If they are really natural it doesn't matter as long as the deception becomes not obvious. Sitting on a lawn in the park can convey the feeling of being in nature, especially when looking at the trees or at the clouds in the sky. When the view is switched toward a tower block the experience of nature has ended bringing one back to civilisation. The problem of an urban environment is not that experience of nature is not possible but that this kind of experience is not very constant. Quite different is the situation when hiking through the wilderness, where the focus of perception is all the time on natural phenomena.

Nature as an experiential factor

As described above nature – in the experiential sense – plays an important role. The reason for this importance is that spending time in nature or being active in nature leads to quality experiences that appear in a man made environment only in rare cases (cf. e.g. Aufmuth, 1984; Dahle, 1998; Monsen, 1998; Næss, 1978, 1999). But in what way does nature have influence on the quality of experience? To answer this question a lot of data was reviewed: reports on outdoor activities, expeditions, mountain tours etc; and data from formal and ethnographic interviews. The review was made according to the method of grounded theory in order to reconstruct the possibilities of experience in the outdoors and the role of nature. The results of this reconstruction showed the following categories of experience (cf. Liedtke, 2005):

- body and movement
- social experience
- performance

- excitement
- time and space
- nature and naturalness
- context

Mostly the categories found by analysing the data were nothing new and could be found in a similar manner in literature concerning research on motivation in sports or outdoor activities (cf. e.g. Aasetre, Kleiven & Kaltenborn, 1994; Beier, 2001; Brackhane & Würz, 1984; Kurz, 1977). When comparing the seven categories with the results of former research it is obvious that the qualities of experience, which are brought together in the category 'context' haven't been a focus of interest. This category accumulates all these qualities of experience, where nature seems to have a quite important part. The following qualities of experience are part of the category 'context' (cf. Liedtke, 2005):

- Aesthetics: perceiving things, space or landscape as beautiful, ugly or grand. This kind of experience is connected tightly with the experience of mood and atmosphere, which has intensifying effects on the experience of aesthetics.
- Mood and atmosphere: Perceiving different kinds of mood and atmosphere that may come from nature, landscape or other circumstances.
- Integration: The feeling on being integrated / of being strongly connected to nature, social aspects or situations.
- Liberty: The feeling of being not integrated / strongly connected to things or circumstances, which have a negative context.
- Clearness: The feeling that problems or questions are coming to a solution. State of mental clearness.
- Value: Mental experience of aspects or standards that make obvious what is necessary or valuable for ones life.
- Intensity: Above all this term is characterising the strength of an experience. If an experience becomes very intensive the intensity can become an experience of its own: the experience of intensity.

However, reconstruction of empirical data showed that the qualities of experience, which were just described, appear above all when people spend their time being active or dwelling in an environment that they perceive as natural (characterised by natural phenomena). It is also possible to get the same experience in a man made environment, but the natural environment is the preferred surrounding for that. To understand the special possibilities of experience in nature it seems to be necessary to try to *explain* why nature is a preferred provocation for experiences from the category context like aesthetics, mood and atmosphere, integration, liberty, clearness, value and intensity.

Nature as a provocation to meet oneself in liveliness

In order to explain the special quality of experience in nature some contributions concerning the aesthetic theory and the theory of liveliness may be helpful. While the first theoretical approach concerning aesthetics deals with the peculiarity of experiencing something as beautiful, ugly or grand (meaning something beyond beautiful or ugly, something that amazes or overwhelms, that causes admiration, emotion or fright (cf. Seel, 1996b)). The second theoretical approach concerning liveliness deals above all with the peculiarity of the grand and its connection to the principles of life and nature. When coming to the aesthetics, it is not the things that are at stake but the manner the things are perceived. Martin Seel expresses it as follows:

On everything that is present in a sensual way we can react in an aesthetic manner – or we can refuse it. There are places, where it is difficult not to react in an aesthetic manner (according to ones liking in the forest or in the garden, in the car shop or in a museum, in a concert hall or in a sport arena), in the same way there are places where this aesthetic reaction is quite difficult (visiting the administration, in a parking garage, during an examination or at the dentist) (Seel, 2003, p. 64).

From the different possibilities of aesthetic perception in this context the aesthetic contemplation and aesthetic correspondence are particularly important. Through an understanding of these two ways of perception the special quality of experience in nature should become clearer – at least partly.

Aesthetic contemplation

When things in general or nature in particular are perceived in the perspective of aesthetic contemplation this kind of perception is characterised through indifference. To perceive something with indifference means that the process of perception is free from interest, judgement, ascribing sense or consideration of usefulness. This kind of perception happens when importance and value of the things are disregarded. Things perceived in this way appear without any sense (cf. Seel, 1996a, p. 39). While in this kind of aesthetic perception nothing has a particular importance, everything has an importance and the things are perceived in their spontaneous being (cf. *ib.*, p. 42). To perceive things without interest means that this perception is not connected with linguistic articulations. In this sense the aesthetic contemplation offers the possibility for an experience of inner calmness / peace. Besides the attribute of sense or estimations like beautiful or ugly one can dwell on the spontaneous being. That this kind of aesthetic contemplation is occurring more easily in nature can be understood by the following example:

Looking at a common oak (*Quercus robur*) or at a song thrush (*Turdus philomelos*) or at the moving clouds it is easier to refrain from putting a meaning on these things than looking at a telephone, pencil or mixer. In principle, perception in the way of aesthetic contemplation is possible everywhere. When perceiving nature (natural phenomena) it seems to be at least much easier.

Aesthetic correspondence

The second aesthetic view on nature, which is quite interesting, is aesthetic correspondence. In the sense of aesthetic correspondence the beauty of nature, landscape or other things is not ascribed to the absence of interest but just the other way round: It is determined on interests belonging to life. In the appearance of *beautiful correspondence* in nature one gets a feeling of the existential good possibilities of life – or like Martin Seel (1996a, p. 90) expresses:

I experience a landscape as the presence of a promising, the disadvantages beating existence. Experiencing this landscape as beautiful in the sense of correspondence means, to experience it as an expression of the possibilities of well being and good life.”

Contrasting to the experience of contemplation, where nature is always beautiful or grand, the experience of correspondence can also be ugly. When nature in the responsive way is beautiful it means that in this special case that nature is a place, where someone gets an idea of the possibilities for a good way of life. But it is also possible that nature is a place where someone can hardly imagine, that a good way of life could happen there. In this case one would perceive nature as ugly (or something like that). “*This nature presents itself in the form of misery, loneliness, emptiness or senselessness threatening life*” (ib., p. 94). While in the aesthetic contemplation nature (or other perceived things) is without any atmosphere in the case of aesthetic correspondence the experience of atmosphere has an outstanding meaning. As already explained in the paragraph on aesthetic contemplation nature is not the only occasion that can provoke the experience of aesthetic correspondence. In a man made environment one can – of course – also perceive a lot of atmosphere, and sometimes this atmosphere is also an occasion to reflect the good or bad possibilities of one's own life. However, nature is not only a place that can give implicit information about one's ideas or concepts of life, but it is also an outstanding place to talk about these aspects and it is a place where it is possible to open up ideas that normally are not easy to get (cf. Seel, 1996a, p. 134).

Correspondence of liveliness

Besides these two aesthetic approaches to explain the special qualities of experience in nature the correspondence of liveliness is a third approach, which

can be interpreted either as widening of the aesthetic theory or as a theoretical approach of an independent quality – relating to theoretical approaches to the phenomenon of liveliness (cf. e.g. Lovelock, 1992; Margulis & Lovelock, 1974; Weinberg, 2000, 2001). In the case of aesthetic correspondence it was described that nature is corresponding with the ideas of ones own life. Seel explains in the context of the grand correspondence that nature sometimes goes (in an irritating way) beyond the ideas of ones own life (cf. Seel, 1996a). With the concept of *correspondence of liveliness* this ‘going beyond’ can be described and explained – at least on a philosophical level. The ideas of ones own life are – by far – excelled from the possibilities of life and liveliness in general.

With life and liveliness two terms appear, which are often used in scientific contexts but which are difficult to define (cf. e.g. Rizzotti, 1996; Schrödinger, 1999/1944). In the context described here it can be said that life is characterised through processes of liveliness and again that these processes are characterised through pulsating elements of movement with phases of expansion and contraction belonging to it. Related to a living organism (animals, plants, fungi and slime mould) one can talk of liveliness in a narrow meaning. But beside this liveliness in a narrow meaning there are a lot of phenomena with characteristics that could be interpreted as liveliness in a wider meaning. For these characteristics, just as for the characteristics of liveliness in the narrow meaning, flexibility and movement are the main symptoms. As an example for pulsation it might be mentioned the pulsation of the cell but also the changing of the seasons, atmospheric forces (wind – lull, rain – drought, warmth – cold, etc.) volcanic activity, etc. as real movement phenomena that are symptoms of liveliness in a wider meaning.

Being in nature (being active or dwelling) and perceiving phenomena with dynamic high-handedness might provoke beside the two described aesthetic qualities of experience also the quality of correspondence with liveliness. In this case the own, inner, human and individual liveliness is corresponding with the outer liveliness (dynamic high-handedness), which is mirrored in the natural phenomena. This kind of correspondence goes beyond the dimension of the ideas of ones own life towards a level of directness: one is feeling stimulated, encouraged or vitalised. Again: nature is not the only place for experiencing correspondence with liveliness. The perception of street cafes, music, pictures, and movies might lead to similar experiences. Nevertheless nature seems to be the favourite place for experiences like this.

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THE SPECIAL POSSIBILITIES OF EDUCATION IN NATURE AND NATURAL ENVIRONMENT

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Abstract

As the previous contribution “The special quality of experience in nature and natural environments” shows, activity in an environment perceived as natural or even nature offers the opportunity of special experiences like esthetical contemplation, esthetical correspondence and correspondence of liveliness or spiritedness which make connections to deep sense orientation and lifestyle (visions). The investigation presented here focuses on the educational relevance of these special qualities of experience:

- What do people who work in the outdoor education sector think about the special qualities of nature and the possibilities for education arising out of them?
- How do these outdoor education workers try to transfer their understanding of the special spirit of nature into educational concepts or programs?

This paper focuses on the results of a recent investigation in which outdoor education workers from Norway and Germany were interviewed.

Introduction

Nature is a special place for recreation and also for education. Especially in the field of outdoor education, experiential education, adventure based education, *friluftsliv* and similar educational contexts nature and the natural environment are used as a preferred surrounding for instruction and learning, as they offer special qualities which are hardly found in man made environments, e.g. in gymnastic halls, town centres or industrial estates. This implies that these qualities offer special possibilities for educational processes (and recreational processes as well). We will take a closer look at the special possibilities that come up when education takes place in nature or a natural environment. In order to pursue this aim we give a short introduction into the special qualities of nature (and the special qualities of experience in nature) and develop from this background the special possibilities for educational processes. From this theoretical work as a foundation we focus on whether the special possibilities of education are reflected and implemented in the daily effort of outdoor education workers.

The special qualities of nature and the natural environment

When talking about the special qualities of nature it is first of all important to describe what is meant by the term *nature*. Nature in this context means a phenomenon that is marked through a dynamic high-handedness, being not influenced by man in a substantial manner (cf. Seel, 1996). A tree in a park for example is a natural phenomenon even if it is pruned into a cube like in a renaissance garden. The growing of the tree itself cannot be influenced essentially by man (even if the tree is planted or sowed or fertilized by a gardener). The principle in this example applies also for other natural phenomena like other plants, animals, wind, sunshine, rain, the sea and sky. Nature in its spatial meaning or rather natural environment means that this kind of environment is characterized through natural phenomena. Special characteristics become meaningful through special qualities of experiences in an environment perceived as natural or as nature. Seven *special* qualities of experience in natural environments have been identified (cf. Liedtke, 2005):

- Experience of aesthetics: perceiving things or landscapes as beautiful, ugly or grand; connected with mood and atmosphere.
- Experience of mood and atmosphere: perceiving mood and atmosphere outgoing from landscape or other (natural) things.
- Experience of integration: feeling of integration into natural context
- Experience of freedom: perceiving the freedom of being not integrated into negative contexts.
- Experience of clearness: feeling that problems and questions come to a solution. State of (partly) mental clearness.
- Experience of value: getting a feeling of what is valuable in life and what are aspects or criteria of value.
- Experience of intensity: if experiences are intensive intensity can become an experience itself.

To explain how these qualities of experience are influenced by nature three theoretical approaches seem to be interesting:

1. Esthetical contemplation (cf. Seel, 1996),
2. Esthetical correspondence (cf. Seel, 1996),
3. Correspondence of liveliness (cf. Liedtke, 2005).

These theoretical approaches are explained more in detail in the previous contribution of Liedtke in this volume (see also Liedtke, 2005, in print).

Special qualities of experience – special possibilities for education

The pragmatic approach

Nature or the natural environment is often used for educational activities. The reason for this popularity might be found in some qualities of a natural environment that could be described with attributes like serious character, not easy to break out, not produced situations, clear aims and conditions. These attributes mean in a concrete situation of e.g. being on a hiking tour in the mountains, that you have to be careful, because there is no possibility for easy rescue, that you do not have the choice to go home or stop walking, when you are fed up. When being in the mountains there are a lot of situations, where you have to act in a special manner that is forced by the circumstances – not by your teacher. Using nature in the described way means to use it as a surrounding with some qualities, which are easiest to find in a natural environment: in the mountains, on big lakes, on the open sea, in the desert. When looking for an environment with serious character, these qualities might also be found in the ruins of a very large industrial estate. In these reflections the presence of nature is not necessary. Pragmatically it is easier to *use* a natural environment than looking for a man made environment offering the same possibilities.

Coming from this pragmatic approach it makes sense that in the field of outdoor education there are a lot of differentiated pedagogical aims like “improvement of communication abilities”, “improvement of social behaviour”, “teambuilding”, “self-conquest” and others that are in front while more holistic orientated aims have to take a back seat (cf. Heckmair & Michl, 1994). The more specified the aims the better to evaluate the improvements.

The nature related experiential approach

The pragmatic approach of using nature in outdoor education gives rise to criticism not only from the ranks of nature protection who complain that nature is used or even exploited by the outdoor educators as a kind of arena. The natural environment is used for provoking experience in which the real qualities of nature are without importance. The special qualities of experience in nature like aesthetics, mood and atmosphere, integration, freedom, clarity, value and intensity refers to a wider category of experience that might be called the *experience of meeting oneself in liveliness*. Meeting oneself in liveliness offers the chance to experience oneself in context with nature, as a part of nature, being in contact with the holistic phenomenon of liveliness. Moreover this kind of experience is a special occasion to get an idea of how life could take place in a good and enriching manner – following the idea of aesthetic correspondence (Seel, 1996, Liedtke in this volume). These ideas are often not clear and often hardly expressible but

they are a possibility to get a feeling of what is important concerning quality of life.

Getting in touch with the deeper possibilities of experience in nature / through natural phenomena offers in this connection a possibility for a kind of education that is more holistic orientated focusing on development of personality, on improvement of people's ability to act, on opening people's forces and possibilities, on personal and social development. Since such aims of education are difficult to measure and the qualities and possibilities of experience in nature are vague it seems to be easier to refer to the pragmatic approach of using the natural environment. However, workers in the field of outdoor education are mostly people who spend a lot of time in the outdoors and therefore have a lot of experience – probably also a lot of experience of meeting oneself in liveliness. Even when these outdoor education workers sometimes are not able to express their feelings in words, these feelings may have influence on their work. In the following the results of interviewing outdoor education workers in Norway and Germany are presented in order to get an insight into whether the special possibilities of education in nature are reflected and – if “yes” – if these reflections are relevant for the daily work in the field?

Special possibilities of education in nature – a reflected theme among outdoor education workers?

In this investigation semi structured qualitative interviews were undertaken with a selection of 16 outdoor education workers in Norway and 9 outdoor education workers in Germany covering a wide variety of outdoor education institutions concerning age and interests of the people they are working with. In Norway the Scandinavian cultural phenomenon '*friluftsliv*' is present in many sectors of the educational system, like in kindergartens, schools, leirskole⁴, folkehøyskole⁵, university etc. In Germany outdoor education workers from institutions like 'outdoor kindergartens', 'erlebnispädagogische Institutionen'⁶, 'outdoorsportinstitutions for elder people', university etc. have been interviewed. It was not very difficult to find statements confirming the pragmatic approaches on nature like its 'serious character', where it is 'not easy to break out', where you have 'clear aims and conditions' in 'not produced situations' etc., which have been mentioned above. What the interviewees consider as a profit arising out of these circumstances that nature offers were in descriptions of the *feeling* one receives by having managed a situation with such 'serious character', where 'one could not break out', etc. In Norway the term '*mestring*', which can be described as

4 kind of outdoor school in Norway, which offers '*friluftsliv*'-programs, mostly for school-classes.

5 'folkhighschool', kind of boarding school in Norway, which is based on ideas of Nikolai Frederik Severin Grundtvig

6 kind of 'outward bound'- institutions in Germany

‘mastering a situation’ has often been used in this context. It has been confirmed by outdoor education workers in Norway and in Germany, that as a consequence of causing this feeling of *‘mestring’* (or even the feeling of ‘not mastering a situation’ to show up ones limits and consequently to show up the necessity to cooperate with others as well) pedagogical aims like ‘improvement of self conquest’ and – if having mastered the situation together with others – also aims like ‘improvement of communication abilities’ or ‘improvement of social behaviour’ can be reached by being in nature or a natural environment.

But that was not the really surprising part of the evaluation, because these are the more specified pedagogical aims which are – as it has been mentioned above – easier to evaluate than more holistic orientated aims. So, these were just some of the ‘results’. In most cases the outdoor education workers had much more to tell about their work and about what they see in nature than the descriptions of these specified pedagogical aims. Interpreting the ‘other stories’ leads probably in a direction where we can find out what they think about the ‘deeper sense’ offered by nature and further to find out if more holistic orientated pedagogical aims are considered in their work. To get a grip of such a consciousness it is important, not to search for ‘facts’ in the interview-data, but to read ‘between the lines’. When they were asked about what kind of experience is specially offered by nature, the term ‘nature experience’ was used by some of the interviewees. The special quality of experience in nature first of all can not be reduced to just one term like ‘nature experience’, if you want to get a grip of the whole meaning which lies in such a quality of experience. To summarize it once again: You can look at the special quality of experience in nature divided in several aspects like:

- esthetical contemplation
- esthetical correspondence
- correspondence of liveliness

The really special quality lies in the combination of those several aspects, which each time you’re spending time in nature can occur to you in a different way, as an experience which is always a new one and which might be called the ‘experience of meeting oneself in liveliness’. Esthetical contemplation in nature can be seen as a way that leads to recreational processes as it has been mentioned in the introduction, while the idea of esthetical correspondence leads to a special occasion to get an idea of how life could take place in a good and enriching manner. Further the phenomenon of liveliness has been described as a chance to lead the way to educational processes focusing on development of personality, on improvement of people’s ability to act, opening people’s forces and possibilities, on personal and social development. That these various processes can really go together in contact

with nature can be read out of a short statement of a Norwegian outdoor education worker:

Part wise you can look at it as recreation – you relax. But at the same time, when you're on tour in the woods, or in the mountains, (...) very active, than thoughts and ideas start to roll.

To find out more about the holistic aims of education indicated in the description of 'rolling thoughts and ideas' we searched for signs of the aspects of special qualities of experience in nature like esthetical contemplation, esthetical correspondence and correspondence of liveliness separated from each other. Concerning esthetical contemplation, which has been characterized as perception of things or space without interests, it was difficult to make out statements which express this process explicitly. This is a sign of the phenomenon itself, which has also been described as less articulated in a linguistic manner (c.f. Liedtke in this volume). But focusing on the effects of esthetical contemplation it was easier to find expressions. Sounding like that:

The quietness and peace you can find in nature, you can't find it other places. There's something meditative, something relaxing about being in nature.

Making out situations when or special places where esthetical contemplation can take place descriptions have been connected with two specific elements of nature: With *fire*, and with *water*. Connected with water for example an observation being on a sailing boat with handicapped children has been described:

They like it most, this part of the boat, where they can just lie, starring at the water.

Than they just meditate or something, you get this feeling that they- even if you call their names, they don't recognise it. They are in their own world at this moment and are just listening.

Connected with fire the following statements could be pointed out:

And than, you're just sitting there – and the fire somehow speaks for itself. And your thoughts just fade away.

Until now I did not meet any person, who did not like sitting at a fireplace. You have light, you get warm and you have the movement of the flame, so it's never the same picture you see, while starring at fire.

It seems to be interesting that those elements fire and water, related to esthetical contemplation, causing a meditative or relaxing effect, are not characterised by a complete lack of movement, but more by a gentle harmonic movement. This observation may lead back to the basic quality of nature which has been named as “high-handedness” earlier in this article. Focusing on the visual experience a connection to the *experience of aesthetics*, and focusing on the whole situation while staring at fire or water a connection to the *experience of mood and atmosphere* which have been described above seems to be suitable here. Another phenomenon – in this case occurring at a fireplace – which maybe can lead the way to an educational focus on aesthetic contemplation has been described by one of the interview partners working with children:

When we after a tour for example sit down... at the fireplace, than those who want to tell something, something they perhaps have been thinking about for a long time, something they struggled with, those sit down close to you, and tell you what they have in mind, because it is something cosy about it sitting there ... and also the rarest questions are appearing then... Being out there, it opens possibilities to be together in a different way, to talk somehow a little bit closer, a little bit deeper together than you do otherwise. And even if we talk about everyday life, than we talk about it in a completely different way out there.

That there's something about being in nature that is not easy to express can be read out of this statement, where the way of being together is just described as 'different'. But the whole statement gives an impression of what is meant with this 'different' way of being together, and if you focus on words like 'closer' and 'deeper' a connection to the *experience of intensity*, as a quality typically occurring in nature can easily be discovered. And having a closer look at the statement once more, even the *experience of clearness* one may receive after he/she got rid of those 'thoughts and questions one has struggled with for a long time' is of importance here. This example speaks not only of esthetical contemplation but opens a perspective on esthetical correspondence, characterized as perception of an expression of the possibilities of life, as well. These possibilities can appear to a person in such an intensive conversation as has been described here. But also the fact of just being, just living in nature as an opposite of living in civilisation can lead to a clear understanding of what is important in life as another interviewee described like this:

It makes us more reflected than just living in our own, a bit artificial world we have created round us. You get another perspective on things, thoughts are flowing easier... you see it clear, what has a meaning in your life, you see which persons

are of importance in your life... so you can separate what is of importance from what is of less importance in your life, and you can see this much easier out there.

What has been mentioned here can be related to the *experience of value*, getting an idea of what is important in life, and how life could take place in a good and enriching manner. And as has been described, this appearance of values is somehow connected to the absence of civilisations lifestyle. It's something about recognising that you *can* live with only the stuff you *really* need. And something about coming home after such a tour, thinking: *'Oh my god, I have a lot of things that I do not really need!'*, as it was described further on by the same interviewee. In her opinion it is important to learn that you can find a feeling of well-being and joy also by taking a bath in ice-cold water.

To get an idea of the variety in which life can take place in nature, an example of a three-year program of outdoor education work in school, appeared as outstanding. In this program the outdoor education workers are very aware of showing possibilities as well as contrasts of living in nature by steering experience in that way, that there are for example some rules of what kind of food they take with them on tour. In autumn they just take a minimum of what they need with them, for at this time of the year you can find all you need, like berries, mushrooms or fish, in nature itself. In winter they balance the harder conditions of living outside with 'shaping a good life' by taking a lot of good food with them and by having a lot of social activities out there. So, showing up the contrast between the sparten life in autumn and the cold life in winter and how one can arrange it is used to build up a consciousness of the different characters in which life generally may occur. Such a way of living leads to the principles of the idea of correspondence of liveliness. To somehow get in touch with life itself, to be aware of your own nature, and to be aware of what you basically need, as it has been described here:

So it is, in some way, about what you really need, about values. It's something about freezing, about being hungry, about the basic needs. It's something about understanding yourself as a natural being. And that has to take place in nature itself. Perhaps that's the closest you can come to a kind of reason for that there's something special about nature.

It is the *experience of integration* into the natural context speaking out of this statement, coming very close to your basic needs, and coming very close to the 'experience of meeting yourself in liveliness'.

Well, that's this feeling of freedom – only nature can give it. It is because – so, for example: to reach a mountain top... the experience to master that, it's something

you can't experience another place. I don't believe it because there you are inside yourself."

It's the *experience of freedom* which has been described here. In another description, meeting oneself in liveliness is named as an intensive feeling of fortune:

I think it's this feeling of fortune. A feeling you have quite often. But if this feeling than in some kind is climbing on a mountain top. That's it! When you recognise that's you... and that's just yours... and you don't have to share it."

Summarising it could be pointed out by having a closer look on the outdoor education workers stories that they are quite aware of what special kinds of experience are offered by nature. Concerning mediation of those special qualities of experience, most descriptions of methods and the way one should act pedagogically indicate that it is important to be conscious of the conditions that form an individual experience. If people are not open for such an experience, than you can try what you want – you won't reach them. So, working with human beings – with individuals – implicates for sure that there are processes going on that *can't* be influenced by pedagogical efforts. But what *can* be done by outdoor education work is to open the special qualities of experience in nature by having influence on outer circumstances which are relevant for such openings. Focusing on the more holistic aims of education in nature like development of personality, improvement of people's ability to act, opening people's forces and possibilities, on personal and social development: even if those aims are not always written down in concepts or mentioned in legitimating outdoor education work, it could be pointed out that they are nevertheless reflected and also considered in practical work among outdoor education workers. Hopefully in future those holistic aims can also find a place in legitimating outdoor education work and by that be seen as important and enriching for education, for one's quality of life and further on for development of society and protection of the natural environment – or as one of the interviewees reflected:

If being in nature shall become education... you have to take a look at a lot of aspects- you have to look at nature, you have to look at human beings, you have to look at consumption, you have to look at the economy of society – you have to look at the whole. And that you have to learn by being on the way!"

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WE HAVE THE FJELLS, BUT YOU HAVE CHARACTER? – NORWAY’S AND BRITAIN’S DIVERGENT PATHS TOWARDS PERSONAL AND SOCIAL DEVELOPMENT THROUGH THE USE OF THE OUTDOORS.

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Introduction

Schemes that focus on personal and social development (PSD) through the use of the outdoors have traversed the frontiers of culture and historical tradition; indeed the depth of influence PSD wields demonstrates its significance to a variety of discrete but divergent national practices worldwide. Throughout Europe, Britain and Norway have long been acknowledged as role models for providers of outdoor education. The development of character and personal and social relationships are essential educational objectives evident in the antecedents of British outdoor traditions. British terminology actually reflects the notion of ‘character’ and has done from the inception of adventure education to contemporary practice. However, due to socio-cultural parameters the Norwegian discourse on ‘*friluftsliv*’ belatedly incorporated the developmental use of outdoor activities in their provision of learning in the outdoors. Victorian Britain witnessed the ascendancy of ‘character factories’ – public schools which strove to build personality and team-spirit by use of the outdoors. Baden Powell, founder of the British Scout movement and Kurt Hahn, co-instigator of the Outward Bound movement greatly influenced development of the current British outdoor education movement.

In contrast, Fridtjof Nansen and a Norwegian culture heavily carved by the harvest-tradition of Norwegian small-holders were the founding pillars of Norway’s indigenous outdoor practices which were further shaped by visiting British mountaineers and the ‘deep ecology’ movement of the 1970s. These two countries offer contrasting insights into how their specific culture affects attitudes toward wilderness, its exploration, and the relation of the ‘self’ to ‘others’ within the domain of personal and social development (PSD). Norway resisted cultural convergence in order to preserve its classical *friluftsliv* movement, which supports adherence to tradition. It was an enduring regard for its cultural origins and the deep-ecological paradigm of the 1970s that generated within Norway a tenacious

resistance towards anthropocentric stances – rather than the global influences British OE practice has suggested. This is partly due to Adventure Education’s⁷ foundations which lean heavily towards the notion of human-centeredness. This is demonstrated by the plethora of humanistic perspectives which are evident throughout the evolution of adventure education, from Plato’s stance on morality to Hahn’s belief in the educational value of risk or uncertainty of outcome and thence to Roger’s conviction that skills can be developed to resolve conflict (particularly in group settings) and finally to Maslow’s much acclaimed perception of personal growth and self-actualization (Wurdinger, 1997, p.1–19).

Both countries – representing western culture – are informed by underpinning rationales that are quite unique, however divergent from each other. The British model – due to its historical expansion through the British Empire has influenced markedly worldwide the notion of outdoor education. The Norwegian traditions have been reputed for its holistic approach to living close to nature. Both countries are worthwhile to contrast as they contribute to query the ‘internal bubble’ and taken for granted assumptions embedded in the conventional discourse in which a country is operating its national approach. This could meet one of the major objectives of comparative education research: “to make the familiar strange and the strange familiar” (Pepin, 1999). There has been a growth in interest in the area of comparative cross-national research. It is fuelled by methodological, ideological, political and economic developments particularly within the European Union where European Commission funding has supported numerous youth projects. International youth programs supporting non-formal education such as outdoor education face challenges of global pressures that support uniformity and simultaneously concerns to “retain the cultural diversity” brought in from their membership partners (Festev & Humberstone, 2004, p. 34). Whilst the ‘old’ comparative education research focused solely on large-scale quantitative projects to establish differences in the educational effectiveness of different nations, the ‘new’ comparative research is developing fresh methodologies which take account of tradition, context, national and local educational policy (Troman & Jeffrey, 2005).

This cross-cultural comparative study in historical educational policy research seeks to chart the paths hewn by the notion of character and personal and social development through the use of the outdoors within the two countries. Each country’s distinct antecedents and concomitant relationships to current practice

7 Broadly speaking, the philosophy underpinning Adventure Education echoes that of its parent domain Outdoor Education. Any confusion that exists regarding the definitive aspects of educational activities in the outdoors (in both countries) is due to their broad range of foci. In fact, learning in, about and for the outdoors is a complex field which is widely referred to as “outdoor learning” in the UK and “Friluftsliv” in Norway. Similarly the umbrella term Outdoor Education and Friluftsliv is used to encompass a number of different strands.

will be identified and discussed. The study also attempts to extend the formal boundaries of 'policy' research and considers both historical antecedents and process – including “negotiation, contest or struggle between different groups” peripheral to the formal machinations of official policy making” (Ozga, 2000, p.2). It is hoped that the scrutiny of culturally value-laden concepts will identify contemporary pressures on and consequential responses to outdoor education/friluftsliv as social educational phenomena, whose influence extends beyond national contexts to the global stage itself. Furthermore it is hoped that this study will contribute to a collective understanding of the inter-relationships of specific cultural factors, and highlight potential problems crude policy-making may inflict upon the domain of outdoor education.

Comparative geographical – political perspectives on the Norwegian and British habitat

The factors which shaped the two nations' respective outdoor traditions and influenced their notion of character are manifold. Geographical features such as terrain, land cultivation and management were fundamental, as was the influence of the judiciary system that regulated the inheritance of and access to the land. The emergent civilizations changed and adapted to their own peculiar landscape which in turn instilled divergent “meanings” to the profoundly different activities it permitted and demanded. Industrialisation came late to Norway – as did urbanisation. There were few landowners and a negligible aristocracy, so huge tracts of common land were accessible to the Norwegian people. Furthermore, the judiciary which “advanced the land user rather than the landowner’s right” (the predecessor of *Allemansretten*) supported liberal land ownership which encouraged *wanderlust* – journeying and harvesting in the fjells and coastal waters (Tordsson, 1995, p. 30). The urge to roam continued throughout the Romantic period at the start of the 19th century. Thus due to easy access to land, gathering berries, fishing and hunting for food became one of the main strands of the construct of friluftsliv. This far eclipsed the anthropocentric character concept affiliated with British outdoor traditions. Eventually, the century-old judicial Nordic *Eigenart* of pre-modern lifestyle was enshrined in law when an Act of Parliament (1957) ensured Norwegians could continue travelling and harvesting freely. In Norway nature did not represent a threat that had to be *conquered* either internally from the psychological aspect or externally from the geographical aspect. The cultural perspective hailed from the Romantic period which favoured a class-less aesthetic and emotional perception of the grandeur of nature. Consequently it had to override any anthropocentrism which lay dormant in the aristocratic national narrative so prevalent in Victorian Britain’s urge to “rule or stoically conquer land”, (Tordsson, 1995). Apart from its rather symbolic

claims to the North Pole, South Pole, Greenland and Svalbard which Wold (2001) terms “imperialism of the Arctic/Antarctic Ocean”, Norway’s lack of imperialism and its appeasement through orthodox Christian tendencies rendered the need for offensive assertiveness obsolete (p. 56). Indeed the “ecclesiastically suppressed” Norwegian mind-frame felt no urge to respond to what had inspired the British instigators of outdoor education (Jonassen, 1983, p.38). Thus, when the 19th century pacific philosopher William James exhorted educators and statesmen to develop “the moral equivalent to war”, his appeal had little meaning for Norwegian ‘playing fields’⁸ (as in Britain) or Friluftsliv (Hahn, 1960, p. 1).

In contrast, the development of a culturally embedded construct of the tradition of free harvesting was thwarted in Britain where land distribution disadvantaged the majority of British subjects. The exclusive class-led system of land management was rooted in ancestral Anglo-Norman landownership, thus in Britain land ownership was a privilege of few. The 1872 Population Census documented “4 million acres owned by 12 men” – a trend which continues to the present day wherein “0.6 % of the British people own 69 %” of the British Isles (Cahill, 2001, p. 25; Hari, 2005). Although socialist movements helped to increase access to the outdoors, the accelerating urbanisation of England with “80 percent by the 1910s” favoured a city-orientated lifestyle (Parker & Meldrum, 1973, p. 30). Urbanisation and the consequences of an asymmetrical land distribution disadvantaged the common people while the advantaged patrician landlords developed their own harvesting and hunting traditions. They enclosed the land and made poaching (of game or fruits) illegal which effectively precluded any social movement of journeying and harvesting across the British landscape. Despite this the British ruling classes summoned the people to war, exhorting its soldiers to “fight for their home & forests” (Brox, 2001, p.14). The resultant vacuum negated any urge the British might feel to undertake a physical exploration of their natural environment, but it contributed to the development of an educational rationale which supported the psychological dimension of conquering ‘inner horizons’ despite being denied a physical relationship with nature. This then was the British substitute for the Norwegian rationale that encouraged the ‘outer’ dimension of unconstrained land exploration. In contrast, Britain saw the emergence of class-based leadership ideals headed by the public school system which espoused redemption through an ‘inward’ odyssey. It constituted anthropocentric aspects which lay at the heart of the notion of character and generated the celebration of nature as an ‘arena’ which became the salient theme for Britain.

In summary Norwegian commoners enjoyed the privilege of journeying

8 It has been suggested that the Duke of Wellington claimed that the Battle of Waterloo was won on the playing-fields of elitist English public schools.

unrestricted through mountains and the surrounding sea, both of which naturally provided ‘challenge’ (Tordsson, 1995, p. 34) while in Britain restricted access to landscape contributed to a mythology that had to “fabricate challenge” and which used the outdoors to provide symbolic analogies, that reinforced character building (Humberstone & Pedersen 2001, p. 28).

Implication on Norwegian and British ‘national character’ through differing land laws

The desire to nurture character has been associated with reflections on the existence of specific character traits peculiar to a nation (Magnus, 1901). Racial theories were devised and applied in order to categorize supposedly innate national differences. ‘British-ness’ was associated with the “true pluck and determination typical of character in Englishmen” that lay dormant through the “inbred love of manly exercises and field sports” (Wheelwright, 1864, p. 399). Similarly, eugenicist authors, associated Nordic character with the “capacity for leadership, qualities of initiative and willpower” allegedly due to natural selection within the confines of a “tough landscape” (Baur & Fischer & Lenz, 1931, p. 191). The discourse on the notion of character has not only encompassed views on ethnicity; indeed social parameters also played a decisive role in the diverse pathways that contributed to the formation of character as it materialized in both countries. Norway’s social arrangements had neither a strong landed gentry nor a solid urban bourgeoisie and Norwegians eschewed any form of servility. Instead, the free small proprietor embedded in pre-feudal Nordic societal traditions developed a social imperative of egalitarian consciousness that was to give Norway a somewhat collectivist ‘bolshevic’ *couleur* (Jonassen, 1983, p. 126).

To some extent the differences in behavioural dispositions between Norwegian and British ‘yeomen’⁹ was due to the influence of their social and political institutions. In his critical address Laing (1836) recognized the role played by “the ethos of society” and its concomitant institutions which together influenced the relationship of nations to their peoples (Porter, 2001, p. 168). At the beginning of the 19th century the distribution of property through either primogeniture [Britain] or subdivision [Norway] was largely responsible for the “state of the people” (Porter, 2001, p. 157). Thus, the people of both nations were ‘nurtured’ into rather than pre-disposed towards the acquisition of a national character. It would appear that the Norwegian common denominator of society – the small proprietor [bønderne] – profited from the subdivision that characterized Nordic property distribution, in that he was answerable only to “God and the King” (Witoszek, 1998, p. 45). They displayed self-sufficient personality orientations

9 ‘yeomen’ antiquated term for citizen who was in former times free and cultivated his own land

such as “freedom to rely on themselves”, that encouraged “tremendous feeling of equality”, and (to some) precluded “servility and arrogance” (Porter, 2001:158). These behavioural orientations represented well-established social practices that resembled social individualism and were ultimately manifested through the Democratic Bill of Rights in 1814.

British feudalism, in contrast, caused social division and disciplined its citizens through loyalties to a greater cause by encouraging an *esprit de corps* through ‘norms of gentility and its necessary complement of leaders and statesmen’ (Rosenthal, 1986, p. 90-91). Thus, as in the case of the origins of the British Scout movement, the lower classes had to be taught English ideals by “their betters” (Cook, 2000, p. 15). The unique distribution of property necessitated vertical power relationships. Leadership and ‘follower-ship’ became an integral part of the notion of character that simultaneously instilled normative ‘instrumental’ virtues that had to be aligned with the demands of a class-ridden state. The British were bred under discipline and convention, rather than self-assertiveness and self-reliance upon which “industry, innovation and morality” depended, while Norwegian virtues germinated on different – if not more fertile – soil (Porter, 2001, p. 163). Norwegian egalitarian traditions cultivated their own greater cause i.e. to be free agents who were bred under self-imposed rather than systematically schooled in moral refinement. Indeed ultimately, it was the Norwegian’s rural culture [*den folkelige mentaliteten*] of “ski, winter, fjell and friluftsliv” which provided the common social denominator (Tordsson, 1998, p. 8). It may be said that although the egalitarian Norwegian presentation is much coarser due to less restrained living-conditions they are neither closer to nor more detached from virtue than the British who due to an elaborate pursuit of character refinement seem virtuous and well-mannered in their class-based society.

The British mythological rationale

Various authors suggest that discrete mythologies in the context of national characteristics and their subsequent inter-relationships to nature have directly influenced the practice of outdoor traditions (e.g. Nedrelid, 1991; Tordsson, 1993; Tordsson, 1994; Nash, 1973). Such practices reflect deeply embedded cultural endowments which can generate very different rationales for outdoor practices. This is evident in the case of Norway and Britain (Tordsson, 1995). For instance, in the British context, a nation that had been “shaped by war” which in itself served as a catalyst for a warrior elite that institutionalized feudalism and chivalry, their societal structure was ultimately defined as class-based (James, 2001, p. xv). Not surprisingly, Sillanpää (2002) postulates that in the 16th and 17th century, it was the ruling class that instigated the search for personal virtues acquired through being in the outdoors and via the cultivation of blood sports such as hunting and

fishing. Guidelines for behavioural conduct – scripted through treatises that could improve the reader – were the predecessors of specially devised concepts on virtues related to living in the outdoors. Colley claims these triggered the inception of a cult of elite heroism which subsequently influenced the widely accepted definition of ‘Britishness’ (Colley, 1992, p.170). The aspiration of lower classes to participate in the activities of an “aristocratic or privileged flavour” persisted and is a recurring theme throughout British history (Sillanpää, 2002, p. 57). Indeed centuries later the Scouting movement promoted transference of the character ‘ideal’ that public schools practiced in a similar vertical gradient: from the ‘better to the lesser’ (Rosenthal, 1986, p. 91).

During the 18th and 19th centuries the passion for ‘manly’ conduct while ‘roughing it’ in the outdoors, manifested itself in the upper classes wherein gentlemen followed their “passion for wild animals and nature” (Forester, 1850, p. 464; Thomas, 1983). Along with hunting excursions through the Scottish Highlands, extended tours abroad in the Nordic countries particularly through the Scandinavian Sporting Tour, and British mountaineering in the Alps, gentlemanly masculinity evolved to a *Zeitgeist* that made, as Hansen (1991) suggests, “imperialism tangible” (p. 20). This drive for expansion fuelled a mythology of possessive attitudes towards nature. Meanwhile the needs of the British Empire were satisfied through the rearing of the ‘imperialist’ Briton who “developed precious personal virtues”, that helped him seize “ownership of new land” even in the face of uncertainty (Tordsson, 1995, p. 27). This supposedly endemic disposition of British character forged an association with “threatening, hostile and futile courage” (Slattery, 2004, p. 13) that equated suffering with achievement. This is exemplified by the spirit of early British Polar Expeditions, such as Robert Scott’s southern polar expedition (1911-12) which is the epitome of British moral fibre in that it applauds “heroism for heroism’s sake” – a disposition of character which denied the fragility of human flesh and extolled the resilience of the spirit (Huntford 1999, p. 118). This idealistic attitude, learned in hostile nature, was enthusiastically received by mainstream society and added to the repertoire of attributes considered essential to the British character. Indeed the Anglican church praised it as one of the highest human qualities.

Surely war, like every other form of suffering and misery, has its redeeming element in the beauty and splendour of character men, by God’s grace show in it[...] men rise themselves and raise others by sacrifice of self, and in war the greatness of self-sacrifice is set before us (Huntford, 1999, p.119).

The expansive elitist heroic attitude still echoes through militaristic/sporting metaphors as a linguistic heritage in British expedition literature. The British

version of the 'self' unveiled powerful connotations of strength, courageous wittiness and stoic endurance. The ethic of 'fighting the elements', for example, was inextricably associated with British mountaineers. Not surprisingly, the leisured classes pursued their educational *grand tour* embarking, according to Slingsby (1884) as "mountain warriors" on Fjellsport tours in the Norwegian mountains (p. 1).

Our intention had been to combine an attack on the N. face of the Kaupe with a descent to Bødal (DNT Årbok, 1895, p. 91).

In contrast, Norway with its relatively small upper class lacked the competitive spirit of individuals battling nature. This rationale received less attention – either among early Norwegian mountain guides (in the area of *Jostedalsgreen*) or in actual practice throughout "the rest of Norway" (Horgen, 1999, p.104). Indeed, it was only as an alien concept that it belatedly infiltrated and competed with non-combative Norwegian climbing ethics.

However, the elitist value orientation that prevailed in Britain shaped a regime that had its influence on public schools. They provided the 'educational' rationale of outdoor activities – namely that of a class-based leadership education. The 'building' of character followed the ancient Greek rationale of *mens sana in corpore sano* and was introduced via hardy "team games" and "cold showers" supported by activities in the rugged outdoors (Cook, 2000, p. iii). The desired learning objectives pivoted on the concept of 'muscular' Christianity, namely self-mastery, team spirit and patriotism. The desired character-traits were associated with notions of superiority, preparedness for war and the instilling of a desire to serve the empire in a manner which would bring the "benefits of higher wisdom to the lesser breeds" (Selleck, 1968, p. 87). Ware, headmaster of Eton in the 1890s, described the school's learning objectives as concordant with "fortitude, self-rule, public spirit" and "firmness in defeat" (Mack, 1941, p. 130).

The lessons learnt on the Thames, the Cam and the Isis, in the cricket-field, or across country, are never forgotten; and when such men in afterlife are placed in situations of danger or difficulty, it is easy to see advantages of early training. [...] ...no fear of England going to the wall, as long as she can keep up the breed of young men like these (Wheelright, 1864, p. 399).

The legacy of militaristic connotations as in the preparedness or 'fitness for war' persisted throughout the post-war period of British outdoor education until the 1960s and continued its association with the alleged character remediation properties of the outdoors (Nicol, 2002, p. 29).

The Norwegian mythological rationale

This consolidated anthropocentric theme common to British outdoor traditions is diametrically opposed to Norwegian value-orientations. The Norwegian perspective was to cherish “nature as a resource” as opposed to the anthropocentric concept of character and it was derived from a mythology that had shaped its own unique national narrative (Humberstone & Pedersen 2001, p. 29). In other words the ‘uncivilized’ Nordic countries, isolated as they were from cultural influences such as antiquity, feudalism and the Roman Catholic Church (typical of Roman-continental and British culture) developed a unique Nordic collective psyche. It was borne of a tradition of ‘barbarian’ Germanic tribes that closely related its identity to nature and was inextricably bound with ‘sustainable values’ for survival within it (Witoszek, 1998:78). The duality of inherited pre-Christian Nordic value-orientations appears to have influenced social imperatives in Norwegian history. The differing value orientations can be traced back to the guidelines of ‘wise living’ detailed in the poems of the Edda, such as the *Hávamál*¹⁰. Its symbolism highlighted both the plebeian interpretation that addressed moderation and the more aggressive concept of *superbia*, commonly associated with the Viking perception of Nordic manliness (Witoszek, 1998). The differing cultural ‘genes’ prevalent in Nordic mythology illustrate the ambiguity inherent in the emerging Norwegian mind frame and the concomitant tension created by the dichotomy of moderation versus dominance (Eriksen, 1993). Consequently the archaic *raison d’être* resurfaced as a *sub rosa* cultural pattern which provided the building-blocks of recent Norwegian cultural history and which influenced diverse constructs of the meaning of Friluftsliv (Godal, 1991; Odden, 1999; Tordsson, 1995). For instance, the aristocratic theme and the systemic ‘green’ theme of Nordic mythology resurfaced as cultural genes, alternately in the native rationales. This is evident in aspects of the Norwegian explorer Fridtjof Nansen’s legacy and also in the deep-ecology orientated Friluftsliv of the 1970s.

The Norwegian romantic movement of the 19th century readily embraced the symbolism of Nordic mythology, as described by Gottfried von Herder. His notion of a “regenerated contemporary of the past” centred on the cultivation of a *Volksgeist* that replaced the traditional concept of a juridico-political state and conjured a folk-nation whose history was organic in nature (Norton, 1991, p.10). This ethos extended cultural traditions as the ties that created a nation and which include “landscape, history, language and expressions in sagas, fairytales, music and the

10 *Hávamál* (Sayings of Hár, Sayings of the high one) is one of the poems of the Poetic Edda. It sets out a set of guidelines for wise living and survival. *Loddfáfnismál* is a major section of *Hávamál* that deals with morals, ethics, correct action and codes of conduct. It is directed to *Loddfáfnir* (“stray-singer”), hence the name for this section, *Loddfáfnismál*, who stands in the place of the reader (or, as was the case at the time, the listener).

art” (Tordsson 1995, p. 9). It generated a new appreciation for being outdoors practising *Friluftsliv*, and thereby enticing the urban [Norwegian] traveller to return to his mythological origins in the fjells and fjords as – the “instruments of their emotional life” (Tordsson, 2004, p. 6, see also Faarlund, 1985, p. 33).

While the elitist aristocratic meme was tempered by the pastoral enlightenment of the 18th century, preached by “predominantly Lutheran priests” the Romantic nature movement inspired by European philosophy and art connected with the ancient concepts of ecological humility (Witoszek, 1998, p. 51). Its plebeian ethos re-surfaced in the glorification of the common people, which were rooted in authentic nature (Stenseth, 1991). Thus the ‘systemic’ nature-consonant theme presided over the intrinsic masculine understanding of Norwegian identity. Its theme was inextricably bound with the national character that numerous literary figures such as Birkebeiner¹¹, Askeladden¹², and the “green” Nansen¹³ extolled and remained unchallenged. It created a self-perpetuating myth, which claimed Norwegians were the last remaining tribe in Europe of ‘nature and winter’s people’ (Odden, 1999, p. 7).

While the broad political discourse urged “freedom, equality and brotherhood”, non-hierarchical thinking decisively influenced the architecture of the Norwegian educational system (Tordsson, 1995, p. 2). It is not surprising that through the

11 In 1206, Norway was close to a civil war, caused by a power struggle between two parties, the baglers and the birkebeiners. The 18-month-old infant, Prince Håkon Håkonsson was taken by the Birkebeiner best skiers Torstein Skeivla and Skjervald Skrukka, in extreme adverse weather conditions from Hamar to Trøndelag where he would be safe.

12 Askeladden (the Ash Lad) is the main character in many Norwegian folktales. Much like Cinderella, Askeladden is consistently undervalued by others as being unworthy and incapable of great feats. In fact, his name in translation means “cinder lad”. He is “always the youngest, an inconspicuous dreamer who sits by the fire, poorly dressed, unrecognized and ignored. Despite this, he is a warm-hearted, clever boy who can outwit and outshine in situations where others fear to tread. In some ways, he represents the small man who succeeds where all others fail. In addition, one might venture a sociobiological explanation for why this peculiar Ash Lad character is something of a folklorish national hero in Norway. In a mountainous country such as Norway, with its extremely long coast line and fjords, where a significant proportion of its scattered inhabitants have traditionally depended on fishing in the often cold, rainy, dark, violent, and otherwise hostile North Sea, the ability to think individualistically, abstractly, and analytically about utilizing seafaring technology has been a key to bare survival. A good real life example is contained in the book “The Arctic Grail: The Quest for the Northwest Passage and The North Pole, 1818–1909” by Pierre Berton. The author describes how Norwegian explorers made exploration look surprisingly easy compared to many English explorers who died out because they showed greater pragmatism, imagination, and flexibility of mind in adapting to and overcoming harsh conditions. (source: wikipedia)

13 Fridtjof Nansen (1861–1930) was a Norwegian explorer, scientist and diplomat. Nansen was awarded the Nobel Peace Prize in 1922 for his work as a League of Nations High Commissioner.

establishment of its primary school system in 1827, and the rise of the *folkeskole*¹⁴, or ‘school for the people’, the Norwegian discourse on education emphasized a socially inclusive political ideology. It can therefore be argued that the Norwegian tendency towards an egalitarian-ecological socialization rendered a ‘superiority mind-frame’ – such as that seen in Britain and captured in the patriotic song ‘*Rule Britannia*’ – obsolete. As a consequence, the concept of gentleman-like character refinement was alien to the Norwegian mindset. Attempts to instil character were similar to those of the ‘lower classes’ in Britain where it was left to an ordinary school curriculum that focused on moral virtues embedded in a democratized educational system. It may seem that the Norwegian concept of character through the use of the outdoors, played a subordinate role, but that does not mean the notion of character through outdoor experiences did not exist. Indeed, the Norwegian notion of a refined character simply comprised different ingredients and allocated meanings.

Decisive influences during the first half of the 20th century through individuals: Baden Powell, Kurt Hahn and Fridtjof Nansen

Two individuals, the Scout Leader Baden-Powell and the German emigrant Kurt Hahn contributed enormously to the British PSD movement. Firstly, Major-General Sir Robert Baden Powell (1857–1941) introduced the Boy Scout Movement in 1906. Powell derived his principles from his experiences during the Second Boer War in South Africa in 1899. Attracted by notions of self-improvement, the Boy Scouts together with the Girl Guide movement, saw its membership shoot up to a million in the 1920ies (BBC News, 2005). To counteract national inefficiency the Scout movement attempted to form its youths into “serviceable citizens for the Empire” (Rosenthal, 1986, p. 10). Activities normally associated with public schools were transmuted into Scout character training and reached a wider audience including working-class boys. Baden Powell’s ambition was to actively capitalize from the expertise of public schools ‘character factories’ in order to give a wider audience “some spirit of self-negation, self-discipline, sense of honour, responsibility, helpfulness to others, loyalty and patriotism which go to make character” (Rosenthal, 1986, p.90). Furthermore, his Boy Scout movement was designed to promote self-discipline, love of country and toughness. Powell equated his definition of ‘manliness’ as “the antidote to loafing, masturbation, cigarette smoking, watching football matches and left-wing agitation”. It was feared that the ‘true pluck and character of the well-bred Englishman’ was endangered and the ‘mental make up’ seemed on the verge of extinction, killed off by “materialism,

14 The Folkeskole is one type of school in Norway, covering the entire period of compulsory education.

individualism and socialism". The perceived looming decay of the British 'pluck' persuaded consecutive governments to introduce campaigns stressing the importance of physical exercise as a matter of national importance. Therefore, concerns on gradual increase of moral and physical decay, justified or not, helped to initiate schemes that helped youth become "clean in thought, word and deed."

Secondly, Kurt Hahn (1886–1974), established the progressive public school Gordonstoun/Scotland in 1934. Some of Hahn's ideas, particularly those associated with a badge for physical fitness and service, were embraced by the Outward Bound movement (1941) and the Duke of Edinburgh's Award Scheme. The Outward Bound movement started to provide courses "partly for young men joining the Merchant Navy helping them to build the physical and moral requirement for survival at sea after ships went down to enemy submarines.¹⁵ Measures had to be taken and according to Miner (1990) it was thought that, "unlike old sea dogs the younger men and youths had not acquired a sense of wind and weather, a reliance on their own resources, and a selfless bond with their fellows" (p. 59) (see also Miner and Boldt, 1981; James, 1993). Kurt Hahn was convinced that participation in expeditions would foster character and lead to moral rectitude:

Expeditions can greatly contribute towards building strength of character. Josef Conrad in Lord Jim tells us that it is necessary for a youth to experience events which reveal the inner worth of the man: the edge of his temper, the fiber of his stuff, the quality of his resistance: the secret truth of his pretences, not only to himself but others. (Kurt Hahn, www.wilderdom.com).

Much of Hahn's thinking tried to address the moral *malaise* of society by providing an antidote to the ills of the time, such as decline of compassion, self-discipline and fitness. In order to strengthen moral fibre, elements similar to those of English public schools e.g. *esprit de corps* and subjugation of individual needs were regarded as means to an end. The social agenda behind his rationale (influenced by Plato's readings) addressed "education as a preparation for future citizens in service to the state" (Cook, 2000, p. 18). The emphasis on communal experience was typical of the British construct of 'character building' unlike that of the Norwegians whose traditions of wandering & journeying evolved a 'detached' ego searching for the "great lonely emptiness" (Reed & Rothenberg, 1993, p. 162). Contributing to the struggle of national independence from Sweden, the

15 The number of merchant ships in Atlantic convoys being sunk by German U-boats raised up to 409 in 1941 with its climax of 656 in 1943. The German Navy caused the death of twenty-three thousand seamen during the battle of the Atlantic, a large proportion between June 1940 and May 1941.

Norwegian character concept sought to emphasize originality and independence. During this rather crucial period of Norwegian history, virtues gleaned from Outdoor experiences and polar travels were used to campaign against Swedish interests. Even Fridtjof Nansen played his part and tried to capitalize on his image as an explorer representing strength, endurance, success and integrity.

As the negotiations with Sweden were breaking down, the Norwegian government seemed prey to drift and indecision. ... One of Nansen's old friends, Ola Thomessen, editor of a Christiania newspaper of the moderate Left faction called Verdens Gang, felt that Nansen was the only figure who could rally the country. The upshot was a succession of articles by Nansen, published between 12 February and 2 March 1905 and challengingly titled "The way ahead", "Courage", "Recklessness" and "Willpower" (Huntford, 2001, p. 488).

Furthermore it conveyed its cultural heritage which was prominent in the self-sufficiency that early Nordic society had brought forth. Building on these deeply-rooted pre-requisites, a significantly different version of character materialized in Norway at the end of the 19th century largely through the endeavours of explorer and scientist Fritjof Nansen (1861 – 1930). As the ancestral architect for generations of Friluftsliv-followers, Fridtjof Nansen has been accredited as one of the most important models for Norwegian Friluftsliv, who was uniquely poised for his role, having been bequeathed an innate 'Norwegian-ness', standing as he did "on the shoulders of previous generations of Norwegians" (Repp, 2004, p. 414). The mark he set on the Norwegian version of refinement of character echoed the "detachment syndrome" that is inextricably bound to the national character of Norwegians (Jonassen, 1983, p. 266). It was to be instilled through solitary encounter with nature and consequential ennobling of the subject's character. Based on his national elitist views – equally inspired by British intellectuals such as Thomas Carlyle and John Ruskin on moral issues, Nansen feared Norwegian youth might lose their unique individuality, particularly the quality of "independence and assertiveness in the face of adversity" (Nansen, 1943, p. 2; Stenseth, p. 117). He was worried that it might be "polished and rubbed off" by urban influences (Nansen, 1943, p. 2). Accordingly, Nansen's speech 'Friluftsliv' which addressed young Norwegians in Christiania in 1921, reverberated on 'detached personality traits' and a criticism of modern civilization (see Horney, 1999, p.159).

In the wilderness, in the loneliness of the forest, with a view towards the mountains and a distance from glamour and confusion – this is where personalities are formed (Reed & Rothenberg, 1992, p. 162).

Supplementing the urge for solitude, Fridtjof Nansen¹⁶ re-invigorated the aristocratic *superbia* of the Saga era that according to the influential native circle of Lysacker was a “living organism” with the potential to resurface in varying intensity through the course of history, inextricably bound with “medieval character-traits of Nordic mythology” (Stenseth, 2000, p. 66xv). In his tribute to Roald Amundsen in 1928, Nansen adjured Norwegian youth to pursue masculine personality traits that had been highly valued during the Saga era, reflecting that “a world that rears such sons is still young at heart” (Nansen, 1928). His favoured repertoire of character traits include various daring qualities, including:

‘unshakable courage’ [det ukuelige mot]; ‘strong decision making’ [den sterke, sikre rådsnarhet]; ‘resilient bearlike will-power’ [ukuelige bjørnesterke viljekraft], ‘challenging behaviour towards the ferocious sea’ [utfordrer det ville hav med deres uhyr]; ‘strong decisive initiative-taking’ [den sterke, den gjerve foretaksomhet] and ‘fearless risk-taking in the face of death’ [det lekende smil på lepen [...] når det står om livet] (NRK, Nansen, 1928).

The heroic but unpretentiously elated nature of refined Norwegians [utsyrt med en brautende stilhet] lay at the core of his rhetoric. This was also the case with Amundsen, the very incarnation of “Norwegian people’s deepest roots”, who was hailed and welcomed as a role-model embodying the archaic “tacit man” who nevertheless demonstrates entrepreneurial qualities (Nansen, 1928). His affinity for Nordic mythology reflected a desire for aristocratic renaissance conjoined with national leanings towards nature worship. Stenseth (1999) claims this bore close relationship to Haeckels version of German *monoism*,¹⁷ which advocated the reclusive withdrawal to nature to find “one’s church” (p.117). Although the manly concept, in the case of Nansen’s feasts [*mandomsprøver*] received criticism by the leading Norwegian writers Knut Hamsun and Bjørnstjerne Bjørnson for its ‘unrefined boldness’, its infectious influence, however, has re-inforced a dominant ‘hegemonic masculinity’ in the Norwegian discourse of Friluftsliv (von der Lippe, 2003, p.16). The manly concept perpetuated and subsequently influenced Norwegian Friluftsliv philosophers – even during the deep-ecology era – that remained impervious to feminist criticism (see also Pedersen, 1999; Humberstone & Pedersen 2001, Wold 2001).

The extent to which Nansen imposed his doctrines on his audience is difficult

16 Nansen showed active involment in Fedrelandslaget, an organisation founded partly by him in 1925. Its ideological discourse pursued national and conservative themes and became in the 1930 significantly influenced by Italian and German nationalsocialism.

17 Haeckel’s monoism took reference in biology. He argued that it was in nature, human beings should find their ‘church’.

to assess and beyond the scope of this paper, however it is certain that the role he assumed was that of an idealised hero. Nansen made conspicuously few speeches and wrote few popular scientific articles. Indeed he failed to incorporate the Norwegian response (to British and other continental initiatives for character-building) into a broader youth-movement. There was a distinct lack of carefully planned educational schemes, so the transfer of any information to his audience was left to chance. His lack of pedagogical commitment and failure to devise schemes for youngsters may seem surprising, but in fact his message of symbolic experience in the outdoors remained unsung in Rolfsen's schoolbooks and received wider appreciation and application only in the Norwegian Scout movement (Rolfsen, 1904). It was virtually irrelevant what view Nansen may have held, it was the audience, particularly the scouts, who incorporated him in their notion of character through the semi-military and native Indian scouting (Wold, 2001, p. 52).

Seemingly, due to Nansen's growing orthodox ideals and the embodiment of romantic sentiments rooted in Norwegian history, he was gradually dismissed as a post-war cultural hero when rationalism of the modern world and its innovative *Aufbruchstimmung* called for new identification models (Reed & Rothenberg, 1993, p. 164). Thus Friluftsliv and its heroic saga connotation became outdated and due to a differing socio-cultural paradigm, Norwegian outdoor educators did not wholly support the anthropocentric use of Nansen's ideology as a vehicle for individual empowerment. However, after the vacuum of post-war Norway, Nansen regained accreditation for the deep-ecology movement of the 1970s. This era saw him oft-quoted in association with the nature-consonant plebeian interpretation of the saga-literature, and the light that shed from nature-romanticism originally inspired by the German philosopher Johann Gottfried von Herder and the writings of Brother Grimm.

In summary, during Victorian times, both countries cultivated character. The national perspective of British outdoor education emphasized the communal aspects of 'muscular Christianity and patriotism' based on public school ideas that rested on a "complex of ideas and feelings created through ritual and symbol". Meanwhile the Norwegian character concept addressed similarly patriotic, albeit native components through self-initiated individualistic journeys into the wilderness (Cook, 2000, p. 16). The consolidation of a serious educational directed scheme carried less weight in Norway than the arduous energetic educational schemes devised and endorsed by both Baden Powell and Kurt Hahn and which received general acclaim from British audiences. In return this led to an all-encompassing consolidation of the notion of character throughout the British outdoor education provision.

Social concerns of the interwar years: Norway

In the years between the first and second world wars the emphasis on individuality veered more towards the communal experience and the Norwegian character-concept aligned with the traditions of its British counterpart in terms of developing social qualities, solidarity and responsibility. This was similar to the British discourse, which voiced concerns about social cohesion. It was similar to Kurt Hahn's identification of "six declines of youth" and educational vision to "cure the malaise of society" (Richards, 1981, p. 165). Norwegian Friluftsliv was gradually perceived as a means of smoothing or even solving society's problems such as the moral and physical decay prevalent at that time. The Norwegian DNT (Den Norske Turistforening) which had hitherto been sceptical regarding the social move towards the fjells started to organize group tours [fællesturer] from 1932 onwards. These new activities led to the development of a Friluftsliv, which was increasingly acknowledged as an effective tool for personal and social development.

The gradual deployment of nature as a social arena is also evident in the policies of the Norwegian Scout movement during the thirties – addressing both the working and middle classes (Wold, 2001, p. 58). Its acceptance spread as its exponents acknowledged and actively utilised the socio-pedagogical effects derived from the outdoors. The Scout movement's somewhat altruistic development as a humanistic growth 'factory', however, was undeniably reflective of strong nationalistic trends such as "militaristic, romantic, moralistic and Darwinian tendencies" which flourished in Britain and Europe during the interwar years, and which also became part of the Norwegian Scout movement (Wold, 2001, p. 60). Presumably, due to its early non-militaristic scout leader [Pastor Gasmann, Forretningsman Dons] and its interwoven policies that favoured both the American Scout leader Seaton's notion of wood-craft and native Indian-inspired activities along with Baden Powell's anthropocentric-orientated notion of the cure of youth, the semi-militaristic line carried less weight in Norway than in its British counterpart. Thus little by little Friluftsliv was employed as a vehicle to foster personality, social skills and citizenship while it continued to evolve into a widely revered pedagogical tool.

Social concerns of the Interwar years: UK

In Britain, post WWI educationalists such as Hall, Froebel and Pestalozzi opposed the conservative public schools' approach to character – building; they extolled the healing properties of outdoor living and this 'social' mission (Cook, 2000, p.49) became the second rationale for provision of outdoor education. Indeed it was thought that sport and outdoor activities possessed "character remediation properties" that might alleviate society's malaise (Richards, 1981, p.165). The youth study movement was heavily influenced by 19th century British educational

scholars whose work underpinned educational psychology. New initiatives aimed to halt the moral decline and concomitant juvenile delinquency that followed accelerated industrial change. The new rationale alluded to a pedagogy that could bring profound changes in young adolescents if they were correctly handled. Eventually in the wake of the Hadow Report 1926, “walking tours, school journeys and camps” were conceived to instil a sound life for children through a “love of open air and a healthy way of living” (Cook, 2000, p. 50). Thus, by the early years of the twentieth century, the ground had been prepared to equate education in the outdoors with the domain of character and subsequently, Britain spawned several carefully devised schemes such as the Scout Movement at the beginning of the twentieth century and the Prince of Wales camps in the 1930s. Finally, towards the end of WWII, the Education Act (1944) democratized Britain’s social classes, and a strong character movement conjoined by Kurt Hahn’s Outward Bound short-term schools movement, saw the incorporation of character via use of the outdoors into mainstream education in elementary and secondary schools (Barrett & Greenaway, 1995, p. 23). To this day, the assumption that the outdoors aids character building holds sway in the British domain of outdoor Education (Humberstone & Pedersen, 2001; Higgins, 2002).

War and post-war developments in Norway

While the promotion of social cohesion received wide acclaim during the interwar years, Friluftsliv also provided a unifying force when the Norwegian-led destruction of the German heavy-water plant at Vemork [*Vemorkaksjonen*¹⁸] finally put Nazi-Germany’s plans for the development of an atom-bomb to an end. The underlying message of this significant event was two-fold. Firstly, it demonstrated the supremacy of a cultural heritage evolved from intimate living close to the elements of nature, as practiced by Norwegian soldiers [gutta på skauen] who had spent their formative years in rural Norway. Secondly, it displayed the courage and daring nature redolent of men who endured the strains of challenging nature-conditions. In the wake of the former, Friluftsliv temporarily regained its validity as a ‘myth to refine character’ and self-assertiveness (Odden, 1999, p.7). While the British situation saw a profound consolidation of its character concept and transmutation into mainstream education, the Norwegian emphasis on the communal experience of Friluftsliv (to soften social class differences and refine character) gradually lost its momentum. That Friluftsliv lost its standing was due in part to the Norwegian

18 The Norwegian heavy water sabotage at Vemork was a series of actions taken by Norwegian saboteurs during World War II to prevent the German nuclear energy project from acquiring heavy water which could be used to produce nuclear weapons. The saboteurs had a long arduous wait in their mountain hideaway, subsisting on moss and lichen and reindeer. Their superior skiing skills made them escape to the Hardanger area of Norway and subsequently to Sweden.

'project of modernisation' [*gjenreisningstiden* 1945 to 1960], where urbanization and the love of sport increased in popularity (Tordsson, 2002, p. 363). Evidently, during the war and post-war era, PSD was still neglected as a serious rationale underpinning the educational system's practice of Friluftsliv.

War and post-war developments in the UK

In contrast, Britain experienced its most "marked expansion of adventure education" at this time and growing interest in character *per se* (Hopkins & Putnam, 1993, p. 31). Indeed, post war developments in British outdoor education were encapsulated in the reforms of the 1944 Education Act and resulted in a gradual transition from its imperial era towards ideologies and categories conceived for a broader context (Hopkins & Putnam, 1998, p. 41). Furthermore as Nicols (2001) remarks, the post-war situation essentially changed the provision and focus of outdoor programs from "battlefield to playground" (p. 37). Meanwhile the term 'character-training' underwent a change of content and was replaced with the term 'personal and social education' (Roberts & White & Parker, 1974). Outdoor Education became educational, developmental and therapeutic. McDonald's metaphorical remark even defines the playground as an area increasingly "used in lieu of the psychiatrist's chair" however it was several decades before a critical scrutiny of underlying principles and their effectiveness was undertaken (McDonalds, 1997, p. 10). Post-war Britain witnessed the introduction of personal and social development by the use of the outdoors and the late 1940's and 1950's saw the establishment of a number of institutions dedicated to the educational value of the outdoors, including the Brathay Hall Trust, the Outward Bound Trust and the Duke of Edinburgh Award. Together with the Scouting movement they became the momentum behind the newly evolving British outdoor education movement which continued its character tradition and consolidated its focus on personal and social development in decades to come.

A growing interest also emerged in the use of the outdoors as a means to enable Britain to compete internationally, by focusing on "attitudes, motivation and interpersonal skills" within managerial workplaces and vocational training (Hopkins & Putnam, 1993, p. 50). Thus, outdoor education which centred on industrial concerns such as productivity began to develop primarily focussing on employees that were "destined for a leadership role in industry" (Hopkins & Putnam, 1998 p. 49). In the same period it became evident that adventurous outdoor activities had begun to focus on appropriate methods for preparing young people for life in a working environment (Hopkins & Putnam, 1998, p. 49).

Norway – UK in the 1970s and 1980s: the deep ecology paradigm versus consolidation of anthropocentrism

The green prophets that kept their honour in their own country: Norway

During this period the main strands of Friluftsliv eclipsed the anthropocentric components that were prevalent in Britain. Friluftsliv was approved as a tool with profound pedagogical value which – due to its diametrically opposed rationale – had to shun the arena for personal and social growth that embraced anthropocentric individual empowerment as its core rationale. Unlike Britain, the waning of the notion of personal and social development following Norwegian post war-developments continued to be even more widespread in the 1970s and 1980s. The prevailing rationale that informed Friluftsliv at that time was perceived as a massive protest against western societies and its excessive exploitation of natural resources (Breivik, 1973; Faarlund, 1974; Næss 1973). Modern society was believed to be on a collision course with nature. Friluftsliv – now venerated as “an agent of paradigm shift”- acted as an antidote to progress and established itself as an alternative to the perceived socio-ecological crisis taking place throughout Europe – not least the Norwegian habitat (Reed & Rothenberg, 1993, p. 156). In this period (and in a move that was diametrically opposed to continental and Anglo-American rationales) Norwegian Friluftsliv denounced “city-based philosophies” that tended to support modern nature-dissonant societies through the implementation of “co-operation, teamwork and self-actualization” (Bowles 1995, p.17). Instead, the notion of *bio spherical egalitarianism* delivered the value-system of the deep ecology movement. Arne Næss (born 1912) regarded as the instigator of ‘deep ecology’, (a branch of ecological philosophy (ecosophy) that considers mankind as an integral part of its environment) derived inspiration from the philosophical works of Spinoza, Buddhism and Gandhi. He marked a distinction between what he described as “man’s narrow self”, and the “realisation of our selves as part of an ecospheric whole” (Næss, 1989p. 168).

Unlike Maslow’s concept of self-actualization, Næss’ work revolved around the individual’s relationship to nature as a familiarisation process – and it was well – received. (Næss, 1986).

Deemphasizing interhuman competition in outdoor activities weakens one of the driving forces behind our ecologically destructive social and political systems (Reed & Rothenberg 1993, p. 169).

As an alternative substitute for personal and social dimensions, it was acknowledged that deep-ecological Friluftsliv could offer its followers the opportunity to acquire life-skills that would “tackle life as such” (especially

modern day demands) and transfer systemic symbolic experiences such as “the seasonal rhythm of the year, the rhythm with landscapes and waves” into holistic skills needed to support the work-life balance of daily routines (Myksvoll, 1997, p. 191; Breivik, 1979, p. 180). Consequently, this alternative paradigm which went against the grain of adventure education’s foundations had to banish human-centeredness as a *persona non grata* from its agenda.

Britain’s prescribed conservatism contributed to the consolidation of PSD

In the UK, by contrast, only isolated environmentally informed perspectives influenced the discourse (Drasdo, 1972; Mortlock, 1984). Indeed, it would appear that the universities did not largely inform UK outdoor education centres in their daily practise (Nicol, 2001, p. 43). As a result, the human centeredness prevalent in the British provision saw only “limited, yet increasing, awareness of environmental issues implicated in and associated with outdoor education and nature-based sport” (Humberstone & Pedersen 2001, p. 31; see also Higgins, 2002). Through a process of further consolidation of PSD, the 1970s saw a critical scrutiny of the terminology and underlying principles which resulted in the clarification of aims and methodology. This was partly triggered through the growing competition within the market of PSD by the use of the outdoors, which urged the development of a scientific rationale to support adventure experiences. However, the ‘good will’ of funding institutions demanded rather more than an act of faith. The demand for underpinning theory, clarification of aims and methodology characterised the educational discourse of this decade (Hopkins & Putnam, 1998 p. 56). Increasingly wardens and program directors had to provide objective evidence-based responses when confronted by sceptical sponsors or hostile critics whose questions on PSD might focus upon: what changes? in whom? how much? and for how long?

The Dartington conference of 1975 appears to be a milestone both in the consolidation of PSD and the subsequent development on outdoor education in UK. However its proceedings emphasized instrumental aims of PSD over intrinsic elements of environmental education (Nicol, 2002, p. 89). They still bear relevance to today and have re-surfaced in recent texts (Hopkins & Putnam, 1993) which still consider the aims of “I’, ‘We’ as the backbone of current PSD practices within Outdoor Education. ‘Due to the ‘Great debate’¹⁹ on education and its shortcomings with regard to preparing the younger generation for working life, the 1980s witnessed a sea change in attitudes towards educational innovation with the

19 The debate was fuelled by the perceived failure in Britain to prepare young people adequately for working life (Hopkins & Putnam, 1998, p.192).

introduction of a one year full time study program (the certificate of pre-vocational training) throughout schools in England, Wales and Northern Ireland. One objective was to help students explore and develop “personal and vocational skills” inside and outside the classroom (Hopkins & Putnam, 1998, p. 193). By the 1980’s adventure education appears to have been widely acknowledged as a main contributor to personal competence, “related both to life and to work” (Ibid, 1998, p.59).

In 1990 the National Curriculum Council (NCC) emphasized the importance of outdoor education and as a result outdoor education in conjunction with PSD received increasing official recognition and was gradually incorporated into the national curriculum (NCC). Presumably due to its long-standing outdoor tradition, the somewhat *avant-garde* Scottish displayed the firmest support of PSD. Its curricular endorsement through the *National Guidelines of the Scottish Office Education Department (SOED) Curriculum and Assessment in Scotland 5–14 (1993)* later revised in 2002 marked the human-centred approach as an integral part of expressive arts, environmental studies and outdoor education. Indeed the document *Personal and social Development*, makes specific reference to outdoor education in relation to personal and social development such as the development of interpersonal relationships, self-esteem and self-awareness.

Personal and social development involves a wide range of teaching strategies. Within these there will be particular emphasis on active or experiential learning, the basis for which could be either authentic experiences of pupils which happen in the home, the school or the community, or experiences created by the teacher for a specific purpose. Outdoor education and residential experience, for example, provide excellent contexts for elements of personal and social development. (SOED, 1993c, p. 24).

By the SOED definition PSD emphasizes life-skills that are human-centred and aligned with the spirit of a “deep-city philosophy”, that seeks to reflect on modern life challenges that western society craves, such as co-operation, teamwork and self-actualisation (Bowles, 1995, p.17). The structure and balance of the Curriculum 5-14 (SOED 1993) states:

[...] They will learn to identify, review and appraise the values which they and society hold and to recognise that these affect thoughts and actions. They will take increasing responsibility for their own lives, will develop a positive regard for others and their needs and will be able to participate effectively in society. [...] (SOED 1993)

It is evident that British outdoor education espouses the ‘ideology of adjustment’

by complying with societal rules and standards, and “not simply for the benefit of the individual but in line with a particular social agenda” (Nicol, 2000a, p.33).

PSD towards 21st century: Norway – UK

Norway’s tentative steps towards a PSD – movement

The world has changed in recent decades, and so has Norway. From the meagre years of post-industrial times, which fostered a value and belief system, in an economy of scarcity, Norway post-war era witnessed an enormous increase in wealth. Consequently Norway has had to contend with massive demographic changes. For instance in pre-war Norway only 30% of Norwegians lived in urban or densely populated areas, whereas this figure rose to more than 70% by the end of the century. Consequently, the rural traditions like harvesting decreased which conversely triggered a drive towards fresh pursuits including Friluftsliv as “urbanized well-to do people from the cities” began to pursue outdoor activities (Pedersen, 1998). Overall the concept of Norwegian-ness became increasingly complex in nature according to Enzenberger, (1984) who described it as “wedged between the turbulence of modernity and the inertia of tradition” (p. 96). Gradually, during the 1990s and forthwith the ideological thrust of Friluftsliv as a political force to ‘improve’ society, started to lose its impact with the “advent of a growing affluent Norwegian society” and the emergence of neo-liberal politics (Tordsson, 2002, p. 332). Slowly, the sole emphasis on deep-ecological Friluftsliv waned, and the strands of Friluftsliv assumed a character of diversity.

This diversity is reflected throughout Norwegian society – even it’s ruling family. Queen Sonja’s traditional outdoor interests were awarded the prestigious *ffjellgeit*- award [lit. mountaingoat] by the DNT (The Norwegian Mountain Touring Association) during the Norwegian Fjell festival in 2005, while in contrast Crown Prince Haakon endorses challenging outdoor activity for its potential to develop coping-strategies for 21st century modern life (VG, 2005). Similarly, Kleiven intimated that contemporary Friluftsliv evolved with versatile strands as a Norwegian version of hydra [et flerehodet troll] (Kleiven, 1993, p. 1). To the evolving strands of Friluftsliv, Nordic authors such as Bischoff & Odden (2000); Jordet (1998) and Sandell (1999) added the dimension of the instrumental approach ‘Friluftsliv med hensikt’. They argued that the provision of instrumental Friluftsliv had evolved to become a pedagogical working method with an instrumental focus prior to the turn of this century. The working areas which became established were described as “therapeutic groups, management training, integration of ethnic groups, and personal development where teamwork, self-knowledge and readiness for initiative taking” were the targeted learning outcomes (Bischoff & Odden, 2000, p. 7).

The tentative beginning of Norwegians' instrumental use of Friluftsliv coincided with the emergence of a vast body of foreign outdoor educational literature. For instance Sjong (1993) introduced Scandinavian readers to the analysis of Anglo-American approaches to personal and social development. Gradually, despite a continued preference for the 'educational act' as a replication of 'tradition' in Norwegian OE Literature, the existence of Friluftsliv as a method (*Friluftsliv med hensikt*) was acknowledged by supporters of deep-ecology Friluftsliv. The ascendancy of the instrumental approach (*Friluftsliv med hensikt*) contributed to a growing diversification in Norwegian practice. In the education sector the concept of *uteskole* was piloted and its success led to the subsequent deployment throughout the Secondary school system. Indeed, experiential learning methods were increasingly used as the philosophical foundation for the justification of activities which became part of the domain of *uteskole* and educational establishments such as the Norwegian Rudolf Steiner schools (Øvsthus, 2000, p.43). Furthermore, innovative organizations like the seven centres of *Tyrilistiftelsen*, *Beitostølenhelsesportcenter* and *Atføringsssentret i Rauland* embraced a Friluftsliv-inspired therapeutic approach to learning, thereby demonstrating their faith and commitment to it a worthy educational tool (Marcussen, 2004).

In the tertiary sector, Friluftsliv can be followed in-depth within the Norwegian *Folk high school*²⁰ movement. The *Folkehøgskole* – movement embraced the concept of PSD in its Nordic version. Several authors have highlighted the importance of Friluftsliv as a vehicle for personal and social development which (in Heltne's view) is fundamental to the educational mission of *allmen danning* (Heltne, 1996; Myksvold, 1997). The holistic mission statement for the domain of PSD translates to the concept of *allmen dannelse*. Due to the length of these programs and frequent Friluftsliv-excursions the demands for a "broad adventure", which involves the participant more wholeheartedly and involves his sense of responsibility, may be met most fully (Rubens, 1998, p. 65–66).

20 In English, the name "folk high school" often gives a misleading impression. "Residential adult college", "residential enrichment academy", "experiential academy" or even "folk school" would be more apt modern descriptions. The typical range of age of students is between 18 and 25 years and the courses normally last for nine months. The idea of folk high schools is learning for life, an opportunity to grow both individually, socially, and academically in small learning communities where all students live on campus in close contact with staff and their fellow students. Each school has its own profile, but in general, the Norwegian folk high schools teach classes covering a variety of interest areas, including arts, crafts, music, sports, philosophy, theatre, media, photography, outdoor activities etc. With about 77 of these schools in Norway of which more than 40 specialise in "Friluftslivlinjer", the Folkhighschool is perhaps the deepest educational manifestation of Norwegian Friluftsliv.

By “doing something different” students develop self-confidence and become self-motivated, active citizens. Students leave with a broadened horizon, social insights, more confidence in themselves, and tools for lifelong learning. Students are better prepared for whatever path lies ahead of them, whether it is in a university, in the workplace, or in the broader world (Folkehøgskole – website, 2006).

The biggest encounter with the outdoors in the secondary age group, is either through the *Scout movement* or the residential experience at the Association of Norwegian outdoor pursuit centres, *leirskoler*²¹ (Norsk Leirskoleforening). While the Scout movement traditionally values the PSD concept it appears that in the case of *Leirskoler* the neglect of the PSD domain is due to a largely consolidated environmental paradigm, which permeates much (although not all) of its educational practice (Rudaa, 2001, see also Sætre 2004, p.59). Apart from rhetorical remarks on the socio-pedagogical effects and its alleged “potential as a deliverer for modern leadership of corporate organizations”, the movement fails to provide a serious rationale for PSD related schemes (Thorsen, 2002).

[...] Leirskole has become a very popular and widely applied method in primary education. Everybody who is involved in learning in the outdoor believes that leirskole is an influential tool. The same claims social pedagogy and other disciplines that take in interest in classroom environment, social and individual mastering ... The pedagogy of leirskole has components that we find in modern leadership training and teambuilding in the corporate world, where there is a new focus on self-sufficiency, co-operation and discipline. Leirskole has the competency! (translated from: Rudaa, 2002; Thorsen, 2002) (Leiskole, Nyhetsarkiv – website)

Thus, the ‘educational’ act appears to be widely limited to the replication of Friluftsliv as a ‘tradition’. Eventually, albeit slowly, global issues began to exert their influences on Norwegian Friluftsliv and it’s associated educational schemes. In the year 2000, the Norwegian Directorate for Education and Training [Læringsnett] in co-operation with the commercial enterprise ‘your expedition’ (led by Liv Arnesen and Ann Bancroft) introduced a comprehensive PSD-scheme: ‘*Dare to Dream Curriculum*’ which utilized PSD themes specifically endorsed in

21 Norway also has a system of “local authority outdoor education centres” (Leirskole) and over 62,000 pupils visited one in the school year 2003–04. This amounts to 10% of all pupils in the secondary age-range. The aim of this provision is to achieve a deeper understanding of nature and holistic ecological understanding. The intention is that in the 10 years of secondary education every school pupil in Norway will follow a 7–10 day course at a Leirskole.

the ‘integrated and social human being’ part of the National Curriculum (L97) (Skolenettet, 2006). The schedules of some organisations reflect Christian concepts that address tenets of PSD in their youth work programs. The Christian Outdoor Education provider *Kristen Idretts Kontakt* (KRIK) who co-operates with a select number of Folk high schools (Sagavoll Folkehøgskole, Bildøy Bibelskole, Ansgarskolen, Nordfjord Folkehøgskule, Høgtun Folkehøgskole) encourages certain PSD schemes (KRIK Vilmark) which uphold the Christian tradition of value-systems. The organization places emphasis on the ‘challenging’ form of Friluftsliv in encountering “God, nature, others and oneself” (KRIK, 2006).

It seems that the Norwegian quest for individual and social empowerment is heavily influenced by an international network of high-performance expeditions. Powerfully symbolic experiences of demanding outdoor situations are often recounted to a wider Norwegian audience by ‘motivational speakers’ such as the Norwegian explorers Borge Ousland and Jon Gangdal in order to serve as motivational analogies. The parallels between the mountaineering process and the business management process are thought to be associated with increased managerial effectiveness particularly within profit-making organisations. Other Norwegian outdoor providers apply major principles closely related to the PSD movement. Since the mid eighties, providers such as *Norske uteaktiviteter*, have offered outdoor schemes based on experience-learning principles which are aimed at organisational development.

The concept of PSD has also found curricular endorsement in the Norwegian National curriculum (Education Act L97). The notion of personal and social development is addressed through the concept of *allmen dannelselse*, particularly in the case of Klafki’s (2001) concept of *formal dannelselse*, which he defines as education of the pupil’s “intrinsic resources and talents” (*evneformalisme*) (Klafki, 2001, p.12). Personal and social competences are a wide and important field contained in the educational mission statement of the Education Act L97, where the ‘integrated human being’ and the ‘social human being’ are the focus. It can be said that the L97 presents a broad spectrum of outdoor learning in secondary education throughout Norway. Notwithstanding this, it does not allude to the *explicit* use of Friluftsliv for personal and social development. It is also interesting to note that the instrumental approach to Friluftsliv, particularly with regard to personal and social education, is not readily evident in contemporary Norwegian outdoor schemes.

Despite the passive role of Friluftsliv, awareness of the educational schema of personal and social competencies – not least due to educational policy demands – has also expanded rapidly within other agencies of Norwegian education. One must assume that Norway is ready to implement the new PSD-measures in its schools. Since the year 2000, American-initiated research on social and emotional

learning (SEL) has prompted the Scandinavian school-authorities of Denmark, Iceland, Sweden and Greenland, to translate and incorporate PSD related topics [norw.: Steg for steg] into commonplace school curricula. Meanwhile two Norwegian Schools of Education (the University of Oslo and University of Bergen) formulated and expanded their own theory relating to the topic – especially that of SEL (Olsen, 2001, p.13). Despite its apparently growing acceptance in Norwegian practice, the instrumental strands of Friluftsliv hold less sway as a solidly anchored concept. This can be seen in a recent analysis of career pathways for graduates of one of Norway’s largest Friluftsliv environments at the University College of Telemark (HIT) which was conducted by Horgen, Bischoff and Odden between 1997–2002 (Horgen, 2002). Their findings show that graduates frequently request curricular refinement to increase nature studies, develop practical leadership qualities (*praktisk veiledererfaring*) and validate the harvest traditions of Friluftsliv such as hunting and fishing. Horgen et al’s work underlines the interest in traditional Friluftsliv which underpins the environmental paradigm. However, a growing interest in pedagogical knowledge related to group-dynamics and the *modus operandi* of *uteskole* (which focuses (somewhat) on PSD related topics) might indicate a trend towards ‘developmental’ use of the outdoors (Horgen, 2002, p. 29). In short, research suggests there is a predominantly *naturalistic* trend in the Norwegian Friluftsliv philosophy and concomitant requirements within the field of work.

One may conclude that (possibly) owing to its fragile hold in Norwegian Friluftsliv practice, Norwegian practitioners have contributed little towards the theory underpinning PSD. However theoretical scrutiny is essential to silence the demands of academia (Tordsson 2002, p. 415). The sole Norwegian review of research on PSD-related learning in the outdoors (Sjong, 1993), suggests underlying principles and related vocabulary reminiscent of the Anglo-American stance towards its Nordic audience. Sjong’s review also indicates that the Anglo-American approach is far more consolidated and explicit in its practice (such as facilitation and review) than its Norwegian counterpart which seems to favour the *implicit* nature of PSD-related learning in the context of Friluftsliv [Det kommer av seg sjølv].

Britain’s further consolidation of PSD

Although the dimension of adventure education may be a frequent topic of academic discourse, the traditional theme of PSD in the humanistic-centred sense (as opposed to human-nature relationships) continues to permeate the core of the Outdoor Education movement in Britain. This would seem to be supported by Nicol (2001) who suggests that articles contained in influential publications such as *Personal Growth through Adventure* (Hopkins & Putnam, 1993) and *Why Adventure?* (Barrett and Greenaway, 1995) continue to associate adventure

education with learning outcomes that centre on self-esteem, self-concept and interpersonal relations. The predominant methodology for adventure experience is the employment of teaching methods which favour collaborative problem solving as experience based learning.

Scrutiny of British outdoor education via the recent House of Commons Education and Skills report (HCES, 2005) highlighted the soft-skills and social skills that can be acquired through outdoor programs thus:

[...] Outdoor learning supports academic achievement, for example through fieldwork projects, as well as the development of 'soft' skills and social skills, particularly in hard to reach children. Group activities, which may include adventurous expeditions, can develop social skills and give self-confidence (HCES).

Indeed recent reviews of *Research on Outdoor Learning*²² (Rickinson et al. 2004) and the Ofsted report entitled *Outdoor Education – good practice (2004)*, both endorsed PSD as the *raison d'être* of outdoor education in Britain, rather than the environmental education approach provided by some outdoor centres in England and Wales (Rickinson et al., 2004; Ofsted, 2004). This would indicate that environmental education *per se* is still very much the Cinderella of outdoor education. Undoubtedly, Britain is a country with a long history of outdoor education traditions, in fact the Adventure Activities Licensing Authority estimates that approximately 2.5 million young people participate in some form of outdoor activity each year in the UK's network of 1090 licensed centres (Salisbury, 2004, p.3). The increasing need for qualified practitioners has witnessed a growth in outdoor courses offered by Further or Higher Education establishments although Salisbury (2004) criticized the government of the day for pursuing and funding what he describes as a "bums on seats" principle rather than responding to the actual demands of providers from the field of outdoor education (p.3). Currently [2004] 91 courses at 32 Further and Higher education institutes throughout the UK form the backbone of outdoor education's academic provision. Specifically, PSD related contents appear to be the salient theme of these courses (Salisbury, 2004, p.3).

It is noteworthy that fieldwork projects that incorporate the educational domain of PSD are much sought-after by graduates of outdoor education in the UK. This supports Barnes' (2004) research on employers in the outdoor sector in

22 The review synthesised the findings of 150 pieces of research on fieldwork/visits, outdoor adventure, and school grounds/community projects, published internationally in English between 1993 and 2003. It was funded by the Field Studies Council, DFES, English Outdoor Council, Groundwork, RSPB, and Wildfowl and Wetlands Trust.

the UK who particularly value proficiency in leading 'adventurous activities' – as demonstrated by their demand for proficiency in technical skills via the National Body Government (NGB) awards. They also value "group working skills" and finally "communication" skills (Ibid, p. 22). From this one may deduce that arguably the most important attributes of a fully qualified Outdoor Instructor are "activity" and "PSD" oriented, whereas in Norway environmental proficiency is a fundamental requirement for a practitioner in Friluftsliv (see Horgen, 2002). Notwithstanding this the House of Commons Education & Skills Report (2005) found that overall the provision of outdoor education is decidedly patchy. Despite the fact that good practice is evident in many individual schools and Local Authorities there is "growing evidence that opportunities for outdoor learning are in decline and under threat" – a negative trend also observed by Harris (1999) and Barker & Slingsby & Tilling (2002). Despite claims that several high quality outdoor education centres are oversubscribed and the outdoor activity rates of some LEA's remain stable (if not increasing) a negative national trend is prevalent. This deduction is supported by the closure of twenty local authority outdoor education centres in recent years, thereby reducing the number of LEA Outdoor Centres to 121 – UK wide. Similarly, Higgins identified "several decades of erosion within the previous role-model of outdoor provision of the 1960 and 1970s in the Lothian Region of Scotland" which he subsequently suggested might be applicable to the whole of the UK (HCSE, 2005, p.8).

The number of agencies working with PSD is varied and ever increasing. One of the UK's most popular schemes 'The Duke of Edinburgh's Award' encourages and motivates young people over the age of 14 years, encompassing a program of voluntary self-development activities. Many Duke of Edinburgh groups particularly those in the south of England opt for expeditions overseas, and it's popularity has actually spread worldwide, so much so that five million awards have been gained worldwide since 1956. In the UK, to date [2005] over 3.5 million young people, aged 14 – 25, have entered the award program with more than 1.5 million achieving either a Bronze, Silver or Gold Award. The mission statement of the Duke of Edinburgh Award reveals the emphasis on the domain of personal and social development within British Outdoor Education.

The Award is a process of personal and social development and the program and activities are a means to that end. It should introduce participants to a range of new opportunities, allow them to learn from their experiences and enable them to discover hidden capabilities and talents (Duke of Edinburgh, fact sheets).

There are over 1500 independent Secondary (formerly Public) schools in the UK, and over 500 in Ireland most of which have a long tradition in providing

outdoor activities that incorporate the domain of PSD. Indeed in 2005 roughly 85% of the UK's Independent Secondary schools supported The Duke of Edinburgh Award scheme, compared with only 68% of State Secondary schools. Usually, schools advertise the benefits of the outdoors with its potential for personal and social development. Indeed, some place an extraordinary focus on the outdoors, such as Gordonstoun School where outdoor education is mandatory whilst in others participation is voluntary. However, as Loynes (1998) argues, with substantial "decline of governmental funding" the balance of provision has slightly shifted towards private and voluntary operators (p.2). Indeed the growth in private operators such as World Challenge Expeditions Ltd, (WCE), Get REAL²³, and (to some extent) PGL²⁴ demonstrates the paradigm shift from something that was regarded as a social good to a commercial enterprise – a product. Therein the end result may not be to secure specific educational outcomes, but rather to provide recreational experiences. Indeed while the provision of traditional outdoor education has diminished contracted somewhat, the provision of corporate development training has paradoxically increased. For example, the English Lake District alone accommodates approximately 400 companies who each offer corporate training – surely the biggest concentration arguably in Britain if not Europe itself. Despite this plethora claims have been voiced that the quality of provision is less thorough, although research has yet to be conducted which may or may not substantiate these assertions, (see Loynes 1998, Salisbury 2004). Nevertheless, PSD is still dominant in the domain of outdoor education, even in the private sector, where its benefits are widely advertised. WCE's philosophy illustrates the strong emphasis placed on personal and social development in their outdoor programs:

Students who participate in a WCE expedition, either in the UK or overseas, will embark on an amazing journey of both mind and body to learn more about themselves and the world around them. Every expedition has a purpose and skills learnt outdoors will not only impact academically, but will help Challengers through college and in their future careers. As well as learning important life skills, they'll have inspiring experiences, build strong friendships and have a lot of fun along the way.

Although the learning outcomes are explicitly advertised, critics like Loynes (1998) warns against the commercialisation of outdoor education and expresses

23 offers residential visits to teenagers over the summer holidays modelled on the US camp experience

24 PGL runs 11 centres in the UK encompassing Adventure activity, ICT, environmental science and personal development residential courses.

concern about their claim that learning outcomes encompass “instant behaviour modification for dysfunctional youth or citizenship within a week for hard pressed schools”. Likewise Beames (2006) laments the prevailing political climate of the youth-development market. There is reason to believe that the activities are no longer value-based but product-based and have become demand-led rather than supply-led. This demonstrates that educators, policy-makers in youth services and course directors are to a lesser extent influenced by critical theory (Ibid, p. 7). With this in mind it is hardly surprising that newspaper headlines warn schools against outdoor centres running “too many jollies with little educational benefit” (Revell, 2004). Indeed one could argue that leisure experiences such as visits to theme parks like Alton Towers or Disneyland Paris (currently associated with adventurous activities) have actually evolved into surrogate activities which merely suggest or emulate the ‘real thing’.

Idiosyncrasies of Norway and Britain: The missing link due to semantic differences and misunderstandings

The previous reflections on the British and Norwegian cultural narratives have shown that the constitution of ‘the self’, group-dynamics and the learning about ‘others’ in an encounter with adventurous experiences, are culturally contextualised. There is an enormous difference in the language systems of the two countries, especially in national phrases, (e.g. slogans and their connotations) when applied to the outdoors, even though the activity in question may not actually differ in practice. Thus, divergent language systems suggest that meaning does not inhere ‘in’ things, it is man made (Smith, 1998, p. 240). Although Norwegians, and Britons may perceive a continuum of similar outdoor activities in roughly the same way, ‘risk’ *per se* and ‘challenge’ are attributed ‘specific’ cultural significance according to their place in ‘the whole’. Indeed, Boas’ concept of cultural relativity (1974) points towards the loss of semantic integrity when translated and applied to another country. Moreover divergent semantics appear to cut across the continuum of meaning in certain situations. For instance a Norwegian faced with a certain situation may use different if not substantially milder semantic expressions such as: ‘do the difficult with a smile on your face’ [gjør det vanskelige med et smil] or ‘think about the good side of being worn out’ [tenk på den gode slit], even though paradoxically, the situation in question could be physically much harder and an altogether tougher experience than that facing the fore mentioned Briton. This can be elicited through the way British participants may approach demanding outdoor situations with phrases such as: ‘take it as a challenge!’, ‘let’s knock off the summit!’ or by adjuring their colleague to ‘pull yourself together, mate!’.

According to Herskovits (1956) semantic judgements vary from country to country due to their own “enculturation”. However, the predominance of sporting

and military metaphors that proliferate in British expressions does not mean they are particularly aggressive in their encounters with the outdoors nor does it mean that the Norwegians are averse to risk. As it is suggested here they may have lost their original significance. The universal dimension of risk or challenge common to human societies is equally distributed. Indeed, the aspects of risk and challenge are acknowledged in the Norwegian context. However, they may be manifested as tacit knowledge rather than that which is verbalized, so specific enculturation does not necessarily afford this sphere of reality a specific semantic term. Application of these divergent language-systems when used in ‘the outdoors’ has contributed to the myth of the British stance being predominantly aggressive while the Norwegian is perceived to be submissive. It has also fuelled the dichotomy (and created a wedge) between Norwegian and British intention to either ‘survive’ [å overleve] on an ‘expedition’ or to ‘live’ [å trives] on a ‘tur’ in nature (Tordsson 1998, p. 8). Not surprisingly, the deep-ecology movement capitalized on this semantic vacuum, expelling anthropocentric ingredients from its educational agenda (Tordsson, 1998). The perceived linguistic differences and concomitant ‘misunderstandings’ subsequently influenced Norwegian discussions in the 1970s and thence to current practice while the mis-association of the British with “offensive character-traits” contributed to a waning interest in following of Anglo-American approaches (see also Tordsson 1998, p. 89, Telnes, ?; Repp, 1977, p.77).

The recurring pattern in the justification for each rationale alludes further to the culturally evolved dichotomy wherein the British discussion on safety highlights the dimension of risk being an integral part of the British rationale for PSD. This becomes evident when the safety discourse is viewed in relation to the constraints imposed by Adventure Activities Licensing Authority (AALA) on ‘risky’ (either emotionally or physically) adventure activities. Downsizing of risk and challenge by “wrapping our children in cotton wool” appears to go against the grain of the PSD concept (Salisbury, 2004, p. 8). However, the cultural ‘knee jerk’ reaction defends such risks, claiming skills acquired are analogous to life-skills acquired through everyday risks, e.g. “managing our money, travelling and sporting activities” (Ibid., p. 8). In contrast, the Norwegian discourse – contested by a few Norwegian authors – dismisses the dominant focus on risk from its agenda, and rejects the premise of nature being an adversary (Tordsson, 1998, p.89; see also Breivik, 2000).

The banishment of risk from its agenda of outdoor education becomes problematic for the application of PSD when it is regarded as an essential educational component. This, however, suggests the overall tenor of adventure education, since it revolves around the concept of ‘experience’ disseminated through various ‘adventure’ activities. This emphasis on adventurous activities has led to a pre-occupation with ‘risk’. Indeed various writers claim that the

element of risk and uncertainty are vital elements of adventure education. As early as the Greek philosopher Plato it was recognized that young people should not be sheltered from all danger because “calculated risks can better ourselves” (Hunt, 1990, p. 123). This remark could be construed as equating adventure with the element of risk, which in Hopkins & Putnam (1998) view is fundamental to challenge of “mind, spirit and body” (p. 6). They point out that the uncertainty of outcome and elements of risk are essential to the outdoor experience.

Kurt Hahn favoured the idea of “psychological inoculation” and described the experience in the outdoors as a “double-edged sword” that initially cuts the participant but also permits the individual to recover in order to gain an altogether higher state of strength (Neil, 2004, p. 1–3). Wurdinger (1997) also advocates the use of risk as “an effective tool” that has the potential to help participants to discover their inner strengths (p. 61). Even Mortlock (1984) who is known for the integration of environmental education into adventure education in the UK, acknowledges the element of risk as an essential part of a real adventure that in his view “can release human possibilities”. Language systems and educational concepts do appear to sit uneasily when applied in different countries. As Osborn (2004) argues, comparative educational research is subject to imbalances of conceptual equivalence (p. 270). Educational concepts may differ in the salience they have for the culture as a whole. Although it may adequately fulfil the needs of one society, it is unrealistic to consider adopting any modifications without a “detailed knowledge of the aims and aspirations which society expects from outdoor education” (Parker & Meldrum, 1973, p. 133). The apparent reserve in wholeheartedly embracing the explicit use of the outdoors for personal and social development echoes the uncertain predicament faced by its proponents for the uncritical transfer of practice.

Reflections on national group dynamics and personality traits are thus essential when dealing with policy trading, such as schemes for personal and social development. Wood (2003) argues that the primary aim of PSD schemes in the Anglo-American world is to utilise the outdoors in order to “empower the individual” (p. 28). However, this sits uneasily with a Norwegian value and belief system which is historically rooted in ego suppressive and lateral thinking through its egalitarian traditions. Notwithstanding this, Bischoff (1996) acknowledges the growing acceptance of Norwegian Friluftsliv’s potential for PSD (p.94). She argues for the hitherto reluctant acceptance of Anglo-American traditions and pedagogy within the Norwegian context of outdoor education. Furthermore, she concludes that the Anglo-American approach focuses on individual competences such as ‘self-development’, ‘self-esteem’, ‘self-efficacy’. She not only questions the transferability to a Nordic context but challenges the Nordic *raison d’être* to devise schemes on Nordic tradition. Here, Bischoff requests a culturally derived pedagogy

supported by a home-grown tradition and identity in order to utilise Friluftsliv as a vehicle for personal and social development.

One can assume that the British rationale accepts the phenomenon of risk as a given certainty when being in the outdoors. In contrast the concept of challenge was perceived by Norwegians – particularly supporters of the deep-ecology movement in the 1970s and 80s – as perilously close to trying to “rule over nature” and became therefore a catalyst for competitive behaviour. Unequivocally, the term challenge [utfordring] became associated with anthropocentrism, “egocentricity” and competitiveness. This risk-avoidant stance – reflected both in terminology and ideology – alludes to a culturally embedded construct that appears to be a taken-for-granted principle in the philosophy of traditional Norwegian Friluftsliv and contemporary practice. Either way, during a Norwegian outdoor experience, risk and challenge are (semantically speaking) *persona non grata*. However, it is impossible to eradicate risk entirely. Therefore it assumes an implicit role – that of influencing the developmental process of a participant encountering the possibility of risk.

Concluding remarks

It is evident that adventure education has undergone many changes through the course of its existence. The substantially different underpinning principles have led to the evolution of distinctive contemporary outdoor education practices in the UK and Norway. Their difference in use of the outdoors as a vehicle for PSD is that essentially British practice and provision is explicit, whilst that of its Norwegian counterpart is implicit. It is also evident that the use of Friluftsliv and its systematic and exclusive application as a tool for personal social development is a faded theme.

Both countries have cultivated their own ‘prescribed conservatism’ in that they have closely evolved their rationales for learning in the outdoors following a period of historical inertia. Not surprisingly the primary focus on character that prevails in the British outdoor education context has resulted in a retention rate towards alternative ‘green’ paradigms. This left a vacuum in outdoor provision which fails to satisfy man’s relationship with the natural environment, at a time when there is growing concern with environmental issues such as sustainability or global warming.

In Norway the practice of Friluftsliv has substantially withstood potential cross-fertilization from continental or British influences. It is heavily influenced by the rationale of the ‘ecosphere whole’ which is fundamentally opposed to the ‘city-bound’ philosophy of Anglo-American approaches wherein learning experiences are transmuted into daily life. Thus, unlike its British counterpart, the Norwegian discourse has failed to examine its underlying principles and explore

its potential application. Notwithstanding this, endorsements of the national curriculum and the holistic concept of *allmen dannelse* in the tertiary sector of the folkehøgskole – network indicate a growing consolidation of the PSD – concept. Contributions to the amorphous concept of PSD might gain fruitful inspiration from the Norwegian stakeholders. The spirit of the deep–ecology movement still lingers on in the friluftsliv presented through the independent network of Folk high schools [Folkehøgskole]. Practitioners would regard with suspicion any schemes that fail to develop individuals who can counter some of society’s critical stances. With this in mind, Hellesnes (1975) reasons that any socialization process that focuses heavily upon ‘adjusting’ *per se*, teaches students the ‘rules of the game’ in society, whereas *liberating education* teaches participants to question the rules and policies to which they are subjected. Without question the subtler line of influence will enable young Norwegian students to question society’s status quo (see also Myksvold, 1979, p. 193).

The juxtaposition of the Folk high school movement and Outward Bound would at least indicate a linkage and consistency in its historical antecedents. The tenet of a vertical gradient to ‘adjust to societal and cultural norms’ and give ‘loyalties to a greater course’ through an ideology of social engineering’ are prevalent in the British discourse – as opposed to self-sufficient personality orientations fuelled by a liberated ideology (Nicol, 2002, p. 33–34). With this in mind it is entirely possible that the premise ‘We have the fjells and you have the character’ may require reconsideration.

At this stage it is not clear whether the concept will be enthusiastically subsumed into the general approach of Friluftsliv, indeed one could speculate that the Norwegian discourse has yet to find its own generic terminology and underlying principles that hallmark its place within the field of outdoor education that incorporates the domain of PSD. Although resistance towards PSD has gradually diminished in recent times, policy-makers of Norwegian Outdoor provision still appear to be disinclined towards wholehearted application of the concept of PSD. Furthermore although the implicit nature of PSD – in its Norwegian version – has been acknowledged, the educational potential to ‘fabricate’ experiences of challenge, adventure and excitement to foster personal growth were (due to its unique tradition) ‘culturally’ problematic or even controversial. The ‘systemic’ Norwegian theme of a nation living close to the elements of nature, (opposed to the urban British notion of a populace meeting wilderness), nourishes socio-culturally rooted concerns that bolster the reluctant acceptance and occasional disapproval of human-centred PSD.

The British stance follows its ‘prescribed conservatism’ on personal and social education in Outdoor Education (Nicol, 2002, p. 29) and it is likely that its emphasis on coping and life-skills will continue to permeate PSD for years to

come. This is evident from the outlined plans of *A curriculum for Excellence* to be launched by the Scottish Executive by 2008. It suggests young people aged 3 to 18 will be targeted for personal and social development in order to foster “successful learners, responsible citizens, effective contributors and confident individuals” (CFE). Similarly in the rest of the UK PSD is dominated by the domain of personal, social and health education and citizenship (PSHE). It aims to help young people understand how they ought to develop personally and socially, tackling many of the moral, social and cultural issues that are part of growing up. With these favourable foundations it can be presumed that the demand-driven youth market of outdoor provision will focus even more strongly on the PSD-concept as a marketable commodity. Nevertheless, the shortcomings of the British Outdoor Education sector should caution comparative learning from the pitfalls of rhetoric and unsubstantiated claims that have been voiced in favour of PSD (see Nicol, 2001).

It would seem that various political, historical and cultural factors have given shape to the current practice of adventure education schemes in each country. Although echoes of the past linger on, historic precedence has been influenced by legislative, ideological, financial and pragmatic demands. It has also been moulded and enriched by the diverse claims of practitioners and researchers alike. It remains to be seen how global pressures and the increasing transformation of outdoor education into a marketable commodity will shape both nation’s taste, preferences and boundaries. However, the human-centeredness paradigm will continue its imposition on the domain of outdoor education. This is evident in the philosophical assumptions that formed the architecture of adventure education. They were traditionally driven by a ‘third force psychology’, known as the human potential or growth movement, that broadly inform personal and self development philosophies. This tends to make PSD via the use of the outdoors – inadvertently or deliberately – subject to utilitarian stances. Thus viewed one may consider the improvement of inter- and intrapersonal skills to be supportive of and influential in the development of a nation’s ‘human capital’.

All societies are ambitious to move up the ladder of economic development, and it is the quality of their human capital which determines, to a large extent, the pace of such movement (De Silvia, 1997).

Comparative educational research is a ‘tricky affair’ in that it seeks to find clarity along the continuum of universalism *versus* isolationism. The universal position advocates looking at ‘stones from other mountains that may serve to polish the jade of one’s own’ – a theory that is challenged by the isolationist stance. The latter is encapsulated in the classical quote from the educationalist Sadler (1900) who cautioned against crude policy borrowing thus:

We cannot wander at pleasure among the education systems of the world, like a child strolling through a garden, and pick off a flower from one bush and some leaves from another, and then expect that if we stick what we have gathered into the soil at home, we shall have a living plant (Sadler 1900/1979, p. 49).

This dilemma of divergent stances continues to dominate outdoor education. Should outdoor education incorporate diverse paradigms in the hope that it will strengthen & improve it? Or should individual countries protect and retain their cultural diversity along with the national mythologies on which they are based? The answer may lie in the words of Johann Gottfried von Herder, the 18th century instigator of European romanticism, (1744–1803) who described national glory as a ‘deceiving seducer’. Von Herder feared an orthodox interpretation of his folk-theory on the potential ethnocentric *Volksgeist* of a nation. He warned against setting boundaries that address the ‘specificity’ of nations and emphasized the significance of the universal existence of the *condition humane*, arguing that “notwithstanding the varieties of the human form there is but one and the same species of man throughout the whole earth (Taylor, 1991, p. 45).

The enclosed sees nothing in the mist but his own picture; he is susceptible to no foreign impressions” [...] It is the apparent plan of nature that as one human being, so also one generation, and also one nationality learn, learn incessantly, from and with the others until all have comprehended the difficult lesson: No nationality has been solely designated by God as the chosen people of the earth; above all we must seek the truth and cultivate the garden of the common good. Hence no nationality of Europe may separate itself sharply, and foolishly say, ‘With us alone, with us dwells all wisdom’ (Taylor, 1991, p.35).

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FRILUFTSLIV AND STRESS-RECOVERY: RECREATIONAL EFFECTS TO BODY AND MIND OF ENDURANCE FOCUSED ACTIVITIES IN NATURE

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Abstract

Classical *friluftsliv*²⁵ – activities such as hiking, ski-touring, canoeing, fishing and picking berries and mushrooms have a well-known healthy effect to body and mind. The Norwegian Ministry of the Environment describes others positive effects on physical as well as mental and social health (Miljovernedepartement 2001). A recent psychological investigation aimed to show how these activities and nature itself affect the recreational process after a period of everyday stress at home despite physical exhaustion during the life in nature. From March 2006 about 40 participants of friluftsliv-classes of the German Sport University Cologne were monitored on their winter and summer trips to the remote landscape of Southern Norway. Different kinds of stress and recovery were derived from a phenomenological-hermeneutical investigation process and afterwards the specific recreational effect of friluftsliv on each of them explored. The types contain specific pairs of approaching the activities and achieving recovery:

- play and seriousness,
- escalation and oscillation,
- agitation and looking for a foothold,
- strain and discharge

All of the four types showed far-reaching effects on mental recreation and general well-being through the specific impulse of friluftsliv. At the same time the investigation aimed to underline overall recreational effects of friluftsliv activities.

Introduction

The ongoing civilisation process has – besides a lot of useful machinery and other things to ease ones everyday life – generated a lack of time. People and especially those working in offices are stressed by the overwhelming number of tasks to

25 friluftsliv is understood as the cultural phenomenon of Scandinavian outdoor-life

be done and at the same time they have fewer opportunities to exercise, thus are becoming immobile. Akinesia as well as (di)stress are considered to be two of the main risk factors of cardiovascular disease and obesity. At the same time exercise and the surroundings of nature have often referred-to positive effects to ones search for stress-relief and recreation. Traditional Scandinavian friluftsliv with its typical endurance focused activities in wide open remote landscapes of the highlands (*viddene*) combines intrinsic motivated exercise with the spectacular views and rewarding experiences of nature.

Friluftsliv

Often tried but never totally accomplished the full meaning of *friluftsliv* is not possible to translate to English or other than Scandinavian languages²⁶. This is mainly due to the deep rooted intergrowth of friluftsliv-activities and Scandinavian, especially Norwegian culture. The official definition of the Norwegian Ministry of the Environment suggests: "...staying outdoors and being physical active during leisure time to experience nature while moving from one site to another" (Miljøvernedepartement, 2001, p.11)²⁷. In our case classical "wandering"- and "harvesting"-activities (Pedersen, 1999) were subject to our investigation. Participants in both winter and summer classes used endurance focused activities such as hiking, ski-touring, mountain biking and canoeing to move around in the landscape of the Southern Norwegian highlands. In addition they supplied themselves partially through (ice)-fishing and by picking berries and mushrooms while staying overnight in self-erected tents or natural (snow)-shelters. It is the "rich life by simple means" (Naess) that this is all about. In friluftsliv an anthropological regression is achieved in which one is striding away from and at the same time recreating for civilisation.

Stress

*"Stress is an unsettling reaction to external and internal factors."*²⁸

Stress can be viewed as a psychological condition that influences ones response to what happens in (everyday) life. The terms *eustress* and *distress* are often used to distinguish between "good" and "bad" stress reactions (Pargman, 2006). Stimuli also referred to as stressors place demands on our coping resources. If the demands exceed these coping resources stress is experienced as a negative condition (*distress*). If one is able to cope with the situation the arousal is experienced as a positive condition (*eustress*) (Lawrence, 2005). The participants in this

26 see e.g. Faarlund 1994, p. 21

27 translation of the definition by the authors

28 Pragmann, 2006, p.5



Pict.1: a way to leave stress behind... (For those not speaking fluently Norwegian: Top: “Trond had a bad day at work” Middle: “He shook it off about here” Bottom: “A ski-tour. Things will be fine”, Taken from an ad in sno&ski, magazine of skiforeningen)

investigation had all spent a stressful period of everyday life finishing a semester at university or working to afford a period of free time and the trip to Norway. The initial situation was to most of them to experience distress during the last weeks prior to the trip. Through the pre-questionnaires the individual need for recreation was inquired.

Nature

In this case nature should be looked upon as a setting for classical outdoor-activities in the tradition of Scandinavian friluftsliv. Moving around, being and living in natural surroundings – untouched open areas where little or hardly any influence of civilisation can be recognized. Life can easily be experienced as fulfilled and useful just by following the daily routine of survival and moving on. Nature is more than a background for ones recreational activities: in friluftsliv nature is considered as a partner, as a given largeness to fit oneself in as a small part.

Possible effects of activities in nature

Considering the above named nature-rooted activities of friluftsliv one can assume three different kinds of effects to the active person:

- effects of living among a small, well-defined group
- effects of exercise and motion
- effects of nature as a background and setting for those activities.

In fact the directions in which these three groups of effects are pointing are congruent with the three categories of health the official definition of the World Health Organisation (WHO) refers to: Health is defined as “...a state of complete physical, mental and social well-being...”²⁹

Previously documented effects

An overview of the possible effects of friluftsliv on health is given in the white paper on friluftsliv the Norwegian Ministry of the Environment (Miljøvernedepartement) published in 2001 (see Table 1).

Table 1 Benefits of friluftsliv (Miljøvernedepartement 2001)

Category of health	Benefits of friluftsliv
physiological well-being	<ul style="list-style-type: none">• physiological improvement (endurance, strength, motor skills)• loss of weight• prevention of illnesses and injuries
psychological well-being	<ul style="list-style-type: none">• experience of nature and culture• reaching or overcoming ones individual boundaries• silence, (self-) reflection, room for philosophy
social well-being	<ul style="list-style-type: none">• experiencing,• interacting and• sharing with others

Social benefits

Social benefits of outdoor activities have often been described in studies and aimed towards in plenty of outdoor educational or personal social development programs. Social benefits are one of the main goals in most educational or other institutions

²⁹ Preamble to the Constitution of the World Health Organization, 1946

using the outdoors as a setting for interactions and trainings. Following Alison's critical approach (during the conference and in these proceedings) further research is surely not required to underline the mechanisms of social development through outdoor activities.

Physical and psychological benefits of exercise

Benefits of exercise in general to physiological well-being aren't necessary to be documented once again either. It has clearly been pointed out, that already moderate daily typically endurance focused activities such as walking and biking are beneficial e.g. in primary prevention of cardiovascular disease (Graf, Predel, Bjarnason-Wehrens, 2004). At the same time there are many indications that exercise benefits also psychological well-being and that it helps coping with distress. Kirkcaldy and Shephard (1990) have shown, that "*... regular physical activity is of benefit to both physical and psychological health*" (p. 177). Tucker (1990) suggests through investigating patterns of fitness level, body fat, weight and body perception in relationship to perceived distress at work and in families that "*regular exercise may fortify the body and enhance emotional functioning so that the pressures and stressors of life are perceived more positively and are more easily tolerated by those who are physically fit.*" (Tucker, 1990, p. 193). Although the correlation design of the study doesn't allow him to interpret a casual relationship. Wydra (1996) refers to several studies showing a highly significant relation of physical activity and short-term mental health. At the same time he states that there hardly exists any study to show the benefits of physical activities to habitual mental health. Also concerning especially activities in friluftsliv some effects have been documented previously. Ingebrigtsen (1994) indicates tendencies that the everyday level of mental distress is a lot higher for inactive people in comparison to active participants in friluftsliv. Especially for people living in urban areas and cities like Oslo friluftsliv is a way to get rid of distress and to leave the troubles of the workplace behind. Investigations on the regeneration of the vegetative nervous system during friluftsliv activities measuring the heart rate variability (HRV) as an indicator of stress have recently shown that in spite of physical strain and exhaustion the nightly regeneration continuously improves for those being physically active in natural surroundings (Latsch, Lagerstrøm, Sommerfeld, Liedtke, Predel, 2004).³⁰

30 This research project of two Institutes of the German Sports University Cologne and the Department of Human Movement of the University of Hamburg is yet to be finished with improved methods and higher numbers of participants.

Psychological benefits of nature

Beside the benefits of activity, nature itself has impact on our (stressed out) minds. The convalescence of hospitalized gallstone-patients recovering from operations was proved to be faster and less pain-killer-intensive having 'nature' in the form of trees and meadows in front of their windows instead of looking onto a brick wall (Ulrich, Simons, Losito, Fiorito, Miles, Zelson, 1991).

Kaplan and Talbot (1983) show a number of benefits resulting from experiences in wilderness. They seem to appear on three levels during the phase staying outdoors and being confronted with life in wilderness. The first category involves the perceived relationship between the individual and the physical environment. Secondly participants of their ten-year-field-study felt after three to four days in nature both fascinated and a "*strong sense of comfort in this setting*" (Kaplan, Talbot, 1983, p.192) and later on a deeper level a sense of tranquillity paired with improved self-confidence. The third level implies the "*feeling of relatedness to the surrounding environment*" (ibid. p.193) and thus room for contemplation. Liedtke (2005 and in these proceedings) names the dimension of "*context*" in his approach to the special quality of being active in nature. Within the *context* the freedom of being away from society, the clarification of troubled everyday life and also a feeling of integration in the natural surroundings are important.

Aims of our investigation

We tried to focus on the above described search for "*being away*" (Kaplan, Talbot 1983) from the civilized, organised world by asking our participants about their feelings of recreation during and after the experience of friluftsliv activities. These included endurance activities such as hiking, ski-touring, canoeing, mountain biking, but also the self organised life outdoors including fishing, picking berries and mushrooms. Because friluftsliv includes both physical activity and experience of nature it is likely that its effects on stress recovery could overcome the benefits of either exercise or nature by itself. Therefore friluftsliv could be an extraordinary setting for achieving an intense and long-lasting form of recreation. Thus our main question prior to the investigation was: How do friluftsliv-activities affect participants in their recreational process after a period of stress in everyday life?

Method

Using questionnaires that were filled out by the participants of two friluftsliv-classes of the German Sport University Cologne prior to departure and on the way home we collected data of overall 38 individuals. Both in winter and summer the activities took place in the highlands of Southern Norway with the intention of experiencing friluftsliv in its original setting. Winter activities were mainly focused on cross-country-skiing and ski-touring, with single days of snowshoeing and survival

activities like ice-fishing and building snow-shelters in addition. During the summer class students were introduced to mountain biking, hiking, orienteering as well as fishing, collecting berries and mushrooms and building shelters. Both classes climaxed in a three to four day tour into wide open landscapes where hardly any signs of civilization could be recognized. The groups stayed either in tents and self-built shelters or in simple mountain huts. 23 sets of pre- and post-questionnaires were completed and returned on the winter-class by subjects of a medium age of 24.6 years. From the summer-course 15 complete sets (medium age of subjects 25.6 years) were returned. About 55% of the subjects were women. Both pre- and post-questionnaires aimed through some closed-ended but mainly open questions to describe the individual emotional patterns of each of the subjects. In the pre-questionnaire subjects told us about their personal experiences and coping with strain and recreation. At this point they were also asked about their recreational needs and preferences of how they relaxed in everyday life. In post-questionnaires subjects answered questions on how they had achieved recreational feelings, and told us about their individual coping with strenuous activities during the class. Working with the collected data we first derived typologies of how individuals move back and forth between stress and recovery from a phenomenological-hermeneutical investigation process. Having specified four types the particular recreational effect of friluftsliv on each of them was explored afterwards.

Results

The extracted four types contain specific pairs of approaching the activities and achieving recovery. They are characterized by:

- 1) play and seriousness,
- 2) escalation and oscillation
- 3) agitation and looking for a foothold,
- 4) strain and discharge

Four types and friluftsliv's effects on them

To the first type – “play and seriousness” – we assigned subjects who are longing for and trying to stick to the playful and easy feelings even in serious situations. These people are very active in search of recovery and try to socialize in their preferred forms of recreation instead of relaxing watching television on their own. Work and other duties in everyday life appear to them as stressful, harming them and disturbing the good mood. These people prefer to stay “*spontaneous*” and to free themselves from pressure of time by physical activities and sharing those with friends. Friluftsliv intensifies the positivism of this type through opening ways to see oneself in other roles and situations. In friluftsliv these individuals felt “*easy and delighted*” and “*happy*” to have these experiences. Boredom never occurs

during experiencing and overcoming nature and her forces. But the activities include also seriousness in situations in which one needs to fully concentrate and taking responsibility for actions of oneself and others. The overcoming of these situations was perceived as “*active achievement of happiness*”.

The second type we named “escalation and oscillation”. Individuals of this type tend to work themselves up in everyday life being restless and pressuring themselves. To relax and to “*free [their] minds*” these people are looking for calm activities like reading a book, watching television, sleeping in or just “*hanging around*”. To use a metaphor – they are swinging high and calming down like a pendulum. They are underlying a “*need for control*” and are often lost in everyday-problems. They are more likely than the first type to be disturbed by situations that are challenging the balance of themselves and the group. Friluftsliv is to this type ambivalent in a recreational sense: partially it is being taken as a “*motion that provides new energy*” through “*collecting new experiences*” and finding time and space to oscillate. On the other hand some activities are experienced as being strenuous and because of being the main focus of the class are more like a disturbance to the individual need for calming down in a self-determined way in nature. Even though recreation couldn’t always be achieved individually due to the activities and the surrounding group it was emphasized that “*being away from civilization brought about to see things more clearly than at home in the city*” so that one felt “*relaxed and ready for new challenges*”.

Subjects belonging to the third type – “agitation and looking for a foothold” – describe themselves as “*easy to be stressed*” and “*often overstrained*” in everyday life. Stress is often self-made and tends to be overwhelming driven by the ongoing thirst of exploring and experiencing. Life is seen as a “*river of [in the sum stressful] opportunities*” within which one is looking for islands of calmness that are visited shortly from time to time. Similar to the second type one is looking for rather calm activities to relax. Especially sharing moments like a walk in beautiful natural surroundings with another person in togetherness is mentioned as an important coping strategy to prevent the risk of stimulus saturation. Nature and friends or loved ones are the important footholds those people are looking for. Like in everyday life these subjects were very active during friluftsliv-activities using them as a vent to “*let go aggressions*”. It is experienced as “*joyful to reach physical frontiers during the strenuous activities*” and feelings of “*being a part of the wholeness*” are achieved. Physical and mental stress during the endurance focused rhythmic activities is perceived as eustress and gives these subjects the possibility to experience a deep and (e-) motional recreation.

Finally the fourth type – “*strain and discharge*” – is formed by individuals that are mostly finished with studying and involved in important jobs with high responsibilities for oneself and others. They are “*extremely under pressure*” in

everyday life, carrying a burden of distress on their backs feeling “*to be the only one who can solve upcoming problems*” and thus often “*having bad conscience*” and “*taking the stress at night into the sleep*” with them. As a result they tend to develop psycho-somatic disorders like “*asymmetric coenaesthesia, high muscle tonus and aching joints*”. Usual strategies to achieve recreation in everyday life are dominated by repression of problems through watching television or reading books. But also intensive exercise is important to leave responsibilities and stress behind. These subjects are longing for to “*could forget about problems*”, to “*leave the big city behind*” and to “*find calmness*”. In friluftsliv people of this type are feeling close to fulfilment of their longing. One would love to “*live like this at all times*”. Through taking part in the activities subjects perceive “*mental recreation*”. Very important was for this type the experience of “*finding ones own, self-determined rhythm*” in daylong endurance activities like hiking or ski-touring. With every step the distance to the stressful workplace was growing letting the burdens fall of the body. Discharge, stress-relief and good sleep is achieved by both exercise and contact to nature where “*one could take a deep long breath, but never breathing out*”.

Overall recreational benefits

Beside the described benefits of friluftsliv to each of the four types the evaluation of post-questionnaires produced some overall benefits the activities brought about. Individuals of all the four types described the experience of nature as the most important recreational factor of friluftsliv-activities. The close experience of nature during the activities was of all but one participant perceived as overwhelming, pleasant and all together tranquilizing.

Discussion

Using this hermeneutical approach it is very unlikely and surely not easy to say if our collected data was plenty and good enough to make final statements on *how* friluftsliv exactly works in recovery from everyday life stress. But still the typologies that were derived from the answers of the questionnaires give hints to which recreational needs exist and how the recreational processes during endurance focused friluftsliv-activities work. By working with the data and besides extracting the typologies we finally came to the following **three theses**, which suggest how the investigated activities and the setting of friluftsliv are helping to recreate body and mind.

Thesis 1 – Friluftsliv as a multi-effective recreational tool

Friluftsliv seems to function as a constructive mixture of self-experience, motional-experience, sense of recreation and experience of nature. Like one of the most obvious aims of outdoor recreation friluftsliv, not as a cultural phenomenon but

in terms of a form of recreation is nothing else than: **e-motional-recreation in nature** (see Figure 1).

To underline this thesis we would like to add one quotation of one of the participants. It sounds like a paradox – but is all-too-true: *“Friluftsliv involves a lot of strenuous physical activities, and yet these produce new energy”*.

Thesis 2 – Recreational benefits of friluftsliv: more than the sum of the benefits of exercise and the benefits nature?

The review of previously documented effects has shown (see above) that both exercise and nature are beneficial in a recreational sense. Even though not possible to measure it is likely that through the combination of physical and mental activities which differ a lot from those tasks in everyday life a higher quality of recreation is achieved than to purely add the benefits of both settings. This thesis was underlined by most of the answers on how recreation was experienced in friluftsliv. Or to point it out in a formula:

Thesis 3 – Increasing recreation in spite of ongoing stress

Taking the typical exercise-scheme in competitive (endurance focused) sports recreation always follows a workout-session. Thus recovery is usually achieved *after* the workout is finished. Following the rules of super-compensation to get better, stronger and to be able hold a higher level of physical work often an even harder workout follows. Again recovery and the recreational process begin when the workout is finished (see Figure 2).

In the same way it usually works with our recreation from stress in everyday (work-) life: we are first able to do some compensation, when tasks are done and very often the intensity of our tasks forces us to let the recreation be a total (passive) contrast. Therefore many of the subjects of our investigation preferred *“just to relax”* in front of the TV or with a book or just doing nothing. The problem with this pattern is that the level of recreation drops as soon as the next work (out) begins. The perceived state we find ourselves in at the middle of the day is: stressed-out and far from balanced or relaxed.

Looking at friluftsliv (which of course is a special situation with a different setting far from the stressors of everyday life) the (perceived) recreational level increases over time (see Figure 3). Even during the activities – strenuous or not – the level never drops as it does during typical exercise workouts. The activities are moderate, the setting – nature with its beautiful but also very real surroundings – provides the participants with a lot of recreational power.

Even if this is mostly happening far away from home and (for most of us) not possible to integrate in our everyday life, the idea of an e-motional-recreation in natural surroundings is possible to take home and to the workplace! It only

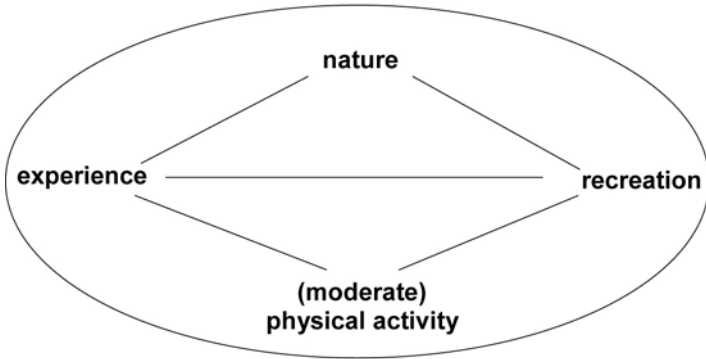


Figure 1 Friluftsliv as e-motional-recreation in nature

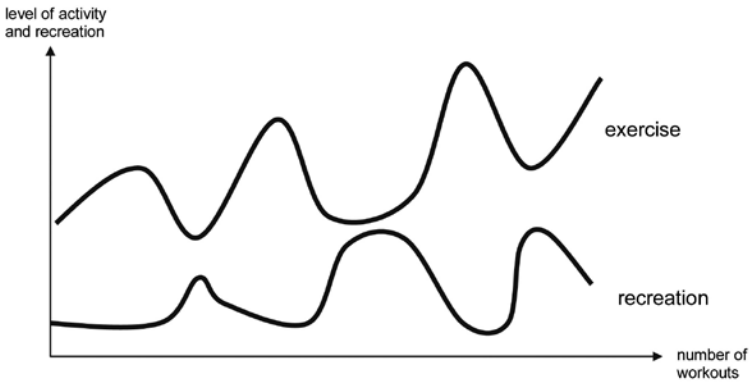


Figure 2 Typical workout-recreation pattern

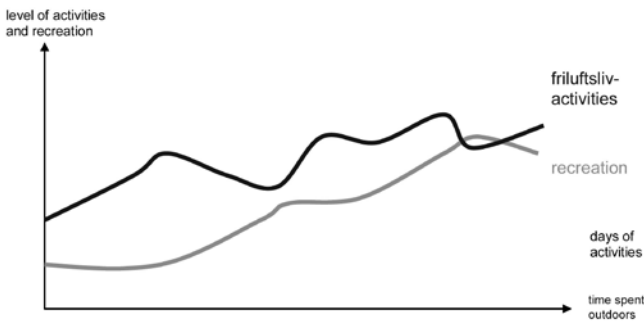


Figure 3 typical friluftsliv-recreation patterns

depends on the point of view: natural surroundings are found almost anywhere, even in or nearby big cities. To break the pattern of working hard and then relaxing passive we can be active and let the effects of exercise and nature be of benefit.

Further research

As pointed out before it is likely that the described typologies and recreational processes are similar in other groups and other settings. Still there is no evidence of that so there is more to do in order to give a more detailed statement on *how* friluftsliv and similar activities in outdoor recreation are beneficial to stress-recovery. The following aspects are important in this ongoing research-process. As our subjects answered only a few days after having had experiences in friluftsliv our results indicate that these activities have influence to short-term well-being. Wanting to improve the quality of life and therefore the habitual well-being it would be worthy looking at long-term impacts the friluftsliv-experience(s) have on subjects. Similar follow up studies to show how important the socialisation

$(\text{benefits of exercise} + \text{benefits of nature}) > (\text{benefits of exercise}) + (\text{benefits of nature})$

to friluftsliv is for nature-bound activity-patterns of adults have already been accomplished by Dahle (1992). Still it is important to implement friluftsliv and outdoor recreation in the socialisation-process at early age. This might be the only way to create habitual patterns of outdoor life and habitual many sided well-being. Going the other direction – looking at the prevention of instead of the recreation from stress – is an evaluation of workplace programs using outdoor activities and friluftsliv as a benefit for individual well-being and improvement of the overall workforce. Positive examples exist e.g. in Bodø, Norway where a small company is paying bonus money to their employees when they manage to be outdoors and physically active in nature two hours per week. The program has existed for more than five years and first results of the ongoing five-year-evaluation process are showing very positive results: employees like their workplace, are less often on sick leave and the workforce has increased.

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3. ENVIRONMENTAL ASPECTS

JUST FOR FUN OR TO SAVE THE PLANET? ENVIRONMENTAL ASPECTS OF OUTDOOR SPORTS IN EDUCATIONAL AND RECREATIONAL PROGRAMS

Christian Baumgartner

International Friends of Nature, Austria

Abstract

From contradictions to synergies:

1. Analysis

Outdoor sports (can) cause environmental problems

2. Whom to blame?

The responsibility is a shared burden of the sportive persons, the sport and leisure suppliers and the destination managers. Appealing signals are more effective than prohibition, but prohibition is more effective than volunteer agreements.

3. Examples for synergetic solutions

Example work camp: Combination of outdoor 'sport' with synergetic benefits for the local population. Examples from Naturefriends' work camps are given (NP Hohe Tauern, NP Nockberge, et al.) Example training of multipliers and suppliers: Enthusiastic guides want to save the world (e.g. environmental rafting on the last wild flowing river of the Alps, the Lech) Example marketing for volunteer agreements: outdoor sports operators cooperate with nature protection administration (e.g. examples from Sardinia).

4. Conclusion

From contradiction to synergies: If all stakeholders cooperate, outdoor sport activities can contribute to nature protection and sensitisation for environment and sustainable development.

CONSUMING THE ENVIRONMENT IN EXPERIENTIAL LEARNING COURSES

Luděk Šebek

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Abstract

In my paper I would like to present the results of an experiment inspired by the following two questions:

1. How can we turn the city environment into a true experiential learning arena?
2. How can we respond to a requirement to make the place itself the real cornerstone of the experiential program design in order to challenge the trend of consuming the environment in experiential learning courses?

4. SPECIAL TARGET GROUPS

CAN THE USE OF OUTDOOR SPORTS HELP IN THE REHABILITATION OF ‘YOUTH AT RISK’?

Wilfried Meulenbergs

Criminologist, Project leader ‘Special Youth Care’ H.I.G. (Higher Institute for Family Studies, Brussels University, Brussels)

Abstract

The use of Outdoor Sports programs is quite common in Special Youth Care. Both participants as their trainers can tell enthusiast stories about the wonderful experience they have participating/training in such programs. We tend to believe that these programs have an important impact on these youngsters. But is that really so? And if so, what is exactly this impact? And does it last? In this presentation we want to report about our experience in working with ‘Youth at Risk’ in Outdoor Sports programs. And explain how we see our influence on these participants throughout those programs, be it more limited and less sustainable than we would like to believe in.

Introduction

Being ‘outdoor-lovers’, most of us would like to believe that outdoor programs can have a positive contribution in the care for problematic youngsters. I would be the last to deny that nature and doing activities in the outdoors have a major and positive impact on a person. So, it would be easy to ‘preach to my own church’, and tell another enthusiastic story about how we work with these youngsters. Those ‘city-bound’ survivors who are not keen at all to be sent for a week in nature, run around in the muddy forest, climb slippery rock, paddle cold rivers... But one way or the other, we manage to get them enthusiastic about it all in less than a week. Simply because they experience unique feelings that make them feel good. Many of you here will know those stories, will even have lived and organized them their selves. In Belgium, as in other countries, the use of Outdoor Sports programs as part of Special Youth Care has become quite popular. We have been running OS-programs for these ‘difficult youngsters’ for over 20 years already. With a lot of enthusiasm, and always trying to make our programs better. The question is however: are our programs useful at all, are they effective? In this presentation I would like to talk you about our experience with ‘Youth at Risk’ in Outdoor Programs, describe the characteristics of these youngsters and suggest a ‘workable’ field for OS in the framework of Special Youth Care.

Youth at risk in the Belgian/Flanders Special Youth Care¹

I won't be explaining you the whole Belgian Special Youth Care system (SYC), although it would be interesting, but that would be the theme for another kind of conference. I just want to give you some numbers, extracted from an evaluation we held at our Project Group Special Youth Care, to find out more about the efficiency of the programs and the YCS in general. We surveyed a group of youngsters that have been participants in different Outdoor Sports programs between 1990 and 2002, in total 659. We tried to follow them up till they were 20 years old, so in the Belgium system 2 years after they got out of the Special Youth Care – system. Thus we could collect data from 486 persons. To avoid ending up here with a list of numbers, we bring back this 486 to 100. Of them 70 % were in SYC because of so called 'problematic educational situation'², and got 'voluntary guidance' of the care system. 30%³ were youngsters who committed so called 'small' criminal facts, and got sanctioned by the judge and send into therapy or even detention. They are in what we call the 'compulsory' youth care system. Even though the programs we have been running over all got a very positive evaluation (both by participants as their educators), we prefer to measure the 'success' of the youth care to the outcome when they are adults. It would be too easy to say that we were successful because the participants 'enjoyed' the program. Our programs are part of a general Special Youth Care program, the success of it can only be measured 'at the end' of the line, or even better, past the line. That's why we went to interview the (former) youngsters, being already adults, so 2 years after they got out of the youth care system.

Unfortunately and to the dislike of many that would like to believe the opposite, this research gives us rather discouraging results. Of the group of youngsters in the 'voluntary help system' those who came in the SYC because of a problematic educational situation, the majority (45/70) are still be in a problematic situation such that they still need help or assistance from the (adult) care system. Of the

1 Belgium is a federal state, in which the regions have full autonomy on Special Youth Care. Thus we cannot really speak of 'Belgian' SYC, but can only talk about the Flemish situation, that is many respects (both in population as in organization) quite different from the Walloon and Brussels situation. More detailed information about the organisation of the Special Youth Care system, you can find on www.wvc.vlaanderen/bijzonderejeugdbijstand/

2 'Problematic Educational Situation' is a standard expression in the Flemish Special Youth Care system to indicate those situations where minors (and their families) can get voluntary professional help because they are in 'educational need'. If problems get worse, they can get into the compulsory system. One gets also in the compulsory system because of committing criminal facts.

3 This balance (70/30) is not the average of the whole population in Flemish SYC, where the balance is at 90/10, so in general there are far more youngsters in the system because of Problematic Educational Situation. This difference is due to the fact that judges relatively tend to send more youngsters to these kind of programs, than they who would come from the 'voluntary care system'

group of youngsters that were already sanctioned before becoming adult, the results are even worse: not less than 80% (26/30) are still/again in contact with police and fined again, or even got imprisoned (more would be, if there would be place in the prisons...). We can hardly call this a success for the Special Youth Care. Moreover: if we try to verify what made the few of them successful, they seldom pointed out it was thanks to the care-system, but it was primarily thanks to a supportive (family) network. And to make it still less encouraging for us, outdoor-lovers: none (0/4) of them mentioned that their participation to an OD program had a particular important influence on their success...

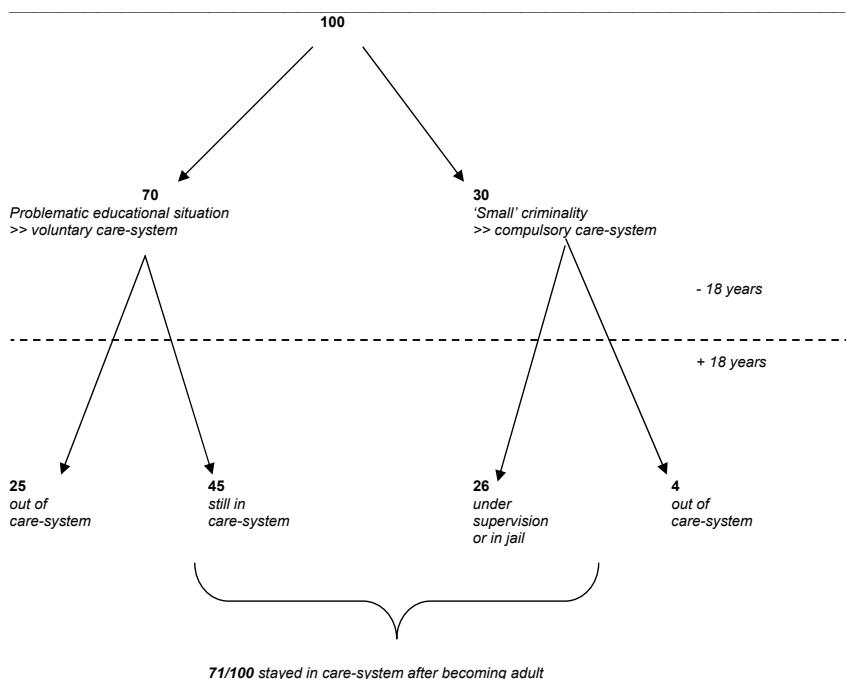


Figure 1 Evaluation of the effect of Special Youth Care on a sample (N=486) of 'Youth at Risk'

Characteristics of 'Youth at Risk'

Should we be disappointed by these results? At least we should look at why all these efforts, including these put in the OS-programs were not more effective. Looking at the specific characteristics of these youngsters, might help us to answer this question. What we see at first of course is their common in-adapted social behaviour. Social in-adaptive behaviour goes from being a-social, over anti-social to delinquent, which is expressed at first in 'social nuisance', than goes over to

vandalism, aggression and finally criminal behaviour. It is obvious that this group has this in common: it is this behaviour that causes our (society's) attention in the first place: we don't want this behaviour, so we want it to stop. But in what lays beneath, we also see some very characteristic issues⁴. If we look at the personal problems these youngsters have, we see that a large majority of them have problems such as:

- Mental and/or conduct disorder caused by trauma's (such as birth trauma; lack of oxygen, F.A.S.) or AD(H)D (Attention Deficit – Hyperactivity – Disorder)
- Violent character ('macho') (few girls in MOF group). We also see very strong characteristics when we look at the environmental, social situation of these youngsters.

All of them suffer from what criminology calls 'social vulnerability', an euphemism for young people that are:

- Living at the bottom of a dual society, many of them suffering from racism (a high percentage of YiC is of Magrebian origin)
- Getting bad school education, not even going to school, getting no useful degree, finding no job
- Coming out of a family in very much the same situation, living in poor conditions (the so called 'circle of deprivation'⁵; many of them even having suffered from abuse
- Finding peers that reinforce this little prosperous perspective (many times getting involved in drugs taking & – dealing)

All together these are characteristics, both internal and external, that are very dominant and on which 'outdoor programs' have very little influence. Other techniques and methods are more focused and far more effective in this respect: For personal disorders such as ADHD psychiatrists have far more effective medical methods. For solving a whole lot of social deprivation problems there is far more needed than some weeks out in the nature.

Does it make sense at all to continue organizing OS-programs with these 'deprived youth?'

You would hardly expect me to answer 'no' to this question. Yet, I want to be honest and admit that it makes only sense if we realize that we with our OS-methods

4 'Orthopedagogische theorie, empirisch onderzoek en jeugdhulpverlening', P.M. van den Bergh (red.), Garant, Leuven, 1993

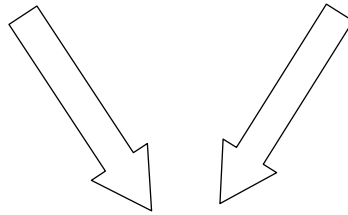
'Jongeren aan de rand', J.L. Haekamp (red.), SWP, Utrecht, 1996

'Moeilijke adolescenten', J. Peeters, Garant, Leuven, 1995

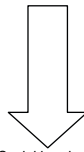
5 'Het Zwaard van Damocles', I. Nicaise & C. De Wilde, Garant, Leuven, 1995

Social deprivation
(Low schooling, poor living
Conditions...)

Mental & behaviour disorder
(ADHD, FAS...)



Individual



Social in-adapted behaviour:

- Social nuisance
- Vandalism
- Aggression
- Criminal behaviour

Figure 2 Characteristics of 'Youth at Risk'

cannot change the lot, but work on a very, small and specific field. And that our impact thus is not overwhelming. If we look again to the specific characteristics of these youngsters, we see something very particular in their personality. Something that hardly came by birth or any psychological disorder. It clearly results out of years of negative experience of deprivation. These guys have very low self-esteem. And though they act in a macho way, deep inside they have the emblematic 'little heart'.

To understand what OS can contribute in this respect, we need to have a clear view on what is this 'self-esteem' (SE)⁶. SE exists out of a cluster of self-perceptions that result in whether 'I feel good' or 'I feel bad'. Many elements influence this self-perception, but 4 essential elements can make the balance go up or down quite dramatically. First of all we 'feel good' if we are capable of something, if we have skill. Whatever which skill, if only we know one and perform it. This we call the 'ABILITY'-element. But knowing for ourselves that we have a skill, ability is not enough. It is only a first step. Second we want other people to need that skill, appreciate us and eventually pay us for what we do. This APPRECIATION we need for a positive self-esteem. A very strong element that influences our self-esteem is our feeling of self-responsibility. This is easy to spot when you see interviews

⁶ 'Werken aan Verlies', R. van Pagé, OKS, Zwolle, 2001

with ‘self-made’ people, or someone who achieved something by his own will and effort, not thanks to someone else. This feeling of SELF-RESPONSIBILITY gives us satisfaction and pride. Finally we all need LOVE. It is a ‘big word’ and some libraries have been written about it, so don’t let me explain it. But it is clear, that we all – in order to feel good – need someone (or more people) who loves us as a person, stands behind us in any situation, supports us without any condition. These four elements determine in a very strong way our self-esteem – make us feel ‘OK’ or ‘not OK’

1. *‘I can (do) something !’* ABILITY
2. *‘I am appreciated (for it) !’* APPRECIATION
3. *‘I am responsible for what I do/did !’* RESPONSABILITY
4. *‘I am (even) love by some(one) !’* LOVE

Figure 3 Elements that influence our SELF-ESTEEM

If we now refer to the youngsters in the Special Youth Care system, we see a quite ‘damaged’ image. Their ability is low. Most of them do not finish school, nor study very ‘useful’ studies. Many of them end up even being quite intelligent, but performing far below their capacities. In the traditional school system they keep on hearing that they are stupid, clumsy, or useless. They get very little appreciation. In the competitive school system they tumble down the ‘waterfall’, educators and teachers get tired of them, society rejects them as being a ‘lost case’. They are ‘seen’ only for the things they do wrong. Do they feel any responsibility? Yes, but in a negative way, they feel guilty. Even playing ‘macho’, when getting to know them, they tell us how they feel bad and guilty about everything that went wrong, their bad school results, the ‘stupid’ things they did, the divorce of their parents. And finally most of them are craving for love. In the first place the love from their mother that they missed, being placed in (foster) homes many times already very young. But also love from a good friend that they hardly find among their peers that suffer the same deprived situation. All together not a very glamorous situation, how could those guys have a positive self-esteem at all? Being able of hardly anything useful, hardly anyone to appreciate them for it, feeling guilty (even if they won’t show that on first sight!) about it and missing un-conditional love. These guys are deeply hurt, feel bad, act bad. How could they do different?

And it is exactly because of this, they feel so good in our OS-programs. We make them discover skills that they did not even knew they had. We show appreciation

all the time for their efforts and performance. We give them responsibility (even be it for such 'little' things as collecting the helmets after a climbing session), and last but not least: we like them (an essential attitude for all OS-trainers if they want to work efficiently with these 'difficult' youngsters!). I will not go much further on this methodological issue since many of you, participants on this Conference and all of you active in this kind of OS-program know how this works again and again. How these macho guys that at first do not like at all to participate in these 'stupid outdoor stuff', get a remarkable boost in their positive self-esteem in such a program. And this is not just because OS is fun, for them it isn't in the first place. These city-survivors hate nature-bound activities. No, it is the nature of these activities itself and how we run them that make these youngsters feel good, a worthy person, a valuable part of a system, a (self) responsible individual. All of this most of them have hardly ever experienced before. I'm sure we will learn more about how these programs are run in other presentations during this conference.

All I wanted to stress is, based on our experience and survey of those deprived guys we work with in Belgium, that we should be humble in what we aim for and therefore that we should focus on what we are good at. As said before, with our OS-programs we cannot change the society where these guys live in (we can hardly take them out of it for a week or two). Nor can we do the psychiatrists' job, working with the complex psychological damage these guys are growing up with. But performing professionally run OS-programs we do have a massive effect on the self-esteem of the participants. And thus, despite the initial resistance, this inevitably results in a change of behaviour, already by the end of one week of an OS-program. At the same time it is good to realise this experience and this more positive self-esteem is not sustainable. This change in behaviour will not last. Of course not! Undoubtedly one week can not make up for years of deprivation. And the hard society – that has not been in therapy – will easily make this guys turn back to their old patterns. But realising that we have an impact on these boys' self-esteem, and thus attitude, we can see us – OS-program organisers – as an effective part in a wide and long-term project that is the (Youth) Care System. Knowing our limitation (our limited role and thus responsibility), and at the same time our skills and possibilities (working on the reinforcement of the self-esteem), we will have even more fun doing it – the ones who run the programs and them, the youngsters taking part in a process that they didn't even want to take part in, in the first place. Good luck!

OUTDOOR ACTIVITIES WITHIN A REHABILITATIVE COMMUNITY FOR ADULTS WITH SEVERE AND ENDURING MENTAL HEALTH PROBLEMS

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Abstract

This paper will describe the role and purpose of Outdoor Activities within the work of the Community of St Antony and St Elias, an organisation based in England involved in the rehabilitation of adults with severe and enduring mental health problems, and its use of Outdoor Activities within this. The Community has worked for over thirty years as a complement to conventional medical services by providing a domestic, non-institutional environment for ongoing medical treatment and support of patients. As part of this, it has developed and run a varied program of Outdoor Activities. The paper will briefly describe the aims and working context of the Community before concentrating on describing the role and purpose of Outdoor Activities. This will include looking at the range of activities, describing some of the experiences and stories of individuals who have taken part and exploring the potential benefits to be gained from involvement in Outdoor Activities whether recreational, educational or therapeutic.

Introduction

This paper is written by a practitioner with the intention of outlining and exploring the use of Outdoor Activities with mentally ill adults. It is drawn from over fifteen years experience of working in this area. It is not intended as a rigorous academic analysis of the work but a description of why it is considered of value and what this area offers those who have taken part. Some references to academic research/papers have been made where it is of value. However, it is acknowledge that a range of valuable work exists in this area and there is scope for more. Writing this paper is part of my own journey of gaining further understanding of the value of working in the outdoors with this particular group. As such it is an ongoing process that is not complete.

The work of the Community

The Community of St Antony and St Elias is based in Totnes in the county of Devon, England and for over 35 years it has provided rehabilitative care for adults with severe and enduring mental health problems and complex placement needs. It developed out of the work and home of its founders who used to look after several individuals who joined in living with them in their large home as part of their family

together with their own eight children. Over the years, the work has consolidated and developed beyond the originating family to become an organisation employing over 60 staff and looking after up to 28 residents within a network of eight houses. Key elements of the original family environment have been maintained, which include a domestic, non-medical environment, small houses, staff 'living in' on a shift system for 48hour shifts and a concentration on the ordinary, down to earth structures and activities that go into sustaining this. It is a private organisation that provides a domestic environment for the ongoing medical treatment and support of patients and works very closely with medical services and the patient's care team. The backgrounds of patients placed include schizophrenia, self harm, personality disorder and acquired brain injury. Residents can be subject to legal restrictions under the Mental Health Act or Home Office Order. The broad aims of the organisation are:

- To offer care and rehabilitation in a safe, structured, domestic environment.
- To create an atmosphere in which problems and disabilities cease to be the defining elements.
- To make possible a natural integration with normal society.
- To promote autonomy, self determination and freedom of action.
- To encourage a genuine and equal interaction between staff and residents.
- To create an environment that promotes individual personality and does not de-personalise individuals. (The Community of St Antony and St Elias, 2002)⁷.

The Role of Outdoor Activities

As part of its work, the Community has run an Outdoor Activities program for over fifteen years. Although it was initially established with the broad aims of providing enjoyment, adventure and physical exercise (for both residents and staff) it has become an integral part of the Community and its role has developed so as to be summarised as: 'to provide opportunities for creative living using the medium of Outdoor Activities that embody the ethos of the Community and meets the needs of residents in accordance with defined programs of care'. The program includes a wide range of 'traditional' Outdoor Activities including rock climbing, canoeing, walking, sailing, caving and mountain biking. Activity sessions can be for a half or full day or be part of longer expeditions away for up to 10 day's duration. The purpose of these can range from being holiday based to more demanding trips with a particular goal or journey focus. Group sizes are normally between four and nine (including support staff), though some annual programs have included a 'Community Camp' for up to sixty people. In addition, a range of conservation

⁷ Much of the initial part of this paper describing the working context is common to my paper presented at the 4th International Adventure Therapy Conference, February 2006.

projects providing a means of contributing to the local area have been established. These include assisting with the upkeep of a local National Trust estate⁸ and the maintenance and development of a willow bed (this is a traditional rural resource in Devon used to produce woven products such as baskets, decorations etc). The Outdoor Activities program is considered to provide a range of positive opportunities for those taking part, including:

- enjoyment and fun.
- physical activity.
- challenge and adventure
- developing new skills.
- relationship building.
- new experiences.
- social interaction and inclusion.
- trust in yourself and others.
- exploring fear, risk and danger (perceived and real).
- develop new ways of coping.
- engage in activities that are non-illness centred and outward looking.

The organisation and running of the Activities program is undertaken by staff within the organisation under a program co-ordinator. Sessions are led by Community staff with the relevant national or regional qualifications and experience in the activity. Where the necessary skills for running an activity are not held within the Community, reputable external providers are used. The Activity program operates within a professional framework that incorporates all the required internal and external legislative guidelines and requirements.

So why use Outdoor Activities?

In 2003, a work colleague at the time posted an interactive poll on the internet asking the following question: ‘In the field of Mental Health, do Outdoor Activities and adventure have positive outcomes for sufferers of mental illness? The results were as follows:

Yes, Definitely	54%
Yes, Probably	37%
Undecided	4%
No, I am not convinced yet.	2%
No, Definitely not.	1%
(95 total votes)	(Fraser, 2003)

⁸ The National Trust is an English based organisation that preserves historic buildings and countryside for the future.

While not being an authoritative comment on the area it is interesting that there is a very positive perception that using Outdoor Activities can have a positive effect on mental health sufferers. As a practitioner working directly in this area, I can bring my own experience, observations and beliefs about the benefits, but outlined briefly below are three valuable areas to consider.

1. Is it recreation, education, rehabilitation or therapy?

When considering the use of Outdoor Activities within a professional framework there are a range of potential roles they can be considered to fit into. This can be considered a real strength but also adds to the complexity of their use as the areas are not necessarily mutually exclusive but can interweave together. Here are just a few reflections as a means of exploring these areas. Within the work of the Community Outdoor Activities at one level can be considered recreational and focuses on a creative and positive use of time and energy. An interesting and engaging activity that is enjoyable that can be relaxing or stimulating, often involves being in a beautiful, natural environment, fresh air, physical exercise, being outside and basic, straightforward, social interactions with others⁹. Many thousands of people take part in some sort of Outdoor Activities as part of their personal recreation, interests or hobby. They are considered normal and often exciting and respected activities to be involved with. This can be very valuable for those who through mental illness may have spent considerable time in hospital or ended up on the margins of society as they provide a way back in to take part in activities that ordinary people take part in. On any activity, as well as interacting within your own group, you can be meeting all sorts of people who are sharing a similar experience and they provide potential for brief, ordinary interactions with others. This also overlaps with the ‘non-medical’ framework of the Community’s work in that instructors leading an activity (and staff accompanying residents) are not medical/health work specialists yet they provide support and guidance without being illness or problem centred. The fact that staff are taking part in the activity also helps avoid an ‘us and them’ scenario and, in a very real way, shows that everyone is ‘in the boat together’. Secondly, it is important not to overlook some of the basic elements of the activities and what these may mean to those taking part, even though they may never be mentioned explicitly. When considering some of the more potentially challenging activities like climbing or white-water canoeing, nature, whether in the form of a rock face or river rapid, is just as it is. When considering potential responses to facing situations, it cannot be manipulated, pressured or intimidated.

⁹ The author cannot help reflect on the expression ‘recreation’ as used in English. It can be rephrased as “re-creation”. Recreation seems to carry less professional weight than terms such as ‘therapy’ or ‘rehabilitation’ but linguistically is referring to a very powerful process.

No amount of screaming or shouting will change it. If you withdraw or hide for a while, it will still be there later. But, with basic guidance and instruction; with trust and confidence in what you can do (and the belief of other that you can do it) the rock face can be climbed by a sequence of physical movements; the rapid can be navigated by a series of paddle strokes. The nerves and doubt at the start can be transformed to elation and success at the end. In addition, involvement in activities can provide a means of addressing issues without focusing directly on them, which, for some may be intimidating and counter productive. For example, many Outdoor Activities involve physical exercise yet this becomes a means to an end (for example climbing a hill or exploring a cave) rather than an end in itself. This can be very valuable for those who may have spent considerable time in hospital with limited physical activity. This theme of not focusing directly on issues but there being some tacit and implicit content could be expanded further, particularly relating to areas such as trusting others and rebuilding self confidence.

Looking at the above examples, what may start as recreation can have elements that relate to rehabilitation (finding new interests, taking part in wider society, interacting with others, and new ways of coping). As well as learning basic skills and guidelines when taking part in activities, many individual activities have structures for skill development through training, gaining ongoing experience and assessment, hence providing valuable opportunities for ongoing education and learning new skills. Equally, it is important to recognise that Outdoor Activities will appeal to some but not to all. It is very important to create positive experiences at the start and build from there. Gains can be fragile, need repetitive build up over time and may or may not transfer to other areas of an individual's life. And finally, without entering too far into a specialist field, it is not unreasonable to argue that being creatively involved with others, the activity and being out in the natural world has therapeutic potential¹⁰ for the health and general well being of those participating.

2. Anecdotal feedback.

Over the years of running the Outdoor Activity program both staff and residents have commented on the activities they have taken part in, whether informally to activity instructors, through end of year reviews or as part of research projects (not directly focused on activities). Often initial responses to an activity are not hard to discern. It is based on the mood, body language, and facial expressions as everyone finishes an activity session – does it look like participants have had a good day or

¹⁰ The context here refers to the potential for general therapeutic benefit and is important to distinguish from specialist fields such as adventure therapy programs designed with a specific therapeutic intent and involving trained counselling/psychotherapeutic staff.

not? Sometimes experiences take longer to digest. Here are a sample of quotes (some from research, the others from individuals who wanted to describe what activities meant for them) to give a flavour of individuals perceptions. The first are from residents:-

The Outdoor Activities is unique, it brings people together and gives a sense of bonding...you learn a lot about yourself, your strengths/weaknesses (Stacey, 2003, p. 85)

It helped me to change... took away the focus from my problems and I began to build a picture of what I wanted in life and I could plan a future.

...fun, challenging, it is good to be challenged. If you can do it in one area you can apply it to other areas of your life.

And the following from staff:-

...it gives [residents] self confidence, it gives them the experiences they may not have had anywhere else. They can feel the fear of standing on the edge of a cliff and abseiling off but knowing that they are safe and happy and want to do it again. No matter what they encounter they can overcome it and carry on and do more stuff' (Stacey, 2003, p. 96).

[Outdoor Activities] enable residents to see that have not lost everything to mental illness.

What comes across in several of these quotes is the impact and depth of meaning that participants found within the activity. To consider this further, as part of my own explorations of this area of work I came across 'Outdoors Inc', an organisation working in Australia that uses Outdoor Activities as part of their psychosocial rehabilitation service for adults with mental health needs living in the State of Victoria:

As a way of highlighting the positive effect that ordinary interactions and encounters can have here is a quote taken from a paper written by a staff member of the organisation. It is a participants 'story' of taking part in one of their Outdoor Activity programs.

Then one day I decided to ring Out Doors after seeing their poster at the clinic I was going to. I always liked camping and bushwalking so I rang the number. That was my first challenge. The person on the other end was welcoming and

positive. Result: happiness. My next challenge was to go to the information day. I saw slides of people canoeing, abseiling and skiing but they were different from the other people I had met at the clinic. Why? Because they were smiling. Result: sense of well being. Then I heard people talk about their experience and how their lives had changed and I thought “Wow!” maybe this could happen to me. Result: hope. My next challenge was to write them a letter about myself. When you have been labelled schizophrenic so many times it is hard to see yourself as more than that. But I wrote the letter anyway. Challenge accepted and completed. Result: happiness. Then came another challenge. Come in for an interview. I was offered tea or coffee and a chat. Result: feeling of acceptance. I was accepted by Out Doors onto the four month program and I was accepted by the other participants – some sooner than others but they were doing the same as me. They were getting to know themselves. Result: new awareness and confidence. With the help of my support person I set goals like surviving an overnight bushwalk and completing the whole four months. Then I set goals like going back to school and getting a job. Confidence came from abseiling a 20 metre wall. I had stared death in the face and won. Later a big achievement was learning to ski...I realised I was not some crazy person with no future but someone who could set goals and meet them and could function in the community as well as anybody. I could do things. I could have good days as well as bad (Roberts, 1997, p. 5–6).

3. Research Material

The final part of this paper is to briefly consider academic research that relates to the area of Outdoor Activities and Mental Health. Again, this is not a rigorous analysis of available material but just to point to some key areas that, as a practitioner beginning to explore this area, seem valuable. Sources are offered only as starting points for your own explorations further into these areas. What becomes apparent when looking at this is there is work in a range of areas that may be of value to consider.

Mental Health and Outdoor Activities

This can cover a broad range of material looking at specific programs, rehabilitation and the field of adventure therapy/therapeutic adventure. Most sources are North American/ Canadian and some Australian/ New Zealand. Kelley, Coursey (1997) provides an over view of literature at that time which may be a valuable starting point.

Mental Health and Physical Exercise

As most Outdoor Activities involve physical exercise and there is a current trend to consider how this relates to mental well being it is an area that may produce

valuable supportive insights. Biddle, Fox and Boutcher (2000) provide an overview of this field and authors/researchers working in this area.

Green' Exercise

This is an initiative in England. Green Exercise is described as, “*any activity in the outdoors with the emphasis on accessible, regular and moderate activities that people can build into their daily lives. This may range from walking or cycling to informal play activities on local green space, also adventure activity which have a focus on nature...*” (Green Exercise Program, 2006, p. 1). There may be similar projects in other countries that link activity, physical and mental health and nature. Research documentation points towards influencing public health policy in the future and associated literature makes claims such as ‘Not only physical health can benefit from such activities, mental well-being will be improved by participating in Green Exercise too’ (Green Exercise Program, 2006, p. 1).

Summary

Outdoor Activities already have many explicit applications in the diverse areas of recreation, education and therapy. As well as describing the role of activities in one organisation the angle explored in this paper is more to recognise that often these elements can overlap and be present even if not explicitly recognised. For those with mental health problems the ‘ordinary’ involvement in the interactions and challenges that are often part of Outdoor Activities can be ‘extraordinary’ and of real value in the process of recovery.

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HOW CREATE OUTDOOR PROGRAMS FOR OBESE PEOPLE? – SOME GUIDELINES

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Abstract

Inspired by the experiences of obese people who have participated in a weight reduction program, I have created some guidelines that can help to create valuable outdoor programs for obese people. In my analysis, I used concepts from Jean Paul Sartre' situation philosophy to find the essence of the experiences of obese people. I have chosen to focus on three points. Firstly, how we, as guides, can attempt to influence the project and increase the motivation of obese people taking part in outdoor programs. Secondly, how we can help them forget their obesity. Thirdly, how we can prevent obese people exercising with weight reduction as their only motivation.

Outdoor life as a way to lose weight

In this paper I discuss how we can organize outdoor programs for obese people who participate in weight reduction programs, but do so in a way in which weight reduction is not the strongest motive for doing outdoor activities. If weight reduction becomes the only reason for doing outdoor activities, the wide spectre of reasons which characterise Norwegian outdoor life may disappear. Some of these reasons are experiencing nature, experiencing silence, excitement, mastering, play and fun, responsibility and social aspects (Bischoff 1995, Vaagbø 1993, Vorkinn 2000). If weight reduction becomes the strongest motive, participants will probably not develop a life-long commitment to outdoor life.

Obesity, exercise and the outdoors

In the future, one of the greatest challenges of the health sector will be the increasing number of obese and inactive people in the population (Larsen & Bjørneboe 2002). Obesity and inactivity have a negative influence on our physical and mental health. Results form different studies have shown that exercise is the best way to prevent obesity and the negative effects on our health (Klarlund 2003). The question is: how can we motivate obese people to do exercise? There are alternatives to more traditional sport and fitness. Can outdoor life be a way in which we can help obese people to a better physical and mental health? This paper is based on a Masters thesis from Telemark University College. I collected

my data at a weight-reduction centre. The methods were qualitative interviews with obese people and observations of the activities at the centre. It is this data which has led to my educational reflections in this paper. To analyse the motives of obese people, I have used concepts from Jean-Paul Sartre's situation philosophy (Østerberg 1993). In the following, I want to focus on the educational elements which are important when we work with outdoor programs in the context of weight reduction. I do not wish to present arguments from natural science for the use of outdoor activity. There is no formula that can tell us how many calories we burn when hiking or paddling a canoe. These arguments are not relevant here. On the contrary, I wish to address some issues which are central to the outdoor mentor who wants to reflect on how outdoor life can become more than a way to reduce weight. In other words, how can we, as instructors/guides/mentors of outdoors activities, develop a program which has value in its own right and activities which provide more than just physical stimulation? Is it possible to create an arena for physical activity where the obese person can get the feeling of being more than just someone who has to lose weight.

The project of the obese

For people who want to lose weight, walking in the mountains can become a slimming project that constitutes one way of interpreting and clarifying the situation.¹¹ A person who walks only to reduce his/her weight (slimming project) experiences the mountains differently from a person who walks in the mountains to hike (hiking project). According to phenomenology, our choice of project has an influence on how we experience the situation and the world.¹² Sartre argues that our experience of exercising in nature depends on what our starting point is – the “slimming project” or the “hiking project”¹³. The project presents a special kind of challenge, which gives us the possibility to develop special abilities. What can we do to provide obese people as well as others with an experience of the mountains as something that is different from, and more rewarding than the treadmill in the health studio? We cannot expect nature to do this on its own. Bjørn Tordsson writes about what he calls *inherent pedagogy*, which is

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- 11 Jean Paul Sartre used the concepts; Situation, project and facticity (Østerberg 1993, Sartre 1966). When we are in an intentional act we are in a project. The same act can arise from different projects. Depending on the project will the facticity of the surroundings and the body appear in different ways? The situation we can understand as the structural relation between the project and the facticity. In this paper I discuss how during we can try to influence the project to the obese.
- 12 Phenomenology means “the doctrine about what is appearing and turn up (Hanggaard Ramussen 1996)
- 13 When I use the concept “Outdoor life project”, I mean an open project. A project that is possible to choose a lot of different projects.

“pedagogy which builds on the ability to see the inherent qualities, potential and leadings in situations. The pedagogue has the job to find, pick up and clarify, structure and use situations which in their own way communicate the message.” (Tordsson 2003, p. 41).

I think that people who work with obese people and outdoor life in a slimming context have to be clear about which situation they aim for and how to structure the situation in a way that communicates the intended messages. It's not certain that outdoor life is actually more than an outdoor arena for exercise. Of course, it provides a context in which nature is the background, but we do not necessarily make use of the rich potential it has. It is my opinion that, in outdoor programs to a much wider extent than in traditional sports, we can give obese people a richer and more varied experience that provides physical, emotional as well as intellectual stimulation. This experience is essential if we want outdoor life to become a new lifestyle for obese people. In the Norwegian-literature about outdoor life education, we find the concept *outdoor life pedagogy (Friluftslivspedagogikk)*. Tordsson's ideas are helpful in order to understand this concept. He talks about pedagogy **in** outdoor life and outdoor life **as** pedagogy (Tordsson 1999). The former is methods we use when we teach skills which are necessary to live in the outdoors, for instance how to paddle a canoe, how to use a map, which clothes to wear, how to ski and how to estimate the potential danger of avalanches. The latter can be described as the values which can contribute to human development (Tordsson 1999). It is only possible to make this distinction in theory. In a real situation, the two elements cannot be separated.

This all sounds great, which is often the case with theories about pedagogy and outdoor life, but how can we make this happen in practise? When we use outdoor life in a “slimming context”, could we as mentors and instructors run into problems when wanting to make the participants experience the many values of outdoor life? Could we face problems due to obese people who bring the slimming project with them to the outdoors? Furthermore, an employee at a weight reduction centre might instinctively create outdoor programs based on the slimming project. In the next part, I will outline some ideas about how to create outdoor life which stimulates other projects than the slimming project. I wish to add that these ideas have not been tested but are based on some of the results I have come to through my own research.

The outdoor mentor (Vejledning i Friluftsliv)

When outdoor life is used in educational contexts in Norway, it is often in connection with mentoring or coaching. When dealing with obese people in an outdoor setting, we who are responsible for the program probably act as instructors

or guides in the outdoors.¹⁴ This is not a good idea if we wish for outdoor life to contribute towards something more than physical stimulation. On the other hand, I think we can do an important job if we act as mentors instead of instructors or guides. The role of the mentor in Norwegian outdoor life has been discussed in Norwegian literature (Faarlund 1975, Tordsson 1993, Tellnes 1994, Tordsson 2006). I think that the guidelines for the Scandinavian outdoor life mentor can be useful in many kinds of groups – including obese people. I now wish to describe a few important points connected with mentoring in outdoor life. I particularly want to focus on the things that are important when we act as mentors for obese people in outdoor life. Traditionally, one mentor acts as a mentor to small heterogeneous groups on trips to untouched nature with basic equipment. The goal is typically to have a good experience in nature, to acquire knowledge about and become familiar with the natural environment (Bischoff 1999). Mentoring in outdoor life is not based on any pedagogical theory, but the latter does have some importance worth considering. Some of the keywords are:

- Problem orientation
- Being responsible for your learning
- Teaching according to the situation
- Reflection (Bischoff 1999)

When working with obese people and outdoor life in a weight-reduction context, I believe that it is better and more productive to act as a mentor rather than a guide or instructor. When we are on trips with obese people, we must try to turn them into active participants rather than passive spectators. This is related to another concept of Sartre, the concept of ‘bad faith’. One of the problems of obese people can be that they deny their own freedom (Østerberg 1993). They are passive spectators in their own lives, and the reality of their bodies has taken control. It is possible to argue that the obese people experience a ‘bad faith’ and use the excuse that their obesity is hereditary and a result of the environment rather than a result of their own choices. Maybe outdoor life can be an arena where they again begin to understand the consequences of their own choices and actions. The actions in outdoor life are much simpler than the actions in modern society.¹⁵

Of course we have to instruct in things the obese don’t know about and don’t have experiences. For example, maybe is it you who made the fire the first time, but the rest of the time it is the obese who made the fire, and make their experiences. You as their mentor must stimulate reflection around the experiences, and be

14 If you act as an instructor or guide you use deductive method, where you come with the answer and solutions. Acting like an mentor or coach we are using a more inductive method with problem based teaching (Stelter 1999, Kårhus 2000)

15 This is similar to the arguments put forward by Tordsson (2003)

helpful with advice in the process. In the situation where the obese are without any outdoor life experience, they must get some instruction and learn basic skills used in outdoor life, but afterwards they must be given more responsibility; for their orientation, for taking care of them self and also the others in the group. Of course we also have to use experiences which already exist in the group. The group members must get the necessary space so they can teach the other group members. In that way the group solidarity will also grow and the solidarity will not only be based on the fight against obesity. As a mentor we must try more than just seek out the situations which can stimulate body, emotions and intellect. We must also teach the obese how they on their own can seek out these situations.

As a mentor you have to try to give some attention to the people you work with. They are more than just bodies that can be driven around in the mountains to slim them; they are not objects. We have to show them that we want to know how they feel. How can we show that we are interested? We can talk with them about everything else than the weekly reduction of kilograms. We can listen to their thoughts, feelings and experiences about life in nature and the activities. This might sound simple, but if we as mentors can show the obese people this kind of attention, we will do a better job than the fitness instructors in the gym.

Another challenge we will face when working with obese people and which is particular for this group is the body dimension. When we are out in the natural surroundings instructing outdoor activities, the body becomes an important tool. The body is also important when we work with obese people and we must think about our body in comparison with theirs. It is not only necessary to look at their physical abilities, but we must also think of the body of the mentor as standing in opposition. We have to consider the fact that the actions of the body can give the obese people a kind of inferiority complex. On the other hand, we have to use our bodies in the instructions of the obese people. I do not have the perfect solution to this problem, but I recommend that you, as mentors, think of your own bodies in this context. We must try to get insight into their experience and we can do that during daily evaluation of the programs. This is important because obese people probably do not have the same experience as an experienced outdoor instructor or athlete. The experience which the obese people have with outdoor life will probably change when they lose weight and get fitter. When we do evaluation can we stimulate the obese people to reflect upon their own experience and how they relate to others? If we do this, we will be able to understand their motivations for doing the project right now and the place of their body in that project.

How can we motivate people to do physical activity in nature?

If we wish the obese people to be motivated to exercise now and later on in their lives they have to feel good and comfortable when being in nature. This is

important regardless of the reasons and motivation they have. It was clear that some of the obese people I observed did not feel comfortable when they were in the outdoors. The reason for this could be that they had the experience that inactivity is a waste of time. Another reason was that they quickly got cold because they were wearing too many clothes when they were active but too little or the wrong clothes during the breaks. A basic thing like keeping yourself dry and warm is important for your physical as well as mental comfort. Another thing I observed about the obese people was that a large part of the group returned early to the bus instead of staying around the campfire. It looked like they wanted to leave as quickly as possible. Based on these observations it is possible to conclude that many of the obese people were not comfortable in nature because they did not know how to dress appropriately. Other elements which are important for a person's comfort are eating right and that the physical activities are of a suitable intensity. These things are basic, but nevertheless important if we want to feel comfortable on a hike. To keep obese people motivated for longer trips they have to feel comfortable in nature. That means that obese people have to learn to dress, eat and drink in the right way.¹⁶ They must also learn to move with the right intensity, which means that the intensity does not have to be high all the time. The idea is that they must be able to walk the whole day and maybe also the next day. Once in a while the pulse can high, but not all the time, because then they will quickly become uncomfortable. The basic ability to take care of yourself and others is important before we begin with teaching other practical skills in outdoor life.

They must learn to hike

Participation in outdoor life among the Norwegian population is decreasing, especially among young people (Odden 2004). In the group of Norwegians with no experience with outdoor life, we find a lot of obese people. That is why they must learn to hike, even if it sounds basic. They do not know how to dress, how to use a map, how to go to the toilet in nature. There are a lot of basic skills in outdoor life and it is a great experience for obese to learn these skills. Not until they have learned these skills will they feel totally comfortable in nature. In order to feel comfortable in nature it is necessary to develop a close and friendly relationship with nature. It is this relationship that can guarantee participation in outdoor life for a life time. Of course, it would be easy for the obese people to handle a trip on a prepared path

16 Eating in a suitable way on a trip will probably not harmonize with a slimming diet, but it is preferable if we can remove the focus from the slimming project when we were in the outdoors. My argument is not that we have to eat mountains of chocolate and drink coca cola on the trip, but the obese people will easily get bad experiences with outdoor life if they have to starve when they walk around in the mountains. It is not important that this trip brings weight loss of 50 or 100 g, but the trip must provide them with motivation to go on a lot of trips in the future.

close to civilisation without these skills. However, obese people want to do more than a trip on a prepared path. They want to go to the peaks, they want to climb, they want to camp. So the job of the mentor is to instruct and teach skills which are useful when we are in the wild. It is important to base the outdoor program on the abilities of the obese people. We must not be ruled by prejudice and what we think obese people are capable of. We must find out what they can do and use that as our starting point. A stay in a weight-reduction centre will often be short, from one to ten months. It will vary how much time is available for outdoor life in the daily program. So priorities have to be made about what the obese people should learn in the time available. It is not a good idea to make a program which gives much physical activity in the time spent on the centre. It is more useful to make a program that teaches skills which can be useful in the future and can make them feel safe and comfortable in nature the whole year. If the obese learn these skills they will also get more self-confidence so that they can seek out more organised kinds of outdoor life and meet 'normal' people. If the obese people learn many skills it will enable them to choose among a wide spectrum of projects in outdoor life.

Which area and activities?

Trip according to ability is one of the central terms in the compendia to Faarlund from 1975, which is about how to mentor (vejlede) in outdoor life. We can explain the term in the following way: the activity, the area, the weather conditions, etc. must always be adapted to the shape and form of the participations. This means that a trip must always be planned in a way in which the conditions offered are always better and bigger than the demand from the surroundings (Faarlund 1975, Tellnes 1994). When we work with obese people it is easy to underestimate their ability to do different kind of activities. The area is important. It is great to begin with trips in local surroundings, because obese people can feel safe and use the area alone. Trips in the local area will probably also be the destination for most of the trips in the future when the obese people return from the weight-reduction centre. It is optimal if it is possible to find an area that can offer different levels of difficulty. Often the shape and form of the participations will be different. It works best if part of the trip is in a large group and some of the trip in smaller groups. This gives the possibility of differentiation based on the physical form of the participants as well as a possibility to create solidarity in the big group. When the obese people get some experience and have learned some basic skills, it is okay to seek out more challenging nature types. If the participants have the necessary abilities and the motivation, it is great to sleep outdoors, to go on trips in more alpine areas, to do glacier walks, paddling etc. Of course, we have to use the concept *trip according to ability*. If a person has a large body it is not necessary to be overprotective of him

or her or to classify the person as a kind of “second rate” participant in outdoor life who can only walk on prepared paths. When choosing the area we must estimate the participants’ physical fitness, motor skill, abilities and skills connected to outdoor life and not make an estimation based on the amount of fat on the body. I think that is important to offer the obese people conditions in which they are able to continue with outdoor life in the future. This is our goal when planning trips. They have to learn how to estimate the terrain, weather, their own form and objective as well as the forms and objectives of the whole group. Through discussion, reflection and advice from competent mentors, the obese people will be able to plan and organize their own trips. When we involve the obese people in the planning of the trip, they will be active participants and not passive spectators. Until now I have not presented any suggestions for concrete outdoor programs for obese people. In the following, I will try to be more concrete. The observed activities on the centre were limited, so my ideas are based on my own imagination as well as the imagination of the obese people I worked with. The imagination of the obese people about outdoor activities is limited, because they have very limited experience.¹⁷

On a weight-reduction centre, where we want to motivate to outdoor life it is important that we present a range of outdoor activities. Then the obese people will have the possibility to get some experience and get a good base from which to choose activities in the future. But I do not like the idea of pulling the obese people around in the arena of commercial outdoor activities with a kind fabricated experience, with adrenaline kicks as the purpose. Instead we should create activities from which the aim is learning, the feeling of mastery and reflection on one’s own as well as the group’s experience. The activities must stimulate participation on levels of body as well as intellect. The obese people must be active participants rather than passive spectators.

At the weight-reduction centre, there was a large focus on walking trips. If we only use walking, that will put a big strain on the participants’ legs and their experience will be limited. To vary the activities and take some strain away from the legs we can use canoe paddling. Canoe paddling on a calm river is an activity

17 Ivar Frønes states that “motivation has a language, development and emancipation of this language is development of human motivation. According to Satre, man is what he is not, what he wants to be, what he needs (Frønes 2001, p. 59) a huge vocabulary is a vocabulary of vision. A huge vocabulary means what extent one knows what one isn’t is, but can be. The vocabulary of motivation develops during roles and experiences. It’s an effect between competences, action and the vocabulary of motivation. Limited vocabulary of motivation means that the motivation did not develop, the small competence of the individual means that the vocabulary of motivation is dominated by a wish to retreat. The obese had limited experience with outdoor and consequently a pure vocabulary of motivation connected to outdoor life.

which has a wide range of pedagogical potential. Tordsson describes river paddling as a project “*that show our personal abilities, our emotions, our understanding, our sensibility and body skills* “ (Tordsson 2003, p.40). If this is true, canoe paddling can give physical training but also say something about who we are. Can anyone deny that the river can say more about us than a treadmill in a health studio? But the potential will only come if the obese people feel safe in the canoe and know how to handle it properly. That is why we have to teach them paddling techniques. Acquiring these skills will give them the possibility of physical activity and a nature experience in a new type of nature. When you plan activities for obese people you must think of the contents of physical activity. The level of physical activity has to be sufficient without being the main thing in their experience. If we plan our trips with the concept *trip according to ability* in mind, we can avoid physical activity becoming the main focus.

How to remove the focus from body and training?

When obese people are in the context of slimming, there is a risk that outdoor life only becomes an instrumental tool. However, we can prevent this if we make sure that the activities do not only contain a physical dimension. I have stated above that obese people must learn things and skills during a trip. If we create an atmosphere where we focus on learning and nature experience there is a chance that we can remove the focus from the body and training. Another way in which we can remove the focus from weight reduction, training and the body is to reduce the intensity of the outdoor activity. When we walk to a peak, this puts strain on the body and the obese people will associate the activity with training. Of course, we can choose easier terrain, but that would take away a lot of great experiences. So we must try to adapt speed and breaks to the terrain we walk in. The physical stimulation will be high enough, if the activity is long. We should avoid preparing our activities based on the contents of physical activity, as it will be there in any case. Even though we do not want a constant focus on the body and training, we can use outdoor life to learn something about our own bodies. Outdoor life involves the body, and as a mentor we must create situations where we can stimulate the obese to understand and explore their own body. Even though we do not want the focus to be on slimming and training, we do not have to forget or deny the body. We can try to create a positive focus on the body by asking about the experiences of the body. For instance, how do I use my body when I paddle a canoe? Why do I get warm doing this? How do I get a good balance when I climb? We have to shift the focus of the body away from thinking about it in terms of its size and limitations towards what we can do with it and which possibilities it gives us in nature. We must try to change the idea of the body in outdoor life into something meaningful and positive.

Conclusion

There things are important if we want to create a positive outdoor life for obese people. Firstly, we have to teach them the skills connected to outdoor life. Secondly, we have to teach them about nature and culture we meet when we are out. Thirdly, we have to act as mentors rather than instructors. If we accomplish these things, outdoor life will have value in its own right and the obese people will be able to experience many of the different aspects connected with outdoor life. On the basis of this we can create an outdoor life which can motivate obese people to do physical activity; an outdoor life where we can help obese people to take responsibility for their own lives; to motivate them to establish life-long to the outdoors; to live in an authentic way exceeding the situation and its limitations; to forget themselves and not get caught up in choices from the past. If obese people experience outdoor activities as a clear slimming project, the meaning dimension and qualities which are unique for outdoor life will disappear. If that happens, outdoor life will lose some of its motivation power for physical activity. My ideas for outdoor programs for obese people are not very different from those for other target groups, because the target groups are not that different. The form and shape of obese people are slightly different and often they have a limited experience with outdoor life, but they are not sick¹⁸, and they want to learn through the challenges they are faced with. In conclusion I hope that my ideas can inspire someone to work with obese and outdoor life.

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18 When I state that obese people are not sick, I mean that they do not need medical treatment or surgery in order to lose weight or increase their physical health. Some people will not be agree as they have been fighting to get obesity classified as a disease. (www.overvektige.no)

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HOW AND WHY ARE ACTIVITIES IN NATURE (“FRILUFTSLIV”) USED AS PART OF REHABILITATION PROGRAMS IN NORWAY

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Abstract

The health situation in Norway resembles the situation in the rest of the western world: Mental problems in the population are increasing, muscle/skeleton problems and the challenge of obesity is not only disabling but is a huge economical challenge to society through treatment, absence from work and permanent disability. In Norway, there exists little research evidence that activities in nature promote better health. However, outdoor life in nature is deeply rooted in the society and strongly connected with people’s identity. More than 80% of the Norwegian population practice some kind of outdoor activity at least 10 times a year (SBB, 2004). Consequently, the Norwegian Government imposes on the school curriculum to combine pedagogical practice and teaching with nature as a “classroom”. The government also state that friluftsliv “*may be the road to a better quality of life*” (White Paper no 39-2000/01) not only because of the well documented effects of physical activities on several lifestyle diseases, but also because of the common understanding of the positive side effects such as social and mental well-being.

Friluftsliv-why and how

Although there exist little research evidence that friluftsliv might be a way of meeting with peoples health problems, to prevent and cure illnesses, nature-based activities are used in a lot of health programs, in communities as well as in private and state financed institutions. The Norwegian culture and identity are strongly connected with nature and friluftsliv. The most common activity is to simply go for a walk in the outdoors, since physical activity has well-documented effect on various health aspects. However, people report that their strongest reason for doing so (practising friluftsliv) is contemplation and peace (O.Vågebø-93). This identification with nature has led to “The Norwegian Paradox”. The fact that the authorities recommend friluftsliv as an alternative in education as well as in physical and mental rehabilitation seems to be funded on the strong belief that it is “good for you”. This shows a very strong belief in, and use of, something that we do not have any proof of effect of other than our own experiences. The Norwegian Government has since 1987 published two white papers on friluftsliv.

In the last paper, "*Friluftsliv-A road to a better quality of life*" (2000–2001), one of the strategic goals was that everyone should have the opportunity to practice friluftsliv to promote health and well being. White paper 16 (2002–2003) "*Prescription for a healthier Norway*", an official document on Norwegian Health Policy, includes friluftsliv in the chapter called "*To choose a healthier lifestyle*". Finally "The Department of Education" (KD) has this year (2006) made a new plan for compulsory education in the Norwegian school system. This plan includes friluftsliv as one of four main targets in the curriculum for physical education. All this emphasises how important the Norwegians find nature and the outdoors. It is difficult to explain why being in nature touches us. Is it just a cultural phenomenon created in certain cultures that change with the times and the circumstances? Do the Norwegians like to walk in the nature only as a result of socialisation? It is interesting to notice that in spite of the lack of documentation on the effect on peoples various health problems and well being it is highly recommended to get out for a walk in the woods. Friluftsliv is recognised as a chance to get away from a hectic, daily life, where one can find peace and quiet and get away from stress and demands; where one gets a chance to reflect and also might get new perspective on one's life. We believe the nature offers great opportunities for breaking barriers and giving a person better self-confidence. Because of this deep cultural belief it seems highly legitimate to use activities in the outdoors as part of various health programs and in daily academic programs in schools.

The following is based on two different Masters theses published at Telemark University College in Norway by Thomas Bjørnå (-05) and Jens Marcussen (-06). Both theses are based on qualitative interviews with employees or clients that underline how friluftsliv makes a difference in the activity program at Attføringscenteret i Rauland (AiR), a state financed vocational rehabilitation institution (www.air.no). The employees are among others medical doctors, physiotherapists, psychiatric nurses and physical education instructors who work in teams. Their aim is to get people back to work, either in the job they have had earlier, often with some justifications, or a new job. The clients represent all kinds of social backgrounds, educations and jobs, but have in common that they are all on sick leave for a longer period of time. The philosophy of the institution is based on a holistic approach to the human being: Psycho/somatic problems are tightly linked together and psychological problems often appear through physical illnesses. A four week stay is composed of group talks and individual coaching, physical activity and friluftsliv. The main goal is to give the clients strength, energy and self confidence in order to take charge and make own decisions concerning one's life. 70% of AiR's clients return to jobs after their four week stay (Øyeflaten-05). T. Bjørnå focuses in his Masters thesis on how friluftsliv is used as part of the program at AiR (Bjørnå-05). In interviewing several of the employees

he concludes that as far as friluftsliv is concerned there is no specific rehabilitation philosophy including friluftsliv other than the employees' experiences. Friluftsliv is one of many tools that are used in order to reach the goal: *"What is it that the open fire does, is it warmth? What is it with nature as a frame that makes such an un-liked room create the security, the trust, the belonging... that gives you the nearness?"* AiR believes that the positive experiences and the mastery the client seem to get through participation in friluftsliv is an important contribution to building the self-confidence that is needed in order to make decisions and to take responsibility for one's life. To some extent nature is used as a metaphor on life; to choose your own trail, not necessarily follow others, to take responsibility, manage etc. There is no evaluation of the activities in nature or the effect the clients or the employees experience, but there is still consensus among the employees that friluftsliv is an important part of the program: *"To keep up your health, to cope with life in general, practising friluftsliv is a way of taking responsibility for one's health and one's life, in the same way as training or going to therapy and such things that are important in order to have a good health"*.

Alm Senteret is an institution for obese people who want to lose weight based on a combination of nutrition and physical activity. Their holistic approach also includes social gatherings and individual coaching. It is a private institution, which means that the clients have to pay for the stay (www.almcenteret.no). There is a strong focus on nature and the outdoors. Not only has the program a full day hike once a week, but a lot of the optional activities that are available are outdoor activities: Fishing, berry/mushroom picking, hikes in the woods, in the mountains and by the sea. It is also possible to go boating or mountain climbing. The client's main motivation for participating in the different activities is to lose weight. According to Marcussen (-06) who in his study observed some of the clients and even participated in their hikes, these people are far more focused on "burning calories" on their hikes than noticing the beauty of the nature. When questioned why the weekly hiking is good, one of the respondent answers that *"It is the activity. If I go on a hike, I'm doing it for the sake of the work-out"*. Although burning calories is their main focus several of the respondents indicated that hikes in the nature are a better way of exercising than being in a gym hall practising activities like aerobics. *"When I'm hiking I think that it is so nice to feel so light. And it is great to descend the hill"*. Weight loss is the only aim for these people, which is natural since they all have to pay a lot of money for their stay at this institution. They feel that a hike in the nature or a tough climb up on one of the many mountaintops in the surroundings is an effective way of burning a lot of calories. Even if this is their main focus several of them also reflected about the surroundings and the social aspects in being on a hike together: *"It is more fun to hike together. If you are alone, and for example see an eagle, you have no one to share the moment with and say: Look an eagle"*

At Attføringscenteret i Rauland the employees mentioned mastery and building of self-confidence as vital components in friluftsliv. This belief is underlined by one of the obese persons at Alm Senteret after having tried rappelling for the first time. *“I tried once more and I managed...and it was so fun that I had to do it again. I’m going to do it again, and may be do some rock climbing too...To think that I can do a thing like this... Incredible!”* Friluftsliv, as an element in rehabilitation programs, is not uncommon in Norway. Although there exists little research evidence on the connection between physical and mental health and the effects of friluftsliv, very few question this. It is even recommended in several white papers concerning friluftsliv, health and education. Citations from employees at a Norwegian vocational rehabilitation centre and the obese clients at a weight reducing clinic support the importance of such activity. Norway needs badly more documentation in this field, and while we are working to produce research based evidence, we will continue to stimulate people of all categories and ages to participate in practising some kind of friluftsliv.

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5. SAFETY

THE CALCULATED RISK – PHILOSOPHY.

THE ZERO ACCIDENT – PHILOSOPHY

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Abstract

In our industry we have two different philosophies when it comes to safety issues: The Calculated Risk – Philosophy, which is the traditional outdoor sports philosophy. The Zero Accident Philosophy has been adapted and developed only since 20 years for outdoor activities. I will point out the difference, the advantages and the disadvantages of both ideas and the implications for our work.

Two examples

Just imagine ... you are rock climber ... you clip in a sling on a belay ... lean back ... and feel that you get loose, fall backwards, and the next thought is that the ground is 45 meters below you. What would you say if I tell you, that some of you use a knot where I can guarantee you that some of you will die, if you use it just long enough and enough times? Who has children? Imagine your kid attends an outdoor program with high elements, and you get a phone call that your kid will never come home again. What if I tell you that your kids are attending an outdoor event where a certain death rate can be guaranteed? Now you have some options: Suppress this idea – the easiest way. Attack me (=kill the messenger) – this may be more fun. Or put under consideration that I may be right – the most painful and awful way.

My personal history regarding safety

When I go back to the year 1976 when I was 18, I started as a mountain guide. This profession is very elitist (elitär). You are the best in rock and ice, our trainers said. And if you hear it 2 months during a hard and intensive training course: you believe it. The fact that I did not battleship a whole group or myself was not based on my climbing and guiding skills and competence – it was pure luck, or the absence of misfortune. In the mid eighties I became more and more aware of this fact. This was a very bad insight. I realised that it is just a matter of time until it will happen. The pitcher goes often to the well, but is broken at last. (Der Krug geht so lange zum Brunnen, bis er bricht) I am responsible for my participants, but I can't accomplish this task! I had nightmares: I woke up with the sound of crashing skulls on rock or ice, coming from falling participants. Next day I would get up and go out again with my group. And I had 2 kids. They had a father with a job, where 1% of

professionals die per year! At this time, 6000 km away, 2 opposing worlds came together: A big consulting company (Pecos River Learning Centres) was about to sell an outdoor training program to the world leader in industrial safety: DuPont. They said to Pecos: We like your program, but your safety sucks. If you adapt to our standards, we buy. Considering that they wanted to send 26.000! participants the motivation was high to adapt no matter what. So – here is an outdoor industry, where a broken leg is ok, and sometimes somebody dies – Restrisiko! There is an industry, where a broken leg is beyond the pale, completely unacceptable, and bruises are to be prevented no matter what. The option to gain several million of dollars was great motivation to adapt the system. Responsible for the adaptation was Bill Daniels. His Job: Make the outdoor training change from “some times accidents happen” to “Zero Accident“. I met Bill in this time, when I got desperate because I realised I can’t work as a mountain guide any more. I invited him to Europe to show his concept. I was happy. I was enthusiastic! No more nightmares! My boys will have a good chance that I would come home again. I changed my mindset from: I work with a system where it is just a matter of time until one of my participants or I will have a severe accident to a system where the safety comes close to 100% – AND without reducing the experience and the benefit! After establishing the Zero Accident system Pecos had 500.000 participants in 10 years and no severe accident. It is now more than 1 million.

15 years later

I was sitting with the parents of this boy who died in Austria because of an unintentional unclipped karabiner. The conversation was like this: *“What happened?” – “He unclipped unintentionally.” – “This was the first time that it happened?” – “No, we know about this problem for 12 years. It happened before.” – “But no one can prevent such accidents?” – “Oh, yes it is easy to prevent.” – “But then ... it is too expensive, no one can afford this system?” – “No it is not expensive.”* I had to tell the two parents: *“Yes, your kid would be alive when the guide would have just used a second karabiner (10 euro costs). No it is not normal nowadays. They do not teach it in the mountain guide courses.”*

This was my most difficult conversation in my life. I swore that this kid should have been dying for a reason. I will do what I can to influence the outdoor community to become safer. I already had 4 kids and just imagined: In this year 2 of them will attend a program where exactly the same system is in use. A couple of weeks ago I had to deal with a case as an expert of court: A couple were climbing, the girl clipped in a sling which her friend had tied, the knot opened and the girl fell 40 meters to the ground. I should find out why the knot opened. It was a water knot (Bandschlingenknoten). I knew about this problem, but the investigation should turn to a horror picture: Since 1963 about 20 severe accidents have been

registered. Several people fell to their death. This is not the horror picture. I was shocked about my investigation about responsible leaders of mountain guide educations: 50 % did not know this problem at all! The two climbers had passed an Austrian federal instructor curriculum, and the trainer still teaches the water knot. The two just did what they were taught. The girl broke her neck and was incredibly lucky: She can move, has problems, but normally she would have been lying in a bed the rest for her life.

Let me ask you a question: **Is Safety our highest goal?** No. If it was we would have used avalanche balloons when they came to the market. If it was we would stop any activity where people can (and will) die (like White water rafting, Deep powder snow skiing, Rock climbing in the mountains. Here are some of the more important goals:

- Give the customers and participants what they want
- Provide cool experiences
- Have fun
- Male guides: Get the beautiful women
- Female guides: Be admired, acquire prestige
- Provide learning situations
- Make money

Risk is part of life. It may never be eliminated. In spite of this fact accidents must not necessarily be rated as inevitable. “*He had bad luck*” must not equal “*let’s continue like we did before*”. Acknowledging this paradox is the basis to understand the Zero Accident Philosophy. On one hand you have to accept that accidents will always happen, on the other hand you can try to prevent them all. Basically you can distinguish two philosophies in the outdoors, as they evolved in history

(table on next page)

In the last couple of years the two areas influenced each other. The pre-climbing partner check is now state of the arts in rock climbing. The problem of unclipping locking karabiners is solved by using two of them. (Warning: Using a single two-level-locking karabiner may fail! We do not know yet because of the low number of systems in use). Two bolts on the belay stance. On the other hand you find management trainings which do not follow the highest possible safety standards, because alpine (risky) sports are abusively used.

Zero-accident vision

The European Agency for Safety and Health at Work states: “Eliminating all accidents is not the direct goal here; instead the aim is to encourage people to

	Leisure: “Calculated risk”	Industrial safety: “Zero Accidents”
Where it comes from	Sports, Games, School, youth camps, New games, Military	Aviation, Aerospace industry, management trainings (only partly)
Examples	Alpine sports, Rafting, skiing, Ropes courses with self belay systems	Possible: Building rafts, canoeing on lakes, Ropes courses with redundant systems.
Definition of risk	An element of risk is accepted (residual risk): We know that accidents can happen applying our system.	“Real risk” is not accepted. Residual risk may still be here, but we do not know.
Consequences of accidents	An accident does not necessarily have an influence on the safety system. It may be accepted as residual risk.	Accidents have consequences to the safety system. Risky sports (where the fatality rate can be estimated) are not on the schedule.
Redundancy required?	No. E.g.: 1 belay rope is enough. One karabiner.	Yes. 2 belay ropes required.
Double check system required?	No.	Yes. 4 eyes principle.
Written Standard operating procedures (SOPs) required?	No.	Yes
Representative body	ACCT, ERCA, alpine clubs, IVBV, UIAA,	IIR, Six Sigma, FAA, NASA
Philosophy	Minimum standard	Required Standard to fulfil the Zero Accident Level

think that all accidents are preventable. Too often people tolerate hazards and accidents because they believe these are either non-preventable or that a certain number are inevitable. Once again: It is not about a promise or even having the megalomania or the delusions of grandeur that you can prevent all accidents. This is the paradox in safety that can be very confusing. You can call a procedure “according to Zero Accident” when no accident yet occurred sticking to this procedure. When an accident happens – it has to be changed. **So** Alpine sports and rock climbing cannot be done according to the Zero Accidents concept. That does

not mean that we should abandon it – but we have to declare the known level of risk. But it is possible to take over some basic principles and practises. Everybody who is in charge of leading people in the outdoors, and especially the instructors, have the moral responsibility to be up to date with the state of the arts. It should never happen again that a kid has to die due to unintentional unclipping, because the responsible mountain guide has refused the very simple technology to prevent such accidents, which have been in use since more than 10 years. In educational issues we should try to find events with high perceived risk and little actual risk. For example: A ropes course with redundant systems is high perceived risk and no actual risk. Climbing with self belay high above the ground is also High perceived risk. But there is the potential real risk of unclipping. The participant does not have any advantage of this risk. So why not install a safety system where the risk of unclipping is zero? I have some examples where it is easy, simple and inexpensive to prevent accidents:

1. Always tie a knot in the end of a rope (always; not only when you expect the rope too short. I had a death fall to investigate where they used a 50-m-rope on a 16 meters-climb).

2. Never ever use the water knot. It will open although tied properly. It is a death knot.

3. Always clip in with two karabiners instead of one.

4. Do not use the electric fence activity.

5. Do the Trust Fall activity only “hands up” according to the safety standards. If you do it “hands on hip level”: accidents WILL occur.

6. Double check whenever you can. Lynn Hill fell 20 meters and hit the ground severely injured because she tied her figure 8 knot improperly. Todd Skinner fell to his death because he did not clip in his Grigri to his harness.

Conclusions

- We should not be free in our choice when we are responsible for others.
- We should have to listen to new ideas even if they may kill our old beliefs
- When a new idea comes across we must consider that it may be right: What would this mean to my way of leading?
 - We have to tell our participants and customers the truth.
 - When it is risky, we can’t call it safe.
 - If we can die, we have to know and we have to tell.
 - If an accident happened we can’t just continue like before.
 - If there is a cheap and simple solution, we have to use it.
 - If there is no such solution, our awareness must go UP

I have a dream

- That there is an information system where important news is spread all over the world in real time.
- That ALL outdoor instructors/guides have access to important news NOW.
- That guides and instructors are open to new ideas, no matter what that would mean for their beliefs
 - and they are ready for change
 - I have a dream
 - That it does not take 15 years or more and several deaths until a new system is in use. It is in our hands.

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POST-ACCIDENTAL ANALYSIS OF A FATAL AVALANCHE (MT VENTANA, ARGENTINA)

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Abstract

The facts

The events took place in Patagonia (Argentina), close to San Carlos de Bariloche, an important winter resort nicknamed the “South American Chamonix”. The 1st of September 2002, fifteen Physical Education students were hiking down a snowy hill, on the Mont Ventana, under their professor’s responsibility. In the southern hemisphere, this period of the year corresponds to late winter. This group was finishing a two days hike, in keeping with its University curriculum. The purpose of this practical session was to teach these 1st year students the basic skills of hiking, eventually enabling them to supervise a group of hikers in the uplands. Around 4:30 pm, the students were passing through a snowy area, in line behind their instructor. Suddenly, an avalanche happened, burying in snow the whole group, entailing nine fatalities among students, and six minor injuries.

Having been assigned by the University of Comahue to investigate this deadly event, we considered it as a tragic step, within a process which started long before this day. Our main assumption was that this accident, like most hazards, was the product of many minor failures, including organizational ones. In order to study the pre-accidental context from many angles we made use of two complementary risk analysis models (Kervern, 1995; Prilhon, 1998). Our goal was to identify the risk factors which combined on this day. In terms of data collection, a participative and qualitative method has been chosen. The scenario which led to the avalanche involves various risk factors. Most of the problematic events, which resulted in the avalanche already, occurred before the fatal accident. However, as none of them ever developed into a notable accident, nobody really noticed these warnings. Without minimizing other processes (climatic, technical, material), we intend to emphasize the organizational gaps, contradictions, and ambiguities which led to the avalanche. They materialize around the following features: contradictory goals, missing or unenforced rules, hidden or ignored signs, and simplistic risk modelling. Our results reduce the relevance of the judicial decision, which eventually found the one and only professor guilty.

Judicial interpretation of the avalanche

This interpretation (facts above) constitutes the official version, the “true story” according to the legal authorities. In December 2002, an experts’ report commissioned by the court concluded that the accident was the result of the guide’s incomplete knowledge, underestimation of danger, and imprudence. In May 2005, after many procedural irregularities, the instructor was given a 3-year prison sentence, accompanied by a 10-year suspension period. This sentence is likely to be reduced since the case has been taken to the Supreme Court (it is interesting to notice that only a suspended prison sentence of 5 years had been demanded by the Director of Public Prosecutions). A mountain guide involved in this kind of accident, while in charge of a group, had never been put in prison in Argentina or South America. The sentence is harsh: usually, such an unintentional fault, combined with a blank criminal record, results in a suspended prison sentence.

As a matter of fact, the judges only focused on the few minutes before the accident. In accordance with the experts’ report, they considered that the simultaneous crossing of 16 persons, under the guide’s instructions, overloaded the snow layer, which eventually activated the snow motion. They also considered that the chosen route could have been avoided; an alternative and safer descent way actually existed. Moreover, they considered that the students under the guide’s responsibility had no means to elude or to dispute his decisions; first, because of their lack of knowledge, and second, because they had to comply with their instructor’s choices. In the judges’ eyes, the defendant didn’t conform to his prudence obligation. Being given the objective information and his experience, he should have foreseen the event. Last, the important amount of young victims probably amplified the severity of the sentence.

A systemic approach to the accident

Perrow (1984) claimed long ago that small errors interact in unexpected ways? Their combination can notably entail “system accidents” (Perrow, 2004). According to Rasmussen and Svedung (2000), the purpose of a post-accidental analysis is to describe the socio-technical context within which a specific combination of minor events developed into an accident. To understand a specific event, such as the failure of an operator to close a valve, or the inappropriate decision of a mountain guide, we have to examine the context of the failure (Perrow, 1984). As a consequence, we’ll give up the term “human error”, which is most of the times indicative of a narrow-minded approach to causality. The usual conception of cause must be replaced with the idea of risk factors. This shift implies the plurality of causes (there is never one single risk factor) and their weakening (one risk factor is not sufficient for the event to materialize). Risk factors are essentially many, varied and scattered (Peretti-Watel, 2000). The person at fault individual responsibility,

of course, can easily be pointed out as an active failure (errors and procedural violations committed by front-line personnel, like the guide); however, most post-accidental analyses reveal that they usually combine with latent conditions (the inevitable consequences of top-level decisions having a delayed-action effect upon the integrity of the various defensive layers). This combination of active and latent failures creates gaps and holes in the defensive layers which are supposed to ensure a safe operation of the system.

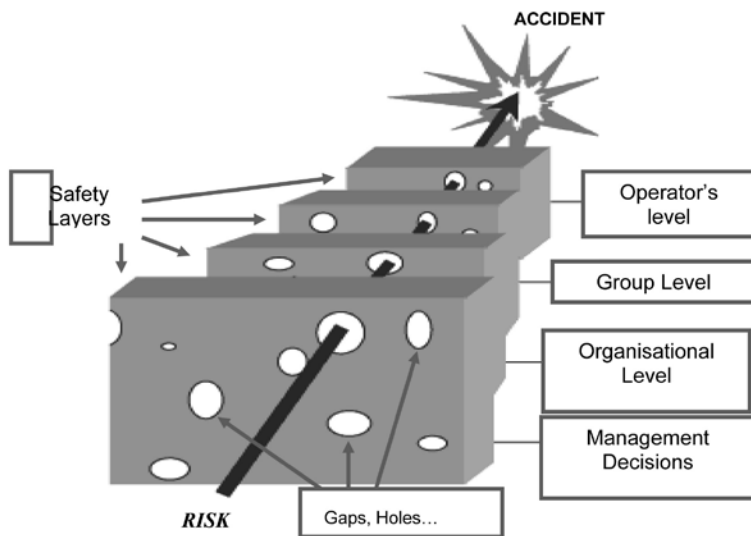


Figure 1 The “Swiss Cheese Model” (Reason, 1993)

Though active failures are easier to point out than latent conditions, they are less detrimental to the system; the holes associated with latent conditions are indeed likely to be more long-lasting, and as such, they can contribute to a number of different events. According to Reason, most accidents originate from, or are propagated by latent failures. Within this post-accidental analysis, we took a keen interest in the system’s latent failures (Reason, 1993): loopholes in the system’s defences and safeguards whose potential existed for some time prior to the onset of the accident sequence, though without any obvious bad effect. These loopholes consist of imperfections in features such as training and qualification, report of defects, safety procedures, hazard identification and evaluation. Rasmussen and Svedung (2000) go further on a theoretical plan: they learnt from their own case studies that the causal paths of potential accident scenarios are often prepared as the result of side effects of decisions made at different points in time, by different

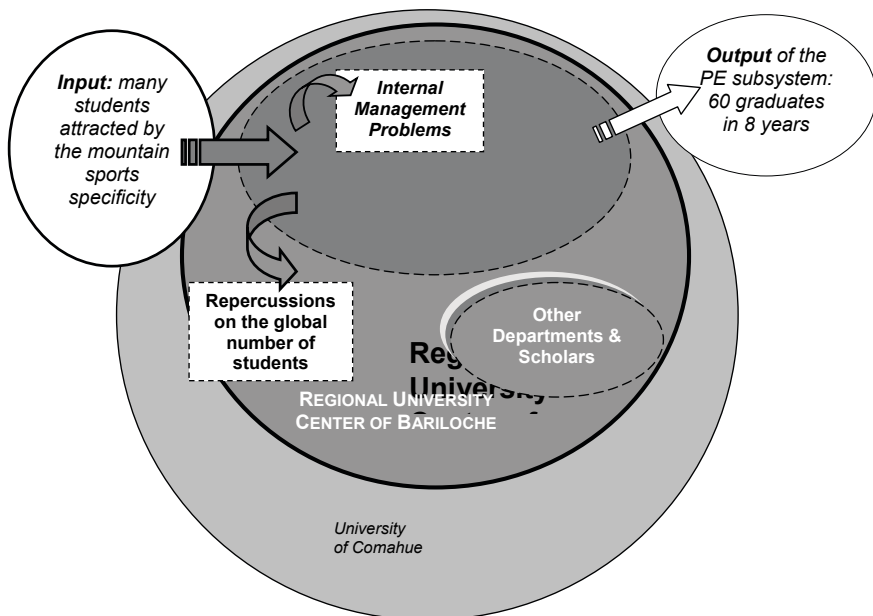
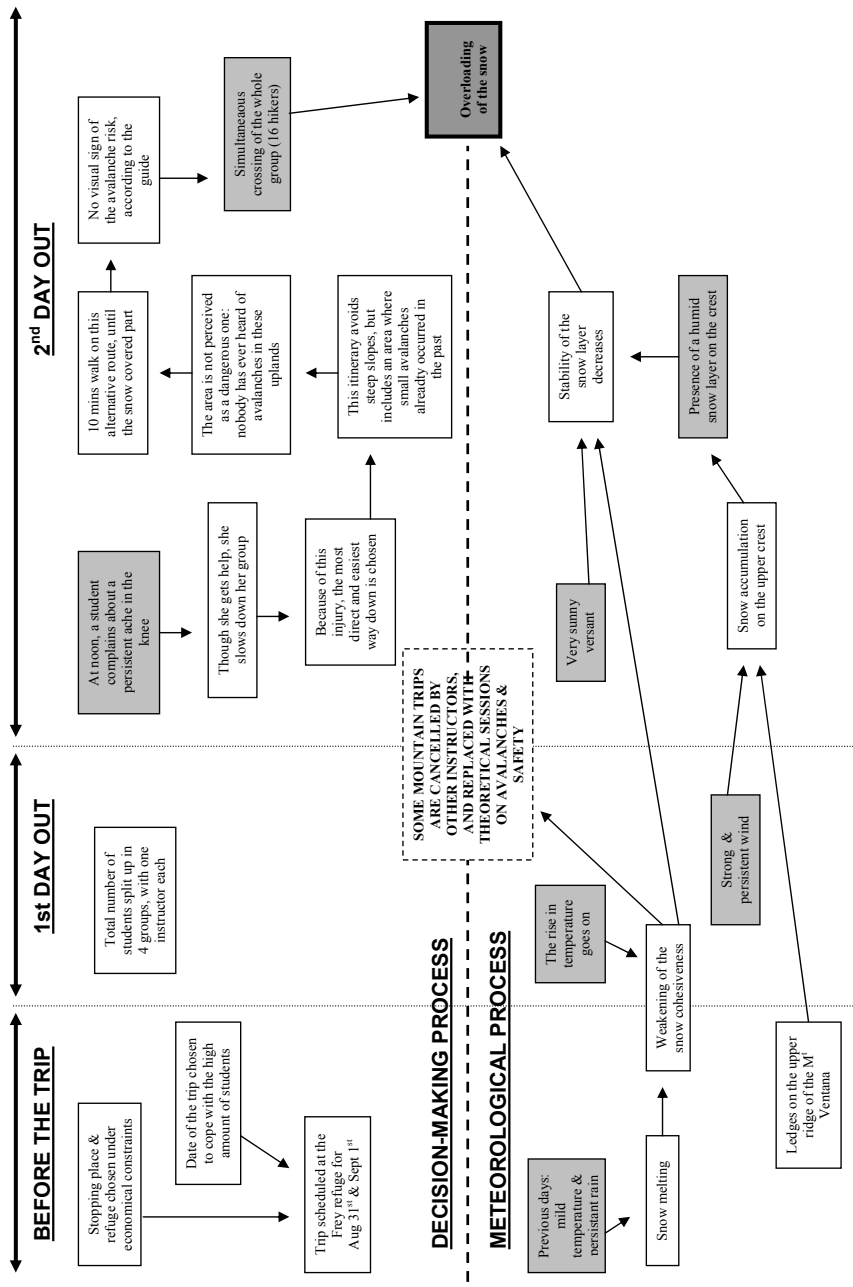


Figure 2 The AcciMap

actors, who belong to different organizations. In most cases, the activities of these actors are functionally disconnected, and only the accidents reveal a relational structure. By their various independent decisions and acts, the actors have shaped a causal path through the landscape along which an accidental course of events sooner or later may be released. A release that is very likely to be caused by another quite normal variation in somebody’s work performance – which then will be judged the “root cause” after the accident.

We didn’t look for the decision errors that are traditionally considered as accident causes. Instead, like Rasmussen and Svedung (2000), we identified all the organizational bodies that contributed to the creation of the accident scenario, whether or not they violated rules or committed errors. In order to study the pre-accident context of the avalanche, we first had to outline the *AcciMap*, i.e. all the decision-makers, planners, and actors who have been involved, directly or not, in the generation of accidental conditions (Rasmussen & Svedung, 2000). It consisted of a systemic inventory, enlarged to the whole network of agents whose decisions might have had an effect on hazard generation (Lagadec, 1981).

The victims were students in the Physical Education (PE) Department. This Department is part of the Regional University Centre of Bariloche (RUCB),



Methods	Source or Population
1. Documentary Analysis	Experts' report, PE D ^{pt} training programs & syllabi, safety procedures, press articles...
2. Semi-directive Interviews	20 persons involved in the PE D ^{pt} and/or the accident: instructors, students, mountain guides, other departments' researchers, former students, parents, Chair of the RUCB, Head of the PE D ^{pt} , the defendant and his lawyer...
3. Group Interviews	6 groups of 3-5 persons
4. Round Table & Debate	40 participants representing 10 institutions, including rescuers, the local mountain guides club, ski instructors, doctors, firemen, students, professors, instructors, etc.

Table 1 Data Collection Method

which is itself a decentralized division of the National University of Comahue. The geographical environment of Bariloche encouraged the development of mountain and outdoor sports in the PE curriculum, which is unique in South America, and consequently very attractive to the students. So attractive that we can wonder if the PE Department is not a victim of its own success: in this interdependence context, a massive recruiting is interesting, of course, for the RUCB in its entirety (basically, more students means more public funding). The PE Department students represent 50% of all the RUCB students. But on the other hand, this situation has repercussions on the PE Department, whose professors deplore a lack of human and financial means, regarding the number of students they have to supervise.

Method

After this propedeutic stage, we met each member of the system. In terms of data collection, a participative methodology has been chosen, in order to take into consideration plural points of view, and to balance them. Risk perception actually depends on people's interests, values, beliefs, experience, and culture (Peretti-Watel, 2000; Douglas, 1982), which both enriches and makes the analysis complex. More precisely, four types of qualitative data have been gathered and interpreted.

A concrete representation: the event tree of the avalanche

The first part of this accident analysis consists of an event tree. Event trees are concrete, usually graphic representations of the causal flow leading to an unexpected event. They consist in recounting the scenario, from the main event, going back in time to the previous steps, looking for precursory signs and explanatory factors. An event tree of the avalanche has been constructed, in order to identify the complex flow of events to take into consideration.

A few key-factors of the accident can be mentioned: topography of this hillside was definitely favourable to an avalanche; the encountered meteorological conditions (persistent wind, continuous rise in temperature, and rain) are known for weakening the stability and cohesiveness of the snow mantle; more interesting, the choice of this two-days itinerary was made under economic constraint, to avoid expensive transport and bivouac; a student's injury led the guide to choose the most direct and easiest way down; and, of course, the guide's low perception of risk, just before crossing the snow-covered part, and, at last, his decision to cross it in a group. As a temporary conclusion, some 'wrong decisions' can actually be pointed out, just before the accident (further, assistance was made impossible because the whole group crossed the snowy part all together). However, some of these decisions are partly the consequence of previous events or decisions made by others: the choice of the period, mountain, and itinerary, for example.

Inadequate risk management

The second part of this post-accidental analysis aims to detect risk management failures, at the institutional level. Kervern (1995) claims that the functioning of a risk managing organization is structured around 5 dimensions.

Within a system, each dimension underlies actions and decisions, and may consequently generate an increase in danger or safety. This model's contribution must be understood through this duality: the effects of decisions can both entail an increased or a decreased hazardous potential. How can such a seemingly abstract model be useful? For every organization or actor in the network an assessment of these 5 dimensions must be realized. Then gaps and neglects generally appear. For instance, the lack or poor enforcement of rules or little lessons learned from the experience. Further, disjointedness between dimensions, ambiguities or even interest conflicts between persons or groups also emerge. For example, in very broad terms, a very developed statistical data base may be useless if risk analysis models don't make links between events; strong policies oriented against terrorism acts (teleological dimension) may encounter opposition from a part of opinion, unlikely to accept a control-oriented society (axiological dimension). Each of these shortcomings, loopholes and discordances betrays ambiguities that

Dimensions	Description	Every person or group...
1. TELEOLOGICAL Objectives, goals	Though the system has its own official and supposedly transcendent objectives, it is also made up with particular interests and goals	Pursues goals that may partially differ from the system's ones, and be more or less consistent with others' aims
2. EPISTEMIC Models elaborated	The knowledge and the models used	Has knowledge to his disposals, and/or products such knowledge
3. STATISTICAL Facts, system memory	What is stocked in data banks, and kept in the system memory	Possibly collects data related to risk phenomena Keeps risk events in memory
4. DEONTOLOGICAL Norms, laws, rules	Every network has its own set of rules	Elaborates rules Enforces rules Observes or gets round these rules
5. AXIOLOGICAL Values	Values systems underlie human action and behavior, exerting an influence on decisions	Is sensitive to values Is likely to act in accordance with them May try to protect such values if they are threatened

Table 2 Kervern's Model

may generate hazards. Such a broadening aims at taking into consideration every element, influence, and decision contributing towards risk generation, including those which at first glance have no direct connection with the accident. Beyond the juxtaposition of risk factors, the comprehension of their combination, reciprocal reinforcement, and cause and effect relationships, is crucial to a systemic analysis of the avalanche. The table below summarizes the most significant results, with the exception of the axiological dimension, which would require a more in-depth analysis.

<p>Teleological Dimension</p> <p>Ambiguity: training of PE teachers <i>and</i> mountain guides in the same Department (educational & vocational objectives mixed up). Many activities aim to develop students' technique. Some students complain, because they are severely tested (6000m andinism, lev. 6 climbing, icy routes...).</p> <p>The Sept. 2002 hike: too difficult for beginners according to the experts. No consensus on the goals: performance often gets over pedagogical training.</p>	<p>Statistical Dimension</p> <p>Many incidents occurred in the past, during similar outdoor trips (students' letters requesting more safety mention injured instructors, major itinerary errors, trips behind schedule, etc.).</p> <p>Instructors, as well as the PE D^{pt}, tend to conceal such events, as long as they don't entail significant consequences: the knowledge of borderline cases remains approximate.</p> <p>Paucity of accidentological information in the PE D^{pt}</p> <p>Until 2002, hitches were not exploited in order to gain some experience, and to avoid their repetition</p>
<p>Epistemic Dimension</p> <p>Mountain & outdoor activities don't have a long history in the Andes. For example, no list of avalanche corridors available.</p> <p>Very few persons knew that avalanches had already happened on this versant of the M^t Ventana.</p>	<p>Deontological Dimension</p> <p>No standard rule determining the basic professional qualification of a mountain guide (local permissions are given, usually with poorly restrictive criteria).</p> <p>Appointment of instructors based on acquaintance relationships, rather than a formal procedure.</p> <p>The experts wondered how an "<i>intuitive guide</i>" could get a position at the University.</p> <p>Besides, no maximum students/ instructor <i>ratio</i>, and volunteers were mobilized (4th or 5th year students).</p>

Table 3 Main Results of the Organizational Approach

Discussion

Without minimizing other processes (climatic, technical, individual, etc.), we emphasized the organizational gaps and ambiguities which also led to the avalanche. They mainly materialize around the following features: contradictory goals, missing rules, hidden or ignored warning signs. Most of these latent failures were known before the fatal accident. However, as none of them ever developed into a notable accident, nobody really paid attention to them. This normalization of latent failures obstructed the identification and prevention of precursory signs (Turner, 1978). In such a context some other errors are likely to contribute to a fatal accident. The guide well and truly made individual mistakes: first he developed an erroneous and simplistic perception of a complex situation (conditions were clearly prone to an avalanche); second, he opted for a collective transit, which 1) overloaded the snow layer, and 2) prevented any observer to intervene quickly in case of accident.

But in a way, our results reduce the relevance of the judicial decision, which eventually found the one and only professor guilty. More precisely, this sentence seems harsh and unfair, since this phenomenon has many interdependent causes. This is a mono-causal interpretation of the accident, based on “human error” discovered at the very end of the process. Something quite usual, according to Perrow (1986, 146): accident analyses are based on the presupposition that an operator probably did wrong. Once this has been demonstrated, the inquiry usually stops. It implicitly protects the system, through a few soporific safety devices. After the avalanche, a formal safety procedure has been adopted within the PE D^{ep}t and the RUCB. Moreover, outdoor and mountain activities, once mandatory, became optional during the students’ training. The more or less automatic reflex to tighten the rules and/or their enforcement is understandable. It gives a clear signal to the victims and citizens that disasters are taken seriously and that authorities act strongly in response to them. In this way, the authorities responsible try to restore the loss of faith among the population. As such, this measure also has an important symbolic meaning (Mascini, 2005). In other words, beyond the sentence, it was impossible to remain unchanged for the University of Comahue.

Conclusion

To summarize, this avalanche, like most accidents, is bound up with the system within which it is observed. Consequently, trying to make shoulder the blame for the accident to the only guide is merely simplistic. Besides, the changes brought about in terms of rules and training implicitly amount to acknowledging the existence of latent failures within the system. Decision-makers would gain to consider the avalanche as an indication of latent safety problems, and organizational weaknesses, rather than going in search of a guilty person. Such situations should

be used as a means of learning in terms of safety. In this perspective, accidents are interesting and relevant, precisely because they reveal dysfunctions and failures (Dodier, 1994).

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6. POSTERS

THE CURRICULUM OF THE COURSE OF STUDIES FOR OUTDOOR TRAININGS AT THE UNIVERSITY OF VIENNA

Walter Siebert

Initiative Outdoor Aktivitäten, Austria

THE NEW STUDY PROGRAM “OUTDOOR ACTIVITIES” AT CHARLES UNIVERSITY PRAGUE, FACULTY OF PHYSICAL EDUCATION AND SPORT

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Abstract

The new study programme “Outdoor Activities” at Charles University Prague is a significant opportunity for everyone who wants to become a *qualified professional* using outdoor activities and outdoor sports in educational and recreational programmes.

Background

The new study programme is based on the unique Outdoor Sports Department tradition, which is today more than 50 years old. Relating to the extent of outdoor sports and activities taught at the Department there is no other similar place in the world. Most subjects are taught by lecturers of the Department of “*Turistika*¹, outdoor sports and outdoor education“, who cooperate with other lecturers at the Faculty of Physical Education and Sport, Charles University in Prague and with other leading experts from different institutions in the Czech Republic and abroad.

Individual subjects are based on the 40 year experience of teaching so called “wide specializations”, which have changed their names in time: *Turistika*, *Movement recreation*, *Active turistika*, *Outdoor sports*, and the last ***Adventure education and outdoor leadership***.



1 *Turistika* (tourist) activities include active movement (travelling by bike, skis, canoe, or on foot), and outdoor and cultural activities (learning about nature, local history and sights, life of local people).

The Department has been observing the positive reflection from students about the subjects for more than 20 years. Students' evaluation and opinions of graduated students help us to improve the content and methods of teaching. Subjects taught at our Department belong to the most favourite at the Faculty of Physical Education and Sport because they bring experiences and teach students knowledge and skills useful in their future teaching, educating and directing practice.

This tradition is also connected with the quality of teaching, the range of publications, and wide national and international cooperation. The Department has also kept its leading position in organising national and international seminars for a long time. The teachers of the Department contribute to the development of research and participate in different research projects. The national and international cooperation is very broad. The teachers are active in solving many national and international projects (Neuman, Bartůněk, Turčová, Vomáčko, Baláš). In the Czech Republic they have significantly influenced the development of

- Classical courses similar to the concept of Outward Bound (Tajovský, Neuman)
- Cycling and cycle-touring (Cihlář, Šafránek)
- Orienteering games and races (Dvořák, Ďoubalík, Šafránek)
- Natural survival (Tajovský, Ďoubalík)
- Outdoor exercises (Tajovský, Neuman, Brtník)
- Cooperative and team games (Neuman, Brtník, Bartůněk)
- Building sites with natural and artificial ropes courses and obstacles (Tajovský, Neuman, Ďoubalík, Vomáčko)
- Sport climbing on artificial walls and natural rocks (Louka, Ďoubalík, Boštková, Vomáčko, Baláš)

Furthermore, the teachers of the Department "Turistika, outdoor sports and outdoor education" have significantly contributed to the establishment and work of Czech and foreign institutions, e.g:

- Vacation School Lipnice (Tajovský, Neuman, Brtník)
- Outward Bound Czech Republic (Neuman)
- Committee for outdoor education within the foundation Pangea (Neuman)
- European Institute for Outdoor Adventure Education and Experiential Learning (Neuman)
- Journals Turistika, Gymnasion (Neuman)
- Centre of Outdoor Activities (Neuman, Brtník)
- Project Wiking (Neuman)
- The Comenius project Outdoor and Environmental Education (Neuman, Bartůněk)
- Professional association for experiential education (Neuman).

The new study programme “Outdoor activities” is based on experiences of successful university courses abroad (*Outdoor Activities, Outdoor Studies, Outdoor Education, Adventure Education, Outdoor Adventure Education*) and at the same time it keeps the advantages of our approach (playfulness, professional level of skills, movement connected with cultural activities, connection of theory and practice, reasoned dramaturgy of programme parts). That all creates conditions for studies of a high quality and successful foreign cooperation.

If you choose to study the programme “Outdoor Activities”, what will you go through?

Basic courses of a high quality – skiing, turistika and outdoor sports, and water sports. Extension of knowledge, skills and performance, gained in basic courses, in optional courses. These courses will also enrich students with experiences for their whole life. Preparation and leading different types of games, including games developing team cooperation and communication. Own preparation of programme parts. Overcoming and applying different types of obstacles supporting learning and personal development. Acquiring valuable and beautiful experiences during free hiking, biking, touring on cross-country skies and ski alpinist skies, in the Czech Republic and abroad. Gaining a wide spectrum of climbing skills, on artificial walls, when bouldering, climbing on rocks and mountaineering in high mountains. Experiencing adventure-based courses using classical programmes of outdoor life, outdoor education programmes and also so called outdoor training.

The study programme **Outdoor Activities** opens you the unique possibility to meet with Czech and foreign experts in lectures, seminars, or when solving scholarly problems.

When studying our programme you will gain many other advantages:

- Partial qualifications in selected sports and disciplines.
- Possibility to use unique collection of professional literature.
- Open ways to study abroad at the best foreign universities, colleges and institutions.
- You will use your skills and abilities in you own work when leading projects and different types of courses.
- You will learn about the best equipment and safety rules for all outdoor activities.

We are looking forward to meeting you and cooperating with you. Come and help to develop this new perspective study programme!

META-ANALYSIS IN OUTDOOR EDUCATION RESEARCH – RESULTS INDICATE EFFICIENCY OF OUTDOOR PROGRAMS IN THE CZECH REPUBLIC

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Abstract

For this study outdoor education is defined broadly to identify as much potentially useful research literature as possible. In this sense outdoor education refers to adventure education, experiential learning, challenge education, recreation in nature, nature tourism, camping, games and sport in nature. The study focused on a meta analysis of the main statistical studies of the impact on participants (*connected to their personal and social development*) of outdoor education programs in the Czech Republic (although there were not many representative surveys with sufficient quality).

What is meta-analysis and the index ES?

Meta-analysis is a kind of secondary analysis when the results from the primary analysis are compared and evaluated by quantitative statistical procedures with the purpose of integrating the conclusions (Průcha, 1990). Individual studies are from a methodological point of view conceived differently and they express the results in a different way. To integrate these diversely conceived results it is essential to convert various statistical indexes into a common denominator. This denominator is an effect size index – ES. The index uses Hayes' coefficient ω^2 , which expresses a relative fraction of experimental factor on the effect size cone of dispersion. Contrary to other effects, especially the incidental or unknown ones, it is expressed as a percentage (Blahuš, 2000). The effect size ES is useful in meta-analysis methods. The “size effect“ can be figured out from the following relation (Thomas, Nelson, 1996, p. 248):

$$ES = \frac{M_E - M_C}{S_C}$$

ME is the mean of an experimental group

MC is the mean of a control group

SC is standard deviation from the control group

The ES is a variable that indicates how big is the difference between evaluation at two time moments (analysis before and after finishing the Outdoor Education program). In another words ES informs about a quantitative size of a change. For a general interpretation an ES = 0 means a state without any change, negative ES means a decrease of the measured value and positive ES means an increase of the value. ES is proportional which means that ES = 0.4 represents a double change ES = 0.2.

Interpretation of ES in our research

In our research we used for interpretation of results just two ES's (Cohen's *d* and Hedges's *g*). These ES's are very mathematically similar. Our results from each study were interpreted by mean, standard deviation, *t*-test and pair *t*-test.

$$d = \frac{M_1 - M_2}{S_{pooled}} \quad S_{pooled} = \sqrt{\frac{S_1^2 + S_2^2}{2}} \quad g = t \frac{\sqrt{n_1 + n_2}}{\sqrt{n_1 n_2}}$$

Cohen's *d*

Hedges's *g*

Outdoor Education research with the help of meta-analysis

There have been five pivotal meta-analyses in Outdoor Education research (Bunting & Donley, 2002; Cason & Gillis, 1994; Hans, 2000; Marsh, P. E., 1999; Hattie, Marsh, H. W., Neill, & Richards, 1997 – Table 1)².

These five outdoor education meta-analyses indicate that the programs have little or medium effect. The minimum average size effect is in American Camping Programs (0.20, Marsh, P. E., 1999) and the maximum average size effect is initiated within rope and obstruction track programs (0.55, Bunting & Donley, 2002). In other research, Hans (2000) presents an overall ES = 0.38, Hattie et al. (1997) 0.34 and Cason and Gillis (1994) 0.31. The results of the most extensive studies focused on outdoor programs (Cason & Gillis, 1994, Hattie et al., 1997) present the overall size effect between 0.3 and 0.4. According to comprehensive educational and psychological norms such a change is considered to be small or medium (Cohen, 1977). The little size effect (0.20) of Camping Programs has assumptions that not all the camps are focused on personality and social development of the participants. The Camping Programs that focused on personal

2 Neill, 2002

Study	Focus	<i>d</i>	<i>N</i> <i>studies</i>	<i>N</i> <i>effects</i>	<i>N</i> <i>participants</i>
Cason & Gillis (1994)	Adventure programming for adolescents	0,31	43	147	~7,030
Hattie et al. (1997)	Adventure education and Outward Bound programs	0,34	96	1,728	12,057
<u>Hans (2000)</u>	Adventure programming locus of control outcomes	0,38	24	30	1,632
Marsh, P. E. (1999)	Camping programs	0,20	22	37	
Bunting & Donley (2002)	Ropes Challenge Courses	0,55	15		

Table 1

development had $ES = 0.41$. Bunting and Doneley's study (2002), which have relatively high values effect size (0.55) for the rope and obstruction track courses are based on only 15 surveys and they exhibited a wide scale of effect size. Another element that discourages against the reliability of this study is the fact that there was an inverse proportion found between the quality of the study and the size of effects. In another words, the less quality surveys had a rather higher size effect. These issues are also mentioned by Cason and Gillis (1994). A conclusion of these five outdoor education meta-analyses is that outdoor programs have little or medium impact on generally monitored features such as self-respect, behaviour problems and team-work. Hattie et al. (1997) conclude that 65% of participants managed better after completing outdoor programs.

Studies for meta-analysis in the Czech Republic

Five statistical studies from 1980 to 2005 were analysed. These studies represented 1184 participants (mainly adolescents but also adults), 16 sub studies, and 48 factors influenced the ES (Table 2). The procedures to get some results from each study were quite complicated, although in the end the main results look pretty simple. We made 6 categories from 48 different factors which influenced

Year	Author	Topic	n	Age of participants	Instrument	Amount of surveys	Amount of factors
1980	Petr Holec, Vladimír Směkal	Educational aspects of controlled recreational activities	138	15–25	self-image questionnaire	7	16
1985	Jiří Brtník	Educational-instructional aspects of controlled touristic/hiking/camping activities for adolescents	550	14–18	self-image questionnaire	2	16
1999	Antonín Mňáček	Appraisal of impacts of outdoor activities and personal and social development	60	20–22	SPARO FIRO-B	2	5
2000	Petr Šlechta	Support of team effectivity: What are outcomes of team-cooperation courses?	396	26–55	Sociometric test, FIRO-B	2	5
2005	Jiří Horálek	Influence of adventure programs for adolescents	40	15–19	DOPEN D-S-L, I-P-H	3	6

Table 2

Focus	Amount of effects	ES
Locus of control	7	0,48
Self-confidence	12	0,07 / 0,16 (after 3 months)
Personality	9	-0,09
Relationship	14	0,19
Self-realization, life ambition	7	0,79
Pathological behavioral	3	-0,54

Table 3

-0.9	
-0.8	
-0.7	
-0.6	0 3
-0.5	3
-0.4	0 4 5 6 6 9
-0.3	5 6 9
-0.2	1 1 2 4 7
-0.1	2 4 6
0	4 5 6 8 9
0.1	1
0.1	8 8 7
0.2	0 2 2 4 6 8
0.3	2 2 7 8
0.4	5 6
0.5	2 3
0.6	
0.7	0 6 9
0.8	
0.9	
1	
1.1	4
1.2	
1.3	
1.4	
1.5	7
1.6	6 8
1.7	
1.8	1
1.9	4

Graph 1

ES. A problem was the objectivity of the studies or interpretation of results. This meta-analysis was not large but really objective and accurate (Table 3). The results show that the main influence of outdoor programs on participants is on their self-realization and life ambition $ES=0.79$, and very high influence is connected with locus of control $ES=0.48$. Outdoor/adventure/ education programs are also good therapy from social aspects, $ES= -0.54$ for pathological behavioural. Self-confidence has a very similar result $ES=0.07$ or 0.16 – after 3 months as other meta-analyses (Neill, 2002). In the forest plot you can see frequency of each resultant ES (Graph 1).

Conclusion

Overall the results show that outdoor/adventure/ education programs have rather strong influence on participants – mainly to their self-realization and life ambition. It is quite important that we know that outdoor programs have this kind of “power” but have to be very careful which way we use these programs. On the other hand the results of this meta-analysis help to form a bigger picture of research in outdoor education.

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PROGRAM OF THE CONFERENCE

Thursday 23rd November

18:00–20:00 Transport by bus to the Hrubá Skála Castle

21:00 Dinner, short cultural program in the castle restaurant

Friday 24th November

9:00 **Official opening of the conference** J. Neuman, W. Meulenbergs

9:30 Key-note presentations in plenary:

1) Leadership

Teaching Leadership in the Outdoors Bill Krouwel (dare2, UK)

2) Research

When I Stop and Think about it ... Further Research is NOT Required

Pete Allison (University of Edinburgh, UK)

10:30–10:45 coffee break

Workshops on the topics, Leadership and Research, introduced by shorter presentations:

1) Leadership

The Didactics of Facilitation. A Framework for Planning, Preparation and Performing Ivar Mytting

Personality Dispositions in the Outdoors: Leadership as “Compelling Demonstration”? Nils Vikander

Intertouch – on Finding a Treasure at Home Petr Kubala

2) Research

Outdoor Terminology: Do we Need it? Ivana Turčová

The Special Quality of Experience in Nature and Natural Environment
Gunnar Liedtke

The Special Possibilities of Education in Nature and Natural Environment
Gunnar Liedtke & Beatrix Reuter

12:30–14:00 Lunch break

14:00 Key-note presentations in plenary:

1) Leadership

From Recreation to Education to Therapy: Moving Forward with the Times

Bob Henderson (McMaster University, Canada)

2) Environmental aspects

Just for Fun or to Save the Planet? – Environmental Aspects of Outdoor Sports in Educational and Recreational Programs

Christian Baumgartner (IYNE, Austria)

Workshops on the topics, Leadership and Environmental aspects, introduced by shorter presentations:

3) Leadership

Leadership Models in Secondary Schools in Ontario, Canada Margot Peck

Outdoor Education for Learning to Learn Juris Grants & Ivars Kravalis

Training of Mountain Guides in Poland Piotr Dabrowski

Holistic Approach as Way of Leading the People in Outdoor Leadership

Dušan Bartuněk

4) Environmental Aspects

Consuming the Environment in Experiential Learning Courses

Luděk Šebek

16:45–17:15 Coffee break

17:00 Key-note presentation in plenary:

1) Special target groups

Can OSE Contribute to the rehabilitation of ‘youth at risk’?

Wilfried Meulenbergs (Brussels University, Belgium)

Workshops on the topics, Special target groups and Research, introduced by shorter presentations:

2) Special target groups

Outdoor Activities within a Rehabilitative Community for Adults with Severe Mental Health problems David Stacey

3) Research

***We Have the Fjells, but you Have Character?*– Norway’s and Britain’s Divergent Paths towards Personal and Social Development through the Use of the Outdoors.** Ralf Westphal

Friluftsliv and Stress-recovery: Recreational Effects to Body and Mind of Endurance Focused Activities in Nature Jan Gerlach

19:00 Dinner and evening program

Saturday 25th November

9:00 Key-note presentation in plenary:

1) Safety

The Calculated Risk – Philosophy. The Zero Accident – Philosophy.

Walter Siebert (Siebert Consulting Group, Austria)

10:30–10:45 coffee break

Workshops on the topics, Safety and Special target groups,
introduced by shorter presentations:

1) Safety

Post-accidental Analysis of a Fatal Avalanche (Mt Ventana, Argentina)

Bastien Soule

2) Special target groups

How to Create Outdoor Programs for Obese People Jens Marcussen

**How and why are Activities in Nature (“friluftsliv”) Used as Part of
Rehabilitation Programs? Examples from two Different Rehabilitation
Institutions in Norway** Tone Reiten

12:30 – 14:00 Lunch break

14:00 A walk in the Sandstone town

16:30 17:00 Coffee break

17:00 Introduction of posters

**The Curriculum of the Course of Studies for Outdoor Trainings at the University
of Vienna** Walter Siebert

**The New Study Program “Outdoor Activities” at Charles University Prague,
Faculty of Physical Education and Sport** Department of Turistika, Outdoor
Sports and Outdoor Education

**Meta-analysis in Outdoor Education Research – Results Indicate Efficiency of
Outdoor Programs in the Czech Republic** Dušan Bartůněk

Conclusion of the conference, official closing.

19:00 Festive dinner with music and dance, informal conversations

Sunday 26th November 2006

9:30 Departure from the castle. Expected arrival to Prague is at 12:00.

Options for the afternoon program will be provided during the conference.

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Naturfreunde Internationale (NFI) and International Young Naturefriends (IYNF) are European umbrella organisations of national federations of Friends of Nature. There are 600 000 Friends of Nature in Europe, more than 150 000 of them are young (under 30). Their aims are the promotion of ecologically sustainable and socially active spending of leisure time. More information can be found at www.nfi.at and www.iynf.org.

Department of Turistika, Outdoor Sports and Outdoor Education, Charles University in Prague has been preparing outdoor programs for students of the Charles University, Faculty of Physical Education and Sport for already more than 50 years. The department works together with many schools and organisations in the Czech Republic and abroad, takes part in many scientific programs as well as international projects in the field of outdoor education. It cooperates with Czech outdoor sports associations, e.g. mainly with Czech Mountaineering Association in preparation of climbing instructors and helps to advertise climbing activities in the Czech Republic. It has produced a number of specialised publications.

Singing Rock is a Czech company producing climbing gear founded back in 1992. Singing Rock is dedicated to technological and methodological innovations as well as to friendly and responsible use of nature by outdoor sports. Singing Rock has supported the Naturefriends and their outdoor program since 2004. www.singingrock.com

Vacation School Lipnice is a non-profit, non-government association. Our field of interest lies in finding different ways to further personal development. We try to do this via our courses which consist of games, movement/motion, creative workshops, happenings, discussions and/or contemplations. By going through intensive experience and powerful interactions with other people we enable our participants to find unsuspected sources of energy, self-confidence and spontaneous creativity. All these are necessary for active and responsible attitude to life, society and overall environment.

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