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ABSTRACT

This conference proceedings includes 66 papers, workshop descriptions, and abstracts concerned with experiential education; outdoor education; adventure-based education, counseling, and therapy; and outdoor leadership. Topics include various aspects of program design and administration; experiential educational practices and group facilitation techniques for use with adolescents, families, and corporate teams; community service learning; outdoor learning activities; experiential techniques in teacher education and staff development; gender and racial issues in outdoor and experiential education; team building; group dynamics; spirituality; and adventure and experiential therapy with families, abused adolescents, homeless youth, and emotionally disturbed persons. (SV)

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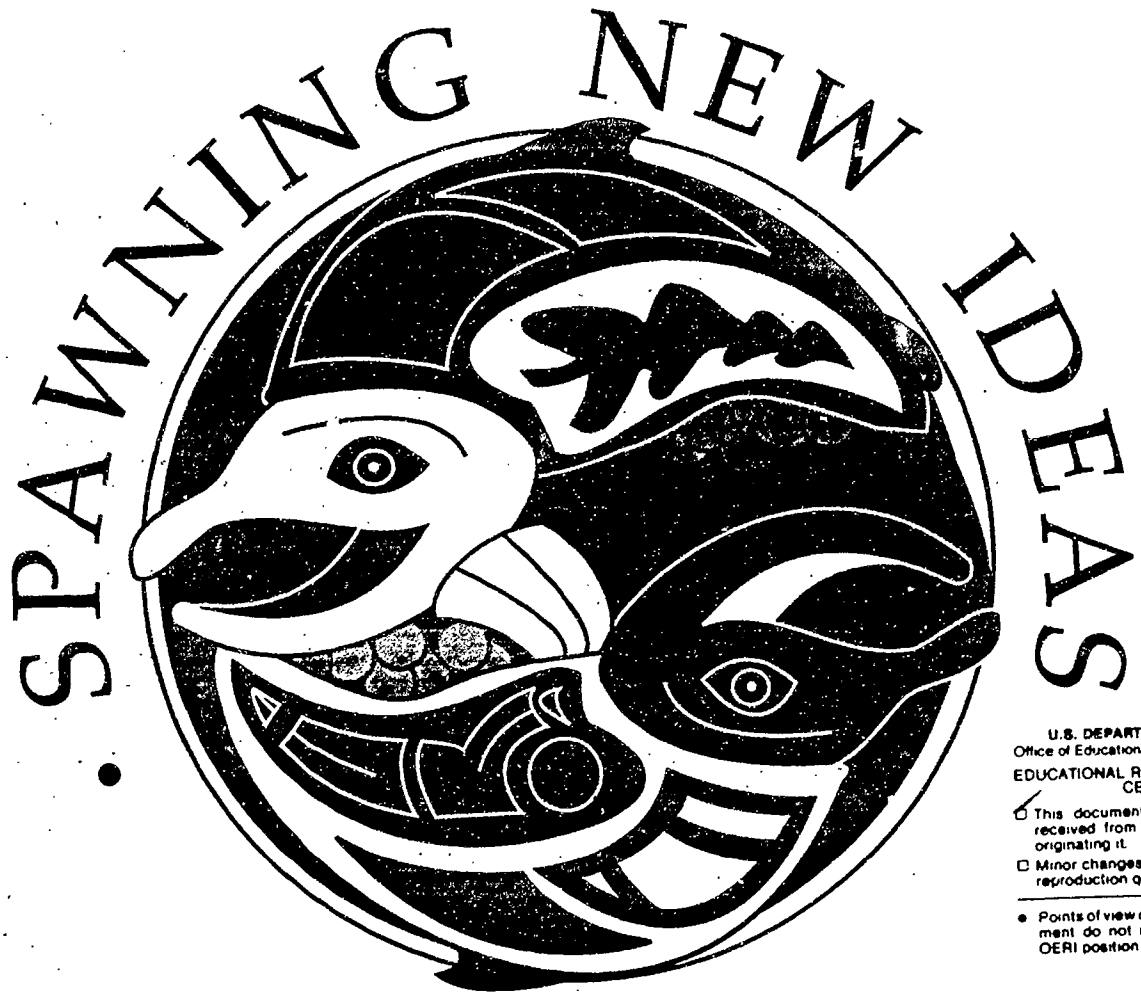

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A cycle of discovery

B. Baker

ASSOCIATION for EXPERIENTIAL EDUCATION

24th Annual International Conference

September 26-29, 1996 Spokane, Washington USA

CONFERENCE PROCEEDINGS

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The Association for Experiential Education (AEE) is a not-for-profit, international, professional organization with roots in adventure education, committed to the development, practice, and evaluation of experiential learning in all settings.

AEE sponsors local, regional, and international conferences, projects, seminars, and institutes, and publishes the Journal of Experiential Education, the Jobs Clearinghouse, directories of programs and services, and a wide variety of books and periodicals to support educators, trainers, practitioners, students, and advocates.

AEE's diverse membership consists of individuals and organizations with affiliations in education, recreation, outdoor adventure programming, mental health, youth service, physical education, management development training, corrections, programming for people with disabilities, and environmental education.

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ASSOCIATION for EXPERIENTIAL EDUCATION

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DANCING WITH BEARS: PERSONAL AND PROFESSIONAL COMFORT ZONE EXPANSION

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Abstract
People grow by taking risks, by crossing the "edge" of their comfort zone. Group settings - schools, camps, etc. - are great places for playing around with edge crafting skills. This session will explore the notion of EDGE-U-CATION and EDGE-U-CATORS and provide suggestions for traveling the path to becoming personal and professional edge crafters.

Edge Crafting: The Fine Art Of Comfort Zone Expansion

"Come to the edge," he said.
They said, "We are afraid."
"Come to the edge," he said.
They came.
He pushed
And they flew.

Apollinaire

People grow by taking risks, by taking chances, by crossing the "edge" of their comfort zone. Risking involves breaking new trail–moving from the familiar and predictable to the unknown and uncertain. Sometimes we are pushed, sometimes we do the pushing, and sometimes we jump.

There are two inherent aspects in every edge crossing episode. The first aspect is the actual outcome - that is, whether the edge was indeed crossed, and if so, was the outcome considered a success or a failure. The second and perhaps more important aspect, is the effect the episode has on the edge crossing "psyche" of the individual. Will the individual avoid future risks as a result of past failures and begin to play it overly safe, or perhaps have a false perspective of reality based on previous successes and consequently take foolish chances?

Group settings - schools, camps, clubs, etc. - are a great milieu for honing "edge crafting" skills. By recognizing the nature and significance of the process, participants can travel the path to becoming more competent "edge crafters"as well as assisting others to do so.

Level I Awareness of Edge
Level II Challenge to Cross Edge
Level III Assessment of Challenge to Cross Edge
Level IV Edge Crossing Management
Avoid Accept
Level V Product of Edge Crossing Management
Success Failure
No Growth Growth
Level VI Impact on Future Edge Crossing
Less Likely to Cross Edge More Likely to Cross Edge

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Level I Awareness of Edge
Everyone has a myriad of comfort zones. Comfort zones exist relative to the physical, intellectual, social, emotional, and spiritual domains and are primarily determined by experience and personality. The comfort zone is the familiar and safe, whereas the uncharted terrain is unfamiliar and unpredictable. The border between the comfort zone and the unexplored terrain is referred to as the "edge". Sometimes individuals are cognizant of their comfort zone and the edge and sometimes they are not.

Level II Challenge to Cross Edge
The "dynamics of living" challenge individuals to consider crossing the boundary of their comfort zone - to take risks. The challenge may be self and/or other - situation induced.

Level III Assessment of Challenge to Cross Edge
Deliberations relative to crossing the edge usually involve weighing the consequences in terms of pros and cons. Information is gathered on pertinent elements and viewed independently as well as in relationship to each other. Factors such as skill, time, and resources may be perused. The stimulation of a new challenge is countered by the risk of failure.

Level IV Edge Crossing Management
Comprehensive edge crossing management takes into account all known aspects of the challenge. Foreseeable risks are pin-pointed and decisions based upon such things as goal, skill, common sense, and intuition. At this stage, the individual must decide whether or not to cross the edge. While some edge crossing decisions are of a life and death nature, most are not of this magnitude. It is important to judge the severity of potential outcomes. The risk should be gauged by what is wagered as well as by what might be won.

Level V Product of Edge Crossing Management
Whenever one crosses the edge, there is the possibility of experiencing discomfort, encountering the unexpected, or outright failure. This is inherent in the comfort zone construct. On the other hand, when one succeeds, heretofore unexplored territory becomes "tamed" with the result being an expanded comfort zone. The comfort zone is a dynamic entity constantly growing or shrinking. To risk, regardless of success or failure, is to potentially expand the comfort zone whereas to avoid attempts to cross the edge usually results in stagnation. To expand one's comfort zone is to grow.

Level VI Impact on Future Edge Crossing
While the old adage "success breeds success" is applicable, and may likely lead to a greater receptivity to cross the edge in the future, it is also likely that failure, within reason, leads to success and ultimately an openness to risking again. To never risk crossing the boundary of one's comfort zone is to limit one's experiences.

Having engaged in the edge crossing experience, it is prudent to reflect upon the process as well as the product. A critical method is to review what transpired at the previous five levels. Was the comfort zone misread? Was pertinent information lacking? Were inappropriate decisions made? Honest comprehensive scrutiny and analysis of the edge crossing process is a key to becoming a competent edge crafter.

Increased awareness of the edge crossing process and working through it hones one's decision making skills. We become more confident about our ability to make choices. A greater sense of self-esteem and self-empowerment result. Also, through increasing our awareness of the process we gain a greater

understanding of the behavior of others and thus are more likely to be tolerant and accepting. All in all, skillful edge crafting should result in a richer, more satisfying life - physically, intellectually, socially, emotionally, and spiritually.

It is surprising how little most people think about the process of edge crossing - they just "do" or "don't" cross an edge and then move on. Perhaps it parallels the way we deal with the process of breathing - we don't think much about it, we just do it. And though "enlightened" edge crafting by no means guarantees 100 per cent success, it does help to keep one's batting average respectable. As well, knowledgeable individuals can assist others to become better edge crafters. If we are truly committed, we must accept the challenge of become *"edge-u-cated"* as well as *"edge-u-cators"*!

Biography

Allen Adler, over the years, has been a player, student, athlete, playground leader, lifeguard, teacher, coach, teacher of teachers and coach of coaches. He has worked with infants through seniors, all races and most religions. Allen is a professor in the Faculty of Education at the University of Lethbridge.

PORTFOLIOS, GOALS, TEAMWORK=TRANSFORMATIVE LEARNING

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Abstract
Reflection and self-evaluation can enhance all experiential educational adventures. The objective of this workshop is to introduce the academic use of portfolios, journals and goals for literacy assessment. The presenters demonstrate community work projects with the United States Forest Service in which at-risk adolescents received secondary level school credit through goal setting and portfolio sharing. A slide presentation, photographs, portfolios and hands-on accounts accent the workshop. Group trust opportunities for participants to create individual portfolios highlight this workshop.

It is sometimes difficult to convince high school administrators and teachers that adventure therapy and community service outside the four walls of a classroom can be applicable to curriculum. With the support and encouragement of the Schools and Colleges Professional Group within the Association for Experiential Education (AEE), Bert Horwood has assembled a set of essays to illustrate the best of practice, offer encouragement to teachers everywhere, and point the way to the future of experiential education in schools. In dialogue between a Grade 3 teacher and a teacher educator, Bert emphasizes that the central values of portfolios in assessment are shown to be applicable across a large grade range. The characteristics of a tool with such universal application shed light on how the curriculum is experienced and reveal connections to other powerful experiential methods. (Horwood, 1995).

In conversation with Dr. Jane Hansen, professor of education at the University of New Hampshire and head of a research team exploring portfolios, Jane tells us the portfolio comes in as a tool or device that can help the students in their evaluations. By placing items in their portfolios and by writing evaluations of those items, we can help keep the notion of evaluation more concrete (Staley, 1996).

Dr. Michael Gass, Chair of the Department of Kinesiology and Co-Coordinator of the Outdoor Education Program at the University of New Hampshire, states the goal of adventure therapy is to create healthy constructive change with clients and ensure that beneficial change will continue (Gass, 1993). Keeping this goal in mind, the ABC Factor combines work service, therapeutic adventure and literacy assessment to help students earn academic credit.

"We were on the Fishing Jimmy Trail and the river sounded like May showers. We walked down the river and stuck our heads in the water. It turned us numb. We climbed then, and a rainbow caught my eye. When I reached the top I felt the power of accomplishment." Ed, a student from Odyssey House School, Hampton, NH, wrote this in his journal during an ABC Factor sojourn dedicated to writing English prose and poetry. Incredible sharing happened during this week-long project in the field. One student told her life story of abuse and pain as she backpacked up Lonesome Lake trail in the White Mountains of New Hampshire. Peaceful hours of silent writing beside the lake produced exciting stories and poems shared later on at a campfire setting. A closing reflection after rock climbing brought both staff and students to tearful smiles with a feeling of group support not to be duplicated.

The mission of the ABC Factor is to build self-esteem as students earn academic credit. Through peer collaboration and team building they discover leadership skills which lead to transformative learning. Pre-field planning puts students in conference with high school teachers. Together they discover unique ways to incorporate English, math, social studies, science, and creative arts curricula into ABC field work. Through literacy portfolios students and participating staff set personal and academic adventure goals.

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During one school week in the field, staff and students live in tents or cabins. Forest rangers supervise fieldwork and often take part in challenge activities — rock climbing, backpacking, skiing, swimming, touring, etc. Morning, noon and evening reflection times complete a busy schedule.

Closure takes place in the school setting. The ABC Factor volunteer team shares portfolio reflections and feedback with the school and parents. Through the process of risk-taking, goal setting, and journaling, all have achieved personal and group challenges. Students self-assess grades on completion of goals, and teachers coordinate team grading.

As today's schools move into the twenty-first century, parents, administrators, teachers and students reach for new ideas to breathe lifesaving buoyancy into the sinking boat many educators metaphorize as present day education. Work service and group challenges help students regain ownership of learning along with a greater sense of personal motivation and trust.

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Biographies

Patricia Aichele is a certified special education teacher with a fifteen-year background of teaching in New Hampshire special needs programs. She holds a bachelor's degree in English as well as Physical Education. She is enrolled in an experiential master's degree program at the University of New Hampshire. She created the ABC Factor in 1991 in an attempt to bridge the gap between the classroom and the real world.

Shannon McMullen is in her junior year as an outdoor education student at the University of New Hampshire. Shannon frequently volunteers her expertise to assist in ABC Factor adventures.

AUGUSTANA ARCTIC ADVENTURES: AN INTERDISCIPLINARY EXPEDITION

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Abstract
This paper describes an interdisciplinary and experiential course offered at Augustana University College. The paper's objectives are to share the story of the course and a vision of how an interdisciplinary and experiential approach to education can add richness and depth to experience.

In late July 1990 I was hiking in the Coppermine Mountains along the Coppermine River north of the Arctic Circle in the Northwest Territories (NWT) of Canada. It was nearing the end of a 25-day canoe trip that seven friends and I had been planning together for more than six months. It struck me on that day how powerful and meaningful this experience had been for our group in so many ways: interpersonally, environmentally, as an adventure, in the planning and preparation. We had all gained a great deal of satisfaction from the whole experience, learning many lessons and gaining many insights. I can remember walking back to the river and wondering how I might provide similar experiences for students in the future. At that time I was on an energetic quest to make a career of teaching at a university or college in outdoor and experiential education. The goals of this paper are fourfold: first, to share the story of this course and how it is an adventure approach to personal growth (GROWTH) and integrates field experience into programs (MATURATION); second, to share my vision of how adventure and experiential learning can be joined in an interdisciplinary fashion to add richness and depth to such an experience; third, to inspire others to seek and dream visions of unique program possibilities and lastly, to encourage information and idea exchange between people involved in similar programs.

Course Overview
This paper addresses one specific course, Physical Education 287/387, Arctic Canoe Expeditions, offered by the Division of Physical Education at Augustana University College, a liberal arts and sciences university of the Evangelical Lutheran Church in Canada. This university is a community committed to teaching excellence, concerned for the development of the whole person and open to students of all traditions. Students can obtain degrees with majors in 20 different subject areas, one of which is physical education. Within the physical education department, Augustana has a strong program and tradition in outdoor pursuits. Students in this program learn leadership skills, communication skills, and small group living skills, as well as skills specific to certain outdoor activities such as canoeing, backpacking, winter survival and mountain ski touring. They also study the foundations of outdoor, adventure and experiential education. This combination of courses provides students with a rare opportunity for personal insight and awareness of their individual strengths and weakness and how those might contribute to their future success. This is a senior level course open to students from across campus who have completed at least one junior level canoe-based outdoor pursuits course.

The specific goals of this course are to provide students with an opportunity to:

1. apply skills and knowledge, including self (intrapersonal), people (interpersonal) and work (technical) (Benson, 1991), learned in introductory outdoor pursuits courses;
2. integrate knowledge from their home disciplines into the experience
3. discover and explore a very special part of Canada, its people, landscape and flora and fauna;
4. experience one of the last vast wilderness areas of the world and gain an understanding of the role and value of wilderness in society;
5. have substantial input into the creation and shaping of their own experience (the professors' role is primarily one of facilitation);
6. gain experience and knowledge related to the many aspects of planning, preparation and implementation of Arctic canoe expeditions.

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Selecting students for this course has proven to be a sometimes painful process. There are only 10 spots available in order to maintain a group size which allows for the desired group experience to develop, for logistical and river safety reasons, as well as budget constraints. The course is co-taught by Dr. Dave Larson, Professor of Biology, and me, resulting in a total group size of 12. During the selection process, an equal number of men and women is sought and representation of many different faculties is desirable.

The course has three distinct parts: weekly evening classes of planning and preparation during the winter semester from January to April, a warm-up paddling weekend in June, and the expedition itself during the summer.

The class has a formal weekly meeting during the winter semester from January to April in order to plan and prepare for the trip which includes: selecting a river, establishing group norms and expectations, studying different aspects of the chosen river and region, as well as preparing equipment, food and making required logistical arrangements.

In the first year of the program Dave Larson and I chose the river that we would paddle which was selected from rivers that I had previously paddled. Although it was an appropriate river, the fact that I had been there before changed the dynamic of group decision-making along the way. It caused students to not be as involved or as thorough in their map reading, route planning and river reading. To eliminate this and promote more of a shared and equal adventure we now prefer to travel a river that is new to the whole group. In selecting a river we now have each student, or pair of students, choose a river and complete a river research project which they present to the group, and based on the presentations the group collectively chooses the river. The only guidelines given are that the river must be new to the whole group; the river difficulty must be within the limits of the group; we must spend 21 days on the water; it must be in the Canadian North and be for the most part isolated wilderness and the group must be prepared to pay the aircraft charters to and from Yellowknife, or other starting point, if required, generally $1500.00 to $2000.00.

This process has proven to be quite effective in promoting a shared and equal adventure and motivating students to become completely engaged in the daily decision making, map reading, route planning and river reading. As well, it is an effective process for allowing students to learn the skills and processes involved in researching and choosing an expedition route that meets the specific needs and desires of the group.

Each student, or pair of students, is required to be primarily responsible for one aspect of the pre-trip preparation. Typical projects have included: menu planning, logistics and route planning, safety equipment and back-up plans, equipment preparation, equipment construction (students have built canoe spray decks and bug tents) and compiling the group journal. Being primarily responsible means ensuring that the jobs get done. Most students, and professors, are somehow involved in each project, especially menu planning, purchasing and packing.

Students are expected to design their own learning experience with the goal being integrating information from their home discipline with the upcoming expedition. This integration and bringing of information from many disciplines is important for creating an interdisciplinary experience. Most students choose to do a classical research paper, although the options are many. Nevertheless, all students are required to make a presentation of their learning to the class. These presentations have been the foundation for many great discussions and explorations on the expeditions themselves. Paper topics/titles have included: Inuit Traditional Religious Beliefs and the Environment; Snow Bound People Who Make Music; Traditional Use of Flora and Fauna; Behaviour of Individuals in Small Groups; The Future of the Canadian North, in Particular the Thelon Game Sanctuary; Briefing and Debriefing in Outdoor Education; Nunavat and Inuit Land Claims; The Barren Ground Caribou: Animal of the Great Herds; An Examination of Inuit Education; A Comparison of 18th and 20th Century Arctic Expeditions.

All students are required to keep a personal journal that reflects their experience and learning during the expedition portion of the course. These journals have taken many forms with some students exercising their artistic and literary talents with drawings, sketches, poetry and song.

Considerable time is spent identifying and establishing group norms and expectations. Past expeditions have demonstrated that this is valuable time spent that leads to greater satisfaction and group harmony. As a conflict resolution tool, we use the Pinch Theory (Sherwood and Scherer, 1975). This common tool and terminology works well and encourages clarity of goals, expectations and roles. This is an ongoing process and central to debriefings. Key goals and expectations are identified early in the course to facilitate appropriate route selection.

The Expedition

The expedition itself is the central part of the experience on which everything is focused. It is also a key part of the experiential nature of the course, although certainly not the only experiential portion. It is here that students put to test all their preparatory work. Many questions are answered and many opportunities are available for reflection upon previous information studied and gathered.

The group journal has become a central part of our expedition experiences and serves several purposes: to recount and document the experience generally, a means for students to share their personal experience with each other, a thermometer of the group, a means of debriefing and a source of humour. The group journal is a shared responsibility in that everyone, professors included, is a part of the rotation for writing. The person who writes for today, for example, would choose a time to read their entry to the group tomorrow, usually at breakfast. This journal, like personal journals, has taken many forms. (Examples will be on display at the conference presentation). Once the course is over, the group journal is compiled along with other important expedition information such as menus, logistical and regional information, and each student is given a copy.

In order to engage students actively in the daily decision making and facilitation of the group we have found it necessary to identify student facilitators. We have students facilitate the group in pairs for a period of 48 hours. This has worked well and will be continued. A shorter facilitation period has led to less investment by the students. These students are responsible for ensuring the required daily decisions are being made. They each paddle in the lead canoe giving an opportunity for route finding and river reading. They are also responsible for the daily thoughts for the day which have become a cherished time for these groups. During the facilitation period the two students work closely with both professors. This allows for guaranteed quality interaction with each student several times throughout the course ensuring that students are able to achieve personal learning goals.

Formal group debriefings are sometimes long and tiresome with a group of this size yet critical for the group's success and achievement of the course goals. Formal group debriefings are held every three to four days or sooner, if needed. The debriefings have taken many formats depending on the perceived need of the group at the time.

The Strength of an Interdisciplinary and Experiential Process

In order to share my vision of how adventure and experiential learning can be joined in an interdisciplinary fashion to add richness and depth to an experience, some of the philosophical foundations of experiential education must be addressed. I will highlight a few that I feel are particularly central yet acknowledge that they do not constitute or represent the entire philosophical foundation of experiential education.

John Dewey (1981a) identifies and defines the *indeterminate situation*. He comments: "Inquiry is the controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole" (p. 226). Dewey goes on to explain that the indeterminate situation is a necessary condition of experiential education and that to render the situation, or problem, determinate is done through a

combination of both *primary and secondary experience.* Primary and secondary experience can simply be defined as "primary" being hands-on or "gross, macroscopic [and] crude" (Dewey, 1981b, p. 254) and "secondary" as reflective or "refined, derived objects of reflection" (p. 254). When designing this course the goal was to provide students with interesting and relevant indeterminate situations of consequence that could be rendered determinate, or solved, through interesting and relevant primary and secondary experiences of consequence.

In order to create indeterminate situations of interest, relevance and consequence, students must have a pre-requisite outdoor pursuits course and commit to a significant financial obligation. This, combined with the fact that the course is optional, ensures both student interest and the ability to see relevance in the pre-expedition activities and assignments. As a result, the indeterminate situations presented during the course have a high degree of interest, relevance and consequence. Subsequently, the probability of the students rendering the indeterminate situation determinate is also high, resulting in an educative experience.

For example, the river research project provides both primary and secondary experience. It is primary in the information gathering stage, secondary in the presentation, discussion and expedition. The relevance, in Dewey's sense of the word, is that a river will be chosen based on the information gathered and presented from this project. A poor choice could result in a poor, or even dangerous, expedition experience, or consequence. The same logic is true for all the activities and assignments of the course. The remaining question is then how the interdisciplinary nature of the course adds richness and depth. I believe, and have seen, that the variety of viewpoints and breadth of information brought to the group when solving indeterminate situations is much broader and complete when a problem is seen by a biologist, sociologist, psychologist, physical educator, music student, political scientist, geographer and religious studies major versus one of these perspectives in isolation. Therefore, although not always efficient from a time perspective, the final rendering of the indeterminate determinate is more complete and holistic. Also, by virtue of having so many perspectives of an experience, it is likely that it creates many more indeterminate situations; solving of one indeterminate situation often creates another. Imagine a group of ten students all viewing a landscape through specific disciplinary binoculars, therefore, seeing the landscape through ten unique filters. When a group begins to share their interpretations of that landscape, the final possible interpretations and assumptions will be more holistic and more complete. This is true for any indeterminate situation, at least, in my experience with this course.

Summary

I believe that the power, richness and effectiveness of this course are rooted in its interdisciplinary and experiential nature. This is a course that requires students and professor to become fully engaged in an experience that is very adventurous; this, too, is a strength. On that July afternoon in 1990 I had no idea how, where or when I might have the opportunity to provide such programs for students. It has been and exciting and rewarding journey, and one I encourage you to take.

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FAMILIES AT PLAY: THE DYNAMICS OF INTERVENTION

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Abstract
Practitioners working with multi-problem families often find themselves limited by the family's process. Engaging families in play can create new possibilities for the therapist and family. This workshop will introduce activities for assessment, enrichment, and therapy with families. Come prepared to play and share.

As families evolve in their developmental cycle, they often travel through turbulent waters, especially around periods of transition. The turbulence may create fear and confusion leading families to hook into past, familiar ways of functioning. Families who swim against the current of growth and maturation may find themselves entangled in a net of conflict.

This workshop is designed to give practitioners working with such families tools to help their clients become disentangled. Adventure activities can be a powerful method for engaging difficult families. Participants will learn to differentiate between interventions focused on assessment, enrichment, and therapy by participating in adventure activities from each category. The workshop addresses different framing and debriefing techniques, as well as different settings, e.g., family and group. The theory and historical development of adventure family therapy will also be reviewed. Participants will leave with a working knowledge of adventure family therapy and new ideas for disentangling families so that they may swim freely once again.

Adventure Family Therapy
The use of adventure programming with families has increased tremendously during the past ten years. Like traditional adventure activities, adventure interventions with families have been well-received for their capacity to fully engage participants in dynamic interactions that create therapeutic movement. These activities have been especially powerful as assessment tools as they invite families to stage enactments where their behavior patterns and family structure become quickly evident. There have been a number of articles developing a theoretical foundation and practical applications for adventure family therapy. Gass (1991) outlined how adventure strategies integrate with strategic and structural approaches to family therapy. Gillis and Bonney (1989) discussed the use of adventure activities within a psychodrama format in working with couples. Gerstein and Rudolph (1989), as well as Gillis and Bonney (1986), documented the use of strategic family approaches within an adventure curriculum. Bandoroff (1992) provided a detailed account of the theoretical basis for adventure family therapy, drawing from structural family therapy, brief therapy, and multiple family therapy.

In 1991, some of the pioneers of adventure family therapy attempted to document the scope and practice of the use of adventure activities with families (Gillis, Gass, Bandoroff, Clapp, & Nadler, 1991). They surveyed 44 adventure programs throughout the U.S. that reported working with families. The results of this survey provided a descriptive view of the emerging field of adventure family therapy. Perhaps most importantly, the results identified four distinct categories of intervention: 1) recreation 2) enrichment 3) adjunctive therapy and 4) primary therapy. A brief description of each category is presented below.

Recreation: This format would be typified by an engaging, "one-shot" family adventure program that would use a "family day" or "family hour" to complete its task in a single session. The goal for such an experience would be to have fun, allowing the family to participate together in activities and leave the event with a "good" feeling. While it might be assumed that the recreational experience would represent

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the least therapeut of the formats discussed here, this may not always be the case. Regardless of outcome, the true goal of this approach, however, is not therapeutic in nature but is recreational. Generally steps are not taken to frame activities with metaphors related to a particular family issue. Whatever therapeutic benefits might occur would be related simply to the family's participation in the adventure activities (Gillis et al., 1991).

Enrichment: This format would be characterized by structured sessions that intentionally address common family issues. The goal would be to provide topic-focused skill building sessions (e.g., communication, trust, negotiation) employing adventure activities. The activities would be specifically related to the skill being taught rather than tailored to a particular family's issue. The families in an enrichment experience choose the intervention to improve their family functioning. The program may run over several weeks allowing for integration of the material learned in previous sessions. A good example of the enrichment format is the first part of The Family Challenge (Clapp & Rudolph, 1990). This program employed didactic and experiential methods to teach communication and trust to adoptive families (Gillis et al., 1991).

Adjunctive therapy: This format would include family adventure experiences used in conjunction with a primary treatment approach. Primary treatment might be individual inpatient, an extended wilderness program, or family therapy in an office setting. The goal of this approach is to address family systems issues. Often, families are involved in such an intervention because they have a family member in treatment. A benefit of this format is its ability to shift the focus from the identified patient to the family in an engaging and impactful manner. The interventions in an adjunctive therapy format are planned to parallel treatment goals of a larger program or primary treatment approach. An example of this format is the Family Wheel program (Bandoroff & Scherer, 1992). After their problem adolescents completed a 21-day wilderness program, parents joined their teens in the wilderness for a four-day intensive family experience. Gillis and Simpson (1991) utilized adventure activities in their family weekends at a residential center for chemically dependent youth (Gillis et al., 1991).

Primary therapy: This format would be best identified by the use of an adventure activity or sequence of activities as the primary change agent. Another important characteristic would be that the activities are prescriptively tailored to address a specific family's problem. It is possible to incorporate this type of intervention in a traditional office setting, or it might be staged outside and/or on a low element challenge course. In a multiple family therapy setting, the intensity and specificity of this intervention would likely require a one-to-one therapist to family ratio, and the families would need to share a very similar problem. The following criteria are suggested for defining a primary adventure family therapy program (Gillis et al., 1991):

1) The goal of the therapist is to make a lasting systems change in the family using adventure activities as a primary therapeutic modality.
2) The level of assessment completed prior to the adventure family therapy experience attempts to narrow the focus to specific family issues.
3) The framing used in presenting a naturally isomorphic adventure activity is therapeutically intense (Gass, 1991b).
4) The sequencing of isomorphic activities by the therapist is focused in an effort to achieve lasting systems change in the family.
5) The debrief is used by the adventure family therapist to punctuate the metaphor or to reframe inappropriate interpretations of the experience (Gass, 1991b).

An example of a therapist attempting to achieve the level of intensity and specificity described here while maintaining the adventure intervention as the primary therapeutic modality can be found in Gass (1991a). Due to the brief history of adventure family therapy and the sophisticated nature of this intervention, the primary therapy format may be more of a goal than a reality at this point (Gillis et al., 1991).

These formats provide a framework for conceptualizing adventure family therapy interventions. However, like most models, when applied in the field, theoretical distinctions tend to become blurred, in my opinion. This is only a roadmap to assist practitioners in understanding what it is they are doing and in establishing clear and realistic goals for their interventions. Ringer and Gillis (1995) highlighted the utility of such distinctions in their article about managing psychological depth when processing adventure experiences. Being clear about the purpose of the intervention is necessary for practitioners to operate ethically and provide an experience that is congruent with the services for which the client has "contracted." Managing psychological depth is especially important with families, who are often marked by volatility, and where the presence of significant others may compromise an individual family member's confidentiality. Practitioners with a clear sense of the purpose of the experience are better able to avoid being drawn into issues that they neither have the time nor expertise to adequately address.

Being a relatively new field, research on the use of adventure programming with families remains preliminary. After a review of the studies and descriptive articles in the literature, Gillis and Gass (1993) concluded that the outcomes of adventure family therapy programs demonstrate promise for treating alcoholic families and families with problem adolescents. They suggested that more studies, using traditional systemic assessment measures, are needed to demonstrate the efficacy of adventure therapy with families.

Summary

The field of mental health has come to recognize the importance of the family system in creating lasting change. During the past decade the family has increasingly become the target of therapeutic interventions. In the therapeutic adventure field, this zeitgeist has led to the establishment of adventure family therapy. The adaptation of adventure activities for use with families has provided a powerful tool for the assessment and treatment of families. Interventions within the domain of adventure family therapy seem to fall into four distinct categories: recreation, enrichment, adjunctive therapy, and primary therapy. Distinguishing between these formats is useful in planning purposeful interventions and necessary to provide ethical treatment to families. The primary therapy format requires that adventure activities be the primary therapeutic modality and be employed toward the goal of achieving lasting change. This presents practitioners with a challenge to develop strategies and techniques to realize the potential of this promising intervention. Early outcomes appear encouraging and more research is strongly encouraged. Further study and training in adventure family therapy should yield advances in the theory and application of this exciting modality for the treatment of families.

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Biographies

Dr. Bandoroff is a licensed psychologist at the Washington County Juvenile Department specializing in treating multi-problem families. He has developed a short-term intensive wilderness intervention for adjudicated youth which he leads during the summer.

Ms. Parrish is a department manager for the Seattle Mental Health Institute. She has 20 years of experience in the adventure field and is a partner in an adventure-based consulting firm. She is past-chair of the AEE Therapeutic Adventure Professional Group.

GROWING A PROGRAM FERTILIZED WITH GRANT AWARDS

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Abstract
Creative programs are often spawned from grant awards. This paper will introduce aspects of the grant procurement process. Program grant project examples are included. Information will be provided about the types of grant proposals, proposal components, grant sources, grant writing tips, and grant reviewers' perspectives.

The pursuit of grants spawns new programs and fine tunes the existing organization. The process contributes to the nurturing and funding of new and innovative programs that might otherwise never grow to maturation. The Peoples' Community Art Project in Boise, Idaho is an example of a recently born program that meets the creative and expressive needs of individuals with developmental challenges.

The purpose of this project was to integrate artists, community members, and individuals with disabilities in creating a piece of community art-work. The project was funded by the Idaho extension of the National Very Special Arts Program. The lead agency was Arc, Inc., a private, non-profit organization serving people with developmental disabilities. The Arc received $1,500 to spawn a new program to address universal programming in the arts and the Boise community. The majority of the grant money went to hiring a local artist to facilitate the process of designing and implementing a community art project. The result was a 100' by 30 ' mural in downtown Boise created by Arc consumers and community members. The mural remains a permanent part of the community by being included in the Boise Art Walk Tour.

Types of Proposals
There are various considerations in the grant planning and acquisition process. Selecting the type of proposal and matching grant sources is an ongoing challenge. There are six different types of proposals in the fields of health and human services identified by Lefferts, 1990:

Program proposals provide services to individuals, groups or communities. *Research* proposals study a group of people, a problem, an organization, or evaluate a program or service. *Training* proposals offer educational and training programs. *Planning* proposals provide coordination and networking in connection with a problem or among a group of programs or organizations. *Technical Assistance* proposals assist others in developing, implementing, and managing programs, studies, and other activities. Lastly, *Capital Improvement* proposals help to build or remodel buildings and acquire equipment. Part of the grant process is determining what your program needs are and the type of proposal you will want to write to seek the required funds.

Suggested Outline for Grant Proposals
A proposal serves functions such as being an instrument of persuasion, a promise, a request, and a program plan. Grant-making agencies may have detailed requirements for the proposal. There are some funding sources that do not have specific guidelines. Kiritz, 1980, suggested that certain components can serve as a guide in the preparation of a grant proposal:

The Summary clearly and succinctly summarizes the grant request.
TIP: Write this after you have written everything else.

The Introduction describes the organizations' qualifications or credibility.
TIP: Keep a Boiler Plate on the computer with a variety of profiles of the credibility and accomplishments of the organization to be fine tuned to the granting sources emphasis.

The Problem Statement or Needs Assessment validates the needs to be met or problems to be resolved by the proposed funding.
TIP: Include local data and descriptions of target population to be served. It is fairly easy to find national statistics, and much more challenging to find meaningful supportive data relating to a proposed project. Also include quotes and endorsements.

The Objectives establishes the benefits of the funding in measurable terms.
TIP: This is an important consideration to funding sources. Grant reviewers want to know specifically how things will change. What will a participant gain by participating in a funded program? Try to be client driven, as indicated by describing the view of those who will benefit from the program. Gear your project objectives to the objectives of the funding source.

The Methods delineates the activities that will be used to achieve the desired results.
TIP: This is your operation plan. Grant reviewers like to see a concrete plan on how things will be conducted.

The Evaluation supplies a plan for determining the degree that the objectives are met and the methods followed.
TIP: Proposals often fall short in this area. There is a tendency to try to document agency effectiveness, while overlooking the outcomes and benefits that the participant gains. Be sure to addressed the outcomes of the objectives established prior to the start of the grant period.

The Future or Other Necessary Funding Sources defines a plan for continuation beyond the grant period, as well as the availability of other resources needed to implement the grant.
TIP: Granting agencies do not want to be the only supply of funds to an organization. The more funding sources and other resources your agency can document, the better your chances are of gaining points in this category.

The Budget clearly defines costs to be met by the funding source and costs that will be met by the applicant or other support sources.
TIP: Carefully estimate your expenses and funding sources. In-kind donations such as equipment and supplies, or volunteers' time can be addressed in this section. It is important not to underestimate the value of these donations. Attention to services such as administrative time, copying costs, and travel time can all add up to a large sum of money.

It will be important to plan ahead for many revisions and a variety of readers to assist in the development of the proposal. TIP: Have someone who is not familiar with your program, the experiential education field, or the project read the proposal for the following criteria: clarity, completeness, internal and external consistency, capability, effectiveness, efficiency, accountability, realism, understanding of the problem, and service methods. The proposal should be user friendly, with a positive tone. Be sure to avoid jargon, acronyms, or bureaucratic vocabulary. The grant review panel members may not know anything about your specialization.

Successful proposals require a lot of time to create. Establishing communication with your granting agency is beneficial in the long run. You will learn about their philosophies while they are becoming familiar with your organization. Networking is a *key* to your success.

Resources
There are numerous books. periodicals, newsletters, directories, and computer aided searches available. These resources can assist you in identifying potential funding sources. Other resources can provide guidance for the writing of the proposals. Some areas to investigate include foundation funding sources, federal funding catalogs, state funding sources, and research grants.

Each state has at least one Foundation Center that serves as a clearinghouse for grant information. For example, in Idaho the Boise Public Library and the Caldwell Public Library maintain an information center. In Washington the Seattle Public Library and the Spokane Library maintain a Funding Information Center. In Oregon, grant information is maintained at the Oregon State Library; in Salem, the Multnomah County Library, and the Pacific Non-Profit Network Grantsmanship Resource Library in Medford. TIP: Get to know your local information source. Let them know about the good work that your organization does for the betterment of the community. Grant funding is a two-way street. Funding sources are known to work the network for information about grant applicants, just as grant applicants seek information regarding grant sources.

Fine Tuning the Existing Organization
Team Adventures Serving the Community (TASC) is a non-profit adventure learning organization in Boise, Idaho. TASC wanted to fine tune the existing challenge course program to include persons with disabilities. The project was called "Project Reach - - for your potential" Through a $1,500 training grant from the US WEST Foundation and a $500 training and research grant from the Association for Experiential Education, TASC was able to provide universal programming training for challenge course staff, and assessment training for Recreation Therapists involved in the project. There was also a pilot study concerning changes in cooperation and trust levels of individuals with disabilities who participated on the TASC challenge course.

A variety of therapeutic adventure opportunities were provided through Project Reach. The participants from the Summer Work Experience Program of the Idaho Commission for the Blind and Visually Impaired have shared in a full day low/high challenge course experience for three years now. The Idaho Youth Wheel Chair Camp had six youth who use wheel chairs experience a high element. The youth were also involved in various group trust and problem-solving initiatives. The Borah High School "Best Program" for individuals with developmental disabilities had four sessions of low and high experiences. The challenge course staff enhanced their creativity through the various programs. Most importantly, the participants gained from the opportunities that the supplemental grant funds provided. The following are interview summaries with two of the individuals who participated in grant funded activities last summer.

The Clients' Perspectives
It is often in the informal investigation of outcomes that one truly gains insight into what the experience meant to the individual. The following is a brief description of two clients and their thoughts about the Challenge Course Experience, as reported in follow-up phone interviews:

Micheal is a 16-year-old youth who is visually impaired. He participated in a full day Challenge Course experience with the Summer Work Experience Program from the Idaho Commission for the Blind and the Visually Impaired. He participated in the adventure learning activities that included group trust-building, communication, and problem-solving activities at ground level, and balance/support activities conducted two feet off the ground. The peak experience for each individual in the group was the Power Pole. For this element Micheal climbed a pole 30 feet high, stood up on the top, then leaped seven feet forward to grab on to an iron ring. He described his experiences in the following way: "It was cool. The telephone pole part was like Peter Pan. I would do it again. I also learned that others are like me. For example, my new friend that I met that day, she uses a guide dog, I use a cane. We are blind. We both like to hear something funny. We keep in touch by phone and letters."

Kristyn is a 19-year-old woman with cerebral palsy. She participated in a two-hour Challenge Course experience with the Idaho Wheel Chair Camp. Her group did activities such as trust builders and problem solvers at ground level. She next went by herself up a 25-foot vertical ladder. Kristyn attends a Boise State University Learning program where she is working on finishing her high School General Education Diploma. She also attends an independent living skills program in the community. She likes music and shopping. She cannot verbally communicate. Kristyn uses a communication lap board to express herself. She also finger spells, and does a little signing to communicate with others. When asked about her experience on the Rope Ladder Climb at the Challenge Course, she responded: "It was fun and very exciting. It meant something different to try. It gave me the drive to try new things and to be more social. The best part was the climbing. Although I can not do more, it doesn't mean I can't want to." She is looking forward to the course next year.

Summary

The potential for growing a program or expanding an existing program is unlimited. The grant funds are out there. The competition can be stiff in some cases. With quality programs and writing client-driven proposals, the projects will grow. There are many innovative project waiting to be born !

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SPAWNING A GENDER-BALANCED, ADVENTURE-BASED MODEL FOR MOTIVATION, LEARNING, AND GROWTH

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Abstract
Through guided reflection, discussion/debate, brainstorming and "paradigm shifting," participants not only have an opportunity to spawn a new and more gender representative model for adventure-based learning but also to develop a heightened awareness and improved ability to sensitively differentiate, facilitate, and process the adventure experiences of both genders.

Goals & Objectives
-**To Stimulate** critical, reflective thought and discussion.
-**To Review** past and current adventure-based motivation and learning (ABML) models.
-**To Identify and Discuss** personal views on gender-based similarities and differences in ABML.
-**To Create** a new, preliminary, gender-balanced ABML model.
-**To Enhance** personal strategies for and methods of facilitating and processing adventure "edge moments."

Pre-Workshop Survey
Readers interested in contributing their personal views/opinions on gender-specific adventure-based motivation and learning are invited to complete the following survey and send a copy to Robert Bavis. Survey results will help to shape/revise research assumptions and resultant model development.

For the purposes of this survey, "adventure" will be defined as an event/activity which involves a purposeful child-like departure from the comfortable into the uncertain; to willingly challenge oneself (or others) physically, emotionally, socially, and/or spiritually for the purpose of personal growth, fun, increased knowledge or self-awareness, confronting fear, and/or increasing connection with and respect for, self, others, God, and the Earth. Implicit in this definition is that "adventure" presupposes "RISK-taking" of some kind.

**Please answer the following questions based on your initial (quick response) thoughts, only in the sequence presented and BEFORE you read anything else in this article. Feel free to add additional qualitative comments where appropriate.

Optional: Name:_____ Phone:_____
Address:_____ Email: _____

Gender: Female Male **(circle one)**
Age:_____
Socio-Economic Class: Low Income Middle Income Upper Middle Income Upper Income
Cultural/Racial Distinctives:_____
Current level of physical health/fitness: Poor Fair Average Good Excellent **(circle one)**
-My PAST, levels of
PHYSICAL adventure-based **risk-taking** were:
Very Low Low Average High Very High **(circle one)**
EMOTIONAL adventure-based **risk-taking** were:
Very Low Low Average High Very High **(circle one)**
SOCIAL adventure-based **risk-taking** were:
Very Low Low Average High Very High **(circle one)**

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SPIRITUAL adventure-based **risk-taking** were:

Very Low Low Average High Very High **(circle one)**

-My CURRENT, level of

PHYSICAL adventure-based **risk-taking** is:

Very Low Low Average High Very High **(circle one)**

EMOTIONAL adventure-based **risk-taking** is:

Very Low Low Average High Very High **(circle one)**

SOCIAL adventure-based **risk-taking** is:

Very Low Low Average High Very High **(circle one)**

SPIRITUAL adventure-based **risk-taking** is:

Very Low Low Average High Very High **(circle one)**

Please RANK ORDER (Assign a different number for each: **1- highest** to **4 - lowest**) the following **according to which motivates YOU** to INITIATE your participation in adventure activities:

____ The anticipated presence/participation of one or more highly respected individuals
____ The possibility of gaining/accomplishing one or more skills/tasks
____ Immediate curiosity
____ The possibility of sharing/working cooperatively with others

Please RANK ORDER (Assign a different number for each: **1- highest** to **4 - lowest**) the following **according to which motivates you to DISCONTINUE and/or AVOID future participation** in adventure activities:

____ The absence/non-participation/conflict with one or more highly respected individuals
____ Failing to gain/accomplish one or more skills/tasks
____ Realizing that you do not actually like what you've discovered
____ Having experienced more competition than cooperation

Please RANK ORDER (Assign a different number for each: **1- highest** to **4 - lowest**) the following **according to which you VALUE the MOST from actual participation** in adventure activities:

____ The actual presence/participation of one or more highly respected individuals
____ The actual gaining/accomplishing of one or more skills/tasks
____ Fulfilled curiosity/newly gained perspective
____ Having had to share/work cooperatively with others

I believe that women & men are **motivated FOR** adventure in different ways **TRUE FALSE UNSURE**
I believe that men and women **EXPERIENCE** adventure differently **TRUE FALSE UNSURE**
I believe that women and men are **motivated BY** adventure in different ways **TRUE FALSE UNSURE**
I believe that men and women **INTERPRET** adventure in different ways **TRUE FALSE UNSURE**

I believe that **NO FEW MANY MOST ALL** adventure facilitators **are aware of & sensitive** to gender-specific motivations and responses to adventure. **(circle one)**

I believe that **NO FEW MANY MOST ALL** adventure facilitators **are sufficiently skilled and capable** of facilitating & processing gender-specific responses to adventure. **(circle one)**

Here is **MY own prioritized list of motivators for initiating and maintaining** continued **participation** in adventure activities: **(Optional)**

_____, _____, _____, _____, _____
most least

Here is **MY prioritized list of motivators for discontinuing or avoiding future participation** in adventure activities: **(Optional)**

_____, _____, _____, _____, _____
most least

Introduction

Past and current theoretical models for adventure-based motivation and learning (ABML) (e.g., Csikszentmihalyi, 1975; Bandura, 1977; Gager, 1977; Nadler & Luckner, 1992; Priest, 1993; et al.) focus predominantly on COMPETENCE/INCOMPETENCE as the primary causative motivators for adventure-based learning. Other recognized learning and behavioral motivators (e.g. three of Jerome Bruner's four "intrinsic" motivators) are largely ignored and/or unrepresented in current models.

Implicit in past and current competence/incompetence models is that both genders are motivated in the same way and with the same intensity when participating in or experiencing adventure. Though both genders may indeed share common motivational ground, it is my belief (and hypothesis) that men and women are motivated for, motivated by, experience, and interpret adventure in distinctly different ways (and, as an aside, that there are also likely age, socio-economic, cultural, and racial factors which affect ABML).

Traditional gender stereotypes often (though simplistically) describe men in terms of TASK PERFORMANCE and women in terms of SOCIAL RELATIONSHIPS. Implicit in these common gender-specific referents is the assumption (accurately tested by time/history?) that men are motivated (in general) largely by (challenging?) TASKS and their intended/resultant OUTCOMES, whereas women (in general) are largely motivated by the quantity and/or quality of interpersonal RELATIONSHIPS and the (social) PROCESS. Though simplistic in nature (and likely to be challenged by feminized "masculinists" and masculinized "feminists"?) these stereotypes recognize and characterize real (though generalized and simplistic) gender differences in motivation.

History also shows (i.e., quantitatively and qualitatively) that adventure, risk-taking (e.g., adventure sports enthusiasts) has been and continues to be a predominantly male (masculine?) undertaking [recognizing, however, the current, apparent increase in female (feminine?) adventure participants.]

The significance and possible validity of these initial presuppositions has requisite implications for adventure facilitators: to be effective, adventure-based facilitation and processing methods and goals must be appropriately matched to any gender-specific, ABML needs. Though it is my belief that many adventure practitioners already know (intuitively) how to address some of these gender-related differences in the field, others (including theorists) fail to recognize, to anticipate, and to respond appropriately to different, gender-related, motivation and behavioral responses to adventure.

Learning theorists and adventure practitioners alike can benefit from further review, deeper exploration and greater understanding of both the intrinsic and extrinsic, adventure-based motivators and their probable correlated (causative?) relationship to gender-based motivation and learning. This is the primary purpose of this workshop. Secondly, it is my hope and intention not only to begin the process of developing a new, gender-balanced model for ABML but also to provide workshop participants with new awareness and skills for facilitating and processing the adventure experiences of both genders.

Research assumptions/presuppositions

-That current ABML models are at least partially imbalanced (and/or incomplete) and favoring "competence/ incompetence" as the prime motivator over and against other recognized motivators.

-That competency based models have an inherent, presupposed (though maybe subliminal) masculine gender bias.

-That masculine gender motivational & behavioral patterns are generally more "works," task performance, competency, and outcome-oriented.

-That feminine gender motivational & behavioral patterns are generally more relational, reciprocal, and process-oriented.

-That the above assumptions are evidenced/substantiated, in part, by partially valid historical, socio-cultural gender stereotypes.

-That recent ABML models effectively address the role of competency/incompetency as learning determinants but do not account for other real/potential ABML determinants.

-That adventure participants can experience "breakthrough" (ala Nadler & Luckner) success without focusing attention solely on competence/outcome-based experiences and/or outcome-based processing.
-That adventure "edgework" processing, and theoretical models which (also) target Bruner's other three intrinsic motivators (i.e. curiosity, identification, & reciprocity, in addition to competence/incompetence), will provide a more gender-balanced and efficacious methodology.
-That one or more of Bruner's four intrinsic motivators may have a gender "flavoring":

Curiosity (need to seek the unknown) = Neuter?? (found equally in females & males?)
Competence (need to seek accomplishment/task completion) = more Masculine than Feminine
Reciprocity (need to seek social cooperation/sharing) = more Feminine than Masculine
Identification (need to seek role models) = Neuter? possibly more masculine (e.g. male heroes)

-That the proposed gender-specific, motivational tendencies do not represent all individuals but rather generalities regarding many women & men.
-That "feminine" is not automatically equated with "female" and that "masculine" is not automatically equated with "male" (i.e. recognizing masculine traits in females and feminine traits in males).
-And finally, that (like Nadler & Luckner's recent facilitative model) this "Brunerian" model will provide an increased number of potential facilitative goals, responses, and techniques capable of maximizing learning outcomes for both genders participating in adventure activities.

Past and recent models for adventure-based motivation, learning, and growth (See Ewert, 1989; et al.):

*Optimal Arousal (Duffy, 1957; et al.)
*Self-Efficacy (e.g. Bandura, 1977)
*Attribution (Iso-Ahola, 1976)
*Ewert's Causal Model (1989)
*Bavis' Synthetic Model (in process)
*Competence (e.g. Csikszentmihalyi, 1975; Gager, 1977; Nadler & Luckner, 1992; Priest, 1993; et al.)
*Attitude & Behavior (Fishbein & Ajzen, 1975)
*Kiewa's Self-Control Model (1994)

Implicit limitations of competency-based models
Priest's competence model (1993) posits that negative outcomes ("failure") result from (perceived) insufficient competence (i.e., incompetence) and that this ultimately produces negative intrinsic motivation which leads to lowered expectations of future competence, higher anxiety, and (likely) decreased future risk-taking. Sufficient (perceived) competence produces "success" which produces positive intrinsic motivation which leads to heightened expectations of future competence , lower anxiety, and (likely) increased future risk-taking.

Priest's competence model does not directly address the role and effectiveness of "edgework" processing on redirecting the supposed outcomes of these negative (distress) and positive (eustress) feedback loops nor on future adventure performance. Though traditional, post-adventure (Nadler & Luckner "S+1") processing which is largely or exclusively competence/incompetence based may indeed predispose participants to Priest's predicted outcomes, it is my belief that effective "edgework" processing ("S-1", "S" & "S+1") which focuses not only on competence/incompetence but also on relational experiences, (self-)discovery, and role identification is likely to produce different results!

Adventure participants are not just motivated by their competence/incompetence! Indeed, though some (i.e., especially males but not excluding certain females) may be more influenced by their competence/incompetence, others (i.e., especially females but not excluding certain males) may be influenced more by other needs attainment (e.g., via new, quality relationships, new discoveries, and/or positive identification with one or more respected others). Both ABML models, as well as facilitative and processing methodologies, must address the fact that adventure-based learning and growth is contingent (at least in part) on facilitators recognizing and responding successfully to different participant motivations; providing effective, multi-modal processing which targets, when appropriate, more than just competency needs.

Intrinsic versus extrinsic motivation: Which is best? Both! For those deficient in (i.e., lacking conscious awareness, acceptance, or control of) internal/ intrinsic motivators (e.g., faith, hope, & love) and for those deficient in (i.e., lacking conscious awareness, acceptance, or control of) external/extrinsic motivation (e.g., encouragement, peer pressure, and accountability), facilitators should be able/capable to assist in empowering adventure participants via appropriate, effective facilitation and "edgework" processing.

Thoughts on "success" and "failure"

Adventure participants' attitudinal & behavioral outcomes are limited to thriving, coping, or succumbing. "Success" (implicitly equated with "breakthrough" by Nadler & Luckner) can result from any of these outcomes (and not just from positive "breakthrough" accomplishments) IF cognitive learning, behavioral, and/or motivational change occurs (via reflection and processing). "Failure" implicitly occurs when absolutely nothing is actually gained! Past and current ABML models tend to link "success" solely with "thriving" but ignore "success" which can result (via effective reflection and processing) from "coping" or "succumbing." Greatest success (i.e., transformational learning and growth) often results from one's greatest failures!

A "gender-balanced" model for adventure facilitation and processing: What does it look like?

Adventure facilitators must acknowledge the truth of "different strokes for different folks"! That is, that adventure participants are each unique and that their gender may indeed shape and affect how they are motivated for, motivated by , experience, and interpret adventure. Theoretical ABML models and facilitative practices should not only reflect a more comprehensive understanding of the effects of various intrinsic and extrinsic, gender-specific motivators, but also integrate processing methods which successfully target those motivational needs. A gender-balanced facilitator will not excessively stereotype male and female adventure participants but rather anticipate the possibility of gender-specific motivations and be fully prepared to respond appropriately and sensitively.

Philosophical "food for thought" (for future exploration?)

-How much does/might "nature" or "nurture" determine one's adventure motivation?

-How might Biblical portraits of men and women (or masculine and feminine) reflect reality?

-How might socio-historical archetypes (e.g., martyr, warrior, wanderer types) reflect or affect gender-based motivations for adventure?

-Is there a gender-biased motivation/participation with regard to mythic "heroic journeys"?

-Is the concept of "hero" different for males and females (e.g., are male/masculine heroes doing/adventure-oriented versus female/feminine heroes being/nonadventure-oriented?

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Biography

Mr. Bavis has over 18 years' experience as a professional outdoor instructor, guide, & administrator in adventure-based programs. Robert is the Director of Reachout Expeditions, a Christian adventure-based youth ministry and he also designed and coordinates the post-baccalaureate, Adventure-based Education Certificate Program at Seattle Pacific University (Seattle, WA).

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SWIMMING UPSTREAM: FACILITATING AND PROCESSING RISKY ADVENTURE MOMENTS

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Abstract
The psycho-emotional profile of adventure participants as well as the quality, and timing of processing methods must be carefully reviewed so as to construct a safe and ethical facilitative framework for learning. This interactive workshop will stimulate and empower participants to enhance both their adventure facilitation and processing skills.

Goals & Objectives

-**To Stimulate** critical, reflective thought and discussion.
-**To Explore & Define** terms/issues such as adventure, challenge, risk, stress, fear, "edge moments," facilitation, processing, ethical, etc.
-**To Identify & Understand** the real and perceived risks and learning opportunities experienced before, on, and over the "edge" of adventure.
-**To Identify & Understand** the options and implications of the nature, timing, methods, and goals of adventure processing.
-**To Enhance** personal strategies for and methods of facilitating and processing adventure "edge moments."

Introduction

Effective "edgework" facilitation and processing (e.g., as described by Nadler & Luckner, 1992) is the adventure facilitator's primary concern and method for facilitating personal learning and growth of adventure participants. Such effectiveness presupposes and requires comprehensive understanding of the constructs of adventure/challenge-based philosophy and the psycho-emotional profile of adventure participants "on the edge," as well as familiarity with, and expertise in, utilizing safe, ethical, and productive facilitative and processing methodologies.

In the past, adventure facilitators have often operated from an overly idealized, naive, and inaccurate view of the models for adventure-based learning (ABL). Even today, practitioners sometimes implicitly assume that ABL is intrinsically (i.e., automatically) beneficial for most (all?) individuals without recognizing or identifying its limitations and possible detrimental affects. Recent studies on and critiques of this approach challenge some of the long-held and deeply cherished beliefs about the long-term effectiveness of ABL. Past research data has been largely anecdotal (i.e., subjective) in nature and thus less valued by researchers and practitioners looking for "hard statistics" to justify (and market) their adventure programs.

In recent years ABL practitioners (e.g., Miles, Priest, Ewert, Smith, et al.) have begun to (re)focus their attention on the basic premises, presuppositions, models, and methods for structuring , facilitating, and processing ABL. Of particular note is Simon Priest's (1993) "honest" ABL model that clearly identifies a "negative feedback/distress loop" (as well as a positive feedback loop) and its ramifications regarding learning outcomes and future performance. Though new and/or revised ABL models still need to survive the "risk of ridicule" and the "test of time," current research and professional dialogue promise to provide a more accurate and representative model for ABL.

This workshop is intended not only to stimulate critical thought and reflection on your current views about and methods for facilitating and processing ABL, but also to (re)fill your "toolbox" with new and newly sharpened tools capable of shaping adventure experiences which safely catalyze long term, meaningful learning and life-change in adventure participants. To do so, we must define key terms,

review important ABL concepts, address critical questions and carefully consider new and improved methods.

"Adventure" is a child-like departure from the comfortable into the uncertain; to challenge oneself (or others) physically, emotionally, socially, and/or spiritually for the purpose of personal growth, fun, increased knowledge or self-awareness, confronting fear, and/or increasing connection with and respect for, self, others, God, and the Earth.

"Edge Moments" are often (but not exclusively) brief periods of time when an adventure participant is "out of their comfort zone." These situations evoke feelings of uneasiness and discomfort and make the participant teachable, likely to react or respond, and capable of change.

This "edge" (as portrayed by Nadler & Luckner, 1992) is the boundary between "unknown and known territory," between the familiar and the unfamiliar, between "breakthrough" and "retreat" and (implicitly suggested in Nadler & Luckner's model?) between "failure" (experienced by retreating from and/or choosing not to go over the "edge" into "new territory," not changing) and "success" (implicitly - experienced as change).

Personal Reflection: Think of a time/situation in your life when you experienced an adventure-based "edge moment." What was it? What factors made it so? What were the risks? What were your behavioral options? What were you feeling & thinking at the time? How did you handle it? What did you do or not do? Did you experience a "breakthrough" or "retreat," a "success" or "failure"? Was there someone who assisted you while on your "edge"? If so, how? What helped/hindered you when you were "on the edge"? How has this past "edge moment" impacted your present life? If it has, why do you think it impacted you the way it did? What <u>could</u> have happened differently? Why?

Though I take issue with Nadler & Luckner's subtle, but implicit, equating of "retreat" and "failure" and their implicit suggestion that "success" is synonymous with "change," I applaud their recognition and identification of the value, role and importance of the TIMING of processing. Before we look at and expand upon these keen insights, we must first understand what it means to "facilitate" and/or "process" an adventure-based "edge moment."

One does NOT learn <u>merely</u> by experiencing (i.e., "learn by doing") but rather by <u>reflecting</u> upon and attaching meaning and significance to an experience. Often, one is unable/unwilling to take the time or is unfamiliar with how to go about identifying the valuable lesson(s) contained in a particular adventure "edge moment". Often, valuable lessons and new opportunities are missed. Most of us can use a little help when it comes to reaching out, beginning a new "ascent" in life, or stepping out over the "edge," facing our fears, rappelling into an ambiguous abyss.

Webster defines "Facilitate" as: "To aid; assist; make easier; to free from difficulty or obstacle" (contrasted by "Lead" = "To show the way by going first; conduct; escort; direct; to steer; to guide") "...like an eagle that stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them on its pinions" (Deuteronomy 32:10,11) adventure facilitators <u>help</u> participants to find their wings, facilitating exploratory, life-changing flights into new, challenging, but potentially rewarding territory.

"Processing" is the task of facilitating (catalyzing) learning and life-change by means of carefully crafted, reflective questions designed to help adventure participants identify, describe, evaluate, and to <u>share</u> their experience(s), their attributed significance/meaning, and the prospective or resultant learning and life-change. An adventure facilitator provides opportunity for internal as well as external assessment and dialog. Meaningful, metaphorical "bridges" are built to aid the crossover between typically unique adventure moments and the sometimes mundane experiences of adventure participants. Meaningful, transforming life application comes only with quality reflection and processing. It is to this end that adventure facilitators aspire.

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Adventure is RISKY! By definition, adventure activities are intrinsically risky. Adventure participants "on the edge" are vulnerable. In the stress of the moment, they may or may not be "teachable." Adventure participants have the opportunity for "success" but they also have the freedom to "fail," tangibly, dangerously. Choosing to facilitate and utilize risky activities as the (potential) MEANS to new learning and growth requires tremendous wisdom, good judgment, sufficient technical, facilitation/processing, and risk management skills and an intact ethical framework! The adventure facilitator has a moral obligation to provide a sufficiently "safe" and (hopefully) enjoyable learning experience.

Effective "edgework" facilitation requires clear understanding of the "constructs" of risk-taking and fear (Ewert, 1989) -- the psycho-emotional profile of the adventure participant. Let's look a little closer at these issues:

"Risk" is both a noun (i.e., a possible hazard or danger) as well as a verb (i.e., stepping towards uncertainty). One might (awkwardly) say, "to risk is to risk risks"!

"Safety" is relative protection from hazards/risks (e.g., via managing risks to the best of one's ability).

There are four basic risks present in adventure settings: material/financial, physical, emotional, and social. Some risks are "objective" (i.e., naturally occurring) and some are "subjective" (i.e., directly attributable to/caused by humans).

"Stress" is physical, psychological, emotional, and/or spiritual disequilibrium.
- Eustress = Beneficial stress, (i.e., with regard to effect/outcomes)
- Distress = Detrimental stress (i.e., with regard to effect/outcomes)

"Fear " = Perceived Risk (Information - Information) (Ewert, 1989)
required supplied

There are five basic types of fear: fear of the unknown, fear of death/injury, fear of loss of control, fear of non-acceptance, (i.e., no love), and fear of failure. Helping an adventure participant identify and possibly gain better control of/over their fear(s) is a primary facilitator goal.

"Edge Moment" Alternatives

A Construct of Change

Denial/Rejection Acceptance

<----------->

Flee **Fight** **Freeze** **Cope** **Thrive**

Death Life

(Doubt Hopelessness Hatred) (Faith Hope Love)

Many say that all risks (or degrees of risk) are "real" but that some are "perceived" [e.g., student rappelling practice versus rock climbing practice (though two safety ropes are often used, rappelling seems/ feels riskier than climbing/ascending which utilizes only one rope.)]. Theoretically, most adventure facilitators say that they try to minimize/reduce/avoid "real" risks and try instead to capitalize on "perceived" risk(s). This sounds good (i.e., ethical) but is this really possible? Who determines the validity (the "real-ness") of the risks -- the facilitator or the participant? Is not "puppy love" real to the one experiencing it? Can "perceived" risks be just as risky/dangerous as "real" risks (e.g., emotionally if not physically)? Granted, our perception of "reality" often needs adjustment and reassessment but how does one justify the real risk of facilitating a potentially harmful experience?

The purpose, goals, timing , & effectiveness/results of adventure processing depend on the needs of the adventure participant before, during and after their adventure "edge moment(s)."

"Edge"-1 (E-1)	"Edge" (E)	"Edge +1" (E+1)
Stage	**Stage**	**Stage**
Moment(s)	Moment(s)	Moment(s)
Before the "edge"	On the "edge"	After/over the "edge"
Before "breakthrough"	During "breakthrough"	After "breakthrough"
Before "success"	During "success"	After "success"
Proactive Processing	**Reactive** Processing	**Reflective** Processing
(Briefing)	**(Freezing)**	**(Debriefing)**
Processing Focus:	Processing Focus:	Processing Focus:
Motivation (+ -)	**Coping** (+ -)	**Evaluation** (+ -)
& Goals	**Mechanisms**	**Application**
Participant Defenses	Participant Defenses	Participant Defenses
Moderate-High	**High-Moderate**	**Low**
Teachability varies	**Teachability varies**	**Teachability varies**
at this stage	at this stage	at this stage
Usually Rational	**Sometimes Irrational**	Often **Rationalizing**
at this stage	at this stage	at this stage
Unknown	**Probable**	**Known**
Adventure Outcome	Adventure Outcome	Adventure Outcome

*Adapted from **and expanding on** Nadler & Luckner (1992) who emphasize the term "success" rather than the neutral term "edge" and who emphasize processing at "S - 1" (= "E - 1") rather than comparing, contrasting and valuing each according to their respective value/purpose.

A Facilitator must be:

A "Mirror"	Aware -reflecting self/others/God
A "Magnifying Glass"	Observant of individuals & group
A "Thermometer"	Sensitive to changing needs
A "Jar of Jelly Bellies"	Resourceful with many flavors
"Bi-Focalled Glasses"	Focused on Content & Process

Facilitation is not only an ART and a SCIENCE, but also a TRUE ADVENTURE in itself!!

Why Utilize Adventure if it is so "risky"? (Why take the risk?)
It is a Potent(ial) "catalyst" for significant change, learning, and growth!

Challenging "edge moments" produce
"Cognitive Dissonance" ----> Action ----> Consequence ----> Evaluation ----> Response (Learning)

Who should determine the level/intensity of adventure-based risk? the "wise" instructor (mandating to participant or soliciting from participants?) OR the "naive" participant(s)? (mandating to instructor or soliciting from instructor?). Ongoing negotiation is necessary!

"Challenge by choice" is a well known "industry (ethical) standard" for structuring adventure experience(s). It means giving participants freedom to choose (not forcing or coercing) their level of participation. There is, however, much interpretive freedom when actually implementing this standard. When should a facilitator back away from encouraging a frightened adventure participant to "push through" their fear(s) to venture into unknown territory? Is a participant's choice, made in fear, (i.e., right in the midst of intense adventure) really a "choice"? What determines a "free choice"? How is this measured/recognized in the adventure moment? What about "dysfunctional" behaviors requiring

therapeutic "intervention"? Does this intervention violate "challenge by choice" standards/guidelines? This seemingly "good" standard requires careful thought and application!

Adventure facilitators have much control/power over those they assist and can become abusive with that power. Facilitators must be familiar with the ethical issues related to ABL and be able to recognize and deal with them appropriately (i.e., professionally/ethically) as they are made manifest.

These are several universally recognized unethical approaches to facilitating risky adventure experiences:

-Risk for risk's sake
-Uninformed consent
-Coercion
-Malevolent deception/secrecy
-Power plays/paternalism
-"Majority rules" (at expense of minority)

What makes these approaches unethical... subjective opinion, objective standards, intentions and/or outcomes/results? (for a complete look at ethics, see Jasper Hunt's, Ethical Issues in Experiential Education). It is sometimes easier to identify "good" by first subtracting all that is clearly "bad" (e.g., Michelangelo's reported claim that he removed all that was not "David" so as to release David from the marble).

A safe and ethical ABL methodology should include/involve:

- "Full value contract" (gives "ownership")
-Real "challenge by choice" (it's truly ok to say no!)
-Sensitive concern for "minorities"
-Informed consent
-Manageable risks
-Real opportunity for "success" (i.e., competence)
-Safely limited "freedom to fail"

Summary

Facilitating and processing risky adventure moments is like swimming upstream. It demands careful attention to the power and flow of the river. Professionally skilled facilitators will avoid the "dangerous shoals" of naiveté with regard to the psycho-emotional profile of adventure participants and the risks inherent to adventure programming. They will develop a diversity of "swimming" skills which enable them to safely and ethically guide others through the emotional "froth" which often lies enroute to the reflective pools of remembrance and rebirth.

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EMPOWERMENT, COMPETENCY AND COERCION: EXPERIENCES OF PLEASURE AND FEAR IN A GROUP OF WOMEN OUTDOOR INSTRUCTORS

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Abstract
This pilot study asked New Zealand women instructors and facilitators about experiences of competent embodiment in the outdoors. Respondents express pleasure in sensuous use of powerful bodies and fear, self-doubt and anger from coercion and lack of control. Contradictory constructions of desire, domination, body culture and empowerment will be workshopped.

Becoming competent has been linked to strength and agility in the context of sport (Kolnes, 1995) and wilderness activities (Arnold, 1994) for women participants. How such competence is implicated in becoming masculine or feminine has not been investigated in research on challenging physical activities in the outdoors in the same way as it has been in literature on the social construction of identity in sport. Arnold (1994) uses cognitive social psychology to link the literature on sport to her study of women's body image and relationship to their bodies outdoors. She focuses on the functional value of "technical skills and physical activities," such as rock climbing, within structured, all-women's group process. "By augmenting *traditional risk-taking activities* with a focus on balance, flexibility, cooperation and caring," she concludes, "we bring our female strengths to the sport" (Arnold, 1994, p. 53, emphasis added). She concurs with Henderson & Bialeschki (1987, p. 25) that "as women gain strength and confidence in the outdoors they are able to experience strength and confidence in other areas of their lives." Although Arnold collects significant insights from her respondents about the way gender is experienced in the outdoors, she treats risk-taking activities as if they are isolated from their constituent social meanings. The value of learning skilled movements and "mastery of a new and often stressful experience" (Arnold, 1994, p. 50) may enhance constructions of self, but may also be productively analysed as social practices for their connections to the processes of becoming gendered. The purpose of this study is to ask New Zealand women instructors and facilitators about experiences of competent embodiment in the outdoors; it aims to examine the relationship between strength and confidence further for its social effects, locating those effects in the actual remote teaching environments rather than in other areas of women's lives.

New social theory on the body is used to produce understandings of the discursive fields constituting identity and subjectivity. The social construction of physicality and strength has been identified as a central constituent of the embodiment of gender, such that sexual difference pivots on strength, skill and gendered use of the body (Connell, 1987; Young, 1990). While the role of sport in discursively differentiating a 'strong' (masculine) athlete from a 'normal' (feminine) woman has been analysed (Kolnes, 1995; McKay, 1994; Whitson, 1994), the hard physical training and performance demanded of wilderness leaders have not been examined for their effects. Rather, outdoor activities are proposed as remedial alternatives, a compensation for non-aggressive participants. "Wilderness sports," suggests Whitson (1990, p. 28; see also Humberstone, 1990), "afford many new opportunities for the development of strength and skill--in other words, for empowerment...[to those] who do not typically shine in confrontational team games, to smaller men, and to women." Yet, Bell (1990, p. 25) finds in her empirical research on tramping in New Zealand that it is men "keen on 'hard' tramping" who are always considered by her informants to be the "*real*" trampers in the club. The women trampers are "different," because they do not emphasise the "hard physical" goals (Bell, 1990, p. 90).

My interest is in making explicit a similar gendered analysis of challenging outdoor contexts as social fields, to deconstruct the link between masculinity, competition and conquest (Arnold, 1994, p. 49) specifically from the perspective of those who have deliberately trained and disciplined their bodies to develop strength, skill and stamina for survival. These women pursue the tension and exhilaration not just for themselves, but also to guide, supervise and empower others to experience remote natural

environments physically. Outdoor instructors, expedition leaders and experiential facilitators are committed to empowerment (Arnold, 1994; Knapp, 1990; Vokey, 1987; Warren & Rheingold, 1993) and yet we do not fully understand the connection between empowerment and embodiment. If "it is necessary," as Whitson (1990, p. 28) says, "to deconstruct the connection between empowerment and domination," must we conclude, with Arnold (1994) and Warren (1990), that women's leadership and expeditions must claim "as their own" oppositional metaphors and themes to the heroic (con)quest?

Method

A survey was designed soliciting women's experiences of pleasure, danger, fear, risk and competency in the outdoors. It was distributed in a 'snowball' technique in September 1993 at a national outdoor instructors' conference. The questions were broad and open-ended, such that respondents could interpret them individually and contribute personal experiences as they chose. Respondents were urged to comment further on how they perceived women in outdoor leadership compared to being women in society. Demographic details were not gathered at this point.

A qualitative methodology was undertaken by a research team in a learning relationship. Analysis was conducted by the research assistant and then the research method was checked to ensure reliability, the data trail audited and the qualitative analysis replicated by the primary investigator. The 12 responses were transcribed verbatim and sixty response items were coded manually. Content analysis was conducted through sorting and coding the data into categories. Twelve categories were found, consisting of relevant coded bibbits of data. Memo writing and hurricane thinking were undertaken to record linkages between responses and categories. A short break of three weeks was taken for the research assistant to gain fresh perspective. Two properties as evidence of the linkages made between categories were then found. Further hypothesising led to major themes.

Results

Physicality. All twelve women report that they experience pleasure in their bodies while in the outdoors or while instructing; 92% relate physicality to sensuous feelings, 75% describe pleasure from being wholly immersed in the outdoor environment and for 75% of the respondents pleasure comes from the strong and powerful use of their bodies. They feel an awakened, heightened sense of body, mind and spirit, and often feel depth, through relaxation, spiritual freedom, tactile sensations and the grandeur of the earth's environment. The elements, such as the warmth of the sun or wind, the coolness of a river and drizzle, prompt feelings of pleasure.

They also respond to physical challenges and the exquisite exhaustion from hard days: "a long day tramping, a tough orienteering course, an aggressive day skiing, heavy sailing" (Q0101C). "I feel confident--I can feel all of my muscles working and they feel strong" (Q0101E), one woman writes. For another, the "best feeling is that raw power from muscles working efficiently, smoothly and in control" (Q0101J). The connection between their "body's power" and strength in turn enables eleven out of the twelve women to feel pleasure from "a combination of physical exertion, the exhilaration from the environment and satisfaction from having physical control and skill" (Q0101C).

Competence. Embodied connections of strength and pleasure enable the women to feel consciously competent in personal expeditioning and as instructors. One respondent highlights this: "my sense of competency in the outdoors is closely connected with the strong use of my body" (Q0501E).

Other respondents discuss competence as associated with feeling confident in their ability to instruct. Instead of her own pleasure or details of physical feelings, one respondent relates her feelings to fulfilment when students are achieving their goals. In all, half the group of respondents find that the achievement of other individuals or members of their group brings them immense pleasure. Respondents describe their satisfaction "when someone else achieves and gets excited" (Q0101A) and "when the group or individual I've been working with does something they thought they couldn't do or if the group is really pulling together" (Q0101B). "It's a pleasure from being physically fit and through that being able to take the students to wonderful places" (Q0101C).

Other respondents write of practices prohibiting effective movement in the outdoors. One woman states that "the messages about sitting with legs together and taking small steps get in the way...with some pursuits where aggression (or energy) are required, like kayaking, sometimes it's hard for me to connect with that as an energy force. ('Be meek and mild.')" (Q0501E). Another instructor reveals a lack of aggression and a lack of self-confidence, resulting in "needing others to encourage me. Trying to 'opt out' by letting the man do it" (Q0501M).

Danger. Six respondents cited "genuine objective dangers" as reasons for fear they have felt in the outdoors. Commonly, nature is feared because it is beyond control: "nature is so unforgiving" (Q0201E). In coping with this fear, some respondents avoided or abandoned a situation, others were coerced into 'risky' situations. One respondent feels that fear itself is unavoidable, but is most frustrated when it restricts her performance. She knows she has the will and "the reserves to fight to survive...and in most situations [has] still been able to support others" (Q0201A). She does also "get frustrated occasionally at [her] lack of strength" (Q0301A). Another respondent rejects fear of objective dangers, prepared to rely on her own physical strength: "if something goes wrong, that is, an avalanche or similar, I feel I just have to get out of it. No point in fearing it, it's going to happen anyway" (Q0201J).

Sexual harassment. This has been a problem for eight respondents; six report unwanted sexual advances and two describe verbal harassment. One woman writes of her experiences as a volunteer, "it was implied that I only got the job because of my 'looks' by some men...I was treated 'differently' directed to work harder in the context of having to prove myself to be as good as the men. As a result I shifted to [an] instructing [job], after becoming qualified" (Q0401F). The incidents made women feel shocked, surprised and confused. Sometimes they ignored the events or pursued subtle forms of physical reprisal, as for the woman who wrote of receiving "verbal harassment from male students" (Q0401J). Only four of the eight decided to confront their situation openly. One instructor talked to other women instructors for support. Two adopted the tactic of direct talking to their harasser(s) and one respondent challenged the circumstances of the incident through complaining at an institutional level and ensured knowledge of it was public. Reacting with anger, a respondent comments that the results of talking to the perpetrator were "not very satisfactory for [her]" (Q0401E). Another comments that a colleague who did not report her experiences publicly continued to feel "very vulnerable and for a while found it hard to be open with groups" (Q0401A). Finally, a respondent reflects now on her leadership that "from another point of view as an instructor, I have put other young women in situations with a potentially high risk-from-male-violence factor--something I would never do again" (Q0501C).

Control. Many relate their feelings of fear to "the potential for loss of control" (Q0301G) of the situation, having no option, coercion and being unsure of others' competency. One woman states, "I've felt out of control when others have made all the decisions and that becomes a bit coercive after a while" (Q0301J) while another writes that she is most in control when she has been part of the decision making. "It's a scary feeling, loss of personal control...when 'no' isn't respected unquestionably" (Q0301G). "I have felt at risk. I felt out of control and afraid--helpless. I have also felt coerced to participate which made me feel the same. Most instances I give away my power" (Q0301E). Four respondents comment that the fear was learned, they were "taught to be afraid" (Q0201K). Fear for five women also arises from doubting their physical ability to meet the demands of leadership. "My major fear is of having someone in a group I am 'leading' involved in a serious accident and my not being able to cope well with it. It's a fear of personal incompetence or inadequacy. I think it is a learned fear" (Q0201C). "When instructing--yes, [I'm afraid] of accidents [and] my competency being questioned" (Q0201I).

Preliminary Discussion

The productive contribution of pleasure to empowering embodiment was anticipated in the results of the pilot study, but the emergent constituents of embodied fear, with its links to danger, competence, control and physicality, were not. As with the instructor who asks herself "am I strong enough, am I fast enough?" (Q0201E), contradictory experiences of gendered body culture mean that a woman might discover pleasure in feeling strong while at the same time feel frustrated or anxious about her lack of

relative strength. However, perhaps this is common to all instructors. Yet, a discursive condition of femininity, according to Young (1990, p. 147), is that women are frequently hesitant, self-consciously awkward and afraid to appear too strong; a better understanding of this is gained by considering Merleau-Ponty's 'lived body' and Foucault's 'disciplined body.' The lived reality of social relations between women and men in this profession is that verbal and violent force are sometimes used against women who are told they are "too strong" (Q0401G; see Levi, 1991). Whether the experience is of being "coerced to jump into a fast flowing river" (Q0301L) or "solid, aggressive" tramping with "a steady, determined gait...the experience stays in your physical memory and affects the way you feel about your body's power" (Q0501C) suggests one respondent. Body memories are the unconscious link to empowerment, or consciousness of one's embodied and subjective intentionality. Body memory work is therefore an appropriate methodology to pursue further, particularly significant to women in physical activity for whom the sensuous use of skill, force and space-occupying movement for pleasure and fear is an essential component of their embodied competency.

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Biography

Martha Bell lectures in Outdoor & Experiential Education at the University of Otago, where she coordinates the Outdoor Programme in the School of Physical Education. She is introducing experiential learning through a wilderness orientation, a theory course and small group expeditions, with the help of fellow AEEer, John Maxted. She has an MEd in Education Theory and is pursuing PhD research in Social Theory.

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HELPING NEW SPAWN SURVIVE: LIFESTORIES FOR LASTING CHANGE

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Abstract
While many programs use storytelling as part of their processing, refining this technique helps adventure education participants incorporate change into their lives. Lifestories, based on cognitive and narrative therapy approaches, is appropriate for growth and therapy programs.

Adventure programs are noted for their ability to create change, whether it is for growth or therapy. More difficult, however, is the ability of these programs to help people make lasting changes that generalize to their home settings over an extended period of time. In this way, it is possible to work with participants who feel great about themselves and the programs they are enrolled in, but for their changes to be short-lived.

We believe that the limitations of change brought about in some programs are due to the fact that participants have not changed their "stories" about who they are and how they are different as a result of the experience. That is, they do not see themselves or their worlds in different ways as a result of their experiences or, if they do, these changing views are limited to the program, the people, or the place where change took place.

Construct Theory
George Kelly (1971) developed a cognitive model in the fifties, Construct Theory, that has numerous applications to how we see the world. He spoke of constructs or templates that help us understand and predict the events in our lives. Critical to a lasting change in behavior is a change in the construct system. For example, if a person sees himself as powerless, it may be more difficult for him to take charge of his life. It would therefore be important for this participant to see himself as an active agent in his own life and then appropriate steps to institute change.

- Constructs are used to anticipate events. They have a focus and range of convenience.
- They are based on past experience, are bipolar, and are more or less permeable.
- We differ from each other in terms of our construct systems - this accounts for uniqueness. We are similar to others in terms of our constructs and play a role in others' lives to the extent that we construe the construct system of others.
- We choose that pole of a construct that gives us the greatest predictability and range of convenience.
- Anxiety when outside range of convenience.
- Change in construct system as we successively construe the replication of events.

Narrative Therapy
Once, everything was understood through stories, but we have evolved to believe that the answers depend on logic and science. But these latter approaches have little appeal or explanatory value to our clients. For them, their lives are a story and the people in their lives are characters. Most of the participants in our programs can tell us narratives about their lives.

- In a way similar to Kelly's theory, narrative therapy suggests that lasting change comes about as a result of changing self-perceptions.
- Here are some major components of this approach:

- Life is a story, put into action according to a script in which we are the major character.
- Stories represent constructs (life and ideals). They tell how we try to make something of ourselves. The effort of storytelling maintains self-image.
- Storytelling can affirm the self, leading to greater resolution and acceptance.
- Experience, in order to produce change, must be connected to stories.
- Stories can and should be revised through the process of therapy.
- When clients become authors of their own stories, visions of the past, functioning in the present, and a story of the future can evolve.
- Our stories are the stuff that make up legends and myths. They can transcend time, place and sometimes, culture, to reveal universal truths. They bind people together.

Lifestories

Lifestories is what we have called our clinical approach to helping participants change their perspectives of themselves and their life circumstances. It is based on both construct theory and narrative theories of change. Being faced with new situations means that people's old ways of making sense of the world (i.e., constructs) are being challenged. So, part of what we do is to help people develop new constructs about themselves and the world around them.

We need to help people change their stories about themselves (i.e., their narratives) so that they have a different script about their lives. It is this combination of changing views, incorporated into changing life scripts, that leads to lasting change.

Programs that are geared toward growth differ from those that are intended for therapy. Growth programs do not go into the personal issues of participants as do therapy programs, and the depth of change for each differs. It is possible to pair the kinds of stories shared and the kinds of changes desired with the type of program one has designed. Part of that design concerns the level of change for participants. It is critical from the Lifestories perspective to make sure that there is a contract or treatment plan between the participants and the leaders to insure that there is congruence between the expectations of program staff and participants alike - leading to a given level of change of constructs and narratives.

Summary

Change takes place by way of altering one's behaviors and changing our views of who we are and where we are going. To create lasting change, there must be a change in both the constructs and the scripts that guide our lives. It is possible to plan a program to meet certain needs of participants, and to look for certain types of depth of change in constructs and stories.

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Biographies

Dene Berman, PhD, is a psychologist in private practice with Lifespan Counseling Associates. A component of that practice is the Wilderness Therapy Program. He is also Clinical Professor at the School of Professional Psychology, Wright State University.

Jennifer Davis-Berman, PhD, holds her degree in social work and is a professor at the University of Dayton. She is also a therapist with Lifespan Counseling Associates. Together, Jennifer and Dene have written *Wilderness Therapy*.

THIS MAY NOT BE CAVIAR, BUT IT'S A NONCOERCIVE MODEL FOR ADVENTURE THERAPY

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Abstract
This workshop, by two therapists who lead outdoor programs, is aimed at presenting a model for non-aggressive, non-coercive programming. It is based on Systems Theory, Non-Violent Crisis Intervention, and a Balanced Approach to Restorative Justice.

Wilderness therapy programs for youth have been called into question because of their adherence to a coercive model of change in which participants are given little or no choice about participation, are pushed into and beyond resistance, and are treated roughly behaviorally and/or verbally. We are therapists with extensive outdoor leadership experience, want to share an evolving model that stresses a sense of community, a safe environment for sharing, and growth as a result of nurturing and emotional challenge and excitement.

The traditional model of adventure therapy focuses on change as a result of stress, and comfort as being antithetical to change. In this way, participants are usually put in an environment that is purposefully uncomfortable and participant resistance is often met with challenge and physical discomfort. Unfortunately, many of the youth who enter adventure therapy programs are used to harsh treatment and this model plays into their strengths. At the same time, such treatment often fails to teach them new, more loving ways of relating and growing.

Therapy
The model presented here stresses choice and community. We advocate for setting the stage for programming through a lengthy process of clinical planning to create a psychosocial system. This involves a variety of stages, each of which is within the aegis of a model of therapy:

- establishing inclusionary and exclusionary criteria for participation;
- having a clinical interview and screening process that matches physical and health screenings in both depth and breadth;
- the setting of formal treatment plan goals that are developed in the group setting, and with input from participants, parents, therapists, and significant others;
- explicit expectations of behavior, such as Petzholdt's Expeditionary Behavior outlines;
- a basecamp experience that sets the tone for how the trip will function, in which participants' roles in shaping their own lives are changed, leading to a change in the narrative scripts they have about their lives: past, present and future.

Nonviolence
Nonviolent crisis intervention for this model follows the guidelines of the National Crisis Prevention Institute. This program helps staff identify participants' levels of functioning so that there are appropriate, nonviolent responses to anxiety, defensiveness and acting-out. The basic principles to be discussed include:

- empathy
- clear messages
- respect for personal space
- body position

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- permitting verbal venting
- limit setting
- staying cool
- physical intervention as a last resort
- ignoring challenges
- remaining nonthreatening.

Restorative Justice

An example of this model is presented, as it applies to adjudicated youth, although numerous other applications are possible. The Balanced Approach Model (Maloney, Romig & Armstrong) offers a structure for a juvenile justice system that provides for community safety, holds youth accountable and teaches them the skills necessary to live crime-free and more productive lives. This model holds that justice is best served when all parties gain attention: the community, the victim and the youth. Giving adjudicated youth successful wilderness experiences teaches them some of the skills they need in order to live more successful lives in the community.

Summary

The model we have presented is offered to provide an alternative to programs that push into realms in which they feel unsafe, diminished, degraded, or violated. This alternative focuses on treatment, nonviolence, and a restorative model of juvenile justice. In providing this model, we hope to provide youth with some of the skills they need to lead more successful lives in the community.

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LEADERSHIP FOR COLLABORATIVE SCHOOLS: PREPARING FOR CHANGE

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Abstract
Instructional strategies in educational leadership have focused upon developing leadership skills through a lecture-listen-discuss approach. Experiential learning is seldom used within a curriculum in a formal program. The teambuilding course at Eastern Michigan University uses experiential learning to explore school leadership in a classroom and outdoor setting.

Trust, teambuilding, consensus, active listening, human relations, communication, and facilitation of change describe some of the skills and behaviors educators require and expect in the role of educational leader. Acknowledging that these skills are important leadership requirements has challenged the field of educational administration to prepare educators for the demands of collaborative and reforming schools. Murphy (1992) takes aim at the changes that need to be made in employing "dramatically different instructional strategies" as the field adjusts to the changing nature of education in the United States. He states that instructional strategies for school leaders should be based on the following principles:

1. Learning should be student-centered (as opposed to professor centered).
2. Active learning should be stressed (as opposed to passive consumption).
3. Personalized learning should be emphasized (as opposed to collective consumption).
4. A balance of instructional approaches is needed (as opposed to dominant reliance on the lecture-discussion model).
5. Cooperative approaches to learning and teaching should be underscored (as opposed to individualistic competitive strategies).
6. Outcome-based (or mastery-based) learning should be stressed (as opposed to process-based learning).
7. Delivery structures should be built on developmentally based learning principles (as opposed to universally applicable principles).

Experiential learning is an instructional strategy that incorporates many of the principles discussed by Murphy in the emerging educational administration program. As the field of educational administration incorporates contemporary instruction methods into its curriculum the more the "learn by doing" experiential approach makes sense as an instructional strategy. A course that emphasizes direct experience has been developed into a program that relies on cooperation, group interaction and organization. The goal of the course is to communicate an understanding and a feeling for collaborative leadership in educational organizations.

Acquiring the skills and behaviors for understanding one's role in the school system requires understanding and knowing how to operate in a collaborative environment. Site-based management, shared decision making, consensus, and teambuilding have been viewed as structures to enhance leadership in schools. In fact, these collaborative structures of school organization are becoming the "system" in which leadership operates. That is, centralized/bureaucratic schools are evolving into decentralized/collaborative schools.

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Leadership, in theory and practice, has made a dramatic shift from a person centered role to that of a collaborative role. Depree (1989) has written that leadership is about fostering relationships in order to accomplish the tasks of the organization. This is the shift from "I" leadership to "We" leadership.

Leaders aren't the central role in collaborative decision-making; they are part of a collaborative decision-making process that promotes a collective leadership within the organization. "Leaders need to foster envi onments and work processes within which people can develop high-quality relationships--relationships with each other, relationships with the group with which we work." (p. 25) Thus, the collaborative school is the organizational environment in which educational leadership is practiced and which everyone in the organization must understand and accept as part of a commitment to improve student learning.

At Eastern Michigan University experiential learning and educational leadership training have been integrated by focusing upon knowledge as well as connections between feelings, behaviors, attitudes and emotions which can be transferred as leadership ability within the real world of schools. Ultimately, the challenge in a formal training program spanning as many as seven years is to communicate and internalize knowledge about the school setting in order to use leadership as an organizational role, within the educational system, for accomplishing educational goals.

Three critical components are reflected in the content of this course:

1. Leadership is as much about relationships, emotions, attitudes, and behaviors as it is about skills and knowledge.
2. Leadership in a collaborative school requires a broad understanding of the school as a system of education.
3. Leadership theory, and practice, in the future school has a strong emphasis upon collaboration within groups, teams and committees.

The Teambuilding course at Eastern Michigan University is designed to teach the skills of collaboration and to extend those skills into the experiences and knowledge one has to master in order to be a successful leader in a collaborative school system.

Extending Experiential Learning to the Educational Administration Classroom

This course has taken aspects of experiential education and combined them with problem-based learning. The challenge in developing the course was to extend experiential learning into the classroom in order to "teach" the components of leadership in a collaborative school.

Experiential learning is little known as an instructional strategy within the field of educational administration outside of recent descriptions as an adventure experience. Henderson (1995) described the success of an adventure experience in the development of school leaders as part of a newly designed interdisciplinary doctoral program. In developing this program, students and faculty emphasized preparation as "future educational leaders in a milieu in which cooperation, collaboration, ar d consensus within and among groups would be essential to the success of the educational enterprise" (p. 186). The key to the success of the training was the direct application the learning had to operating and leading schools and school districts. Student descriptions attributed the success of the program to the three days of adventure experience which enhanced the "speed and intensity of community building" around collaborative leadership training (p. 189). It is evident that the adventure experience gave meaning to the classroom descriptions of trust, working together, arriving at consensus, and supporting each other. Berry and Stickel (1994) have reported student reactions to participation in a teambuilding course which emphasized an adventure experience. Student learning was reported as being extremely positive to the adventure experience.

Bridges (1992) has described problem-based learning as a successful instructional approach for conveying the issues important for school leadership. By combining the problem-based learning instructional methodology with experiential learning, the authors suggest leadership training can move beyond four walls and a classroom. Problem-based learning is characterized by:

1. The starting point for learning is the problem (that is, a stimulus for which an individual lacks a ready response).
2. The problem is one that students are apt to face as future professionals.
3. The knowledge that students are expected to acquire during their professional training is organized around problems rather than the disciplines.
4. Students, individually and collectively, assume a major responsibility for their own instruction and learning.
5. Most of the learning occurs within the context of small groups rather than lectures. (p. 6)

By combining the adventure experience (learn by doing) approach with problem-based learning, the student is provided an opportunity to explore leadership dimensions that have previously been unattainable as part of a university program. The safe environment of the classroom allows students to learn the skills and behaviors related to leadership within the collaborative school. Learning in groups takes on greater significance when it is the focus of experiential and problem-based exercises designed to "teach" leadership.

Educational Leadership: A Change Agent's Role

Fullan (1996) has described educational change as difficult to understand but perhaps more difficult to accomplish. "There is an overwhelming amount of evidence that educational change is inherently, and ineluctably, nonlinear. This means that the most systematically sophisticated plan imaginable will unfold in a nonlinear, broken-front, back-and-forth manner. It will be fragmented" (p. 421). He and others (Louis & Miles, 1990; Schlechty, 1990) have tried to put a face on educational change that helps explain how it can be more successful in the turbulent environment of reform. Generally, successful school reform is a collaborative effort between "external and internal systems, between top-down and bottom-up levels, [and that they] become effectively permeable and mutually influential" (Fullan, 1994, p. 193). The work in collaborative schools is one of change and reform. An educational theory of leadership for the year 2000 must take into account the unique nature of the educational organization as a professional organization requiring leadership from many people at many different levels.

What were once the skills of administration are now the skills of all members within the organization. The focus upon leadership for collaborative schools emphasizes the unit of decision making as the team or group. This course recognizes the role of each member of the group as a leader and decision maker.

Summary

It is against the backdrop of school reform that pedagogical questions are raised concerning leadership and leadership training within the educational administration program at Eastern Michigan University. Experiential learning is being utilized as an instructional method to invoke questions and learning about leadership issues related to reforming schools in collaborative school systems. Walter and Marks (1981) provide a definition of experiential learning that fits the framework for Eastern Michigan University's approach in exploring leadership in educational organizations. "Experiential learning is operative when participants are fully involved, when the lessons are clearly relevant to the participants, when individuals develop a sense of responsibility for their own learning, and when the learning environment is flexible, and responsive to the participants' immediate needs" (p. 2). The Teambuilding course in educational administration at Eastern Michigan University presents leadership as a theory that has practical application to collaborative school systems.

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THE OUTDOOR EDUCATION UMBRELLA: A METAPHORIC MODEL TO CONCEPTUALIZE OUTDOOR EXPERIENTIAL LEARNING METHODS

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Abstract
Explaining what outdoor experiential education is can be problematic. Today, a variety of terms are being used to identify a wide range of outdoor experiential learning methods. Currently, we can count at least eight different terms associated with outdoor experiential education. This presentation will propose the metaphoric model of an umbrella to explain the relationships existing between these terms and their respective outdoor experiential learning methods.

Problématique
The development of a specialized terminology is inherent to the emergence of any field of study. To be recognized as a distinct educational approach, experiential education, like any other area of human activity, had to develop a specific set of descriptive terms. As experiential education became more diversified in content and context, more descriptive terms appeared in our field. Different goals, methods, and teaching environments have led to the creation of new terms, each representing a different experiential learning approach. Consequently, today we can find at least eight different terms associated with outdoor experiential education. Such diversity in terminology is bound to bring confusion to the neophyte, and even to the erudite outdoor educator.

Using terms erroneously can be detrimental to our profession. From an imprecise discourse we project an image of immaturity. In 1988, Gilbert and Chase argued that one of the prevailing problems of that period was the lack of common definition of terms. They stated that if scholars and practitioners were not soon defining what they were doing and agreeing on a common semantic, the future of outdoor education would be uncertain. At the time, the "prescription" they suggested to remedy this malaise was the creation of a "National Outdoor Education Association" (Gilbert & Chase, 1988, p. 28). Fortunately for us, the Association for Experiential Education (AEE) took the lead in this manner and attracted outdoor educators from various programs. Since the mid 80s, terms have been defined (Priest, 1986, 1990) and outdoor experiential learning methods have been categorized, named, and publicized. However, misuse of these terms can still be found in our literature and discourses. The metaphoric model proposed in this presentation will hopefully shed some light on this issue.

The Metaphoric Model
The use of an "umbrella," to explain the relationships existing between outdoor experiential learning methods may first appear simplistic. However, it is this simplicity that helps us conceptualize what has been, for many of us, an eclectic set of terms. The reader will also notice that the umbrella model presented here includes only educational methods that have a close connection with outdoor education and experiential learning. This does not mean that experiential learning is only found in outdoor activities, but simply that I consciously limited my design to outdoor related methods. In order to respect this self-imposed limitation and remain accurate in my discourse, I have used the term "outdoor experiential education" to specify the scope of this model.

The purpose of this model is to help introduce neophytes and students in related fields to the world of outdoor experiential education. The model is easy to understand because it visually and logically explains the relationships existing between the different outdoor experiential learning methods. To complement the visual quality of this model, I have provided "a definition" for each outdoor experiential learning method mentioned. The definitions will help the reader familiarize herself or himself with the educational goals of each method. Before going further, it is helpful to understand where the idea of using an umbrella as a metaphor came from.

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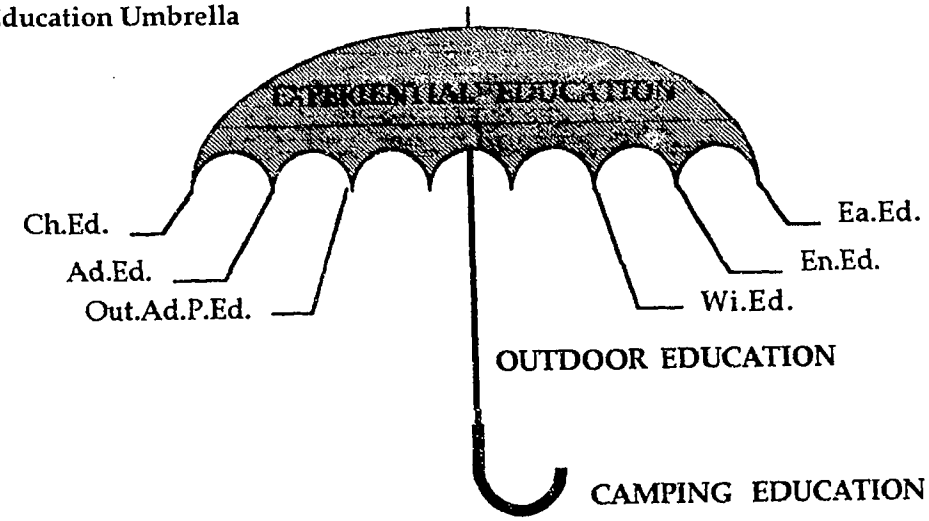
First, outdoor education has often been referred to as an umbrella term (Darst & Armstrong, 1991; Hammerman, 1980; Hanna, 1991). Hence, in the context of this presentation, using the image of an umbrella to help clarify terminology seemed appropriate, especially since outdoor education is considered to be more of a complexity of methods than a specific subject matter (Priest, 1990; Smith, Roland, Havens, & Hoyt, 1992). Second, an umbrella is, metaphorically speaking, a visual aid composed of several distinct elements, an attribute that will make this model even more meaningful.

To utilize the image of an umbrella at its best, consider the following: Imagine that the shank (see Figure 1.0) of the umbrella represents the term outdoor education. From that shank, eight different ribs branch off. Each rib represents a specific outdoor experiential learning method each identified by a specific term. The terms presented in this model are labeled as such: Environmental Education (En.Ed.); Earth Education (Ea.Ed.); Wilderness Education (Wi.Ed.); Outdoor Adventure Pursuits Education (Out.Ad.P.Ed.); Challenge Education (Ch.Ed.); and Adventure Education (Ad.Ed.). The reader will notice that two of the ribs were left unnamed. This omission was purposefully done to indicate the flexibility of the model. As this field evolves, newly recognized terms could be added to the umbrella model.

The canopy of the umbrella, which joins the ribs together, represents the term experiential education. This canopy indicates that experiential learning is a process common to all of these methods. Finally, the handle itself represents the term Camping Education, which is the term often used to identify school camping programs.

Figure 1.0 - The Outdoor Education Umbrella



Relationships

The relationships existing in this model can be explained as follows. Literature in outdoor education indicates that camping education was an important precursor to outdoor education (Hammerman, 1980). Van der Smissen (1980) explains that the 50s were "a transition period from the more basic educational outcomes and the use of the name 'school camping' [camping education] to the broad program operations of 'outdoor education'" (p. 115). She justifies her opinion by stating that "The shift in terminology was so complete by 1960 that only two studies in the 60s and two in the 70s... used the term 'school camping'" (p.117). Because the shank emerges from the handle, it seems appropriate to identify the handle as camping education.

Outdoor education, as the shank, supports the different ribs. Actually, we could say that it is from the shank that the ribs originate. In other words, each outdoor experiential learning method is connected to outdoor education because of the strong historical impact outdoor education had on their development. The umbrella model was also designed to illustrate a major division existing between all of these methods.

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The reader will notice that the left side of the umbrella regroups outdoor experiential learning methods (i.e., Out.Ad.P.Ed.; Ch. Ed.; Ad. Ed.) that mainly focus on the development of self, while the right side of the umbrella regroups methods (i.e., Ea.Ed.; En.Ed.; Wi.Ed.) that focus more on the development of one's environmental ethic. Priest (1986) redefined outdoor education by using the metaphoric image of a tree. In his model, Priest associated the trunk with outdoor education, similarly to the shank of the umbrella, then he divided the upper part of the tree into two major branches. One to the right representing Adventure Education and one to the left representing environmental education. Like Priest (1986), I believe that the outdoor experiential learning methods represented by the ribs in the umbrella model can be regrouped according to the types of relationships they will attempt to enhance. Respectively, the methods found on the left side are more concerned with "intrapersonal" and "extrapersonal" relationships, and the methods found on the right side are more concerned with "ecosystemic" and "ekistic" relationships. These terms will be defined in the next section.

What else do all of these outdoor experiential learning methods have in common? Priest (1986) wrote that "first and foremost, outdoor education is a [complexity of] methods for learning... Second, the process of that learning is experiential" (p. 13). Experiential learning is indisputably common to all the methods found in the outdoor education umbrella. One could say that experiential learning is a common thread between the different outdoor experiential learning methods that were initially influenced by the development of outdoor education. To represent this "common thread" the canopy of the umbrella is identified as experiential education.

Definitions

As mentioned earlier, the differences between these terms can be better understood by defining them. The following section gives a description of each outdoor experiential learning method found in the umbrella.

Camping Education: The term "Camping Education" was coined by the renowned L. B. Sharp (1929) in his dissertation entitled "Education and the Summer Camp - An Experiment" (Rillo, 1980). "While closely related to outdoor education, camping education can be distinguished because there is seldom connection to the schools" (Smith et al. 1992, p. 6). The educational goals associated with camping education are similar to those claimed by outdoor education. The only difference is that camping education was developed outside of the school curriculum and helped lay the foundations for outdoor education.

Outdoor Education: Outdoor education, as explained earlier, is a general term "which includes all activities and processes which rely, at least in part, on the natural environment and which are oriented to enhancing the individual's achievement of variety of educational objectives" (Hanna, 1991, p. 4). outdoor education includes two predominant approaches: environmental education and adventure education (Hanna, 1991; Priest, 1986,1990; Smith et al., 1992). Notice again that these two approaches are found on opposite sides of the umbrella.

Earth Education: "Earth education is defined as the process of helping people live more harmoniously and joyously with the natural world... by providing knowledge of the ecosystems of ecology, instilling deep and emotional attachments to the earth and its life, and helping people to change the way they live on the earth" (Davis, 1992, p. 52). Earth education is closely associated with Steve Van Mater's work and philosophy. Originally known as "Acclimatization" (Van Mater, 1989), Earth education could be considered a sub-group of environmental education. However, Van Mater's goals and methodologies are so original that he prefers to see his approach differentiated from environmental education.

Environmental Education: "Environmental education is concerned with two relationships: ecosystemic and ekistic. Ecosystemic relationships refer to the interdependence of living organisms in a ecological microclimate... Ekistic relationships refer to the key interactions between human society and natural resources of an environment" (Priest, 1990, p. 113). As mentioned previously, in this model the right side

of the umbrella displays outdoor experiential learning methods that are more concerned with ecosystemic and ekistic relationships.

Wilderness Education: Even though the term wilderness education is currently being used by educators from Outward Bound, the National Outdoor Leadership School (NOLS) and the Wilderness Education Association (W.E.A.), there has been little effort from these three organizations to officially define it. Fortunately, Bacher (1990), a former NOLS instructor, offers a three dimensional conceptual matrix that gives a solid foundation for defining wilderness education. He summarizes his matrix by saying that wilderness education "provides both primary and reflective experiences designed to educate *in* the wilderness, implying a place; *about* the wilderness, implying topics; and *for* the wilderness, implying reasons and positive change in the cognitive, affective, psychomotor, and spiritual domains of the participants" (Bacher, 1990, p. 34). Wilderness education, by definition, has to be conducted in a wilderness setting, which means that the participants are isolated from human facilities and infrastructures. Such conditions bring to the participant humility as a living being and help renew a sense of wonder (Miles, 1986). Wilderness programs such as OB, NOLS, and WEA can all include elements of adventure and environmental education. However, because of the specific setting (i.e. wilderness) used for these programs and the length of time (i.e. 7 to 30 days) normally spent in this type of setting, this particular outdoor experiential learning method deserve its own specific terminology..

Outdoor Adventure Pursuits Education: Outdoor adventure pursuits education can be defined as: "a variety of... activities utilizing an interaction with the natural environment, that contains elements of real or apparent danger, in which the outcome, while uncertain, can be influenced by the participant and circumstance" (Ewert, 1989, p. 6). This approach distances itself from adventure education because of its strong outdoor pursuit skill component. One could say that the main objective of this method is to learn the outdoor pursuit activity for its own sake. The development of self is often only a byproduct of the experience (Ewert, 1989).

Adventure Education: "Adventure Education is... concerned with two relationships: Interpersonal and intrapersonal. Interpersonal relationships refer to how people get along in a group (two or more people)... Intrapersonal relationships refer to how an individual gets along with self" (Priest, 1990, p. 114). Once again, notice that the left side of the umbrella displays outdoor experiential learning methods that are more concerned with interpersonal and intrapersonal relationships. This approach may involve not only traditional outdoor adventure pursuit activities, but also adventure activities experienced on outdoor and indoor artificial structures such as ropes courses and climbing walls.

Challenge Education: "Challenge Education is a complex synthesis of a variety of therapeutic, educational, recreational, rehabilitative, and enrichment strategies" (Smith et al., 1992, p. v). This relatively new term can be associated with Bradford Woods Outdoor Education Center and Thomas E. Smith and his therapeutic work with various clienteles using adventure-based activities.

Experiential Education: "Experiential Education is a process through which a learner constructs knowledge, skill, and value from direct experiences" (AEE, 1995, p. 1). This recent definition adopted by AEE is not complete without some of its principles such as: "Experiential learning occurs when carefully chosen experiences are supported by reflection, critical analysis, and synthesis" (AEE, 1995, p.1).

In conclusion, it is important to restate that this metaphoric model is not definitive. outdoor experiential education's professionals should anticipate the creation of new terms that will reflect new trends and approaches. Some of these new terms like "Expeditionary Learning" and "Outdoor Physical Education" are already emerging. Until then, this conceptual model will hopefully help students in our respected field to construct a new understanding of the terms presently used in outdoor experiential education. Finally, I hope that this model will reinforce the need and importance for scholars and practitioners to use more accuracy in terminology when communicating amongst themselves and with others.

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Bibliography

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PUTTING ABUSE IN THE HOT SEAT: A COLLABORATIVE APPROACH TO WORKING WITH YOUTH

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Youth Members of an Anti-Abuse Committee
Young men and women members of this committee, formed during an Outward Bound Course, August 1995

Abstract
This paper/workshop will focus on "naming" social/cultural practices which foster and support abusive behavior among youth. Emphasis will be placed on a collaborative approach in work with young men and women, toward preventing and intervening in verbal, emotional, physical, and sexually abusive behavior in wilderness and community settings.

Increasingly in our work with young men and women, we are challenged to facilitate and maintain both physically and emotionally safe environments. As outdoor leaders, we know it is possible to be caught "off guard" by emotionally volatile issues on our courses. One such issue is that of abusive behavior. In working with youth around the issue of abusive behavior, we are further challenged to distinguish between the "person and the problem" (O' Hanlon, 1994). This challenge prompts a number of questions:

1. What constitutes abusive behavior?
2. How do we open a dialogue around the topic of abusive behavior, with young men and women, without "falling prey" to power struggles or "punitive tactics"?
3. How do we engage in conversations about abuse without colluding with abuse?
4. How do we work with groups where abusive behavior seems to be a "norm"?
5. How do we work around the issue of abusive behavior without "disempowering" the young men and women with whom we work?

Discourse
One useful "lens" through which to address these questions is the concept of "discourse." The idea of discourse has been utilized within the field of "narrative therapy" during the past few years (Weingarten, 1995; White, 1995). Narrative therapy is a form of therapy which examines personal and cultural "meanings, practices, and stories," and their effect on individuals, families, and communities. Kathy Weingarten (1995) cites a definition of discourse as follows:

> "social historian Joan Scott defines [discourse] as a 'historically, socially, and institutionally specific structure of statements, terms, categories, and beliefs' (Scott, 1990, pp. 135-136) that are embedded in institutions, social relationships, and texts. Some discourses are dominant, and others are marginalized through the operation of these mechanisms. This meaning of discourse allows us to make sense of what Jerome Bruner calls the ways that 'culture forms mind'" (Bruner, 1990, p.24).

A primary example of a "dominant discourse" in the U.S.A. is the discourse around "body size and shape." Predominant cultural ideas about body size and shape are circulated through media, and in many ways take the form of a "cultural force" which surrounds and "acts upon" men and (particularly) women. This is to say that discourse is not "neutral" or "objective" but plays an active and influential

role in our language, meanings, and behavior. One need only browse through the magazines at a supermarket checkout stand to highlight the images about body size and shape which "constitute" this dominant discourse and its very "real effects" on our lives. Therapists have taken to collaborating with (primarily) women to counter the role that this discourse plays in the problems of anorexia and bulamia (Epston, Morris, Maisel, 1995). This represents a powerful form of social and therapeutic work.

Youth and Abusive Behavior

It can be said that there are similarly dominant discourses in circulation about the relationship of youth to abusive behavior. It can be assumed that these discourses, if made explicit, might be partially embodied in the following statements:

1. "A certain amount of name calling and put downs is to be 'expected' between teenagers."
2. "It's 'normal' for young men (in particular), and young women to be verbally abusive to each other; it's just part of how they get along."
3. "It's just a phase they're going through; they'll grow out of this behavior."
4. "It's part of 'teen culture' to call each other names."
5. "They don't really mean those threats; they're just 'kidding'."

A primary example of the circulation of these assumptions within our culture is the television show, "Beavis and Butthead," on MTV. This show epitomizes the appalling way in which young men (in particular) are invited into practices of abusive behavior through name calling, put downs, verbal, sexual, and at times physical, assault. It can be assumed that the "real effects" of this show might include the marginalization of young men and women who would prefer to stand up to these practices of abuse as they occur in our culture. In addition, people of all ages are invited into the perception that such behavior is "normal" for teenagers, thereby participating (unwittingly) in the establishment of an emotionally unsafe "norm."

Putting Abuse in the Hot Seat

Drawing from one example, we will illustrate this "norm," some of its "real effects," and some anti-abuse practices which were developed to counter abusive behavior in one Outward Bound group (eleven 14-15-year-old students, and two mid-late-twenty-xyear-old instructors). To "situate" this material, please note the following:

1. Much of this material was generated during a two-day solo, mid way through a 14-day backpacking and canoeing course (offered through Hurricane Island Outward Bound School, in Maine, USA) during August, 1995.
2. During the first seven days of the course, our group "wrestled" with a great deal of abusive behavior (examples to follow).
3. The abusive behavior on the course was severe enough that the instructors were contemplating having to expel students from the course.
4. The instructors engaged the students in collaborative dialogue, with the hopes of deterring the "extreme measure" of having to expel students.
5. The concept of abuse used by the instructors was "abuse as a continuum of behaviors" rather than only extremely traumatic events. To this end, the following definitions of abuse, excerpted from the "Teen Yellow Pages" (1995) were used to "name" abuse in conversations with students:

   'Emotional Abuse - Continual yelling, put downs, name calling, being totally ignored
   Physical Abuse - Shaking, slapping, punching, biting, hair pulling, kicking, etc.
   Sexual Abuse - Indecent exposure, sexual touching, sexual intercourse (without consent). Often involves threats or harassment."

Dialogues with students took the form of individual interviews during their solo time. The instructors developed a set of questions, meant to facilitate an "externalizing conversation" (White, 1995) around the topic of abuse and its effects on the group. Externalizing conversations have developed as a useful practice within the field of narrative therapy (White, Epston, 1990):

"[an externalizing conversation] Paves the way for persons to cooperate with each other, to unite in a struggle against the problem, and to escape its influence in their lives and relationships.....Opens up new possibilities for persons to take action to retrieve their lives and relationships from the problem and its influence."

Our intention was to engage the students in collaboration around externalizing and naming a discourse of abusive behavior which "wraps around" young men and women in the USA. In our conversations with students, we hoped to elicit responses, ideas, and input around four specific topics: (1) Naming abuse; (2) Naming abuse's "real effects"; (3) Encouraging students to imagine the "unique outcomes" (White, 1995) of an abuse-free course; and (4) Inviting students to take "public positions" on the issue of abusive behavior. The following are instructor questions, and sample student responses, by topic.

1. Naming Abuse - Question: "Name examples of abuse that you have seen on this course. We are not interested in names of individuals, but rather examples of abuse. Our goal here is to take a look at the abuse that is happening/has happened, and to document this. We are clear here that the 'enemy' is not people on this course, the 'enemy' is abuse.

   Student Responses - Examples of Abuse They had Witnessed (direct quotes):
   Emotional Abuse - "racist and sexist language, such as 'nigger, fag, fairy, dyke' etc."; "name calling, 'stupid, fat, dork, nerd, asshole, bitch, moron' etc."; "'no one can hold that student's weight' (said during rock climbing), etc."
   Physical Abuse - "I'm going to kill you"; "I challenge you to a kick boxing match"; "Push the fat boy off the trail"; "pushing, hitting, gesturing, assault"; "one student hit another student in the leg," etc.
   Sexual Abuse - "You know you want me"; "rubbing against other students"; touching students without consent"; "that jog bra makes you look flat (one male student to female student)"; "looking at other people's bodies and commenting on butt size and leg size," etc.

2. Naming the Effects of Abuse - Questions: "How does the abuse affect you personally? How does it affect the group? What are the effects that you think it has on others who receive it?"

   Student Responses - (examples, again direct quotes):
   "It's really not helping.....it's hurtful to individuals.....you can't have as much fun.....you can't be yourself.....no one can open up or say what they mean or think.....the real issue never gets addressed.....people can't say anything or they'll get beat up.....it puts people down and gets them in the dumps.....decreases confidence.....makes us doubt ourselves and others....."

3. Unique Outcomes Question - "If this course were abuse free, then what new kinds of conversations, actions, etc. would occur?"

   Student Responses (examples, again direct quotes):
   "Hike faster.....work together.....learn to trust one another.....laugh more.....more freedom..... people would be more helpful.....have more fun....."

4. Position Statements on Abuse - Question: "Develop a position on abuse, and document this in a statement of your own words. Do you see abuse as a useful thing, a helpful thing, or not?"

   Student Responses (samples):
   "I think it's wrong. I think it's helped us through hard times because it made us laugh. I'd hate to be the person joked on. It's a cop out to help us get around other things. It's hurting us." - (Female Student)
   "I think it sucks. It doesn't make me feel good, or other people. When someone calls me a name, it's like a chain and one link gets added on and keeps on getting added on until you get tired of

pulling all this weight. It could be possible that I will break free from abuse. I will try not to put other people down.....I will stick up for other people if someone puts another person down." - (Male Student)

"I feel that abuse doesn't need to happen on this course. There are other ways to deal with people besides abuse." - (Female Student)

"If you really believe in someone, that gives them confidence. I will try to stand up against abuse. Silence can be deadly." - (Male Student)

As instructors, we experienced the process of engaging in these conversations as transforming "the story" of this course from being "firmly in the grasp" of abusive behavior, to identifying and moving against the discourses which support abusive behavior. By engaging young men and women in conversations around this topic, we were "co-creating a dialogic space" (Anderson, 1993) from which a new, more empowering relationship with abusive behavior could emerge. As the instructors, this liberated us from the role of "punitive adults" and placed us in the role of "co-conspirators" against disempowering behavioral practices which had surfaced in the experience of our group. As we integrated the material generated in our conversations with students, the following developments emerged:

1. We documented all student responses in our public group journal. This anchored and solidified an "anti abuse discourse" which had emerged in our meetings with students.
2. To insure accountability to our safety as a group, we used student input to develop consequences for any further abusive behavior:

   "If someone engages in abuse of any type (physical, sexual, emotional, verbal, etc.) that person will agree to leave the group and take a time out. Before they can return to the group, they must formulate an apology with the help of a committee member [see below]. They must say what it was that they said or did that was abusive and apologize to the group. If the person refuses to take a time out, we will stop and stay in one place until they agree to do so, or the person will be isolated from the group until they agree to do so. If anyone threatens violence or commits violence or sexual abuse (physically) on anyone else, that student will be removed from the course or isolated from the group for the remainder of the course, or until the committee sees fit to re-include them. Any incidence of abuse will be documented in the group journal and instructor notes, and (possibly) forwarded to parents and/or other important adults in students' lives at the end of the course."
3. We formed an Anti-Abuse Committee, comprised initially of four students and the instructors who had consistently resisted the "temptation" to engage in abusive behavior throughout the course. This committee met daily for the remainder of the course, to identify and discuss further concerns around abusive behavior, and to develop anti-abuse plans and practices to address these concerns. These meetings were open to all, and any student could be nominated to membership in the committee by other students, (based on their anti-abuse "activism") as the course progressed.

To symbolize our commitment against abuse, we put on commitment bracelets (colored parachute cord), and signed a group "anti-abuse contract" (excerpted below). Student anti-abuse commitments, and participation in this contract were voluntary. All members of the group participated wholeheartedly.

"We are opposed to abuse and will support ourselves and each other in standing up against it. Ways that we will do this include calling Anti-Abuse group circle-ups; attending Anti Abuse meetings; forming an Anti Abuse Committee; taking time outs and supporting others in their time outs; reporting and documenting abuse.....being strong, not giving up, and not backing down.....our course will be much happier, safer, and more fun and productive when we end abuse. We will stay strong and fight back. Silence is deadly."

By the end of the course, all students had been successfully nominated to the Anti-Abuse Committee, and the daily occurrence of name calling, put downs, or other forms of abusive behavior had dropped from approx 20 incidents/day (first day after solo) to five incidents per day.

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Summary

When young men and women are presented with the opportunity to "re-story" their lives in relation to the dominant discourses which surround them, they (not surprisingly) rise to the occasion. Perhaps this tells us something about the degree to which we feel the "silent but pervasive" influences of the discourses which permeate our daily lives. Whether in a community or wilderness context, students are faced with the choices inherent in "following the path" that is embodied in cultural assumptions and practices about their lives, or resisting the influence of these assumptions and practices. Collaborating with students fosters a "dialogic space" in which new ideas can emerge to counter the dominant stories in our lives. Whether about abuse, or other issues, this act can be liberating.

Wilderness settings provide a unique opportunity for the development of new "ways of being." We hope that in our efforts, new developments and "unique outcomes" transfer back into the community-based lives of students. We assume by the following quotes, taken several months after this course, that members of the Anti Abuse Committee formed on the course continue to develop and implement anti-abuse practices in their post-Outward Bound lives:

> "when you do break the silence, you're not only saving yourself, you can feel good that you did something for somebody else, whether it be standing up for sexual harassment, that somebody else won't have to deal with that you had to deal with, or [other forms of abuse]. It all depends on what position you're in, but I think that everybody should just fight for it. It feels so much better....."
>
> -Female Student, November 1995

> "it's like now, if someone is being picked on and can't really stick up for themselves, I'll stick up for them.....I still have the bracelet on...it kind of reminds me, you know."
>
> -Male Student, May 1996

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COMMUNITY AND COOPERATION THROUGH RHYTHM AND MUSIC

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Abstract
Music, often called the Universal Language, is a powerful tool for bringing groups of people together in cooperation. The objective of this workshop is to let the participants experience the importance and joy of cooperative community through playing the music of the Shona People of Zimbabwe, on marimba.

Music crosses all boundaries. Many styles of traditional music from indigenous cultures require and instill a sense of cooperation and have, in fact, evolved towards the purposes of cohesion and continuity of culture. The Shona People of Zimbabwe have a musical system based on the ancient vocal tradition of Leader and Response, wherein there is shared responsibility among the individuals participating in the music.

In the mid-sixties, Dr. Dumisani Maraire, a master musician from Zimbabwe, Africa, came to the United States as Artist in Residence at the University of Washington. He taught the music and culture of the Shona People of Zimbabwe, on two instruments in particular. One is called Mbira, a hand-held instrument often played solo or in very small groups. The other instrument is called Marimba, a wooden xylophone played in many parts of Africa. Dr. Maraire created an ensemble format with marimba and taught a musical system that requires full participation of everyone involved in the ensemble. This music, which has been passed down for many hundreds of years, brings with it a strong sense of belonging and cooperation, which was required for tribal survival in earlier times. The Rufaro School of Marimba strives to preserve and share this teaching lineage.

Listening to music can be very powerful, but actually playing tribal, village music can greatly enhance this sense of Self in Community. Taking the risk to actually be an active participant in the creation of music can rapidly enhance the healing processes that are required for us to open our hearts to community.

Interdependence
The music of the Shona People of Zimbabwe consists of complex poly-rhythmic and melodic patterns, creating a very joyous and moving experience for the listener. Players discover that the complexity perceived is actually a carefully crafted system composed of simple individual parts, which when played together create the dynamic fullness of the music.

The Resultant
When two or more very simple rhythms/melodies are played together in a specific way, what is created is called a *Resultant*. The blending of parts creates something that is possible only through a deep sense of cooperation.

Group Mind
This is when the magic begins. What the players experience goes beyond what is actually being played. The *Resultant* is not being played by any one player, but requires the participation and cooperation of each individual involved. This cooperative concentration is called Group Mind. This blending can be very powerful, and a strong sense of belonging and responsibility can emerge for the players involved.

The players learn to express their individual parts while opening to seven or more others' lines being played, and to maintain a sense of themselves while being fully present to the surrounding community

Personal Healing

Through the method of teaching we employ, ensemble marimba playing is available to even a very new player. Many of our students have healed their injured self-esteem regarding playing music. Some factors that are involved in this personal healing are: 1) the penetrating resonance of the wooden keys, 2) the particular structure of Shona music, 3) the easy accessibility of the ensemble experience, and 4) learning trust and risk-taking in a small, safe group with a common purpose.

Respect for Leadership

Inherent in the teaching of Shona musical traditions is a respect for leadership, experience, and ancestry. These qualities are expressed not only in the structures of the music and culture but also in the content of the pieces. The music of the Shona people is based on a system of Leader and Response, in which the leader guides the direction of the piece, while the other players respond appropriately. This system derives from the ancient storytelling traditions of the Shona Culture of Zimbabwe.

Conclusion

The Shona musical traditions have survived the test of time and civilization. The concepts of cooperation and community learned by studying this music are powerful and unforgettable. Through the experience of playing marimba, students gain a renewed sense of self-confidence and experience the joy of being part of a larger community.

POETRY AS A HEALING EXPERIENCE FOR TEAMS

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Abstract
Spawning new ideas and new ways of being together happens best in a clear, trusting environment where relationships are working, and left over emotional issues are surfaced and handled. The evocative, creative power of poetry is an effective tool for moving groups toward this effective way of interacting.

Poetry can bring together those parts of us which exist in dread,
and those which have the surviving sense of a possible
happiness, collectivity, community, a loss of isolation.
– Adrienne Rich

Based on our conversations with other experiential practitioners and on our own experience in developing work teams, there is a critical process that may occur which turns out to be very healing for the team. Usually it is accompanied by much energy and fun and it may be the team's most remembered part of our working with them. This critical process takes place along a continuum with **Staying "Safe" and Shallow** on one end and **Going Deep, Immediate and Real** on the other. As we are able to move the team toward the deep end, the level of involvement and participation increases. In Henry Miller's words, team members are more willing and able to "give themselves -- recklessly, abundantly, completely." There are great dividends for the organization in increased creativity, energy, commitment, satisfaction and retention of team members.

How can we facilitate the movement from shallow to deep? What are the pitfalls in working with teams where team members are encouraged to go deep, immediate and real? What are the core competencies of facilitators who can move teams successfully into and through the deep end? Let's take these one at a time.

How Can We Facilitate the Movement From Shallow to Deep?
Many authors have shown that outdoor experiential processes are a powerful means for team members to get real and immediate with each other, to gain energy and to increase their effectiveness in collaborative problem solving. We have found that poetry is an effective way to accomplish similar objectives. Which approach is appropriate depends on the team, their budget, their willingness to take on physical challenges, etc.

In our experience, there are some key success factors that helped teams handle their unresolved emotions and develop a more collaborative approach to problem solving.

Key Team Development Success Factors

Team members:

- interact in a new way (use their hearts as well as heads)
- stay focused on each other and relationships, as well as tasks
- envision new possibilities
- communicate together about real issues
- respect each other.

When you don't have the option of using outdoor experiential processes, what can you do to help a team improve their team development success factors? Another Emily Dickinson poem, offered in the right setting, may facilitate getting the process started.

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Much Madness is divinest Sense --
To a discerning Eye --
Much Sense -- the starkest Madness --
'Tis the Majority
In this, as All, prevail --
Assent -- and you are sane --
Demur -- you're straightway dangerous --
And handled with a Chain --

Team members who have felt unable to speak up and suggest improvements will identify with the person who demurs and is handled with a chain. Rilke's "First Elegy" speaks of this difficult choice: to speak out and say what is really happening , or demur and continue enduring the "terror".

Who, if I cried out, would hear me among the angels'
hierarchies? and even if one of them pressed me
suddenly against his heart: I would be consumed
in that overwhelming existence. For beauty is nothing
but the beginning of terror, which we still are just able to endure,
and we are so awed because it serenely disdains
to annihilate us. Every angel is terrifying.

Another way to energize the team and get some movement toward speaking up and developing their success factors may be through using Kabir's "To Be a Slave on Intensity." In part, Kabir's poem says:

Friend, hope for the Guest while you are alive.
Jump into experience while you are alive!

Plunge into the truth, find out who the Teacher is,
Believe in the Great Sound!

Kabir says this: When the Guest is being searched for, it is
the intensity of the longing for the Guest that does all the
work.
Look at me and you will see a slave of that intensity.

When these writings work, they help people move to a new way of seeing and being together. Why? James Dickey suggests that, through poetry, we connect with other imaginations. Dickey, who is a National Book Award-winning poet, says:

The first thing to understand about poetry is that it comes to
you from outside you, in books or in words, but that for it to
live, something from within you must come to it and meet it
and complete it. Your response with your own mind and body
and memory and emotions gives the poem its ability to work
its magic; if you give to it, it will give to you, and give plenty.

In addition to reading poetry to teams, a very effective use of poetry is to help team members create their own poems. When they share their poems they are trusting and reaching out to each other just as surely as if they are doing a trust fall or rafting a rapids. Composing even short "mini poems" has the effect of moving participants into a new frame of mind, actually into their hearts, into speaking of things and feelings that they care about and have energy around.

As to where to start in helping teams develop their own poems, why not start with the sun? "Start with the sun," D.H. Lawrence said, "and everything will slowly, slowly happen." Up front, it is important to

adjust expectations by affirming that simple, honest expressions are just what is required. For an example, you may refer to Mark Van Doren who wrote:

> Horses, I mean; butterflies, whales;
> Mosses, and stars; and gravelly
> Rivers, and fruit.
>
> Oceans, I mean; black valleys; corn;
> Brambles, and cliffs; rock, dirt, dust, ice ...

Form is not important. Prose and poetry may be intermixed - whatever comes most easily. Rhymes are not important. Participants should focus on 1) choosing a subject they enjoy; 2) being as honest as possible; and 3) using concrete imagery: sights, sounds, tastes, smells, feelings. Put the emphasis on "heart" over craft. Simplicity has both beauty and power, for instance, the poem by Basho:

> Old pond,
> frog jumps in -
> splash.

Participants can be invited (as Gary Snyder puts it) "to meet that blundering, clumsy, beautiful, shy world of poetic, archetypal, wild intuition that's not going to come out into the broad daylight of rational mind but wants to peek in." Working in small groups facilitates interaction among team members. Finishing with small groups reading favorites to each other prepares the way for team members to discuss the success factors that will help them get to their next level of development.

What are the Pitfalls for Teams Where Members are Encouraged to Go Deep and Be Real?
Team members may expect too much of their newly developed process skills. For instance, they may think that their ground rules will always work and be bulletproof, and then be disappointed when they hit a rough spot they don't handle well. At the end of an intervention with a team, after completing two days of a retreat and feeling great about their new skills, one team member voiced some concerns that others may not follow through on their commitments when they return to work. The concerns were expressed in a somber tone which sounded cynical to most. The mood in the room went from optimism, "we can do it," to pessimism, "we'll fail just like we always have." As one team member said, "Here we go down that same old rat hole."

Even though it was hard to take the time at that late stage of the retreat, we had the team divide into small working units and brainstorm how to deal with making sure team members follow through with commitments and, just as importantly, how to deal with comments that are expressed with what may be seen as cynicism and bring down the team's energy level. Each working unit reported back to the large group.

The team agreed on ways to ensure follow-up. They also shared what it felt like to have ideas, even potentially excellent ideas, expressed in a somber, cynical way. This was a valuable lesson in how sensitive team members are to each other and how important it is to ask for clarification when a person's statements seem to contain an implied, heavy emotional content. Team members agreed that checking it out with phrases like, "Let me see, do I understand you to say _____," may avoid the rat hole problem. The team had managed a situation with unresolved emotions and felt powerful and upbeat as the retreat concluded.

Some other pitfalls include:

- the process is getting too deep too fast (periodic check-ins may avoid this, "Is anyone feeling uncomfortable with our process so far?"

- the team may not respect the facilitator enough to take them on the journey to the deep end (a good point here is to remember, "People don't care how much you know until they know how much you care." You must build credibility right from the start by sharing who you are and what you value, as it relates to working with the team.)
- going deeper may be seen by some as being irrelevant to the work of the team (deepening the level of interaction must be done in the context of helping team members work more effectively on the business of the team).

What are the core competencies of facilitators who can move teams successfully into and through the deep end?

One of the great poems of the twentieth century is Wallace Stevens' "Thirteen Ways of Looking at a Blackbird." One stanza is:

> When the blackbird flew out of sight,
> It marked the edge
> of one of many circles.

Following on this theme, here are thirteen ways of looking at the core competencies of facilitators who can move teams deeply successfully (these are adapted from Gail Shafarman, Ph.D., a Bay Area OD Practitioner and Therapist, "Thirteen ways of Looking At How a Poet and a Therapist Are One").

Thirteen Ways of Looking at the Core Competencies

1) The ability to sustain attention.
2) The power to use language and the silences that surround language as a medium of change.
3) The vision to perceive the possibility of transformation that rests within the next moment.
4) Experience with subtle transitions that guide individuals and teams toward skillful beginnings and appropriate endings.
5) The development of a skilled intelligence that can shape what is emerging into a communicable form.
6) The ability to speak, act, and witness truth with compassion.
7) An appreciation of the power of pacing, time, and rhythm in choreographing change.
8) A respect for the capacity of people to transmute suffering into wisdom.
9) A regard for vision and values and an ability to articulate them.
10) Skills that inspire humor, growth, and play.
11) A recognition of the beauty of form -- and the need to judiciously break forms.
12) A recognition of the beauty of relationships and the ability to keep them developing through high stress periods
13) A sense of the mystery that exists within the ordinary acts of everyday work and life.

Conclusion:

As experiential practitioners we have the opportunity to use powerful tools in helping groups move to a higher level of functioning, getting beyond unresolved emotional issues and becoming more truthful, immediate, involved and collaborative. Language and poetry offer some interesting possibilities which we have sketched in above, both in reading poetry to the group and in having group members compose poems of their own. Groups that are developing successfully will use the power of poetry to have fun, become more open to each other, increase their energy and move toward more interdependent ways of solving their problems together.

The poet Hayden Carruth talks about the honesty and intensity that come from poetry and then goes on to say, "Every poet I have known has also been a more fully functioning person for having given part of themselves to poetry. It is clearly important to them to be as full a person as possible. Their writing is an extension of that conviction."

It is our belief that our work in helping groups of people develop is also an extension of that same conviction. This conviction is part of what makes the group change process so interesting and fulfilling, both for practitioners and for group members.

Goethe's poem "The Longing" has a lot to say about the change process and about the strong motivation that underlies the movement toward becoming more effective. Here is part of this marvelous poem.

> Distance does not make you falter,
> now, arriving in magic, flying,
> and finally, insane for the light,
> you are the butterfly and you are gone.
>
> And so long as you haven't experienced
> this: to change and so to grow,
> you are only a troubled guest
> on the dark earth.

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PSYCHODRAMA: AN EXPERIENTIAL TREATMENT MODEL

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Abstract
Psychodrama is an effective therapeutic treatment modality that can replicate human interaction, thought and/or feeling and present it to the "stage." The objectives of this presentation are to detail the essential elements of psychodramatic theory as well as demonstrating various methods and techniques of this unique experiential treatment model. This paradigm has been effective in the treatment of children, adolescents and families in various clinical settings. An interactive, role-playing format will be utilized in this workshop.

In 1912 J.L. Moreno, M.D., in response to Sigmund Freud stated, "Well, Dr. Freud, I start where you leave off. You meet people in the artificial setting of your office. I meet them on the street and in their homes, in their natural surroundings. You analyze their dreams, I try to give them the courage to dream again. I teach them how to play God" (Kaplan & Sadock, 1971). This is the essence of psychodrama. The acting, interacting; the creating and re-creating of life's experiences in any setting, be it at home, in the classroom, at the rock gym, in the group room or at the base of a cliff. Variables such as age, language, intelligence, emotional maturity or physical handicaps are seldom considered treatment barriers in psychodrama. In theory, the only limitation of this modality is the clinician's own educational or experiential boundaries.

As clinicians/therapists, our primary objective is the healthy re-integration of our patients/clients back into society. Psychodrama is one of the purest forms of experiential learning because of its capacity to replicate life's experiences. This action-oriented technique allows the client, *in situ*, to re-enact, rehearse and spontaneously "encounter" his pathological patterns. Stated more simply, this format teaches, "an adequate response to a new situation or a new response to an old situation" (Kaplan & Sadock, 1971) thereby evoking effective emotional and behavioral changes.

The intent of this paper is to present the "basics" so that the novice professional as well as the advanced clinician may have a more precise understanding of the psychodramatic model. In order to achieve that goal, the essential components of psychodramatic theory including key methods and techniques will be discussed.

Essential Components of Psychodramatic Theory

Protagonist
The protagonist is the patient, subject and focus of the dramatic scene. He assists in setting the "stage" and in preparing the "conflictual script."

Director
The psychodramatist or director is the therapist or the leader of the group session. The director sets the stage, assists in dialogue, and prepares auxiliary egos for various roles.

Auxiliary Ego
Auxiliary egos, or therapeutic aides, are any members in the group that assist in the creation of the therapeutic drama. They are the true actors and serve as extensions of the director and the protagonist.

Group
The group is comprised of all members of the therapy session, including staff, patients and observers.

Methods and Techniques
The techniques are those clinical approaches utilized by the director to assist the protagonist in working through the conflict. The methods most commonly used are the therapeutic soliloquy, doubling, mirror and role reversal. Additional methods may include dream presentation, improvisations, family psychodramas, future projections, life dramas and fantasy dramas.

Therapeutic Soliloquy
A soliloquy is a monologue presented by the protagonist. Its purpose is to allow the expression of inner thoughts and feelings. The monologues can be presented with the subject reciting how he feels (action can run parallel to the expression) or it can be directed to an auxiliary ego.

> The patient, a 28-year-old, 68-pound bulimic female, re-enacts a scene in the kitchen. The subject speaks to herself as she moves around the room in a frenzied fashion, "Where are the laxatives, food, more food. Oh God, I feel so sick." as she, on all fours, vomits into the garbage can.

Permitting the patient to act out this scene and encouraging her to speak out loud helps break down the defenses of denial, rationalization and isolation. A logical follow-up to this life drama would be a replay by an auxiliary ego using a mirror technique. The group members as well as the protagonist can experience the power of this obsessive-compulsive addictive behavior pattern. Of importance is the universality of this treatment issue.

Mirror
The mirror technique is the portrayal of the subject by an auxiliary ego thus allowing the protagonist to actually see through re-creation how he responds to certain life situations. It also is valuable in that the protagonist can see how others view him.

> A 15-year-old male, the group clown, was laughing and side-talking during a group discussion of rape. By placing the protagonist (group clown) in the audience and having an auxiliary ego portray his behavior, he was able to see how others viewed him and his impact on the group. It was later discovered that he was also the victim of sexual assault.

Role Reversal
The most commonly used psychodramatic method is the role-reversal. It is a technique whereby the protagonist changes roles with another protagonist or with an auxiliary ego and vice versa. This exchange in personalities allows the protagonist(s) to experience the feelings of the other person, to shift in and out of defenses, and to see himself through the eyes of others.

> A 21-year-old gang member has a history of being physically and verbally abusive, especially to his 18-year-old pregnant girlfriend. The protagonist (the gang member) in a role reversal is asked to lie on his back on the group room floor. The auxiliary ego portraying the girlfriend places her foot on his stomach and presses slowly (predetermined level of pressure is discussed and practiced prior to the scene) as her anger increases. This method places the girlfriend in the dominant role and forces the protagonist, who is ordered to remain non-physical and vulnerable, to experience the victimization.

This type of role reversal technique has proven extremely effective in working with abusive clients, perpetrators, and most often in parent-child family psychodramas.

Double

The doubling technique is experienced when two people represent one. The protagonist and the auxiliary ego are one in the same. The double (auxiliary ego) can demonstrate those feelings that the protagonist is unable to express such as anger, hate, love and hurt.

> A 15-year-old rape victim has discussed her anger but still remains monotone and in repressed control of her emotions. During a psychodrama session, the double (auxiliary ego), with her head over the protagonist's shoulder expresses the victim's hidden feelings of rage, anger and guilt.

By surfacing unexpressed feelings, it is hoped that the defense mechanisms of the protagonist will be weakened and that further victimization will be resolved.

Summary

The psychodramatic group process is only one treatment approach that should be part of a holistic plan that is patient and team driven as well as goal oriented. It is an extremely powerful clinical tool that must be presented in a safe, nurturing atmosphere by qualified clinicians. If done in a carefully orchestrated fashion, this nearly century-old treatment approach can bring about significant changes in a shorter period of time than other more conventional therapies. The multifaceted, mulitsensory approaches just demonstrated clearly point out this modality's capability of allowing the protagonist and the group to learn in the "dramatic theater." Group members can then apply this new knowledge to their personal life experiences. With its continued application, the psychodramatic experiential model will sustain in proving its worth as a viable and necessary clinical modality in an era of short-term psychotherapy and managed care.

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Biographies

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DREAMTIME AND SIDHE ON TURTLE ISLAND

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Abstract
Understanding/developing sustainable relations with the environment is the basis of experiential/environmental education. This workshop is designed to provide participants with an opportunity to develop a humanistic connection with the world around us through traditional tribal ritual models. Music, oral narratives, art and drama will be emphasized.

The necessity for sustainable relations with humans and the natural world is crucial in this present time. People who depend directly on natural resources understand the processes of the land and develop an intimacy with it to ensure survival. These practices are found in the physical realm, such as hunting seasons, crop rotations and selective logging. Sustainable land ethics are expressed within cultures that have used natural law as a foundation of culture and the progression of society. Visual arts, music, drama, oral tradition: these are the components of tools known as rituals that comprise ceremonies used to educate and enforce ecological values within a particular group.

Within every tribal people there is a recognized need to maintain good relations with the world around them. This need is entrusted to certain individuals and groups that guide the people on a spiritual level. Healers, storytellers, poets, medicine people and artists make up this genre of humanity's original environmental/experiential educators. Big Bill Neidjie, a Gagudju Elder from Northern Australia says, "Rock stays, earth stays, I die and put my bones in cave or earth. Soon my bones become earth...all the same. My spirit has gone back to my country...my mother" (Breeden, 1988).

A sense of tribal consciousness is essential to groups in experiential/environmental settings. Summer camps, wilderness trips, inpatient/outpatient therapy programs and classrooms will benefit from a tribal cornerstone. As a leader or participant of an organization, you will quickly find who works well with their hands, who is the most athletic, the nurturer, the empowerer/manipulator. In these environments we as leaders can identify problems and solutions, foster positive social interaction and develop personal talents in a secure, comfortable setting.

Rituals are the strands that bond us to others, allowing humanity to weave a web of sound communal construction. There are many types of ritualists in today's society: a person planning the office Christmas party, the ringmaster of a circus, a theater director, the coach at the pep rally. Among tribal peoples of past and present there are others that deal with rituals on a more spiritual level. The scientific community has assigned them the genre of shaman. Often these types of people are entrusted with the histories of their group, clan or nation. These histories and philosophies are expressed ritually through the arts and oral tradition. The emphasis on tribal members being involved experientially is key to our understanding of the use of ritual in today's contemporary culture. While the majority of us are not associated with the shaman group, we can learn from research and experience the components that form ritual to educate groups in a profound, beneficial manner.

The responsibility of the ritualist to the group members is something that needs commentary. Certain techniques used in ceremony have psychological effects on participants that can either help or harm them. Individuals involved in traumatic experiences exposed to ceremonial conditions may trigger memories devastating to their psyches. It is very important to understand the background of each participant, and structure the appropriate ritual according to the needs of the group's development. Also, the more research, preparation, understanding and empathy about the cultures used when developing the ritual, the greater the effect it will have on the group.

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Types of Ritual
Society has developed rituals for individuals to feel a sense of belonging and accomplishment. A birthday cake with a certain number of candles to mark the time a person has been with us is one example, or graduation from grade school, high school or college recognizes that individual with an achievement.

Tribes throughout the world have developed rituals for birth, initiation into adulthood, marriage and death.

In U.S. society, a baby shower bonds the expecting mother to other women in her community. By lavishing gifts, food and affection, the mother feels her importance of bringing life into the world. As that child grows, he or she must often pass a driver's test at age sixteen to obtain an operator's license. The freedom to go where the individual wants to is important to social gatherings, entertainment spots and workplaces. At age twenty-one, that individual may legally purchase alcohol, an important symbol of maturity in our mainstream culture. Marriage usually follows, a ritual bonding two partners together for life. Death ends this cycle, and ceremonies for the departed and living are conducted through burial or cremations.

In cultural traditions of the Oglala Sioux there are seven rites practiced:

1) Chanupa	- The Sacred Pipe
2) Inipi	- the Rite of Purification
3) Hanblecheyapi	- Crying for a Vision
4) Wiwanyag Wachipi	- The Sun Dance
5) Hunkapi	- The Making of Relatives
6) Ishna Ta Awi Cha Lowan	- Preparing a Girl for Womanhood
7) Tapa Wanka Yap	- The Throwing of the Ball

(Brown, 1989)

In both cultures, ritual emphasis is placed on initiation and marriage: the individuals' allegiances to a group. The sharp difference between peoples is the emphasis of ceremonies. Oglala Sioux ceremonies are conducted in a sacred, spiritual manner, while U.S. culture centers on social and political circumstances.

Formation of Ritual
The formation of rituals to fill society's needs must be explored in depth. There is a call today to bring the spirituality of other cultures into our society, as the post-industrial United States has focused primarily upon the physical. The recent interest in tribal lifeways and their understanding of the environment has created a need for ceremonies to honor the ecological consciousness we have ignored and suppressed for so long.

One ceremony that has been developed for environmental awareness is Earth Day. Observed on April 20, people all over the world celebrate the environment with concerts, educational expositions, festivals and community cleanups. This is a global example of how concern can be converted into action to make the Earth whole again.

We must develop Earth connecting rituals for every day use in our specialized groups. Ceremonies have a beginning, a series of steps where rituals of meaning and importance are placed for inspiration, a climax, and a close.

The type of ritual construction depends upon what the group needs for development. Are clique situations occurring in the youth group between those who can afford expensive clothing and those who cannot? Do tensions over a newly found box turtle need to be relieved among a Boy Scout troop? How

can an administrative camp staff learn to communicate better and work efficiently throughout the entire season? These are issues that can be dealt with through rituals and ceremonies.

Components of Rituals

Materials and Available Space - How much craft material is available, writing materials, books, and other physical things that help participants take ownership? Where will the ceremony take place -- a board room, a gymnasium, library, a wooded clearing deep in the forest, or a bunkhouse? Also, the environment should allow all involved to feel physically and mentally relaxed so the greatest amount of learning can be achieved.

Mood - This depends on what we are trying to accomplish. A somber reflection around the flickering fire as whippoorwills cascade their reverberating song in a moist glade will set the scene all for itself. However, trying to evoke reverence for the sunrise after a night of downpours under leaky tarps filled with sleepless, homesick campers and a two mile hike uphill may take some work. This is why knowing the psychological state of the group at all times is crucial. Some rituals are not appropriate at certain times, even when you have planned so meticulously. It is frustrating, but have lots of patience and flexibility and less ego. Some circumstances occur spontaneously, such as describing the reverence ancient Celtic peoples had for the crane as "a keeper of secrets of the poetic arts" (Cowan, 1992). Later, rounding a bend on a lakeside trail your group is surprised by the great flapping of wings and primordial croak of a great blue heron gliding inches over the water's undisturbed surface. Seize those times, use and honor them.

Music/Instruments - Sometimes we have to help participants recognize their inner strength through outside inspiration. This component can also be used to set mood. In many situations, pre-recorded music is easier to obtain and use, as the ritualist may not have the resources or training for actually playing the music. However, musical instruments involve every person in an experiential fashion. Since the focus is tribal, the following instruments are recommended: drums, rattles, bullroarers, flutes and whistles, fiddle, guitar, bagpipes and didjeridoos.

Art - Because we are a visual species, nothing helps the ritual process more than costuming, murals, body paint, regalia and other decorations. Often, participants develop identities in their ceremonial garb, freeing themselves into forms of what they can be.

Poetry/Singing/Storytelling/Personal Narrative - There are those among us that make up rhymes at the drop of a dime, or have many different experiences to share. These talents are crucial to the ritual: they inspire, connect, give us hope. The first instrument was the human voice. From it we have our histories, our songs, our connection to the land in the way we know how: being human.

Dance/Drama - Some of us tell our stories by action. Addressing issues through characters helps others relate to the performer's ideology. Likewise, dance can be used to reflect a particular emotion or experience, such as the thrill of the rafting trip, ropes/team building courses or viewing red-tailed hawks in courtship flight.

Summary

Because of our intimate involvement as professionals with experiential/environmental groups, we as leaders need to develop rituals centered on group dynamics and ecological awareness. There are countless tribal models to study and learn from, their art, oral traditions, dances and music proving successful for many generations. With this interest in other peoples, we can become more sensitive to others' thought processes and develop new beliefs on sustainability. "Myths (stories) are the instinctive nests that humans create for their young" (Campbell, 1991). May we make the nest sturdy and beautiful for those to come. The Haudenosaunee/Six Nations/Iroquois have said, "Let us remember in our deliberations the effect our decisions may have on the next seven generations" (Sheehan and Waidner, 1991).

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Biography

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AN ACTIVE GROUP APPROACH TO WORKING WITH ABUSED ADOLESCENTS

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Abstract
The workshop will present an experiential-based approach to working with delinquent adolescents with abuse backgrounds. It will provide information about therapy groups for abused adolescents and create a learning environment in which workshop participants share their questions, feedback, experience, and ideas.

The consequences resulting from physical, sexual, and/or emotional abuse are far-reaching and well documented (i.e., Finkelhor, 1986; Maher, 1987; Hunter, 1990; Brems, 1993). These can include cognitive consequences such as lowered levels of intellectual functioning and delays in language development. Social and behavioral consequences such as temper tantrumsand aggressive and oppositional behavior towards peers and adults may also be seen. Green (1978) found that abused groups have deficits in a wide variety of ego functioning such as poor impulse control and low self-esteem, with younger children tending to be hyperactive, while the older are involved in antisocial and delinquent behavior. Barahal, et.al. (1981) found abused children particularly likely to operate from an external locus of control rather than assuming personal responsibility.

As professionals working in a residential treatment center we are faced with a need to serve children functioning at various levels. These levels include cognitive functioning and behavioral expression. For example, an aggressive child with average intelligence will respond differently than a low functioning depressed child. Our challenge is to integrate children operating at different levels of functioning into a dynamic group in which to address abuse issues. Therefore, we looked to a combination of the processing strengths found in traditional group psychotherapy and the activity-based modality of recreation therapy to form a diverse and comprehensive group therapy experience.

Our goals for this group are the following:

1. To create a safe environment in which personal expression may occur without a threat of physical or emotional retaliation from other group members.
2. To increase feelings of positive self -worth in group members.
3. To begin re-building a basic trust in others which may have been damaged or destroyed by abuse experiences.
4. To assist the members in developing the ability to identify and express needs and emotions in an appropriate manner.
5. To aid group members in internalizing the safe space or "container" created in the group experience to allow each participant to safely contain the negative emotions resulting from abuse.
6. To educate group members about the meaning and consequences of abuse and the subsequent feelings and behaviors which may result from their experiences.

Stages of the Group Experience

As Maher (1987) has stated, a considerable number of developmental problems may follow the trauma of abuse. The stages of our experience revisit each developmental stage of childhood and adolescence as established by Erik Erickson (1950).

1. Basic Trust: "Learning to trust others and to see them as dependable and trustworthy; becoming trustworthy oneself" (Brems, 1993).

During this stage our focus is creating a safe and structured environment for group members to begin building trust. The use of traditional challenge course games such as the "name game," "everybody's it," "group juggle," etc. are used to introduce members of the group to one another through fun, non-threatening activities. Several activities also take place which involve building a physical structure that will symbolically represent the cohesion of the group. Acting-out behaviors are common during this stage and need to be addressed immediately. Failure to address these behaviors will result in an unsafe environment and a subsequent lack of trust among group members.

Trust activities such as "willow in the wind," "Sherpa walk," spotting techniques, etc. are initiated during this stage after a safe environment has been created. Processing during this stage is kept to a minimum, only addressing conflicts which arise among group members. Any material which arises in members from past experiences will be brought back to the here and now. Personal issues will be addressed in later stages of group after structure and trust has been created.

2. Autonomy: "Learning self assertion and rudimentary independence; taking pride in one's actions and exercising judgment" (Brems, 1993).

Our focus now turns to the challenge course initiative activities (i.e., "nitro-crossing," "acid river," "chocolate river," "trolleys"). During this stage group members continue to increase trust in one another, work together to solve a task, exercise judgment in their interactions and communicate openly with one another. An important piece in this stage is to help group members begin to ask for what they need from other members and the facilitators. Processing continues to be limited to the conflicts which arise in the initiatives. The processing time begins to lengthen slowly during this stage. The facilitators use their judgment as to the length of processing. Some signs of overprocessing may include verbal and emotional withdrawal, anger outbursts toward facilitators, and increased touching and horseplay among group members.

3. Initiative: "Becoming curious and participating purposefully in the environment; exploring and asking questions" (Brems, 1993).

This stage is used to begin educating the group members by introducing the concepts of abuse. This is accomplished through the use of comic books created by Marvel Comics and The National Committee to Prevent Child Abuse in which the superhero Spider Man discusses physical, sexual, and emotional abuse with kids in a narrative format. In each session, group members are provided with a new comic book to read before the next session begins. The group is encouraged to complete reading assignments, participate in discussion of the comic book, and bring each edition to group in order to receive a group field trip at the outset of the readings (dinner, movie, sporting event, etc.). Members discuss the abuse and emotions experienced by the fictional kids and Spider Man. As members discuss the comic books, personal experiences begin to present themselves to the group. It is crucial during this period that the group members and facilitators remain conscious of the fragile nature of this material. Care should be taken to ensure a safe environment during this catharsis.

4. Industry: "Learning how to do and complete task; trying out new skills and discovering interest" (Brems, 1993).

Challenge course elements begin their entrance into the group (i.e., "mohawk traverse," "wall," "spider web"). Continued processing of emotional turmoil and painful memories remains the primary focus of this stage. Metaphors addressing abuse situations and the skills needed to work through those situations are used with the elements to facilitate processing in a non-threatening manner. Individuals are able to practice their newly developed skills during this stage among their supportive and empathetic group members. The processing sessions are significantly longer and more intense during this stage and may encompass an entire session.

5. Identity: "Sense of independence and personal efficacy; integrating interest and skills into a whole that is identity" (Brems, 1993).

Group members begin to incorporate outside experiences into the group process and work through various conflicts with the help of supportive peers. The group is now a homeostatic system which initiates, questions, confronts, and resolves issues which are brought to the group. Members also begin to share goals for the future and reflect on their progress throughout the group process. The high challenge course elements are now completed by members to enhance their sense of accomplishment and newly developed skills through a highly stimulating and challenging environment. Termination procedures will take place during this stage as is required or desired by the therapist.

Summary

Sexual, physical, and emotional abuse initiate a variety of consequences that can affect the cognitive, social, and behavioral development of an individual. In residential treatment settings, groups are needed to serve a variety of clients who are not always functioning at the same level. In this paper, we discussed a group which encompasses a combination of traditional group psychotherapy and activity-based experiential therapy. Active non-verbal experiences are used in conjunction with timely metaphorical processing that serves to allow for emotional catharsis and resolution. This format compliments the verbal and non-verbal, the high and low cognitive functioning, the behavior externalizer and/or internalizer, and the wide range of affect that is found in adolescent functioning that may result from an abuse experience.

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Biographies

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PLAYING BY HEART: THE VISION AND PRACTICE OF BELONGING

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Abstract
The play relationship is a tangible way of getting back in touch with our original sense of belonging. The objective of this workshop is to introduce play as both a vision and as a practice. Experiencing the lessons of play which I have learned from children, wolves, dolphins and other wild animals, participants will feel the sense of belonging, kindness, and trust inherent in Creation's gift of play.

In spite of the world wide web, we are out of touch and the world is becoming increasingly out of hand. The fact is that regardless of our technology we remain unpracticed in the fundamental skills of being in touch with each other and our world.

I remember as a child bouncing out the door on the first day of summer, taking in, undeciphered, all that lay before me. This sudden explosion of joy reminds me that a circuit with the world has been completed. On such a morning I am in touch with the wholeness and the holiness of life and my play is thanks for life's gifts.

Playing by heart is Creation's way of re-habilitating us with our original sense of belonging. In this way original play is Gaia's life support system. Play practice creates new neuronal "kindness" maps, pathways for new models of relationship. Play is a tangible bridge reaching from the ordinary mud of "kidstuff" to the wonderful and terrible array of life on earth and beyond to our fundamental ground of being.

This original play is very different from the cultural play we know as games, sports, and entertainment. Original play as the name implies is a gift of Creation, not an artifact of culture. Not only is the source different, but so is its purpose. Cultural play teaches children the roles and values of the culture. Original play, however, is not culture making; its purpose is transcultural and trans-species, to express a feeling of kindness in which we are able to feel that our differences do not make a difference. It is not that original play destroys differences, it celebrates them by demonstrating that play's kindness allows them to be while providing a way for them to safely blend.

The playmate relationship is a universal trust fund, a tangible expression of the ability of kind touch to dissolve the categories in which we live our lives, thereby allowing us to find a new time/space in which we can experience our essential kindness. The playmate touch does this by sharing two gifts: you are lovable; there is nothing to be afraid of.

Young children and wild animals know this play. I've put myself in good hands and have come to realize that children and animals have handraised me. I want to share briefly some of the lessons in play that have been shared with me. You can't learn play from reading but I can give you some hints about being a playmate. For while playmates exist everywhere, being one can be difficult, especially if you have had little practice.

Being A Playmate

"Take time to play."
a line from a sign on the wall of the children's home in Calcutta
Mother Teresa, (1995,p.113)

"This is that wisdom which dwells in nothing, and yet possesses all things, and the humble resigned soul is its play-fellow; . . ."
(Perry, 1971, p. 22)

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1. A playmate is a very special role. Being a playmate requires that we **let go** of our many adult roles – parent, teacher, coach, therapist, babysitter, and their consequent tendencies to teach, manage, control and supervise children. Instead we enter into a special kind of reciprocal relationship. Before you begin, you'll need to **trust** that, like love, Santa Claus and quarks, playmates exist. A playmate can be anyone or anything, real or imaginary.

2. How do we relearn to **be in touch** with the world? What do we do first? If I can't be an adult and I've forgotten how to be a child, who am I supposed to be? **Be a beginner**. Like an infant explore and soak up the world around you, allow it to come in.

To do this, we must **first** make ourselves **accessible**. We must get down, go to the children, and play with all our hearts. There is no other way. Like mud, clay, and Play Doh we have to get our hands into it. Play isn't learned from, books or courses. Play doesn't obey rules like followers conform to doctrines or citizens obey laws.

3. Humans yearn to be in **touch**. Ever since humans were first aware of birth we have watched with awe in our eyes and wonder in our hearts, sensing the magnificence of life returning and life renewed; and something deep within responds. At such a moment, for all our size, worldly experience, and sophistication we touch the newborn and reach toward the force beyond, and thus approach humility. When a child comes into the world we experience a mythic blessedness, the practice of belonging, and the graceful commerce of giving and receiving.

We are all trying to be in touch with our world, straining to experience the wonder and delight of being in touch. But sadly we don't know how to get back in touch. Many adults are very anxious about other adults touching children. Rightly so. We haven't been trained. We're afraid. Consequently we do all the wrong things–touch heads first, grab, tickle, encroach too quickly.

We must begin to touch children, not talk *about* it. How are we to not only learn to touch but model to children a way of being which we've abandoned and know little or nothing about? This is especially difficult in our present environment of fear of litigation, and harassment. Out of fear we make rules not to touch, as if no touch is an antidote to bad touch. Fortunately for us we are provided with new teachers every day.

Children have shared with me the play pattern of touch. **Play touch** moves from the extremities (hands and feet) up and in toward the body, until finally the top of the head is touched. This sequential pattern can take anywhere from a few minutes to years to complete. Contrary, to common cultural practice I do not touch childrens' heads until I have gained a great deal of trust. Play touch is fluid, round and smooth; it can be both soft and firm, slow or fast. It is always safe. In play I do not meet my needs with someone else's body.

4. Being a playmate requires that you **give time**. Trying doesn't work, so forget that. Don't pressure, cajol, or force children to play. Allow them to come into play in their own time. Often time that we have with children is structured by us to meet our needs. It takes time to give love; give enough time so that you can receive the love that children have to give.

5. **Be quiet**. Adults love to manage children with language. If you are talking you cannot be aware of all that is going on.

6. **Let go**. Playmates do not stand still for holding on to. You do not own or possess your playmate.

7. Play is **inclusive**. Everyone plays. There is only one side, and no teams. Original play is the giving and receiving of love through touch that creates a sense of belonging. This belonging is much greater than that associated with teams. Remember, in their specialness, each playmate is nothing special. No one should be your playmate; everyone can be your playmate. All life is of only one kind. The play does

not depend upon a child's culture or "special need" nor does it try to meet a cultural need. I play with children with autism just as I do with infants, just as I do with street kids.

8. Play's kindness cannot be shared by harshness, aggression and competition. Play comes with "no fault" insurance. There is neither blame nor get-backs in play. There are many times when it is tough to be kind. But this is the discipline play requires. As playmates we do not have the choice of playing with what we would like or what should be; we are asked to play with what is. We are not given the luxury of keeping our vision separate from our practice.

Giving love at the point of attack is very difficult to practice, much less master. In this regard it is important to emphasize that original play does not arise from morality, but from vision. Being a playmate one realizes that it is possible to stand outside of the victim-aggressor paradigm.

Summary

Play is about knowing what to do with differences. In the beginning we don't know that the other exists. And when we discover that there is an other who is different from us, we want to touch it. Then before we know it we are initiated into our cultures and fear replaces curiosity. Play's love and safety, on the other hand, provide the best, most enriching, nurturing, affectionate environment possible for the maximum development of human potential.

Jesus, Lao-Tzu, Gandhi and others have admonished us to go to the children. But we have not heeded their advice. Each child is a spy sent by Creation to give intimations of new meaning, summoning each of us to move beyond our fears and give and receive the love that dissolves all barriers and serves as a foundation for an entirely new kind of belonging. Children know play for what it is: Creation's gift, a habitual spontaneous kindness held in common with all life.

Original play raises us from the lethargy of our daily round to a vivid and vital awareness of our belonging to life itself in all of its myriad forms. To have the courage to act on and with such kindness is where the real challenge to wholeness and holiness lies. Our task is to move beyond intellectual understanding to actually touch the "world wide web" of life forms with whom we share the earth. Then, and only then, will we be truly at home.

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Biography

Dr. Donaldson is a play specialist, aikidoist and consultant. He currently plays with children at V.I.P.-TOTS and Moreno Valley Unified School District and consults with programs in The United States, South Africa, Sweden, and Canada. He has written the Pulitzer nominated book, *Playing By Heart*.

AN INVESTIGATION OF STRATEGIES FOR PREPARING TEENAGERS FOR CROSS-AGE AND PEER TEACHING ROLES: IMPLICATIONS FOR LINKING RESEARCH AND PRACTICE

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Abstract
Research suggests teens who serve as cross-age teachers may derive a number of personal benefits. This study seeks to identify program characteristics which increase the likelihood teens who serve as cross-age teachers will have positive outcomes as a result of their teaching experiences.

Note: At the time of this writing (June 1996), this research is in progress.

Background
Research evidence indicates youth service can play a role in alleviating many of the problems faced by today's youth, including alienation from families, schools, and communities and involvement in risk-taking activities which may lead to teen pregnancy and substance abuse (Benard, 1990). Of the many youth service activities available to youth, cross-age and peer teaching, in which teens teach younger youth and less experienced peers, has been shown to be among the most effective at providing youth, particularly those considered to be "at-risk," with opportunities which will lead to healthy development and avoidance of delinquent behaviors.

Researchers Damon and Phelps (1989) state, "peer interaction is conducive, perhaps even essential, to a host of important early achievements" (p. 135). Other researchers cite peer and cross-age interaction as crucial to social development among youth (Johnson & Johnson, 1983). Research, summarized by resiliency expert Bonnie Benard (1990), shows peer relationships contribute to youth development in that they:

- provide opportunities for pro-social development, including adoption of attitudes, values and skills, through peer modeling and reinforcement;
- shape youth's behavior through frequent, intense and diverse interactions with one another;
- shape moral standards through group agreement;
- encourage empathy and altruistic behaviors;
- provide practice in social skills, including communication, critical thinking and friendship;
- increase academic achievement. (Peer acceptance and friendship-making skills are linked to higher school attendance and higher academic performance);
- influence identity and autonomy.

Researchers suggest we could mitigate the societal alienation which may be at the base of many social and psychological problems including alcohol and drug abuse, through the adoption of values based on cooperation and mutual support (Nobles, 1984). In fact, some researchers believe that providing youth with opportunities to participate, such as in peer and cross-age teaching relationships, is the single most important factor in alleviating social problems among youth (Rutter, 1979).

However, the research literature on teens as cross-age teachers is very limited. Much of the work took place in the 70s, and even then few large-scale, comprehensive models were studied. Fewer studies have been conducted since then but it appears that as little as seven percent of time in so-called peer and cross-age cooperative programs is actually devoted to a "hands-on" experience, that is, teens teaching other youth. Thus, relatively little is known about the real benefits realized by cross-age teachers.

Statement of Purpose

In California's San Francisco Bay Area, institutions and agencies, such as park and recreation departments, community-based organizations and child care centers, routinely use teens as teachers and mentors in their programs. Despite the research literature that indicates teens in these roles should derive many benefits, teen teachers who appear frustrated, bored, disengaged and/or have adopted negative group management techniques modeled by adult agency staff are often observed. It has been noted that many of the programs using teens as teachers/mentors do not seem to be achieving the social and individual achievement benefits that are reported in the literature and that a lack of effective preparation and continued support, as well as a reluctance to provide teens with opportunities to assume genuine responsibility, may be contributing factors.

The purpose of this study is to identify current "best practices" that contribute to positive outcomes for teenaged cross-age teachers and to determine possible program gaps that may contribute to a lack of positive outcomes. Specifically, objectives are to identify:

- how agencies currently prepare cross-age teachers for their roles;
- the critical ingredients that are (or are not) incorporated into teaching preparation;
- the extent to which cross-age teachers are given genuine roles of responsibility;
- effective, practical strategies employed which are supported by the research base.

This study will identify gaps in current programs and strategies needed to address them. Once effective strategies have been identified, they can be implemented community-wide by agencies currently offering cross-age and peer teaching programs and by agencies which may be appropriate sites for new cross-age teacher programs but currently lack the appropriate know-how.

Research Design

The literature suggests that qualitative research methods are most appropriate for this study. The research questions of this study are both exploratory in nature, for example "What is happening in these programs?" and "what are the salient characteristics?" and explanatory, including "What events, attitudes, etc. are shaping the programs?" and "How do these forces interact to prepare or not prepare teens for their teaching/mentoring roles?" Exploratory and explanatory questions are best answered through qualitative research which incorporates context and setting thus providing a deeper understanding of the participants' experience of the phenomenon (Marshall & Rossman, 1995).

The research methods are also collaborative in nature. That is, agency staff and the youth who serve as cross-age teachers are involved in the study as partners, not as subjects to be "picked apart." The literature shows that groups who are actively involved in the research process adopt an awareness of theoretical perspectives which then guide their practice (Reason, 1994). Since the ultimate goal of the study is to help agencies link theory with practice, this is an important design element.

In keeping with the qualitative design, research strategies have been determined through a facilitated, collaborative process. Strategies include: field study, multi-site case studies, review of program documents, and ethnography. Collection techniques to support these strategies include:

- Participant observation - trainers and cross-age teachers are being observed during training and when teens work with younger youth. Ethnographic field notes are recorded, coded and analyzed.

- In-depth interviewing - agency staff and cross-age teachers from a representative sample of agencies are being interviewed.
- Program records and documents - a history of the programs, their mission and philosophy regarding cross-age and peer teacher/mentor programs will be used to inform the background, scope and activities of the agencies.
- Past research - a literature review and past assessments by the agencies is being used to inform the current research as well as for validity.

The literature notes that successful qualitative research requires flexibility . That is, strategies used and collection techniques employed need to be determined as the research evolves (Marshall & Rossman, 1995). To this end, additional methods are being added as needed.

Preliminary Findings

To date eight in-depth interviews with program directors, an in-depth interview with a teenaged participant, and field observations of a teen teacher program have been conducted. Data collection will be completed this summer when more teen teacher programs are in operation.

	Program Description
Site 1	Teens teach small groups of youngsters who visit a vegetable garden site. Teens were originally included as a way to ensure there that was enough staff to enable younger children to have "hands-on" learning experiences. Experience has shown that there are many benefits for the teens who participate.
Site 2	As part of a high school class, teens are trained to operate and teach at an on-site preschool. The preschool is a popular licensed facility and teens are involved with all aspects of operation.
Site 3	A demonstration/research project that is part of the University of California 4-H Youth Development Program in an inner-city. Teens are trained to work with younger children and teens who participated in the previous year help to train teenaged teachers the following year.
Site 4	Teens are trained to co-facilitate a workshop with an adult for their peers or slightly younger youth. Teens help to plan the sessions which are designed for specific groups.
Site 5	Teens who live in high-risk environments and are experiencing the challenges of living in such environments are hired to work with small groups of youngsters in a variety of community settings. This program is a component of the Camp Fire Girls and Boys program.
Site 6	A recreation-based after-school program where teens are trained to supervise youngsters at various community playgrounds.
Site 7	Teens in a wide variety of settings (after school, in-school, camps, etc.) nationwide are trained in an experiential science curriculum for younger children.
Site 8	A county-wide program where 600 high school-aged teens from 25 high schools are trained in teams for 40 hours to work with middle school students to prevent youth from using/abusing alcohol and drugs.

Analysis

Data analysis is currently in progress and will also be completed this summer. The researcher are using two basic approaches to analyze data: predefined categories according to research questions and grounded theory. A start list code (Miles & Huberman, 1994) was developed from the original research questions to analyze the data relative to our original research questions. As suggested by Strauss (1987) open coding is also being used to scrutinize data to produce concepts that fit the data but may not be related to the original research questions.

Although the program's studies are similar in that they all had teenagers working with younger children, we found a great variation in the details of these programs. These programs are targeted at teenagers

from different backgrounds and provide varied experiences for them. The original purposes of the programs also varied; many began by viewing teenagers as a good source of teachers/supervisors of younger children, but all have come to recognize the value of this type of experience to teenagers.

Preliminary analysis indicates that particular program characteristics may increase the likelihood that teens who serve as cross-age teachers will have positive outcomes as a result of their teaching experiences. Successful programs usually have:

- a passionately committed program director or other adult who works closely with the teenagers;
- high expectations for teenagers with significant levels of responsibilities;
- incremental strategies to ensure a successful experience for the participating teenagers.

Passionate, committed program director. The adults who develop and operate these varied programs appear to be more important than any particular program model. The key to success appears to be an adult with a vision and commitment to produce positive outcomes for teenagers. Positive outcomes may be produced with a wide range of program models. This finding is consistent with McLaughlin, Irby and Langman's (1994) five-year, nationwide ethnographic study of inner-city adolescents. They found that a wide variety of programs produced positive outcomes for youth living in high-risk environments. They suggest the key factor in program success is the adults, with a wide range of personalities and skills, who create urban sanctuaries that give hope to young people. Likewise we found that successful programs for teenaged teachers depend more on passionately committed adults rather than any particular program model.

High expectations. Resiliency research on youth who are successful despite living in high-risk environments suggests that high expectations of youth in the family, school and community is a critical factor (Benard, 1991). In successful teenaged teacher programs, teenagers consistently "rose to the occasion" when they were expected to perform at high levels. Depending on the program model, teens were expected to conduct research on younger children's learning styles, conduct community needs assessments, and plan and conduct high quality programs for younger children. Teenagers were successful in these endeavors. Communicating the importance of teaching younger children and being positive role models seemed to create situations where the teens believed that they were engaged in meaningful, significant work and therefore performing at a high level was critical.

Setting up teens for success. High expectations alone are not adequate to ensure that teenagers would be successful teachers and have positive outcomes from the experience of teaching younger children. Successful teen teacher programs have preliminary and incremental steps to prepare teenagers for successful experiences. Some programs have extensive application and orientation procedures to ensure that participating teens realize the expectations of the program. Other programs have intensive training components to prepare teenagers for their roles. It is unreasonable to expect that teenagers are prepared to be teachers. Successful program have found that teens need to be trained extensively initially and on an ongoing basis, particularly when teens are expected to display positive, innovative teaching behaviors such as engaging youngsters in discovery or providing hands-on learning experiences.

Summary

Researchers believe if cross-age and peer cooperation models are implemented community-wide eventually an ethos of cooperation, caring, mutual respect and participation will occur among youth (Benard, 1990). Only when community agencies are fully prepared to train and support youth involved in cross-age and peer cooperation programs can these projected outcomes be realized. This project is the first phase in preparing agencies for implementing successful cross-age and peer teacher/cooperation programs. As such, this project has potential for impacting the thousands of teenagers employed and volunteering as cross-age and peer teachers, particularly those who are disenfranchised and thought to be "at-risk," and the communities in which they live.

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SPAWNING UNDERSTANDING OF INDIGENOUS CULTURES: DEVELOPING AN UNDERSTANDING OF AUSTRALIAN ABORIGINAL USE OF THE ENVIRONMENT THROUGH ON-SITE VISITS

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Abstract
The aim of this workshop is to introduce participants to some aspects of Australia's Aboriginal heritage. This heritage is over 40,000 years old and evidence from certain aspects of this culture can be see in close proximity to many of Australia's coastal cities, such as Sydney. Much of this evidence consists of middens and rock carvings that are protected and cannot be visited. However, certain approved sites can be visited and this workshop demonstrates how this can be done in a way that reflects the values and beliefs of the traditional owners of these sites. The important role that Aboriginal communities play in supporting such visits will be discussed. Then participants will be given the opportunity to share personal learning experiences that relate to the theme of this workshop.

Introduction

Archaeological evidence from southeast Australia suggests that Aborigines have lived in Australia for at least 40,000 years (Bowler, Thorne & Polack, 1972; Blainey, 1982). They were probably among the world's first seafarers, reaching their island continent over 40,000 years ago (Kirk, 1983). While there is agreement that Aborigines have lived in Australia for over 40,000 years, researchers are still uncertain about how they came to Australia. Geological research confirmed that over 40,000 years ago the sealevel was much lower than it is today, but this evidence also shows that the ancestors of modern Aborigines would have had to cross the open sea at some stage during their migration to the Australian continent from Asia. Two main suggestions have been proposed to explain how they crossed the open sea to reach the Australian continent. One suggestion involves island hopping (Mulhaney & Golson, 1971) and the other suggestion involves the use of various sea routes through the islands that existed at that time (Kirk, 1983).

One group of researchers claims that the ancestors of modern Aboriginals were unlikely to travel out of sight of land and they would have reached continental Australia via a zig-zagging route that took them through a series of islands that were always in sight of each other. This was known as island hopping because the islands acted like stepping stones (Blainey, 1982). However this approach may not have been possible all of the time as it appears unlikely that the islands would always be in sight of each other. Another group of researchers claims that the ancestors to modern Aborigines either deliberately traveled to new lands across the open sea or were accidentally carried there by currents and prevailing winds (Blainey, 1982). Presently the issue is not resolved and is the subject of debate.

When Aboriginal Australians came to Australia they brought with them a simple technology, shaping tools from stone, bone and wood (Flood, 1974). They gathered the fruits of the sea along the extensive coastline, exploited the rich resources of the river systems and estuaries, collected seeds and fruit and hunted animals on the land (Bowdler, 1977). Eventually they colonized every habitat in the continent, adapting their life strategies to the demands of each particular environment. Blainey (1982) speculates that this process may have taken thousands of years.

Kirk (1983) reports that there were hundreds of tribes in existence before white settlement and these tribes lived in regions that had well-defined boundaries (Peterson, 1976). However, Aboriginal contact with Europeans (about 200 years ago) and their subsequent alienation from the most productive areas of land resulted in major changes that drastically altered patterns of health. As a result the Aboriginal population fell to low levels and altered life styles led to high infant mortality and poor health (Kirk. 1983). Today Aborigines are trying to readjust to these rapid changes in their culture and these adjustments include a range of strategies that can be placed along a continuum; at one end they are

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integrating into urban society and at the other there is a move toward traditional activities in designated areas.

As a teacher-educator I have a responsibility to ensure that all Australian preservice teachers in my classes understand the impact that European settlement had upon Aboriginal Australians. An approach that I find successful makes use of the techniques of experiential learning when I take students to visit ancient Aboriginal sites. These learning activities are organized around real life experiences which make learning personal (Warren, Sakofs & Hunt, 1995). The experience is organized to develop holistic understanding and I judge its success by the changes in attitudes and values observed. It is this approach that is the subject of this paper.

Aboriginal sites

Aboriginal sites usually contain physical evidence of Aboriginal occupation in Australia. The evidence can vary from a scatter of stone artifacts lying on a river bank, to a heap of shells and charcoal in a sand dune, a tree with a scar made by the removal of bark (which may have been used as a canoe, a bowl, a shield), a burial place, an arrangement of stones on a hilltop, or an engraving of a fish or whale on a flat sandstone surface. There are also sites of traditional importance to Aboriginal Communities such as a dramatic natural formation, and these sites may not have any physical evidence of Aboriginal occupation (Menses, 1974). All Aboriginal sites and artifacts are protected by legislation and it is an offense to damage or destroy any site or artifact, so it is important when visiting approved sites to obey the legislation.

Aboriginal people consider all sites to be important as they represent and give evidence of past Aboriginal use of the landscape. Some sites are considered sacred and have special religious and mythological meaning. These sites are not visited. Present day Aboriginal Communities are trying to regain their knowledge of sacred sites but the European invasion of their land led to massive dislocation and, unfortunately, only part of the knowledge which was passed down from generation to generation is available. Over the past decade various ethnographic research projects have been undertaken in an attempt to "rediscover" this rich cultural heritage, but I fear that much will remain lost forever.

On-site visits

The site discussed in this paper is located inside the Royal National Park (the first National Park established in Australia) and is approximately 30 kilometres from the center of Sydney. Other sites exist much closer to Sydney but are not easily accessible or are badly degraded. The site described in this paper was chosen because it provides students with a feeling for traditional lifestyles no longer practiced around Sydney, and generates some understanding of why present day Aboriginal Communities view their right to land with such intensity. Ideally there is no better way of communicating this attitude to students than to include members of the Aboriginal community in planning and implementing the learning experiences (Schoer, 1974). When this is not feasible, I adopt the procedures described in the rest of this paper.

Whilst it is quite common for teachers and teacher educators to take students to Aboriginal sites, such visits must be approved by National Parks and Wildlife Authorities. Furthermore it is important that students are well prepared before they visit the site and the teacher fully understands the reasons for the visit. Teachers need to carefully explain to their students that such sites need to be respected primarily for their value to Aborigines. The use of the sites should reinforce a sense of respect for the culture presented partly by such records. Finally it needs to be stressed that the onus is upon all Australians to preserve and respect such sites.

The site visited

The site visited has two features are used for educational purposes. The first is an exposed midden located in an eroded sand dune near the seashore and the second is a set of carvings of animals in the sandstone rocks that surround the eastern end of the beach.

The exposed middens
The first European settlers in Australia noticed the predominantly shellfish mounds surrounding beaches and estuaries and they were called "middens," as it reminded them of mounds of rubbish thrown outside homes in England. Even though there has been a great deal of development along the coastline in and around Sydney, this type of site can still been seen in many locations. For example, tracks to beaches sometimes pass cross middens, and walkers may not even realise the history beneath their feet.

Middens are protected sites and are not to be disturbed. However, certain sites disturbed by natural events (such as erosion by the sea) can be examined provided non-destructive activities occur . I take students to a midden exposed in an eroded sand dune. It contains a variety of shellfish species that are mixed in with charcoal pieces. Most of the shells are blackened. After observing the shells held in the midden, some of the students explore the nearby rock platform to find the species that are similar to those in the midden. A simple biological key (prepared in advance) is then used to identify some of the shells. Another group of students explores the platform for other food sources such as cunjevoi, crabs, fish and sea lettuce. The potential food sources are then ranked in order of abundance.

I carefully place four hoops over four random positions on the midden and a tally is made of the numbers of different shells within the hoops (this activity is done with great care as the midden must not be disturbed). Usually about 30 items are tallied and the items are again ranked from most abundant to least abundant. A discussion follows about reasons why these orders of abundance have changed. Follow-up discussion centers around how the food was selected (the larger shells were chosen before the smaller ones, shells that we easy to remove were chosen first) and how it was cooked (charcoal pieces in the midden) and why the midden was established in this location (a sheltered rock cave is located nearby).

Finally I ask students to write a description of the way that a group of Aborigines may have used the site in the past. Their descriptions are then compared with those supplied by members of the Aboriginal Community.

The rock carvings
Before the rock carvings are visited, I establish a mood that allows the students to feel the spiritual nature of the site. The following suggestion was made by Gubbo Ted Thomas (an Aboriginal elder) and I follow his advice. First explain to the students that they are visiting a special site and should feel privileged to be given permission. Then explain how each person in a tribe was allocated a token when they were born and, during their life this remained an important personal symbol. For example, a person may have a token of a whale because a whale appeared about the time he or she was born. Students choose a token that has meaning for them and then work in pairs to use clay and water to paint each other's face with their token. Often they choose tokens that are similar to the carvings that they later see at the rock face and this adds to the meaning of the experience. I tell the students that their decoration is taken as a symbol of respect for the site they are about to visit and that should treat the site with the same respect that they would pay to a church. On the way to the site, the students walk in silence as one of them taps out a simple rhythm on a set of tapping sticks (to simulate the warning of bad "Spirits" to leave). This is designed to build an aura of respect in the students. At the site I allow the students to sit in silence around the perimeter and then I tell a local Aboriginal story that is relevant in some way to the images they see. Then time is allowed for quiet reflection and observation. This is followed by a session where feelings are shared. Naturally, this session is more successful if an Aboriginal person is available to lead the discussion and, where possible, I invite a person from the local community to participate.

Concluding remarks
Over the past 24 years I have taken students from elementary school age to adults to visit approved Aboriginal sites and often they are very spiritual and moving experiences. Because of this it important to debrief students and allow them time to fully discuss their feelings, as the process of sharing thoughts and feelings helps them to gain better understanding of the importance of these sites to all Australians.

Some common elements have emerged from my experiences and I wish to summarize these.

1. Well prepared and presented visits to Aboriginal sites enrich the lives of all Australians and make a significant contribution to our culture.
2. Teachers and teacher-educators need instruction from their local Aboriginal Community before they visit local sites.
3. Visits are more meaningful when a representative from the local Aboriginal Community is present.
4. It is important that educators collaborate fully with their local Aboriginal Communities so that they can provide meaningful educational experiences about Aboriginal culture for all Australians.

Finally the experiences described in this paper employ many of the characteristics of experiential education (Warren, Sakofs & Hunt, 1995). Specifically, the learning activities are organized around meaningful experience that is personal and strives for holistic understanding. The success of such experiences is judged by the changes in attitudes and values observed. However, one successful off-site visit will not have a lasting effect if it is not followed-up, and this has to be built into the planning process.

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Biography

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SPAWNING IDEAS -- MOVING FROM IDEAS TO ACTION: QUALITY TOOLS FOR COLLECTIVE PROBLEM-SOLVING AND CONTINUOUS LEARNING

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Abstract
Many educators, when working collectively to address issues and problems in the daily management of their programs, are capable of generating innovative ideas that hold potential for improving the quality of their teaching, and thus student learning. The challenge, however, is to move beyond the mere spawning of wonderful ideas and to take action on implementing creative ideas into program operations. This workshop will explore the dynamics of managing collective problem-solving and decision making and the application of tools and strategies found helpful in dealing with the emergent complexity of the systems in which we work. Though we focus much of our discussion from a teacher perspective, we see clear connections for trainers and EBTD practitioners, program administrators, and consultants as well. The authors draw on their professional relationship as client and consultant that began several years ago in facilitating organization development at the Battle Creek Outdoor Education Center.

It is estimated that a classroom teacher makes approximately 1000 decisions in a typical day. These decisions range from those which are carefully weighed in a conscious and conscientious fashion to those that occur automatically moment-to-moment in adjusting instruction with learning. Managing the complex dynamics in a classroom with 20+ learners, each with their individual learning styles, needs, and innate abilities, demands the utmost in skill, awareness, and compassion by the teaching professional.

In this article, we will key into language and examples that tend to center around the work of classroom or field-based educators. One reason we choose this frame of reference is due to our respective roles in support of teachers; Richard as a university professor, teacher-educator, and organizational consultant, and Matt as a program administrator and lead instructor. Another reason for our focus here is that we see teachers as the professionals who spend the majority of their time in direct contact with the students, and therefore our roles are to support these individuals who deliver educational services. However, we believe that improving education and organizational performance, and the subsequent management of the human dynamics inherent in these ventures, requires that people at multiple levels both internal and external to an organization must act as change agents and process consultants. Therefore, though our language may tend towards teachers and schools, the focus of this workshop is particularly relevant to administrators, consultants, trainers, and EBTD practitioners who work with groups

The challenges facing an individual teacher in her or his classroom are only one small piece of the task in delivering quality education or programming. Schools and other educational institutions are increasingly being called upon to transform themselves into learning organizations that are student-centered (or customer-oriented) and responsive to the changing needs of our society. Teachers must recognize the moral dimension of their work in providing access to knowledge, facilitating critical enculturation, and promoting stewardship in a democratic society (Goodlad, Soder, & Sirotnik; 1990). This is not a role to be performed in isolation: Teachers must "join forces with others...(realizing) they are part of a larger movement to develop a learning society through their work with parents. It is possible, indeed necessary, for teachers to act locally, while conceptualizing their roles on a higher plane" (Fullan, 1993, pg. 39). Within schools, the adoption of site-based management is just one example where school personnel are partnering with parents, students, and community members in an effort to address issues that threaten not only education but our larger social well-being. Site-based management, a carry-over from "participative management" practices found in business, places greater demands on teachers to be responsible for decisions that formerly were made by building-level of district administrators.

Working as a member of a community to address the challenges schools face, however, requires much more than sound teaching skills, innovative ideas, and good intentions on the part of those involved. As experiential educators who work with groups in a variety of settings know all too well, even the brightest and most talented individuals often need support in working together in solving problems and making collective decisions. Findings from a study of site-based managed schools in New York, Chicago, and Minnesota suggest that one of the key determinants of success, or failure, is the level of training and skills in group process participants bring to the table (Flor, 1992). Site-based councils that receive little or no support in team-building or training in group dynamics are consistently at a disadvantage in managing the complexity of issues arising from the need for self-management in solving problems. The root causes of this situation are many.

For instance, until recently, few teacher training programs prepared future teachers for the kinds of collaborative work needed to be productive members of teams charged with improving the quality of schooling. And despite the widespread adoption of cooperative learning, an instructional method that relies heavily on training students in social skills needed to work collaboratively, many teachers fail to transfer the principles and practices espoused in their classrooms to their own work with colleagues (Johnson & Johnson, 1994). Indeed, many of us whose work entails the training and facilitation of groups or teams in experiential settings frequently do not apply our skills in our own workplace. One challenge in schools is that teachers' primary responsibility and focus continues to be on their work with students in their classroom or the field, and their work as collaborators and change agents takes second fiddle.

If teachers, and other community members, often fail to bring the requisite knowledge and skills to the collective process of reshaping schools and improving the quality of education in our country, then where are we to find the support and guidance to bring people together for productive work? If individual teachers tend to focus more on the micro-system of their classroom, who possesses the larger perspective on school- or program-wide educational quality?

We believe that it is the school administrator or program manager who occupies a crux position in facilitating the collective problem-solving needed to support continuous improvement in the delivery of educational programs. Trainers and consultants play an important role also, by helping managers gain the skills and confidence needed to lead teams in solving problems and making decisions. In addition, partnerships with business leaders have been helpful in bringing effective meeting management strategies and problem-solving tools into the schools. Presently, however, until schools and school personnel receive much greater support for their work in addressing systemic problems the primary responsibility lies within the staff and administration of individual schools.

In this workshop, we describe some of the factors that play into the process of managing collective problem-solving, and highlight some of the traits and strategies that we've found helpful in our work as change agents in educational settings.

Situation

Imagine it's Friday morning, time for the two-hour weekly staff meeting that you as a program administrator have been planning for the past several days. You and your staff have found it helpful to build an agenda before meeting with issues and topics for discussion that all agree are important to program delivery. This week's agenda includes (1) student evaluation process (unfinished business from last week), (2) needed maintenance on your ropes course, and (3) determination of the theme for next week's 6th/7th graders. Fifteen minutes before the meeting, your program director comes in with a complaint by a parent about an incident that took place last week, and wants to put this on the top of the agenda. You foresee the possibility that this late addition could dominate the whole meeting. What do you do? How are you going to handle this last-minute change and facilitate this meeting?

This is where change in the quality of education takes place: "Where the rubber meets the road." Michael Fullan (1993) notes that here is where we need to see a fundamental shift in how staff relate to each other when facing the (sometimes) daunting task of addressing issues which threaten the quality of education. Neither school boards, the media, nor parent griping (or suggested changes) are going to lead

this change; it's you and your staff! Here, in face-to-face meetings with our colleagues, are where issues needing attention are identified and kicked around. The key question is, once identified, what's the nature of how we "kick issues and ideas around"?

Living With Ambiguity

Schools and educational programs, like other organizations (or work groups), are complex adaptive systems that respond to changes in both the internal and external environment. Changing expectations imposed from outside the organization (e.g., legislative mandates, parental expectations, market conditions) as well as changes taking place within (e.g., staff turnover, critical incidents, changing technology) guarantee that what worked last week with our students may, *or may not*, work this week. As consultants or trainers, what worked with a particular organization or team may not work with another. To function within such a dynamic system requires a certain level of comfort in dealing with ambiguity; change, and unanticipated results are the norm.

For some time the importance of a risk-taking climate as a necessary ingredient in learning systems has been noted. Indeed, many experiential-adventure programs highlight this as a value-added component in their marketing. This propensity for risk-taking is a key ingredient in effective team problem-solving, and adventure programs have been found to have a positive effect on this trait (Goldman & Priest, 1991).

Our experience is leading us to wonder if in fact it is merely risk-taking behavior that is a necessary ingredient for productive group problem-solving, or if there are other key related variables that must also be present. Could it be that risk-taking is a necessary but not sufficient ingredient? What about the unpredictability and ambiguity that permeate the workplace? How does risk-taking behavior alone help us manage the emergent and often unpredictable dynamics and complexities we face as educators, trainers, consultants, and program administrators?

Problem-Finding & Problem-Solving

If we take it that one essential aspect of work, in any setting, is making decisions about the complex of variables that play into the delivery services, then one might wonder what the tools and strategies are that effective problem-solvers and group facilitators bring forth in managing their, or their team's, work.

As professionals in positions of responsibility for the macro systems of program delivery, managers and administrators must be sensitive to issues that bubble-up from staff while simultaneously attending to larger systems-level issues that potentially impact program quality. As individuals who reside in boundary-spanning roles, for example between staff and top management or between internal and external constituents, the mid-level manager (or consultant) must possess skills and strategies for uncovering and effectively managing diverse problems and perspectives. It is not uncommon for there to be competing agendas and needs vying for the attention and time of the mid-level manager, and learning to deal with these multiple perspectives in a way that satisfies most of the people most of the time is one mark of a good manager.

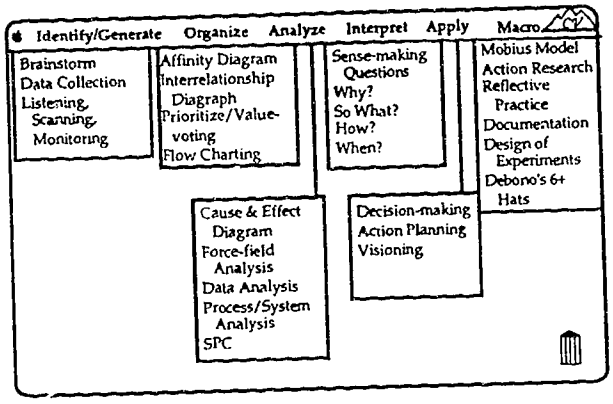
While effective managers display talent in allowing issues and problems to emerge, it is not enough to simply uncover these but to work through them in ways that satisfy both program needs (and those of students or external customers) and the individual and collective needs of program staff. It is in this highly charged field of play where a manager must be capable of taking (and modeling) risks, be effective at handling conflict and multiple perspectives, and possess the confidence that they will be able to effectively deal with the emergent and ambiguous nature of the work environment.

In our work we have found this confidence in managing the emergent complexity comes from (1) an intuitive sense of how to solve problems effectively, (2) which is in turn supported by a knowledge of what steps typically occur along the way, and perhaps most importantly (3) having a set of tools and strategies useful in facilitating the collective work of staff groups.

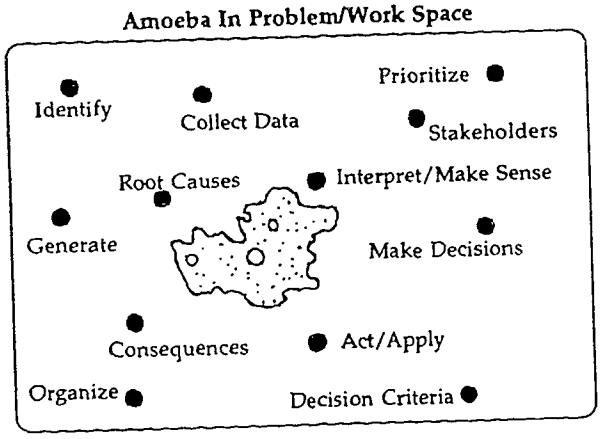
The Amoeba Model: Quality Tools & Strategies for Problem Solving

In our collaborative work as client and consultant we find ourselves engaging in a great deal of processing in our attempts to understand the connections between intervention and improvement. In this manner, we become "critical friends" to each other, where we pose questions, act as sounding boards, and offer suggestions to be tried out and evaluated for their impact.

Recently, we've uncovered several metaphors that seem to capture the essence of how we manage the emergent complexities of work-related problem solving. One of the more organic images we've been playing with is that of an amoeba. From its Greek root, *amoibe,* meaning to change or migrate, comes our core sense of this creature as a metaphor for problem-solving. Webster's defines amoebae as "naked" members of its genus; we see good problem-solving, and those engaged in it, as a "transparent" process



Amoeba In Problem/Work Space



● Point Attractors
(steps, or key factors, in the problem-solving process)

in which hidden agendas are few and the quantity and quality of communication is such that everyone involved can see where they've come from and have a sense of where they're heading. Amoebae are slow and deliberate creatures, rarely rushing forward into something unknown. Effective problem-solving must also be deliberate, that is, done with care and attention. Amoebae are creatures "without permanent organ(s) or supporting structures." Similarly, effective problem solving follows no single set path; where and how one moves is dependent upon the changing nature of the problem and the field in which it is encountered. Sometimes the amoeba sends out feelers to test whether or not it wants to move in a particular direction before it commits to wrapping itself completely around a food source (i.e., feature of its environment) to be digested. At other times it may bend and re-shape itself to adjust to the contours of its environment. The amoeba portrays to us the essential characteristics of an effective problem-solver or leader in its flexibility and approach to life.

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The amoeba, though showing nearly infinite flexibility, is not without guiding principles. A drop of hydrochloric acid would certainly repel an amoebae, whereas a drop of protein-rich liquid would likely attract one. We too, as Humans, bring to our worklife certain values and principles about what has high- or low-value. Thus, there tend to be certain activities, issues, and events t wards which we migrate. What emerges from these common tendencies we all share is a characteristic pattern of how we make sense of our world; these constitute our problem-solving behaviors.

Another image comes to mind when we think about the specific activities we engage in with our staff (or clients) that helps to organize the patterns of Human problem-solving. We envision a pull-down menu, similar to what one would find on a Macintosh or Windows-based computer. The main menu headings are the common steps that are necessarily a part of a collective problem-solving process. Under each heading are the tools/strategies we might employ in tackling a given step (see Diagram 2). What must be noted, however, is that there is no set linear progression through these steps. They might be organized that way on a computer screen, but where and how one chooses to piece these together is a choice to be made while uncovering and exploring a given issue. An example may be helpful.
While *generating a list* of program improvements for the next year with staff, you notice that some ideas have severe financial considerations/obstacles, while others are limited more by time. Before you *prioritize these items*, your group must *identify* what *criteria* should be used for individual members to cast their vote. Should it be what can be most quickly accomplished due to energy, or what can most easily be afforded? Which will have the greatest impact on students? Depending on how much value is placed on each consideration (time, money, effort, student impact, etc.) the vote could show a different item as top priority each time! You then *analyze the list* and realize that you could have a list of major, time-consuming projects, and a list of minor jobs that can be done during non-contact time. Noting that the actions to be taken in addressing each item are fairly independent, the group *decides to split* the list and address each independently. This example demonstrates the non-linear and iterative dynamics inherent in group problem-solving and decision making: The amoeba at work!

Conclusion
Improving the quality of education begins with a fundamental change in how we as staff and administrators work together to solve shared problems. Chaos theory suggests that attention should perhaps be given more to the initial conditions around which we come together to collaborate, given that outcomes tend to be unpredictable. Outcomes from a collaborative problem-solving process fall into two categories, however, both of which are important for the quality our students' experience. The first of these is the content of the decisions made and actions taken as they change our professional practice. The second is how we *feel* about our work and those with whom we share our worklives, and how this impacts our future problem-solving and collaborative capabilities. This second outcome of our work is a by-product of the processes we use to uncover and solve issues important to us and our clients.

Perhaps Michael Fullan best captures the nature of the beast we're up against, or wed to. In his book *Change Forces*, he describes findings from 20 years of research into school and organizational change (Table 1). As you read his insights, we believe you'll see many parallels to what we've been attempting to describe, and connections to your own work as educators, managers, trainers, or consultants.

Table 1. Organizational Change Insights (from Fullan, 1993)

I. You Can't Mandate What Matters (The more complex the change the less you can force it) II, Change is a Journey not a Blueprint (Change is non-linear, loaded with uncertainty and excitement and sometimes perverse) III. Problems are Our Friends (Problems are inevitable and you can't learn without them) IV. Vision and Strategic Planning Come Later (Premature visions and planning blind) V. Individualism and Collectivism Must Have Equal Power (There are no one-sided solutions to isolation and groupthink)	VI. Neither Centralization Nor Decentralization Works (Both top-down and bottom-up strategies are necessary) VII. Connection with the Wider Environment is Critical for Success (The best organizations learn externally as well as internally) VIII. Every Person is a Change Agent (Change is too important to leave to the experts, personal mind set and mastery is the ultimate protection)

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Biographies

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Mr. Troskey has been lead instructor at the Battle Creek Outdoor Education Center for the past five years. As a former client of Dr. Flor's, Matt has been a proactive force in adopting OD practices in his work as a manager, and has been instrumental in developing innovative and practical tools for improving the quality of educational services and staff morale.

MOMENTS OF TRUTH: EXPERIENTIAL INITIATIVES CAN REVEAL THE HIDDEN SOCIAL FIELDS WITHIN GROUPS

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Abstract
Participants revisit some familiar experiential initiatives in a new context- - team (and organizational) transformation. Along with our colleagues at the Venture Centre, we have reinvented our Executive Challenge Course and re-contexted new and old initiatives in a way other corporate facilitators may find useful. Many organizations seek ways to facilitate their transformation from hierarchical, top-down, command and control designs to flatter, more democratic systems. However, before real change can take place, the team must perceive the existing *field* (especially the invisible agreements among participants) and its limitations.

While the power of metaphor is undisputed by these writers, in recent years we have had increasing success with group, team and organizational performance enhancement, using more "literal" simulations of group activities. While there is the occasional nay-sayer who protests "this is only a game," most people readily see the similarities between the "simulation" and the "real world."

Baselining
When a group tackles a challenge, a "default" set of pre-existing agreements guide interpersonal and team interactions. Some of these agreements are obvious, even if informal. However, another set is completely unspoken and invisible. An example of an obvious agreement is leadership being assumed by the manager. However, a further division of duties among team members is typically based on invisible, non-spoken, but shared assumptions about gender, age, education, tenure, stature and personal styles, to name a few. The degree to which the existing social fabric, what we call a social field, serves the team is readily apparent in an even moderately challenging activity (All Aboard, Melting Iceberg, Passing Hula-Hoops, etc.). Team decision making, problem solving, collaboration, pecking order, spontaneity, flexibility, fun, communication, levels of inclusion, creativity, and conflict management are key indicators of team effectiveness.

An alternative to the traditional "What, So What, What's Next" line of debrief question is "How did you do? The answer is usually "we did well", but maybe "we were terrible," in either case - - we say, "What criteria did you use to determine the quality of your work?" The result is a shift in attention away from "what" to "why and how." More importantly, the participants begin to look at how they work together and what effect a wider range of choices may have on outcomes.

Self-Evaluation
When a facilitator encourages a team to self-evaluate in a non-blaming, constructive manner, a great deal of information emerges that was previously invisible to most team members. Moreover, as the conversation progresses all team members develop similar words to describe those aspects of team interaction that have heretofore been invisible. Not only does the debrief reveal new information, it makes it universally accessible via a common set of words and descriptors.

When the team has a baseline of its own effectiveness and a language to describe team performance, it is possible to explore the limits of team performance -- change requires moving beyond the limits of current team performance. An icebreaker activity is like a business as usual task for an intact team; it may reveal the baseline, but does little to reveal the flaws or limitations in team performance. Isolated challenges are like incremental change initiatives, they have little lasting impact. This may provide support for the unpopular assertion that "ropes courses don't transfer to the workplace." As uncomfortable as we may

be with this belief, there may be more truth to it than we are willing to admit. Social fields are highly adaptable; they routinely absorb TQM, reengineering and downsizing - - what's one day at the ropes course?

Unfortunately, real change is usually the result of a major calamity or dramatic shift. Teams rally to save the company from bankruptcy or from a pending law suit. The most difficult team to change is the successful team, yet in a rapidly changing marketplace these are the teams that are most challenged by competitors. The answer is to put a team under stress to both reveal the flaws and provide an opportunity to develop new strategies. We call this process "Managed Perturbation."

Managed Perturbation

Instead of overwhelming the team with a real crisis, the team experiences a series of increasingly difficult challenges that eventually put the team under stress. We use such old stand-by initiatives as the Spider Web, Blind Polygon, and others we have created which allow us the flexibility to moderate the level of perturbation minute by minute. As can be expected, as the pressure mounts, members feel frustration and sometimes anger. Eventually, the team either reveals its hidden dysfunctions or when it can make no headway, experiences a "breakdown." Either way, the team begins to question its performance, the constraints of the initiative and nearly everything else. This is what we call a "Moment of Truth."

Moments of Truth

A "Moment of Truth" is akin to a "teachable moment." It is moment when people realize their skills, tools, assumptions and information may no longer be adequate in the present circumstance. People have a very real, visceral experience that the skills that got them into the situation are not capable of getting them out. It is not unusual for people to act out. Fear, anger, blaming, and many other "human" behaviors surface, making facilitation a perilous process that should be undertaken by only the most experienced. Part of the pain people experience is due to a perception that the team (and individuals) are in a corner - - they are out of options. When people are in breakdown, they feel like there are no options. Yet there are always at least four.

Options for Change

When a person or team is in breakdown, the "Moment of Truth" is realizing there are always at least four options: 1) Change yourself; 2) Change the situation; 3) Get out; 4) Stay and suffer. There may be others, but these four are always available. While each person has their own experience with all four possibilities (we have all been there at one time or another) seeing them as options during a breakdown experience has an enormously empowering effect. But does this mean change can only come from pain?

No pain, no change?

Most lasting change is the result of pain avoidance. Pain is such a powerful perturbator that change is nearly inevitable. The question is, "Is pain necessary to the process?" The answer is yes, some pain is required - - perhaps pain is too strong a word - - discomfort or dissatisfaction is enough. After all, why change if what is happening now is OK? The good news is that after the initial perturbation, it is possible for a team to learn how to motivate itself and respond to ever subtler perturbations. Every moment of truth is an opportunity to introduce a new tool to the team's collection: decisionmaking, problemsolving, team agreements, contracting, conflict resolution, etc.

THE OFF-CAMPUS RESIDENTIAL EXPERIENCE: POSSIBILITIES FOR SPAWNING AND RE-BIRTHING THE PRACTICE OF TEACHER EDUCATION

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Abstract
Learning that goes beyond the traditional classroom is critically important in children's lives. What is teacher education doing to ensure that prospective teachers not only understand this, but more importantly experience learning/teaching beyond the traditional classroom in their own lives? This question will be explored by providing an overview of a case study including interpretive stories that speak to lived experience of student teachers learning/teaching through the out-of-doors. By engaging the workshop audience in discourse about out-of-door experiential education the possibilities exist for spawning and re-birthing the practice of teacher education.

Learning/teaching in the out-of-doors is a foundational component in the teacher education program at the University of Regina. Providing experiential educational opportunities that challenge preservice teachers to move beyond the confines of the conventional classroom setting to alternative learning environments is embraced and nurtured through outdoor education courses as well as program components such as the Off-Campus Residential Experience (OCRE). The OCRE has been in existence for 24 years and is a unique aspect of the teacher education program that facilitates this philosophical orientation to teacher preparation. The experience involves two out-of-door experiential education opportunities for third-year student teachers during the pre-internship year of their program. Student teachers engage in a two-and-one-half-day experience in the fall semester and a second two and one-half-day experience again in the winter semester. The site for both OCRE's is a residential facility located in Qu'Appelle Valley approximately 70 km from the university. The OCRE component exists in the program because it is believed to play an integral part in the development of a student teacher to teacher. The fact that OCRE has survived for over two decades, considering the current fiscal restraints governing education, addresses the value, importance and contribution the experience makes to the teacher education program.

When I encounter former graduates of the program they have oftentimes shared memories of their experiences as student teachers. What I have found intriguing is how frequently these memories reflected times associated with their OCRE. Their recollections about the experience are for the most part fond remembrances that speak to 'fun while learning,' 'learning about selves,' 'learning about the outdoors' and the 'friendships that were developed.' These comments are very similar to those echoed in the classrooms and the hallways of the education building by student teachers who have recently returned from their OCRE.

For these student teachers and former graduates there was 'something' to the OCRE that spoke to them about their metamorphosis from student teacher to teacher. It was this something that beckoned the call to be explored, not in an attempt to find the 'truth' to the experience and espouse that, "this is what it is all about". But rather, it was an exploration into the lived experience of student teachers. These voices share the possibilities that OCRE holds for professional development and transformation from the world of be-coming teacher to the world of teacher.

The Study

The focus of the study was to understand the lived experience of student teachers learning/teaching in the out-of-doors through their participation in the OCRE. Particular interest concentrated upon the possibilities this unique out-of-door experiential education opportunity held for nurturing student teachers' pedagogical growth and ultimately what role such experiences could play in teacher education.

The research methodology emerged from the qualitative paradigm. Merriam (1988) describes qualitative research as having, "multiple realities -- that the world is not an objective thing out there but a function of personal interaction and perception. It is a highly subjective phenomenon in need of interpreting rather

than measuring" (p. 17). I was interested in descriptions and explanations and I wished to re-search a phenomenon the way it was. Therefore, a qualitative case study approach was utilized. According to Merriam, qualitative case study is, "an ideal design for understanding and interpreting observations of educational phenomena" (p. 2). Furthermore, this research method, because it is based on the "discovery, insight, and understanding from the perspectives of those being studied, offers the greatest promise of making significant contributions to the knowledge base and practice of education" (p. 3). The research was exploratory and inductive emphasizing process and had no predetermined hypotheses. Generalizations and understandings in the form of themes identified by the study's participants emerged through an interpretation of the data. These themes provided the working hypotheses for understanding the lived experiences of student teachers.

A combination of data collection methods were utilized to portray a more comprehensive perspective of the student teachers' lived experience. Pre and Post OCRE questionnaires, observations, semi-structured interviews, and document analysis were employed in the study. This array of methods ensured triangulation (Stake, 1988) by providing greater validity and credibility to the study.

The collection and organization of the data provided the case record (Patton, 1980). This process required me to read through the data several times and jot down notes, comments, observations, and queries in the margins. Through this process categories were identified. Adopting the work of van Manen (1990) a thematic analysis was then carried out on the categories. The emerging themes were clustered under three possible inclusive themes. The first theme addressed an understanding of Self with Self. The second theme focused on an understanding of Self with Other. The third theme centred around an understanding of Self with Environment. Two common threads that weaved through and joined each theme were the notion of personal self and professional self. Through an intertwining and coalescence of the personal self and professional self an understanding of pedagogy began to emerge.

Using this framework, I began to story and re-story an interpretive synthesis for six student teachers who had consented to be part of the study and had participated in OCRE. Each interpretive synthesis resulted in a text known as a phenomenological description (van Manen, 1990). The intention of this description was to be an example or, as van Manen states, "an icon that points to the "thing" which we attempt to describe" (p. 122). These phenomenological descriptions reflected the lived experience of OCRE for each of the six student teachers.

By understanding student teachers' lived experiences one comes to understand the re-search of the study. This re-search enlightens the theory and practice of teacher education. Furthermore, it encourages those of us involved in teacher education not only to hear the voices of student teachers but, more importantly to listen to these voices

Student Teachers Lived Experience of OCRE

The student teachers' lived experience of OCRE is contextualized within the boundaries of their experience as be-coming teachers which in turn is also contextualized within the larger confines of their life experiences. Henderson (1992) explains that, "students are builders of knowledge who actively construct meaning of their lessons on the foundation of both their past experiences and their personal purposes" (p. 5). Kerby (1991) talks about experience gaining density through the "continuous contextualizing or meshing of part to changing whole" (p. 16). Thus, the meaning ascribed by student teachers was flavoured by childhood memories of outdoor excursions and present intentions for being teachers. The lived experience of OCRE was interpreted by student teachers as an experience that involved a multitude of past and present variables being blended together.

The meaning constructed by student teachers of their lived experience of OCRE began to emerge from the interrelationship of the three themes of: Self with Self, Self with Other, and Self with Environment. It was through this interrelationship that an awakening of 'personal self' and 'professional self' was being realized. This awakening or initial transformation formed the meaning for the lived experience. As one student teacher described,

> "The more you know about yourself I think the more effective teacher you will be. The more you know your weak characteristics and your strong ones the better you will be. OCRE helps you develop a sense of who you are...It's something that I will probably never forget for the rest of my life."

OCRE also provided the student teachers with a cultivated understanding of pedagogy. Aoki (1992) describes pedagogy as, "a leading of children" (p. 3) while van Manen (1991) portrays pedagogy as, "a certain encounter of togetherness between parent and child, teacher and pupil, between grandmother and grandchild - in short, a relationship of practical action between an adult and a young person who is on the way to adulthood" (p. 31). By engaging in the OCRE student teachers were drawn closer to understanding themselves personally and professionally. This understanding and ultimately intertwining of the personal self and professional self provided the student teachers with a deeper understanding of what it means to be a teacher. Now student teachers viewed 'being' a teacher as having more to do with the real world and about life itself. It is continuous and never ending. As a teacher, being with children went beyond schedules, bells, and the confines of a four-walled classroom. A student teacher explains the realization in this fashion,

> "It's definitely made me excited about integrating different subjects and taking students outdoors. It's really opened my eyes to understanding that school does not have to be solely in a school setting....My OCRE experience has allowed me to develop an even greater appreciation of nature and therefore has motivated me to take "school" to the out of doors where my students can learn while exercising, having fun and gaining an appreciation of nature and how it is interrelated with life."

The lived experience of student teachers participating in the OCRE speaks to the transformation and metamorphosis of be-coming a teacher and to an enlightened understanding of what pedagogy is. These few vignettes communicate instances of lived experience. Student teacher voices give credence to the need for out-of-door experiential education opportunities in teacher education as a way to foster this understanding of pedagogy and nurture their own teacher identity.

Student teacher voices depicting a curriculum-as-lived also shared insights to the curriculum-as-planned of teacher education. Anecdotes that verbalized the "competitiveness of on-campus university life" or identified OCRE as, "providing an opportunity to get away from the stress of course work," speak volumes about the nature of a teacher education program. As well, these voices addressed the OCRE as a time where student teachers have the opportunity to see faculty as "real people" and a chance to know faculty in a more personal way because, "you can see them [faculty] as they are and you have a lot more time to sit and talk." This relationship was reciprocal, as the OCRE also provided faculty with the opportunity to see, listen and understand students as being something other than an identification number or percentage found on an impersonal class list.

Thus, OCRE continues to be an experience that is more than a component in a teacher education program. It is a 'place' that permeates the possibilities that exist in teacher education. Dube (1990) explains:

> It is our belief that there is a transformative dimension of teacher education that can take place in an off-campus behavior region that cannot be achieved in the classroom or in the practicum setting. It springs from the experience of knowing others and knowing self

through others. This type of experience seems to lead to change, perhaps to a paradigm shift, and certainly to the education for becoming a more humanistic teacher. (p. 134)

However, the struggle still remains for a teacher education program and the teaching profession to sustain this transformative dimension throughout the student teachers remaining tenure in the program and induction into first year teaching. For as Brown (1989) states:

> Adventures in nature may change us for awhile, but all too often, when we return to our normal lives, our old roles, masks, and personality patterns assert themselves again, reform and reknit. Steam easily condenses back to watery origins. Much of the positive energy generated on outdoor adventures dissipates in time, leaving only memories behind. Transformation is a delicate and fragile process that is difficult to achieve. (p. 47)

Ensuring that these prospective teachers have opportunities to nurture this "delicate and fragile process" is a responsibility that is entrusted to all partners in education.

So What?

Out-of -door experiential education opportunities like the OCRE have a vital role to play in preservice teacher education. If the belief comes to be realized that these types of experiences do play a prominent role in the development of prospective teachers, and that such experiences create a place of possibilities for aspiring teachers to understand pedagogy, then these experiences must no longer be viewed as a fringe benefit in teacher education. Having the OCRE go beyond the perception by some as being an 'extra' in teacher education at the University of Regina is not something that will be dismissed immediately or necessarily all together and maybe it shouldn't. However, the more teacher education explores what it does by becoming attuned and listening to who it does it to, the greater the chance will be that out-of-door experiential education experiences such as the OCRE will come to be realized for their possibilities in teaching.

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Biography

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BUILDING COMMUNITY AND PERSONAL EMPOWERMENT THROUGH SERVICE LEARNING

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Abstract
Service Learning integrates "real tasks with real consequences" into curriculum through activities and structured reflection, providing youth with opportunities to effect change in themselves and in their community. This workshop actively introduces teachers and youth leaders to service learning and guidelines for designing a quality program.

Students of all ages are working and learning outside their classrooms, successfully (and proudly!) carrying out community service projects. For example, students in Beaverton, Oregon, are participating in the Student Watershed Research Project, collecting and analyzing data on the health of their area and sharing results with scientists, agencies and other students via computer. In Franklin, Washington, 8th graders are studying a ghost town, examining both the human and natural history of what was once a thriving mining community. And in Franconia, New Hampshire, a Foster Grandparent/Gardening Project involves teens and elders in raising a garden in which they reap healthy produce as well as enduring memories.

Service Learning pairs meaningful work in the community with structured reflection. It gives youth the opportunity to explore the world of work, exercise responsibility, build deep relationships, and address often difficult changes in their own lives while forging links between their school or youth organization and their community. Possibilities are endless, and all offer opportunities for learners of all ages and abilities. Projects are easily intergenerational and, at their best, involve the whole community. Cultural diversity can be celebrated as racial and religious walls melt away. Technology makes it easy to share information across miles. And all of these projects lend themselves to interdisciplinary approaches. Service Learning is truly holistic learning.

The fact that Service Learning is now considered "radical" tells us how far we have diverged from what is fundamental. Yet the word "radical" makes sense if we reflect on its origin meaning "root", for Service Learning is truly about getting back to our roots. Many of us feel alienated from our community, and few work intergenerationally or with others different from ourselves. It seems that we take precious little time to reflect. Service Learning can be healing.

Service Learning is about building relationships: to the community at large; to people who are different; to peers, in a non-competitive setting; to caring adults other than parents or teachers; to an "extended family"; and to one's self. Surprising relationships emerge, and deepen with increased understanding and growth.

Service Learning is an opportunity to test new roles, develop skills, and apply academic learning in a "real world" setting. Youth get a window into how the world works, and can try out career options. Programs provide varied situations for practicing problem-solving and critical thinking skills, for personal and group goal-setting, and for developing organizational abilities. Service Learning springs from the belief that youth are capable of doing real work and welcome the challenge to make a positive difference in their world.

Service Learning invigorates classrooms, turning passive learners into dynamic and engaged learners. Youth provide service to their community and at the same time become better readers by reading to younger students, experience a sense of history by interviewing elders, learn about their natural and

teaching others, use their math skills while assisting the elderly in comparison shopping, or develop their writing skills while creating an informative booklet.

And when youth are agents of change, they are empowered. Action counters despair. Hope comes from making something happen rather than letting it happen; from doing, rather than being done to. Self-esteem and confidence can soar. Realizing that they can assume meaningful roles and respond to the real needs of others, youth come to see themselves as valued contributors to their community. Community and a sense of belonging can be restored. Service Learning is an antidote to the "me-ism" that is gripping our country. And most importantly, Service Learning creates an environment for youth to grow to be caring, compassionate human beings.

The report from the Carnegie Council on Adolescent Development "Turning Points: Preparing American Youth for the 21st Century" identifies two crucial elements for healthy growth: 1) a close relationship with a dependable adult, and 2) meaningful opportunities in society. It further points to the mismatch between the needs of adolescents and the curriculum of most middle schools, and sees Service Learning as important a subject as math or any other core subject.

Adolescents

Adolescent needs are fully met with Service Learning. Adolescence is a distinct stage in life, characterized primarily by change. Physical change is the most obvious, but cognitive and emotional change, the loosening of ties to parents, and the intensified importance attached to peer relationships, are significant too. Consider how well Service Learning dovetails with these needs of early adolescents:

- to develop a sense of competence Service Learning offers meaningful work in the community as well as an opportunity to test and discover new skills.
- to be social and develop new friendships youth are paired with peers in a cooperative setting and are often in contact with others different from themselves.
- to discover a place for themselves in the world youth are introduced to the world of work, have opportunities to test their judgment, and can begin to develop a vision of a personal future.
- to participate in projects with tangible or visible outcomes projects are based on short-term specific goals with measurable outcomes.
- to know a variety of adults; adult role models from different backgrounds and occupations are in supportive and guiding roles to youth.
- to take part in a world of adults; youth serve with peers, trying on new roles and responsibilities.
- to test a developing value system; youth are asked to be responsible and show caring behavior, and have opportunities to make real decisions with appropriate limitations.
- to achieve recognition for accomplishments; Service Learning projects foster a feeling a being part of something larger than oneself; the image of "at-risk" youth has a chance to be replaced by "promising" youth.
- to receive support and guidance from adults who appreciate their problems AND their promise; a caring adult is perhaps the most critical key to self-worth; Service Learning makes possible these relationships.

Reflection

Reflection is the "spoon" in a cup of "tea"; the "sugar" is experience. What is it that makes life (the tea) sweet? Is it the sugar? Or the spoon which stirs and assimilates the sugar? We'd argue that without the spoon we'd lose a richness of the tea. And the "spoon," the reflection, is the quality that distinguishes Service Learning from community service.

Imagine if experience alone was all we needed for assimilating our lessons! But learning is not always automatic. To learn, we need to be conscious and aware of our behavior and feelings, our ability to express them, and insight into the consequences of our actions. It is becoming ever more crucial for us, in our harried and fast-paced society, to take time out from our busy and noisy lives to reflect on our experiences. Reflection is the key that puts the "learning" into Service Learning.

The preparation for a service project is as important as processing the experience during and after. Reflection can be informal impromptu conversations, or formal - as in keeping journals, book readings, planned group discussions, role-playing simulations, creative art/music/writing expression, or challenge activities.

Components of a Quality Program

Ongoing, conscious reflection is only one component of a quality program. In addition, what is needed is:

- A solid rationale and clear goals for a finite project.
- A skilled, understanding adult facilitator or program leader: someone who knows adolescents, is sensitive to their needs, and is committed to helping them grow.
- Sustained involvement, which needs to be ongoing as a firm element in the school or agency's schedule and integrated into curriculum, not a "hit or miss" program element.
- Clear communication and collaboration about roles and responsibilities among all groups involved, including youth, educators, administrators, placement staff, and parents.
- Training as well as ongoing reflection, with guidance to provide students with the skills, knowledge and understanding they will need to meet their responsibilities.
- Group development and trust building, for Service Learning is about working together cooperatively. Each member of the team has a place and a skill to offer. It takes an atmosphere of trust and respect for quality work and sharing to blossom.
- Exposure to the same adult, one who cares and listens, helps to reconnect youth to the larger community.
- Money. Though Service Learning need not be costly, funds may be needed for transportation, project materials and recognition events.

The National Helpers Network

Implementing a successful Service Learning program can be challenging. The National Helpers Network, a non-profit organization, is a resource for interested educators, youth workers and policy makers. The Network develops program guides, games and videotapes, provides training and assistance to schools and agencies wishing to initiate and enrich Service Learning, and conducts on-going evaluations for the purpose of strengthening programs. In addition, it houses a national database of model programs and publishes a quarterly newsletter. I welcome inquiries about services the Network provides.

NARRATIVE-BASED ADVENTURE THERAPY: A NEW APPROACH

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Abstract
In this workshop, the authors introduce a narrative-based adventure therapy approach that combines the powerful and complementary approaches of narrative therapy and adventure therapy. In addition to the narrative-based adventure therapy, participants will be experientially introduced to "traditional" narrative therapy, including its goals, assumptions, process and techniques.

Adventure programming has proven itself to be beneficial and purposeful in many fields ranging from recreation to therapy. Within the adventure therapy field, therapists of various theoretical orientations are experimenting with how to use adventure programming to supplement their work.

This workshop presents a model for integrating narrative therapy principles and adventure-based programming. The workshop's main objectives are to (1) provide a brief introduction to narrative therapy, (2) illustrate how adventure-based experiences can supplement narrative therapy, and (3) share and discuss narrative-based adventure therapy approaches.

Narrative Therapy
Narrative therapy (White, 1991, 1992, 1995) was developed in the 1980s by Australian family therapist Michael White. who wrote a series of case-study manuscripts (White, 1984, 1986, 1987) that illustrated his evolving clinical ideas. White's ideas eventually resulted in narrative therapy, which now is widely used and has been shown to help individuals and families with problems as diverse as bulimia (Zimmerman & Shepherd, 1993), anorexia (White, 1987), encopresis (White, 1984) and schizophrenia (White, 1986).

Narrative Therapy's Assumptions
Assumption #1: People live their lives according to stories.
Narrative therapy is founded on the assumption that persons carry or possess "stories" which determine their behavior, thoughts, and feelings. These stories orient how persons live their lives. For example, a challenge course facilitator's "story" of success may be that it is important for all participants to complete each element of a ropes course. Because of this story, the facilitator may say things like, "You can do it"; "Don't come down yet"; or "It's totally safe" to a nervous participant. On the other hand, a second facilitator's story of success may be that participants need only to fully experience the process within a particular challenge. Faced with the same situation as the previous facilitator, she may focus on such questions as: "How are you feeling?"; "What do you want to do?"; and "What do you need to feel safe?"

Assumption #2: Stories are co-created or co-constructed.
A second assumption of narrative therapy is that stories are co-constructed or co-created. That is, narrative therapists do not believe that individuals are the sole authors of their personal narratives. Rather, family, friends, teachers, the media, and other "powerful" entities play significant roles in co-authoring stories. For example, the facilitator who believes that success depends on completing tasks may have come from a family who valued the Nike attitude, "Just Do It."

Assumption #3: Stories often are unconsciously internalized.
Another assumption of narrative therapy is that even though stories are co-created, individuals take sole ownership of their stories by unconsciously internalizing them. In our example, the "Just Do It" facilitator is probably not aware of how his family and cultural influences affected the development of his

story about success. Instead, he and others have come to accept the story as part of his innate personality and not as a co-authored story.

Assumption #4: Stories can and do change.
A fourth assumption of narrative therapy is that although stories are resistant to change, they can and do change as new experiences occur. With each new experience persons have, their stories are affected in one of three ways. The new information from the experience may (1) reinforce a previously held story, (2) be rejected or neglected in order to maintain a previously held story, or (3) cause a new or alternative story to develop.

Assumption #5: Individuals know their preferred stories.
The final assumption of narrative therapy is that people have stories that would allow them to live a fulfilling, happy life. These stories are called "preferred" stories. Narrative therapy is designed to help clients "awaken" to these often hidden preferred stories through "specialized" conversations. These conversations, or interviews, are led by narrative therapists but are designed to let the client lead the way.

Narrative Therapy's Process
The goal of narrative therapy is to help persons live according to their preferred stories instead of problem-saturated stories. Narrative therapists help their clients identify preferred stories so that old, problem-saturated stories may be re-written. The long-term goal, therefore, is to help clients live according to consciously chosen stories that are helpful and preferred, rather than those that are unconscious and dissatisfying.

The process of achieving this long-term goal of narrative therapy does not proceed in a unidirectional manner nor follow a set strategic plan. There are, however, sequential principles that guide narrative therapists in their work. In order to accomplish the goal of helping people live according to conscious and preferred stories, narrative therapists engage clients in three kinds of interviews: (1) historical accounts, (2) externalizing conversations, and (3) re-authoring conversations.

Historical accounts. Narrative therapists usually begin the therapy process by interviewing a client about his or her experience of "the problem." The therapist asks a client to talk about what it has been like to live with the problem. The objective is for the client to provide an account or story of him/herself in relation to the problem, which is referred to as the client's "problem-saturated story."

Externalizing conversations. Many clients equate themselves and their identity with their problem-saturated stories. Narrative therapists, therefore, often want to separate the problem from the person's identity. This process is referred to as externalization. The therapist wants the client to challenge his story of the problem and any associated assumptions in order to bring the unconscious internalized story to the surface. The methods used to accomplish externalization, including the use of unique outcomes, are discussed in the workshop.

Reauthoring conversations. As clients are challenged to "re-think" problem-saturated stories, alternative stories are allowed to surface. Narrative therapists help their clients search for these alternative stories and determine whether or not they are preferred. Once preferred stories are identified, narrative therapists help their clients recruit "witnesses," or persons who are able to support the clients' preferred stories.

A Narrative-Based Adventure Therapy Approach
Adventure-based programming enriches and enhances the "traditional" narrative therapy process. In fact, adventure activities can be used to supplement all aspects of the narrative approach, from generating historical accounts to externalizing problem-saturated stories to supporting preferred stories.

In our Narrative-Based Adventure Therapy Approach, clients participate in adventure activities after two or three "traditional" narrative therapy sessions. These first sessions provide the time and opportunity

for the client and the therapist to identify the client's problem-saturated and preferred stories prior to his or her adventure experience. The narrative-based adventure therapist then can strategically use adventure activities as a means to re-author the client's story. The adventure activities provide new and meaningful information that reduces the client's resistance to change his or her stories. The activities also help the client believe he or she is able to live according to preferred stories.

The two "classic" adventure therapy approaches to processing are the "generic" approach (i.e., "what," "so what," "now what") and the "metaphor" approach (i.e., "letting go" after a trust fall). Processing or debriefing the narrative-based adventure therapy approach, by contrast, is based on the narrative therapy process discussed earlier. Participants in the workshop will be given a demonstration of this and offered a chance to process an initiative accordingly.

Summary

We believe our Narrative-Based Adventure Therapy approach combines two powerful and complementary interventions: narrative therapy and adventure programming. Because this approach is in its infancy, we wish to share with and gain from participants ideas about how this approach could fit into their programs, which populations it may serve, and what way it could evolve to be most successful for clients.

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Biographies

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THE FAMILY EXPEDITION PROGRAM: ADVENTURE FAMILY THERAPY IN THE HOME AS WELL AS IN THE OUTDOORS

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Abstract
This Program is designed to foster healthy changes in families with troubled adolescents through the use of multi-family adventure therapy experiences. This paper will describe the value and conduct of the home visit portion of this program and the use of a novel activity for assessment and goal setting.

The Family Expedition is a federally funded program (US Department of Education) designed to foster healthy changes in families with troubled adolescents through the use of multi-family adventure therapy experiences. Each Family Expedition cycle is four months long, consisting of six multi-family sessions and three home visits. The home visit component of the program is an integral piece of the Family Expedition Program. Visits are opportunities to highlight learnings, reflect on and integrate experiences, and revisit family goals. Most importantly, each 90-minute home visit gives families time to focus on specific issues they may not feel like addressing in the presence of the larger, multi-family group.

While the second and third home visits are tailored around specific interventions for each family in the initial home visit a great deal of time is spent focusing on assessment and screening. The goals of the initial visit are to affiliate with the family, outline the investment necessary for program participation, inform the family about potential change processes, introduce solution-oriented goal setting, and collect information for the purpose of assessment, screening, and the formulation of CHANGE hypotheses.

One theoretical model particularly helpful in guiding the initial home visit is the CHANGES model developed by Gass and Gillis (1995a). The CHANGES model is organized into six interactive steps focusing on acquiring information for developing functional client change. These steps include: (1) examining the client *context*, (2)*hypothesizing* about potential issues and resolutions for client issues (3) utilizing an *action that is novel* to determine the validity of therapists' hypotheses, (4) *generating information*, from clients for potential interventions, (5) *evaluation* of initial hypotheses with appropriate revisions, and (6) the establishment of potential *solutions*.

When conducting home visits, the following seven guidelines from Berg (1994) are used to help foster the implementation of the CHANGES model: (1) set the tone for a friendly, positive atmosphere, (2) use normal, everyday, conversational language in a friendly, soft tone with neutral words and phrases, (3) trust your own judgment and intuition with client interactions, being particularly willing to acknowledging a lack of information, making clients "experts" at the details of the situation, (4) utilize yourself as a "tool" for helping clients, using common sense, observational skills, and senses, (5) maintain a positive, hopeful view of clients and your work with them, (6) pay attention to parents as well as children (e.g., many parents are isolated and lonely and can become easily threatened when the therapist pays an inordinate amount of attention to the children, and (7) when parents make complaints about their children, recognize this as a clue that they need to find ways to compliment some aspect of their parenting (p. 20).

General Structure
In the first visit, it is not uncommon for some family members to have no idea why program staff are there. Despite initial phone calls and other sources of information, it is necessary to provide a broad overview of the program and the purpose of the first visit. During this time, therapists engage in creating the initial hypotheses discussed earlier, taking mental notes of the surroundings, where individual family members are seated, and what roles each family member is playing. Therapists with the Family Expedition Program have found it is best to move into the activity phase (i.e., a novel action) within the first 15 minutes of the visit. This tends to lower anxiety levels, engage all family members, and provide "news of a difference" (deShazer, 1982) from typical home visits or therapy office experiences. Another reason is to induce clients into a belief system of a "safe but not too comfortable environment," drawing family members into a process where their belief systems will be projected on to the novel activity so the therapist is able to generate information about the family's process.

One novel activity the Program utilizes is a classic Milton Bradley game entitled "Pass the Pigs." It is our experience that very few families have played this game together as a family. As seen in the CHANGES model, the novel action in this game provides an opportunity for play, cooperation, collaboration, and family goal-setting to naturally present themselves. Cade and O'Hanlon (1993) speak about the changing the way that clients "view and do." Novel, experiential activities foster this change when the experiences are framed so that success is reached through this new way of viewing and doing. In this initial home visit, solution-focused goal setting (Gass & Gillis, 1995b; Waller & Peller, 1992) is also used as a "new way" of viewing and doing.

Case Example In "Passing The Pigs" Assessment
Background information (Note: Clients' names and identifying features have been changed to protect client confidentiality): The mother was referred by her minister who thought that the family could benefit from the Program. In an often choked-up voice, the mother explained that the past year had been very difficult for her family. She mentioned that her twin fourteen-year-old daughters ("Patty" and "Ann") suffered from a variety of symptoms and behaviors including substance abuse, eating disorders, depression, and suicidal ideation. There also is a seventeen-year-old son ("Junior") who, according to the mother, is "perfect" and "has never given us (his parents) an ounce of trouble." In the parents' struggle to help their daughters, they tried "everything" including grounding them, sending them away to family members in other states, psychiatrists, therapists and parochial schools. The twins have seen a variety of therapists and psychiatrists for a year. The family went to family therapy for three months, but it only seemed to make things worse so they discontinued going. At the time of the initial home visit, the mother was seeking other providers for her daughters and the family. The mother reported a lack of confidence with the daughters' current therapists and doctor since they were reluctant to identify the substance abuse; they told the mother that the twins were merely "self-medicating their pain." The twins were quite happy with their therapists, although they didn't protest the search for new providers.

The visit began with an introduction about the nature and purpose of the visit and program taking about 15 minutes. The following scenario unfolded during the "Pass the Pigs" activity:

FEP: Okay, now that I've given you a brief overview of the program, let's do a 15-minute activity. I've brought a game called Pass the Pigs. Has anyone ever heard of it? (heads shake no). Well, I find this game so fascinating because it is a lot like the Family Expedition Program. In this game, everyone will be taking risks. Realistically, you also are taking a risk just by having Robin and me, total strangers, in your home. Although I gave you some information about the program, you really won't know what it's like until you get there. Some people see risk as doing something when you're not sure what the outcome will be...the same can be true for "Pass the Pigs." You roll the two pigs and you get a certain amount of points for each roll. You may want

to avoid "pigging out" which looks like this (both pigs land on their sides with only one dot showing). If you roll a "pigout" then you cannot record the points you got on this turn and the next person rolls. As you can see, every time you roll you take the risk that you might pig out. Now the interesting thing about this game is that you're not playing alone; you're going to be playing with your family, the people that probably know and love you the most.

You play as a family by combining your scores. Your individual victory contributes to your family's overall success, just like in the game of Life. And even though you're playing for a family score, you still have individual choice that can affect everyone in your family. If you roll anything other than a "pig out," then you have the choice to roll again or stop and add your points to the family score. One thing that some individuals have found to be helpful is to ask for advice from their family as to whether or not they should roll again, and in this way there may be more support and everyone shares in the victories as well as the "pig outs."

Oh yes, there is one other thing. In the Family Expedition Program we present the activity and ask families to set their own goals or picture of success. Before you begin playing, we'd like you to please set a family goal that makes sense for you. It can be around obtaining a certain amount of points or pig positions or anything else. In doing this keep in mind that you only have 15 minutes to play the game so you'll want to set realistic goals.

Dad: What's our goal?
Jr.: What do we need a goal for?
Dad: She asked us to have a goal.
Jr: Let's get to 100 pts.
Dad: She said our goal didn't have to be pts.
Jr: What's wrong with going for pts.?
Patty: Let's go for 100 pts.
Ann: Yeah.
Dad: Why set the goal for maximum points. If we don't get it then we're setting ourselves up for failure.
Ann: Who cares, let's just play!
Jr: Let up on the goal thing Dad. Stop! (Dad looks like he's about to say something) Just let it go! Jeez you do this all the time!
Patty: That is so true!
FEP: Do what?
Jr: He's always trying to complicate stuff and harping on one thing that doesn't matter anyway. (Turning to dad) Our goal is not to have a goal OK? (He grabs the pigs from the center of the table and rolls them, scores a few points...the pigs are passed)
Patty: Dad likes to carry on, try to get us riled up.
Dad: I'm trying to guide you...I could set the goal but I want your opinions.
Jr: Just make the goal and then we'll agree.
Dad: But the point of this is to come to a family goal.
Jr: Argh!
Patty: (rolled eyes)
Ann: Oh boy!

They continue the game. Dad looks hurt and angry. Mom remains silent during the game. Dad has now "clammed up" too. Despite being obviously frustrated, Junior continues to play the game by keeping his head down so that he doesn't have to make eye contact with anyone. During the game no one in the family asks for advice from others. There is a little encouragement when a particularly good score is rolled. Jr. keeps score and then mom takes over. Mom has missed several turns. Patty takes the lead in keeping the game moving by being enthusiastic and attempting to smooth things over by joking with Dad and Jr. The therapist "counts down" the

FEP: You know, in the Family Expedition Program we play games and do various activities. Sometimes the activities can get pretty silly, like rolling little pigs. But what we try to do is to see what it is we might have learned in the activity that we can use at home to make things better. I wonder what you noticed about yourself or your family? (silence for 30 seconds)
Jr: Things used to be easy until Ann and Patty went into seventh grade. Then everything changed.
FEP: What changed?
Jr: They did!
FEP: In what way?
Patty: We became a little wilder.
Dad: A little!
Ann: It started out by being a little.
Patty Then we got carried away.
FEP: What happened?
Patty: We didn't want to be around our family anymore. We wanted to be with our friends, do what we wanted.
Mom: You were making poor choices.
Patty: You just want us to be just like you and dad- boring! You want perfect kids but guess what you got us- so live with it!
Dad: You see, (turning to the therapist) they want to do their own thing but they're young and they don't know about all the trouble they could get in..
FEP: You love them and don't want to see them hurt.
Mom: We had to do something because they were out of control.
Ann: If you guys weren't so strict we wouldn't have to do this!
FEP: OK, timeout. I can see that there are a lot of strong feelings and issues bouncing off the walls but unfortunately we don't have the time to get into them. I'm impressed that you're so willing to put the issues on the table like that. What I am curious about are the times that there were some positive things going on in your family, when you were being successful in playing this game?
Mom: We got 88 points.
Jr: Yeah but our goal was 100.
Dad: Well we didn't all agree to that goal.
Patty: Dad!
Ann: Dad!
Mom: I don't think 88 points is so bad...
FEP: That's right, you did make 88% of your goal on your first attempt. That's like playing a new sport and making it into the quarter-finals. Even though you might not of had total agreement on a goal you still got somewhere. What was happening that made you as successful as you were?
Ann: We didn't let not having a goal get in the way of playing the game.
Patty: Everyone played.
Jr: I got a double razorback.
Patty: We helped each other figure out the game and scores and stuff.
FEP: It is interesting to see that definitely some positive things were happening even though people were disagreeing, correct? (Heads nod in agreement.) That's probably true for your family now as well. When you think about what's going well and what's not, what would you like to get out of this program?

At this point and based on this information, the therapist utilizes a goal-setting process that centers around solution-focused adventure therapy (e.g., Gass & Gillis, 1995b). Such goals are designed to be specific, realistic, within control of the family, based upon what they will be doing, and in their own words. Adventure experiences in the multi-family sessions are designed to provide this family with opportunities to strive for their goals using these processes. Other

associated aspects (e.g., levels of trust, how they support one another, cooperation, mutual respect and goal setting skills) also occur to support the development of functional change. (To find out how this family was affected by future interventions, readers can refer to the upcoming *Adventure Family Therapy* book soon to be published by the authors).

Based on this outlook, the Program provides "news of a difference" where the family finds success when before there may have been defeat. This solution-focused approach is designed to give the family an opportunity to look at the things that are going well and to do more of it, or to do something different in cases where things aren't working. Multi-family sessions provide rich opportunities for families to learn what works for other families and incorporate appropriate strategies into their own family.

Summary

Resistance is viewed as feedback to therapists that they have "missed" critical information on what is going on with the family. Given this informations, assessment of the system is readjusted and alternative interventions are implemented (i.e., "re-hypothesizing" in the CHANGES model). It also seems that resistance is much easier to address due to the fun and positive nature of the adventure experiences (i.e., when people are engaged and enjoying themselves they are more willing to provide information about what they want, do well, and cooperate with the faciliator). Such activities provide families with a non-threatening environment where they can learn more about themselves and their family members.

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THE THERAPIST WITH THE MOST ADVENTURE ACTIVITIES FROM THE SMALLEST BAG OF PROPS AND DONE IN A "TRADITIONAL" GROUP OR FAMILY THERAPY ROOM/OFFICE WINS!

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Abstract
Come one, come all adventure therapists interested in maximizing their adventure activities in traditional therapeutic settings while minimizing their bag of props.

Gass (1993) has outlined several reasons why psychotherapists/group workers should consider the use of adventure experiences as a medium for therapeutic change. These reasons include: (1) it turns passive therapeutic analysis and interaction into active and multidimensional experiences, (2) it provides an unfamiliar environment, which often enriches therapeutic interventions and provides a method for bypassing resistance to functional treatment and change, (3) it provides a positive climate of change through processes such as "eustress" (i.e., the healthy use of stress) (Selye, 1978), "adaptive dissonance" (e.g., Nadler & Luckner, 1992) (Walsh & Golins, 1976), and natural consequences (e.g., Gass, 1985), (4) it provides a rich source for assessment (e.g, Gass & Gillis, 1995a) that can confirm or add to traditional means of assessment, (5) it can work extremely well for the development of small-group/genuine community dynamics, (6) it can enhance the possibility of utilizing solution oriented approaches in therapy (Gass & Gillis, 1995b), and (7) it can empower therapists by allowing them to change their role in therapy (e.g., become more active or passive, remain neutral or change to different coalitions, create a more approachable position with clients).

Adventure activities also provide engaging, cooperative, communicative, trusting experiences rich with information and that are generally FUN! And while adventure activities are often associated with places such as high ropes courses, rocks, water, or mountainous expeditions, such challenges can be adapted for use within the traditional therapy room, still placing the participants outside of their comfort zone (e.g., Nadler, 1995; Nadler and Luckner, 1992). By fostering opportunities for spontaneity, laughter, embarrassment, and appropriate self disclosure to occur, an activity can produce a projection process that can mirror the group or family's issues (e.g., Creal & Florio, 1986; Gass & Gillis, 1995; Kimball, 1982).

For group psychotherapy this is like "deja vu all over again"! An activity base in group psychotherapy is the root of psychotherapy from the Moreno and Slavson camps of the 1940s. Perls picked up Moreno's work in his 1970's monologues on Gestalt Therapy. He utilized the experiment to heighten awareness among group members although he was much more individually focused than focused on the needs of the group. In Gestalt work, the insight for the group could come from their identification with what was happening with the individual. Such thinking has not been the case in adventure activities for groups and families where the group issue is much more likely to be the focus of an activity. There are places where activities that might be considered adventurous can be used for individuals, but for the most part, the field of group and family therapy is ripe to be educated as to how warm up activities and initiatives that are common to adventure programmers can be adapted to fit the therapeutic needs to their clients.

We feel that the activities are by nature brief and solution focused, two of the hallmarks of treatment these days. The question remains "Can psychotherapy with groups and families rediscover their roots through the value of learning adventure activities?" Can we as adventure therapist educate our fellow travelers in how beneficial adventure activities are when working with groups and families? Perhaps the

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sharing of successful activities is a helpful way to share with our psychotherapy colleagues the power of adventure experiences.

As authors, colleagues, presenters and friends, we've have had a dream to put together the smallest bag of tricks that could be used for the maximum number of adventure activities in a traditional group or family office setting. Certainly we can include many activities that are helpful in working through various issues with either a group or family in treatment that require no props. We've briefly done so here. When a prop has been utilized, as in the balloon story below, we've trained to think of multiple activities that will go with a single prop. This way we minimize the need for a specific prop for a specific activity.

Most of our dream to produce a compendium of activities useful in traditional group and family setting comes from our experiences of great sessions when a minimal or non-existent prop served as a catalyst for psychotherapies movement. Once such incident comes to mind for me (Lee):

> Several years ago, I was sitting with an adolescent, whom I'll call Stan, in a traditional mental health setting trying to pry some information out of him as to why his mother was insistent he see a psychologist. I had succeeded in getting his mother to leave the room but I was getting nowhere with the kid. All of a sudden, from deep within my psyche(?) came an impulse. I reached into my desk and removed a balloon from a small game bag I had stashed there during a moment of insight several months earlier (in hopes that I might begin doing what I do outdoors in the traditional mental health setting). I continued to ask Stan questions as I blew up the balloon. Stan became fixed on what I was doing (as I had enough sense not to comment on it). When the balloon was completely blown up, I hit it to him much like the game of Boop recorded in the Project Adventure book *Silver Bullets*. He hit it back. I hit it and asked a question. He hit it back and answered. This continued throughout the interview as I gained more access to him and he (perhaps) gained more trust of me. At some point the balloon landed near the hot light bulb of the lamp and burst. We both broke out in laughter - we had engaged one another - I was doing what I knew how to do.

Actual Activities

Initially we have taken adaptations of activities, much like the activity Boop (referenced above) was adapted to be the basis for my interaction with Stan.

What follows is a list of activities from Karl Rohnke's books that have applications for group and family work. Many require no props and, where props are required, they are generic.

Table of potential Rohnke activities for use in therapeutic settings and their recreational source.

Acronyms	*Bottomless Bag-16 ; Funn Stuff 1*
All Catch	*Bottomless Bag Again-80 ; BB-2*
Almost Infinite Circle.	*Silver Bullets-131*
Ankle Biters	*BBA-78*
Asteroids	*BBA-77*
Balloon Frantic	*BBA-66 ; SB-19*
Balloon Trolleys	*QuickSilver - 149*
Blind Fold Line Up	*BBA-98*
Blind Polygon	*Cowstails & Cobras-81*
Booop	*SB-49 ; BBA-67*
Buddy Ropes	*BB-46 ; QS - 220*
Catch 10	*SB-64*
Categories	*BBA-143 ; QS - 85*
Caught Ya Peekin'	*BBA-125*
Chronological Line Up	*SB-163*
Circle Slap	*FS1*
Claydoughnary	*QS - 109*
Co-op. Comp.	*BBA-5 ; SB-94)*
Coming and Going of the Rain	*SB-92*
Cranial Snatch It	*BB-69*
Dog Shake	*SB-168; CT&C-36; BBA-15*
Dollar Drop	*QS - 238*
Dollar Jump	*SB-174 ; BBA-31*
Don't Touch Me!	*QS - 156*
Everybody Up	*CT&C-39 ; BBA-96 ; SB-100*
F Words	*BBA-124*
Fire-In-The-Hole	*SB-51 ; BBA-67 ; QS - 199*
Gooney Likes...	*BBA-125*
Group Juggling	*SB-112 ; CT&C-84 ; QS - 201*
Hands Down	*BBA-46 ; SB-53*
Hog Call	*SB-98WS - 202*
Human Camera	*BBA-18*
Impulse Genre	*BBA-141 ; CT&C-69*
Moonball	*SB-31 ; BBA-56 BB-14&104 ; CT&C-60 QS - 176 & 206*
Mrs. O'Grady	*BBA-153 ; SB-180*
Name Tag	*QS - 207*
No. 10 Tin-Can Foot Pass	*BBA-117*
Nuclear Fence	*BB-100 ; QS - 208*
Popsicle Push Up	*SB-166 ; BBA-96*
Red Baron	*CT&C - 37*
Retro-Eknhor	*BBA- 9*
Reversing Pyramid	*BBA- 95*
Sherpa Walk	*BBA-16 ; SB-87*
Squat Thrust	*SB-94*
Tangle Knots, Hands	*NP ; SB-117 ; See Buddy Ropes*
Toss-A-Name-Game	*SB-17 ; BBA-8*
Touch My Can	*BBA-115*
Warp Speed	*CT&C-83 ; BBA-53*
Wordles	*SB-102 ; BBA-120*
Yell	*CT&C-45*
Your Add	*BBA-48*

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Closing Thoughts

It is important for therapists to remember that utilizing adventure experiences is not a panacea or "cure all" for clients. As stated by Kimball (1983; Gass 1993) "wilderness therapy (adventure therapy) as pill-popping doesn't work" (p. 6). What does work is the utilization of adventure experiences as a "medium" for change interwoven with valid and appropriate therapeutic processes. The activities listed above, as well as others, serve as the medium. The answer for resolution lies within the client and the ability of the therapist to empower the client toward this resolution.

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EXPERIENCING "OTHER" WITH THEATRICAL MASKS

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Abstract
The objective of this workshop is to create a safe environment so that participants can explore subtle examples of discrimination in order to dialogue for change. Participants will be introduced to theatrical masks, led through exercises to build a repertoire of mask skills, participate in "low-risk" scenarios using the skills just acquired to facilitate an "other" experience for the unmasked participant(s), and then explore their findings in a discussion.

Most examples of interpersonal racism and sexism are very subtle in form. Indeed systemic discrimination goes almost unnoticed by many individuals. Recent research has identified that though manifestations of racism and sexism are not overt, racial and gender biases are widespread (Ramirez, 1988; Trimble, 1988; Swim, 1991; Ayres, 1991). It is these subtle forms of discrimination that we wish to explore in this workshop. We perceive that racism and sexism are just some of the ways in which individuals can feel alienated or "other" in their work or study places and so we focus on the experience of "other" when we implement the workshop.

Using Masks

The theatrical masks play a crucial role in the workshop experience. Participants are drawn to try them on and to play a role. We ask that those who are wearing the masks do so in silence. Because most of the participants are non-actors we have found that working in silence reduces their discomfort about creating dialogue for the situations to be portrayed. The masks also provide anonymity to the participant - it is the individual in the masked role who participates in the subtle acts of discrimination and not the participant. Simultaneously, the masks assist to provide a scenario in which some participants obviously belong while others are obviously marginalized.

The Workshop

The format of the workshop is divided into four stages. The purpose of the first stage is to introduce the workshop goals and establish a safe environment. The next two stages introduce the participants to the masks and enable them to enact low-risk scenarios. The questions raised throughout the workshop are reintroduced in the final stage, at which point the group generates practical solutions to eradicate subtle forms of discrimination.

Stage 1: Introduction

In this first stage our intent is to introduce the participants to one another, present the goals of the workshop and begin to discuss the participants' thoughts about subtle discrimination. We have found that a clear statement of our goals and expectations of participants has the effect of decreasing participants' anxiety. This section of the workshop is also used to set the stage for discussing "otherness" that we will then come back to during the scenario enactments and during the wrap-up session.

Stage 2: Preparation for Exploration

We think of the second stage as an introduction to the masks. Participants learn about the history of using masks in theatre and/or in ritualized ceremonies. They are also introduced to some basic skills in mask so that they can transfer these skills when enacting "other" scenarios. We are aware that most, if not all, participants will have little acting experience and may feel some discomfort. When they feel the power of the masks and learn basic skills their anxiety is assuaged.

Stage 3: Experiencing "Other"

At this stage participants have the opportunity to experience "other-ness" after involving themselves in low-risk scenarios. The experience of working in mask usually prompts participants to realize that the loss of facial and language cues is akin to losing cultural messages that guide daily interaction in mainstream society. After each of the three scenarios is enacted, participants then have an opportunity to debrief about their experience. The facilitator makes note of those experiences which participants would like to come back to in the wrap-up session. We would like all participants to be in a similar state of remembering what it is like to be "other." While we recognize that some individuals have considerably less status and power in this culture, we believe it important that all participants be able to relate to "other-ness," to some extent, and they are then ready to discuss remedies in their work/study place.

Stage 4: Strategies for Change

In this final stage the group is gathered together for a discussion of discoveries and the practical strategies to eradicate subtle discrimination which emerge. We have found that participants like the opportunity to engage in intellectual discussion after their masked experiences. Ideas that emerge from this final session and throughout the workshop are moderated and summarized by the facilitator.

Summary

Participants are introduced to the masks, led through exercises to equip them with a repertoire of mask skills, and participate in "low-risk" scenarios (e.g., the experience of starting a new job) using their skills to facilitate an "other" experience for the unmasked participant(s). In the last segment of the workshop, participants critically analyze their scenario encounters and then brainstorm about the practical ways to end discrimination in the work/study place. It is our hope that the group leaves with some ideas on changing the work or study place over which they have some responsibility.

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CASE STUDIES IN WILDERNESS MEDICINE

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ABSTRACT
This workshop will explore current issues in wilderness medicine through the use of case studies. Emphasis will be placed on evacuation decision making. This will be an excellent refresher for anyone with wilderness medicine training and invaluable for program administrators responsible for developing evacuation protocols.

Case Study 1
You are an instructor on a 10-day spring outdoor leadership course in North Carolina. It is day five of your course and your first scheduled day of climbing. You are approximately eight miles from the nearest roadhead. Katie Doe, a 19-year-old female is half-way up a 5.7 top-rope. She appears to be struggling with the crux move. She calls down to her belayer and reports feeling dizzy, though she declines wanting to be lowered. After a few more clumsy attempts at the crux move she requests to be lowered down. By the time she reaches the ground she is complaining of numbness around her mouth and tingling in her finger tips. She has no relevant medical history, takes no medications and is allergic to poison ivy. At 11:30 AM her vital signs are:

LOC: Alert but anxious
HR: 96, strong and regular
RR: 28 and deep
SCTM: Flushed/warm/moist
BP: 124/P
CRT: <2 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

At 11:35 AM she appears to be having difficulty catching her breath, reports increasing tingling sensation in her extremities and is starting to have spasms in her hands and feet that cause them to curl inward. Shortly thereafter, she passes out and ceases to breathe. She wakes up after about 15 seconds, gasping violently and complains of chest pain. At 11:38 AM her vital signs are:

LOC: Alert and extremely anxious
HR: 100, strong and regular
RR: 32 and gasping
SCTM: Flushed/warm/moist
BP: 120/P
CRT: <2 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

Debrief Points Case Study 1
This case study illustrates a classic progression of hyperventilation syndrome. Typical early signs and symptoms include dizziness and numbness and tingling around the mouth and in the extremities. If the hyperventilation is allowed to continue the patient may experience carpal pedal spasms, chest pain, and periods of apnea associated with a drop in level of consciousness. Treatment includes calming the patient down, educating them about what is happening and aggressively getting them to focus on their breathing

pattern. Having the patient hold their breath may be helpful. Oxygen therapy is contraindicated. Evacuation is unnecessary, but emotional support is key.

CASE STUDY 2

You are an instructor for a college outing club. It's spring and your group is on a 10-day hike in the Escalante Canyon of Utah. You are on the third day of the trip and have just descended into the canyon to camp amidst the blooming cottonwoods. You are about five miles from the closest trailhead, which is 20 dirt road miles to the closest town. Suddenly a student runs up to relate that his tent mate, Betsy Doe, a 21-year-old female, is having a hard time breathing.

At 5:00 PM you find Betsy in obvious respiratory distress. She is sitting up on a log, arms bracing on her knees. She is extremely anxious and between breaths she tells you this came on over the last 30 minutes while setting up camp. She coughs severely occasionally and her breath sounds show bilateral wheezing. She seems to have a harder time getting air out than in. She has a history of asthma, well-controlled by Proventil inhaler, and hay fever. Vital signs are:

LOC: Alert but anxious
HR: 108 and regular
RR: 30 and labored
SCTM: Pale/cool/moist
BP: 140/P
CRT: 3 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

At 5:15 PM, after using her inhaler as directed, Betsy's breathing has become easier. Wheezes are still present bilaterally. She is still anxious and sitting upright. Betsy states she had a bagel and trail mix at 3:00 PM and has consumed three liters of water over the last eight hours. A second physical exam is unremarkable. Vital signs are:

LOC: Alert and anxious
HR: 92 and regular
RR: 24 and labored
SCTM: pale/cool/moist
BP: 132/P
CRT: 3 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

At 5:30 PM Betsy appears sleepy and is making little effort to breathe. The wheezes have diminished. The patient is speaking in one-two word clusters only. Vital signs are:

LOC: Awake but disoriented
HR: 140 and regular
RR: 30 irregular and shallow
SCTM: Pale/ cool/ moist
BP: radial pulse present
CRT: 4 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

At 6:00 PM Betsy is alert but tired. She is breathing easily but there are are still some slight bilateral wheezes. She states she thinks she could move slowly to the new cottonwood-free camp. Vital Signs are:

LOC: Alert
HR: 92 and regular
RR: 20 and easy
SCTM: pale/ warm/dry

BP: 130/P
CRT: <2 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

Debrief Points Case Study 2

Asthma is a common backcountry problem that can be triggered by a variety of environmental stimuli such as: cold, exercise, and pollens. Most mild asthma attacks can be managed with the patient's own inhaler, pursed lip breathing, aggressive hydration, and attempting to remove the patient from the stimulus. If an asthma attack worsens to the point that the patient is no longer making an effort to breathe and is exchanging very little air, administration of epinephrine is indicated. The epinephrine needs to be followed by the patient's own medications and hydration. In spite of the pollen stimuli, the administration of Benadryl is contraindicated in patients having an asthma attack due to its dehydrating effect. Any patient who receives an epinephrine injection needs to be evacuated and monitored for relapse.

Case Study 3

You and your assistant instructor are leading a group of 12 college-aged students in Utah's Canyonlands. You are on the 5th day of a nine-day trip and are 15 miles from the closest trailhead. The students are hiking in small groups today and you are waiting for them at the previously designated camp 5 miles from last night's camp. It is 3:00 PM.

As the students arrive in camp, one group states that James Doe, a 20-year-old male, fell while hiking, striking the left side of his head on a rock with his frame pack hitting the back of his head. The incident occurred at 8:30 AM shortly after the hiking day began. The group states James lost consciousness briefly (a few seconds).

James states he felt dizzy and weak throughout the day, but was able to carry his own weight. He also states he has a headache and feels slightly nauseated. Patient exam reveals small bump (1 inch across) on his left temple. Patient denies pain and tenderness in the spine or any altered sensations distally. James also denies vision disturbances or vomiting.

James denies taking any medications except Seldane for his allergies. He ate a bagel, peanut butter, and a handful of trail mix for lunch, and drank 2 liters of fluid throughout the day. At 3:15 PM, vital signs are:

LOC: Awake and oriented
HR: 76 regular and strong
RR: 16 and easy
SCTM: Pale, warm, and moist
BP: 100/60
CRT: <2 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

James' vital signs remained stable throughout the night. He slept, but restlessly. At 7:00 AM vital signs are: LOC: Awake and oriented

HR: 64 regular and easy
RR: 12 and easy
SCTM: Pink, warm, dry
BP: 110/68
PUPILS: equal and reactive

In the morning, James is ambulatory and alert but complaining of dizziness, nausea and a slight headache. Please list your current assessment, plan, and anticipated problems.

Debrief Points Case Study 3

Head injuries often present significant challenges to outdoor trip leaders when deciding whether a student needs to be evacuated or not. A patient with a mild concussion may complain of dizziness, nausea, slight vision disturbances, headache, and weakness. None of these symptoms in and of itself is necessarily cause for concern. A patient who is unconscious briefly with signs and symptoms of a mild concussion may be allowed to remain in the backcountry, but needs to be monitored for a worsening head injury. Patients should be allowed to sleep, but should be woken up at 2 hour intervals to check for: increasing disorientation or a drop in level of consciousness, cyclical vomiting, seizures, worsening headache, ataxia, or the development of visual or speech disturbances. If any of these serious signs develop the patient should be evacuated from the field rapidly.

Case Study 4

After a day of tough desert travel and map reading, Gretchen Doe, a 20-year-old female, and her three tent-mates arrive at what they think is camp, though no one else is there. Gretchen was slightly nauseated during the late stages of the hike. The group eats a dinner of mac and cheese while waiting for the rest of the group to arrive. When no one arrives by dark they consider they are in the wrong spot but hit the sack, planning to find the correct spot in the morning. At 10:30 PM Gretchen awakes with pain in the epigastric region of her belly and vomits dinner. The pain is constant and dull, with episodes of cramping at midnight, 2:00 AM and 4:00 AM. She manages to get a little sleep in the early morning.

The next morning Gretchen is able to carry a light pack approximately 1 mile to the camp where you, your two other instructors and the rest of the group are anxiously waiting. She still has constant dull pain and dry heaves.

Upon examination you find her abdomen is soft and tender in all four quadrants but especially tender about midline in the upper two quadrants. Bowel sounds are present. Her bowel movements and urination have been normal. She has a history of ovarian cysts and surgery for the same but states this is different. Her appendix was removed a few years ago. She drank three liters of water yesterday, two cups of herbal tea, and one cup of tea this morning. Her last meal was mac and cheese. So far the course has been stressful for her both physically and mentally. At 10:00 AM her Vital Signs are:

LOC: Alert but anxious
HR: 80 and regular
RR: 18 and easy
SCTM: Pale/cool/ wet
BP: 128/P
CRT: 3 seconds
Pupils: equal and reactive
Temp: 98.6 F

Please list your current assessment, plan, and anticipated problems.

Debrief Points Case Study 4

Many medical problems are the result of multiple contributing factors. Perhaps most common in a backcountry context are dehydration, hypothermia and poor hygiene. It may not be possible to specifically diagnose an illness in the backcountry, but we can use guidelines to help determine the severity of the problem. In the case of the abdomen, evacuation is usually warranted for patients with: blood in their urine, vomitus, or stool; pain persisting more than 24 hours and specifically pain that is sharp or localized; a fever greater than 102F; nausea, vomiting or diarrhea that persists more than 24 hours; or signs and symptoms of shock.

Case Study 5

You're leading a 26-day trip for sixteen 14-15-year-old boys in the Absaroka Wilderness of Wyoming. It is July and you are on the 15th day of the trip and are approximately 12 miles from the closest roadhead and 30 miles from the closest phone. You have a radio.

At 4:00 PM while holding onto a rock to descend to a foot ledge on a steep section of the trail, Matt Doe, a 14-year-old male, slipped and slid 45 feet to a wet grassy landing below. He landed feet first slipping onto his buttocks where he remained sitting. He did not hit his head or lose consciousness.

At 4:10 PM the patient exam revealed no tenderness in his neck or back, a swollen and bruised left elbow with no range of motion, pain on movement of the left wrist, and tenderness in the left lateral knee. Distal circulation, sensation, and motion are normal in all extremities .

Matt has no allergies, is taking no medications, and has no past relevant medical history. He has had two liters of fluid while hiking and no food since breakfast. At 4:10 PM his Vital Signs are:

LOC: Awake and oriented
HR: 96 regular and strong
RR: 24 regular and shallow
SCTM: pale, cool, and moist
BP: 130/70
CRT: 2 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems.

At 6:30 PM Matt is calm, warm and fed. A second examination reveals no pain or tenderness in his neck or back; his elbow is bruised and swollen with no range of motion, and his knee is minorly swollen with good range of motion. Distal CSM remains normal in all extremities.

LOC: Awake and oriented
HR: 72 regular and easy
RR: 16 and easy
SCTM: pink, warm and dry
BP: 118/68
CRT: <2 seconds
Pupils: equal and reactive

Please list your current assessment, plan, and anticipated problems

Debrief Points Case Study 5

The ability to rule out a spinal injury is a valuable tool for outdoor leaders and can make the difference between walking or carrying someone out of the backcountry. To rule out a spinal injury patients must: be reliable and well oriented with no major distracting injuries; have no pain or tenderness anywhere in their vertebral column; and have normal circulation, sensation and motion in all four extremities. It may be prudent to wait two hours and reassess patients for the onset of symptoms if there was a significant mechanism of injury. All patients who show indications of a spinal injury need to be fully immobilized and evacuated in a rigid litter or on a backboard.

LABYRINTHS: SACRED PATHS FOR TRANSFORMATION

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Abstract
This workshop introduces labyrinths, ancient sacred forms, for use as experiential learning tools. Labyrinths are now returning as people long for deeper connections to spirit and soul. Come walk the Three-fold labyrinth path: release, illumination and rebirth. Discover how labyrinths spawn new ideas personally and professionally.

The labyrinth can be described as a powerful spiritual tool whose path leads one to one's own center. It is a sacred design, a divine imprint or archetype, birthed almost 4,000 years ago. Labyrinths are found in sacred traditions across the world. This spiritual tool is now coming back into use as people all over the world seek "new" ways to experience and understand their life journeys.

Labyrinths are a form of maze. Unlike mazes, however, labyrinths offer one path which always leads to the center. There are no false turns or dead ends. By following the one path to the center, the seeker can use the labyrinth to quiet the mind and find peace and illumination at the center of his or her being. This is a tool for meditation that serves as a metaphor for one's spiritual journey. The labyrinth reflects back to the seeker whatever he or she needs to discover.

There are many types of labyrinths. However the two most common ones are the seven circuit, or Cretan Labyrinth, and the eleven circuit labyrinth found in France's Chartres Cathedral. Used in a variety of forms, for walking, coloring, drawing, journaling, contemplation or meditation, the labyrinth offers a significant metaphor for our life journeys. The turns of the labyrinth's paths mirror the turns of our own lives. Throughout the labyrinth journey, we meet parts of ourselves. At times throughout the journey, we may feel lost, but by trusting the path and continuing to journey, we find our way to center. When walking the labyrinth with others, we discover that , though we may be at different points along the journey, we are all on the same path – seeking to discover our own centers. Running the labyrinth brings one to a leaning in toward center. Through the labyrinth, we are reminded that we can trust our life's journey; what appears to take us away, always returns us.

The Three-Fold Mystical Tradition
The labyrinth can be described as a walking meditation. Three stages, known as the Three-Fold Mystical Path, comprise the labyrinth experience (Artress, 1995). The first part of this path, until you reach the center of the labyrinth, is shedding or Purgation. This comes from the root word "to purge," meaning to release, to cleanse, to let go. It is a letting go of the details of your life. It quiets the mind. The path leads you on an alternating clockwise/counter clock-wise direction which is a balancing motion, very similar to rocking in a rocking chair. By quieting the mind, you prepare your heart and soul to be open as you reach the second stage of your journey.

Having reached center, you now begin the second part of the Three-Fold Path: Illumination. Often it is a surprise to reach the center because the long winding path seems "illogical" and cannot be figured out by the linear mind. The center presents a new experience: a place of meditation and prayer; a place to receive what is there for you. You are encouraged to spend as much time in the center as feels right for you. Many people at this stage in the path find insight into their life situation or clarity about a certain problem.

The third stage, Union, begins when you leave the center of the labyrinth and continues as you retrace the path that brought you in. In this stage the meditation takes on a grounded, energized feeling. Union is the joining with the Divine, your Higher Power, to bring your new insights and discoveries of your individual gifts out into the world. This part of your journey empowers, invites, even pushes you to be more authentic and confident in sharing your gifts with the world.

The Three-Fold Path is based on a universal understanding of meditation: to release and quiet; to open and receive; to take what was gained back out into the world. Each time you walk the labyrinth you become more empowered to find and do the work for which your soul is reaching.

Using the Labyrinth as a Tool for Change

The labyrinth is a powerful transformational tool. In her book, *Walking a Sacred Path* (1995), the Reverend Dr. Lauren Artress offers numerous stories from people whose lives have been changed through their encounters with the labyrinth. The authors have utilized the labyrinth as experiential learning too' 'or personal, organizational and therapeutic change. The labyrinth can be experienced in as many ways as one's imagination can travel. Through the use of paper labyrinths included in this manuscript, a 35 foot Chartres Cathedral-type labyrinth and a smaller Cretan style labyrinth made out of climbing rope, participants of this workshop will be able to experience the labyrinth in many forms. Ways of using this sacred tool with therapeutic and other groups will be discussed.

Summary

The labyrinth is a sacred tool for transformation that is returning after many years of being forgotten and ignored. Walking the labyrinth is truly a cycle that parallels the journey of the salmon. Just as the salmon leave the Northwest rivers to swim freely in the Pacific Ocean, entry into the labyrinth path releases us to swim freely in the psyche of our souls. Being released, we are then open to discovery at the center of the labyrinth. With new awareness, we return to journey out on the same path in preparation of spawning the new in our lives and work.

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CAPITALIZING ON CONFLICT

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Abstract
Recognizing conflict as a tool for group empowerment is an important, yet often overlooked facilitation skill. The facilitative style of conflict management, which explores conflict as a source of change, will be presented. Participants will explore personal styles of conflict management. Applications to groups in conflict will be experientially presented.

Managing conflict is a subject which often brings up conflict within organizations. For example, the concept of high performance teams implies a group of individuals with a shared goal working together to meet their objectives. Conflict among members doesn't seem to belong to this concept. Yet, conflict still exists within the teams. In fact, high performance teams are characterized by their ability to allow conflict to surface and then work toward understanding and resolution (Katzenbach & Smith, 1993). Organizations are seeking experiential team building programs to assist in the development of high performance teams. Often the issue of managing conflict is not included as a goal of the team building program. In fact, often the goals of the program are to "get the teams working together." What if the ability to "work together" actually could be defined as the ability to handle conflict?

Teams consist of individual members each of whom brings different experiences, beliefs, skills and culturally diverse backgrounds. The differences among the members are what feeds the team. Any time groups of diverse individuals come together, the potential for conflict arises. Rather than work to avoid opposition among members, the differences are where the work of the team occurs. As in nature, systems organize through a process of breaking down into chaos and then reorganizing around a new basic form (Wheatley, 1992). Often when teams are in conflict, they appear to be in chaos. What may be occurring is that the conflict has allowed the team to access new information and what appears to be chaos is actually reorganization around a new perspective.

As facilitators of experientially based team building programs, capitalizing on the value of conflict is an important skill. In general, the goals of the client will not be to work on managing conflict except in cases in which the issue is keeping the team from producing results. Yet conflict will inevitably surface at some point during the team building activities. Facilitators who understand their own reactions and who are comfortable in the presence of conflict provide invaluable support to the team. Conflict has the potential to create change (Garfield, 1992).

What is Conflict?
Two types of conflicts that occur include intrapersonal and interpersonal (*How to Manage Conflict*, 1993). Intrapersonal refers to the stress of stepping outside of one's comfort zone. During a challenge course program we often ask participants to step outside of their comfort zones. In a sense, we are setting up a conflict by the very nature of our program. The individual's ability to cope with intrapersonal distress is directly related to the resolution of interpersonal conflicts.

Interpersonal conflict refers to disagreements that involve groups of people. In order for conflict to occur, there must be an interaction between two or more individuals or groups, imagined or real differences in values or goals, and the existence of power and control dynamics between the parties (Sanzotta, 1979). Intragroup and intergroup fall under the interpersonal heading. Intragroup deals with conflict among the members of a single group. This situation often arises during an experiential program. One member

may be initiating conflict or the group may disagree on strategies and ideas. Intergroup conflict concerns disagreement between groups. Intergroup conflict may be a preexisting condition of an organization that surfaces during a team building program, especially if the groups are from mixed management teams.

Styles Of Conflict Management

There are generally five styles of conflict management. Each of the styles is effective in certain situations. Also, each individual favors one particular style. We tend to react to conflict with our favored personal style of management even if one of the other styles would be more appropriate to the particular situation. Understanding how you feel about conflict and recognizing your own style of management provides the starting point in realizing the value of disagreements within a group. The five styles, according to Scott (1990), are as follows:

Competitive

This style of conflict management emphasizes the importance of getting your own needs met while ignoring the needs of others. This is a win at any cost approach. This style is helpful when the issue is important to you, the authority to make the decision is yours, or when a quick answer is needed. In situations where preserving the relationship is important the competitive approach is not recommended. If used too often, you won't have any relationships to preserve!

Avoidant

Avoiding the conflict is the basis of this approach. You remain passive, nonassertive, or uncooperative. This style is helpful when a cooling off period is needed, the issue is unimportant to you, or you believe you cannot win. An avoidant approach is helpful when you feel you need more time to decide what to do. Avoidance strategies are ineffective when they are used to the extreme and conflicts never get addressed.

Accommodative

An accommodative style involves putting your needs aside while putting others' concerns first. Cooperation characterizes accommodation. You agree to give up your position in favor of the other person's view. Accommodation is effective when you have little investment in the outcome. This style is also useful when your goal is to keep the peace, or you want to temporarily resolve the issue until you can work out a solution you prefer. This style becomes ineffective when you develop resentment toward the others involved.

Collaborative

This style focuses on collaboration among the involved parties. An active approach, collaboration involves asserting your position while taking into account the needs of the others involved. One factor to be considered is that the collaborative approach is time consuming. Discovering the underlying needs and interests of the involved parties are characteristics of this style. This approach is useful when the outcome is important to all involved, when the relationships among the participants are important, and when all involved have the ability to communicate effectively. This style is inappropriate unless everyone makes a commitment to the process.

Compromising

Compromise is characterized by concessions and exchanges. Each person gives a little to reach a solution. This approach is more superficial than collaboration because you do not look for the underlying issues. A compromise style is effective when your goals are mutually exclusive, when a short term gain is of benefit, when a quick solution is needed, when other strategies have been ineffective, or when a compromise is the only way to preserve relationships. This style is inappropriate when you agree to give in without really meaning to let the issue go.

As an experiential group facilitator, your role in managing conflict switches from being one of personal involvement to facilitating conflict as it emerges. The role of the facilitator is to facilitate the group's

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ability to handle both intrapersonal and interpersonal discord. Recognizing the value of conflict is inherent to this process.

The following styles of facilitating a group in conflict have been adapted from the personal styles described earlier:

"It's my group and I'm in charge"
This style resembles the competitive approach. You believe that your role is to control what happens in the group. The facilitator who does not believe that conflict is valuable will tend to shut it down. Sometimes with this style you will inadvertently engage group members in conflict. This power and control battle emerges when you directly confront a disgruntled group member and a struggle for control of the group ensues. This style is helpful when safety issues are in question.

"How much time is left?"
Resembling the avoidant approach, with this style you avoid any hints of emerging conflict. The importance of conflict is neglected. You ignore and do not engage in any power struggles. Sometimes, the group or any of its members begin to run the group as you hope that the day will end before major disagreements pull the group apart. This style may be appropriate during short programs or when conflict come up toward the end of the program.

"Whatever you say, chief"_
The accommodative style is related to this approach. You really want to be liked by the group and may believe that disagreements will cause animosities. The CEO of the organization may be in the group and you want everything to run smoothly. The group may decide to break the rules in solving initiatives. They may even dictate which activities the group engages in. This style used in moderation is appropriate as a way to stay out of power struggles until the issue can be addressed at a later time.

"You've got to give a little"
With this approach you work to achieve a compromise with the group. Conflict is beginning to be used as a means of achieving cohesion within the group. This style is effective with minor issues such as allowing the group to decide when they want to take breaks. Power struggles can be avoided when the group feels they have the power to make choices. This style may also be effective when two or more group members engage each other in conflict.

"Yes, you've got it now"
This style is similar to the collaborative style because it involves effective communication among all the individuals who are disagreeing. The beneficial aspects of conflict are valued in this style. While this approach may be time consuming, a process for managing conflict is created. You actually mediate the disagreement. Modifications of this process are appropriate for most conflicts occurring during a team building experience.

The "Yes, you've got it now" style is also called the facilitative style and is the preferred mode of intervention for group leaders because the contribution of conflict to the growth process is honored. A group in conflict is well on their way to empowerment. One of the basic characteristics of this style is the creation of a safe physical and emotional space. Individuals are more likely to disclose their feelings when they are in a safe space. Avoiding blame, focusing on the process rather than the personality (Badaracco & Ellsworth, 1989), allowing all participants to be heard and using "I feel" statements are all elements of a safe emotional space. The facilitative approach also includes techniques for dealing with individual group members who challenge the facilitator for control of the group. These techniques include allowing the individual to have power without taking control of the group.

Dealing With Group Saboteurs
Individuals assume different and clearly defined roles while participating in a challenge course group experience. According to Lee (1980), the metaphoric roles include clan chief, advisors to the chief,

renegades, warring warriors, peaceful warriors, scout, clan hero, medicine person, grandparent, clown, cheerleaders or song leaders, heavyweights, sacrificial lambs and thieves. Individuals adopt these roles as a way to cope with intrapersonal conflict.

The warring warriors focus more on the outcome th n the process and may discount safety rules. This behavior often opens up conflict within a group. The warring warrior tries to tell others what to do and often uses distracting behavior when not receiving attention. These "saboteurs" can be quite effective in splitting a group and challenging the facilitator for the power and control. The facilitative style sees the saboteur as a frustrated leader. Often such individuals have great ideas and are unable to effectively share them because of the need to dominate the group. The facilitative style recognizes the potential leadership skills that can be refocused for the individual caught in the role of saboteur. Rather than engaging in the power struggle the saboteur is seeking, the facilitative style enables the leader to give some control to the saboteur without turning over the power. Direct confrontation is avoided. Instead, the facilitator adapts the solution oriented approach (Gass & Gillis, 1995) by engaging the saboteur to share ideas through agreeing with the person whenever possible. For example, a saboteur may be complaining that an initiative is too easy and they are not feeling at all challenged. The individual may begin to discount the whole program by making underhanded remarks about the validity of the program which engages other group members. In the facilitative style, the person's concerns are acknowledged. The "say yes" technique, in which the facilitator keeps agreeing with the individual until all objections are defused is extremely useful. In this example, agreeing that the person has not felt challenged and may be bored, etc., eliminates the power struggle. After the saboteur has been acknowledged and agreed with, the opportunity to introduce new behaviors is created. The person can be given the opportunity to do the initiative blindfolded. After stating the need for a greater challenge the saboteur will most likely accept. The blindfold presents the opportunity for the person to experience a different role. The "warring" behaviors become transformed into a powerful experience for all involved.

Conflict Within A Group

Different types of conflict which emerge during a group activity can divide individuals and stop the process. We are often given a goal of assisting the group in working together. Suddenly, conflict appears and, rather than working together, the group seems to fall apart. A common tendency is to believe that the disagreement is in opposition to the goal of the program. The facilitative style appreciates the conflict as a valuable process step toward working together. The disagreement becomes the tool of empowerment. Conflicts may arise over cultural differences, leadership styles, r personality clashes. The cultural differences may involve ethnic or racial differences (Fernandez,1991) or revolve around differences in corporate cultures and roles (Raelin, 1985). The experiential program serves to bring the underlying issues to the surface.

The facilitative style welcomes the opportunity to work with conflict. One technique that is effective if time is not a factor is to break from the activity sequence and move into a mediation process. The facilitator normalizes the whole idea of conflict and sets up boundaries for the participants to communicate with one another. For example, participants are coached to avoid blaming by using "I feel" statements. Group members have the experience of directly sharing their feelings within a safe setting. The group also learns a process of conflict management which they can take back to the workplace. This process requires time to complete. Ideally, the group will have time to participate in a group activity after the mediation process to integrate the outcome of the resolution setting.

Another technique when conflict erupts is to move directly into an activity which is frontloaded with the issues. The disagreement is openly acknowledged and the group has the opportunity to deal with the conflict. This approach is effective when time constraints are a factor. Sometimes a group is unable to resolve the problem. The facilitative style does not consider this situation to be a failure. Instead, the group is honored for allowing the issue to surface and to be addressed. The facilitator may choose to share some of the tools of the mediation process mentioned earlier which the group can use at a later time. Allowing a group to own their conflict and leave the program with unresolved disagreements is a powerful gift we as facilitators can give.

Group Conflict Intervention

Unmanaged conflict, at some point, will interfere with a team's ability to be productive. Organizations begin to look for outside intervention when the group's struggles result in a profit loss and the team appears to be stuck. Experiential programming, using a facilitative style, is an effective strategy for moving the team forward.

An example of such a program occurred with a department of a community college that was identified by administrators as a "problem group." The department was losing money and members were angry with each other, with the supervisor and with the administration. Everyone involved felt helpless and believed that there were no solutions other than firing the department head which was not a possibility. Instead they chose a ropes course program as a final attempt to resolve the issue before closing the department became necessary.

The program was designed as a two-day program with two facilitators even though the department was small. Two facilitators were important in order to avoid splitting. Day one consisted of low ropes initiatives. A solution oriented approach was used to keep the focus on situations in which the group was able to work together. While the conflict was acknowledged, the emphasis was placed on any success the group achieved. By the end of day group members had experienced success together and some of the hopelessness was lifted. They were asked to write down one problem they would like to see changed at work and bring it with them the following day.

Day two consisted of a mediation process in which each person named their problem. They were then instructed to take out any blame by turning the problem into an "I feel" statement. The third step involved relating the issue to a systems breakdown. The purpose of step three was to de-emphasize personality clashes and to stay away from personal issues. Often in work settings, if too much personal information is revealed, the co-workers feel too vulnerable when they return to the office setting. While personal disclosures were encouraged, referring back to the systemic problem kept a safe focus for the group. They brain-stormed a solution for each problem. By the end of the day each team member had committed to making one behavioral change. They also developed a way in which to restructure their system of communication. The team felt hopeful and related to each other with less hostility. Follow up contacts indicated that the team had improved their productivity and was complaining less. Members reportedly were feeling more positive and projects were being completed.

Conclusion

Conflict as a change agent is a powerful concept for facilitators to capitalize on during team building programs. An important facilitation skill is to understand your own style of conflict management. Choosing the appropriate technique as disagreements emerges within a group is the second step to this process. Allowing conflict to become a positive and safe space creates a new dimension for group facilitation. Providing the tools for managing conflict assists in the transfer of learning. Clients are presented with a new opportunity for growth.

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Biographies

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SELF-ENHANCING SEMINARS AND EXPERIENTIAL JOURNALS FOR COOPERATING TEACHERS: A PROFESSIONAL GROWTH MODEL

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Abstract
Since 1989, "Mentor Growth Seminars," have been conducted by St. Norbert College Teacher Education Professionals. College and community collaboration goals include generating research and practice models of effective student teacher mentoring. Seminars follow Rogerian and Glasser related meeting and dialogue models.

During a presentation of ideas contained in this paper at the American Association of Teacher Educators Conference at Williamsburgh, one teacher educator from a university program indicated that, contrary to the humanistic and personal communication approaches between college supervisors and cooperating teacher mentors emphasized in our presentation, their professors and supervisors had withdrawn from face-to-face dialogues and were conducting almost all college supervisor-to-cooperating teacher communication exchanges by way of e-mail. Use of e-mail messages should not be bashed and their efficiency with brief reciprocal and informational exchanges seems self-evident. But for purposes of extended and in-depth communications where mutually bonded field and college located mentors can come together at a single location to share thoughts and emotions, e-mail seems critically inadequate. Gathering at a specific location for a two-hour period sets the stage for such dialogue sharing and mutual helping.

Our seminars for cooperating teachers described in these pages emphasize the gathering of student teacher mentors at a specific location for reasons that go far beyond what sending and receiving e-mail memos can accomplish. The Specific mentoring goals are discussed and special reference is made to the "cognitive apprenticeship" that mentors offer to student teachers (Kagan and Warren, 1992). Components of cognitive apprenticeship are:

1) Modeling or when the mentor teaches effectively while the mentoree observes and builds conceptual models.
2) Coaching or when the mentor observes the mentoree and offers feedback.
3) Scaffolding or when the mentor supports increasingly competent performances by the mentoree and injects cues/questions to highlight that effective action.
4) Articulation or when the mentor requires the mentoree to verbalize about teaching values and actions.
5) Reflection or when the mentor encourages the mentoree to "replay" performances and devise other outcomes, better or worse, than what occurred.
6) Exploration or when the mentor encourages the mentoree to become more resourceful and imaginative.

From fall of 1989 through fall of 1995, eight groups of cooperating teachers, referred to as mentors, recorded personal reflections in journals while student teachers served in their classrooms. The total number of mentor participants was 63. The journals were assigned as part of a seminar series titled "Professional Growth Seminars" (PGS) that were cooperatively designed by Jerald Hauser, a Teacher Education Professor from St. Norbert College, and Carolyn Kleinfeldt, a State of Wisconsin Department of Public Instruction Licensing Bureau Chief. The seminars continue at St. Norbert College with the facilitation of Jerald Hauser and Debra Faase. Successful completion of a seminar series earned 90 clock hours and state approved cooperating teacher certification. Each seminar participant supervised a student teacher during the seminar participation. This made the journals and seminar dialogues more

immediate and reality-based. Journal entries were discussed among mentors at the seminars guided by various college program professors and staff. Seminars convened at the St. Norbert College campus six times each semester from 4:00-6:00 p.m.

The Self-Enhancing Seminars Model

Seminar goals are intended to solicit in-depth discussion about effective student teacher guidance. Seminar facilitators guided cooperating teachers through Rogerian-based dialogue sessions and frequent experiential journaling. Use of reflective dialogue practices developed by Carl Rogers (1961) is a crucial influence in the Professional Growth Seminars. An idealized outcome for the seminar program founders is that cooperating teachers will begin to feel that their work with student teachers is more than a service rendered to a local college teacher certification program. That cooperating teachers come to view their personal and professional growth as being enhanced through the process of guiding student teachers is a unique goal of the seminars. Use of Rogerian principles in intimate dialogue sessions hopefully helps cooperating teachers become more than very good mentors. Additionally cooperating teachers should become more "self-actualized" and "fully functioning"(Rogers, C., 1961). Use of Rogerian principles that involve self-disclosure and empathic listening during the intimate dialogue sessions hopefully assist cooperating teachers in becoming excellent mentors and more fully-functioning individuals. It is our hope that these seminars facilitate mentor reflectiveness and every effort is made to offer a setting that encourages such an outcome. For, as certain authors indicate, "Clearly it is difficult to develop a reflective teacher in a nonreflective environment." (Martin, Wedman, Mahlios, 1990)

Through participation in Rogerian dialogues and maintenance of individual journals, mentors become empowered with effective communication vehicles for expressing their doubts, joys, stresses, hesitations, disappointments, and other states related to guiding student teachers. This report is a distillation of such mentor cognitive and affective states derived from a composite of seminar dialogues and journal meditations. Of additional importance is that this paper is one of our primary seminar resources. At the beginning of each seminar series copies of this paper are received by each of the participants. We've found that the array of mentoring issues contained in paragraphs and quotes make excellent personal reflection and dialogue stimulators.

Strong Student Teachers and Their Mentors

When exploring qualities of successful student teachers, seminar mentors cited the importance of college screening - the earlier the better. Modeling and communication skills of mentors were also cited as important competence factors. One journalist described feelings of alarm on learning that her student teacher came from a "family of teachers" who depended more on improvisation than careful planning.

"I wanted to jump on my soapbox and start preaching that plans are goals, plans are charts in a sea of learning... I will try to share some of these thoughts with her, but under no circumstances do I want to find myself criticizing her mother or others who share ideas and methods with her."

Specific journal entries about what strong student teachers should arrive with or develop very quickly include: ability to cope with stress... strong verbal/oral communication skills... sensitive parent conferencing skills... ability to work with small and large student groups... ability to recognize and analyze specific learning and thinking styles of students... ability to teach to those recognized styles... rapport skills and talent for making classroom conditions comfortable... confident knowledge of educational technologies... understanding of management and motivation principles and techniques... alertness to Exceptional Education conditions and regulations... and awareness of effective assessment practices.

Strong mentoring was described in one journal as guidance that helped student teachers "...piece together their talent..." Helping student teachers convert theories into workable practices was portrayed in several journals as a daunting challenge. Appreciations for strong student teachers were expressed in various journals. Delight in student teacher competence was a frequent journal topic, but the fact that strong student teachers can produce mentor stress was also described. Certain journals were confessional in

concern about feeling a loss of role and even temporary loss of mentor self-confidence. One mentor made the following journal entry:

"Today was my day to take back my reading class. I found myself actually feeling nervous with my student teacher observing me. This was the first time since she was in my classroom that her presence made me nervous. I suppose it is because I saw her do such a fine job with the reading class that I was somehow worried about how she would 'evaluate' my presentation."

Another mentor expressed stress even more candidly:

"Because she (student teacher) is so young and attractive, students' manner with her is very different. The student who had the most trouble with me last year just beams when she talks to him and almost went into coronary arrest today when she called him by his football nickname. I think it is a level of caring that I have not given. Although the student teacher is unconvinced of my theory, I believe that this is what is happening."

The Assessment Dance and Mentor Frustrations

Need to evaluate student teacher competence is valued though not necessarily enjoyed by mentors. The metaphor of student teaching as resembling "living in a fish bowl" seems appropriate. Mentors continually assess their protégés in various informal ways. But having to observe and assess student teachers in objective capacities, while striving for continued bonds of partnership, is a significant challenge.

The intimate proximity that student teachers and mentors exercise, and how that influences mentor assessments, merits careful attention. In this professional context, two unique persons, often in a single classroom, must learn to cooperate daily. The classroom, with its demands for thousands of weekly decisions, is complex enough for one professional to manage. But for three persons, in a kind of "assessment dance," the sense of comfortable partnership cannot be assumed. Various journal entries describe many discomforts related to misunderstandings about routines, regulations, student behaviors, communications, peer interpretations, college supervisor interpretations, and building administrator desires. The working together of mentor and student teacher, often in close quarters, can intensify conflict situations. One specific situation deteriorated almost from day one. An early journal entry begins:

"Irritations continue. The student teacher is doing little things that bother me like pulling the overhead screen down and leaving it there all day. The untidy room is still a pet peeve. I told her to feel free to move things in the room, but I wish when she took something down, like the grading scale, that she just wouldn't leave it sit on the floor. I'm neat and orderly, and I'm having a hard time with the fact that she isn't."

Another case involved escalating frustration of a gifted teacher mentoring a faltering student teacher. Various journal entries describe many mentor efforts to reach the student teacher who seemed unable to perceive his at-risk situation with her. Salvation for both mentor and student teacher never occurred. One of the final journal entries begins:

"I've started to look at the evaluation (form) and I just don't know what to write. I have to be honest, but I would die if I was getting the kind of recommendation that I am going to have to write for him. It is so sad. I just pray that God has a plan in mind for him."

In a third case, a mentor described assessment misunderstandings that occurred between her and the student teacher.

"I had listed 5 positive areas about her learning centers, then mentioned as a weakness that activity changes caused confusion. She was put out about it. Another concern I expressed was that she walks

around the room and clicks her pen constantly. Today I was only in the room about 10 minutes. I know she doesn't want me there. She doesn't want to change anything. She feels things are going just fine. I then asked her if she was perfect. Cruel, I know, but I wanted her to think a little."

Also important as a counter-balance to the above dissatisfactions is the cooperating teacher who, in one of her journal entries, expressed worry that her student teacher was driving herself too hard and becoming discouraged. This mentor wrote:

"I feel guilty only because I know how overwhelmed teachers get, including myself. We put more and more energy into our jobs to prove ourselves at the expense of our own well-being. I want my student teacher to know that she also needs to take care of herself in order to be a good teacher and prevent burnout. She must allow herself to be less than perfect. A lesson many of us in the profession are learning too late."

Every college supervisor should realize that evaluation anxieties are keenly felt by mentors and student teachers. The roles of manager and subordinate cannot be forgotten or concealed from either partner in this close quartered assessment dance. They are ubiquitous in the daily lives of mentors and student teachers.

Seminar Bonding and Support

Complimentary references to the mentor self-reflection seminars with their journaling, self-disclosure, and critical thinking outcomes are not solicited, but do occur and their presence helps assure the seminar leader that dialogue and journal outcomes are efficacious learning opportunities for all participants. A common result of every seminar group is the feeling of increased solidarity that grows among mentors. A sense of bonding and mutual support has always become strong by the time the final two or three seminars occur. An important participant in this intimate process is the college supervisors who facilitate the seminars. Typical final judgments, expressed in journals, as to the seminar values include the following:

1) Less experienced mentors learn significant skills from dialogue with more experienced mentors.
2) Mentors can listen to and mutually support each other.
3) Because seminar mentors are guiding student teachers during the seminar's semester, opportunities to discuss student teacher guidance and specific incident cases are very spontaneous and sincerely felt.
4) Critical thinking from the journal writing is very high.
5) The seminars help mentors feel better about themselves and the work they do with student teachers.

Two typical and recent compliments from a journal by a mentoror are:

"Our discussion at seminar last night was really good for me. I felt very supported. It was great to have others who would listen and give suggestions. It made me rethink the situation and feel more positive. It also helped to learn that Deb (the supervisor) had some of the concerns that I had."

"Our seminar classes gave me a chance to share my frustration with others and also realize that I'm not alone. Coming to seminar gave me a boost that I can help a student teacher become an effective teacher. We are all learning and developing no matter where we are in our careers."

Summation and Final Perspectives

In these seminars, cooperating teachers, referred to as mentors, gather for mutual instruction and support. Each seminar series consisted of six two-hour meetings distributed over a semester of 16 weeks. Seminar goals include mentor reflection, dialogue, and journaling about mentor and mentoree activities. Among the most valuable seminar results are mentors' recommendations about needed skills for effective student teacher guidance and their additional insights about various conditions important in the mentor and student teacher complex, some of which may not be readily apparent to "outsiders."

Much was gained for future thought and applications from these mentor gatherings. Such seminars where small groups of active mentors meet for dialogue and the sharing of journal reflections seems superior to more traditional college courses open to larger and more eclectic enrollments. Mentors should gain a dialogue venue that respects their personal thoughts and voices. They can attend such seminar sessions knowing that what they say and write matters. In accordance with much recent emphasis on programs that encourage reflective student teachers (Wedman, Martin, and Mahlios, 1990), the self-enhancing seminars emphasize inquiry and reflectivity among mentors of student teachers. Hopefully such seminars advance or reaffirm convictions that student teacher guidance matters tremendously. Hopefully the seminar insights, derived from and shared through advanced seminar conversations, help all participants to feel renewed and confident.

As a final postscript, we think it's important to indicate that another set of professional growth seminars is now in session at St. Norbert College in the Fall of 1996.

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A PRACTITIONER'S LOOK AT RESEARCH: EXPERIENTIALLY BASED PRACTITIONER-FRIENDLY PROGRAM ASSESSMENT MEASUREMENT TOOLS

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Abstract
Three modest research studies of experiential education programs in school settings (secondary and university) will be explored in terms of political relevance and for the meaning of the findings themselves. The research function highlights that: 1) practitioners can and should be engaged in research inquiry for accountability to outside interests; 2) that finding can inform practice in meaningful ways, particularly if responses are student-driven; and 3) that the process can be FUN, easier than you think and "experiential" for practitioners.

Particularly for school based experiential programs, there is an ever increasing need from outside interests for programs to be accountable for "what is really going on here" and "is it worth doing anyway"? Typically, practitioners avoid conducting their own modest research of their program offerings thinking that the research design will be spurious to programming concerns, that they do not have the skills or time, or that they likely already have the insights to be determined. Similarly, the data collected is easily thought to be simplistic relative to the complexity of the human qualities engaged in the experiential learning process or too manipulative of the client/student such that results reflect what the research is seeking, not what the participant actually experiences. We know this because we have believed each of these opinions in the past and we have shared them in the "supportive" company of other experiential educators. Thus we, like many, have avoided any notion of accountability or deeper understandings derived from systematic research inquiry. The avoidance can possibly be judged from a researcher's position as a defense mechanism. Research is avoided because it, for some people, is difficult, time consuming, and not easy to understand.

Note already that we have set up a clear binary between so-called practitioners and researchers in the field. Note also the readily applied use of a disparaging tone in judging each other. Such a divisive typology is common in our professional language and understanding of our field. In some settings, for some practice or research, the split may be necessary but certainly a split of function need not and should not always be the case. A general lack of understanding about function seems to inevitably lead to disparaging tones that weaken our profession's conduct overall. There is a strengthening of both research and practice in, 1) research/practitioner partnerships and 2) practitioners conducting their own research projects. The intent of this presentation is to highlight examples of these two relational efforts, so that 1) "practitioners" will be more able to engage in research inquiry for the gains to their programs and professional understanding, and 2) so that researchers may encourage partnerships as a healthier praxis and/or foster practitioner-driven research inquiry. We are advocating a union of purpose that (with tongue in cheek) might be thought of as encouraging the role of the "practi-searcher." There will, and should always be, separate researchers and practitioners, but there ought to be a wiser pairing of these functions in a great many cases so that there will be a needed proliferation of experiential education assessment that is most meaningful to students, teachers, and administrators alike.

Firstly, let us share definitions of research that work for our purpose in that they demystify a lofty status of "research" that may discourage educators away from any systematic research inquiry. When we ask questions of our practice we begin the research process. "Research is formalized curiosity. It is poking

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and prying with purpose. It is a seeking that he who wishes may know the cosmic secrets of the world and they that dwell there in" (Hurston, 1942). To be curious with purpose is to ask clear questions, to have problems. "Research can be successful only if the problem is good...For to see a problem is to see something that is hidden" (Polanyi, 1966, 21). Finally, research is meant for public scrutiny. As Carr and Kemmis state, research is "systematic inquiry made public for criticism and utilization within a particular research tradition" (1983). The research tradition employed in the three studies here is an interpretive or naturalistic qualitative tradition (Lincoln and Guba, 1985). This means that we are seeking respondents' "word" statistics in an empirical (derived from experience based) tradition.

The Research Studies as Program Assessment

Three modest qualitative research designs will be explored as viable tools for practitioners to employ. Also shared are results that are brought immediately back to inform practice and brought forward to promote accountability. The three designs involve school and university experiential "unconventional" programs readily identified as fringe components to standard curriculum. The research designs readily lend themselves to practitioner/researcher partnerships or more ideally to developing practitioners as researchers. We use the word "modest" research designs because, as examples, each of the three involve relatively simple strategies for gathering and analyzing practitioner-driven, student-given data. As practitioners (turn researchers) ourselves, we feel the studies are elegant in their simplicity. For these proceedings, we will only deal with one study in any depth.

Exploring Notions of Schooling: Using Concept Maps for a High School Integrated Curriculum Program Assessment

Concept mapping was employed to explore students' experiences in the conventional school setting and in the Community Environmental Leadership Programme (C.E.L.P.). This integrated curriculum program, run from Centennial Collegiate and Vocational Institute in Guelph, Ontario, is a four-credit package with an emphasis on outdoor experiential education for grades 11-12. Each of the students completed two concept maps for this study: one relating their perspective on schooling in the conventional sett ng (pre-C.E.L.P.), and the second referring to schooling during C.E.L.P. The pre-C.E.L.P. map was constructed at the program's onset, while the C.E.L.P. concept map was done at the end of the programme. Concept maps are a unique tool in that they can provide the researcher with complex information to ultimately assess programme effectiveness while remaining a student controlled activity. A concept map represents a series of relationships. The map begins from a seed concept. Related concepts are then strung from the seed concept, thus creating conceptual strands which radiate outwards. Hence, it is schematic device that encodes in its framework sets of linked concepts (Novak and Gowin, 1984).

After introducing concepts as the mental images we have for words, the researchers stated their goal as trying to understand what students themselves learn and understand about learning both in a conventional school and in the C.E.L.P. school setting, and to learn more about concept maps as a way to explore student meaning. To link their mental images, they could get more specific with each rung down the link, and they could use connecting words such as "where," "like," "sometimes," etc., to form the links. They were also able to cross link groups of words which were otherwise on separate branches. Finally, they could offer specific examples of events or objects on their maps. The same directions were repeated at the end of the program.

After scanning the maps, several concepts emerged consistently. The thematic concepts were: teachers, evaluation, and community. Each student's pre-C.E.L.P. (conventional schooling) and C.E.L.P. concept map was surveyed for the presence of concepts reflective of the aforementioned general themes. In addition, qualitative trends and sentiments evoked by the maps were recorded to round out the process. Another initial consideration was the physical layout of the concept map itself (i.e., linear vs. clustered or circular). While there was one clear structural metamorphosis from the pre-C.E.L.P. to C.E.L.P. map, this turned out to be an infrequent event. Also analyzed was the degree of cross-linking present in the map, but again, this was found to be erratic and did not contribute to the overall programme assessment. Given our limited space, we will only consider one of the three themes that dominated the students'

concept maps, that is the relationship of student to teacher. (For a complete report on the findings of this study, see Mehta and Henderson, *Pathways: The Ontario Journal of Outdoor Education*, July/Aug, 1996.)

The word *teacher* shows up in 12 of the 15 pre-C.E.L.P. concept maps. In contrast, the same word appears in only two of 15 C.E.L.P. maps. This is a significant change. To try to get at the sense in which the concept *teacher* is used on the maps, we looked to the words which followed *teacher* in that particular conceptual strand. Table 1 shows the frequency of the particular word used by students linked with teacher in the pre-C.E.L.P. concept map.

CONCEPT	# OF TIMES FOUND	CONCEPT	# OF TIMES FOUND
Evaluation	6	Clash	2
Rules	2	Administration	2
Caring	2	Authority	2
Boring	2	Confusion	1

Table 1: Concepts associated with teacher on pre-C.E.L.P. concept map

In addition to the concepts which directly followed *teacher*,, it is important to note the general gist of the branch on which the concept is found. Often the link is shared with *principals* and *administrators*, in essence reflecting the teacher as part of the institution. Another common grouping is of a mechanical nature - teachers amidst physical structures such as *classrooms, desks*, etc. Thirdly, several students put teachers on branches dealing with *low self-esteem* and *frustration*. Thus, from the responses, one could categorize students' perspective on teachers as one of reserved distance or seeing teachers as contributors to their perceived problems.

The absence of the teacher category on the C.E.L.P. concept map is dramatic. In the two instances where teachers are mentioned on the C.E.L.P. concept map, the following words are associated:

CONCEPT	# OF TIMES USED	CONCEPT	# OF TIMES USED
Friends	2	One-to-one	1
Evaluation	1	Close	1

Table 2: Concepts associated with teacher on post-C.E.L.P. concept map

A further three students refer to the teacher and assistant by their names (Mike Elrick and Ken) on the C.E.L.P. concept map. There are no references to institutionalized, mechanical or low self-esteem links which appear in the pre-C.E.L.P. maps. Their responses are more aptly captured in a pictorial reproduction of the links on their concept maps (e.g., teacher-friends-close).

We find the idea that teachers are simultaneously friends expressed through a majority of the concept maps. We believe that the omission of the word *teacher* is a purposeful acceptance of teachers into the broader categories of *friends* and *community*. Additionally, references to institutionalized or mechanical links, which appear in the pre-C.E.L.P. maps, are conspicuously absent on the C.E.L.P. concept maps.

While this study represents a small sample of students, it shows the potential residing in concept maps as a programme assessment tool. The effectiveness may lie in the very fact that concept maps allow the student to reflect on their experiences with the personal language which they have constructed. The pre-C.E.L.P. and C.E.L.P. concept maps prove to be a rich source of student data giving insights into the nature of conventional schooling and schooling in the context of the C.E.L.P. integrated curriculum program.

This is an example of a researcher/practitioner partnership. Together, the research design was created and presented to students. The teacher (Mike Elrick) added valuable insight as to how the project was

received, and he helped with the interpretations of the results. M.E. was not active in the analysis of the data because of his familiarity with the students. M.E. was excited by the concrete data, albeit a small sample size, and he was keen to continue the next year with a follow-up inquiry.

Exploring Notions of Schooling: Using Story for a High School Integrated Curriculum Program Assessment

The same pre and post program visits of the next year's C.E.L.P. students were conducted in co-ordination with M.E. We, researchers and practitioners, decided together to try another assessment tool that seemed equally easy to administer and open to students in terms of them choosing their concern. We elected to try a story approach (Connelly and Clandinin, 1990). A meeting two days prior to the students' class time set aside for writing their own story allowed for us to discuss what is meant by story. Their stories might take the form of a parable (once upon a time), a fictional account (created characters and circumstances), non-fictional (specific events and people). The stories might be general overviews or refer to specific moments. They would have 15-20 minutes to write a quick story. The stories (pre C.E.L.P. and post C.E.L.P.) were not evaluated in any way within the schooling content, and all work was anonymous. Students would have access to our final research report. Again, the experience of "schooling" pre and post C.E.L.P. was the theme of their responses. These conditions paralleled the earlier concept mapping project.

We did provide some structure so that we would have a strategy for analysis of their stories. Based on the earlier concept map work, we selected words that seemed most used by students, often in both positive and negative ways. Of the following 14 words, seven or eight were necessary to include in their telling: challenge, friends, teacher, change, responsibility, teaching, groups, boring, evaluation, community, trust, fun, conflict, learning. The analysis of the stories involved recording the words selected from the above list and how they were used. Key additional words and phrases were noted. The overall themes and approach to the stories were noted as were the use of person, first or third, and a W5 (where, when, who, why and how) was recorded. Analysis of the post C.E.L.P. story writing session was in process at the time of this writing so mentioning of results is not possible. (For a complete account of this research project, see *Pathways: The Ontario Journal of Outdoor Education* Sept/Oct, 1996). Initial feedback from M.E. suggested that the concept map approach for student generated data collection is preferable to the story approach. Many students complained that, they are "not good writers." Some cannot help but connect stories to schoolwork, to evaluation. In short, the concept mapping approach was more novel, more fun, and more liberating overall than the story approach.

With both approaches, we were struck by the honesty of students' responses and their ability to "cut to the chase." For the teachers, this was stimulating and useful. For researchers, it validates the simplicity of the research design. These studies showcase this integrated curriculum experience-based program as a positive alternative to "conventional" school, one that specifically fosters increased community spirit to the class setting, a healthier rapport between teachers and students, more valued school evaluation strategies, and an increased personal responsibility to others.

Over these two years, our intentions as researchers were simple; 1) to begin a partnership with a teacher of an integrated outdoor experiential curriculum program, 2) to produce useful data for the teacher who must be accountable for the questions "what is going on here" and "is it worth doing anyway," 3) to show the effectiveness of modest programme assessment measurement tools as significantly valuable for the time commitment required on the teachers' part and the possible intervention into the program time, and 4) to show that student-generated data from an open approach to research measurement tools has a significant place in experiential-based schooling programs. It is expected that a long term project of program assessment is now in place. This is both politically expedient and valuable for ongoing program review. Also noteworthy, it proved to be fun for all. A final study considered, involved a "practitioner" collecting student journal work over a 10-year period, discovering well into this time that the work was indeed data and could be used to save his experiential program from the proverbial cutback.

Karen Warren recently stated, "Unless we continue to create a theoretical base through developing ideas, a body of literature and a dialogue, we risk being solely technique oriented. Yet if we don't support practitioners who are at the leading edge of the potential for experience to transform education, we will end up with research lacking application and empty theory. The challenge is to develop partnership and balance" (1993, p. 19). We need to encourage and nurture practitioner/researcher partnerships and a healthy praxis of the "practi-searcher," the practitioner engaged in research of their own programs. We need to pursue such research to improve program quality certainly. But the time is among us when political considerations demand increased accountability. Accountability should come from a practitioner/researcher orientation where the politics are immediate and most understood.

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THE LEARNING ORGANIZATION: THEORY AND PRACTICE

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Abstract
The era of the learning organization has arrived. The purpose of this workshop is to teach the concepts of the learning organization and to demonstrate how one of these concepts, in particular, affects our behavior. Participants will learn how a health care organization is successfully creating itself into a learning organization.

In 1989, I started formulating concepts I labeled under the title of "creating the healthy organization." Little did I know at the time that these concepts that were coming to me were part of the "collective wisdom," so to speak, that was happening at the time and culminated in Peter Senge's work, *The Fifth Discipline,* (1990).

I have recently joined forces with an organization that is taking the bold step of creating teams of individuals charged with the responsibility of teaching learning organization concepts and practices to its constituents. Using the five disciplines of the learning organization as a frame of reference, Presbyterian Healthcare Services has created an Organizational Learning Center. Our theoretical underpinnings are the five disciplines as described by Senge (1990).

Systems Thinking (Viewing the whole, not just the individual parts)
One of the best metaphors I know for teaching people to think in terms of systems is the human body. The human body is best treated when viewed in terms of a functional physiological unit. Within this unit are multiple sub-units or systems that comprise the whole but would not serve any useful purpose if functioning as separate entities apart from the whole. Teaching systems thinking, I believe, is best done experientially and through metaphor. We can best facilitate the learning of systems thinking through role-modeling and through experiential programming.

Mental Models (Learning new ways of thinking)
The learning of systems thinking enables individuals to then shift their mental models (ways of thinking) and think in new ways. The coaching and facilitation processes are useful in helping people to make major shifts in perception and thinking patterns. The dialogue process is also a powerful tool as is brainstorming sessions and retreat time (Senge, et al., 1994).

Our mental models are formed about situations and concepts based on our past experiences and preconceived notions. Some characteristics of mental models are:

1. We are not consciously aware of them.
2. We are not consciously aware of the effects they have on our behavior.

Our goal should be to bring our mental models into our consciousness where we can then make choices about changes.

Personal Mastery (Continuous Learning)
In psychology we know that most people get stuck in their personal development somewhere in adolescence. This is probably the reason power struggles between teenagers and their parents are legend. The adult (parent) stuck in an adolescent developmental stage is now being triggered and having old unresolved issues, pushed like buttons by their adolescent child.

The purpose of personal mastery is to continually grow as an individual and thus be able to become more open with others, less judgmental, and more empowered.

Shared Vision (Long-range planning that includes all stakeholder's individual visions)
In order to create a shared vision, each individual must first know how to develop and have an individual vision. A good place for this to begin is in new employee orientation programs. Habits and attitudes learned early on in employment tend to make a difference. I remember being a new employee for an organization that had planned a week-end communications skill-building retreat that happened to coincide with my econd week on the job. The timing was wonderful. I bonded with and learned things about my new co-workers that would have taken years to know just working with them during normal work hours. These are just two examples of the kinds of programs that can go a long way in creating a shared vision among constituents.

Team Learning (People working together to achieve their shared vision)
As in the above example, teams of people coming together can achieve powerful results not possible by individuals working as segregated entities. I once coached a high school baseball team of young men, all possessing incredible individual talent. I was confused because they were not winning a percentage of games commensurate with their level of talent and skill. The problem was that they were playing as individual entities and not cooperating as a team. I sat them down and had a heart-felt talk where I explained this to them. I asked them what they thought were some of the changes we would have to make for the success of the team. Like a miracle, we went on to win the championship, and as a team, their learning became the real accomplishment; the winning of games was the by-product. True team learning takes time and we can best achieve this through our constant and patient facilitation and coaching of others.

Summary
In summary, I see the leaders of bringing about change in a learning organization as the role-modelers, coaches, facilitators, and teachers of other constituents who then become the champions of implementing the practices that will create an effective learning environment. A successful learning organization creates a "healthy" environment that acts as a model for the greater community in which it serves. What better gift to give to those we serve and what better sense of fulfillment would be possible?

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Biography
Robert Hodges is a Learning Consultant with Presbyterian Healthcare Services, Albuquerque, NM. He is also studying for a doctorate at The University of New Mexico in the Organizational Learning & Instructional Technologies program. He is a certified ropes course instructor and adjunct faculty member for the University of Phoenix.

EXPERIENTIAL-BASED LEARNING IN EMPLOYEE HIRING: DEVELOPMENT, USE, AND RESULTS

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ABSTRACT
Manufacturing employee candidates at Neway Anchorlok International are simultaneously evaluated and introduced to group and leadership skills. The objective of this workshop is to introduce the complete hiring process and involve the attendees in a simulation of our experience-based three-day training course. Slides, videotape, and overhead transparencies will support the presentation.

New manufacturing employees at Neway Anchorlok International find nothing new when they walk through the door on their first day of work. A system is in place to ensure that is exactly what happens.

For the last two years, Neway Anchorlok International (NAI), a leading manufacturer of air-ride truck and trailer suspensions, has been using a unique selection and training process. The steps a potential employee follows are designed to find and encourage the kind of employees needed for the future.

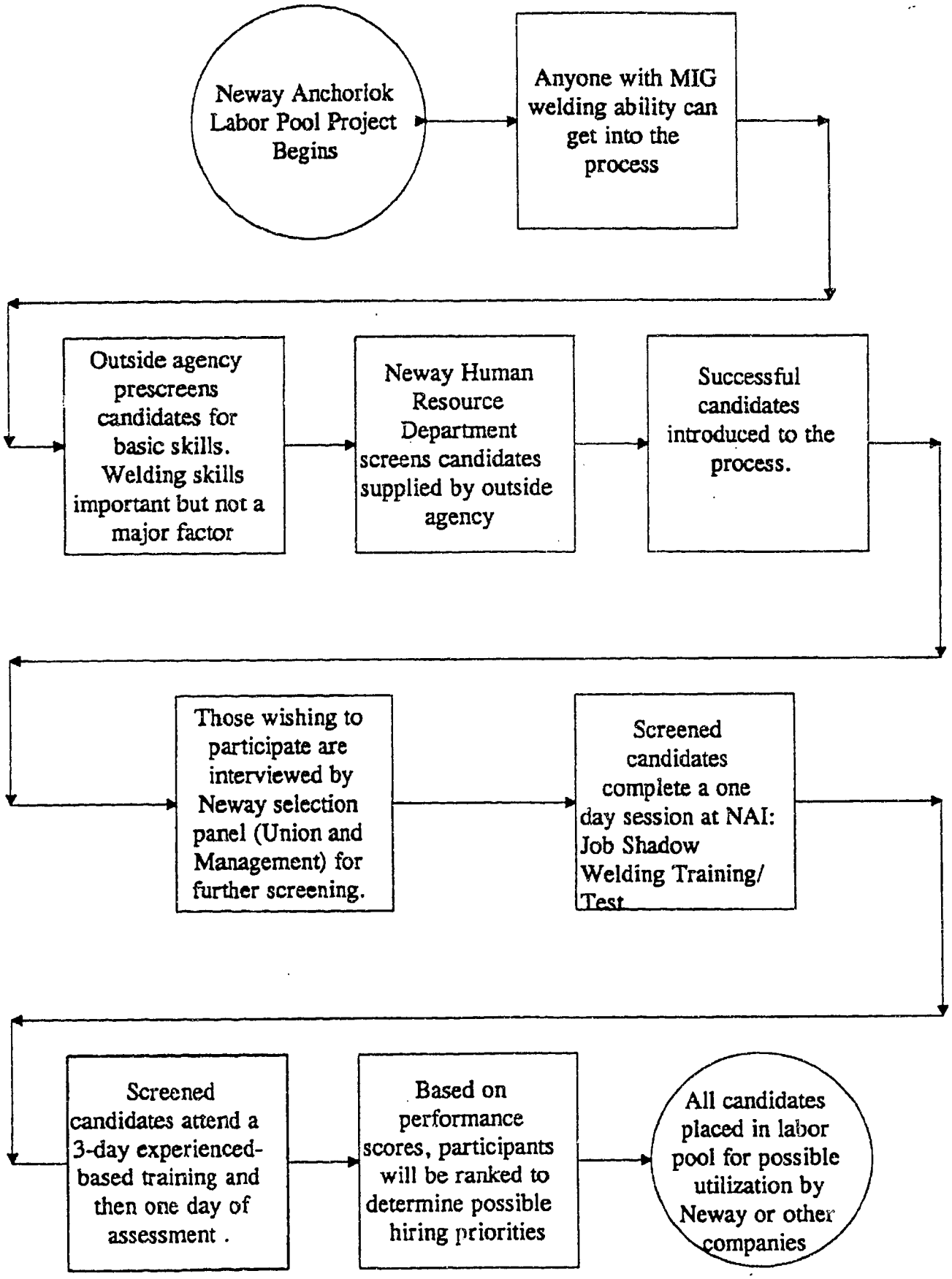
This program came about because the NAI management recognized the need for change. Looking ahead, the leadership saw a need for a flexible, competent and enthusiastic workforce. Leadership desired to better meet customer expectations. In reviewing past hiring practices, they observed a system like that of many other industries. It supplied employees, but it did little else. There was little evaluation built into the system. Future needs of the company require employees that have skills in communication, teamwork, problem solving, constructive change, team manufacturing, positive interpersonal relations, and safe work habits. A different kind of employee was needed. The decision was made to design a system that not only increased the chance of hiring this type of employee, but also added to their skills portfolio.

A hiring process is now in place that is designed to impact selection, employee development, and organizational change. The hiring process assists efforts at internal change by selecting candidates with the skills, knowledge, and attitudes conducive to creating and accepting change. The initial bid at reducing resistance to change now begins before individuals are even invited to become part of the company.

Overview of the Process

The manufacturing candidates enter a process that starts with an initial screening by the local community business association. From the screened applicants, Human Resources selects candidates for introduction to the process. If the candidates are interested after the initial introduction, they will then proceed through a four-person panel interview, a job-shadow day in the shop, a three-day training/evaluation course, and a day participating in a validated, video-based, written skills assessment. If a candidate completes all the events without being withdrawn from the program, they are placed in a hiring pool. There is no promise to hire anyone simply because they make it through the program.

Neway Anchorlok Process Flow for Labor Pool Project



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Beginning
During the initial introduction to the steps of the process, Employee Orientation is considered to have begun. The candidates receive a list of written expectations for NAI employees. They hear about the screening process they will encounter. A picture is drawn of where the company wants to go and what will be expected of them as employees.

A panel interview was chosen as a way to perform multiple interviewer-input evaluations. Four people conduct each interview. The panel consists of a Human Resource member, the Manufacturing Manager, a first-line supervisor, and a member of the union leadership. A standard set of questions are designed to stay within the boundaries of the allowable EEOC standards. As the interviewee responds, each panel member rates the answer privately. After the interview, the panel assembles a group score and notes any important observations.

Job Shadow
If the applicant is seen as a suitable candidate for the position, he or she is asked to spend a day at the company. The Orientation continues by reviewing the needs of the company, the expectations for the employees, and information about the company. Each candidate tours the entire plant, including test laboratories, offices, and manufacturing areas.

For the next couple of hours, the candidate job shadows working employees. One goal is for them to see the type of work they will be hired to do. Another is to familiarize them with methods and equipment. A third goal is to find out about the company from other employees. They are encouraged to ask about management, supervision, the union, work rules, and attitudes that employees have toward the company. Also, a social network begins to form. When the candidate walks through the door on that first day, there will be faces and places with a familiar, friendly look.

Finally, each applicant takes a welding skills test. An in-house certified welding inspector designed a standard test. The candidate receives three sets of weld test materials. Two sets are for practice; the third is the actual test. In addition, scrap parts are available for extended practice. A candidate may choose to spend more practice time before taking the test. The test score becomes part of each candidate's total score.

Three-Day Experience-based Training Course
The next step in the selection/orientation process is a three-day training course. For three seven-hour days, the areas of teambuilding, change, problem solving, communication and safety are addressed. Teaching methods include behavior modeling, role-playing, lecture, video presentations, simulations, conferences, group feedback and insights, and modified "ropes"exercises. All events are processed using reflective feedback from the participants. Every day, the instructors evaluate each participant. At the end of the session, those scores also become part of the candidates' total score.

During the course, working at NAI is discussed. The candidates have participated in the job shadow day, so the conversation centers around a real place and events, not just some mythical workplace. Their Orientation continues with the instructors answering questions and making observations about where the company is headed, and the candidate's role in this process.

Spread through the first two days of the course is The Manufacturing Game. The Manufacturing Game introduces manufacturing and business concepts. Attendees decide between various options to resolve problems in a manufacturing operation. Each choice produces financial, operational, and/or social consequences for the business. The group continues to explore teamwork, leadership, thinking skills, problem solving, and business decision making.

At the same time, communication skills, problem solving skills, learning skills, and teamwork skills are taught. The use of these skills by the attendees is observed and evaluated. In a lecture style course, most people can play a role (FAKE IT) for three days. In this course they can not. The events during the

course are designed to allow each participant to display real behaviors. If an individual exhibits acceptable actions during the course, those behaviors are known to be within the realm of their knowledge and skills.

Validated Testing
For the final stage of the selection process, the candidates are tested in several skill areas. They take a validated, video-based series of written tests that cover teamwork, work attitudes, communication, charts and graphs, reading comprehension, and math word problems. These scores also become part of their final score. Eventually, the pre-hire scores and post-hire work performance of all the individuals will be studied for any correlation between problem employees and exemplary employees. if there is any statistical significance found, those scores would become indicators for future use.

At this point, the candidate is placed into an employee pool. From this pool, new shop employees will be hired. The total of each individual's scores determines order of hire.

Probationary Period
After the Selection process is completed, the Hiring process is only half over. Effective management requires that the human resources become assets as soon as possible. New Hire Orientation needs to address technical skills, work culture knowledge, and the social network.

A combined labor/salary committee designed the post-hire process. A new-hire automatically enters a 60-day probationary period. The supervisor assumes a major role in technical skills development. Assignments are made to allow the employee to acquire new techniques and experiences. Each employee receives a 15-day, 30-day, 45-day, and 50-day evaluation of their work and work habits from their supervisor.

Around the same time intervals, a meeting is scheduled with a Human Resource representative. The probationary employee is offered the opportunity to discuss problems that might be to sensitive to deal with at the supervisor level. Perhaps it would be a problem with the supervisor. Potential problems with the new-hire might be approached at this time. Many of the efforts during the probationary time are designed to help the individual integrate into the new work, culture, and social systems.

Biographies
Mr. Ingalls, in addition to safety responsibilities, manages the disability program and oversees the manufacturing hiring process.
Mr. Van Der Veer is involved with teambuilding, organization development, facilitating problem-solving groups, education and training efforts.

EDIBLE WILD PLANTS FROM NEIGHBORHOOD TO WILDERNESS: A CATALYST FOR EXPERIENTIAL EDUCATION

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Abstract
Wild foods are ubiquitous motivational tools for teaching botany, environmental education, cultural foodways and survival. Few motivational tools involve humans so intimately as those used for oral stimulation, sustenance, and/or survival. The purpose of this workshop is to revisit a traditional content area and educational vehicle for experiential educators.

In my experience, in the right context, edible wild plants provide an exciting content and motivational topic for persons in experiential education situations. They provide an allure, an intrigue, a connection with our more earthly selves, a chance to play at or be a more confident and competent provider/survivor, a way to develop one more kind of independence, and a means to supplement our conventional food sources. This paper is intended to provide a common sense discussion of the potential for using the topic of edible wild plants to experientially engage students in a variety of topic areas. But before we go on to discuss these motivations, let's discuss the definition of edible wild plants.

Edible Wild Plants Defined
Edible wild plants are wild plants endowed with one or more parts that can be used for food if gathered at the appropriate stage of growth and properly prepared (Kallas, 1996a). Let's divide this definition into its component parts and discuss the significance of each.

"One or more parts": The term "Edible wild plant" can be misleading. At face value this means you can eat the plant. But this interpretation is dangerous. Some edible plants also contain poisonous parts. All but the ripe fruit of the tomato plant is poisonous! All but the flowers and the ripe fruit of blue elderberry (*Sambucus canadensis* [eastern] & *Sambucus cerulea* [western]) is deadly poisonous with cyanide! Both tomato and elderberry are considered edible plants and poisonous plants. One key to the successful and safe use of wild plants for food is to focus on the part or parts known to be edible. Generalizing and improvising by eating unspecified parts of plants can be deadly. Examples: Elderberry & Rhubarb

"Gathered at the appropriate stage of growth": Some plant parts become poisonous with age. Common milkweed (*Asclepias syriaca*) produces a pod containing seeds. When it's young and tender, before its seeds develop, the pod is an excellent cooked vegetable. Once the seeds reach maturity, the pod is poisonous — and that poison cannot be cooked out. If you wish to consume a plant part, gather it at its edible-stage. Not paying attention to growth stage can lead to a deadly conclusion. Examples: Milkweed & Elderberry

"Properly prepared": Many "edible" plant parts do not become truly edible or palatable unless they are processed in some way. Processing could involve, among other things, physically removing certain parts of the plant (like seeds from a fruit or the rind of a root), leaching water soluble substances out of a plant part, or heating to a certain temperature. Let's go back to the common milkweed. Even the edible parts, in the raw form, carry substances called cardiac glycosides that affect the heart. These are water soluble substances that can be easily removed by boiling — where you discard the water. Once leached, the appropriate plant parts are safe to eat. Examples: Milkweed & May Apple

So, the biggest and most dangerous mistakes that individuals or educators make when using wild foods is that they improvise and generalize regarding edibility of plant parts. Educators must always take care to not only make a proper identification, but to make sure that only the proper parts are collected, at the appropriate stages of growth, and properly prepared.

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Edible Wild Plants as a Content Area

While their study can help students learn content areas like botany, wild edibles are a wonderful content area in and of themselves. In today's world people are dependent on supermarket foods. Many young children have no direct connection to the earth and its products. The supermarket is "the" source of sustenance. We are dependent on it and the money it takes to buy its products. Good or bad, that's how it is. It's created a psychological reality. Here are three non-exclusive reasons that wild foods seem to make a personal/motivational connection with learners:

1. The wonder of nature: I cannot tell you how many times I've heard my students, of all ages, say in sincere enthusiastic outbursts, "Wow!" "Neat!" "Cool!","Bitchin'!" when first discovering actual edible plants. They are genuinely excited when a connection is made with a plant. The most important connection seems to be food where its "not supposed to be." It's sitting right there in from of them. They didn't have to plant it, buy it, manufacture it, or get it from their parents. All they have to do is reach out, grab it, and eat it. I cannot say too strongly how this affects some people — particularly people who live a mostly isolated life from nature. Individuals have paid me hundreds of dollars to learn this stuff. Children have gone from totally unconscious when regarding plants to insatiable students. This wonderment would probably be lessened if traditional knowledge and use of wild foods was common in our society and taught from birth. But for many people these days, plants are background pleasantries. People seem to like greenery in their lives — but most don't even know the names of plants that surround them, let alone wild plants. Food is one of the most important necessities in human existence. It stands to reason that something so free and easy for the picking creates such a big perspective shift to wonderment.
Examples: Marshmallows & Stinging nettle

There is no more intimate way to get involved with nature than to respectfully partake of it. You can enjoy the aesthetics of nature, live in it for a while, and make things from it. But the greatest intimacy is reached when you've taken your sustenance from something you've captured or gathered. Once you have this informed connection, the health of the environment becomes much more important. The growing needs, habitat, and reproduction of plants become more important. The knowledge and careful examination necessary to positively distinguish an edible from a poisonous look-a-like requires a respect and intimacy few other things demand. A greater appreciation for nature develops.

2. Independence: From personal experience, I can say that edible wild plants represent a freedom from dependence and movement towards independence. I cannot quantify for you the exact degree of this, but the independence thing is apparently a motivating factor for many of my students. So how do wild foods represent independence? Well again, you don't have to buy them and they're there for the picking. All that's needed is a knowledge of plants, you and the elements. In this world many get the feeling that life is out of their control. They're stuck in the treadmill and dependent on it. Wild foods, in some way provide a respite: you're transported out of the treadmill and into the simple primal world of a gatherer. For a moment you are in control and deeply engaged in the present. The more you learn, the more in control and confident you become. Its can be very much like the spiritual training you get in karate. You may never have to use those fighting skills, but even if you don't, you now walk with confidence. You may never "have" to eat wild foods, but if you ever needed to, you walk with confidence that you could.
Examples: Chestnuts & Wild Spinach

3. Romance & high adventure enhancement: There is no question that much of my personal motivation to learn wild foods was the romance of it all. Imagine a Native American, a Jeramiah Johnson, an Indiana Jones, a MacGyver, a Shao-Lin Priest or you — casually gathering sustenance while embarking on some great adventure. Imagine being stuck in a real survival situation and you are providing the frightened and tired group with copious amounts of totally unexpected food. This is immediate gratification. There is no need to wait for traps to be made, for bait to be found, or for game to walk into your lap. There is no need to go with the discomfort of hunger during the other uncertainties that exist while hoping to be rescued. Examples: Broad Leaf Dock (Kung Fu) & Amaranth (Captain Scott O'Grady, Bosnia, 1995)

Edible Wild Plants as Experiential Motivators for Other Content Areas
The benefit of experiential education is that something is more likely to be learned with experience than if a more passive approach is taken. If indeed personal motivational connections with edible wild plants exists, then topics traditionally thought of as boring can take on new, more exciting meanings for learners. Here are some examples where edible plants can stimulate experience:

Botany: Studying plant morphology, you are trying to learn the difference between two simple but meaningless (to you) leaf arrangements. Its all too academic. Then you learn that the one arrangement is found on all mint plants which you can immediately smell and taste. Its leaf arrangement becomes instantly memorable. You make some tea and now its with you forever. Examples: Wild Mint & Wild Mustard

Anthropology: If you want to understand a Native American culture, you need to understand how their lives revolved around food sources. Wild foods helped determine where they traveled, where they camped, when they fought, how they socialized, their views of territory, and many spiritual matters. Finding, gathering, processing, preparing, and eating Native American wild foods, like they did, would tell you so much more about their culture than reading history books. Examples: Wapato & Acorns

Environmental Education: Just think how more relevant environmental education would be if all of nature was viewed as not just unknown wild "stuff" but an edible garden. Every time someone dumped solvent in a field, that would be solvent poisoning your wild lettuce. Every time someone sprayed for pests, that would be pesticides poisoning your huckleberries. Every time motor oil spilled from a motorboat, that would be petroleum in and on your wapato and fish. The more you relate to nature as a provider of food, the more it hits home that wild plants and animals must live in these conditions every day. Just a search in a city for non-contaminated edibles would be quite an experiential learning experience. Examples: Minor's Lettuce & Camas

In the pursuit of edible wild plants, the need for locating plants in their habitats, the need for proper identification, the necessity of knowing specific parts of plants, and gathering them at the appropriate stages of growth are essential. These needs develop a motivated interest in ecosystems, life cycles, plant reproduction, plant identification, natural history, and plant development.

Survival Training: One of the greatest obstacles to survival, be it unplanned wilderness survival, recreational survival, urban or rural survival, is an attitude and psychology of helplessness. This helplessness is exacerbated when food is scarce or unavailable. Food, while not as immediately necessary as shelter and water, is one of the most comforting things available to people in survival situations. And, as mentioned before, these foods are there for the picking — there is no time delay or hunting skill required. Example: Cattails

Overcoming Obstacles to Using Wild Foods as Experiential Education Tools
The three major obstacles to using wild foods in experiential education programs are a lack of truly knowledgeable educators, possible liability associated with wild foods, and a concern for harming a fragile environment. Let's discuss each one of these individually.

A Lack of Truly Knowledgeable Educators: So who trains the trainers? There currently is no such thing as a school certified to train instructors on the topic of edible wild plants. Few people have the botanical, human physiology, and food processing knowledge necessary to teach a wide spectrum of plants and their safe use by humans. Resource materials on wild edibles and plant identification are mixed in quality. These problems are all real. There are only a few genuine "experts" in North America and each of them has their own specialty and background. Most experts are willing to conduct in-depth training anywhere in North America, but that costs money that is usually not allocated for these kinds of purposes. The reasonable alternative is for teaching staff to learn a few really exciting plants (see George, 1995, Kallas, 1995 & Kallas, 1984, p. 48), that can be used over and over again for different student

populations. State universities often have ethnobotanical studies, found in their libraries, of edible wild plants used by Native Americans from your area. Exciting plants can be chosen from these culturally-linked foods. Local botanists can help you make positive identifications of plants and point out poisonous look-alikes. All teaching staff would learn these plants in great detail from in-services where information would be shared. This shared knowledge would allow training events to continue even if there were important staff turnovers. And while an expert in edible wild plants is always good to have as a consultant, you can tap botanists, pharmacists, human physiologists, nutritionists, and anthropologists to help you learn what you need to know. All these resources can be used together to get a program off the ground. Just do your homework and enjoy the plants that you learn.

Liability is a Concern: I have been teaching about edible wild plants for over 18 years and have not been sued. There are several reasons for this. First and foremost, I do my homework (see Kallas, 1984 p. 51). I positively identify a plant, am familiar with its look-alikes, know the plant parts that can be used, the appropriate stage of growth to use it, and what preparation is necessary to make it edible. I also assume that every plant and plant part I do not know is poisonous. The knowledge basic to these concepts is not that daunting if you don't isolate yourself. Get help — work with others! Your local cooperative extension service, which can be found at every state university, can answer some questions and pass you on to others when they're at a loss. It is also imperative to try everything yourself on several different occasions before introducing it to students. Permission slips should be signed by everyone warning them of the following things: While it is rare, ordinarily safe plants in the wild may have some unique chemical attribute, or the soil could be contaminated causing some negative reaction. A particular student might have a unique physiology that makes them sensitive to certain foods that everyone else can eat.

If you act responsibly, problems you have no control over are rare. And of course, students with a history of food sensitivities should participate only on the advice of a physician. Most persons with food sensitivities know when to count themselves out. Some foods have more allergic potential than others (see Kallas, 1984, p. 49). Always monitor students so they don't accidentally pick the wrong plant or plant part. And avoid gathering from roadsides, sprayed lawns or other obviously contaminated places. Examples: Right-of-way & Man Spraying; Gibbons

A Concern for Harming a Fragile Environment: This is an important issue for all reasonable and responsible persons in the outdoors. Our civilization has destroyed so much of nature that we are hesitant to really get involved with it anymore. Important to using edible wild plants are the concepts of sustainability and aesthetics. These are the foundation for modern gathering etiquette (Kallas, 1996b, p. 3). Sustainability and aesthetics should <u>always</u> be associated with wild foods, by instructors. A sustainable approach to wild foods allows gathering in such a way that plant populations continue to flourish. So how does one do this?

1. Sustainability is not a problem with edible weeds. Pick as many as you wish from gardens, yards, and u-pick farms. Wild gourmet garden vegetables (see Kallas, 1995-6), as I call them, will grow back relentlessly, so worry not. Edible weeds are great for developing experiential learning curricula in schools, urban, and rural settings.
2. Never pick threatened or endangered species. Your local Sierra Club, Native Plant Society, Nature Conservancy, or Cooperative Extension Service should have the latest list of protected species.
3. Obtain permission before venturing onto any land — be it public or private. Each piece of land has its own rules of use. Getting permission may help prevent you from being shot.
4. Always observe the 1 in 20 rule. That rule states that if you do not see at least 20 of something in plain sight, don't pick one. For example, if you don't find twenty licorice ferns, don't uproot one. If you find a lone tree in fruit, leave at least 20 fruits for predation and propagation. Once over 20 plants, try not to gather over 10% of any population.
5. When plants are abundant and you can pick to your heart's content, never clear-cut. Always gather in a dispersed, 'thinning' fashion so that more plants grow back stronger the next time.
6. Never gather more that you need.

7. Teach your students to follow these same principles.

The aesthetic part of gathering is simple. Assuming you are gathering sustainably, leave the resource in a condition that is visibly and functionally non-impacted. Try not to trample plants surrounding the ones you are gathering. Try to stay on trails or established walkways whenever possible. Treat the land with respect. Many Native Americans gave offerings to the land when food was taken. Our offering can be to return the soil and the ground cover to its original condition.

Summary:
Edible wild plants are an experiential education topic whose time has come, again. Wild foods can serve as a stand alone topic, or as a motivational topic within other areas of specialty like botany, anthropology, environmental education, and survival. As a content area, wild foods apparently stimulate in some students the wonder of nature, a sense of independence, romance, high adventure enhancement and an intimate appreciation of nature. The definition for edible wild plants is emphasized because its focus on plant parts, stage of growth and proper preparation help the enthusiast keep safe from potentially harmful mistakes. There are three obstacles to using wild edibles in experiential education programs. They are a lack of genuine experts, potential liability, and a concern for the destruction of the environment. These obstacles can be overcome.

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Biography
Dr. Kallas is the director of Wild Food Adventures. He has a Ph.D. in nutrition, a Masters in education, and an undergraduate major in biology. He's a trained botanist, skilled nature photographer, writer, researcher, and teacher. John has researched edible wild plants since 1970 and taught in colleges, universities, and to the general public since 1978. He started Wild Food Adventures in the Spring of 1993.

EXPERIENTIAL THERAPY WITH HOMELESS, RUNAWAY AND STREET YOUTH

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Abstract
Experiential therapy, though a wonderful tool, can be a challenge with any youth. Add to the equation homelessness or general lack of a stable living situation and the challenge grows. The objective of this workshop is to educate people about this population and discuss how to adapt the experiential model to better serve them. Initiatives and games will be presented with the emphasis on trust and how to help them tell their story.

Defining Homeless Youth
Homeless youth are individuals between the ages of 11 and 21 who are without safe, stable housing or appropriate supervision. The National Network of Runaway and Youth Services classifies homeless youth in four categories:

- Children with Parents: Homeless families.
- Runaways: More than one night away; about 40% expelled from home or "throw-aways"; often many prior foster placements.
- Street Youth: More than 2 weeks away; street dependent; often involved in survival sex, criminal activity, and alcohol/drug abuse; 75% physical/sexual abuse; 60% clinical depression.
- Systems Youth: Behavior disorder/emotional disturbance; multiple placement failures, often in and out of detention facilities.

In Seattle alone it is estimated that 800 to 900 youth live on the streets at any one time. Adding to that the approximately 1,300 youth in State Out-Of-Home Placements and the approximately 5,000 youth reported as runaways each year leaves us looking at a serious and steadily growing problem in King County (Housing, Human Services and Education Committee, 1994).

Services
The Orion Center is a drop-in day-use facility run by YouthCare and Located in Seattle, WA, USA. From 9:00 a.m. to 6:00 p.m., Monday through Friday, youth fitting all the above descriptions come by to work on their GED, take a shower, meet with a case manager, eat a meal, receive health care services, attend a support group, or just make contact with other youth in similar situations. They are often hooked up with other services in the community for counseling, housing, education and employment. Thus they are multi-system clients. In 1994 alone YouthCare served over 4,000 youth. Most of them are runaways, throwaways, and youth involved in gangs and prostitution. The demographics on clients served last year break down as follows:

- 75% to 80% report physical and/or sexual abuse
- 68% of the young women have been, or are, pregnant
- 36% of these youth have attempted suicide (14% is the national norm)
- 95% have or are abusing alcohol and drugs
- 58% have significant emotional/mental health issues

When looking at these statistics we ask ourselves "what works for these youth"? Certainly consistency is at the high end of needs. With their lives so chaotic and unstable, having a consistent program like the Orion Center, or a consistent service through a community clinic, can make a huge impact. Obviously enough, we have also found trust to be a key element towards facilitating any growth or healing with this

population. Experiential therapy and adventure-based activities provide an excellent road to develop that, and are much "quicker" than traditional case management or counseling.

The Experiential Model

We define experiential therapy as "any group or individual activity that provides an opportunity to learn, grow or heal by doing." It provides a metaphor that can be applied to one's personal life. With homeless youth we use experiential therapy as adventure-based activities outside the city or facility, in therapeutic groups, and as an addition to more traditional treatment.

To be able to engage these youth in any activity, whether it be through art, sailing, theater, writing, hiking, rock climbing, camping, skiing, horse-back riding, music, games, ropes and challenge courses, or straight-up therapy, we have tried it and continue to do it. What we have found consistently lacks in these children's lives is a safe environment with appropriate risk and challenge to play in. At the Orion Center there is a recreation group every Thursday. This group has become an excellent way to hook youth into services that otherwise have refused to meet with a case manager or use any of the other services available there. Though a person may not want to go into the school, they may be talked into coming along to the indoor rock climbing gym ("just to watch") and from there the relationships begin. Because this is a drop-in center we do not have the luxury of counting on the same group of youth every week. Some clients we may only see once a month or less. The trick is to make that experience meaningful enough for them to be coming back for more.

The four components of experiential learning are:

1. That it be purposeful; have a goal.
2. That it be proactive; a "doing" activity.
3. That it be pro-social; interactive.
4. That it be sequenced.

Given that our first two goals with new clients are to build trust and have fun/play, we are flexible with these components . We start out with very small, achievable goals and consider that even if a child just comes and doesn't participate, they have been successful. We have found that the van ride to an activity in and of itself constitutes a "pro-social, interactive" experience, as they learn the rules and expectations of being in a group. Sequencing is looked at from the perspective of first discussing the upcoming activity with youth, facilitating a commitment to participate from them, holding any necessary groups in advance to go over safety, rules, expectations etc., enlisting help to make lunches, pack van or whatever needs to be done, the actual van ride, and so forth. In essence it is everything leading up to the actual activity, including the activity itself and any follow-up that happens afterwards. One rule always holds true - that as clinicians we cannot be attached to outcomes; we must always be ready to change the entire plan and start over.

Processing the "experiential experience" is crucial to facilitating any lasting growth or change; the application of the experience to the real world. The Model of Experiential Learning uses a four-step process to debrief an activity (Prouty, Radcliffe, Schoel, 1989).

1. EXPERIENCE: Preceded by the Full Value Contract, this is a "challenge by choice" activity.
2. OBSERVATION: The "What?" part of processing. Participants describe specific behaviors, events, or actions they observed.
3. GENERALIZATIONS: The "So What?" part. "So what does this have to do with ..."? "What happens when..."?
4. APPLICATION: The "Now What"? part. "How are you going to apply what you learned to your life"? "How does this relate to other experiences like this you have had, and how can you use this experience to have it be different next time"?

All of these steps are fueled by **goals** which, depending on the activity or intent, we will have the individual come up with, the group come up with, or we will tell them what it is, (i.e., "the purpose for playing this game right now is to learn a little about trust, and have some fun together.").

As with the four components of an experiential activity, we are flexible and adaptive with the debriefing model. One-word processing seems to work well for getting things going ("OK let's go around the circle and everyone say one word that describes what just happened"). As much as possible when we use metaphors that are applicable to their lives, we find they are much more willing to be engaged in a discussion afterwards. Photographs are an excellent way to refer back to an experience. Because many of these youth don't have interested families waiting at home to hear about what happened, giving them photos, or putting them up in our agencies (with their permission) is a way to give recognition and tap feelings of the experience again. Opportunities to continue processing the experience sometimes days or weeks later have to be grasped at all times. The trust that was developed can be capitalized on to help move this youth forward.

Experiential Activities

As mentioned earlier two of our most important goals are to establish relationships/trust with these clients, and to share laughter and fun together. Listed below are three activities/games which can be good ice breakers, and/or constitute a whole group in and of themselves. Most importantly, we have found them to work with this population in that people are engaged and often request to "do it again" in other groups.

"Have You Ever?" Five or more participants. Group sits on chairs or stands on tape in a circle with one person standing in the middle. Person in the middle says "have you ever..." and finishes the sentence with something they have actually done. Those participants in the circle for whom this statement is also true must move to another space. The person in the middle is also moving to a space; the one left without a space is then in the middle. A situation to watch out for is people sharing inappropriate things (i.e., sexual). This can be an opportunity to discuss what's appropriate, sort of setting up the rules as you go. Or it may make more sense to step in as the leader and say, "Nope, give us another one." The leader can also sway the path of the group when in the middle by asking feeling questions like "Have you ever been sad, or proud, or mad?" The intent of this activity is to recognize that other people have had similar experiences, hence initiating relationship building and trust. In addition there are always squeals of laughter as the individuals scramble to get to a space.

"What Are You Doing?" Five or more participants. Group stands in a circle; one person starts by miming an activity (e.g., brushing their teeth), the person standing next to them asks "(Name of person) what are you doing"? Person responds by saying they are doing something completely different from what they are acting out (e.g., fishing). This new person now begins acting out fishing, and the person next to them asks them what are they doing. This process continues around the circle several times; it often takes at least one go-around for everyone to get on board as to how it all works. Again there are often people who will say inappropriate things. At the point this happens rules can be made, or it can be set up in advance that if someone tells you they are doing something you are not comfortable acting out, you can then ask them to "give you another one." The less special attention that can be paid to this, the more the game can keep moving the better. Often a discussion about how people's actions don't always match their words may ensue. This one is also great for laughs and bonding.

Gusano/Worm Four or more people. This is an initiative that has the elements of trust, communication, inter-dependency and responsibility. People line up with their hands on the shoulders of the person in front of them. They are then told that they are a caterpillar or worm whose eyes are in the back, therefore everyone except the last person must close their eyes (blindfolds can also be used). The way the eyes of the worm communicate to the rest of the body is by tapping on the shoulders of the person in front of them; that person then has to pass the message on to the next person, that person to the next, and so on, until the person in the front of the line gets the order. The directions are as follows: Tapping on the right shoulder means go right, tapping on the left shoulder means go left, tapping both hands together means

go forward, and a hand on the top of the head means stop. There is no talking during this activity. An incentive such as a bag of candy that the worm is chasing can add a fun element (a leader walks around in zig zags and turns, carrying the bag of candy for the "eyes" to follow). This activity can also be used to go somewhere, such as out to the van for an outing, or on a trail in the woods. Processing this is crucial, paying close attention to the issues of trust, inter-dependency, and communication.

Helping these youth "tell their story" has become an ever increasing focus of work with this population. Traditional talk therapy has not proved very effective, yet they have so much to share and tell. The following three techniques are ones we have found success with, and we are always looking for more.

Shared Story The leader collects a number of items, depending on the group size (four or more people); there should be at least enough for each person to choose two. These are laid out in the middle of the group on a table or the floor, depending on how you are seated. The items should be a variety of things such as: a pen, matches, glasses, book, shoe, rubber band, money, tooth brush -- basically whatever you can find. The group is going to tell a story using these items, so if you're intentionally looking for a theme, you can "stack" the items too. This is a non-directive activity in that the group is told they are going to make up a story using the items in front of them and each person will get at least two items. A volunteer to go first is asked for, they choose an item, and take it off the table as they open the story using the "prop" as a feature in their telling. It may be decided in advance that the order should go in a circle, or people should indicate they are ready to go next, and that person will nod when it is their turn. Every so often the leader should summarize where the story is at to keep people focused and to bring it together. A participant can also do this. Being non-directive lets the story go where it will, no matter how gruesome or violent that may be. At the end someone puts the story all together, and a discussion about it follows. Questions such as "did you like the ending?", "what was your favorite part?", "what would you change about it"? are all helpful. In some instances it may be appropriate to follow-up individually with people if you have concerns. Another variation on this is to ask people what they have in their pockets and have everyone put two things on the table, or to collect two things of their choice from the room.

Human Sculpting Fouror more people. This is a nonverbal activity where the leader is giving clear directions. One or two people are chosen to stand aside. A piece of tape, paper or something is put in the middle of the floor indicating the center of the sculpture. The group is instructed that, as they are pointed to, they are to go strike a pose in the area indicated. One person at a time goes and people are to position themselves around or near others as they are called on to join the sculpture. The choice to touch another person or not is up to them. The one or two people left out first give the sculpture a title, and then give a description as to what the relationships are like between the players, what just happened, what will happen next, etc. This activity can be done over and over with variations such as having people make a noise as they approach the sculpture to join it (helps to be more spontaneous about positioning), or have members of the sculpture tell who they are and what their relationships are to the other people. This activity, like the shared story, can give people a chance to "tell their story" without being too obvious.

Journal Writing Journals are a wonderful addition to any group. However, for those clients who are intimidated by writing, or simply don't like to write, they can just end up being a struggle. Using the journals as a tool for communicating has proved very effective. At the end of a group the journals are passed out (pre-decorated by the individuals with their names on them) and participants are asked to write or draw regarding a certain theme. For those resistant ones, they can draw a face indicating how they felt about the subject, or not do anything at all except date it and sign their name. The important component is that one of the group facilitators will write back to them in the journal and comment on "what they think the person may have been feeling," or ask them a question, or give them a compliment such as "you had a great point when you said..." Once the participants catch on that someone paying attention to them and writing back to them, they automatically become interested and often eventually begin writing back in response. These journals can become incredible communication paths between the client and counselor.

Summary

Using experiential therapy with homeless youth can be an effective path towards initiating trust and relationship building. Remaining flexible at all times, and grasping those moments when growth may happen, are key. Trying to find those activities that really work with this population is an ongoing process. We encourage people to remain aware of the issues of homeless youth; be on the look-out for them in your schools and communities, and let us know if you "find something that works."

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QUAKER PROCESS : TOOLS FOR EXPERIENTIAL EDUCATORS

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Abstract
This workshop and paper provide an opportunity to explore early roots of some common tools used in our field: moments of silence, consensus decision making, etc. We will experience a number of Quaker processes including a "Clearness." They are designed to teach about Quakers and Quaker values.

"It seems evident that there are throughout the world certain social and religious forces which have worked through history toward an ecologically and culturally enlightened state of affairs. Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushman, American Indians, Polynesians, Anarchists, Alchemists ..." Snyder (1974). I read Gary Snyder's "Four Changes" essay in 1970. It struck a chord in me. I was searching for truths and welcomed his list of sources. While I explored a number of the groups listed, I found my place among the Quakers. My involvement with the Religious Society of Friends has made me a better experiential educator and a better person.

I have been associated primarily with unprogrammed Friends and this is the perspective I use when discussing the Quakers. I met with a "Clearness Committee" from my Monthly Meeting to gain clarity on how to present this topic. I speak as one Quaker but with the support and trust of others.

Who are the Quakers?
In the 1650s, George Fox began preaching and gathering people into groups who called themselves the Children of Light and the Friends of Truth. This was during the aftermath of the Protestant Reformation and, in a sense, it was a religious protest against the hollow formalism of the religious practices of its time. Friends found they could experience God directly without the need of clergy, liturgy, or steepled churches. They were said to tremble or quake with religious zeal and this is the origin of the name Quakers. Currently there are about 200,000 Friends worldwide with about 110,000 in the USA and 31,000 in the unprogrammed, "liberal" Friends General Conference, the group with which I feel most aligned.

What do Friends believe?
The primary tenet of Friends is that "There is that of God in everyone." A basic conviction is that each person can have a direct personal experience of the Spirit, rather than through interpretations by clergy or a book (such as the Bible). This belief in direct experience is one reason it is easy for me to be a Friend and an experiential educator. Friends are seekers on an inward journey to live in harmony with Truth. Friends have no statement of religious doctrine; there is no creed. Many Friends are universalists (though some are Christ-centered) and one can find Taoists, Buddhists, Hindus, Jews, Humanists, etc. within the Society of Friends.

Though there is no doctrine, there are traditional Quaker Testimonies that witness to Friends' beliefs. These testimonies sound very much like the beliefs of most of my experiential educator friends. They include: Community -- one "joins" a local Meeting, not the Society as a whole. Meetings are very supportive in trying to help each individual on his/her spiritual journey. Equality -- women have had equal say in decisions from the beginnings of the Society. The first Quakers to arrive in America (in 1660) were women preachers/missionaries. The Quaker wedding ceremony has never included the word "obey" (Hinshaw, 1976). Simplicity -- the avoidance of ostentation and the desire to conserve resources and focus on what matters, are important considerations for Quakers. Peace -- Friends traditionally have a deep conscientious objection to war and violence. Honesty -- Friends would not take oaths since they believed one should always be truthful. Integrity -- Friends initiated one price shopping with no haggling, basing price on the fair value and not on the wealth of the

customer. This led to their becoming trusted merchants. Social justice -- Friends worked to end slavery, and have provided aid to the imprisoned and the oppressed, since the founding of the Friends.

Friends believe in "preaching with their lives" rather than their words and "letting our lives speak," or as we say in experiential circles, "walking the talk."

Quaker Processes:

Queries

Rather than telling how one should live, Quakers often use queries as "debriefing" type questions for processing one's life actions. Below are some examples from Southern Appalachian Yearly Meeting and Association's Faith & Practice (1990)

Meetings Community: unity amid diversity:

Do you seek ways to explore the roots of your unspoken assumptions that may be the source of hurt and pain to others?

Lifestyle:

Do you practice simplicity in speech, dress, and manner of living, avoiding ostentation? Do you bear in mind that your standard of living is a material reflection of your spiritual convictions? Do you exercise stewardship of your possessions, sharing them with others? Are you careful in your choice of ways to use money, time and energy?

Do you try to find work that provides constructive and beneficial service? Do you conduct your business and financial affairs in a manner consistent with Friends' testimonies on honesty and simplicity?

Nurture, education, and growth of the individual:

Do you offer young people opportunities for fellowship and service? Do you help them assume their rightful responsibilities in the home, the meeting and the community?

Home and family:

Do you practice the art of listening to one another in your families, beyond even words? Do you show respect and understanding for one another? Do you plan activities that will give the family time to grow together? Do you share your deepest beliefs and skills with all members of the family?

Social witness and justice:

Do you acknowledge the unity of the human family and foster a loving spirit to people of another gender or sexual persuasion and members of all races, religions, and nations? Do you speak to and answer that of God in all persons?

Peace:

Do you live in the virtue of that life and power which takes away the occasion for all war? In your work for peace, are you nourished by peace within yourself?

Stewardship of the earth:

In the consumption of materials and energy in daily living, do you observe the principles of conservation and recycling?

Meeting For Worship

In a meeting for worship "all gather together in an unadorned room and sit in silent worship. After a while, one or another may stand and speak of a religious insight he or she feels called upon to share. The meeting ends, perhaps an hour after it began, with the general shaking of hands." (Sheeran 1983, p.4) . Friends talk of waiting expectantly for divine guidance, or sitting in intentional openness and prayerful attentiveness, to the promptings and leadings of the Spirit.

Sitting in silence in expectant waiting can be a rich experience. There are many ways to approach the silence. Using a meditative approach, one can bring attention to one's breath to try to keep an empty mind. One can ponder a query (similar to a Zen koan). Some Friends consider a passage from the Bible or other inspirational readings. If one becomes aware of the presence of other thoughts or

confusion, one can return to the initial query or passage. On the other hand, one can follow the train of thought wherever it leads. Another approach is to reflect on the lives and paths of those gathered around you. Children are sometimes encouraged to look at the shoes worn by people in a meeting and consider where they have been. Some in meeting reflect on other groups or other times when they have sat in silence or in spiritual communion . Still another tool is to reflect on loved ones or others who may be suffering and to "hold them in the light." Reflecting on a spoken message that arises out of the meeting can often lead to insights. There is no "right" way to do it. Each must seek what works best to help her self become aware of the "Presence in the midst." When there is a common experience of this "Presence," it is referred to as a "gathered meeting," and this is a core of the Quaker experience.

Speaking out of the silence is referred to as vocal ministry. In some meetings for worship there may be no spoken messages; in others, many. There is a common understanding that following any message there should be a period of silence to allow time for reflection. One is encouraged not to enter Meeting planning to speak, but neither should one decide ahead of time not to speak. Rather, one should be open to leadings of the Spirit. One's message need not be polished; more importantly it is from the heart. Often one becomes aware of a need to share a message by the pounding of the heart and the need to "let it out."

Though meeting for worship is the primary time of silence among Friends, "a moment of silence" is part of nearly every gathering. It is a time to center and reflect. Silence is a vital part of worship sharing, decision making, clearness committees and nearly every Quaker process. Silence is a blessing and allows for the inner silence which is necessary to "discern...the still, small voice within."

A regular experience when I worked at the Colorado Outward Bound School and other programs was to have a silent meeting on the summit of a peak after a major climb. Participants were invited to share out of the silence. The messages were often deep and moving, thanks to the intensity of the ascent and the grandeur of the environment.

Worship Sharing

Friends often use worship sharing as a processing tool. This is similar to the "go-round" known to experiential educators. Unlike the meeting for worship where people speak only if they have a strong leading, there is an expectation that most people will speak. Individuals speak as they are ready, rather than in order around the circle, and each person is asked to speak only once until all others have spoken. Like a "go-round," this is not to be a dialogue and one doesn't respond directly to what someone else says. What is different is the spoken guideline to allow a few moments of silence after someone speaks for all to reflect on the message. In a worship sharing there is a strong sense of listening and trying to understand another's experience to see how it may shape ones own understanding. Pausing after each message allows time to really listen rather than preparing one's own message.

Consensus Decision Making

Consensus involves making a decision that everyone is in agreement with or can consent to. The consensus process involves looking for common ground, seeking to understand (rather than ignore or discount or overpower) differences, and moving ahead only as a way is found that works for all. It is not voting. (See Avery, 1981 for hints on using consensus.)

Friends don't actually speak of using consensus decision making, but rather talk of "the sense of the meeting." Part of the difference is that Friends seek divine guidance and Truth. They look for the leading of the Spirit, realizing that no one has all the truth and everyone has part of it. The question is not "does this work for me" but "is this the right decision for us." There is an active inclusion of the Spirit in searching for the answer and a relinquishing of one's own agenda in search of God's will. Friends do not put great store in rhetoric or clever argument. Gaining "debate points" is unhelpful and alien to the spirit of worship (Sheeran, 1983 p. 56). This is an occasion to use insight rather than debate. There is a willingness to face the weakness of one's position. There is an atmosphere of confidence that a synthesis of the best thoughts of all involved can be found.

Typically, the facts of the situation are given and some preliminary exploration and testing occurs, often followed by a time of silent consideration. Members then state their judgments concisely and clearly. New insights often come. After an individual has stated his own insight his responsibility for it is over and it becomes the responsibility of the group. Friends are encouraged to avoid delivering remarks that the meeting has already heard many times before. The comments, "I agree" or "I can unite with that" are often expressed. When the clerk believes unity is reached, she phrases or rephrases the "sense of the meeting" and if approval is voiced or apparent, a minute is recorded.

Strongly opposed views are often reconciled through suggestions of a third way. After a period of silence, differences are sometimes quietly resolved. A member may be opposed but allow the meeting to proceed. Decisions that lack unity are often held over to a later meeting. Waiting for unity can take time. In the late 1600's, Friends began laboring over the decision of whether it was permissible for Friends to hold slaves. It wasn't until the 1750s that the Society as a whole agreed that it was inappropriate. Though it took decades, they were still nearly 100 years ahead of the rest of the country. Friends worked for emancipation and were active in the Underground Railroad and the abolition movement. Today many Friends are laboring over the issue of same-sex marriages.

There are issues in our field that are appropriate for us in our various staff or collegial groups to seek unity on. This has been a common process in the four AEE conference planning committees on which I've served. Developing the theme for the 1997 AEE International Conference, the committee used a process which included silence and incorporated each person's "truth." Though the facilitator is not a Quaker and was not aware of using Quaker process, the process she used allowed us to discern the "sense of the meeting." The meeting ended with a sense of joy, excitement and unity.

Clearness Committees

Friends believe strongly in the leadings of the Spirit. But how does one discern if a leading is of the Spirit or arises from less pure source? The "sense of the meeting approach" used in meetings for business is the tool used for discernment of community issues. For individuals, clearness meetings are used as an instrument for discernment.

Clearness committees are commonly used for marriages or for individuals thinking of joining a meeting. In the past, they were also commonly used for releasing someone to follow a concern such as being a traveling preacher or working full time for social change. The process involves meeting with a small group (3 to 8), which often includes some "elders" or "seasoned Friends," to seek clearness and clarity concerning what path to follow.

The committee's responsibility is to listen caringly with the heart, as well as the ears. "To 'listen' another's soul into a condition of disclosure and discovery may be almost the greatest service that any human being ever performs for another" (Steere, 1986 p. 83). One common suggestion is that committee members refrain from giving advice and making statements or suggestions, and only ask questions that help the seeker clarify his or her inner truth (Loring 1992 p. 23). There is typically a great deal of silence. The committee attends not primarily to rational, logical, or emotional concerns, but rather to helping the focus person discern the will of God in his/her life. One might consider a clearness as similar to a meeting for worship with a focus on one individual's leadings. "As we wait, centered in silence, we must trust we will be given the ears to hear what is significant , and the words to evoke what is meant to come forth" (Loring 1992, p. 30).

My experiences in clearness committees have often been inspirational and humbling and I feel blessed for having the experience. It is so rare in our society that individuals gather as a group to help a friend make sense of his/her life. It can be a wonderful gift. I see it as applicable for staff to support each other or a group of participants on a longer program to use this type process as a support mechanism.

Conclusion:
Many of my experiential education colleagues have been using Quaker process for years, and they didn't know it. Understanding the roots may enable them to use those tools more effectively. Quakers hold no claim, and are used to, and supportive of others using these processes. I was married in a Quaker wedding "under the care" of Charlotte Friends Meeting, but Quakers also have a term for weddings that use the process but are not "officially" Quaker. They are happy to meet with couples to provide guidance on how to have a wedding "after the manner of Friends." My thought in offering this workshop is to provide some background and guidance on various processes for friends to use "after the manner of Friends."

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Biography

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ESSENTIAL COMPONENTS OF TEAMS COURSE FACILITATOR TRAINING

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Abstract
Facilitator training is the heart of an effective Teams Course Program. Workshop participants will use an interactive process, the ***Infinity Diagram***, to identify and categorize primary and secondary topics that should be covered during Teams Course facilitator training. "Teams Course" refers to low ropes or challenge courses; we will not include High Ropes Course training. Topics include how to integrate philosophy and theory with experiential training, designs for facilitator training and certification programs, and facilitator skills.

Overview

Business and industry have created a substantial bibliography related to training programs. Books, journals, videos and audio cassettes contain tricks, techniques, guideposts, and methods for trainers. The bottom line is "Successful training is a complex process that requires creative, detailed planning and sound strategy; it does not happen by chance" (Feldman, 1990, p. 4). This paper integrates business training ideas and facilitator training experience. We will review the trainer's roles and responsibilities, a training program model, and a facilitation model.

Essential tasks of a Facilitator Trainer

The trainer should be confident, and competent in program content and facilitating skills. The trainer has multiple roles and responsibilities. Roles include:

1) Model what is taught.
2) Be a learning leader and a content expert who is passionate, caring, and has integrity.
3) Be a resource and catalyst to help facilitators create their own models for facilitating (facilitators will commit to what they create).
4) Provide an opportunity for facilitators to share successes and questions. Responsibilities include: program design, needs analysis, evaluation, and record keeping (Feldman, 1990, p. 15; Hart, 1991, p. 45; Sample,, 1996, p. 68-69).

Facilitator Training Program Model

An effective training program requires a plan and structure (Feldman, 1991, p. 111-117). The model requires some essential tasks:

1) Identify program philosophy, objectives and expected proficiency levels (Feldman, 1991, p. 112). Program objectives designate critical skills and knowledge that trainees must have to acquire "certification" to facilitate teams course programs. Objectives can be classified as physical, affective, and cognitive skills.
2) Identify subject matter (content) and skill behaviors that will meet program objectives.
3) Identify methods to teach content and skill behaviors (Feldman, 1991, pp. 58- 100; Hart, 1991, p. 22-23; McArdle, 1993, p. 87).
4) Design post-program evaluation tools, i.e., (a) feedback and evaluation form to rate competencies of the facilitator-in-training, (b) certification test.
5) Develop a follow-up program to sustain and reinforce training concepts, i.e., (a) trainee co-facilitations with a certified facilitator, (b) solo facilitation with a certified facilitator observing, (c) annual re-certification to review policies, procedures, and new developments.

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6) Construct an evaluation form to determine how effective the training is in relation to program objectives (Feldman, 1990, p. 36).
7) Provide a training manual that delineates program philosophy, objectives, policies and procedures. Minimally, the manual should include information about conducting initiatives safely (Sample, 1996, p. 68). Ideally, the manual should be a resource, and review what is covered during the training program.

Facilitation Model
Facilitating a Teams Course Facilitator training program requires an approach similar to facilitating a teams course. The trainer must create a positive learning environment that is informal, friendly and safe. Trainees should feel comfortable to risk, experiment, test their perceptions, share their knowledge and ignorance (Feldman, 1990, p. 19).

The *A.P.P.L.E. Facilitation Model* (Rohnke & Butler, 1995, p. 25-28) provides an ideal format:

Assess the trainees' background, needs, experience, abilities, interests, expectations and objectives. **Plan** activities that reinforce program philosophy and objectives. Provide opportunity for trainees to experience the initiatives. Provide some theory to support the action. Debrief the activity. Provide some practice experience (Feldman, 1990, pp. 79-108; Hart, 1991, p. 33).
Prepare visual aids and other props required to implement your ideas (Hart, 1991, p. 31, McArdle, 1993, p. 71; Rohnke & Butler, 1995, p. 27).
Lead the activities that convey training goals and objectives.
Evaluate based on the Training Program Model (Feldman, 1990, pp. 178-187).

Summary
Facilitator training is the heart of an effective Teams Course Program. A commitment to excellence and safety is the soul of the training program. Teams Course facilitator training must strive to stimulate thoughts and feelings, unlock potential, and prepare trainees for the job of facilitating.

Conference Workshop Results
During the AEE 1996 Heartland Regional Conference, participants at the *Essential Components for Teams Course Facilitator Training* workshop used the *Affinity Diagram* (Brassard & Ritter, 1994, p. 13) to generate a list of topics for Teams Course Facilitator Training. The following is a summary of workshop responses:

Experience the Teams Course as a participant.

Technical skills: safety protocol for each initiative, equipment use, course inspection, bag of tricks.

Program overview: needs assessment, sequencing activities, safety, evaluation.

Physical safety: protocol for each activity.

Emotional safety: challenge by choice, full value contract, communication skills, emotional first aid.

Pre-group preparation: needs assessment, Tailor Activities of Program to user needs (TAP), sequencing.

Facilitating the course: instructions, adapting activities, facilitator interventions, fun, orientation, debriefing, scenarios, group management techniques.

Program policy: certification requirements, first aid & CPR, recertification, emergency procedures, waivers, risk management, course usage and inspection log.

Program Philosophy/Theory: your course's specific philosophy, group dynamics, perceived risk, program potential, emotional safety, challenge education, course design, learning cycle, mission statement, empowerment.

Processing: benefits, how to process, metaphors, debriefing skills, ways to allow participants to experience the program, response options to group behavior, frontloading, linking.

Facilitator responsibilities: pre-course check, safety, responsibility, judgment.

Soft skills: motivating, group dynamics, facilitation techniques, learning styles, conflict resolution, human development theory, support skills, communication skills, interpersonal skills, leadership skills, creativity, organizational skills, support, ethical issues.

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THE DIPLOMA IN REHABILITATION STUDIES - THE BIRTH OF A NEW FORM OF INDUSTRY-DRIVEN LEARNING

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Abstract
The concepts of action learning and androgogy inform the Diploma in Rehabilitation Studies, a course founded on a partnership between industry and academia. Participants will be able to experience examples of the interactive material from the personal and professional development module and gain insights into the marae-based module.

This paper will provide a brief overview of accident compensation in New Zealand, the development of the Diploma in Rehabilitation Studies, and the course itself, with two aspects in detail and future directions.

Accident Compensation has been part of New Zealand's social structure for 21 years. First as the Accident Compensation Commission, then as a Corporation, and since 1992 as the Accident Rehabilitation and Compensation Insurance Corporation (ARCIC). ARCIC provides for no-fault, rehabilitation and compensation insurance 24 hours a day to all New Zealanders. The purpose of ARCIC is to: "reduce the social, economic and physical impact of personal injury on individuals and the community." (Strategic Directions 1994-1997, p. 3). The principles and parameters of ARCIC operations are set out in the ARCIC Act 1992, which describes the main areas of activity as injury prevention, rehabilitation and compensation. Originally ARCIC had a clerical function as a processor of compensation payments. However, since the introduction of Case Management in March 1994, there has been a move towards an integrated managed care philosophy across the Corporation's activities, from injury prevention to rehabilitation. The aim of Case Management is to provide a high quality outcome-focused service, resulting in a faster and better recovery for claimants and ultimately a reduction in duration and costs of claims. It is within the context of the move toward Case Management that the development of the Diploma in Rehabilitation Studies must be seen.

Development of the Course

The Diploma in Rehabilitation Studies is a programme of professional education and training which represents the combined efforts of a number of people to produce an industry training contract between ARCIC and the Applied Social Sciences Department of Victoria University of Wellington, New Zealand. Some in-house training had been provided by ARCIC after the introduction of Case Management. However, it was soon realised that a more comprehensive training programme was needed to meet the new demands of Case Management. It is vital that the skills and knowledge learned on the course are transferable to the workplace, so that ARCIC receives a return on its investment. Therefore, the course has sought to redress the "fade-out" effect often associated with training, by involving the Organisation as much as possible at every stage of the process.

In order to deliver a programme which would meet the needs of both the organisation and the students, the course was designed around the following educational principles. It was considered of primary importance that an adult learning model (androgogy) be used, so as to build on the life and work experience of the students. This concept is supported by Maier (1994) who states that "knowledge aquisition demands a linking of new learning with existing understanding, by expanding the learner's knowledge repertoire" (p. 3). Many of the students come from a background incorporating little or no tertiary education, and hence felt quite daunted at the prospect of attending a university course. A learner-centered approach has been taken by providing learning opportunities which offer a mix of theory and practice, personal reflection and inquiry. In addition, there are lectures by practice specialists and researchers from the health and rehabilitation field, small group tasks, activity-based learning, personal and professional skill development and directed study. The entire course is based around an

action learning philosophy where the students are encouraged, and indeed required, to relate their experiences and learning back to their work environment.

The concept of action learning was introduced by Reg Revans in the late 1940s and became more accepted in management circles with the setting up of the Action Learning Trust in the United Kingdom in 1977. Revans (1982) used action learning in organisations to assist them in solving their own problems rather than having the traditional expert consultant come in and tell the staff what to do. He argued that the people actually doing the tasks would be best suited to solving their own problems and working through change within the organisation - thus empowering the staff. In essence it is an extension of Kolb's (1984) experiential learning cycle with the addition of what Revans termed "programmed knowledge" i.e., making use of literature and resources pertinent to the situation. In addition, emphasis has been put on the concept of the reflective practitioner (Schön, 1984) encouraging professionals to reflect on what they have done and to learn from their experiences. The model of action learning is best used with adult learners as they will have built up both personal and professional experiences which can be developed and drawn on for reflection. Furthermore, the commitment to continuous learning is emphasised in action learning and as such can be seen as a useful model for human service agencies which are constantly changing and needing to be able to respond quickly.

The Course

The Diploma in Rehabilitation Studies attempts to maintain a balance between the needs of the Organisation and the students. It is offered as a 27-week programme of professional education and training for Case Managers within the ARCIC. The course involves seven one-week modules completed over the course of 12 weeks, with directed study and group work tasks built into each alternative week when students complete assignments and explore how the learning from each module might be applied back to the work place. These study weeks are seen as integral to the concept of developing reflective practitioners, in that they enable students to reflect on the content of the preceding module and how it applies to their work situation. This builds on the notion that often more is learned when less content is covered (Maier 1994). The students are required to keep a journal throughout the 27 weeks, which encourages them to develop the habit of reflecting on their daily experiences, rather than merely 'doing' or 'participating' in activities and classes.

A supervised 14-week practicum follows the 12-week modular part of the Diploma. During the practicum the students fulfil the requirements of their individual learning contract, carry out a practice study, undertake a taped interview and complete their rehabilitation project. The Learning Contract and project require the student to consult with their Branch Manager and Principal Case Manager in addition to the University staff, to explore appropriate topic areas and negotiate the support made available to them by ARCIC at the branch level. During the Practicum the students are expected to carry out their normal duties as a Case Manager, so as to practice and apply their newly found skills and knowledge. The Learning Contract must be endorsed by all parties as it forms the basis for evaluation over the practicum period. Performance during the practicum is assessed by determining whether all the specified objectives in the Learning Contract have been achieved. At the end of the practicum, students attend one further call-back module to review and evaluate their learning contracts and to report on their project findings.

Students are enrolled in five papers and there are 10 pieces of formally assessed work during the course of the programme, consisting of written and oral assignments, including one group project. Closer consideration will now be given to aspects of two of the papers - Principles and Practice of Rehabilitation and Applied Social Research: Culture, Gender, Class, Age and Ability - as these illustrate some of the more experiential aspects of the course.

Personal and Professional Development - Part of Principles and Practice of Rehabilitation

It can be argued that for a person the objective is to be a good service provider, they need to be aware of themselves and how they interact with others. As professional practitioners, it is important to be aware of the relationship between the personal, professional and political in the delivery of human services.

The objectives of this module are to develop interpersonal skills, particularly self-awareness; reconstruct a critical incident and experience self and peer feedback. As well as these, to develop an awareness of how the quality of their working life affects the quality of life outside work and vice versa. The students will have also gained a working knowledge of basic management competencies, including teamwork and team building, planning, motivation, interpersonal communication, goal-setting and decision making. The work for this module is done in regional groups with one tutor allocated to each region. This has a two-fold purpose. Firstly, it develops a regional support network for when the students return to their branches, and secondly, for the tutor to become familiar with one group of students, in preparation for the two visits made to each student during their practicum.

One of the main components of this module is the use of the "Images" video series developed by Burford and Fulcher. Images comprises a set of vignettes which are shown to students. The students are provided with a setting and are encouraged to record their responses to what they see. There are no 'right' or 'wrong' answers - the aim is to encourage self-awareness. The topics addressed range from poor customer service, to team work through to more challenging topics such as rape, grief, sexuality and situations specifically tailored to disability issues. The following are some of the comments made by students in the evaluation at the completion of the module.

> "Images very good for examining myself and attitudes - didn't always like what I came up with."
> "A chance to step out of myself and look at me."
> "The experience of doing the critical incidents were valuable even though at first we were not keen to do them."
> "The practical exercises were great. You learn so much in a short time. Constructive criticism."
> "I liked the 'thinking' opportunities made available as I can now appreciation [sic] some of my actions and thoughts."
> "Critical thinking encouraged and developed."

Marae-based Module - Part of Applied Social Research

Professional practice and the delivery of human services in New Zealand cannot ignore the geographical location of these islands in the South Pacific, nor the social and political history of the country from the perspectives of the different people who live here. Patterns of migration and conquest are still important in establishing the unique and culturally diverse population groupings that make up New Zealand. Professional education for practice in the human services must therefore take account of how the variables of culture, gender, class, age and ability impact on the development of quality services for New Zealanders living throughout the country.

This module uses a noho marae (stay-over at a Maori meeting house) format during which students spend five days and four nights living on a marae, participating in the daily rituals of encounter from a cultural perspective, which is likely to be different from that which they are normally accustomed to. During the course of this module students are introduced to the notion of social inquiry and evaluation from a Maori perspective. They consider how the wharenui (meeting house) can be viewed as a research store house and how whakapapa (genealogy) and traditions of oral history have a well established place in the traditions of Applied Social Science research. The cultural expectations associated with gender, class, age and ability are also explored. Ethical decision-making is examined as it relates to questions of assessment and ethical practice as a Case Manager working with people from different cultures. Throughout the week, students are encouraged to personally explore the meanings of cultural safety as it might apply in their own lives and work.

It is unusual for courses in New Zealand to have a noho marae component. Victoria University's Applied Social Sciences Department is one of the few which offers this as part of all the programmes it delivers, seeing it as an integral part of human service delivery in New Zealand. The process for setting up the noho marae is governed by strict protocols which need to be adhered to for the noho marae even to take place. Considerable responsibility is placed on the Maori teaching staff as they hold the mauri (the spiritual obligation to link past with present) during the noho. Many of the students are quite apprehensive about the prospect of going onto a marae, let alone sleeping at close quarters with 40 or

more people. The perceived psychological risk is comparable to the perceived physical risk of abseiling for some students. Much of this is associated with feelings of guilt with respect to not knowing about Maori protocol and custom, despite having grown up in New Zealand. The experience - like so many other experiential ones - elicits many emotions. Some of the students' comments are as follows:

> "The opportunity to really 'think' about culture, from not only a Maori perspective, but also from my own and others."
> "Have gained an understanding of cultural difference and mostly, have experienced it by staying at Waikawa."
> "Very difficult to learn, remain with a positive open mind due to lack of sleep and communal living."
> "I was able to tell two of the Maui creation stories to a friend in another country. She had been upset and quite distressed to that point - didn't feel she was getting anywhere. She was able to relate the stories back to stories she had heard growing up, from there to her family and structural similarities in the society and from there to some of the history."
> "The only one (change) that comes to mind is if you could change people's attitude and make them more open-minded. Sadly I feel some people have come into this week unprepared to be open-minded and as such have not gained much from the experience."
> "Change is not always comfortable and this needs to be acknowledged."

Future Directions

The first three cohorts totaling 115 mature students to enroll in the Diploma in Rehabilitation Studies have now returned to their branch offices throughout the country where they have completed their supervised practicum and research project. These students and their line managers have provided valuable evaluation feedback in relation to the development of the programme. This feedback has been taken into account when reviewing the sequencing of modules, the specified learning outcomes of each module, the content required and the learning activities used in each component of the programme for cohorts 4 and 5. An external evaluation has been carried out by ARCIC on the transfer of training to the branches in the short term. A longitudinal study over the next 18 months will be carried out by the author as part of her Ph.D. The following are some of the comments made by students at the end of the course:

> "Going outside your comfort zone, pushing yourself to achieve."
> "Being back in the office environment and putting things into practice."
> "Seeing the changes made in my work due to the learning on the course."
> "The opportunity to learn at the pace that was suitable to me."
> "The challenge and sense of achievement."
> "Opportunity to make changes."
> "Application of knowledge at a practical level."

Any further Diploma courses will be open to candidates from the wider rehabilitation field and not be confined to Case Managers from ARCIC. For 1997, an MA (Applied) in Rehabilitation Studies will be available for students with the required prerequisites. This course will be open to rehabilitation professionals from agencies other than ARCIC.

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Biography

Ms Leberman is a lecturer in the Department of Applied Social Sciences at Victoria University of Wellington, New Zealand. She is also a partner in a private consultancy company, specialising in organisational development through the concept of action learning.

FULFILLING THE PROMISE: USING EXPERIENTIAL EDUCATION AS A CORPORATE TRAINING TOOL SPAWNS SURPRISING NEW IDEAS WITHIN A MILITARY ORGANIZATION

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Abstract
Where do great ideas originate? Are they always carefully thought out and meticulously planned? Or, sometimes, does one just get lucky? After giving experiential education a tentative try, the STARLIFTERs were surprised beyond all expectations. What follows is an account off one organization's exciting journey to discovery.

The C-141 STARLIFTER has been the backbone of the nation's long-range military airlift capability since its introduction into service in 1962. It continues in that role today, remaining the last of the nation's "bargain" aircraft, despite the increasing maintenance and repair workload on this aging workhorse. With an originally designed service life of 30,000 flying hours, modifications and repairs have given the fleet a "new lease on life" with continued service expected through 45,000 flying hours.

The C-141 Management Directorate is an example of excellent stewardship of taxpayer dollars. Maintenance, modification, repair, and world-wide logistics support have been accomplished at Robins AFB since the aircraft's introduction into service. The STARLIFTER Team has always met and continues to meet and exceed customer expectations. Innovative and unique repair techniques and procedures have evolved to meet the aircraft's changing mission needs and support requirements. The team's support of this aircraft continues at a level unparalleled in either military or industry.

Constant and effective communication between the depot, customers, designers, and supporting community ensures world class maintenance and support to keep the C-141 one of the safest, most effective, most economical aircraft ever bought and used by our country. Examples of its performance range from world-wide military operations (Desert Shield and Desert Storm) to world-wide humanitarian efforts (Restore Hope). The value of this aircraft to the nation is far beyond its cost. Also valuable to the nation is the dedicated, experienced work force that takes pride in maintaining the aging mainstay. Despite recent trends in industry that sometimes cause employment to be viewed purely as a business arrangement, the STARLIFTER Team represents a loyal, dedicated, and proud work force; in some cases second and third generation Robins Air Force Base employees.

Our nation has depended heavily upon the men and women of the STARLIFTER Team for quite some time. Aging aircraft can be roughly compared to the more mechanically familiar aging automobile. As planes and cars get older and accumulate more miles (or flying hours), they become more difficult and more expensive to maintain. Heavy demand and usage, plus age, results in a formidable workload in maintaining these aircraft. After months of meeting every challenge with a "whatever it takes" attitude, work force burnout became a very real possibility.

We began searching for a way to step back, regroup, refocus, and to become proactive again, instead of reactive. The fires were out, or smoldering rather than blazing, and we needed to again focus on our traditional strong points such as quality, productivity, planning, etc. We wanted to corporately shift from a "fire-fighting" mode to a more detailed, methodical, and process-conscious mode. We found it hard, however, to shift from a crisis mode. Firefighters - heroes - wanted to remain heroes, not function as a relatively anonymous member of a team.

We chose a very natural and very common solution of conducting team-building classes. But, we got lucky on the method of delivery. We stumbled upon experiential education because we were searching for a way to make our training a fun, enjoyable, memorable experience, which would contribute to the

shift back to a cohesive team. Using experiential education as a corporate training tool, we did all that and more.

Within the Analysis, Research, and Strategic and Tactical Planning Division, our Learning and Performance Engineering Team developed and delivers *STARLIFTER ADVENTURES: The Quest For Quality*, an experiential education-based curriculum that is helping the C-141 Management Directorate continually improve the performance of maintenance, repair, modification, and world-wide logistics support of the fleet of C-141 STARLIFTERS.

As most of the participants of this conference know, experiential education dates back to World War II, when the Royal British Navy discovered, contrary to expectations, that survivors of enemy submarine attacks were older sailors. This discovery was puzzling, as the younger sailors were more fit, in better condition, and would be expected to survive in greater proportion than older sailors. In order to capture the mental toughness, grit, fortitude, and survival skills of the older sailors and transfer this knowledge to the younger sailors, the Outward Bound (a nautical term refering to ships departing from harbor) School was formed. This was one of the earliest recorded formal uses of experiential education.

In the 60s and 70s experiential education was used mostly in clinical settings to treat behavioral problems, juvenile offenders, chemical and alcohol dependencies, etc. Clinicians observed, however, that the groups being treated displayed behaviors that are desirable in the workplace, such as improved ability to function as a cohesive group, increased diversity awareness and respect, greater creativity in problem solving, and better leadership and followship skills. These results, reported in medical and psychiatric journals, went largely unnoticed by the business world.

With the focus on teams and teamwork of the 80s and industry's increased usage of motivational speakers (many of whom had clinical backgrounds), the use of experiential education as a corporate training tool began to increase. It is now in widespread use in such companies as Saturn, Exxon, IBM, AT&T, Digital Equipment Corporation, Du Pont, Schering-Plough, Canadian Tire, General Electric, and Westinghouse.

Our use of experiential education has produced outstanding results. We've found *The Quest For Quality* gets the employees involved in their training through active participation. It is fun, relevant, effective, and provides the employees with a memorable experience. It bridges some of the communication gaps in our very diverse work force.

The C-141 Management Directorate has approximately 1500 employees in nearly every skill or profession except for sales and medicine. We have secretaries, clerks, acquisition and procurement personnel, several disciplines of engineers (aeronautical, mechanical, electrical, systems, structural, and industrial), managers, executives, all disciplines of aircraft mechanics (electrical, hydraulic, sheet metal, aircraft, etc.), information systems professionals, accountants, item and material managers, facilities managers, operations research analysts, corporate trainers, equipment specialists, production managers, workload schedulers, and human resource personnel. All these different people, with different skills and jobs, sometimes find it difficult to talk with each other with a common language and an understanding attitude. *The Quest For Quality* helps.

It does it with such things as giant beach balls, darts and blow guns, hula hoops, race cars, tennis balls, parachutes, blindfolds, eggs, green buttermilk, twenty-pound rocks, utility poles, ropes, kid's play tunnels, water guns, cotton balls, hand lotion, pizza, and *fun*. And, if you don't hear the discussion and processing going on, it looks a lot like play. But make no mistake, it accomplishes, in exemplary fashion, our training goals.

Our training techniques invite and support growth - individual, interpersonal, and organizational. Participants learn new skills, or improve and enhance existing skills, in the areas of team building, conflict management, creative problem solvng, leadership and followship, and gain both a greater ap-

preciation for diversity and enhanced self-esteem. *STARLIFTER ADVENTURES: The Quest For Quality* is one of those rare corporate training courses which returns personal value to a participant even if he or she is not associated with the sponsoring organization. Life skills are enhanced, and participants derive a greater awareness of the environment in which they live, work, and play. And it's even more successful and beneficial as a corporate training tool.

Significant, lasting value is returned to the sponsoring organization in the form of more productive employees. If you haven't yet tried experiential education as a corporate training tool, you should. I think you'll be pleasantly surprised.

Biography

Mr. Lister is a major weapon system (C-141 aircraft) division manager for the US Air Force. He is also an adjunct faculty member of two colleges in the Middle Georgia area. He is a frequent presenter at national and international conferences (including last year's AEE international conference). He is a father and Cub Scout leader. A poet, his works have appeared or are forthcoming in literary publications such as *The Advocate, AIM, Nomad's Choir, Poetic Eloquence, Poetry Motel, Silver Wings, A Time of Singing*, and others. He was the 1994 recipient of the Outstanding Young Alumni Award from Georgia College.

APOLLO 13: BLAST OFF TO FUTURE TRENDS IN EBTD
Tailoring solutions to specific needs of clients: The Benjamin Moore story

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Abstract
Skill in the "process portion" of a client program, does not ensure financial success for consultants. Developing healthy relationship building skills with clients and prospects will help you maintain a "leading edge." This workshop allows time for each participant to develop those skills and design a specific solution to an existing client situation. It also presents new information in the fields of systems thinking and chaos theory.

The following four-step process may seem too simple and obvious, and nothing new. It is, however, the most powerful method to enter into and secure lasting relationships with individuals in any area of our lives:

(1) Researching/analyzing needs to gain clarity on the problem/situation/challenge.
(2) Co-designing/developing solutions.
(3) Delivering and debriefing solutions.
(4) Conducting follow up to measure client's return on investment and to ensure the transfer of learning to the work setting.

This workshop is designed to help experiential trainers develop their skills in the following areas:

- Interview/survey process to conduct a thorough needs analysis of client needs/wants/desired outcomes prior to developing a training program.
- Building collaborative relationships with clients so they will be involved with you in the design and development process.
- Building internal teams (within your own organization) to maximize the creativity of your programs - especially for independent consultants who usually work alone.
- Developing a working knowledge of "sequencing" activities in a logical manner to increase the potential of reaching desired outcomes.
- Conducting a dry run of the program to work out "bugs."

We will also introduce a new, experiential initiative, designed using nature's building blocks and used for problem solving - conceptualizing theories and building relationships.

We begin by asking participants to share information with each other. They write answers to the following questions and then volunteer to present their information to the group:

1. What sets you apart from others in the training profession - Why would a client company pick your services over the services of other trainers?

2. Once you have been hired by a client, how do you ensure that they will retain you for further training needs?

Using our experience with clients, and, specifically, Benjamin Moore, we give examples of a revolutionary training programs. Participants will have the opportunity to explore the power of self-facilitating work teams as a means to ensure the transfer of learning to the work setting.

Prior to attending this workshop, participants pick up a client profile form. The form asks them to reflect on specifics regarding their client's desired outcomes and their (participant's) interpretation of client's needs. This form is used for the final exercise in the workshop.

The opening of the workshop consists of a small group exercise, approximately 25 minutes in length. Working from the "customer profile" worksheet handout participants will:

- break into small groups.
- Three people in each group are given a "Customer Profile" and play the role of prospective client.
- Remaining members of small groups are given a list of questions and a "Climate Survey"/needs analysis to determine their skill level in uncovering clients needs/wants/desired outcomes.
- Small groups report to large group on outcome of their needs analysis process.

In the large group we will discuss, and record the small group findings on essential steps in the needs analysis phase of relationship-building with a client.

The large group will also discuss how to integrate experiential activities into an entire meeting agenda that also includes some classroom reflection and action planning.

The second step in the workshop helps participants model and give each other feedback on their skills in building lasting relationships. The following group exercise helps experiential trainers to answer the question: What about me, personally, helps me form productive, lasting relationships with clients, and what sabotages my good intentions?

In a small group "fish bowl" exercise:

- Divide participants into groups of eight to ten. Five people will observe, and five will be given a task to complete. While the five work together, the observers will take notes - using an observation feedback form - on one individual.
- Groups must finish the task in ten minutes.
- Observers will provide feedback to their partner and then switch places. The process is then repeated.
- Facilitators put five questions on overhead projector and flipchart responses of participants:
    1. What behaviors helped your group come to consensus ?
    2. What behaviors got in the way of coming to consensus?
    3. What were some individual reactions among members in your group to the presentations of other groups?
    4. How do you avoid/correct tendency to "judge" client input? How do you deal with and communicate personal biases?
    5. What value/risk lies in being "vulnerable" in relationships?

    The large group discusses "relationship building" skills necessary to form lasting relationships with clients and personal, "collaborative" skills desirable when working with others toward the same objective.

In preparation for the third segment of the workshop, we will show Dr. Meg Wheatley's film (and recent best seller book) *Leadership and the New Science*. This is a 24 -minute journey into chaos theory and the application of "new" scientific theory to organization design and structure. She focuses on four major points:

- Chaos is a natural phenomenon and should be embraced as the creative factor for optimum organizational growth. Order is embodied within chaos, and our task is to find and capitalize on that order.

- Information is the life blood of an organization. Blockages of vital information cause "dis-ease" with in organizations just as poor circulation in the body can cause problems.
- Relationships are all there is. Business is not the product or service we provide, but the quality of relationships we enter into with co-workers and customers.
- Vision is not something out in the future that draws us as a magnet draws metal to it, but rather a "field of energy" that emits the truth of how this organization operates; how it treats its employees, its customers and projects to all the values that drive its culture.

Buckminster Fuller, a futurist, and creator of the geodesic dome, provides the basis for an interactive systems thinking tool, the *tetrahedron*. We will use this model as an initiative to explore relationships between the concepts presented in the film.

The exercise using the tetrahedron was designed by Sheila Isakson and Doug MacKay. It was created at the 1993 Conference on Social Architecture, held in Estes Park, Colorado. (Copies of the exercise may be obtained from any of the above listed presenters.)

Following nature's patterns for investigating relationships the exercise is as follows:

A. Introduce the Tetrahedron as a method for investigating relatedness and interconnectedness of ideas/concepts/approaches/elements, etc.

B. Demonstrate use of the tetrahedron (using a pre-constructed model and "loading" it with learnings from the workshop).

C. Using the tetrahedron as a method for discussion, participants, in teams of three, collaborate on the design of a half-day program for a client they are presently working with.

Key to the success of any client program is teaching the "Experiential Process" to the client so they can self-facilitate their own continuous learning in the work setting.

During the final portion of the workshop, we will cover the Post Program Follow-up process which includes: providing program feedback following your intervention, and gaining commitment for follow-up work with the client.

Time will be provided during the workshop to apply what participants have learned to a personal plan of action. Working in pairs or in groups of three, they will create a plan to grow relationships and continue to work with the client outlined in the "Client Profile" worksheet.

PERSONAL AND SPIRITUAL TRANSFORMATION: RENEWING YOUR PASSION FOR LIVING THE ADVENTURE

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Abstract
Personal, occupational, and societal stressors can deplete our physical, emotional, and spiritual resources. To make a difference in this world, we must find ways to renew our passion for living the adventure of life. This workshop will provide information, techniques, and experiences for using tranformative experiences to help re-ignite your passion.

The conference theme, "Spawning New Ideas," provides a perfect backdrop for this workshop. As illustrated in the salmon's life cycle, our own lives involve a continuous cycle and journey of discovery. We are indeed reminded that it is balance, connection, and responsibility within ourselves and as we relate to the world around us that allows that cycle of discovery to weave our patterns of life and learning. Whether it is at an initial level of birth, a further step on the path of growth and maturation, or a spiritual rebirth/awakening, participants will have the opportunity to discover how personal and spiritual transformation can prevent stress and burn-out and enhance all aspects of the adventure of life.

Individuals engaged in various forms of experiential education usually share a common passion for living life to the fullest and making a positive difference in the lives of those with whom they come in contact. While this type of involvement is quite rewarding, practitioners often experience symptoms of stress and burn-out as they continually interact in situations which are physically, emotionally, and spiritually taxing. Without some form of personal and spiritual renewal, the personal, occupational, and societal stressors that are constantly present can deplete physical, emotional, and spiritual coping resources. Transformative experiences offer an opportunity to renew our passion and resources for making positive choices for ourselves and others as we engage in this adventure of living.

It is clear that as individuals and a society, Americans are desperately in need of transformation. On the brink of the 21st century, we are the most educated, informed, knowledgeable, technologically capable people at any time in human history. Yet we seem to have a strange, panicky sense that within and around us, everything is coming apart at the seams. Personally and societally, what we have been doing is no longer working. As described by Bernard Levin in *The Aquarian Conspiracy*, "Countries like ours are full of people who have all the material comforts they desire, yet lead lives of quiet (and at times noisy) desperation, understanding nothing but the fact that there is a hole inside them and that however much food and drink they pour into it, however many motorcars and television sets they stuff it with . . . it aches" (Ferguson, 1987). If we keep on doing what we've been doing, we will keep on getting what we've been getting. It is time for transformation. We need new information, new tools and techniques, a paradigm shift into higher ways of functioning--to fill the "hole in the soul" that is so commonly encountered.

Transformation can have a wide spectrum of meanings. At the low end of the spectrum, it can imply a simple change in form or outer appearance, such as water changing into steam. It can be transforming to breathe clean air, to exercise rigorously, to experience a state of balance, wholeness, and well-being. At the mid-range, transformation can imply new growth, such as when we gain new insights and understanding about our attitudes and behaviors. At the high end, however, transformation implies **metamorphosis**, a permanent shift into a higher level of operating. A seed transforms into a living, growing plant. A caterpillar transforms into a butterfly. Transformation involves a restructuring, a new way of experiencing life--a paradigm shift.

As experiential educators, we have a unique opportunity to guide others into transformative experiences. Sometimes in our passion and urgency for providing opportunities for others, we fail to take the necessary step: to continue our own personal and spiritual revitalization. We continually face situations and experiences that a physically, emotionally, and spiritually taxing. Without practicing the principles of transformation on an ongoi basis, our coping resources are quickly depleted. From a personal, occupational, and societal standpoint, it is important to recognize the importance of transformative experiences and seek such transformative experiences our own lives, as well as in the lives of others.

From a personal standpoint, a stressed-out, used-up, burned-out experiential educator can negatively impact one's own health and that of those with whom one interacts. A positive approach to oneself and the world is actually more significant in the longrun than all the fitness programs and diets (Ornstein & Sobel, 1989). From occupational standpoint, the likelihood of making a positive difference in the lives of those with whom we wor is minimal when we have nothing left to give. From a societal standpoint, when we do not take adequate care our own needs, our contributions to the world around us are negativity, hopelessness, frustration, and despair. Fortunately, we do not have to succumb to those outcomes. Many different types and forms of transformative experiences can be utilized in seeking renewal.

The emerging field of psychoneuroimmunology (PNI) offers many insights into the advantages of transformati experiences. The term psychoneuroimmunology brings together the disciplines of the mind (psychology), the brain (neurology), and the natural healing system of the body (immunology) (Dacher, 1991). While Western medicine traditionally has focused on a separation of mind and body, research in psychoneuroimmunology clearly indicates that there are multiple ways in which the mind and body continually communicate with each other. Through the nervous system and neuropeptide chemical messengers, the mind and body engage in a continual, reciprocal dialogue which can either increase or decrease our chances for optimal health. Additiona we now recognize the opportunity of positively or negatively affecting not only our own health and well-being but that of those with whom we come in contact, through our influence on their emotions and attitudes.

By making a personal commitment to our own transformative process, the world around us automatically beg to change. As we discover and express more of our unique potential, our personal reality begins to change to reflect our shifts in awareness. The world around us changes as we change. Our growth affects those around Slowly but surely, as we change, we are changing the world (Gawain, 1993). We must make it a priority to be committed to our own personal transformation if we hope to make a substantive difference in the lives of thos with whom we live and work.

In our culture, many individuals are not knowledgeable in how to employ methods of transformation effectiv In other cultures, people did--and do--understand these practices more fully and practice them more faithfully The Native American and Eastern cultures have many rituals and customs designed to integrate the aspects o self into a more cohesive whole.

While personal and spiritual transformation can occur through many modalities and types of experiences, the focus of this workshop is directed transformative experiences. It can often be helpful to tell individuals from outset that the experience will involve the body, mind, and spirit and that it is designed to integrate these asp to improve their overall well-being. Three major components of genuine transformative experiences that sho be included to optimize success are:

1. provide opportunities (experience triggers) for transformation to occur
2. provide time for reflection on the experience (integration of meaning)
3. provide methods, techniques, and skills for maintaining the transformation

Transformative experiences are more likely to occur if techniques are used for awakening deep awareness an exploring higher states of consciousness. These techniques allow for stronger connections between the right left brain--the emotional and logical repositories of our brain. Group support and the involvement of signific others can also enhance the opportunity for transformation.

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Examples of techniques and experiences that can lead to expanded insights and ultimately to transformation include:

1. Journalling
2. Visualization
3. Guided imagery
4. Quiet reflection
5. Meditation
6. Collages, art, drawing
7. Music
8. Drumming, chanting
9. Solo experiences
10. Mindfulness
11. Symbolic art--visible reminders
12. Focused repetitive exercise
13. Dance, body movement exercises
14. Role-playing
15. Metaphorical stories
16. Writing
17. Positive group support
18. Crisis aid/involvement
19. Nature/wilderness experiences
20. Challenges

A commitment to personal transformation begins a cycle and journey of discovery that opens new pathways the individual. In turn, this individual transformation impacts the world in which the individual lives and th people with whom interaction occurs. Ultimately, personal healing will be the modality that will lead to collective societal healing (Ferguson, 1987). We are delighted to be fellow travelers with you on the path of li adventure!

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Biographies

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Carol D. Plugge, Ph.D., is an Assistant Professor of Health Education at Lamar University in Beaumont, TX.

Debby and Carol share a keen interest in psychoneuroimmunology, relationships, and helping individuals t make positive connections within themselves and with those with whom they interact. They welcome dialo from those with interests in these areas.

UTILIZING EXPERIENTIALLY BASED PROGRAMMING IN AN URBAN DAY SCHOOL/DAY TREATMENT SETTING

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Abstract
Information will be presented regarding integrating an experientially based curriculum component into an urban day school/day treatment program for emotionally challenged youth. Workshop participants will engage in spawning new ideas pertaining to increasing the potential effectiveness of such programming for this student/client population. An experiential group activity will be utilized.

Who and What are the Presenters?
The presenters of this workshop (Luke, Rush and Michael) are employees of the Pressley Ridge Day School in Pittsburgh, Pennsylvania. We are the actual facilitators and implementors of the experiential education program component at the Day School which will be discussed. We make no claims to being experts in the field of experiential education. However, we have directly experienced the growing pains and gains inherent in developing a new program. We see ourselves as "doers" in Dewey's sense of "Men having to do something to things when they wish to find out something; they have to alter conditions..." (Dewey, 1916). We have also had the opportunity to meet intensely with experiential educators/facilitators as consultants. They have assisted us with incorporating experientially based programming and facilitated our reflecting upon and processing our personal experience of the program's dynamics within the context of the Day School.

What is Pressley Ridge Day School?
Established in 1965, the Pressley Ridge Day School/Partial Hospital Program provides education and treatment to 130 emotionally disturbed/behavior disordered children and youth from 45 school districts in a six-county area surrounding Pittsburgh. The program is licensed by the Commonwealth of Pennsylvania to provide both special education and partial hospitalization services. The Day School is located on an 18-acre campus in Pittsburgh. The facility consists of 12 classrooms, a large gymnasium and outdoor athletic field, a kitchen and student cafeteria. There are also administrative offices and facilities for both the Day School and other programs operated by the broader agency, Pressley Ridge Schools. This broader private, not-for-profit organization serves more than 1200 children in four states with a variety of child care, treatment and educational programs. The goal of the Pressley Ridge Day School is to provide intensive, relatively short-term educational and therapeutic services that enable the participating emotionally challenged children and youth to achieve a successful community adjustment.

Who are the Day School's Students?
The Day School is licensed to serve up to 130 students ages 6 to 21 years of age. Eighty-nine percent of our students are 12-18 years old. Sixty-one are ages 14-16. Students are referred to the Day School by local school districts and mental health programs. The school is the most restrictive, nonresidential educational program available in the area and, thus, admits only those students who have been unable to function satisfactorily in a variety of special programs and with a variety of specialized services. All students admitted must meet criteria for "serious emotional disturbance" outlined by the U.S. Office of Education (1977) and must have a diagnosable mental health disorder as described in the Diagnostic and Statistical Manual (4th ed.) of the American Psychiatric Association. Typically, 68% of our students live

at home with parents or other relatives, while 32% are placed outside their homes due to their needs for additional services. Only about 20% of the student population lives with both natural parents. The students are predominately male (85%), white (64%), and come from low income families (almost 70% earn poverty level incomes or below, according to federal guidelines). The majority of students meet the DSM-IV criteria for conduct or oppositional disorders (76%) and 54% meet the criteria for having attention deficit disorders. In addition, students average 3-4 years below expected grade level at entry into the program even though their intelligence is near normal (average I.Q. = 89). Thirty-seven percent of our students meet the criteria for being considered learning disabled. Twenty-one percent have truancy as a presenting problem.

Who Implements the Program?
The Day School program consists of 11 self-contained classrooms, each with the capacity for 12 students. Two of these classrooms are for dually diagnosed students (developmentally and emotionally challenged). There is also a transition classroom with a capacity of 24 half-day students who also attend public school classes part-time. Each classroom is staffed by a certified special education teacher and a mental health specialist (who may be a special education teacher or a professional in a related field). All classroom staff are titled Teacher/Counselors (T/Cs).

In addition to the classroom staff there are 11 family liaison specialists who work directly with the students, their families, the school districts and other community agencies that are involved with the students. Their primary goal is to strengthen each student's overall ecology so that it can facilitate and support the youth's academic and behavior progress, both during placement and following return to public school. Nine ancillary staff provide instruction in physical education, library skills, art and music, speech and language therapy diagnostic services and tutoring. Three staff facilitate and implement the experiential education program. Program services at the Day School are coordinated by five unit coordinators and supervised by the program director. Additional consultation is provided by three psychiatrists and a psychologist.

What is the Day School's Program?
The overall treatment program provided for students in the Day School consists of a highly structured combination of individual and group procedures, both for educational and mental health services. The Day School is licensed and approved by the Pennsylvania Department of Education and offers comprehensive elementary and secondary curricula in compliance with state regulations. However, long and short-term goals, the classes taken by an individual student, the materials used, and the teaching and evaluation procedures employed are all selected on an individual basis for each child and are specified in the student's Individualized Education Plan (IEP). Because of the highly individualized nature of the educational program, the majority of instruction is conducted on a one-to-one basis.

A student's Mental Health Treatment Plan (MHTP) is developed prior to entry into the program. A combination of a thorough review of prior behavior problems, evaluations by previously involved professionals, and interviews with parents/guardians, advocates and the student are used in devising the MHTP.

The classroom-based treatment program consists of three major components:

1. A classroom point system, which consists of a set of well-defined rules or expectations for behavior, a set of rules governing how points are earned and lost, a specification of reinforcers available, and a set of criteria for earning reinforcers.

2. Specific problem behaviors, academic and social skills deficits are addressed using a variety of individualized interventions, including behavioral contracts, individual and/or small group counseling, skill teaching programs, and at times, a medication regimen prescribed and monitored by program psychiatrists.

3. A group process program that includes the implementation of a number of group contingency interventions; a series of daily meetings designed to teach planning, evaluation and problem solving skills; and participation in a wide range of group activities designed to foster group development and cohesiveness.

How Does Experiential Education Fit into the Day School program?
The Day School and the numerous other programs Pressley Ridge operates adhere to the philosophy of Nicholas Hobbs and the Re-Education (Re-Ed) model and principles he developed. One of the 12 principles of Re-Ed states: "Trust between child and adult is essential, the foundation on which all other principles rest, the glue that holds teaching and learning together, the beginning point for reeducation." Another principle states: "The group is very important to young people; it can be a major source of instruction in growing up" (Hobbs, 1994). Group process as a treatment component has developed from this principle.

Hobbs states its importance as follows:
"From the beginning of the Re-Ed program, we have emphasized the importance of the group in helping each member of the group grow in competence, confidence, self-esteem and ability to meet the demands of living in home, school, and community. By group process we mean the planned use of identifiable and communicable ways of working so that the group does indeed perform the functions expected of it."

"...The constant challenge in Re-Ed programs is to help groups build cultures that sustain children and adolescents in their efforts to manage their lives in ways satisfying to themselves and satisfactory to others" (Hobbs, 1994).

Elsewhere, Hobbs states, "Camping has from the beginning been an important component of Re-Ed programs. He cites the therapeutic wilderness camp work of Campbell Loughmiller and that of the Outward Bound Schools as inspiring the inclusion of camping in programs for emotionally disturbed youth. He quotes Loughmiller as follows:

"Camp can simplify things, remove kids from school and other settings where defeat and despair have become their constant companions. Camp can give these children new opportunities to learn about themselves and others, about skills they will need to manage in this world. The woods simply provide a congenial setting for adults and young people to live together, guided by principles that have been worked out over 30 years" (Loughmiller, 1979). (Principles that are congruous with those of Re-Ed).

Pressley Ridge has, in fact, operated a therapeutic wilderness school for troubled boys since 1974, based on Loughmiller's work and Re-Ed principles. It is on this 1,300 acre site in south-central Pennsylvania that the Day School established its own campsite in 1994. It consists of four sleep tents which can each accommodate four people. A pow-wow area is adjacent to the sleep tents. There is a dining/activity tent for eating meals, having meetings, doing academics, crafts or playing quiet games. All tents are permanent structures with tin roofs, wood floors and wood stoves. All have electric lighting. Cooking is done over open fires in the kitchen area. Food prep is done there, as well as food storage. There is no electric refrigeration. There is a latrine tent with vault toilets. There are also wood and tool storage areas near the wood sawing/splitting area of the campsite. Finally, there are ready areas outside the dining tent and in the sleep tent area. There are benches arranged in a U-shaped fashion that are the staging sites for all activities. They are also the structured place where problem solving occurs, although "grouping up or huddling up" to handle an issue can be done anywhere at anytime the need arises. The campsite is isolated from the Wilderness School's campsites, parking lot and main buildings. However, it is only a five-minute walk to the School's challenge course which has both high and low elements available for our use.

In the fall of 1994, the Day School implemented an experientially based curriculum component as an additional education resource and treatment intervention. Twice each school year, students and teachers from each classroom (with assistance from an experiential education facilitator) plan and execute a five-

day camping trip to the School's own campsite. The purpose of this program component is to utilize shared group experiences to foster individual growth through the development of group identity and cohesiveness. Building on these experiences enhances the use of group process(ing) as a powerful educational and therapeutic tool, while at camp and in the classroom.

What kinds of experiential approaches are utilized by the Day School?
First, it is worth noting that experiential activities are utilized as team-building tools throughout Pressley Ridge. In fact, in August 1995, an agency-wide three-a-day experiential workshop was facilitated by Tom Smith, Jackie Gerstein and Craig Dobkin along with a core group of staff they had trained at previous workshops. Now, part of the Day School's ongoing inservice agenda for staff includes experiential activities aimed at building trust, increasing team work, enhancing problem solving skills, and just having fun together. The intention is that as staff become more comfortable and confident with them they will increasingly use experiential activities with our students and their families.

It is also noteworthy that the challenge course the E.E.P uses at camp was constructed by Cradlerock Outdoor Network. Along with Roland and Diamond Associates they have consulted and trained staff as challenge course facilitators for both the high and low elements we have available. Both are respected organizations in the use of this experiential approach.

Regarding the classroom groupings themselves, each E.E.P. staff person works with specific classrooms using experiential approaches and activities to assist them in building a group culture utilizing group process. Ice breakers and trust builders like those in *Silver Bulletts* (Rohnke, 1984) and *Quicksilver* (Rohnke and Butler, 1995), or utilizing Tom Smith's raccoon circles are used, particularly early in the school year when groups are being newly formed. More problem solving and group building initiatives are used as the group begins to trust one another more, and communicate with one another better. And hopefully, as the group becomes more cohesive many aspects of the day can be looked at through an experiential learning cycle, e.g., field trips, work projects, even academic units or bus rides. As Loughmiller put it, "Educationally, the program is (can be) life wide." Academically, it is (can become) an experience curriculum which includes the learning one gets in the classroom, and more." (Loughmiller, 1965). When T/Cs and facilitators begin looking at education and experiences from this point of view, teachable/learnable/therapeutic moments occur increasingly often and they further enhance the sense of individual and group worth when attended to.

Educationally and experientially the program definitely becomes "life wide" when the group begins planning for camp. All manner of individual and group issues arise. Fears and insecurities that are held in check during a six-hour school day suddenly became manifest as the students and T/Cs consider being together for an extended period of time. They are expected to make decisions and commitments which require taking personal responsibility and ownership for one's actions. Facilitators work diligently to have the group accept responsibility for their camping trip. Working through these issues, logistics and commitments with the group definitely challenges the E.E.P. staff in calling upon what Tom Smith calls "peoplework skills," i.e., "being able to demonstrate sensitive listening, and be able to guide individuals (and groups) toward new awareness and personal insights" (Smith, 1993).

Once at camp, which is a 75-mile van ride from the Day School, the process continues and intensifies. Students and T/Cs must now experience the menu, schedule, tent and chore partners, and activities they decided on back at school. Cooking and heating are provided by wood fires, therefore, wood must be sawed, split and hauled. There is no hot water on-demand, nor are there flush toilets, and showers are a half-mile walk uphill. Add to this the potential discomfort of fickle weather/environmental conditions. And the school day doesn't end at 3:00 p.m. Furthermore, familiar comforts and diversions, e.g., T.V., radio, telephone, refrigerator, or street corners are not available. Neither are the escapes of choice of many students available, drugs and alcohol.

Given our students' backgrounds, obviously issues arise but now there is no going home, or to friends, or to the street to escape/avoid dealing with them. The group is dependent upon itself for meeting its needs and for dealing with its experience of the trip.

Group process contributes importantly to the quality of the experience students and T/Cs have at camp. Besides meeting their survival needs for food, shelter, and heat, the group also has activities ranging from work projects, e.g., trail maintenance, building or repairing a campsite structure, to participating in a challenge course activity, taking a hike, or taking a field trip off campus, e.g., trout fishing, visiting Mt. Davis which is Pennsylvania's highest point, caving, snow tubing or natural water-sliding. All of these activities are front leaded and debriefed. When possible, publishing (Gerstein, 1994) and reflection and future planning are also utilized to solidify the learning associated with the experience. Ritual and celebration are also attended to as enhancing the group and individual experience. For example, every day ends around a pow-wow fire at which time each group member completes their day regardless of how positive or negative it may have been. Groups survive weather, poor planning, challenge course elements, poor cooking, and emotional highs and lows. They also survive individual issues. Whether the group is stronger and more cohesive, however, depends on the skills of the T/Cs and facilitator in assisting the group in moving through the obstacles to being with their experience. To be successful the group must take responsibility for its perception of what they have done/experienced rather than seeing themselves as victims who have been forced to have the camping experience.

Upon returning to school a difficult aspect of the group building process begins: that of utilizing the experiences the students and T/Cs had at camp in positive ways that apply to how the group functions in their classrooms, the broader school, and in the community. Follow-up activities, including celebration, publishing and reflecting are formalized opportunities for solidifying the learning derived from the camp experience. But it is also important to now use camp as a metaphor for how the group functions and for how individuals function within the group.

Is the Experiential Education Component Effective? How Can We Improve its Effectiveness?
Program evaluations are completed the end of each school year by students, Teacher/Counselors and parents. Debriefings are also done at the end of each camping trip with the staff who participated in the trip. During this discussion portion of the presentation a summary of these evaluations and debriefings will be presented. This compilation is not currently available due to the second school year not being complete at the time of this publication. We anticipate that this portion of the workshop will be the most valuable for us and participants. We are hoping it will engage participants in spawning new ideas pertaining to increasing the potential effectiveness of experientially based programming in educational/treatment settings for emotionally challenged youth. Together, we can help these kids create their own cycle of discovery.

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SERVICE LEARNING PROJECTS: OUTCOME BASED DESIGNS

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Abstract
Service Learning Projects offer a vast array of experiential learning opportunities to participants. Setting project-specific learning objectives at the outset maximizes the learning potential of the project, and also facilitates evaluation of project success. In the past the learning component of such projects have often been designed intuitively, but there are specific guidelines for developing learning objectives that can maximize the learning and evaluation of a project

Service-Learning
Service can be defined as the act of giving freely one's time, talent, energy and enthusiasm to the benefit of others. When thinking about service, many people come to mind as individuals who freely give of themselves to benefit others. Mother Theresa, Jane Goodall and Father Damian are only a few examples of the service giants of the past and present whose actions clearly demonstrate the ethic of service. However, everyone has the ability to be of service to someone else regardless of their level of knowledge, skills and abilities. Indeed, as Dr. Martin Luther King put it, "Everyone can be great because everyone can serve."

Learning is often described as a process through which an individual acquires personal knowledge and skills. As a process, learning can occur in a variety of settings. In its simplest form then, service-learning can be thought of as an active learning process through which an individual increases their personal knowledge and skills by using their talents, energy and abilities to benefit others. Through the process of service-learning, the assets of one individual are increased at the same time as they are converted into benefits for other individuals.

Students are frequently told that staying in school will have a direct effect on their ability to earn a decent living. Going to school has even been described as a job by which students can boost the total amount of their own life-long earnings. Using this approach, some researchers have even converted the value of classroom seat time into dollars per hour. This approach to motivating students to learn promotes an unnecessary level of selfish interest which makes it difficult for some students to learn. Service-learning, on the other hand, often shows students how they can benefit others at the same time as they increase their own knowledge and skills. Research indicates that the forces which make service-learning so powerful are the emotion and passion that service can generate. As the motivation of the learner is stimulated by the service activity, the element of learning becomes almost a by-product of the service-learning process.

By all indications, the academic community is demonstrating increasing interest in the service-learning model. Throughout more and more high schools, as well as many colleges and universities, service learning is gaining importance as an acceptable and effective teaching strategy. Student lesson plans and various curricula are being developed around the principles of service-learning. Although the jury is still out and the controversy rages on, a growing number of secondary schools are adopting student community service as a prerequisite for graduation.

Service-learning as put into action by conservation and service corps is a distinct branch of the experiential education tree. Youth working on human service or environmental projects achieve concrete results by meeting the needs of other people, their community, the environment, their peers and

WILDERNESS AND EMOTIONAL GROWTH - WEAVING THEM TOGETHER IN A SCHOOL ENVIRONMENT

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ABSTRACT
Experiential educators are aware that troubled youth can experience many positive changes by being exposed to a wilderness experience. Rocky Mountain Academy (RMA) program takes students out into the field while they are in therapeutic and academic settings. This workshop will present what is done to prepare the students for their wilderness experience, how staff work to create a positive emotional experience for each student and how to integrate the students' wilderness experience back into the school environment.

Rocky Mountain Academy's Wilderness program is relatively short term. Each student at the school spends only 18 to 20 days in the field during their 30-month stay at the school. Yet students consistently report that their experience in the mountains is one of the highlights of their stay at our school. These results have been achieved consistently over a period of 14 years. The authors submit that what makes the program work is the preparation that students go through, the peer culture that is passed on from student to student and the integration of the wilderness experience into the emotional growth program at the school, both before and after the trip.

Program Outline

RMA's wilderness program consists of three wilderness experiences culminating in the Wilderness Challenge. The first experience is a 3-or-4 day outing called the Final Discovery. Students have been in the school approx. eight months prior to this experience. They are grouped together in what is called a peer group, 15 to 18 students who arrived around the same time and go through the program together. The training at this time consists of basic wilderness skills suitable to the season(back country skiing, canoeing, backpacking), team building exercises and physical training. In addition the group of students will do several day trips, climbing tower experiences and other experiential training. The training class meets three times a week for one and a half hours and is taught by wilderness program staff. The intent of the Discovery is to get to know the students better, teach them to work together, cope with and enjoy the wilderness environment. Based on staff assessment of the students, an itinerary is devised to reflect the groups abilities and needs. This experience is highly structured: staff are with the students at all times, getting to know them, teaching by direction and example, showing them where to walk, etc. Prior to and after the experience, there are at least two and often three group counseling sessions lasting three to four hours. This is the basic counseling and therapeutic structure in the school and students are in these sessions up to three times a week. The sessions are designed to address problems, confront behavior and use peer pressure to teach the culture of the school and students more appropriate responses to the world around them. Wilderness staff are part of these sessions at the school and can request to be with individuals to prepare them for the trip, confront potential problems or just get to know them better. The Final Discovery concludes with a welcome back of the group by the entire school. Students are asked to share what they got from the experience and coached to share something of value, perhaps a poem or drawing they might have done during a brief solo experience. The next day includes a counseling session with the group and a staff debrief of the trip. Information about the peer group and each individual is passed back to other counseling staff in the school. Wilderness staff follow up what they observe in the students in sessions and classes.

Training Trip
After this experience the students have minimal contact with the wilderness program until it is time for their Wilderness Challenge. This occurs when they have been in the school about 12 to 16 months. The initial training phase is similar in structure to the training done for the Final Discovery. The class meets three times a week for an hour and a half. Much of the training is to teach more wilderness skills, do trust building and other initiatives and to push the students physically. This class occurs in the six-week time frame prior to the students' Training Trip. (RMA's academic schedule is in six week increments.) At the conclusion of this training phase, the students go on a Training Trip that is similar to the Discovery, with an added element of personal and group responsibility. Staff no longer sleep in the same tarps with the students and there is more emphasis on student navigation. Students are set up to take on leadership roles and are directed that it is their experience, not the staff's. The Training Trip occurs in the same environment as the Wilderness Challenge, whether that be backcountry skiing, backpacking, etc. At this time wilderness staff , in consultation with other counselors and teachers, devise an itinerary and program for the peer group that will best facilitate their experience. For example some students might be set up to take on more difficult leadership roles or a student might be forced to take a back seat and be quiet during a peak ascent. The Training Trip is an opportunity to put pressure and responsibility on the group and see how they respond. Sometimes there are students that might be allowed to go on the Training Trip but are not permitted to go on the Challenge because of their behavior. The Training Trip culminates with a rap.

Wilderness Challenge
This experience and training is designed to prepare the student for their Wilderness Challenge. After the Training Trip the students begin a Wilderness Challenge block class that meets five times a week for three hours and is taught by wilderness program staff. This class goes on for a couple of weeks prior to the mountain experience and then for a week or so after the student returns. The training in the class is more extensive. Generally there is a CPR certification class, several day trips, map and compass training and more physical training. At this time staff identify problem areas in the group, develop programs and ideas for individuals and the peer group and set the students up for their solo experience. The Wilderness Challenge group is sent off with a slide show and presentation from the previous group in front of the whole school and then embarks on their 10-to-14 day experience. There are pre-trip and post-trip raps, as well as raps during the trip. The trip generally has a 4-to-6-day phase of traveling together , perhaps climbing a summit, followed by a three or four day solo depending on the season. Much of the emotional work with the students is designed to culminate in a powerful and positive solo experience. The themes of acceptance, forgiveness and growth are stressed throughout the solo prep. Students are encouraged to move on with their lives and also challenged to grow up and accept personal responsibility. After the solo staff try to cement the experience by facilitating discussion and emotional work. After an evening together students are generally divided into smaller groups and are sent on a two or three night finals that culminates in a course ending run on the last day. The students are welcomed back to campus with a school wide ceremony where they share something of value that they got from the experience. After raps and a debrief over the next few days, the final days of class are devoted to solidifying and defining the experience and sharing it with the students friends and others on campus. There are also classes devoted to community service including the campus community and he local community.

Positive Peer Culture
This is a basic outline of the Wilderness Program. While most groups follow this format, please note that everything is subject to change and every aspect has been modified at one time or another to fit a group or individual student's needs. It is also worth noting that the culture and emotional ethic within the wilderness program is very structured. What students are encouraged to share with other students, the slide show and music that send off each group, even the clothing students are allowed to bring, is designed to achieve a certain goal. One of the primary goals is to have students who have been on a trip pass the expectations of the culture along to others. We strive to create a positive peer culture. This

process is one of the reasons the program has worked so well for 12 years. Each Challenge goes well because students know what to expect and what will be asked of them during the experience -- and these goals and expectations come from their peers; not just from staff. Students who have been on a Challenge are encouraged to bring back what they have learned and impart it to younger students. In raps and at other times they might demand that other students show respect for their experience. Many students are encouraged to stay at the school in order to "get" their Wilderness Challenge. When older students are having difficulties after the Challenge, they are encouraged to remember what it was like for them on solo or remember the effort they put in to climb Harrison Peak. The whole program is integrated into the school wide experience. Often the staffmember doing the integrating is the same one who was out on the challenge with them.

Summary

Rocky Mountain Academy has operated a year-round Wilderness Program for 12 years. During this time the process has been refined to create a consistently successful experience. This paper and the authors' workshop describe how the program works, how staff work with students to create a positive growth experience and how to create and nurture a positive peer culture integrated into the school setting. The workshop will include a slide show and handouts. Should you desire more information please contact the authors.

Addendum: Goals and Objectives

This program's focus is to involve students to explore their personal behavior in a challenging environment. Some of the objectives are :

> To build friendships through the sharing of a common physically and emotionally challenging experience, and exercise the knowledge of how to work cooperatively with a group in solving problems and achieving goals.
>
> To appreciate life in one of its simplest forms and transfer that appreciation of life, learning, growing, and adventure back into everyday living.
>
> To integrate the academic curriculum into Wilderness Expeditions and experiential learnings in the areas of literature, writing, science and history.
>
> To create and instill a love of and respect for the wilderness on a very individual and personal level, and to stimulate healthy fun and future use of the wilderness for recreational activities.

SPAWNING NEW IDEAS: USING EXPERIENTIAL METHODS IN HIV/AIDS PREVENTION EDUCATION

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Abstract
Participants will learn about a successful experience-based training program for teen HIV/AIDS peer educators. Group members will discuss the philosophy and practice of using peer educators, participate in experiential training exercises; and get advice on how to start such programs in their communities.

Experiential methods are currently used in outdoor adventure programs, corporate training sessions, and in a growing number of classrooms and social service organizations. In the spirit of spawning new ideas for using these techniques, this workshop will examine how experiential methods have been successfully applied to HIV/AIDS prevention education.

Workshop participants should be familiar with experiential methods and theory, in addition to HIV/AIDS facts. This workshop is **not** an HIV education program. Rather, it is about using experiential methods in HIV/AIDS prevention education. This program is ideal for people who work with youth in school, social service, or community programs.

Background

Many teenagers are, or become, sexually active during their high school years. Such activity can have damaging consequences. In addition to pregnancy, sexually transmitted diseases (STDs) are an unintended result of sexual involvement. In fact, according to a 1993 CDC report, roughly 25% of sexually active teenagers become infected with STDs every year.

For Americans between the ages of 24-55, AIDS is currently the leading cause of death. Given the fact that it may take 10 or more years from the initial HIV infection to progress into AIDS, we know that many people become infected as teenagers.

A recent study suggests that as each generation comes of age in America, they face an AIDS epidemic similar to that faced in previous generations (Rosenberg, 1995). Our nation's schools and communities must make HIV/AIDS prevention education a priority. In the words of Former Surgeon General C. Everett Koop (1986):

> Many young people in the United States are not receiving information that is vital to their future health because of our reticence in dealing with the subjects of sex, sexual practices, and homosexuality. As parents, educators, and community leaders, we must assume our responsibility to educate our young. **The need is critical and the price of neglect is high.**

Peer Education

It is no secret that teens look to their peers for advice and support on a number of issues. When it comes to the topic of sex, teens rarely seek the help of authority figures, such as adult relatives, teachers, or health care providers (Mathie and Ford, 1993). By training high school students to become HIV/AIDS peer educators, adults can create reliable, helpful resources for information within the teen community.

Effective HIV/AIDS Education

Leviton, Hegedus, and Kubrin (1990) maintain that there is a continuum of impact for AIDS education interventions. At the less effective end of this continuum are written educational materials such as brochures. At the more effective end of the continuum are one-to-one and small group communications. These authors suggest the importance of "multi-level communication" consisting of factual information,

persuasive communications, social support, skills training, and community involvement. These things are all part of a meaningful AIDS education program.

Upon the completion of an effective HIV/AIDS education program students should (Popham 1993, CDC 1992):

- Have a functional knowledge of HIV and how it is/is not transmitted.
- Demonstrate social skills to help them avoid or get out of high risk situations.
- Possess the knowledge and skills to protect themselves in a high risk situation.
- Understand the link between alcohol and other drug use and HIV transmission.

An effective program will empower and motivate teens to apply the skills and knowledge, increase their compassion for people infected and affected by HIV/AIDS, and will involve their parents or guardians in the learning process. This is no small task. According to Popham (1993), a program should be 15-25 hours in length to produce the needed behavioral influence.

TeenAIDS Awareness

TeenAIDS Awareness is a research-based HIV/AIDS peer educator training program now in its fourth year of continuous use. In 1995 it was hailed by Chicago's *JUF News* as "one of the best youth HIV/AIDS projects in the Chicago area." In addition to meeting the above criteria, the content and process of the training program was heavily influenced by high school students, the program's target audience. TeenAIDS Leaders, the student volunteers who complete the 25-hour training program, work as a group to determine their plan of action for educating their community.

The TeenAIDS Awareness program uses experiential exercises to help students clarify their values, increase decision-making and communication skills, andlearn facts about HIV/AIDS and other sexual health issues. The program actively engages learners, creating endless opportunities for students to question, reflect, share personal thoughts, and gain a sense of their own vulnerability to HIV/STDs.

According to the 1995 AEE definition, experiential education aims to encourage learners to construct their own meanings and incorporate new knowledge and skills into their lives. These elements are crucial for effective HIV/AIDS prevention education. The experiential nature of the TeenAIDS Awareness program creates opportunities and encourages participants to personalize knowledge and information and gives them chances to practice new skills bridging the critical link between knowledge and behavior.

Dozens of teenagers have been trained through this program to educate their peers, as well as younger students. TeenAIDS Leaders also work with parents, school administrators, and the community at large. Many former program leaders have demonstrated a commitment to the fight against AIDS by continuing to volunteer with AIDS-related organizations after they have graduated from high school.

The Workshop

This workshop will review the TeenAIDS Awareness model. Attendees will participate in peer educator training activities, receive tips for recruiting and utilizing and supervising peer educators.

There will also be discussion on barriers to talking and learning about HIV/AIDS and other sexual issues, as well as tactics to help schools and communities become more HIV/AIDS aware. Suggestions for free and low cost resources will also be shared.

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Biography

Kim Kochman Moldofsky, MS, is the president of Positive Impact, Inc., an organization dedicated to educating, empowering, and motivating people to meet the challenges of life. In addition to developing TeenAIDS Awareness, she co-founded REACT, the Regional Educational AIDS Conference for Teens, which is held annually in Northbrook, IL.

TEAMING UP: EXPERIENTIAL EDUCATION AND DRUG PREVENTION

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Abstract
Experiential education and comprehensive drug abuse prevention efforts have a lot in common. In this workshop participants will learn about the field of prevention and how it relates to the field of experiential/adventure education. Discussion will focus on how providers can team up to strengthen individuals and communities.

A combination of activities, lecture, and guided discussion will be used to explore and strengthen the links between experiential education and alcohol- and other drug-abuse prevention, as well as other prevention efforts.

Participants will learn:

- the history of alcohol- and other drug-prevention
- the five strategies of comprehensive prevention
- the role of experiential methods and adventure programs in these strategies
- activities with a prevention focus
- current trends in the field of prevention
- about free and low-cost resources for prevention information and materials

Participants will explore:

- similarities between prevention strategies and experiential methods
- what each field has to say about creating lasting change
- ways preventionists and experiential educators can team up to strengthen individuals and communities

History of Alcohol- and Other Drug-Prevention
The field of prevention is relatively new. As the profession developed so did its guiding theories and methods. For example, in the early 1970s, prevention efforts focused on providing information about drugs. These efforts seemed to create well-educated drug users, rather than decrease alcohol and drug abuse.

Today's guiding philosophy views prevention as a proactive process which focuses on creating and reinforcing conditions that promote healthy lifestyles and behaviors. Alcohol- and other drug-abuse prevention is just one area to which this philosophy applies. Generally, much of this information relates to teen pregnancy, truancy, and violence, as well as other prevention efforts.

Comprehensive Prevention
Although many prevention programs are based in schools or youth agencies, prevention efforts should be comprehensive in their scope and content. Prevention programs should involve the entire community: families, businesses, park districts, health care providers, faith communities, law enforcement officials, and legislators.

Comprehensive alcohol- and other drug-abuse prevention is based on five key strategies. These strategies are:

1. providing information
2. developing and enhancing life skills
3. creating alternatives
4. training and involving community impactors
5. changing social norms/environmental approaches

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Within the context of these strategies are many opportunities for collaboration between experiential educators and preventionists. For example, life skills (communication, decision-making, etc.) development programs have long relied on experiential methods to help youth, parents, religious and community leaders integrate new information and skills into their lives. Adventure programs not only develop life skills, but also provide fun and healthy drug-free activities for community members. Team building and experience-based training programs can help community groups, professionals, and religious communities learn to work together more effectively.

Currently many preventionists combine these strategies with research-based risk and protective factors to better target their programs and increase the impact of their efforts.

Risk and Protective Factors
Risk and protective factors can be examined at many levels: individual, family, school, or community. Some prevention programs focus on reducing risks, while others focus on building and enhancing protective factors.

One risk factor for youth is anti-social behavior. Protective factors for youth, on the other hand, include well-developed problem-solving abilities, as well as a sense of self esteem and personal responsibility. .Sound familiar? Often experiential and adventure programs seek to develop these same skills.

(Note: before marketing yourself or your program as a prevention resource it's recommended that you first study up on topics including prevention models, theories of addiction, signs and symptoms of drug abuse, and community organizing. It's also suggest that you check with your state's department of substance abuse to find out if there is a prevention certification system in place.)

Making a Difference
In prevention and in experiential education, change is viewed as a process. A three-hour challenge course or a day-long Snowflake (a popular junior high prevention program in Illinois) are means to an end, but are too often viewed as the ends themselves.

By teaming up, preventionists and experiential educators can better coordinate services, stretch precious resources, reinforce important messages, and build and maintain healthy communities.

For more information on prevention issues call Positive Impact, Inc. at 847-966-6333 or the National Clearinghouse for Alcohol and Other Drug Information at 1-800-729-6686.

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Biography
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MEDICINE WHEEL CYCLES OF TRUTH

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ABSTRACT
The Medicine Wheel, or circle, contains Cycles of Truth that reveal our lessons. We come together in gratitude to discover our place on the wheel, our Earth Path Lessons and Truth Line, and consider four questions that guide us to a deeper level of wisdom, healing and growth.

As I begin this work, I give thanks to the many members of my human family who have shared their wisdom and hearts with me. The Cycles of Truth as I learned them came from elder Grandmother Twylah Nitsch of the Seneca Wolf Clan, whose willingness to share her home, heart and wisdom touched me deeply. To the many other native peoples from all the continents I say, "Dá naho, nyh:weh Swenio" (it is said, thank you Great Mystery), for sending you into my life, that wisdom teachings may live and be shared with the people who long to remember.

Grandmother taught me that in the beginning the Great Mystery gave three seeds to the Earth Mother's Vibral Core, or center. These gifts were Truth, Love and Peace, whose qualities exist through all time. She shared with me that Truth gives rise to growth through the energy of Truth which demands expression; that Love supports the Growth of Truth and Peace results. This peace leads to harmony which expresses itself as One Mind, One Heart and One Spirit. These seeds of growth are contained in every life form, and are uniquely expressed through each individual. When the Peace, Love and Truth within are honored, individuals come into alignment with the Great Mystery and remember who they are. The "I" becomes the "we."

So, then, the center of each individual's medicine wheel (their life) contains Truth, Love and Peace. Our challenge in this lifetime is to live life from this center. The Cycles of Truth are a blue print that point the way toward wholeness and assist us in tapping into and living these qualities as we walk our Earth Path. Our task is to touch and integrate the truths represented within the Medicine Wheel and balance them in our everyday life.

As we do this, we become a living medicine wheel that reflects the shape of harmony in our own lives. Notice that a circle has no beginning nor ending. It is symmetrically balanced. A circle will deflect force that would distort or destroy another shape. Our job is to emulate that quality of balance in our own lives. Looking at a circle, we realize that no point is any greater than another point. All parts of the circle are equal and inter-related. As we look for the truth, love and peace available within us, we find that every solution lies within the wheel of our own life, and that *neutral observation* is the key to remaining balanced. Everything in the Mystery of Life is equal to everything else. We alone hold the answers to our life's questions and find these answers by placing <u>our</u> challenge on <u>our</u> own wheel and going within - for at the core of our beingness lies our unique Truth, Love and Peace.

It was taught that in the beginning each being chose their month of birth, their birth parents, spiritual gifts (Aspects of Truth) and lessons. These gifts assist us in facing our challenges, changes, choices and commitments. Entering this world, we forget our connection to the Great Mystery. Our challenge is to remember that perfection already exists within our Vibral Core. Moving through life and touching our Center, we are reminded of who we really are. The twelve Cycles of Truth are twelve aspects of Truth that direct us to our Center and Knowingness.

Listed below are the Cycles of Truth:

1 o'clock: Learning the Truth

7 o'clock: Loving the Truth

2 o'clock: Honoring the Truth
3 o'clock: Accepting the Truth
4 o'clock: Seeing the Truth
5 o'clock: Hearing the Truth
6 o'clock: Speaking the Truth

8 o'clock: Serving/Teaching the Truth
9 o'clock: Living the Truth
10 o'clock: Creating/working the Truth
11 o'clock: Sharing/Walking the Truth
12 o'clock: Gratitude for the Truth

CYCLES OF TRUTH

NORTH
Wisdom, Healing, Strength, Gratitude
Gratitude for the Truth
12 o'clock (December)

Sharing/Walking the Truth
11 o'clock (November)

Learning the Truth
1 o'clock (January)

Creating/Working the Truth
10 o'clock (October)

AGE OF WISDOM

AGE OF LEARNING

Honoring the Truth
2 o'clock (February)

T R U T H

Living the Truth
9 o'clock (September)
Introspection
WEST

EARTH

PATH

Accepting the Truth
3 o'clock (March)
Inspiration
EAST

L I N E

AGE OF IMPROVEMENT

AGE OF ADOPTION

Teaching/Serving the Truth
8 o'clock (August)

Seeing the Truth
4 o'clock (April)

Loving the Truth
7 o'clock (July)

Hearing the Truth
5 o'clock (May)

6 o'clock (June)
Speaking the Truth
Innocence, Faith, Trust, Lessons
SOUTH

These twelve aspects of Truth are tools for personal growth that guide individuals through the many challenges faced in living life honestly. A theory of personality arose which grouped the truths into four quadrants or Stages of Development.

While we are born in the South on the Medicine Wheel (6 o'clock) we move around the wheel in a clockwise direction to learn about Truth in all its aspects, beginning with January, (Learning the Truth, 1 o'clock). For the Seneca Wolf Clan, the south represents the qualities of innocence, faith and trust. It is also the source of our lessons. We learn our unique lessons as we move around the wheel in our lifetime, applying the varying aspects of truth as it reveals itself to us in each stage of our development.

In the first age of development, called the *Age of Learning*, we **Learn, Honor and Accept** Truth as taught to us by our parents, family or tribe (culture, etc.). As children we incorporate the things we learn about ourselves and these "truths" become the bedrock upon which we build our lives. This age stage lasts roughly from birth to 12 years. It is during this time that we make decisions about who we are.

The next age of development is that of the *Age of Adoption*. At this time, chidden become involved with their peers and adopt themselves to mimic those around them. Hence, children **See, Hear and Speak** the truth based on others. This age stage lasts until roughly 24 years. I refer to this time of growth as that of putting on the mask and forgetting. We take on the face of society and become what we are expected to become, so that we are not abandoned or rejected.

At this point, we have progressed half way around the wheel of life (metaphorically, not literally speaking, since ages given are relative and some people never get out of the Age of Learning, for example). We have learned, honored, accepted, seen, heard and spoken the truth as taught to us. At this point, we are back at the South in our life, the place of lessons, and our next steps toward wholeness reveal themselves.

At this point, a crisis usually develops. It might be the loss of a loved one, losing a job, health challenge, etc. We are at a turning point and enter the **Age of Improvement** (I like to call it the Age of Independence, for we become Independent of the past). Here we enter into the Truths of **Loving, Serving/Teaching and Living** from a place of authenticity. Contained within each of these cycles are the qualities of intuition, self esteem, patience and teaching the self about the Self. As individuals move through this stage, they begin to observe how they have lived life from the limiting place of fear and constriction, and have the opportunity to move toward living a life of balance and personal responsibility.

As individuals learn more about who they are, they move toward and enter the **Age of Wisdom**. Here, individuals are in touch with the Truth within, and work with the qualities of **Creating/Working, Sharing/Walking and Thanking.** Individuals express more creativity in their personal and professional life, begin to share themselves and walk their talk with others, and ultimately come to a place of gratitude and wisdom for their life's journey. At this point in life, healing and strength are present, and individuals are living from a place of Truth, Love and Peace in their lives.

As individuals touch the Cycles of Truth within their own lives, four intuitiv estions arise that promote growth and movement through the Cycles. These are:

1. Who am I?
2. Where did I come from?
3. Why am I here?
4. What is my future?

Grandmother shared that the answers to these questions were:

I am a human being. I come from Infinite Space and infinite plenty. I am here to learn how to become whole and to experience my wholeness. My future is to demonstrate my connection to the Great Mystery by living in peace and harmony, a condition that comes from accepting Truth, Love and Peace within me.

These four thoughts become bridges into four other questions. They are:

1. Am I happy with what I'm doing?
2. What are my patterns that contribute to a state of confusion in my life?
3. What steps can I take to find peace within me?
4. How will people remember me when I am gone?

The answers to these questions are generally considered as follows: I am happy when I live at peace within myself. I create confusion when I will not accept my responsibilities (the ability to respond to my life); I am remembered when I conduct myself with integrity, honesty and self respect for my unique connection to the Great Mystery; and I will be remembered by my deeds, words and actions that contribute toward peace.

These questions are not easily answered with logic. To find our own unique answer to these questions on a deep level, we must enter our Silence and go within the Vibral Core. Spending quiet time within allows us to ask ourselves, "What did I learn about life?" and "Who am I?" from my parents. How have I honored their teachings? In what way have I accepted these early teachings and how have they molded my life? Each of the other questions may also be asked within the context of each aspect of truth.

Our Earth Path gives direction to our own unique relationship with the Great Mystery and our lessons. We move from inspiration toward inner knowing on a East to West Direction within the medicine wheel (3 o'clock - 9 o'clock). Our Earth Path moves through our Vibral Center and touches Truth, Love and Peace. As we come into alignment, all answers come from that place of knowing. Our Truth Line moves from our Birth Place (South or 6 o'clock) to our place of Wisdom and Healing (North or 12 o'clock).

At this point, to find your own Earth Path and Truth Line, draw a circle with the 12 spokes representing the 12 months or 12 hours of a day. This represents the generic medicine wheel. Now, divide the circle into four quadrants. Label 12 o'clock, North, with the qualities of wisdom, healing, strength and gratitude. Move to three o'clock and label this direction as East. The qualities here are inspiration, new beginnings and high ideals. Move to six o'clock, South, and label this direction with the qualities of innocence, faith and trust. Moving around the wheel, label 9 o'clock, west, with the qualities of inner knowing, goals and achievements and introspection. These represent the four directions.

Now, place your birth month at 6 o'clock. Draw a line from 6 o'clock to 12 o'clock. This represents your Truth Line and personal South to North direction and qualities. Your birth month is called your Sacred Space of Birth. Place the month of the year that falls six months later at the 12 o'clock position. This becomes your Alternate Space For example, if your birth month is June, your alternate space is December. Repeating this process, move to 3 o'clock and label this with the month that falls three months later, or March if your birth month is June. Now go to 9 o'clock and label that position with the month of September. Another way to do this is to begin with your birth month at 6 o'clock, and move around the calendar until all 12 months are represented. With a birth month of March at 6 o'clock, April would be represented at 7 o'clock, May at 8 o'clock, etc.

Using the wheel shown in this article and your personal wheel, place the Cycles of Truth on your appropriate birth month and label all the months with the corresponding aspect of truth. For example, if you are born in June, your Gift of Birth is that of Speaking the Truth. Your wisdom will come forward as you become grateful for the truth you speak (Wisdom at 12 o'clock, Gratitude for the Truth). Your inspiration will come from the East (3 o'clock) and with a June birth, will appear as you accept the truth of who you are (March, Accepting the Truth). Your inner knowing (September, Living the Truth) will come forward as you live life from a place of speaking the truth, accepting the truth, and being grateful for the truth you speak.

If you are born in July, for example, the entire circle shifts one month. Begin by placing July at 6 o'clock and proceed around the circle. Each month is labeled with a Cycle of Truth. Your lesson comes from Loving and Speaking the Truth about who you are. Your wisdom comes forward and is expressed as you maintain your loving in relationship with others, and learn the truth about yourself. Your Earth Path or the way you experience your lessons will come forward as you go accept your inner vision (May - Seeing the Truth and March - Accepting the Truth) and your inner knowing appears when you live your creativity (October - Creating the Truth and September, Living the Truth) and allow it to unfold.

This approach is only a beginning step toward personal understanding and self revelation. The process of learning our lessons deepens intuitively as we imagine our birth month wheel super-imposed on the generic medicine wheel, allowing the qualities to blend and speak to us. As we honor our spiritual place of birth and inner knowing, we recognize that our truth is always just in front of us. It becomes easier to walk through life embracing our lessons as just that - lessons to bring us home to our Truth, Love and Peace within.

The medicine wheel is a simple tool that allows us to recognize where we are on our journey toward wholeness. Becoming aware of the natural flow of truth as it presents itself during our growth and development opens a great many doors that lead to healing.

There is only One Mind, One Heart and One Spirit, and that is the Great Mystery. We, as children of the Earth, have the seeds of Truth, Love and Peace imprinted within us. Our task is to touch truth in as many ways as we can, honoring the uniqueness of our expression while remaining aware that we are part of the greater "We "

As each of us ask the four questions: Who am I? Where did I come from? Why am I here? What is my future? we find our connection to the Great Mystery revealed.

Summary

The Seneca say that what we say or do touches seven generations. Neutral observation and acceptance of our place on the wheel and recognition that with each breath we have a choice to move into truth as it appears in the moment opens a door toward healing within ourselves and on this planet.

Our elders spent time going within the Silence to contemplate the answers to life's challenges from a perspective of truth, love and peace. I believe that as each of us becomes accountable to these deeper questions and honors our growth and personal unfolding as perfectly occurring within the Great Mystery of Life and the Cycles of Truth, that we shall move toward One Mind, One Heart and One Spirit of Truth, Love and Peace on this planet.

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Biography

Lin Morel is an educator, consultant, facilitator and originator of Inner Awareness Training (IAT)™ for Peak Performance Workshops. IAT™ is an empowerment technology that provides individuals and groups with tools and techniques that improve communication, stress management, conflict resolution and people skills at all levels. Lin has a masters degree in applied psychology and is a fifth degree black belt and tai chi instructor who has studied and taught the martial arts for 31 years. She has studied at the University of Beijing in Mainland China, the Tai Chi Institute in Taiwan and with native peoples from North America and Africa. In 1988 Twylah Nitsch made her a teacher of Seneca Wolf Clan Tradition, and in 1989 she was told to integrate these teachings at her educational retreat center in Pennsylvania.

TOWARD HEALTH AND PERSONAL GROWTH

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Abstract
The heart is critical in the mind/body connection. It has the power to manage emotions/inefficient reactions which cause stress. Learn to transform stress into efficient/effective reactions instantly with Freeze-Frame®, a scientifically validated, one-minute power tool. Results: improved health, strengthened immune system, greater creativity and productivity.

All of us are struggling to various degrees with how to care for ourselves in the face of increasing rates of change, learning to handle the technological explosion with all it accompanying demands, and wearing many hats and trying to be many things to many people.

Traditional self-management tools do not work. Stress is on the rise:

1. Of the ten top-selling prescription drugs in the US, eight are for stress-related problems.
2. Time magazine reported recently that one out of seven Americans has a clinical anxiety disorder.
3. 72% of American workers experience frequent stress-related physical or mental conditions that greatly increase health care costs.
4. One million employees per day are absent from work due to stress-related disorders.
5. Job stress is costing businesses an estimated $300 billion annually.

We were taught as we grew up to manage emotional outbursts, to stuff our feelings. Internal emotional drains go on as we were taught neither to handle the residual feelings nor the underlying causes. If we had a computer readout, it would show constant drainage as the mind chews on emotional issues throughout a day or night.

Science used to believe it was the major life events that were most damaging to our health -- job loss, divorce, death of a loved one. New research is saying it is this accumulation of these daily stresses and irritations that are the most damaging (a 20-year study at the University of London showed that unmanaged reactions to stress were a more dangerous risk factor for cancer and heart disease than cigarette smoking or high cholesterol diets).

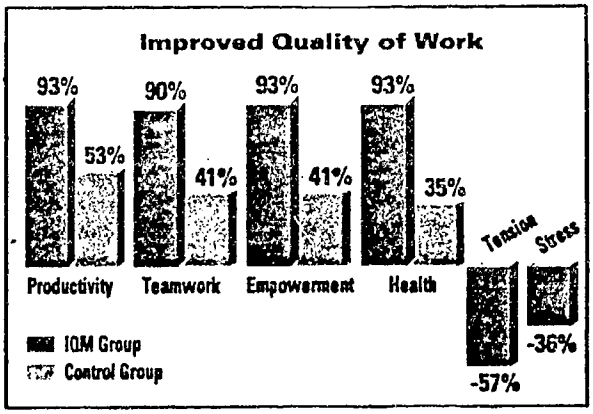
At the 7th International Congress on Stress held in Switzerland in February 1995, it was reported that the most common emotional stressors in today's society are perfectionism, guilt, resentment and the perception of not being in control. Lack of control is often accompanied by feeling that there is never enough time, there is too much to do, and everything takes too long. All of these feelings drain the spirit out of people. The bleed-off of emotional energy robs one of clarity and leaks away the power to change things. Industry leaders have identified lack of emotional management as a critical problem that sabotages corporate meetings, employee relations, creativity and productivity, all accompanied by immense job dissatisfaction.

Emotional management can be accomplished by learning how to direct one's perceptions and emotions from the heart. Heart perception reduces stress, recoups emotional energy rapidly and builds emotional buoyancy and power.

The Institute of HeartMath has developed a tool called Freeze-Frame which can be used in the moment that stress is happening, whether you are discussing things with people or are alone at your desk. It is like bringing the calming effects of a walk on the beach into the middle of your day, whenever you need or want it. You do not have to wait hours for relief. Stress is reduced within a matter of seconds, wear and tear on your body is diminished, and you will experience having wider perspectives and more creativity and, subsequently, more productivity.

Several physiological studies support these claims: (1) *The American Journal of Cardiology* reports that Freeze-Frame helps people defuse their anger, self-activate, and prolong positive emotions that increase activity that protects the heart and lowers blood pressure, (2) another study reported in the *Journal of Advancement in Medicine* examined the effects of emotions on the immune system, showing that IgA levels (the body's first line of defense against viruses and unfriendly bacteria) increased significantly after subjects were trained to access deep feelings of caring, and (3) participants in a hormonal study were able to double their levels of the anti-aging hormone, DHEA, by using another heart-focusing intervention tool. Study subjects also experienced a 23% reduction in the stress hormone Cortisol

One Fortune 100 company initiated programs to teach their executives, administrative staff, engineers and factory workers the Freeze-Frame process. Measurements tracked productivity, job satisfaction, stress reduction, cardiovascular improvements and blood pressure. Ninety-three percent of the participants increased productivity (as opposed to only 53% in the control group) with an overall 22% gain in quality. Stress symptoms were reduced by 36% and there was 26% less burnout. At the beginning of the study, 26% of the participants were hypertensive; six months later all had achieved normal blood pressure.



What actually occurs as people practice Freeze-Frame? Scientists have identified three stages of increasing order in the nervous system that result from Freeze-Framing:

1. The first stage is *Neutral.* Whenever people are frustrated or stressed, their heart rhythms are irregular and disordered. Bringing your energies to the heart and holding them there takes you to neutral, which clears distortion from the mind and emotions. The nervous system comes back into balance and normal heart function is re-established. Neutral is a launching pad for new creative insights and perspectives as well as stopping the damage to the physical system.

2. The second state is called *Entrainment.* As you go from Neutral to a positive feeling, such as love, care, or appreciation, the heart rhythms become increasingly ordered. Entrainment happens when there is a "*frequency-locking* between heart rate rhythms (HRV), respiration, pulse transit time (a measure of blood pressure), and brain waves (EEG). (See graph below.) This means your heart, brain and nervous system are in sync, giving you access to deeper perception and intuitive insight. The feeling of entrainment is similar to those rare days when everything seems to flow harmoniously, in perfect order.

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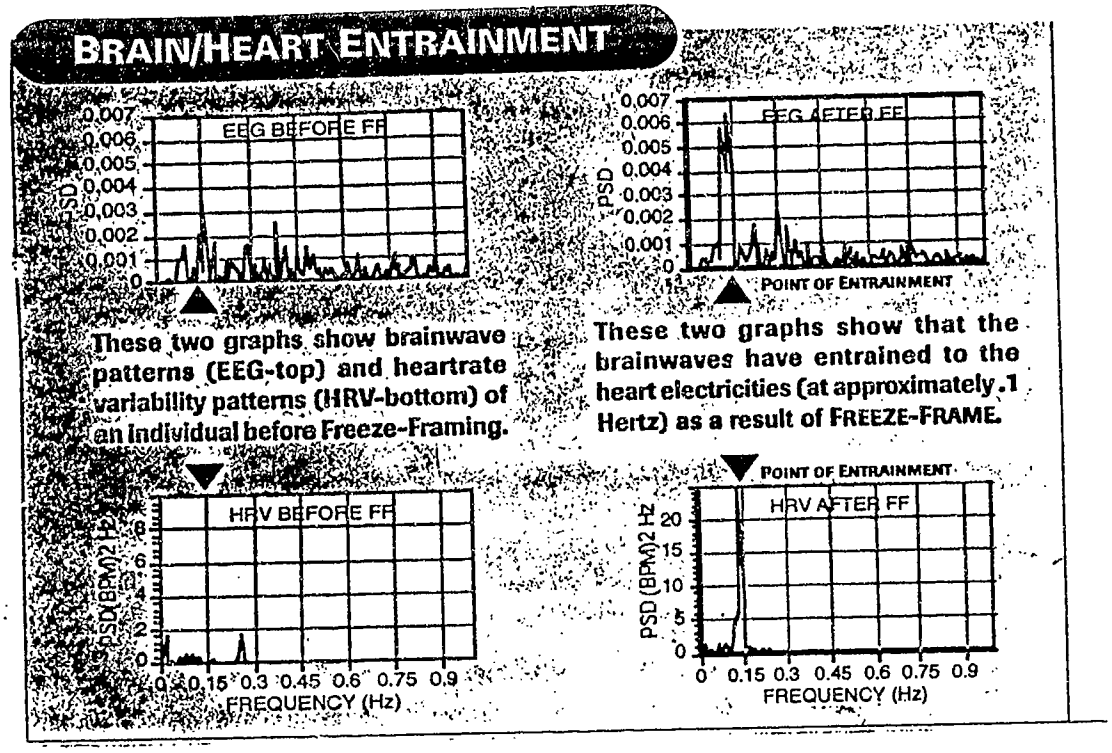

3. The third stage is *Internal Coherence.* Internal coherence is a state of harmony that occurs when a person is able to intentionally shift from entrainment to something we may refer to as *amplified peace.* Scientists observe this stage as electrical equilibrium where the nervous system outflow from the brain to the heart is reduced so that the HRV waveform becomes nearly zero -- the highest stage of peak performance. The *runner's high* is similar to the state of internal coherence. Mental and emotional inner dialogue is reduced to a minimum. When you have a passionate love for whatever you are doing and are functioning at peak performance, you bypass the need for sensory or mental signals. You intuitively perceive what to do without all the painstaking mental figuring. Sheets of intuitive information can come to you in seconds. Being in one's heart unfolds each of these levels of perception and peace. Neutral is the doorway, but heart-activated feelings and perceptions open the door or new insight.

Being in one's heart helps reduce stress, develop personal effectiveness, make choices with greater wisdom and cut through organizational or personal conflicts to profoundly improve organizational effectiveness and the enjoyment of our lives. In addition to learning the steps of Freeze-Frame, here are some quick and easy things you can do today to start putting heart into your life.

1. **Appreciation** -- appreciation is one of the greatest energizers for business and personal interactions. Finding something to appreciate during tough situations puts problem areas in better perspective. Look for opportunities to let your co-workers or family and friends know what it is you appreciate about them. Appreciation increases the value of what is important and meaningful in your life. It is an instant stress-buster.

2. **Care** -- notice the difference between sincere care and required courtesy. True caring is the glue that keeps relationships together. It is also a lubricant for your physical system, boosting immune system functions. If you have a picture on your desk of someone you care about, remember to look at it and feel care before and during your phone calls, e-mails and voice mails. It is an instant energizer.

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3. **Intuitive Communication** -- feelings of appreciation, compassion or care during your interactions enhance listening, enabling you to speak your truth from a balanced perspective. Activate a positive heart feeling to quiet your inner dialog, stay neutral and slow down. This allows room for intuitive insight and creative solutions and stops the verbal and non-verbal interruptions that prevent the other person from being heard. Intuitive communication is effective and saves time.

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Biography

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CROSS CULTURAL COMMUNICATION: USING EXPERIENTIAL ACTIVITIES TO BRIDGE THE GENDER GAP

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Abstract
Communicating and interacting effectively with others in personal and professional situations is often complicated by what has been termed "cross-cultural" communication between men and women. From an early age, boys and girls are socialized to communicate differently. These differences in communication often result in confusion and misunderstanding that can be avoided through a clearer comprehension of gender communication patterns. Because of the communication gap often present between the genders, new ways of enhancing communication are being explored. Experiential activities have great potential to create clearer comprehension and interpretation in communication patterns between men and women.

Communication is said to be the key to successful relationships, and lack of, the demise. Communication has many different definitions, but can be simply defined as a dynamic, systemic process in which meanings are created and reflected in human interaction with symbols (Wood, 1992). It is a dynamic process in that it is constantly changing and transforming and can have many meanings. It is a systemic process in that communication takes place in specific systems such as cultures, workplace, homes, social settings, sporting events, etc. The system in which a message is communicated will highly affect the interpretation of that message. Communicated messages have two levels of meaning. The meaning is dependent on the content or literal message and the relationship level between the communicators (Watzlawick, Beavin, & Jackson, 1967). Communication is dependent on human interaction and interpretation of symbols. Individuals draw on past experience, thoughts, and attitudes to determine the meaning of communicated symbols. Many individuals have different past experiences which, unfortunately, creates a confusion in the meaning of symbols resulting in poor comprehension during the communication process.

Gender Differences

Individual differences in interpretation of communicated symbols can be a function of many components including, but not limited to, culture, gender, geographic area, ethnic background, home setting, educational level, and physical challenges. This paper will focus on gender as a specific function that creates confusion in symbolic comprehension and frustration during the communication process.

Men and women generally have different communication patterns. The causes of the differences are difficult to identify. The question of nature versus nurture commonly surfaces in the debate. Are the differences innate or are they learned socialized behaviors? This question is complex and difficult to answer because from birth, males and females are treated differently. In the beginning males are spoken to more loudly and handled more roughly than females who are handled gently and spoken to softly. Males are referred to as "healthy" or "big" while girls are generally referred to as "precious" and "fragile" (Glass, 1992).

As they grow the genders continue to have different treatment and expectation, as well as behaviors. Basically, by age five or earlier, children are aware of what gender they are, and understand what expectations our society or culture has for males and females (Wood, 1994). We are born sexual beings, either being male or female, but culture is likely to dictate how we are treated and how we behave. Messages are communicated in verbal and non-verbal mediums by parents, peers, teachers, and the media.

Parents tend to socialize their children differently. Certain behaviors are tolerated more or less, depending on the gender of the child. Boys are almost expected to fight, avoid crying, and be competitive while girls are expected to be cooperative, nurturing, and quiet. Although these expectations can be strong for both boys and girls, a breach seems to be better tolerated for girls than boys. For example, a competitive girl would be much more acceptable than a nurturing boy. Fathers tend to give command terms that are more often directed at sons than daughters. This may provide an explanation as to why boys tend to use commands more often than girls during play times with friends (Gleason & Grief, 1978). Parents extend stereotypical gender differences through the selection of clothes and toys. Researchers who surveyed 120 rooms of boys and girls under the age of two found that girls rooms were decorated with dolls and children's furniture in the primary color of pink and boys rooms were primarily red, blue, or white and populated with trucks, tools, and various sporting gear (Pomerleau, Bolduc, Malcuit, & Cossette, 1990). Further research revealed that many parents purposefully discourage their children from playing with toys that are usually considered to be designed for the opposite gender (Lytton & Romney, 1991).

Children do not learn communication styles solely from the influence of their parents. Peers tend to have a large effect on the development of communication patterns. From age five through adolescence, peers communicate expectations and rules of gender identity that are equal to or may surpass the importance of the family (Martin, 1989). Boys and girls talk and behave differently during play activities. Boys more often play outdoor games that have winners and losers and a leader. Boys will compete for control of the group by making commands, resisting commands of others, telling stories, and challenging the stories of others. Boys will also attempt to take center stage by arguing that they are the best at a skill or task. Girls on the other hand tend to play games that have no winner or loser and in which everyone has a turn. The goal in girls' play is intimacy, therefore girls do not boast of their skill or try to out-perform their friends like boys do. Girls will make suggestions instead of commands and seem to work harder at being liked instead of winning (Tannen, 1990).

After puberty, communication patterns continue to gel. Adolescence is a period of time in which individuals search for identity and form lifetime patterns. The interests of males and females are inclined to diverge during adolescence. Males continue developing competitive patterns at home, at school, and during play. They are much more likely to stay physically active through competitive sports than females. Peer relationships seem to be more critical in the development of gender identity of males possibly because of the lack of the fathers constant presents in the home (Gaylin, 1992). Females tend to focus their gender identity on their mother who usually has more of a presence in the home. Gilligan (1982) theorizes that girls' core identity revolves around connectedness with their mothers and many times dependence on others including deep intimacy in relationships. Boys are forced to separate from the mother and become more independent, therefore their identity is formed without the intense intimacy with others in relationships. Communication patterns usually follow suit.

As individuals mature the patterns continue. Boys grow into men and girls into women but the gender identities and communication styles seem to remain constant. Living in the United States in the 1990s can be difficult and confusing when considering gender identity and communication. In his book *The Male Experience,* Doyle (1989) outlines five themes of masculinity that are stereotypical elements of the male role in our society. The first is don't be female. Males are taught early in life not to act like a female and are encouraged to attain generally masculine tendencies. Secondly, be successful. Men are expected to have success in academics, marriage, work, and play. Men are trained that winning is everything and in order to be a success they must be a good provider. The third theme is to be aggressive. Men are expected to be tough and stand up for themselves in home, work, or play. The fourth element is be sexual. Men should be interested in sex all of the time and should be good at it. Men are encouraged to have multiple sexual partners and enjoy sex (Gaylin, 1992). Finally, men should be self reliant. Men are expected to be confident, independent and autonomous. Men are taught to be self contained and trained to not have a need for others which has a definite effect on their communication patterns.

In her book *Gendered Lives*, Wood (1994) outlines five current themes of living in a feminine role in the United States in the 1990s. The first theme is that appearance still counts. Women are still greatly judged by their physical appearance. This is prominent when considering the great numbers of young women with eating disorders and the millions of dollars spend on diets and beauty aids every year. In a survey of 33,000 women, 42% of those surveyed said losing weight was more important and would make them happier than success at work (Wooley, & Wooley, 1984). Secondly, women are expected to be sensitive and caring. It is part of the role as a women in our society, part of the definition of a good women. Being sensitive and caring involves the expression of emotion. A third persistent theme is negative treatment by others. Devaluation and negative treatment including violence seems to remain part of the female role. Fourth, women are expected to be a superwomen. Not only is the message that you can have it all, home, family, career, but that you must have it all. The negative effects of this extreme stress placed on women to hold the two full time jobs of homemakers and career women is well documented (Faludi, 1991). Lastly, there is no single meaning of feminine anymore. Our society is greatly changing in it's view of what is appropriate or desired for women. Some in our society value the attribute of women who are independent, assertive, and career oriented, while others more highly value the traditional role of wife and mother.

Communication patterns are greatly affected by the unstable transformations taking place in the roles of men and women. It is quite difficult to attain clear gender role differentiations anymore. Because of the great chances of differences in behavior and past experience between the genders, even more misunderstanding in communication are likely to take place. Communication of symbols takes place through the usage of various types of non-verbal and verbal patterns.

Modes Of Communication

Men and women usually have different patterns in non-verbal and verbal communication. Glass (1993) divides communication into five basic areas: 1) body language, 2) facial language, 3) speech and voice patterns, 4) language content, and 5) behavioral patterns. Based on research of linguists, psychologists, anthropologists, speech pathologist, and communication specialists, she compiled a list of differences in these areas based on gender. The following is a representation of the list of differences.

Body Language

Men tend to take up more space, gesture forcefully and with restriction, assume a leaned back position when listening, provide less body language for listener feedback, are not as sensitive to non-verbal communication cues, invade other's body space more often, are less gentle when touching others, sit more at an angle and further apart, do not move out of the way for women, and sit further away from women.

Women tend to take up less physical space, gesture more fluidly and easily, assume a more forward position when listening, provide more feedback through body language, are more sensitive to non-verbal cues, invade others space less often, are more gentle when touching others, sit directly in front of others, move out of the way of men or walk around them, and sit closer to men.

Facial Language

Men tend to avoid eye contact, cock their heads and look at others at an angle, display frowning and squinting when listening, have fewer facial expressions or feedback, have less emotional warmth through facial expression, open their jaw less when speaking, stare more in negative interactions and use little eye contact in positive interactions.

Women tend to look more directly at other persons with their head forward, smile and nod their heads when listening, have more reactions and facial expressions, open their jaw more when talking, lower their eyes to avert gaze in negative interactions, and use more eye contact in positive interactions.

Speech and Voice Patterns
Men tend to interpret more and allow fewer interruptions, mumble words and have sloppier pronunciation, use less intonation and vocal inflections, have more monotone speech using only three tones, have lower pitch, speak in a louder voice, talk at a slower rate of speech, talk more and monopolize the conversation, talk about things and activities, disclose less personal information, make direct accusations and statements, ignore the topics women raise, give more commands, use fewer emotional verbs, use fewer terms of endearment or adoration, use more quantifiers like always and never, ask fewer questions, rarely discuss personal life during business, use stronger expletives, and tend to lecture and use more monologue speech patterns.

Women tend to interrupt less and allow more interruptions, use precise articulations and better pronunciation, use more intonation and vocal inflections, sound more emotional and use five tones when talking, have higher pitched childlike voices, speak in softer voices, talk at a faster rate of speech, talk less when speaking with men, talk about people and relationships, disclose more personal information, make indirect accusations and attempt to avoid confrontation, pick up on topics men raise, use fewer commands and more polite speech, use more emotional verbiage, use more terms of endearment and adoration, use looser quantifiers like "kind of" or "a bit," ask more questions to stimulate conversation, discuss personal life with business associates, use milder expletives, and have more of a give-and-take form of dialogue.

Behavioral Pattern Differences
Men tend to have a more analytical approach to problems; are more task oriented; tend to be more critical; cry less and yell more when frustrated; are more assertive in communication; are more argumentative, provide less feedback in communication; see time as having a beginning, middle, and end; talk more about themselves; are less likely to ask for help; do not often apologize after confrontation; and talk less about relationships with others.

Women tend to have a more emotional approach to problems, are more relationship oriented, tend to see things less critically, cry more when frustrated or hurt, are less assertive in communication, are less argumentative, provide more feedback in conversation, see time as flowing continuously, talk more about other people, are likely to ask for help and accept it, often apologize after a confrontation, and talk more about relationships with others.

Using Experiential Activities To Bridge The Gender Gap
Research has confirmed serious gender differences in communication styles. In response to the differences, new ways of enhancing communication are being explored. Experiential activities have great potential to create clearer comprehension and interpretation in communication patterns between men and women. Experiential activities can provide a much-needed bridge of understanding between men and women through the use of active initiatives that appeal to men, and exploring the meaning of the initiative, which appeals to women.

Metaphors
Because human beings are extremely dynamic and have individualized backgrounds, it can be helpful to transform symbols into common standardized levels in order to enhance understanding. The use of word pictures or metaphors is an excellent conduit for creating a standard level of interpretation. By simplifying a concept to be communicated into more common terms that most everyone can understand, the possible interpretations become limited and understanding can become crystal clear. Feelings or concepts can be transformed into metaphors, preferably based on a topic of interest to the person being communicated to. The activity can be expanded by including a multi-media component. Information is more meaningful and better retained when students are actively involved in the learning process. Multi-media supplies (clay, construction paper, feathers, paper clips, pipe cleaners, magazines, paints, markers, etc.) can be utilized to enhance the learning process by allowing the individual to build a multi-media

model of his or her metaphor. Through the construction of the model the student can better explain and remember the symbolic meaning of the chosen metaphor.

Verbal Description of Shape

As discussed earlier in the paper, communication patterns differ greatly between the genders. Experiential activities are excellent avenues to allow individuals to explore some of the differences. One activity that can provide an exploration of the differences is the verbal description of a shape. A man and woman should sit back to back. One of the individuals will be given a pipe cleaner that is bent into a unique shape. The other individual should not be allow to see the shape but will be given a straight pipe cleaner. The first person will give a verbal description of the shape in order to guide the second person in bending the straight pipe cleaner into the same shape. The roles can then be reversed. Debriefing should include discussion of the differences, difficulties, and commonalties between the male and female communication patterns.

Create a Story

In this activity the group should be divided into smaller groups, one consisting of all males, another of all females, and a third mixed gender group. Each group will be given a sheet of paper and writing utensils. The groups will be instructed that they are going to write a story. Each person will have the opportunity to write for two minutes. The group will decide who will start. When two minutes has elapsed then the next person begins to write. After each person has a turn each group will read their story aloud. Compare the all-male, all-female, and mixed gender groups' stories. Discuss the use of topics, use of words, and feelings of the groups members.

Summary

The use of experiential activities has great potential for enhancing better gender communication patterns. This paper has addressed just a few possible activities that have potential to extend understanding between the genders. Many other experiential activities could be modified and used to enrich gender communication.

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ENSEMBLE CREATIVITY: THE ART OF IMPROVISATION

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Abstract
Improvisation is an art of group creativity that appeals to many learning styles. In this workshop we will experience the work and explore basic communication and associative skills, workshop procedures, concepts and specific activities that can be used in any classroom, teams course, or training environment.

The art of improvisation is rooted in the commedia dell'arte tradition of renaissance Italy. At that time, traveling theater troupes used stock characters, costumes and props to create entertaining and satirical plays that were tailored to each local audience. Local politics and personalities were woven into a general scenario in which the plot twists and dialogue were made up on the spot. Each performance was a unique blend of fable and moral, comedy and tragedy, shaped by the participation of the audience and the improvisational skill of the actors.

Improvisational principles have been used for hundreds of years, but they were not well formalized until this century. They have been used not only for the development of theatrical material, but in therapeutic settings for the building of self-esteem and in education for the enhancement of communication and creative skills. There are many approaches to improvisation and creativity. What I offer is my current understanding of these topics and, in doing so, I draw upon the work of two important teachers of the art: Martin de Maat and Viola Spolin (see bibliography). My work has been to adapt the principles and techniques of improvisation to experiential education and training.

Improvisation and Creativity
Improvisation is learning by experience, and experience is penetrating into the environment on all levels; physical, emotional, mental, spiritual. It is assumed that we all have talent and that everyone is intuitive. Intuition only functions in the present moment. When we stay present, penetrating our environment with all of our senses while allowing our intuition to flow, we reach spontaneity. If we have the courage to trust the process, we stay in spontaneity. This is the heart of "improv."

So what do we actually do in improvisation? Briefly stated, we set an environment and then solve creative problems as an ensemble. First the environment. There are four agreements (de Maat) that I ask players to make with me that set the environment of improvisation. The first is to recognize and unplug the critical voice of self consciousness that we all carry around in our heads. We must allow ourselves the freedom to speak without knowing what we are going to say and to take action without knowing what we are going to do so that we can make discoveries. This is what improvisation calls for - it is both the beauty and the terror of it. Our self-conscious voice wants to inhibit this process so we have to choose as best we can to set it aside to try a new way of being.

The second agreement is that we purposely spend time in the arena of "what we don't know we don't know." This comes from concepts about human knowing, frequently drawn in the form of a mandala. In the center is all the information we know we have, all the things we know how to do, all the ideas familiar to us. I know I know how to drive a car, conjugate English verbs, cook spaghetti. Then beyond this core information are all the things I know I don't know how to do. I know I can't play the guitar, or better put, I know I haven't learned that yet. There are many things that I am aware of that I can't yet do or don't yet understand, but I am aware they exist.

Now, much of our education is about taking the things we know we don't know and jamming them into the realm of what we do know. This is information accumulation, trying to learn what other people know or deem important. This is useful and necessary, but education can stimulate us to reach further

into the realm of "what we don't know we don't know." Here we can try on entirely new ways of perceiving or creating or communicating. We can experiment with ways of behaving that we have never tried or deal with concepts foreign to us. To do so requires a tolerance for ambiguity, a safe environment and trust in ourselves. In improvisation, each moment presents us with the same choice: do we respond from the familiar, from our old information and ways of being, or do we hold with courage to our spontaneity and make new discoveries? By making this second agreement we choose to take risks together.

The third agreement is to enter into the aligned and centered state of play. Although entire books have been written about play, few describe it very authentically, yet we all know it from our experience. As adults we sometimes need to remind ourselves of what it is to play - I am constantly amazed at how difficult it can be to coax teenagers into playing - but childlike play combined with adult life experience creates the most moving and elegant improvisations.

The fourth agreement is to make a conscious choice to witness our own and each other's value. If we are on a path of contribution, creativity or productivity it is imperative that we train ourselves to be constantly aware of our value. This is not false ego; it is our birthright. We have to know that what we offer is worth the offering and that who we are is a gift to those around us. If at any time we are calling our contribution unworthy or inadequate, it becomes less than it can be. In making this fourth agreement we set ourselves and our fellow players free, free from judgment or criticism, free to explore creatively. With the environment set, we turn to creative problem-solving. In workshops I use improvisational games to practice several elements of creativity:

1) ASSOCIATION - We must be willing to give ourselves the freedom to associate and to have the courage to act upon our associations. Our brains are literally wired to make associative patterns out of our experience. We are associating all the time. names and faces, words and patterns, etc. If we trust ourselves to express these associations we are in creativity.

2) EXPLORING AND HEIGHTENING - To develop an idea, to allow one association to lead to another we "explore" it. This means doing what you are doing over and over in many different ways. If we have an imaginary object we might try using it in different ways. If we are speaking a line, we might try phrasing it in many ways. "Heightening" is putting increasing amounts of energy into the exploration. We might speak faster, put more emotion in the statement, extend the vowel sounds. We keep exploring and heightening until we reach a transformation.

3) TRANSFORMATION - A transformation is a breakthrough, a discovery, a new reality, a new association. Real transformations come about organically through commitment to exploring and heightening, they are not imposed by preconceived ideas.

Ensemble work adds a new dimension to the creative skills of an individual artist. Each member in the ensemble must choose to use their skills cooperatively, not competitively. This requires additional distinctions. The creative relationship is an intimate one, so all the skills of intimacy apply. The quality of the relationship is key to the creative process. To enhance this relationship certain concepts are practiced:

1) ABILITY AND WILLINGNESS TO RESPOND - When we receive a communication we must be able and willing to respond with what is stimulated within us. Even if we are simply "mirroring" , the response will be a creative extension of the stimulus, since it was filtered through our uniqueness.

2) "YES, AND" - In an ensemble we commit ourselves to supporting and extending upon whatever our fellow players initiate. Whether in words or in action we communicate, "YES, I accept what you are offering , AND here is my extension upon it." We can always accept, whether or not we agree.

3) GIVING AND TAKING FOCUS - An ensemble must have only one creative focus as a time, otherwise chaos results. The focus can move very quickly around the group, but a single focus must be maintained. Each member, therefore, must know when to take focus and respond to the unfolding process, and when to give focus by staying aware and receptive, in a state of "no motion."

An ensemble creation is the act of allowing the potential of the group to emerge. If we are improvising a scene, we commit to using our skills to allow the transformations and, in doing so, we discover what the scene wants to be about. The resulting scene will be brilliant, much better than our individual ideas of what the scene could be, no matter how clever we believed they were. Brain-storming business ideas, improvising music, or creating relationship can all follow the same process. In workshop we use hundreds of activities to hone these skills of ensemble creativity. Below is a list of some of the activities we might try and some of the skills that each teaches. The exact coverage of each workshop depends upon the group itself. In teaching improvisation one must be willing to improvise, so I never know for sure where a group will want to go.

Character of the space - sensory awareness, reflection, movement, transformation
Mirror - reflection, movement, concentration
Give and Take - no motion, association, role playing
Make-a-Story, String of Pearls - association, plot
Gibberish - non-verbal communication, intonation and emotion
Freeze Tag - association, body awareness

Many teachers are discovering that experiential learning is very effective and engaging. A common problem, however, is that most teachers have not been trained to facilitate experiential activities. Many of the teachers I work with are not intending to teach improvisation per se, but they do use these activities to facilitate four basic areas of experiential learning increasingly common in the traditional classroom:

1) Preparing students to make presentations
2) Coaching students in role plays
3) Enhancing listening skills
4) Facilitating group work and cooperative learning

Our debriefing in this workshop will include a discussion of how to facilitate these processes.

Multimodal Learning

I have found improvisation to be a powerful and exciting experiential education and organizational development training tool. One of its strengths is that it appeals to multiple learning styles. Howard Gardner has identified and defined at least seven different modes of human intelligence: verbal/linguistic, logical/mathematical, visual/spatial, body/kinesthetic, musical/rhythmic, interpersonal and intrapersonal. While modern secular schooling develops mainly the logical and linguistic intelligences, they are all of equal value (Gardner 1985) and all intelligences can be tapped and developed in the study of any subject matter. Lazear, for example, has developed a systematic approach to teaching traditional academic subjects using each of the seven intelligences (Lazear 1991).

Improvisation respects and invites the use of many intelligences at the same time, particularly the body/kinesthetic, the visual/spatial, the interpersonal and the intrapersonal. These are used in conjunction with the logical and verbal to create deep involvement in an experience. Thus improvisation fosters multimodal learning which has many benefits. For example, it strengthens the classroom as a community since each student may contribute with their strengths as well as challenge their less practiced intelligences. Mixed ability classes become much easier to teach. In fact, improvisation makes the tracking of students less necessary. Since all ways of knowing and experiencing are valued and validated, "weaker" students can frequently contribute as much as good students. Weak students are sometimes quite gifted in certain modes of experiencing, but they perform poorly on tests designed to measure the logical and verbal intelligences (Gardner 1985). Several teachers have reported to me that

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normally hyperactive students, and even those diagnosed with Attention Deficit Disorder, are able to focus to a much greater degree in improvisational activities than on the more usual classroom tasks, and many times these students exhibited much more talent than even the teacher had previously recognized.

Diversity and Cooperative Learning

Improvisation stimulates cooperative learning because its activities are less teacher-directed and more student-centered. Once the teacher sets the environment and introduces the game, the students teach themselves and each other with a minimum of coaching. For this reason, improvisation works particularly well in a diverse classroom or training group. One of the complaints about multicultural education has been that European-American students are taught about other cultures without any real experience with members of those cultures. It has been suggested that deeper understanding could be developed by fostering relationships on many levels between students of different cultures (Gunsky 19' 9). Improvisation creates an atmosphere in which the more deeply and authentically the players relate the more successfully they solve to problem. The cooperative and interpersonal educational values strongly emphasized in non-white cultures become distinct advantages and various cultural traditions become important resources for the group. Players cannot help but experience the strengths of diversity.

My favorite example of this occurred when I spent a day workshopping high school students in several ensemble thinking exercises, including Make-a-Story, a group narrative process. The first couple of classes had struggled a bit with this exercise, not quite overcoming the inhibition of trying to do it "right," rather than allowing themselves to enter the flow of the process. Then I entered a class that had a large number of Carribean students. Coming from oral traditions, storymaking was very natural for them; they proceeded to spin fabulous tales for as much time as I could allow for the exercise.

Workshop Procedures

The workshop format that I follow, which is the one I recommend to teachers and trainers who use this work , is very similar to the method developed by Viola Spolin (Spolin 1983). This method is as follows:

1. OBJECTIVE - At the outset we briefly explain the objective, the problem to be solved. For example, many of our activities or "games" center on ensemble thinking: many people involved in a single creative process, thinking with one mind. In a game called Make-a-Story, the objective is for a group to improvise a fairy tale in a smoothly narrative that sounds cohesive, as if one person had written it. How do we achieve this objective?

2. FOCUS - A single focus or "point of concentration" is chosen for each activity. It is where the players' attention is concentrated, where their creative energies are channeled in the creation of solutions to the problem. It unleashes the spontaneity of the players and allows them to play cooperatively. The focus can be thought of as the ball in a basketball game. The use and movement of the ball is the center of all the players' efforts. In Make-a-Story, the focus can be to listen intently to the progression of the story as it moves around the group and to add a single word or sentence that makes syntactical and grammatical sense and that matches the style of the unfolding story.

3. COACHING AND SIDE COACHING - As the players play the game, the teacher/trainer participates by giving short, simple directions that keep the players' attention on the focus during the action (side coaching), or by occasionally stopping the action to check on the players' experience or to adjust or add to the focus of the game (coaching). The coaching and side coaching come from what the teacher sees the players need at the moment and in this way the teacher and players work on the problem together. It is understood that there is no "right" way to solve the problem or reach the objective; the players are free to discover unique solutions.

4. EVALUATION - The players and the teacher/trainer debrief the experience at the conclusion of the game. As Spolin points out, the most effective evaluation is an objective one. Concepts of right and wrong, good and bad are eschewed for simple observations: Was the objective achieved? Was it shown or told to the audience? Was the focus maintained or was it intermittent? Was the communication

complete or incomplete? These observations become links to other experience both inside and outside the classroom or training session, transferring the learning to the next activity and beyond.

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Biography

Mr. Popowits is a lecturer in the College of Business at the University of Illinois at Chicago and an experiential trainer and consultant, specializing in the use of improvisation and wilderness activities to create programs for schools, universities, business and non-profit organizations.

FAMILY RESIDENTIAL CAMPING EXPERIENCES: A CYCLE OF DISCOVERY

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Abstract
This workshop will present the meaning family members associate with their planned residential family camping experiences and move toward a better understanding of how the quality of family relationships can be nurtured through outdoor leisure experiences. Factors that contribute to family bonding in natural areas will be highlighted. This workshop will include various activities to allow for direct learning experiences.

Family and work obligations, along with lack of time, money and resources, have all been identified as major constraints to involvement in family leisure activities. The literature also indicates that time spent as a family in leisure activities now consists primarily of non-interactive and/or passive activities, which are not believed to significantly affect family life in a beneficial way (Kelly, 1975; Orthner, 1975a). Highly interactive recreational experiences, on the other hand, may have the potential of increasing family wellness. Indeed, there appears to be a correlation between happy families and family participation in outdoor recreational activities (Hart, 1988; Hill, 1988; Kraus, 1981; Thornstenson, 1988; West, 1986). Evidence in this realm, in my opinion, is somewhat lacking in validity.

The purpose of this research was to undertake a qualitative exploratory investigation of the meanings which family members associate with their planned family residential camping experiences. In doing so, it was hoped that we might move towards a greater understanding of how the quality of family relationships may be nurtured through outdoor leisure experiences. Laying the foundation for future research, upon discovering how to make it possible for family members of all ages to share their love and trust with one another, was also anticipated.

Procedure
A total of seven families took part in the study. These volunteers had recently participated in either a five- or nine-day family residential camp program. Both camps are located in secluded wilderness areas adjacent to a lake.

Open ended semi-structured interviews were performed with both parents and children, independently from one another, in hopes of gaining a more in-depth and complete understanding of the issue in question. All interviews were taped, and subsequently transcribed and analyzed.

Although every individual family member's perception of the camp experience was quite unique, there was also evidence of a common thread weaving its way through these diverse experiences. It is this commonality of experience which will be discussed here.

Results and Discussion
Creation of an Alternative Culture.
The physical distance of their everyday lives and total immersion in a wilderness setting allowed for the family camp's reality to predominate, a reality in which the newly formed culture no longer valued some of the standard western society rules and regulations. Here, different rules and different priorities were created and supported by the camp community.

For example, the hectic pace of our everyday lives often causes families to become overwhelmed with work-related stress and pressures which distract us from our families. Indeed our lives often become consumed with and defined by our line of employment. At a residential family camp, these distractions and pressures were minimized, thereby allowing participants to focus their time and energy on each other rather than on their work or other obligations.

Distractions are removed, priorities reorganized and family becomes the primary focus. At camp the value of the family is more fully realized and appreciated than in everyday life. A parent remarked,

> "The thing that makes it [camp] more bondable is that I'm not coming home at the end of the day with a ton of things on my mind. I have one thing and one thing only to concentrate on, and that's my family."

One may think that this reorganization of priorities would be true of any family vacation. However, all the families were very direct in stating that a residential family camp experience differed significantly from other forms of family vacations. The camps' schedule and staff played a vital role in this regard by minimizing daily responsibilities and pressures which would still predominate throughout other family vacations, even when camping. As one mother voiced, we are

> "not just driving around going to gift shops. What are we going to eat tonight? You've got all those things to worry about when you're on a vacation on the road. You've got to get a hotel, we've got to find a campground."

The simplicity and down-to-earthness of family camp allows for the removal of personal protective shields. Meaningful relationships can evolve, even in the short span of five days. "I think people really put their guards down here when we're in the woods. And I think we really get to know the true personalities of the people we are with." This removal of protective shields helps to create an emotionally safe environment in which parents are encouraged to rediscover their inner-child. This role shift is often an eye opener for the children and allows them to interact with their parents on a deeper level than at home, thereby strengthening their relationships. As one youth reported: "It's sort of funny. It's like they're [parents] young again. It feels like their kid has.... it's like they're our friends."

Developing a Sense of Community

All of the families involved in this study continually stressed the importance that the residential camp community played in their overall experiences. Emphasis was placed on the re-vitalization of connections to each other and to the natural world.

The feeling of being in a strange environment was one of the foundations for their sense of community. Trusting that all members of the community would watch for and care for their children, parents were better able to let go of their concerns for their children's safety, something they were not capable of doing in their everyday lives, in a world of strangers. As one parent reflected:

> "They're [children] learning that they don't have to be by your side all the time to be able to have fun and to be OK. It gives them the opportunity to explore and go away from the mothership and yet not be nervous or uneasy about it."

This new found sense of freedom was a novelty, experienced by both parents and children, that leads to much personal growth. Children can be more independent to risk and grow in ways not possible at home.

Feelings of community were also enhanced by the return to living appropriately simple lifestyles while at camp. As one mother expressed:

> "Even though camp has all the amenities and such you feel like it's somehow purer and closer to the core of what you think is important in life than day to day city life. "

This return to simplicity also affected the family members' sense of place by strengthening their relationship to the natural world.

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"The kids are really going back to basics as far as entertaining themselves. They're looking to nature to provide very enjoyable experiences."

A sense of interdependence quickly developed amongst all of the families and staff at camp. There was a place for everyone and everyone's talents and contributions were necessary. This is well illustrated in one parent's description of an activity:

"Here everyone needed to work as a team. That we were dependent upon each other in order to get through the day. Everyone had a role to play from the youngest children on up, and I think the children and us came away with that being together and doing things as one creates a real sense of community and a real family."

The artificial boundaries placed around the concept of 'family' are also transcended at camp as extended families unite into one. Families in the camp community often mesh with one another, thereby becoming a much stronger unit.

"There's a real closeness that develops within the families here and I think it reflects a culmination of having experienced these activities together."

Importance of the Experiential Component

The activities at these residential family camps are designed to be quite a unique experience compared to everyday life. They are both experiential and interactive, and operate on the belief that we learn much by doing, especially as a family. "...Almost all of the activities are designed for participation among family members."

These experiential activities also contribute to developing feelings of cooperation needed in our highly competitive world. Describing a day on the ropes course with his three children, a father explained:

"All three of them were on the ropes course the other day and each one of them encouraging each other. You know and one of them was really scared and there was not any name calling and 'oh you chicken' and that kind of thing. It was 'you can do it, you can do it'. Just 'one step at a time' and, you know, this is coming from kids. You never see that in the city."

Another crucial element that emerged from the experiential nature of activities was a sense of trust. One parent expressed:

"...I see children growing up as very cynical. I see adults being cynical. There's no place at camp for cynicism. It's not a cynical place. It's just not accepted by the culture... it's a place that allows you to build enormous trust in others. You can trust your parents, you can trust your parents' friends, you can trust your friends, you can trust people you've just met. There are very few places in life where you can suspend your cynicism and trust fully. I guess in the old days when huge extended families lived together, that maybe was a place that you could do that. But that doesn't happen anymore."

Overall, the experiential nature of both family camp programs contributed significantly to the level of interaction and communication among family members. Thus, feelings of cooperation and trust grew. Perhaps as Holman & Jaquart (1988) suggested, "The family that plays together, stays together", should be amended to include, "if they have a great deal of communication while they play" (p. 76).

Conclusions

The experiences of these seven families clearly demonstrated that these well-designed family residential camp experiences were conducive toward enhancing the wellness of both individuals and families. The common elements of their camp experiences included being able to construct a different culture - one in which family and relationships provided greater meaning and insights to life, rather than work. In a very brief period of time, these families developed a community characterized by safety and simplicity. Through the experiential and interactive nature of the activities offered, these families were encouraged to get in touch with each other and with the natural world, and come to understand that true independence is indeed a form of interdependence.

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Biographies

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SPAWNING NEW IDEAS: LET'S SWIM WITH THE SALMON

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Abstract
A variety of effective and creative teaching methodologies and strategies will be presented and practised to encourage educators to expand their instructional repertoire and enable their students to derive greater meaning from experience. Please come prepared to participate in both indoor and outdoor settings. Swim suits are optional!

This conference will gather a wide variety of concerned experiential educators who share common interests in fostering experiential techniques and further develop their teaching skills. A variety of effective and creative teaching methodologies and strategies will be presented and practised to encourage experiential educators to expand their instructional repertoire and enable their students to derive greater meaning from experience. Material presented and explored in this workshop is critical to furthering a holistic approach to education for outdoor leaders. Using the salmon's life cycle as a metaphor for growth, this highly experiential based workshop will present an ideal forum where participants can make experience count.

All too often teachers rely on traditional methods and rarely leave their zone of comfort. If educators are to grow more as people and as a profession, we must venture out to our instructional growing edge. It is at this zone, where we may experience feelings of insecurity and dissonance, that we can role model to our students where real and meaningful growth takes place.

Creative teaching methods are one of the critical keys to effective teaching and learning. As with leadership skills, competent teachers possess a variety of teaching methodologies and select appropriate styles to suit the learner and situation. Within the teaching profession, a mastery of a repertoire of teaching strategies is a measure of competency that helps to distinguish the most effective instructors from the norm (Gilstrap & Martin, 1975, p.4). "No single teaching methodology is equally effective in promoting all domains of knowledge" (Lang, McBeath, & Hebert, 1995, p.268). Varied instructional techniques help to stimulate most types of learners, increase motivation for both student and teacher and help to foster an atmosphere and attitude conducive toward effective skill and knowledge acquisition.

This paper will briefly outline four popular instructional techniques that are useful for both the novice and experienced teaching professionals and/or outdoor leaders: lecture, discussion, demonstrate and do, and role play.

Lecture
The traditional lecture format of instruction is the most widely used method of teaching in elementary, secondary and post-secondary schools (Johnson & Johnson, 1994, p.122). Here, the teacher retains the most control of any other instructional method while they present factual information in an organized an logically sequenced way. The lecture format usually results in uninterrupted teacher-centred discourse that designates students into passive "spectators" (Johnson & Johnson, 1994, p.123).

A lecture is the fastest method to pass on concentrated information and effectively teach students who are auditory learners, however, it takes much thoughtful planning to achieve this goal in an effective manner (Stebbins, 1994, p.1-4). Many well meaning lecturers become bogged down in the mundane details of a topic and quickly lose their audience. In fact, research has shown that interest in lectures peaks after the first 15 minutes and then falls off dramatically as boredom prevails (Penner, 1984; Stuart & Rutherford, 1978). Furthermore, and perhaps most interesting, lecturing "tends to promote only lower-level learning of factual information" (Johnson & Johnson, 1994, p.125).

A popular technique for improving the effectiveness of lectures is to tell them what you're about to tell, tell them, then tell them what you told them (Johnson and Johnson, 1994, p.124; Stebbins, 1994, p.1-4). The initial statement helps students to mentally organize themselves. The latter, concluding statement, reinforces key points.

While efficient, lecturers must be aware of the method's three main flaws: (1) student engagement is very low; (2) one-way lectures lack the chance for the teacher to gauge student comprehension during instruction; (3) it permits and often encourages passive learning. (Kauchak & Eggen, 1989, p. 285) While the lecture method may prove successful for motivated students who have developed the skills to learn from lectures, the lecture is often unsuccessful for poorly motivated students.

Nevertheless, lecturing continues to be a prevailing form of educational delivery. With the current trend of down-sizing in education, larger classes and less opportunity for student-teacher interaction will prevail. Therefore, recognizing the limitations and advantages of the lecture style, it is necessary to weave in alternate teaching strategies if the lecture is to remain a viable educational tool.

Discussion

The discussion method is defined as face to face interaction between teacher and student to assess, reinforce and extend learning (Glatthorn, 1993, p.234). Discussions encourage students to become involved in the learning process and provide the student with more control to guide their learning than the lecture technique (Moore, 1992, p.89), and, is useful with both whole classes and small groups interactions.

Creatively used, the discussion stimulates thinking, challenges attitudes and beliefs and encourages students to explore a broad range of possibilities. It also nurtures cognitive, affective and social skills, including problem solving, decision making, creativity, independent learning and interpersonal skills (Kauchak, & Eggen, 1989, p. 376; Lang, McBeath & Hebert, 1995, p. 278). The discussion method also encourages students to critically analyze the content of what they are learning and helps them to establish interrelationships between ideas. Discussions in the affective realm also provide students with the opportunity to examine their own values and compare them to peers. Furthermore, creating a climate where students can learn to effectively listen to and interact with others is an important tangential goal. While indeed more time consuming than the lecture technique, discussions can enhance lectures or stand alone as an effective teaching methodology.

Demonstrate and Do

The "demo and do" method of instruction has traditionally been a popular technique among physical education teachers, where a skill is demonstrated and students, provided with a role model to follow, are given the opportunity to practise the particular skill. This type of learning allows the teacher to circulate among the class and offer individual feedback. While not appropriate for large size classes, this method does allow for one on one, teacher-student interaction.

Many instructors, cognizant to the importance of positive feedback, provide encouragement by finding some element of student performance to praise. While this sets a positive tone to foster learning, many of these well meaning teachers then add the word "BUT" and follow it with corrective feedback aimed to improve performance. "BUT" is a small but powerful word that more often negates the previously stated positive reinforcement. The challenge for effective teachers is to replace the word "BUT" with the word "NOW"; it makes all the difference in helping to retain a positive student attitude. For example, on a rappel an instructor comments to her student, "Jennifer, you did a wonderful job of leaning well back during that descent, NOW spread your feet wider apart to increase your lateral stability." Try it!

Role Play

During a role play the student takes on the character, feelings and ideas of another person or animal in a given situation (Kourilsky & Quaranta, 1987, p.63). It is a hands on, "doing technique" whereby students

immerse themselves in a role and act out situations (Moore, 1992, p.89). This allows for the opportunity to create direct meaning to experience and better understand the situation/person/animal via direct experience. It encourages students to empathise with the others' perspectives by walking a mile in their moccasins, a critical interpersonal skill. Role play hands the control of the situation to the students and offers them the power to construct their own self-directed learning. The key to effective learning is to create meaningful experiences that live within. For as Knapp (1992, p.49) states, "helping students make meaning is what education is all about." It is in this realm that role play manifests.

Conclusion

While all of the aforementioned instructional techniques are effective, each is situationally effective. Experience is often the best variable upon which technique is most useful in a given situation. Often a combination of two or even three is best. Variables such as content and objectives of the lesson, teacher characteristics, learner characteristics and the learning environment all play a critical part in determining the most suitable method (Moore, 1992, p.88). It is important to note that there are many other, equally useful, teaching methodologies and that only a small sample have been presented here. Interested instructors should consult teaching methods literature.

All educators with a passion for excellence should gain knowledge of and exposure to each of the aforementioned methods. By also becoming familiar with the advantages and disadvantages of each technique and how each may be integrated with the other, instructors may increase the effectiveness of their time shared with students. The critical step is to venture out of your comfort zone, risk and share and enjoy the journey of stimulation and growth with your students.

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Biography

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"WHO ARE PETER, PAUL AND MARY, ANYWAY?": THE EFFECTS OF PARTICIPATORY SINGING ON EMOTIONALLY DISTURBED ADOLESCENT MALES

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Abstract
At Fair Play Wilderness Camp School, emotionally disturbed, adolescent clients participate in a folk music culture where group singing is a daily norm. The surprising and beneficial effects of this participation are the foci of this workshop. The presenter's goal is to expose workshop participants to the power of experiential music in the therapeutic setting.

After a disabling southern breakfast of sausage gravy and home-made biscuits no one was in much shape for singing, but the cold, pelting rain outside made the warm dining hall seem especially cozy this morning. I was glad when Chief Mark spoke up; "OK groups, it looks pretty dreary outside. Why don't we just hang out in here for a while and sing some songs." A chorus of adolescent concurrences greeted this announcement. "Yesss!" "Aw-right!" Hands shoot into the air and imploring expressions beckoned Chief Mark's attention. "Joey, you got a song you wanna share?" "Chief, can we sing 'Waltzing Matilda?'" Some groans go up but also nods of agreement with Joey's choice. Before we sing, Chief Mark gives a word of instruction. "Groups, let's confine our waltzing to the last two choruses, OK?".... "Once a jolly swagman camped by a billabong...." The words and melody boom out in every possible musical key at the same time. "....under the shade of a kooliba tree...." The sound is like a rowdy pack of Australian ringers in an outback pub. "....and he sang as he sat and waited while his billy boiled...." The volume increases. "....you'll come a'waltzing Matilda, with me. WALTZING MATILDA! WALTZING MATILDA!" The sound is deafening. An excitement not unlike a Pentecostal revival meeting fills the air. Mouths are wide open. Eyes are shining. The intensity only increases as we approach the third chorus. "....Where's that jolly jumbuck you've got in your tucker bag? You'll come a'waltzing Matilda, with me." Suddenly, at least twenty boys and several counselors jump to their feet and begin to skip around their tables with joyful abandon as they sing the chorus. Some spin around. Others leap. I wonder what's happening to the sausage gravy and biscuits. The boys who remained seated look sheepish as they wrestle with their own sense of coolness. You can **feel** them wanting to do this ridiculous act, but it violates a deeply held teenage taboo, *never do anything uncool!* By the time the last chorus comes around, half of the boys seated, mainly fifteen-and sixteen year-olds, decide to throw coolness to the wind and they *waltz* with the rest of us. Yes, *us.* I have silenced the pleading voice of my middle-aged dignity and am doing a dosey-doe with myself, not caring at all that I look like a complete idiot.

When the song is over, we return to our seats, and as I gaze around the dining hall at the completely delighted faces of these boys I am struck by the mystery of what has just happened. It would be a mistake to call it therapeutic. That would imply that we could *make* it happen. The experience of sound and melody and movement that just occurred was, in fact, an experience of time travel. We were all, young and old, transported back to that period of childhood when we felt safe enough to be unselfconscious. Spontaneity was the modus operandi of our lives and delight was a familiar friend. One important factor here though, is that many of these boys, officially labeled *emotionally disturbed* have had delight only as a fleeting acquaintance; like a funny uncle that shows up once, wins everyone's heart and then disappears. They long for it. They do inappropriate things to get it and even then, true happiness eludes them. Many of them don't remember a time when they felt safe enough to be unselfconscious. There was always insecurity, therefore at a very early age they were forced to abandon childhood for the sake of self-preservation. A poor trade, but all too common among the boys we serve.

We also traveled through time in another important way. We were taken back to an age when people participated in the creation of their own happiness through group musical expression. According to

Nettl (1973) the rapid rise of popular music culture through the electronic media has left most westerners out of touch with the folk music roots of their ancestors. In Western civilization participatory group singing of folk songs survives as a cultural practice chiefly in isolated areas of Europe and the Americas (Nettl 1973). At Fair Play Wilderness Camp School there have, over a period of ten years, been both deliberate and incidental efforts at creating a participatory music culture that would be a natural part of the therapeutic thrust of the program.

"Life-wide" Therapy

Fair Play Wilderness Camp School is not an adventure program, per se, as the name might imply. Boys, ages eight to seventeen, live in peer groups of up to ten members with two round-the-clock counselors. The main therapeutic thrust is to reduce life to a very simple level so that the cycle of cause and effect in human behavior is easily observed. Behaviors and attitudes are then faced honestly by the entire group. Problem solving becomes a very natural part of life. Therapy at camp is both "life-wide"(Loughmiller, 1965) and naturalistic. All activities are done in a non-programmatic way, inasmuch as it is possible. There are no hoops to jump through and no score keeping; just learning to live responsibly with a joy and reverence for all life. These positive attitudes become tools for life-long success when properly applied. Hence the term "life-wide."

In this naturalistic scheme of things music plays a very important role. The music culture at camp is pre-modern. There is much more singing done than mere listening to music, and when there is listening, more often than not, it is listening to live music sung and/or played by camp people. Many of the staff at camp come from Mennonite background where there is a strong tradition of group singing, so there is a high degree of musical ability among most staff people. The songs that make up the music repertoire of camp falls into the categories of folk, nature, gospel, fun and freedom songs (from the Civil Rights Movement). The musical preferences of the boys that come to camp fall into the three broad categories of hard rock, rap and country and western. Certain songs that would fit into these categories might become a part of camp music culture, but only if it is suitable for group singing and promotes a healthy attitude toward life.

Research Focus

I have worked at Fair Play Wilderness Camp School for ten years in the capacity of educational coordinator. I also consider myself a child of the turbulent Sixties. During those formative years of my life, I was deeply affected by the contemporary folk music of the day. Songs of protest, community, love and seeking seemed to me to be prophetic messages of truth that had the power to transform people from the inside out. Later in the early seventies music from various Christian traditions was to make the same impression on me. When I came to camp in the mid-eighties I brought my love for group singing with me. I found that the folk songs of the sixties had the same effect on emotionally disturbed boys of the eighties that they had initially had on me. Other people introduced songs from other traditions, and as the years went by, a true and unique music culture began to develop. In January of 1996 I decided to conduct a qualitative research project to try to capture the "story" of that culture and how its music affects the lives of the boys served at camp.

The Story

My research methodology was simple: I asked boys enrolled at camp and camp staff to tell me about the effects that music had in their lives (especially camp music) and I carefully observed musical activities that occurred at camp. Although I have been personally involved in the music culture of camp since 1984, I had never deliberately, methodically examined that culture. Hours and hours of interviews, observations and notes were transcribed, categorized and analyzed. The result was an overwhelming affirmation of the efficacy of participatory music as a cultural practice. Not only were there expressions of favorite types of music, favorite songs and most desirable moods evoked by songs; there were indications that just the act of singing together carried with it tremendous therapeutic value.

There was also evidence of some participatory music making in the pre-camp music culture of the boys interviewed. A sixteen-year-old black subject said that he and his friends would get together to rap into a

tape recorder "just for fun." A sixteen-year-old white subject said that he and his friends would stay out late at night and sing old Beatles songs. Both of these examples, and other examples, made it clear that among certain adolescent males, participatory music had a place in their lives. This type of music making often served the function of mood elevator, aid to contemplation or just plain escape. It also usually occurred with a small group of people, perhaps two or three, with one person doing most of the singing. These small attempts at musical self expression would serve as a basis for later participation in the more comprehensive music culture of camp.

Twelve years ago most of the songs sung at camp were older gospel songs and hymns, and these were only sung at chapel services on Sunday morning. This was the "Neanderthal era" of camp music culture; primitive, barely musical and uninspiring. One day, Bob Dylan's song *Blowing in the Wind* was introduced to some of the staff members and with this song came a new evolutionary direction for camp music. In a few years there were songs from many different times, places and cultures in our music repertoire. As time went by certain songs became obvious "beloved" songs and other songs were embellished so that when they finally found a fixed form in camp music culture, they were musical recreations that were distinctively "camp" in the way they were sung. Nettl (1973) calls this process "communal recreation." It is one of the distinguishing features of true folk music. *Waltzing Matilda*, the Australian folk song cited at the beginning of this article is one such recreation. I introduced the song several years ago as a simple fun song that taught something about another culture. Since the first time that it was sung it was immensely popular. Large group singing at camp is done in "Chuckwagon," a communal dining hall where most meals are taken. This is where *Waltzing Matilda* is most often sung. One day after lunch I was asked to lead it and when I came to the chorus, all of a sudden a boy lept to his feet and began "waltzing" around chuckwagon, much to everyone's amazement. He had done this on a dare, not intending to make his mark on camp music culture, but make his mark he did! Thereafter, whenever we sang *Waltzing Matilda* several boys, counselors and others would jump up and spin around the room during the singing of the chorus. It got so out of hand that eventually a decision was made to only dance on the last two verses of the chorus.

As might be expected, the songs that were most loved by the boys were songs that centered around the theme of family love. Many of these were songs that the staff got tired of over the years, but each succeeding generation of campers claimed them as their own special songs. Other favorite songs came from the Civil Rights Movement. We called these songs "freedom songs." They were liked by black and white campers and staff members for their ability to evoke deep feelings of love for humanity and justice for all people. The desire for freedom, whatever that might mean to different boys, was a constant theme in each one's life.

The chief observation that I made during the course of this project was that the dominant emotional effect of participatory singing had to do with happiness and freedom. This could mean that a boy was happy while he was singing or happy for the rest of the day after singing. It could mean feeling free enough to clap his hands or "waltz," or it could mean a deep longing to be free from crippling personal/social problems. Happiness and freedom are certainly desirable therapeutic outcomes, but they are often difficult to attain through a direct conversational type therapy. Participatory singing offers an alternative means of self expression, especially to clients who find it difficult to express themselves verbally (Plach, 1980). My data strongly suggests that for the emotionally disturbed adolescent male, happiness and a feeling of freedom are natural outcomes of participation in a music culture that practices regular group singing. In interviews and field observations, 36 out of 87 references to the effects of camp participatory singing had to do with these two feelings.

Improving the therapeutic effect of camp music culture was one of the chief goals of this project. The data suggests at least two ways that this should be done. 1) Let the clients' responses to songs lead the way in the inclusion of a song into camp culture, and 2) make deliberate efforts to improve the musical skills of the clients. This improvement should only be to the point of being able to sing on key. The introduction of too much musical training would stifle the "spirit" and simplicity of the music culture.

Conclusion:

The effect of music on humans has been the subject of many studies. The intent of my efforts is not primarily to add any new data to this body of literature. My intent has been to capture the "magic" of something that I already know has the power to transform lives. The effects of communal singing and music making cannot easily be traced. They dwell in the same universe as poetry, powerful acting, or inspired sermons. There are elements of spontaneity, mood and mystery in the simple act of blending human voices together that defy scholarly inquiry and categorization. They are wild, primitive, earthy and spiritual elements. Early man believed that music had the power to heal (Alvin, 1975). So do I. Why couldn't we, as educators, begin to create cultures of participatory singing in our schools? The educational community rushes headlong into the information age, blindly pursuing virtual culture, all the while loosing touch with the *happiness* and *freedom* that make life worth living. We have a saying around camp: " You can't sing a good song and have a bad attitude for very long." Singing together wouldn't cure all the problems of our schools, but it would go a long way toward making schools happier, freer places where bad attitudes withered and students waltzed.

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DEVELOPING A PROFESSION: A PRELIMINARY ANALYSIS OF THE NEED FOR UNIVERSITY BASED TRAINING FOR ADVENTURE THERAPISTS IN AUSTRALIA

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Abstract
This workshop is intended to be of interest to adventure therapy practitioners, researchers, educators, managers and persons who allocate adventure therapy program funding. The workshop is intended to further discussion on the need for and nature of university based training courses on adventure therapy. Although the written material below is derived from an Australian study, the workshop is intended to be relevant to all nationalities.

This brief paper is the summary of a 170-page report on the multi-faceted research that I conducted as a major project for a Masters degree in Education at Edith Cowan University; Perth, Western Australia. The primary purpose of this study was to obtain a tentative notion of the need for university based courses in adventure therapy for Australian adventure therapy practitioners. For the purposes of the study, adventure therapy was taken to be the strategic use of adventure activities with a primary focus on engendering lasting personal change in the participants. Other core aspects of adventure therapy were the existence of a small cooperative group, the existence of real or apparent risk and the application of experiential learning techniques. The study examined the nature and extent of the practice of adventure therapy in Australia as well as making some observations about the practice of adventure therapy in other countries.

Data were collected from the literature, through the administration of a survey questionnaire to 25 Australian and overseas research subjects and from anecdotal sources. Research subjects were both from Australia and from overseas. Adventure therapy was found to be a new field of endeavour in Australia. No single theoretical basis was found for adventure therapy and only one university course in adventure therapy was located throughout the English-speaking world. The study found that the provision of a postgraduate adventure therapy university course in Australia would be of benefit to practitioners, clients of adventure therapy programs and to the wider community. The study concluded that a full investigation into the viability of such a course would be warranted. Findings included suggestions on the desired skills, knowledge, attitudes and values to be included in a possible adventure therapy course, suggestions on entry level criteria, and suggestions on the preferred means of learning and means of assessment. These latter aspects of the study were seen to be of interest to persons in parts of the world other than just Australia. Persons who wish to obtain the full 170-page report should contact the author.

The Study

Data collection

Three main sources of data were used for the study. These were questionnaires, literature and anecdotal data such as unstructured interviews, personal conversations and Email. In conventional research terms, 25 "subjects" completed written questionnaires about the need for and the desired nature of university based training courses in adventure therapy. Australian respondents (19) were given a version of the questionnaire that included a question asking if they saw a need for such courses. Overseas respondents (6) were asked only about their perception of the nature of university courses in adventure therapy. Literature was obtained on many topics including adventure therapy, experiential education, psychotherapy, family therapy and systemic human change. The thesis bibliography lists all literature reviewed. Anecdotal data was obtained from Email (including the ADVTHE_L adventure therapy listserver), conversations and interviews that I held at conferences and workshops over a period of three years in New Zealand, Australia, the USA, Canada, and the UK. Some of the central findings of the research emerged originally from the anecdotal data and were later verified by the literature and the questionnaires. A further important factor in the research was my own background which involves over eight years as a practitioner and program manager in adventure based counseling and in adventure

therapy. My subsequent intensive studies in psychodynamic-based group work also sensitized me to the importance of small group process in adventure therapy. Methodology is discussed in more detail in the thesis document.

Results

I reviewed the literature about adventure therapy and found that:

1. The phrase "adventure therapy" is used to mean the intentional application of adventure and interpersonal techniques with the overt goal of positively influencing the participants' cognition, affect, behaviour and personality.
2. The purpose of adventure therapy is primarily to remedy dysfunction in the client although many programs are also involved in prevention.
3. Adventure therapy is primarily a group based modality although many programs used one-to-one therapeutic techniques and family therapy techniques.
4. Adventure therapy interventions are based on an integration of principles derived from psychology, sociology, education and other disciplines that inform the process of human change and learning.
5. The goals of each adventure therapy intervention are developed in response to client needs. Common goals include resocialisation, treating substance abuse, providing remedy for dysfunctional interaction with others, and improving clients' management of their own emotional and social lives.
6. "Adventure therapy" is not a coherent field of endeavour that is recognised by the general public or by people in the helping professions. Considerable diversity of opinion also exists among practitioners as to the nature of adventure therapy.
7. The central tenet of the practice of adventure therapy is that it involves the application of "adventure" in the service of "therapy" but each of the key terms, "adventure" and "therapy" is potentially ambiguous.
8. A further ambiguity lies in the way that adventure is integrated with therapy to form a unique field of endeavour.

A "pointer" that emerged from the literature and from the anecdotal data was the need for adventure therapists to develop a coherent set of theoretical principles on which to base their work. The range of different program goals, client groups, funding schemes and outcomes sought by programs makes it impossible for the whole field to develop a single conceptual map, but there is a need at least for each program to have some articulated principles on which interventions are based. Given the diversity in the field of adventure therapy that became visible as the research progressed, it was already clear that it would be difficult to establish a uniform approach to educating and training adventure therapists. More information was sought from survey respondents, and the remainder of this report focuses primarily on survey findings that were substantiated by anecdotal data and by the literature.

Results from the survey

The range of respondents was very wide. Most were in their 30's, with two thirds being male. All but three had completed at least one university qualification and over half had Masters degrees or higher. Overseas respondents had higher qualifications than Australian respondents. The majority of degrees were in the fields of psychology, social services or education. Work experience of respondents was also very varied, ranging from a few months adventure experience to over 15 years of experience in a wide range of adventure therapy related roles.

All but two of the Australian respondents expressed unqualified support for a university based education/training course on adventure therapy. The two who qualified their support did so on the basis that there was already enough opportunity for practitioners to gain the requisite skills and knowledge and that there may not be anyone in Australia knowledgeable enough to run such a course. These two respondents already have an active role in training adventure therapists in Australia and hence they may have a sense of "plenty" that was not shared by other respondents.

The questionnaire was structured to elicit information from the respondents about their view of the essential elements of a university course in adventure therapy. The results of the survey corresponded

closely with both anecdotal data and with much of the data derived from the literature. Core aspects of any course were seen to be:

a) Requisite skills;
b) Requisite knowledge;
c) Attitudes and values associated with the course;
d) The academic level at which a course would be conducted;
e) Prerequisites; i.e. entry level experience and entry level qualifications;
f) The choice of a profession or professions with which to associate a qualification in adventure therapy;
g) Requisite learning processes;
h) Requisite assessment methods.

Research findings on each of these aspects of course design are presented below.

Requisite Skills

Literature, anecdotal data and survey results identified that adventure therapy practitioners required a wide range of skills including skills in technical activities, group work, counselling and interpersonal communication, therapy, and in a broad category of other topics. Technical activity skills have been omitted from this brief review because they are most fully catered for in other studies - as referenced in the thesis document.

Group work skills

Overseas and Australian respondents stated the importance of group work skills for adventure therapists and emphasis was given in the literature to the importance of group work skills in the running of therapeutic group process. The principles of small group process were found to be primarily independent of the particular theories of human change that were being applied.

Counselling skills

Similar emphasis was placed by survey respondents on counselling as was placed on group process. Much of the interaction that occurs during adventure therapy programs is in one-to-one situations and accordingly counselling skills are important. The principles of counselling depend on the particular theoretical orientation adopted by the practitioner and program. These orientations range from behaviourist-based to existential- and humanist-based. Some aspects of counselling such as developing rapport and empathy with the client were independent of the view of human change processes that is adopted. Any course for adventure therapy practitioners would need to equip practitioners with the generic skills in developing rapport and empathy as well as familiarising participants with the range of schools of counselling that is utilised by adventure therapy programs. Interpersonal skills other than counselling were seen to be of moderate importance by survey respondents. Mention was made of the need for adventure therapy practitioners to communicate effectively with other practitioners and with parents, other educators and with the general public. Given that adventure therapy is not a well known discipline, practitioners need to be able to communicate effectively about the nature of their work.

Therapy skills

Skills in therapy are also important. Nearly half of the survey respondents indicated that therapy skills should be taught in a course on adventure therapy. In particular brief therapy, psychoanalysis and the use of metaphors were suggested. The literature suggested that a wide range of "schools" of therapy were employed by adventure therapy practitioners. (For a more detailed analysis of "schools of therapy" see the thesis document.) The most appropriate approach depends in part on the nature of the clients' presenting problems. Most commonly mentioned forms of psychotherapy utilised tended to be those based on systemic or cognitive-behavioural approaches and hence these two broad approaches should be learned by trainee adventure therapy practitioners. There appeared to be less call for existential and psychodynamic approaches although the broad principles of empathy and small group process that were derived from psychodynamic psychotherapy would be essential elements of any adventure therapy course.

Other skills required by adventure therapy practitioners

Many clients of adventure therapy programs are highly dysfunctional young persons whose behaviour often challenges the self composure of adventure therapists. Psychological safety is a prerequisite for therapeutic effectiveness in most forms of therapy. The maintenance of psychological safety in groups requires that group leaders be aware of and manage their own anxiety and projections even when under strong disruptive influences created by seriously dysfunctional clients. For this reason, highly developed skills in self management are important. Overseas respondents stated the need for adventure therapists to be competent in working with persons from other cultures. Although no Australian respondents identified this need, many of the participants in Australian adventure therapy programs for young offenders are Australian Aboriginals or recent immigrants who use English as a second language.

Requisite Knowledge

Few respondents to the survey demonstrated a willingness to offer opinions about the requisite knowledge for adventure therapists. Their reticence may have been in part due to the lack of a consensually held body of knowledge about the theory of adventure therapy. Many responses indicated that adventure therapy practitioners would need to be familiar with whatever theory was associated with a particular adventure therapy program. Groups of responses indicated the perceived importance of:

a) Group process, group dynamics and small group therapeutic processes;
b) Counselling, adventure based counselling and interpersonal interaction;
c) Therapy and psychotherapy;
d) Systems theory and systems psychology;
e) Experiential learning;
f) Self management and psychological safety;
g) Technical outdoor adventure.

A further important topic area is the principles of human change that underpin the schools of psychotherapy used by adventure therapists. This was the most challenging part of the study to summarise and in fact the literature review and anecdotal data provided a much fuller picture of requisite knowledge than did the survey questionnaire.

Attitudes and Values Associated with a Course in Adventure Therapy

Some doubt was expressed by survey respondents that attitudes could or should be "taught" in a training course for adventure therapists. Codes of behaviour in the helping professions are all value-based and so the research included an assessment of the range of attitudes and values that were seen to be important by adventure therapists. The major theme that emerged in the research on requisite values for adventure therapists was the need for practitioners to be aware of the values that they already held and to have a willingness to avoid imposing those values on others - particularly those of other cultures.

Academic Level at which a University Course in Adventure Therapy should be Conducted

The academic level at which a course should be conducted would depend on the course content, the previous experience and qualifications of students and on the purpose of the course. Most Australian respondents suggested a postgraduate qualification, either at diploma or masters degree level. Overseas respondents favoured masters degree level.

Course Prerequisites: Entry Level Experience and Entry Level Qualifications

In keeping with the view that a qualification in adventure therapy should be at a postgraduate level, most respondents suggested that entry to such a course should require a prior university qualification. Practical experience in adventure work was also suggested. The particular pre-requisites for a degree or diploma in adventure therapy would depend on the content of the course offered. Pre requisites would need to be set so that students had adequate prior knowledge to enable them to engage satisfactorily with the course material.

Prerequisite experience in three areas was seen to be important. These areas were: a) Outdoor adventure experience; b) experience in working in therapeutic settings and c) broad life experience. A further pre-requisite recommended was maturity.

Professions with which to Associate a Qualification in Adventure Therapy

Psychology was the most common recommendation for a discipline with which to associate a university qualification in adventure therapy, although many survey respondents suggested a multi - disciplinary approach. A core issue that would need to be addressed by providers of university courses in adventure therapy would be gaining a balance between the practical outdoor skill and knowledge requirements of graduates and the therapeutic skill and knowledge required. Most academic credit systems tend to follow linear hierarchical paths so that in any line of study a student would need to complete an undergraduate degree in that discipline or in a related topic area before being granted entry into a postgraduate level qualification. If a postgraduate course in adventure therapy was offered in a discipline such as psychology which had strict linear study paths, only those who had completed an undergraduate degree in psychology would be granted entry. This limitation would exclude over half of the Australian respondents to the survey questionnaire - and hence probably over half of all potential students - from entry to the course.

Requisite Learning Processes

Emphasis should be placed on experiential learning in the education and training of adventure therapists. There is also an important place also for didactic learning and for academic research. Individual coaching and professional development are further useful learning processes. Practical means of integrating these approaches would be a combination of internships, lectures, workshops, supervised field experience and academic research.

Requisite Assessment Methods.

Multiple perspectives and approaches were recommended for assessment of student learning. Experiential learning includes the provision of assessment and review as an integral part of the learning process. This assessment and review could be utilised as a part of the formal assessment of student learning. Assessment should be conducted on the students' ability to conduct practical adventure therapy experiences, to demonstrate an understanding of the theory, to demonstrate the personal qualities required of adventure therapists and to conduct adequate research. Assessment should include feedback from multiple sources such as other students, clients, field supervisors, program staff clients and lecturers.

Extent to which Existing Courses Meet the Perceived Need

Only one specific adventure therapy degree course in the English-peaking world was identified by the research. This was the Masters of Psychology (adventure therapy) offered by Georgia College in the USA. Other study options in the USA were identified that would enable students to conduct research in adventure therapy as a part of other disciplines such as social work. In Australia one unit in adventure-based counselling was identified and two other study opportunities were identified that would enable students to conduct studies or research on adventure therapy in the context of education or outdoor education study programs.

The level of provision of university level study opportunities in adventure therapy in Australia does not meet the level of need identified by the research. No specialist university course is offered that provides the type of course content and learning processes identified by the research as meeting the special requirements of adventure therapy practitioners. The research identified a potential opportunity for the establishment of a university level course in adventure therapy in Australia although no accurate assessment of the viability of such a course was conducted. A full needs analysis would need to be conducted prior to establishing such a course.

Conclusion

There appears to be inadequate existing provision of university based adventure therapy courses in Australia and in the USA. A full investigation and more rigorous study than the one described in this study may be warranted to more clearly identify the nature and scope of the need.

FROM PRACTICE TO THEORY: UNCOVERING THE THEORIES OF HUMAN CHANGE THAT ARE IMPLICIT IN YOUR WORK AS AN ADVENTURE PRACTITIONER

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Abstract
In this experiential workshop participants will interact with each other in the context of a conceptual map about the relationship between adventure practice and theories of education and of psychotherapy. From this, we hope that participants will gain a fuller understanding of the theories, models, principles and values that underpin their personal practice and the unspoken assumptions that are embedded in their employing organisation's culture.

Introduction

This paper provides the conceptual map that will provide the framework for our workshop and some introductory remarks about the nature of and the importance of theory - particularly in the field of adventure therapy. Whilst the focus of this paper and of the workshop is on adventure therapy, we expect that the experiential exploration in the workshop will produce outcomes that can be generalised to adventure-based training and development and to other broad areas of experiential education practice. The first part of the paper is a brief overview of the need for theory in adventure therapy. The second part outlines one way of conceptualising theories of human change as they relate to adventure therapy.

The role of theory in adventure therapy

Although adventure therapy had been practised in some forms for nearly a century in the USA, current forms of practice in the field of adventure therapy have only emerged in the past two decades (Berman, 1995). There has not been time for practitioners, theoreticians or researchers to reach consensus on core theoretical tenets or "best practices" for practitioners. In reference to wilderness therapy, which is one form of adventure therapy, Bandoroff (1992, p. 2 - 3) summarised lack of a coherent theoretical base:

> Theory development of wilderness therapy is in its early stages and is virtually untested. A single psychological model is unable to explain the complex forces at work in wilderness therapy process (Vokey, cited in Boudette, 1989). Understanding wilderness therapy requires theory from education, psychology, sociology, communication, recreation, and religion (Zwart, 1988). This multi disciplinary approach has frustrated the formulation of a comprehensive theory (Zwart, 1988; Boudette, 1989). Thus, the theory of wilderness therapy remains general and somewhat faddish since theoreticians lack expertise across disciplines.

Davis-Berman and Berman (1994) acknowledged the urgent need for a coherent theoretical base for wilderness therapy. Participants at a workshop on training needs for adventure therapists, held at Austin, Texas in 1994, described a need for access to the "desired knowledge base for adventure therapists" (Ringer and Berman, 1995, p. 1). Anecdotal data and data from the literature pointed towards there being a need for adventure therapy practitioners to have a shared understanding of the range of theoretical underpinnings for adventure therapy.

There has been significant activity in the development of conceptual models for adventure therapy since Bandoroff described the lack of coherent theoretical frameworks (Ringer, 1996), but as yet there does not appear to be a common language amongst adventure therapists for the discussion of their "conceptual maps". The framework below is offered as a contribution to the development of a shared language. The workshop for which this paper is written is intended to assist practitioners both to heal the rift between theory and practice (Gass, 1992) and to assist them to derive "theories of action" from their "theories in

use" (Kolb, 1992). The conceptual map presented below is a meta-view of "theories of action." "Theories in use" will emerge during the workshop.

The relationships between goals of "treatment" and theories of change

Our literature review reinforced the view that the specific outcome sought or goal of "treatment" for each client or client group is inextricably linked with the models of change that are both espoused and used by therapeutic staff. Table 1 illustrates how the view of the observer changes the emphasis on the change that is sought and described.

Table 1.
Program goals, relationship of client to observer and the resulting description of change in the client.

Goal, and description of change	Role of observer
Reduction in recidivism	Criminologist, police officer, lawyer
Gain in ego strength	Psychoanalytic therapist
Increase in self esteem, self -reflectiveness, self responsibility & locus of control	Clinical psychologist or program evaluator
Reduction in antisocial behaviour	Social worker
Psychological and social development	Developmental psychologist
Improved balance between Adult and Natural Child ego states	Transactional analyst
Increase in openness	Friend
Increase in helpfulness	Neighbour
Improved concentration and academic achievement	Teacher
Positive spiritual development	Religious instructor

Table 1 illustrates that multiple perspectives may be taken on the changes in behaviour engendered by adventure therapy programs. Because of the numerous possible perspectives available, practitioners require a means to provide them with clarity so that they can select and apply specific human change techniques in their work. This clarity could be provided by clear program goals and a clear articulation of the theoretical and philosophical underpinnings of each program.

A meta-view of "theories of action" in human change processes.

We conducted an extensive review of the literature about how many theories of change exist in the helping professions. In the field of psychotherapy alone considerable diversity became apparent. Zeig and Munion (1990) identified nine "families" of psychotherapy" but Mahoney (1991) described six families of theories comprising over 400 distinguishable forms of psychotherapy. Haley (1985, pp. 19 - 20) named only three broad theories of change. The first, insight theory, "...is based on the view that men and women are rational, and if they understand themselves, they will change." The second category "...derives from learning theory and proposes that people change when the reinforcements that determine their behaviour are changed" and the third, systems theory, "...is the idea that people are participants in a homeostatic system and the governors of that system must be reset to bring about change."

A synthesis of Haley's (1985 and 1986), Mahoney's (1991) with Zeig's and Munion's (1990) classifications was found to provide a potentially useful framework for the theoretical principles that underlie adventure therapy. Haley's (1985) "insight based" therapies were subdivided into two categories. The first category relies on the therapist taking an active role in the group and actively engaging with the group and with individual members in the group setting. This first group includes existential, humanistic, transpersonal and spiritually based therapies. The second category of "insight based" psychotherapies relies on the therapist remaining more aloof and providing a less interactive but more "neutral" image so that the clients' habitual patterns of transference and projections become visible and can be used as a basis for therapy (Ashbach and Schermer, 1994). This second category of insight based

psychotherapy includes psychodynamic therapies like traditional psychoanalysis and object relations approaches (Schermer and Pines, 1994; Young, 1994). The categories of psychotherapy that we see as underpinning adventure therapy programs are depicted in Table 2.

Table 2.
The relationship between schools of psychotherapy, client presenting problems, types of diagnostic issues and goals of treatment in the context of adventure therapy programs.

Names of schools of psychotherapy	Client presenting problem	Types of diagnostic issues	Goals of treatment
INSIGHT BASED THERAPIES.			
Existential, humanistic, transpersonal and spiritual. (Bugental, Jung Rogers, May, Hillman, Yalom.)	Motivated to develop a deeper understanding of themselves and other people. Wish to have greater interpersonal authenticity & honesty.	Anxiety. Depression. Substance abuse. Adjustment disorders.	Encourage full exploration and appropriate expression of feelings. Develop openness, honesty, & spontaneity. Live in "here & now."
Psychodynamic: Object Relations, Self Psychology. (Freud, Kohut, Kernberg etc.)	Moving from being primarily concerned with what other people think to choosing one's own rules. Motivated to understand how issues beyond conscious awareness, especially early, trauma may impact current behaviour.	Anxiety. Depression. Substance abuse. Adjustment Disorders. Post traumatic stress disorder. Early sexual or physical abuse.	Re-experience early family issues and remedy developmental arrests. Uncover buried feelings associated with past events that impact current behaviour. Heal early traumas. Gain insights about family of origin issues.

Names of schools of psychotherapy	Client presenting problem	Types of diagnostic issues	Goals of treatment
EITHER INSIGHT OR NON-INSIGHT BASED			
Systems and family therapy. (Haley, Madanes, Minuchin, White.)	Individual sees his or her fate as being entwined with the fate of a primary relationship (couple, family, parent-child, work group colleague). Behaviour is determined by the behaviours and opinions of other people. Behaviour is governed by the rules of the group.	Any issue that concerns a relationship or interaction with other people. Issues involving child-parent, partners, couples and families. Entrenched destructive or self - destructive patterns of interpersonal behaviour demonstrated in given environment.	Create an imbalance in relationships to facilitate formation of newer, clearer interpersonal boundaries. Interrupt maladaptive patterns of behaviour. Initiate and support more functional patterns of behaviour.
NOT INSIGHT BASED			
Behaviourist (including cognitive behavioural) (Bandura, Beck, Ellis, Glasser, Masterson, Meichenbaum, Wolpe.)	Clients have little impulse control or are gaining impulse control. Client behaviour is calculated to gain rewards without punishment. Client behaviour is largely a function of reward and punishment.	Conduct Disorder. Oppositional Defiant Disorder. Disorders of Impulse. Childhood and Adolescent issues. Substance Abuse.	Eliminate maladaptive and anti social behaviours and learn newer, effective behaviours. Provide external stimulus to initiate and maintain new behaviours.

Table 2 shows that particular schools of psychotherapy are suited to different client presenting problems. Furthermore, there is a complex interdependence between goals of treatment, client presenting problem and the types of diagnostic issues raised by the client's behaviour. The table is a severe condensation of an extensive field of topics and so should be treated as providing useful generalisations only. Further information about matching client problems and issues with psychotherapeutic approaches can be found in Mahoney, (1991), Meares, (1992), Schermer and Pines, (1994), Selekman, (1993) and Swensen, (1980).

"Client presenting problems," as shown in the second column of Table 2, provides a focus for treatment. Identifying the client issue enables the adventure therapist to select one or more common goals of treatment - in the fourth column of Table 2 - and describe types of diagnostic issues frequently encountered - in the second column of Table 2. These three criteria are all derived from the client's description of his or her problem and from the therapist's assessment of the client (Gass and Gillis, 1995). After matching the client's issues and problems with the program goals, the adventure therapist then selects intervention strategies. The first column in Table 2 provides an indication of the models of psychotherapy from which intervention strategies can be selected for particular program goals and client problems. The question then remains about the link between the meta-theory shown in table 2 and the

practice of adventure therapy. In the severely condensed descriptions that follow, we have used examples of how some of the general principles of three main "schools" of therapy can be translated into practice.

Psychodynamic therapies. Psychodynamic techniques focus on the relationship between the therapist and the participant, and on the relationships between the participants themselves. Transference and projection in the relationship between the participant and the leader provides much of the material for discussion (Meares, 1992; Rowe & Isaac, 1991). Adventure activities are structured so that positive interdependence develops between group members as the adventure activity proceeds. The pre activity discussion focuses on the importance of relationships and communication between members. The post activity discussion highlights positive interpersonal experiences in the group and enables participants to draw new conclusions about who they are.

The use of psychodynamic strategies in groups calls for moderately well developed conceptual and verbal skills, as well as a group that has developed some trust between members themselves and between group members and the leader(s). Psychodynamic processes can be used with survivors of sexual abuse and persons with low self esteem who have not become alienated (O'Brien, 1990).

"Black box" therapies. Leaders of "black box" adventure therapy processes attempt to set up activities with accompanying constraints so that the structure of the activity itself encourages participants to behave in new ways that are likely to be appropriate for the environment to which they will return after the therapy program has ended. Pre-activity information is usually little more than a description of the rules for the activity. Post-activity discussion focuses on what the participants did differently and how the specific new behaviours can be applied to the participants' future lives. No attempt is made to discuss thinking or feeling, or to attribute meaning to the new behaviours (Zeig, 1990). Black box therapies are best suited to clients whose internalised sense of responsibility is diminished, who are constantly "acting out" and who have a limited capacity for self reflection. Because of the suitability of "black box" therapies to law-breaking clients, many programs for criminal offenders use behaviourist oriented strategies.

Systemsbased therapies. Leaders of systems based therapy processes view each participant as a part of a complex and unique interrelated social system, and hence creating a change in any part of that system may trigger a number of changes in other parts of the system (Haley, 1986; Plas, 1986; Watzlawick, 1974). Systemic techniques are intended to unbalance the homeostasis of the client's social system so that new and more helpful patterns of behaviour emerge and become habitual. Where the adventure therapy group includes only one member of a participant's social system the assumption is made that developing a new behaviour in the client will result in unbalancing that client's social system when they return to their pre-therapy setting. Where more than one member of the client's social system is present in the therapy setting the intervention is based on identifying unhelpful behaviour patterns and changing the patterns of interaction in the whole system as the therapeutic process unfolds (Bandoroff, 1992; Gass, 1993). Systems approaches can embody aspects of and techniques from other approaches so are well suited to working with social systems as well as individuals. Systemic methodologies can be applied to almost any situation given that the therapist has a sound grasp of systemic principles and is not simply applying therapeutic "tricks" (Bacon, 1993; Gass & Priest, 1993).

Conclusion

The philosophy and theories of human behaviour of program staff form an essential part of the complex dynamic therapeutic milieu of an adventure therapy program. Paying close attention to the many interrelated factors involved in any program has the potential to raise the standards of practice.

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Biography

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ADDRESSING RACISM IN EXPERIENTIAL EDUCATION PROGRAMS

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Abstract
What are the barriers to making our programs racially inclusive? What are the effects of racism on program delivery? What are our personal road blocks as leaders, educators and program administrators in dealing with our own racism? The workshop is an opportunity to continue to: 1) engage in dialogue and exchange information about addressing racism in the experiential education field, 2) learn about ways to challenge racial inequality.

From the moment we are born, our race is superimposed on us. Other people celebrate or suffocate the uniqueness of our ethnic heritage and individual identity, demand our loyalty, and give us or deny us privilege. Like gender and class, racial identity is part of the mold that shapes the contours of how we view both ourselves and the world around us. How, then, can we improve race relations on both a personal and institutional level?

As society grows and changes, professionals in the field of experiential education must remain on the forefront of understanding issues of race and recognizing racism. As we approach the millennium with the promise of rapidly changing demographics, teachers, leaders and program administrators must accept the challenges of multicultural programming while learning about the many forms racism takes.

Much of the focus on issues of race in the field of experiential education has centered on how to attract people of color as participants and leaders (Ashley, 1990; Roberts & Drogin, 1993) and how to create a safe climate and equitable experiences for people of color who are involved in experiential activities (Smith & McGinnis, 1995; Roberts, 1996).

This workshop will build on these concerns by looking at not only how to insure that people of color feel welcome in unfamiliar environments, but also at how leaders can deal with their own biases, assumptions, and stereotypes, particularly white leaders working with groups composed predominately of ethnic minorities. In addition, we will examine why and how facilitators of seemingly all-white programs can openly discuss and deal with issues of racial and social justice.

A discussion of the concept of racist behaviors and attitudes, both covert and overt, as violations of boundaries will provide an important avenue for overcoming obstacles which perpetuate stereotypes and myths. Ignorance of each other's realities and experiences is one form this can take. How does belonging to the dominant group violate the personal and cultural identities of those people who do not fit certain stereotypes of what an individual from a particular ethnic group "should" be? And, consequently, what effect does this have on the people we serve in our programs?

Outdoor leaders of ethnically and culturally diverse backgrounds continue to be disproportionately under-represented in experiential education. As a result, it is paramount for white leaders and program managers to engage in cross-cultural training which includes integrating introspection on personal ethnicity and culture in their own lives as well as the lives of the people they serve. To become ethnically competent by being able to communicate and function in more than one culture is often a life-long process. Nevertheless, this should be an educational goal of experiential leaders.

Several questions which may guide the discussion are as follows:

1. What are your feelings about your racial identity? How might they be influenced by the power relationship between your ethnic group and others?
2. In racially diverse groups, how do we insure that people of color feel welcome and safe in an unfamiliar environment?
3. For individuals who are white leaders of groups composed predominantly of people of color, how do we deal with our own biases and assumptions?
4. In seemingly all-white (homogeneous) programs, how do we bring up and deal with issues of racial and social justice, and injustice?
5 What are our fears as professionals that inhibit us from embracing different cultures?
6. What happens to individuals who are white when they are rejected, dismissed, and cut out from discourse between people of color? (How do they feel, what do they do, etc.?)

These questions can provide a powerful mechanism for encouraging leaders to look introspectively and create open and honest interaction. Such dialogue can enable professionals to examine and discuss their attitudes and feelings toward their own racialc identities and provide a forum for establishing a greater understanding of how we can each do our part to combat racism.

Beverly Daniel Tatum (1992) has identified three sources of resistance in white groups to talking and learning about race and racism. We will discuss the application of these sources of resistance to experiential learning situations, and offer an explanation of the lack of motivation by white leaders to introduce issues of race in all white groups. Tatum posits that the sources of resistance include race as a taboo topic, the myth of the meritocracy in which people are socialized to think of the United States as a just society, and the denial by white people that they may have a personal connection to racism (e.g., "I'm not racist, but I know people who are").

Fox (1995) has written on the awareness of whites needed to create ally behavior in experiential education. She points out that whites rarely have to think about the color of their skin or the privileges they enjoy because of it. Fox suggests that to know the subtle nuances of racism, white people must be receptive to interacting and listening carefully to people of color, even if the dialogue is in the form of a critique.

Tatum (1992) points out four strategies to facilitate positive student development. These strategies have implications for experiential educators, and, in fact, mirror some of the current practices in the field of experiential education. The strategies are as follows (Tatum, 1992, p. 17):

1. the creation of a safe classroom atmosphere by establishing clear guidelines for discussion
2. the creation of opportunities for self-generated knowledge
3. the provision of an appropriated developmental model that students can use as a framework for understanding their own process
4. the exploration of strategies that empower students as change agents

Safe Space in the Learning Environment

The advocacy of safe space through the use of ground rules that detail the group norms of behavior and respect are common in experiential education (Warren, 1996). To extrapolate ground rules to include ones that specifically concern elements of race and culture deepens the sense of safety for people of color in multicultural situations.

Racism combines prejudice with power; that is, power to do something based on prejudiced beliefs (Locke, 1992). To create a safe space for individuals who are not part of the dominant group, leaders must demonstrate an understanding of power, take risks in communicating honestly and directly, be proactive in learning about other cultures, have ways to intervene in racist situations, and value pluralism.

Experiential Student Generated Knowledge
The strategy of creating self-generated knowledge depends on the active engagement of the learner in significant experiences that show the impact of racism in their lives. Experiential exercises (see Arnold, et. al., 1991; Tatum, 1992; Warren, 1992 for examples) that bring feelings about racism to the surface are excellent tools to assist students to construct their own knowledge of racial discrimination. For outdoor experiential education programs that utilize an environmental focus, teaching about environmental racism is one avenue to incorporate race into the curriculum.

Using Racial Identity Development Theory to Understand Attitudes
Understanding by both leaders and participants in experiential education programs about their own racial identity development has the potential to increase individuals' awareness of their own attitudes and process. The black racial identity development model proposed by Cross (1991), and the work by Janet Helms (1990) on white racial identity development serves as a foundation for understanding emotions that are part of addressing racism.

For people of color, racial identity represents a major component of their life experiences. Historically, these individuals were confronted with a host of negative identities involving attributions of inferiority and incompetence (White, 1984). Challenging and rejecting current assertions which may lead to alienation and sociocultural dissonance is something that professionals in the field must work toward if we are to change attitudes and build bridges.

Empowering People as Change Agents
Learning about the effects of racism is often full of anxiety and despair. As Joanna Macy (1983) points out, empowerment work helps people to confront and deal with feelings of despair and subsequent numbness and powerlessness. Tatum (1992) suggests that developing an awareness of the possibility of change is a potential remedy to despair. People who learn to understand their role in change and have an action plan for interrupting racism are often involved in critical anti-bias work.

This work is predicated on the notion suggested by Kivel (1996) in echoing Audre Lorde that a person need not be perfect to still be able to commit themselves to public actions to end racial injustice. In other words, a person can be struggling with their own racism and racial stereotypes and still be a strong, effective voice in uprooting racism. The hesitancy in having our own house in order before going public prevents many people from being vital allies and activists for racial justice.

Empowerment may also extend to interaction among colleagues; in this sense, it refers to the respectful relationship between ethnic minority and non-minority professionals, such as intellectual exchanges between people of color and white outdoor leaders or the exchange of resources between agencies and minority communities. The style and manner in which these exchanges occur can, in themselves, be empowering.

Conclusion
The myth that racism only hurts people of color continues to persist in society. People of color are most dangerously impacted, and white people accrue both known and unrecognized benefits from the system of racism. Yet white individuals are also damaged by being led to believe they are better than others when they are not, and by being encouraged to live in fear of those oppressed in a system of white dominance.

Addressing racism in experiential education programs is a difficult challenge, but one that must be taken on if we hope to allow equal access and foster true valuing of diversity in the experiential education field.

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Biographies

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CONFLICT IS OPPORTUNITY

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Abstract
Conflict resolution skills are an essential component of experiential education programs. The objective of this workshop is to teach a unique approach to resolving intrapersonal and interpersonal conflicts. This seminar combines the principles of Aikido, which uses blending, - rather than force - to resolve conflict, with other proven stress and conflict reduction techniques. Group discussion, active audience participation, and role plays will be clarify the physical, emotional, and intellectual aspects of conflict resolution.

Conflict surrounds us in the home, workplace and school environments. Unresolved conflict in the form of divorce is costly to families. Conflict in the work environment with staff or customers leads to loss of income and work dissatisfaction. Unresolved conflict in an educational setting interferes with creativity and learning and can lead to violence against staff and/or students. Unresolved parent-adolescent conflicts at home equate to acting out behaviors in the classroom.

Healthy conflict resolution during early childhood and again in adolescence is an essential component to adult development. The healthy child must emerge from the symbiosis [2-18 months] with the mother. Again in adolescence the healthy individual must develop the skills to eventually become independent. This process of separation and individuation leads to conflict within the family system. The parental styles of dealing with this process clearly have a life-time impact upon their children (Masterson, 1985).

Conflict avoidance is a major factor in depression, drug use, and eating disorders. Suicidal ideation and increased violence within the school environment result from conflict taken to crisis levels. Skills to deal with our own internal conflicts as well as conflicts with others are essential for our survival. When an individuals have a limited number of conflict resolution or management options they become more vulnerable. The purpose of this workshop is to provide the participants with multiple options for dealing with conflict.

Six specific conflict strategies have been identified (Dobson, 1978). Strategies one through five provide methods of managing conflict. These strategies are most useful when the relationship between the opponents is uncertain, unknown or when life is at risk. The sixth strategy is truly conflict resolution and is most useful when the relationship between opponents is valued. Tom Crum of Aiki Works has developed a Magic of Conflict seminar series that utilizes the Aikido metaphor for conflict resolution.

Techniques for conflict management and conflict resolution as suggested by Dobson (1978):

1. Fighting back is a technique to be used only when one's life is threatened.
2. Withdrawal from conflict is utilized when all else fails, when the opponent has nothing to lose and the time and place are not correct.
3. Parley or bargaining is utilized when the other individual attempts to make the conflict a contest.
4. Observation is used to buy time to determine the nature of the attack.
5. Deflection and diversion buy time and avoid conflict.
6. Win-win conflict resolution is utilized when the relationship is valued. Even short-term relationships can be valued for the moment and non-violent methods used to obtain a solution that is beyond compromise.

Techniques one through five do not resolve conflict -- they postpone it -- but that can be lifesaving in certain situations. Most teenagers believe they have only two options: to withdraw or to fight back. Because self-esteem is linked to fighting back and winning, teenage conflict often leads to violence. Self-esteem can be linked, however, to good decision-making and control. One technique to decrease the

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morbidity and mortality associated with teen violence, is to teach children and teenagers that they have multiple options for conflict management, and that there are methods other than fighting back.

Technique six is the most important conflict skill, as both sides of a conflict have the opportunity for understanding and acceptance. Most of the workshop will focus on participants developing expertise in this area. The Process of Conflict Resolution might be summarized as Conflict, Connect, Resolve (CCR).

Conflict resolution requires multiple skills and commitment. Our first task is to dentify our personal myths about conflict. In some families conflict is avoided, ignored, or suppressed. These old styles of dealing with conflict often present in our day-to-day relationships. The process of connecting is facilitated by stating what we value in the past (relative to the conflicted relationship) and stating what positive events we would like to see in the future. Conflict resolution requires that we identify and express our fears, feelings and needs as well as understand the feelings, fears and needs, of our opponents. Joining with the opponent, in understanding their feelings, fears and needs is facilitated by utilizing techniques from Aikido. This process effectively removes much of the spirit of attack from the attacker. The skills learned from Aikido which was developed by Morihei Ueshiba (Crum, 1987) help us to remain calm when under attack. These skills facilitate the integration of mind, body and spirit (Crum, 1987; Stevens, 1993; Stevens, 1994; Koichi Tohei, 1978).

The process of connecting with our opponent and learning from our opponent will be thoroughly explored during the workshop. Once we understand our opponent's views we can set a time to resolve issues and work towards solutions that are of benefit to both parties.

Summary

By approaching conflict as an opportunity for growth, our opponent becomes our teacher. Once an individual, couple, team or organization is skilled in this process they can approach conflict with an attitude of learning and self discovery.

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Biographies

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EXPLORING SPIRIT, DISCOVERING CHANGE

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Abstract
This workshop develops the concept of "spirit" and its role for the experiential educator. Participants are invited to articulate a personal definition of spirit, drawing upon past experiences and values. This will be an open forum combined with experiential, reflective, and group activities where we can explore the relationship of spirit to such areas as change, growth, and risk taking beyond the comfort zone. We will also explore how to care intelligently and intentionally for this essential element in the healthy development of our organizations and educational institutions.

The question, "What is spirit?" has been pondered in a variety of ways by a variety of cultures for centuries. Segments of North American society are now examining with new respect the teachings and beliefs of Native peoples, and discovering the value of their concept of spirit which often describes a unifying connection among all things in the human and natural, as well as ethereal, worlds.

This workshop will be largely co-created by the instructors and participants, with content and processes likely broader than what can be anticipated in this paper. The discovery of one's "spirit" is a process unique to the discoverer. Spiritual teachers can guide one on a path of self-discovery, but the actual connection of individual to spirit can be experienced only by that individual. For this reason, one must be sensitive to the vast variety or spiritual and religious beliefs when addressing this topic. Indeed, the variety of religions in the world is a reflection of how different cultures have evolved their unique processes for connecting to spirit.

Arriving at a meaningful concept of spirit can be personally and professionally useful to the experiential educator. Thomas Moore (1994) tells us that "a spiritual life of some kind is absolutely necessary for psychological health." Moore goes on to say that the spirit forms a component of the soul, which is the seat of deepest emotions and has to do with genuineness and depth. Soul is being discussed more openly in the corporate world, offering purpose, grounding and images as an antidote to organizational and personal collapse (Owen, 1987; Whyte, 1994). Thus, our work as educators, therapists, leaders, and organizational development consultants takes on more meaning and has deeper impact as we include experiences that invite our clients to examine spirit and soul. The process as well as the product of this examination is often subtle, or profound, but lasting change, intrapersonally, interpersonally and organizationally.

A variety of strategies are available to help us on this path about spirit, soul and change. Recent books by Arien (1993), Chopra (1995a, 1995b), Dyer (1995), Moore (1992), and Simpkinson, Simpkinson, and Solari (1994) are a sampling of resources available which offer philosophical as well as practical direction.

Experiential strategies also are very relevant here. The activities of this workshop are designed to help participants become aware of their thoughts, physical sensations, emotions, and images which can be messages from spirit. These activities and tools include grounding, centering, visualization, meditation, vision quest and solo ideas, and symbolic tools representing a variety of cultures.

Grounding

Grounding can help a person experience a connection with mother earth. The exercise includes awareness of the body in the present moment, and can help those who move erratically through their space become more physically stable. Grounding also can bring fresh and clean universal life energy into the body.

Here is one example of a grounding exercise: The individual visualizes a connection between their tailbone down to the center of the earth, and a connection from the top of their head up and out to the center of the universe. Then, imagine old energy draining down the base connection into the ground, new energy entering from the head connection. The energy is then expanded beyond the body until it completely encircles the earth, then further until all energy in the universe appears to be connected. Plenty of time is allowed between the steps to allow the person to experience the connection between body and spirit.

Centering

Centering often works well in conjunction with grounding. Balance, calmness, and clarity of mind are often among the felt sensations. The centering exercise involves cleaning out the clutter of one's mind and creating a space of blankness and openness. This openness creates a clear link to the messages of spirit and allows for free thoughts to enter the mind.

Another example of a centering exercise suggests that the individual imagine an "X" entering the mind from the point about an inch above and midway between the eyes, a point known as the "third eye." The "X" then is allowed to reach around and clean up all the clutter scattered in the mind, then re-connects loose nerve endings and broken thoughts. The "X" is allowed to leave from the back of the head, with all the clutter.

Meditation

Meditation is a state of relaxed attention that can occur when watching a baseball game, practicing yoga, or sitting on a mountain top in full lotus position with eyes closed and chanting ancient Sanskrit. The idea is to deepen the connection with one's inner self. Eknath Easwasan (1984) suggests that meditation is "a systematic technique for taking hold of and concentrating to the utmost degree our latent mental power. It consists in training the mind, especially attention and the will, so that we can set forth from the surface level of consciousness and journey into the very depths." That experience might occur when watching a baseball game. However, the more internal one allows oneself to go, the more gifts and treasures about oneself one might discover. Many meditations include components of rhythm and consistency. This repetitiveness allows one to focus one's active "thinking" mind on the activity. The unconscious and "heart-centered" mind is left open and enhanced. This becomes the channel for revelation, insight, creativity and enlightenment (Carol, 1992).

Some of the meditation techniques that might be experienced in this workshop include breath meditations, mantras, body meditations and earth meditations. In the breath meditation one simply focuses on one's breath. Mantras include one word or short phrases that the individual repeats over and over again to themselves or out loud. A common one word mantra is "Om." A common phrase is "Om mani padme hum." These are both from ancient Sanskrit. Other mantras such as "Hail Mary" or "Jesus" can also be used for a mantra. The practice of meditation is independent of any religion.

A body meditation allows the individual to focus on and accept any noticed physical sensation. If the mind starts to "think," the meditator would acknowledge that they are thinking. The earth meditation is of Native American origin. In it, one imagines oneself climbing down the roots of a tree deep into the earth, or climbing high up into the mountains to receive messages from nature.

Symbolic Tools

Angel cards (Norada Media, 1981), medicine cards (Carson, 1988), runes (Blum, 1993) and the I Ching (Ritsema & Karcher, 1994) are a few examples tools from various cultures that can assist inner discovery of spirit. With these, the individual finds a either a word, animal, symbol or number to identify with an aspect of their life. The user is always in full control. The tools assist insight, yet it is the participant that relates the symbol with specific aspects of their own spirit.

Vision Quests and Solos

"The animal spirits and the other nature spirits...have much to teach us. One way we can open ourselves to their teaching in an especially focused and intentional way is the vision quest" (Dolfyn, 1990). The vision quest is a Native American ritual about coming of age. It, along with solos, are useful for isolating the mind in an environment that encourages reflection and observation. Ideally on a vision quest, as described in traditional Shamanic words, one seeks communion and connection with elements of nature — the trees, waters, animals and birds, rocks, stars and flowers. One works for a close connection with nature, for intimate communion with all creatures. The closer our contact with nature, the more sacred power and wisdom are given us.

The strategies described above are merely some examples of tools for a path of spirit or soul. The intention behind the tools is important. How do we know we're on a path of spirit or soul? Often, we encounter turbulence or disequilibrium along the way. Moving from the comfortable, predictable comfort zone into unfamiliar territory involves risk taking and puts us at our edge. Edge components include defensiveness, feelings, physiological symptom a shift in beliefs, internal dialogues, the need for support, and metaphors (Nadler & Luckner, 1992). Any of these can signal that an invitation for some sort of change or growth is available. Enjoy the journey!

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Biographies

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SO, YOU SAY YOU HAVE SOMETHING TO SELL ME?

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Abstract
Sales and marketing are essential elements in allowing us the opportunity to practice the art of experiential education. The objective of this workshop is to move the participants past the stereotypes that exist regarding sales and marketing, provide basic information regarding the development and implementation of a sales and marketing plan, and offer a number of "pearls of wisdom" gleaned from the presenter's own experience. These objectives will be accomplished through lecture, slide presentation, and role-playing among the participants.

It is a fact that many of us find the prospect of performing sales and marketing as abhorrent. We do not think of ourselves as salespeople. After all, why would we even want to? After all, we all suspect that most salespeople are inherently dishonest and deceitful, willing to say and do anything as a means to an end. Unfortunately, this stereotype is neither accurate nor fair. The reality is that each of us, as a prerequisite to performing our services as experiential educators, must market and sell our services to our prospective clients. The degree of integrity and honesty which we bring to bear in this process is entirely a personal decision.

Essential Ingredients
I believe that to be a successful sales and marketing professional requires five essential ingredients. These are honesty, integrity, and enthusiasm, as well as a sincere, passionate, and communicable belief in the value of the product or service you have to offer. Additionally, you must possess a real and genuine interest in the needs of your clients. People do business with those whom they like, trust, and admire. It is important to understand that you prospective clients will incorporate many feelings of fear in their interactions with you. Successful salespeople develop trusting relationships between themselves and their clients that will allow them to move their client through the fear of commitment and on to a mutually beneficial business relationship.

Preparation
A marketing plan is our guidebook to a successful sales encounter. Prerequisite to this are the other foundation building blocks of our business such as a comprehensive business plan, policy and procedure, sales goals, and most importantly, a company mission and philosophy statement. Each of these provides us with certain elements that guide us in the development of our marketing plan, such as our target market, sales expectations, and short- and long-term goals. The philosophy and mission statement are our fundamental guidepost, always providing direction for what it is we do and why. If you have ever overheard a business owner say that there is no fun in what he does anymore, chances are that he has lost touch with the tenets outlined in this important document, and that his goals no longer parallel his business and personal values.

One of the outcomes of our marketing plan should be a piece of literature which is used to introduce our company and its services to our prospective clients. The development of this marketing piece is critical, as it creates the first impressions, and should serve to generate emotion and enthusiasm for what we have to offer. Information which is provided in this piece should be minimized. A simple, inexpensive tri-fold can have much more impact than reams of paper full of statistics. Think about the greatest media advertising and marketing efforts that you have experienced. The ones you will always remember are the ones that incorporate the most emotion.

Implementation
An absolute which I firmly adhere to is in regard to "cold calling." I believe that it is basic bad manners to arrive at someone's place of business without an appointment, and expect to be given real time and consideration. Plus, if you are doing the correct preparation, and targeting certain clients, you will want

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to lay groundwork with your client prior to a face-to-face encounter. This is done with a mailing of your marketing piece, followed by a telephone call requesting an appointment.

Prepare for your appointment through research. If you wish to develop long-erm relationships with clients, you must have an intimate knowledge of their business. Understand their goals and values. Discern their obstacles and problems. Then be prepared to offer viable solutions.

Honoring

In order to develop a successful business relationship with a client, we must offer solutions to their problems. For those solutions to have credibility we must be credible ourselves. It is essential that we be perceived as a professional peer who has an expertise that cannot be duplicated by the client's own staff. In order to accomplish this we function on a level playing field with our client. This becomes an exercise in honoring.

When I would travel internationally on business, particularly in Asia, I always took great care to understand the culture of my client, and how it related to business practices and customs. We must do no less in calling on clients in our same city. If we are meeting with the CEO of a large corporation, then our business attire must reflect that culture. If we fail to observe these unspoken rules, we risk not being taken seriously and the resulting loss of opportunity.

Throughout your appointment remain alert and flexible. Every individual that you encounter will have an agenda, motives, and needs that you must discover. As the layers are peeled away you may be required to make adjustments to your presentation. Obviously, the most difficult situation is when multiple individuals are present during your call. This may be as close to a corporate minefield as you will get. However, you can successfully negotiate these situations through a keen awareness and a confidence that is derived from thorough preparation.

Be Real

Don't attempt, in your efforts to be perceived as a peer to your client, to recreate yourself in the image that you think is desirable. It is the joy, spontaneity, and enthusiasm that you bring to the table that will create the desire of your client to do business with you. They will want to share your passion. So, just demonstrate your strengths. Communicate the satisfaction you feel for the work that you do.

Most importantly, maintain your honesty and integrity. They are ..itial to a long-term relationship. Market on an emotional level and the details will follow. Stay focused on the solutions that are achievable. Honor your client's culture. Most of all, just be yourself.

Summary

Sales and marketing is truly a subject regarding human behavior and emotion. It incorporates simple and common-sense elements of interpersonal relations that we utilize every day in our interface with family, friends, and co-workers. There are myriad books on the subject by numerous authors. Each of them are valuable in the insights and experiences they share. All of them contain the same basic principles that I have discussed. I would encourage you to read some of these as you wish. But then, just do it. Learn from the mistakes you make and then do it better next time. Most of all, just try to have fun with it.

THE VISUAL EXPERIENCE OF FACE CARDS

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Abstract
Face Cards are a tool designed to aid the process of reflection. Over the ongoing course of their development, Face Cards have achieved ever increasing versatility. The Face Cards' accompanying booklet contains over 100 diverse activity ideas. This workshop will introduce Face Cards use. The session will be highly interactive and experiential.

"Processing is an activity which is employed for the purpose of encouraging the learner to reflect, describe, analyze, and communicate in some way that which was recently experienced" (Quinsland & VanGinkel, 1984). With reflection, an "awareness of past experience and understandings are linked with present experience to lead to new understandings..." (Fellows & Zimpher, 1988). Used correctly, reflection is an important catalyst for achieving greater self-understanding and for promoting personal growth. Growth promoting reflection, however, is more easily defined than practiced. Add to this the reality that much of experiential education is built around group interaction. When asked to reflect aloud, finding the courage to speak (especially in a group situation, or in an unfamiliar setting) may prove difficult enough. Finding the right words may be another obstacle entirely. It would be a shame if the inability to express oneself would hinder the reflection process.

One of Face Cards' most beneficial functions is to assist people in reflection; that is, to help them identify with feelings related to, and following an experience. Each set of Face Cards is made up of sixty hand-held cards. Included are fifty-four distinct facial expressions, two blanks, and four "help" cards, containing basic instructions and suggested activities. Face Cards were developed to provide people with a helpful tool to aid in reflection; to strengthen communication; to enhance group awareness and group functioning; and to encourage creative thought. To correctly match expressions with specific terms is not the goal of Face Cards. Rather, Face Cards are meant to be interpreted. Although each Face Card may suggest a general feeling or attitude, because they do not offer words, people may interpret the expressions for themselves. An expression that says "worry" to one person might say "disappointment" to another or even "queasy" to a third. Each expression serves as a symbol, providing people the opportunity to recognize visually what they are sensing internally. With Face Cards, there are no wrong answers.

Imagine that you were asked to select a card most expressive of a feeling you had in relation to a specific recent experience. After making a selection, you were told that you could choose to share your card interpretation and consequent reflections, or you could simply hold the card up and let it speak for itself. In either case, you would have something tangible to hold on to, something that you could show to others, or merely keep to yourself. The Face Card would then serve as a visual reminder of how you were feeling or what you were thinking. Which choice would you make? In what situation would keeping your thoughts to yourself be most beneficial or appropriate?

As ought to be the case, Face Cards have considerable versatility. The cards and suggested activities are a starting point for qualified, competent teachers, counselors, facilitators, and/or other educators, (including parents). These activities were designed to get people thinking and communicating. The goal is not to rush from one activity to the next. Instead, use them as a starting point for individual and group exploration. Encourage discussion, make comparisons, and be supportive. For example, suppose an activity (discussion included) has just come to an end. The participants have spent a long time selecting, thinking about, and discussion a particular sub-set of cards. Instead of having them start all over with an entirely new set, see what can be done with the cards already chosen. This will help promote the sense of progression: what was just completed has an immediate impact on what is happening now.

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The first set of activities, Perceptions and Recollections, are introductory in nature. Through their use, you will gain a basic understanding of how Face Cards work. As you proceed, you will notice that in general, activities become more interactive. In many cases, one activity will flow easily into another. This feature can be helpful in keeping people involved. When using Face Cards, use your discretion and above all, be creative. You will be amazed at all the ideas you will think of.

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Biography

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FORMING CROSS-RACE RELATIONSHIPS IN EXPERIENTIAL EDUCATION: EXPLORING THE ISSUES

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Abstract
This workshop will provide information about racial identity development, the role of ethnic heritage in cross-race relationships, and strategies for building bridges across constructed race lines. A video, activity, and group discussions will assist participants in gaining a greater understanding of cross cultural relationships and the relevance to the field of experiential education.

Introduction

Cross-race relationships have been present in societies since humans first engaged in long distance travel. Cross-race relationships occur around the globe, in cities, rural areas, schools, workplaces, places of worship, neighborhoods, and homes. Some of these relationships developed due to happenstance, some because of concerted effort and intention. Whatever the reason or circumstance, we live in a world where cross-race relationships are becoming the norm, and how well we relate to each other will determine how successful and healthy our communities will be. First, and foremost, the authors would like to acknowledge that the need for workshops and papers on cross-race relationships is critical because we live in a society where oppression exists and therefore, connections between people from different social identity groups are often difficult, and fraught with mis-communication and misunderstanding.

In experiential education, the process of learning is challenging, active and student-centered; it is also a series of critical relationships that impels the learner toward opportunities for taking initiative, responsibility and decision-making (Chapman, McPhee & Proudman, 1992). Experiential programs have only just begun to be more inclusive of people from many different cultures and their accompanying varied perspectives. The relationships which are developed during experiential learning provide a critical avenue for understanding the world around us. Both our physical and social environments are constantly changing, and we must be prepared to teach to multiple learning styles and to engage the rich and varied cultures of those we teach.

Forming cross-race relationships involves the process whereby an individual is able to interact with someone of a different racial, cultural, or ethnic background with authenticity, respect, openness, and acceptance (Adleman & Enguidanos, 1995). These relationships, like all relationships, come with joys and challenges. Two challenges of cross-race relationships are issues of privilege and difference. Issues of privilege, coupled with early socialization messages to fear difference additionally impact cross-cultural connections. We learn that individuals who are oppressed in society (e.g., women, people of color, people with disabilities, poor and working class, lesbians and gays, Jews, Hindi, Muslims, etc.) are at a disadvantage, but rarely are we taught that those who are not oppressed in the same manner (e.g., men, Whites, able- bodied, middle and wealthy class, heterosexuals, Christians) are at an advantage, or have privileges conferred on them just because of who they are in society (McIntosh, 1992). These privileges are often unconscious, yet affect how we interact with other people. Differences are often considered bad, and growing up in the United States we receive messages that reinforce that belief. Differences are often misunderstood, which in turn invokes feelings of fear. We as experiential educators need to send the message to participants that diversity is good. It is not our differences which are the problem, but how we view what it means to be different.

Racial Identity Development

There have been many authors who have studied, contemplated and written about racial identity development within the larger context of social identity development (Cross, 1971, 1991; Hardiman, 1982; Helms, 1984; Jackson, 1976; Poston, 1990, Sue & Sue, 1971). Major concepts in social identity development can be grouped as individual based theories, group based theories, and developmental theories. While acknowledging the role of earlier theories and models in the basis of later thought, this paper will incorporate the developmental theories and models of Jackson, and Hardiman. "These racial identity development models can be viewed as road maps of the journey from an identity in which racism and domination are internalized to an identity that is affirming and liberated from racism" (Hardiman and Jackson, 1992, p. 23). It is important to note that cross-race relationships do not only occur between Blacks and Whites, but the authors recognize the history of Black/White relationships in the U.S., and the preponderance of research, writings, and discussions on these relationship dynamics. Relationships between People of Color and Whites, or amongst People of Color, are affected by the same common myth of racial dominance and subordination. When we all understand our own racial identity will we be able to move forward the quality of cross-race, and cross-cultural relationships in our communities.

Hardiman and Jackson (1992) in their collaborative work on racial identity development relating to each of their two separate bodies of study (White and Black racial identity development respectively), describe five stages: naive, acceptance, resistance, redefinition, and internalization. Racial identity development models and theories are dependent on the existence of a racial domination and subordination ideology prevalent in society on all levels including personal, cultural, institutional, conscious or unconscious, intentional or unintentional. All cross-race relationships are influenced by where the individuals are in reference to their racial identity developmental stage(s).

We have borrowed from the five stages as described by Hardiman and Jackson (1992) and attempt to describe cross-race relationships through a racial identity development lens. During the *naive* stage young children are highly susceptible to the messages they receive, both direct and indirect from their socializing agents, and begin to unconsciously develop a sense of who is considered beautiful, smart and good in society. Cross-race interactions and relationships at this stage are spontaneous, carefree and only limited primarily by who the parents allow the children to have contact with.

In the stage of *acceptance*, children and adults unconsciously or consciously accept the ideology of racial dominance and subordination. For instance, Whites may either deny that they themselves are prejudiced or racist and point to the behavior and beliefs of white supremacist groups as indicators of racism. Blacks and other People of Color accept the dominant ideas of what is considered normal, and seek approval from Whites, and distance themselves from members of their racial group they consider "too Black, Brown, Red or Yellow." Interactions and relationships at this stage do not discuss issues of race in depth, if at all. People of Color seek interactions with Whites, and at the same time accept or make excuses for racist behavior of Whites. Interactions amongst People of Color from different racial groups are influenced by the dominant attitudes and stereotypes of each other. White people at this stage will either avoid interactions with People of Color, or go out of their way to be nice or patronizing.

During the *resistance* stage People of Color want little association with White people as they work to establish a new sense of identity separate from the prevalence of racial domination and subordination. This is in essence a time of purging all that is considered to be the dominant culture. Whites at this stage are trying to distance themselves from their own culture, which is viewed as "bad," and connect with People of Color. Cross-race relationships at this stage may be characterized by an intense examination of behavior and attitudes for covert and overt racism, an increased awareness of how racism affects them daily as members of racial identity groups, and volatile cross-race interactions as Whites are trying to pursue connections with People of Color who may want nothing to do with them.

Within the *redefinition* stage Whites are seeking an identity independent of racist beliefs of their superiority over People of Color, and an understanding of their cultural heritage and pride. Blacks in

redefinition are not concerned either with emulating or rejecting the dominant culture, but in establishing a separate identity. Cross-race relationships between People of Color and Whites who are in redefinition are almost non-existent since both groups are primarily concerned with understanding their own racial identity.

During the *internalization* stage individuals begin to integrate newly defined values, beliefs, and behaviors into their lives. Blacks at this stage recognize that racial identity is not the only significant part of who they are, and they are able to consider other forms of oppression. Whites recognize the personal benefits of working to eradicate racism, and no longer see Whiteness as normal and others as culturally different. Cross-race relationships between Blacks and Whites at this stage recognize and understand how racism impacts their relationship, and are not concerned with doing the 'White or Black thing', but rather doing what is true for themselves.

Ethnic Heritage

Ethnicity is often used interchangeably with race to the detriment of understanding both terms:

> "A distinction between race and ethnicity should be made. Race is used to refer to color (i.e., black, white, red, yellow) and makes distinctions primarily on physical characteristics. As indicated in the literature, however, race (color) is considered as a unifying dimension that somehow affects or influences behavior. Ethnicity, on the other hand, refers to affiliation with a social group due to heritage or nationality. While ethnicity is often ascribed by others, we should consider that not everyone chooses to embrace their ethnic backgrounds. Thus, one may choose to identify or reject her/his ethnicity. Race, however, does not generally allow the same flexibility" (Aguilar and Washington, 1990, p. 50).

Given the above definitions, race affects cross-race relationships on issues of power and privilege, and often occurs even when individuals are unconscious of race dynamics. While the impact of ethnicity on relationships is to the extent that an individual embraces their own ethnic origin(s). For many White European Americans, the cost of being accepted by the dominant ethnic group (Anglo-Saxon) was to let go of ethnic heritage in the form of language, customs, dress, foods, and beliefs, or to not name the practices and beliefs as ethnic culture. In the latter case, this means that someone may bring their "invisible" ethnicity to a relationship, and may view their behaviors and beliefs as "American" culture, or individual preference.

Strategies for building bridges

We all benefit from relationships with others, whether they be social, familial or work relationships. We propose four strategies to assist in building strong bridges across constructed race lines: (1) increase awareness of ourselves, our society, and the dominant ideologies we all were exposed to growing up in the U.S. and Canada; (2) educate ourselves to the lives and experiences of others; (3) take opportunities to dialogue with each other, both within our racial and ethnic groups, and between; and (4) practice acceptance and respect for each other, and recognize that we all change and grow in our own space and time.

Forming honest and effective cross-race relationships is an ongoing process involving more than reading literature and participating in workshops, but requires a long-term commitment. The more we know about ourselves, our families, and our cultural heritage(s), the better we are able to form relationships and communities where everyone is welcomed, celebrated and loved.

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Biographies

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Nina S. Roberts, M.A., is the Assistant Director of the Conservation Career Development Program (CCDP), a program of the Student Conservation Association. As an East Indian/European American woman, Nina's interests and research have led her to explore cross-cultural relationships in experiential education and outdoor recreation.

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NAVIGATING LEARNING THROUGH COMMUNITY SERVICE LEARNING

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Abstract
This paper is written from the perspective that service learning is an applicable methodology for adults in community service programs and youth and adult corps-based programs. In reviewing the recent service learning literature, one would could assume that service learning is only applicable in academic settings. It is the experience of the writers, that service learning is effective with adults in community contexts, such as volunteer community service programs and youth and adult corps-based programs. This article presents service learning as a philosophy and method originating from the roots of experiential education; and further extending its effectiveness in non-academic adult and community education settings. Service learning in these contexts, strengthens the concept, learning is lifelong.

In this workshop, a review of service learning definitions and principles will illustrate common threads or principles connecting service learning philosophy and the different users of service learning applying service learning across contexts. In an attempt to operationalize service learning across contexts, an illustrative matrix is offered and will be used by workshop participants to assist in understanding, organizing and planning how service learning can be applied in diverse educational settings. Service learning may also be included in other settings such as therapeutic, adventure-based, community building, and community programs working with at-risk youth, adjudicated youth or inter-generational populations.

Foundations
"Learning is the process whereby knowledge is created through the transformation of experience" (Kolb, 1979). At the heart of service learning is experiential education theory. Effective experiential learning combines direct experience that is meaningful to the student with guided reflection and analysis (Proudman, 1992). The authors assume that experiential learning can occur at any age it is developmentally appropriate. In experiential education, the learner/ student becomes the participant in the planning and execution of the educational activity. Adults perceive learning as an active process of inquiry, weaving experience and cognitive learning together to form their knowledge (Knowles, 1990).

Kolb's four experiential learning styles support the notion that there are diverse learning styles and that learning designs must accommodate these styles to maximize effective and inclusive learning. His styles are *experience;* experience made sense through intention is called *reflective observation;* experience grasped through comprehension is called *abstract conceptualization;* and experience made sense through extension is called *active experimentation* (Candle, 1990).

Service learning means different things to different people.
Shumer (1993) states that there is general agreement that service learning occurs in two general categories: school-based and community-based. He further asserts that service learning as a concept cannot be universally defined and resists rigid definitions and universal understanding. However, the philosophy or concept of "service learning" can be understood through specific forms, or particular settings, and the concept is best understood by examining specific examples and exploring each application with desired outcomes. Each organization that utilizes service learning must define for itself how to apply the concept of service learning to its specific purposes.

The chart below illustrates several definitions created and accepted by various constituencies or settings. This list is by no means a complete list. It is, however, as comprehensive as we need to illustrate several points.

Form/Setting	Service learning Definitions
Youth programs and K-12 schools	Service learning is a teaching and learning model that connects meaningful community service experiences with academic learning, personal growth and civic responsibility (National Youth Leadership Council). Service learning is a method by which young people learn and develop through active participation and thoughtfully organized, meaningful service experiences (Alliance for Service Learning and Education Reform).
Higher Education	Service learning as a philosophy and methodology can serve both an intellectual challenges and a call to personal and professional growth (Palmer, 1993).
Community Service Programs serving youth and adults	Service learning is the deliberate linking of community development and personal development (ACTION, 1979).
National and Community Service Act of 1993 (appropriate in multiple settings, i.e., civic, etc.)	Service learning is a method through which citizenship, academic subjects, skills, and values are taught. It involves active learning -- drawing lessons from the experience of performing service work (Corporation for National Service, 1993).

As the chart above illustrates, no one definition will satisfy everyone. Examining definitions does serve us in several ways: to discover common threads; to promote discussion about the meaning of service learning in diverse settings; to recognize that application and needs in various settings may vary according to outcomes; and to strengthen that learning can occur in "non-school" settings. In your service learning design, consensus of a definition is critical to implement service in your specific setting. Likewise, a framework of principles is necessary to shape and guide the curriculum development and learning processes along the way.

The Wingspread organization articulated, in 1989, ten principles formulated by 70 organizations interested in service and learning. These principles today are widely respected and are helpful in developing effective school and/or community-based programs:

1. Engage people in responsible and challenging actions for the common good.
2. Provide structured opportunities for people to reflect critically on their service experience.
3. Articulate clear service and learning goals for everyone involved.
4. Allow for those with needs to define those needs.
5. Clarify the responsibilities of each person and organization involved.
6. Match service providers and service needs through a process that recognizes changing circumstances.
7. Expect genuine, active, and sustained organizational commitment.
8. Include training, supervision, monitoring, support, recognition and evaluation to meet service and learning goals.
9. Insure that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved.
10. Commit to program participation by and with diverse populations.

A Tool For Making Service Learning Work

Service, combined with learning, adds value to each and transforms both.

With your definitions in hand, a framework is useful to start developing a strategy to implement service learning. The proposed matrix assists experiential educators in learning how to develop and implement a service learning plan. The outline format serves as a planning tool which integrates community service with the learning processes. The service learning "PAR" model of Preparation (P), Service Activity (A), and Reflection (R), is the foundation of the matrix but is driven by the desired learning outcomes for the students/participants/agency.

Service Learning Matrix

			Service learning Process		
Definition Used/ Population Serving	**Learning Out-comes**	**Describe the Experience/ Activity/Community Need**	**Prepare** (What?)	**Activity** (So What?)	**Reflect, Recognize, Celebrate** (Now What?)

Procedure:

Step 1. Choose a point of reference or a definition which best fits your needs or develop your own for your needs and write it in the chart.

Step 2. State your teaching or learning setting, (e.g., middle school science and civics class to understand principles of ecology and city government; corps members whose purpose is to develop leadership and civic responsibility) and define learning goals.

Middle School Example: Science and civic classes. Goals: to learn scientific inquiry processes, chemistry and physics principles and concepts as applied in watershed ecology and restoration. To learn how local government functions, specifically applied to Natural Resources Department.

Step 3. Define activity to meet those goals (Note: Include your students/corps members in the planning process.) Define the community problem/ issue and the community need the activity is seeking to serve.

Middle School Example: Adopt a local wetland. Create a living laboratory. Collect, calculate and interpret pH values on a field study team. Present hypothesis and conclusions. Community Problem or Issue: Polluted local watershed. Need: (long-term) restore local watershed habitat and remove pollution sources; (short-term/immediate) clean-up local wetland and educate ourselves and public.

Step 4. Combine experiential learning processes and service learning PAR as planning (briefing) and reflection (de-briefing) techniques:

Prepare - *What ?* What materials do you need to conduct these experiments?
What is pH? What is our purpose?
Activity - *So what ?* So what does pH have to do with the water in this pond?
What is healthy pH value?
Reflect - *Now what ?* What controls pH? How can we change pH? What factors influence pH ? How about the water at my home? Compare healthy and non-healthy water systems. Make recommendations to the city council.

Step 5: Recognize and Celebrate accomplishments.

Use of Matrix

Educators from Outward Bound, K-12 schools, and community based non-profit agencies used this framework at a workshop in March 1996. Each participant from their respective professional setting, learned to distinguish between community service and service learning, the applicability of service learning to their settings, and student/clientele. The chart assisted us in facilitating our plans. While some designed academic learning outcomes, others designed activities to accomplish interpersonal skills,

or to gain civic or community responsibility outcomes. This matrix also assisted us in learning how to mediate and structure the experience.

Conclusion

In closing, the learning derived from service learning experiences can benefit the learner regardless of whether the learner is a student or non-student. Change or learning can occur personally, socially, vocationally and/or academically. Service learning can be perceived as an inclusive pedagogy and andragogy applicable for youth and adults alike. Service learning as a teaching and learning methodology is an effective tool for transmitting program goals and objectives and for facilitating participant learning goals. It truly is an experiential process.

Service learning, regardless of the user or participant (student, corps member, citizen, etc.), just does not simply happen through experience. The Wingspread Principles support that service learning is an intentional process, requires the activity or project to be community-based and thereby addressing a real community need, involves the learner as an active participant, and requires intentional reflection and time to synthesize information, experiences, emotions, and learning outcomes as defined by the teacher or program coordinator. These outcomes can range from changes desired by the community, learner, institution, organization, environment, health, education, business, social structures, and more. If learning is intentional then planning is a necessity. The matrix provides a structure and a process for planning service learning experiences.

The authors of this article have observed and experienced that the use of service learning in community service programming benefits the program, community and participants in many ways. We have found that, although service learning is becoming a widely institutionalized trend in academic settings today, it is also beneficial in community-based organizations providing opportunities among youth and adults and inter-generational populations. Lastly, we assert, that service learning can benefit organizational or community building needs in for-profit organizations as well.

A brief summary of benefits for participants in service learning activities may include:

- experience a personal service ethic, deepen citizenship, and social responsibility.
- awareness of community needs
- build skills and confidence in ability to initiate social action and change
- participate in an active community development role
- strengthen community relations
- develop critical thinking and problem solving skills
- encourage life long involvement in civic activities
- aid in the life transitional phases, i.e., school to work, grade to grade, classroom and community
- work on team building, communication and leadership skill development
- integrate academic skill development across curriculum

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USING CRITICAL ANALYSIS TO IMPROVE TEACHING EFFECTIVENESS

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Abstract
Critical reflection is crucial if practitioners are to improve their teaching effectiveness. There are methods such as the critical incident questionnaire (Brookfield, 1996) and the critical analysis (Apps, 1985) that are useful tools for helping practitioners not only become aware of their personal philosophies but also for helping them improve upon their practices. This workshop will explain how to conduct a critical analysis using both written and verbal statements, with the intention that participants use this methodology in the field to improve their teaching effectiveness.

Critical pedagogy is a relatively new body of knowledge being developed that relies heavily on analytic philosophy. One of the main themes running throughout this literature is the idea that teachers should, on an ongoing basis, reflect upon their practices and change them if necessary to meet the educational needs of their students. Brunner, in her criticism of authoritarian approaches to teaching, states that "being self critical, raising questions about our own practice is what I think we have to do if we are not to accept blindly such models as the perfect solution in any class (1994, p. 208). Knoblauch and Brannon agree. In their book on critical teaching they state the following: "critical teachers accept a more complicated and burdensome responsibility in educational life than those colleagues who remain content, either out of apathy or a commitment to less presumptuous obligations, to teach what they are told, in the authorized ways, without change through the years and without concern for any larger context of public action" (1993, p. 7).

There are methods and tools that are being developed and used which can help teachers become more aware of whether or not their practices are working. For example, Brookfield (1996) developed the critical incident questionnaire which asks students to address four basic questions pertaining to the most important and least important incidences occurring during the week. Anonymity is stressed because it allows students to express their true feelings. After the questionnaires are completed they are collected and reviewed by the teacher. Common themes may reveal problems that the teacher was unaware of and thus provide feedback for change. Brookfield uses the questionnaire weekly and then reports common themes back to his class. This process does two important things: it affirms the feelings of those falling under the common themes and it allows teachers to make ongoing changes adjusting to the needs of the students.

The critical analysis is another methodology that was developed by Apps (1984) for the primary purpose of examining a field's assumptions about theory and practice. It has been used in the field of adventure education to examine learning processes (Wurdinger, 1994), and assumptions about risk-aking and human nature (Wurdinger, 1995). It can also be used as a tool for helping programs and educators become aware of their philosophies of education, and to help them determine whether their philosophies are actually being carried out in practice.

The primary focus of this workshop will be to explain how to conduct a critical analysis to improve practice. Adventure education marketing brochures will provide us with examples of how the critical analysis can be used to identify and examine a program's philosophy of education. After learning how to use the critical analysis we will watch a videotape of a teacher in action and conduct a critical analysis looking specifically for discrepancies between theory and practice.

The critical analysis consists of two important ideas that include identifying assumptions and raising questions that challenge these assumptions (Apps, 1985, Brookfield, 1987). This research methodology is sequential. Assumptions are first identified and then questions arise from these assumptions.

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Apps (1985) suggests that identifying assumptions is the first step in the process. However, in order to do this one must first identify assertions from which assumptions may then be drawn. The critical analysis methodology used in this workshop will vary somewhat from Apps's, and will consist of three steps.

The first step will be to identify assertions that reflect the instructor's philosophy of education. The second step entails drawing out assumptions that raise important questions about this philosophy, and the third step will be to determine whether there are discrepancies between what the instructor says and what the instructor actually does.

As an example I have identified three assertions below, from a Hurricane Island Outward Bound brochure, and explain why they are a reflection on this organization's philosophy of education. Next, I draw out four assumptions from Assertion One, and then raise six questions.

Assertion one: *"Our classroom is the wilderness and our teachings are based on experience"*(Hurricane Island Outward Bound Course Catalog, 1995) asserts that experience is a primary teaching tool and therefore reflects their views on learning. Teaching and learning fall under the branch of philosophy known as epistemology, which is the study of how we come to know things.

Assertion two: *"The value of the course comes from finding the strength to move beyond difficulties to discover new potential within yourself"* implies that it is of our nature to find strength in the midst of difficult challenges and is therefore a reflection on human nature. Human nature falls under the branch of philosophy known as Metaphysics, which examines questions pertaining to the nature of reality and human nature.

Assertion three:. *"The curriculum balances the student's need for recreation and discovery with experiences that foster personal achievement and increased self esteem"* asserts that personal growth is a vital educational aim and is therefore a reflection on their views of moral development. Educational aims such as moral development fall under the branch of philosophy known as ethics. Ethics examines questions about right and wrong and tries to determine what actions ought to be taken.

Epistemology, metaphysics, and ethics are three important elements that help define a philosophy of education. Drawing out assumptions pertaining to these three components can help educators become aware of their beliefs about teaching and learning, their views on the learner, and the educational values they hold. Taken together they are what constitutes a philosophy of education.

After assertions have been identified, explicit and implicit assumptions are drawn out. The following is a list of four assumptions drawn from Assertion One: *Our classroom is the wilderness and our teachings are based on experience.*

1. Wilderness is the primary classroom.
2. Experience is a critical component of the learning process on Outward Bound courses.
3. Without direct experience learning is less apt to occur.
4. Outward Bound instructors should not use indoor classrooms for teaching.

The first two assumptions are explicit because they have basically the same meaning as the assertion. Assumptions three and four are implicit because they are not plainly apparent or directly expressed in the assertion. Explicit assumptions are more obvious because they are drawn directly from verbal or written statements, but implicit assumptions may be hidden and require looking beyond the statement itself. Implicit assumptions are often overlooked, but are extremely valuable because they can help eliminate misconceptions.

The next step is to raise questions about the assumptions. Here are six questions raised from the four assumptions above.

1. Is wilderness the best classroom?

2. Are some content areas better taught indoors?
3. How important is physical comfort when teaching or learning?
4. What is the difference between direct and indirect experience?
5. Does indirect experience have any educational value?
6. Does Outward Bound ever use indirect experience in their teachings?

Such questions are important in helping program's and practitioner's identify potential pitfalls with theory and practice. The critical analysis can be used to analyze written statements found in books, articles, policy and procedure manuals, advertising brochures, and mission statements. It can also be used to analyze verbal statements made by practitioners. It is my intention that participants will conduct critical analyses on themselves so that they can improve their teaching effectiveness. It behooves teachers to identify and analyze their own underlying assumptions about teaching and learning so they can refine and enhance their practices.

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