

The Highest Use of Wilderness



Using Wilderness Experience
Programs to Develop
Human Potential

The Highest Use of Wilderness

Edited by

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Proceedings of a Special Plenary Session
at the 4th World Wilderness Congress
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The International Wilderness Leadership Foundation, Inc. (IWLF) is committed to increasing opportunities for individuals to be strengthened in spirit, mind and character by personally experiencing wilderness; and to using their increased understanding of themselves and nature to establish environmentally sound government, business and education. Major IWLF projects include the World Wilderness Congress, which has met on four previous occasions: Africa (1977), Australia (1980), Scotland (1983), and the United States (1987). The congresses convene representatives from science, industry, government, recreation and sports, tribal groups, and the arts and humanities to share ideas and information pertinent to worldwide conservation.

This monograph presents papers from a special plenary session of the 4th World Wilderness Congress held in Colorado in 1987. It describes the use of wilderness to develop human potential--an ancient use finding new meaning with/for modern human kind. The enclosed papers describe the status of programs using wilderness to develop human potential; present a theory of how wilderness experience programs may result in the personal growth, therapy and education of participants; describe three of the most widely known programs--Outward Bound, the National Outdoor Leadership School (NOLS), and the Wilderness Leadership School in South Africa; and explain techniques used in a program called Wilderness Vision Quest that draws upon modern transpersonal psychology and ancient native methods.

Vance Martin, President
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The Wilderness Research Center is an administrative unit of the University of Idaho, administered by the College of Forestry, Wildlife and Range Sciences. The Center coordinates interdisciplinary wilderness-related research by the University of Idaho and cooperating organizations. The Director of the Wilderness Research Center administers the Taylor Ranch Wilderness Field Station in the heart of the Frank Church-River of No Return Wilderness. The purpose of the Wilderness Research Center is to encourage research and educational programs leading to a better understanding of the structure and function of natural ecosystems and man's relationship to them.

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Introduction: Using Wilderness Experience Programs to Develop Human Potential

by

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ABSTRACT

The growing popularity of programs offering wilderness experiences for personal growth, therapy, education, leadership and related human resource development is an important trend in the use of wilderness and related natural environments. Some of the programs have become household words, such as Outward Bound and the National Outdoor Leadership School (NOLS), but a plethora of lesser-known programs and schools include wilderness experiences in their curricula. This use of wilderness for personal growth, therapy and education has been called by some "the highest use of wilderness."

INTRODUCTION - WILDERNESS EXPERIENCE PROGRAMS TO DEVELOP HUMAN POTENTIAL

by
John C. Hendee¹

Natural environment experiences have long been noted for their renewal, developmental and educational benefits. With missionary zeal, proponents of outdoor recreation and wilderness have touted the physical, emotional and even moral virtues of outdoor activity. The theme--that outdoor activity is good for you--has been a moving force behind national and international programs such as the Boy and Girl Scouts, the push for national parks and wilderness, and the outdoor recreation and environmental education movements.

The spirit-renewing and character-building qualities of outdoor experience have also been supporting reasons for conservation corps programs aimed at the rehabilitation, growth, renewal and development of young people through outdoor work in the natural environment, e.g., the historic Civilian Conservation Corps (CCC) and the more recent federal and state Young Adult Conservation Corps (YACC) programs and Youth Conservation Corps (YCC) programs.

Among the most recent expressions of belief in the value of natural environments for personal growth, development and education are outdoor worldwide adventure programs such as Outward Bound, South African Wilderness Leadership School, the National Outdoor Leadership School (NOLS), and Wilderness Vision Quest. These are the programs featured in this monograph. But literally thousands of other programs and schools use wilderness experiences as a process and approach to developing human potential. These programs are aimed at growth in desirable personal qualities such as self-esteem and confidence, independence, improved group skills and performance through leadership and team building, as well as environmental educational and outdoor skills.

Many other programs use wilderness experiences for therapy and rehabilitation--to help victims traumatized by abuse or emotional loss, to help change delinquent behavior, to help recovery from chemical dependencies, to promote acceptance and adjustment to handicaps, and for many other therapeutic purposes based on the self-discovery and inspiration available through wilderness experiences.

Alan Hale (1987), Director of the National Safety Network, estimates that there are at least 8,850 adventure education programs in North America ". . . that include outdoor adventure, challenge program components. If environmental education programs are included and classes in adventure programming are added, then there are perhaps 12,000 programs . . . source lists . . . identify nearly 25,000 professionals involved with outdoor programming."² A recent study confirmed that resource managers see outdoor adventure programs on the increase; the trend is toward managers accepting them as a legitimate use of wildland (Ewert 1987). Outdoor adventure education is already the topic of more than 200 articles and studies (Thomas 1985).

The many programs that use wilderness experience and outdoor adventure as part of their process reflect belief in the value of wilderness and the out-of-doors as a place to experience personal growth and renewal. Each program has its own focus and purpose--its own market niche, guiding philosophy, methods and emphasis.

Some programs emphasize "hard skill" activities and risk, such as rock climbing, traversing snowfields and river crossings, marathon hikes and long backpacking treks or mountain climbing. Other programs

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² Personal correspondence from Alan Hale, May, 1987.

emphasize "soft skill" activities such as group dynamics, problem solving and discussion, introspection, and solo experiences to promote inspiration, insight, evaluation and reflection about one's patterns of behavior, values, beliefs and motivations.

This monograph features a proposed theory or model about how wilderness experiences lead to personal growth of their participants and includes papers describing four outstanding wilderness experience programs: Outward Bound, South African Wilderness Leadership School, the National Outdoor Leadership School (NOLS) and Wilderness Vision Quest. These papers are revised presentations from a special plenary session sponsored by the International Wilderness Leadership Foundation at the 4th World Wilderness Congress in Estes Park, Colorado, September 16, 1987. That plenary session, plus an additional five-day symposium on the topic, and this monograph, celebrate the use of wilderness environments for personal growth, therapy and education. Some call this wilderness use to develop human potential, the "highest use of wilderness."

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HOW WILDERNESS EXPERIENCE PROGRAMS WORK FOR
PERSONAL GROWTH, THERAPY AND EDUCATION:
AN EXPLANATORY MODEL

by

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ABSTRACT

Despite scores of studies on the effects of wilderness experience programs, there is little theory to guide research and program design. This paper proposes an explanatory model of how wilderness experiences can facilitate personal growth.

Personal growth is defined as a continuum of effects ranging from heightened awareness of deficit needs such as for esteem and confidence at the low end, to insight into one's behavior and values at the middle of the continuum, to major redirection of one's life at the high extreme. The personal growth continuum implies an evolving process of awareness of one's values, abilities, desires, goals and needs. For some people, personal growth may be enhanced by love and relatedness to humanity; others may value power and possessions.

The framework proposes that a continuum of personal growth-related effects may derive from wilderness experience programs depending on: (1) the participant's receptivity, which often depends on one's life stage and conditions prior to the experience; (2) optimum stress from the environmental intensity and physical activity in the program--a balance of hard and soft skill activities; (3) contrast to the participant's daily life in reduced external stimulation and opportunity for attunement to self, the environment and companions; and (4) metaphorical experiences during the wilderness experience program which may apply to the individual's daily life back home. These postulates allegedly result in: (1) increased personal and (2) social awareness, leading to (3) a "growing edge" where core patterns of behavior, values and beliefs can be evaluated by the participant with the benefit of (4) inspiration from primal stimuli of the wilderness environment and experience.

Applications of the model to guide future research, program design, personal use of wilderness and wilderness management are suggested.

How Wilderness Experience Programs Work for Personal Growth, Therapy and Education: An Explanatory Model

by

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Scores of studies have been conducted on wilderness experience programs to determine their effect on participants.^{1 2} Hundreds of investigative and popular articles have been written about wilderness adventure programming and outdoor leadership, and there are 417 college and universities that offer wilderness-related courses (Hendee & Roggenbuck 1984). Scientifically, one can conclude from the research that many wilderness programs yield small but significant increases in self-esteem, improved self-concept, a shift from external to internal locus of control and heightened self-awareness--among many participants.³

Despite several analyses of the experiential process, there are not yet agreed-upon principles to guide the training of instructors and practitioners in the use of wilderness for personal growth, therapy and education.⁴ Neither is there any agreed-upon theory, model or framework to guide further research or program design.⁵ Supporting evidence for wilderness-personal growth programs comes from the strong belief in their value by practitioners and the testimony of participants who have found insight, self-discovery, increased self-esteem and personal redirection through their participation.⁶

Such proponents strongly believe in the value of wilderness and outdoor environments as locations where development of human resources is possible and likely. We shouldn't discount a belief responsible for

*An abbreviated version of this paper was published in the Renewable Natural Resources Journal. See Hendee, John C. and Brown, Michael H. 1988 Vol. 6, Number 2.

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- ¹ We want to acknowledge the help of University of Idaho doctoral student James Tangen-Foster in the preparation of this paper.
 - ² Pertinent reviews of research results and methods include Ewert 1983, 1987; Godfrey 1974; Richards 1977, 1984; Shore 1977; Burton 1981.
 - ³ Despite several research efforts, little is known about the nature of these benefits and the dynamics of their emergence (Talbot and Kaplan 1986). Among the most promising research efforts exploring these issues is a ten-year investigation by Stephen and Rachel Kaplan with Janet Talbot of the dynamics and impacts of wilderness experiences. Early findings documented the central role of the natural environment in promoting individual changes (Kaplan and Talbot 1983) and related these findings to increased feeling of control over the participants' environment. Their subsequent research seems to support the philosophical notion that wilderness experiences are inherently satisfying and therapeutic because they restore a sense of harmony and balance to one's ordinary life (Talbot and Kaplan 1986). Wilderness experiences lead to a generalized "non-control oriented approach to life and to one's surroundings," (p. 186) increased personal awareness and understanding, and to positively changed convictions and conduct in one's ordinary life.
 - ⁴ Analysis of the experimental process include: Taft 1974; Kesselheim 1974; Harmon and Templin 1980; Bacon 1983.
 - ⁵ The need for but lack of agreed-upon theory is understood in material by Golins 1983, p. IV.
 - ⁶ Harmon and Templin 1980; Bank 1985; and Richards 1984, underscore that supporting evidence comes from narrative, anecdotal and journalistic evidence.

the development of so many programs. The general notion is that in the wilderness one can learn about oneself, one's companions and nature. In wilderness, away from the social intensity and distractions of daily life, participants can test themselves and thereby heighten self-confidence and self-esteem, clarify their identity and personal values, and address the central issues in their lives. Furthermore, while in such environments and while benefiting from such awareness, participants can lay plans to change troublesome behavior and redirect patterns redirected toward more inspired purposes. Besides all that, wilderness experience programs are exciting and fun.

HOW DOES THE WILDERNESS WORK?

But how do programmed wilderness experiences facilitate the personal growth of participants? When and under what conditions is growth most likely to occur? How much personal growth is possible? What is the right mix of hard skills such as rock climbing with soft skills such as group dynamics exercises and solo time? Can certain kinds of experiences and conditions be prescribed to produce desired results? Can we, as practitioners and proponents of the use of wilderness for personal growth, therapy and education, synthesize our collective experience and evidence from studies into a practical conceptual framework?

We think tentative answers to these questions are available. We offer a conceptual model or theory that synthesizes previous research, personal experience, and years of dialogue with instructors of wilderness programs, their participants and other wilderness users.

THE HENDEE/BROWN MODEL. A THEORY OF HOW WILDERNESS EXPERIENCE FACILITATES GROWTH

Our goals in developing this theoretical model are: to create a useful tool incorporating previous research and experience to help practitioners improve their programs and train instructors; to focus additional research; to help users understand how to take advantage of wilderness resources for their own greater inspiration and benefit; and to increase understanding by resource managers about how the natural environments they manage can contribute to the development of human resources.

In the following paper, we outline the basic tenets of the model and show how it can be used by program leaders, participants, scientists and resource managers.

The model consists of four postulates, which are statements we assume to be true, and four hypotheses, which are tentative principles inferred from observed evidence and introduced for the sake of argument. These tenets of the model are important individually as key points for consideration, and collectively in describing a sequential process by which personal growth is facilitated through programmed wilderness experiences.

PERSONAL GROWTH

First, some definitions and assumptions: by personal growth we mean a range of effects toward expanded fulfillment of one's capabilities and potential. We see a continuum of personal growth outcomes ranging from heightened awareness of needs at the low end of the spectrum, clarified values and purpose in the middle, to transformation or redirection of one's life at the high end.

We define growth motivation as including all motive patterns that aim toward personal development and self-actualization.⁷ For example, personal growth begins with an increased awareness of one's desires, abilities and values, which makes possible the satisfaction of needs and the achievement of goals that are

⁷ Our concept of personal growth draws heavily on the ideas of Jung (1916, 1933), Maslow (1968, 1970, 1971) and Rogers (1961, 1971), which suggest that the search for the real self and its development are at the core of human motivation.

important and different for each individual. For some it may be more power and possessions; for others it may be enhanced love and relatedness to humanity. But many people may also be struggling with deficiency needs, such as dependency, low self-esteem, poor sense of identity, a lack of direction or self-confidence. Thus, the growth continuum might begin with a heightened awareness of deficiency needs and one's values and behavior; in the middle, clarified purpose, commitment and direction, and potential transformation or life redirection.

FOUR POSTULATES

Postulate 1: Personal Growth Depends on Receptivity:

Personal growth from a wilderness experience depends on the participant's receptivity. Do they want to go? What are their expectations? Are they ready to change?

Readiness for change may depend on conditions preceding the experience that affect one's motivation to grow or change and on one's stage in life. For example, people struggling with deficiency needs or who are already striving toward self-improvement are likely to be receptive to personal growth. So are people in transition from one life stage to another--from adolescence to adulthood, mature adult to middle age, from illness to health, from marriage to divorce. Likewise, people coping with change or emotional trauma--such as a new job or the loss of a loved one--are good candidates for personal growth. They can benefit from clarified values and heightened self-esteem, which may stimulate renewed direction and meaning for their lives. People struggling with deficiency needs, in transition from one life stage to another, coping with trauma--such persons are good candidates for personal growth from a wilderness program because they may be receptive to any insight or inspiration that appears.⁸

We believe that one cause of clouded results in the hundreds of studies of participants in wilderness programs is that they include persons who are not in a receptive mode. Such studies include participants along the whole continuum of growth motivation, including persons who are comfortable, in a steady state period of adjustment, and not motivated to explore themselves in depth.⁹ Others may be in a stage of denial, which often precedes growth but which, at least temporarily, would cause them to resist a process of change. Unreceptive participants are not likely to experience growth.

Postulate 2: Personal Growth Depends on Optimum Stress From the Experience:

Personal growth depends on the right degree of stress from the wilderness experience--physically and psychologically. This threshold will vary with the physical condition and previous experience of each individual.

Natural environment experiences are diverse in their intensity,¹⁰ from gentle hikes near town to wilderness experiences requiring rigorous and skillful physical activity such as backpacking or technical rock

⁸ The "adaptions to stress" identified by Selye (1978) include emotional and behavioral coping mechanisms such as increased motivation for helping methods--such as participation in counseling (or personal growth programs).

⁹ Maslow (1968) contends that personal growth requires an activated state of growth motivation in which the individual is, to some extent, autonomous and self-directed rather than "other directed". Two widely acknowledged prerequisites for experiencing the benefits of recreation are perceived freedom of choice (Ellis and Witt 1984; Harper 1986) and commitment (Buchanan 1985; Tinsley and Tinsley 1986). However, Iso-Ahola (1980) notes that one's perception of his or her motivations for engaging in an activity is not necessarily stable and may shift during the activity from external to internal reasons for participation.

¹⁰ The physical setting may be seen as a source of stimulation that elicits affective and cognitive response (stress). Environmental intensity is the subjectively perceived strength of the stimulus.

climbing. Stress comes from dealing with the rigors, discomfort, danger, and uncertainty of outdoor experiences--all dependent on weather conditions. A sudden snowstorm can turn a day-hike into a life-threatening situation. The stress is physical and psychological--as anyone knows who has gritted his or her teeth and determined to fight pain and fatigue those last few miles back to camp at the end of a hard day. And with extreme physical stress may come psychological breakdown, and sometimes wilderness disasters where the difference between death and survival was panic or illogical decisions and carefully reasoned action.

There is wide belief that the greater the natural environment intensity and the harder it is to access and enjoy the environment, the greater is the potential for personal growth ("no pain, no gain . . .!") The more natural, primitive and remote the setting and camping style, the greater the likelihood for personal growth to occur. So goes this line of thinking.

But this is not necessarily true. There are limits, and each person has his or her own unique threshold of tolerance for intensity of contact with the natural environment, which must not be crossed if the experience is to be positive and productive. Beyond that threshold, the individual may become overwhelmed by the challenge, demands, uncertainty or dangers, and then the experience can "short circuit". Examples abound: the 1986 disaster on Mt. Hood where seven teenage students and two teachers on an adventure education program lost their lives also periodic incidents from military basic training. Every adventure education program has dealt with overwhelmed participants whose stress thresholds have been crossed.

The goal is to expose wilderness program participants to optimum stress from intensity of the experience--and the level of exposure will vary with each individual's previous outdoor experience, skill, physical capabilities, responsibility and maturity. The purpose is to create just enough stress with which the individual can cope, but to offer sufficient challenge to bring core behavior and psychological patterns into awareness where they can be identified, clarified, and evaluated and redirected if desired.¹¹ Excessive stress may trigger a whiplash effect, an uncontrolled emotional release emerging beyond the constructive threshold and creating denial, repression of exposed weaknesses and mobilization of defenses--a regressive rather than a progressive growth effect.¹² Furthermore, excessive stress once survived can lead some to inflated ego and self-aggrandizement--a survivalist effect that can produce a "macho" or authoritarian attitude and a self-concept that will thwart cooperation and teamwork.

Thus, excessive stress from too intense a natural environment experience can lead to either collapse of ego or over-inflation of ego--both thwarting positive personal growth. The goal is that threshold of environmental intensity sufficient to allow successful coping, yet producing enough stress to effectively reveal core patterns where they can be considered, evaluated, appropriately affirmed, or shaped in positive ways.

Prescribing the right degree of environmental intensity is thus extremely important and will vary depending on individual differences. Some things to consider are willingness to risk, personal growth motivation and needs, physical health, previous outdoor experience and skill, responsibility and maturity, the

¹¹ Maslow (1968) asserts an optimal stress idea, noting that pain, grief and turmoil are sometimes necessary for growth and self-fulfillment, but only to the extent that they reveal and articulate our "inner nature." Research by Malmo (1975) and others indicates an optimal level of arousal for any given task. Zuckerman (1974, 1978) indicates that different people have different arousal levels for the efficient performance of the same task, and there is a tendency for individuals to seek their optimal arousal level.

¹² Seligman (1975) indicates that exposure to excessive stress over which they have no control results first in anxiety, then depression and "helplessness" as they come to believe that none of their future responses will control their environment.

psychological readiness or receptivity or the goal orientation of the participants, and the individual or group outcomes desired.¹³

For example, a young and physically vigorous group, seeking strengthened cooperation in the work place through team building and peer bonding, would require a greater degree of environmental intensity than would an older more sedentary group of senior executives seeking to enhance their capacity for creative problem solving. The younger group might require several days of wilderness backpacking and programmed activities to achieve optimum stress, while the older group might require less environmental intensity--perhaps easy hikes near a lodge or retreat facility to which they could easily return.

Postulate 3: Wilderness Experiences Provide Change and Attunement:

Wilderness experiences provide a reprieve from cultural influences, external constraints and stimuli, providing a change of pace and the opportunity for attunement to oneself and the immediate environment.

For many people whose lives are intense, an immediate effect of a wilderness trip may be a "slowing down" of one's normal pace. A consistently striking finding by Stephen and Rachel Kaplan, with Janet Talbot, is the perceived "simplicity of purpose" experienced in wilderness and expressed by participants as a "happy and slow pace," feeling "less hassled" and able to channel one's psychological energy "in ways that are in tune with the demands of the environment" (R. Kaplan, 1984, p. 286). For others, the effect may be liberation from the external forces that control their daily lives.¹⁴

With this liberation from the patterns of our daily lives, latent feelings, emotions and physiological functions may emerge. New perspectives may evolve. For example, in wilderness, liberation from a predominantly left-brain analytical orientation in one's daily life may clear the way for the creative, visualizing and intuitive functions of the right brain to emerge. Enhanced potential for insight and a sense of renewal may follow as core patterns of behavior and values are viewed from a new perspective. In western culture, we predominantly use the function of the left side of the brain. In our work and play, we value, train and utilize goal-oriented functions--reason, analysis, logic, problem solving to achieve our goals--and tap specific kinds of energy--strength, courage, determination, and persistence. We are all too often in a rush, doing something purposeful, willful, important, and as a result too often we truly cannot see the forest for the trees!¹⁵

In wilderness, attuning to ourselves and the natural world, we can experience the functions of the right side of the brain. We can relax, slow down, and access higher levels of awareness--imagination, intuition, creativity, empathy, and insight--and enjoy the energies these functions deliver--awe, wonder, hope, inspiration, vision--that connect us to a sense of the values and purpose of our lives. In the wilderness, we can experience, once again, the true significance of our own lives in relation to the natural order. This experience, of seeing ourselves in true perspective, both humbles and empowers us.

¹³ One typology of goal orientation, with implications for prescribing optimum experience, identifies: ego orientation, seeking opportunities to beat others in competition, or to obtain positions of power; task orientation, seeking group cohesion and personal affirmation by a group; extrinsic orientation, seeking external reward or compensation (Maher and Braskamp 1986).

¹⁴ Many wilderness users document "escape/stress release" as one of the most common motives for wilderness visitation. Reference to such research include Hammitt (1982) and Driver (1976). Nash (1982) notes that the most recurrent themes in historical arguments for wilderness are the opportunities for contrast and balance to civilization that can result from a change of environment, focus and pace.

¹⁵ May (1978) suggests that the stimulation of "hectic din" from modern civilization and technology blocks and buffers creative process and insight which can reemerge in natural environments.

Postulate 4: Wilderness Provides Metaphors:

Wilderness experiences and activities can provide metaphors that heighten our awareness of desirable qualities we can develop for application back home in our daily lives.

The most simple metaphor may come from success in dealing with stress from the environmental intensity of the experience, the associated discovery of previously-untapped resources, and a sense of accomplishment.¹⁶ This is why optimum stress from the environment is so important--to provide challenge but allow for successful coping.

The opportunities for metaphors are diverse, using programmed activities that may reveal and allow development of native abilities for leadership, creativity, enhanced reasoning and problem solving, communication, cooperation and teamwork, trust, delegation, negotiation and so forth. Metaphors provide new ways of seeing reality and the opportunity to reframe old ways of doing things.

For example, the cooperation and teamwork required to get a squad over the twelve-foot wall, will, back home or in the office, provide a metaphor. Trust is required to be lowered on a rope in a rock climbing and rappelling exercise. Group dynamics exercises may require communication, cooperation and negotiation. Visualization exercises, enriched and stimulated by the natural environment, and making metaphorical use of natural symbols, can provide blueprints for growth in new self concepts; e.g., I am like an oak tree with deep roots and strong branches; I am like the river, with greater depth when moving steady and gentle than when rushing wide but shallow; "the height of mountains elevates persons and the depths of the sea stimulates deep thoughts" (Ralston, 1986, p. 109). Such images can shape and guide behavior, inspire effort, and build self-esteem.

HOW THE WILDERNESS WORKS: FOUR HYPOTHESES

How do wilderness experiences facilitate personal growth? The foregoing postulates provide some underlying assumptions. They are assumed to be true, but, of course, each one provides a focus for additional research. The postulates are important because if we can isolate and understand the processes and conditions that enhance opportunities for personal growth from wilderness experiences, then we can more effectively prescribe experiences, conditions and programmed activities to maximize growth potential. These postulates lead us to four additional ideas or hypotheses about how wilderness experience can lead to personal growth--for receptive participants, experiencing optimum stress from the natural environment experience, resulting in a change of pace and attunement to oneself and the immediate environment, and creating opportunities for metaphoric experiences.

The following four hypotheses are both sequential and interrelated. They assert that wilderness experiences, under the assumptions of the postulates, can:

- 1) increase personal awareness, leading to
- 2) a threshold of growth motivation or what might be called one's growing edge;
- 3) which, in turn, can result in increased social awareness;
- 4) all of these states are enhanced by the primal influences of wilderness and the experiencing of ourselves in true humility to the natural world.

¹⁶ Outward Bound promotional literature states that the program is structured to guide students to success through success experiences at graduated (increasingly challenging) levels, thus providing metaphors that can be generalized to real-life challenges--increasing expectations for success (Outward Bound 1985). Stephen Bacon's book "The Conscious Use of Metaphor in Colorado Outward bound" is the most complete treatise on how outdoor program metaphors can be effectively used (Bacon 1983). He states that the isomorphic (similar to real life) a metaphor is, the more potential it has for providing personal growth by changing the metaphoric outcome compared to real-life experience.

Hypothesis 1: Increased Personal Awareness.

Wilderness experiences can reveal core patterns of personal behavior, values, emotions, fears, drives and tendencies, thus fostering heightened self awareness, the first step toward personal growth.

When we begin a wilderness experience we bring with us our worries, anxieties and concerns, and usually have had to forcefully carve out time for the trip from the overwhelming fullness of our lives. Our minds and bodies want to slow down and relax even as our spirits want to soar.

It takes a while to shuck worries, tensions, concerns and fatigue, and even longer to throw off the patterns that drive us in our daily lives. And one of the principle values of outdoor experiences is the opportunity they provide to notice just how patterned we really are.

If we are executives or managers, we may be used to making all the decisions. We automatically want to take charge, and may have a hard time letting go or cooperating with other people in the group. If we are employees, we may be used to taking orders or simply following directions. We wait to be told what to do. If we are homemakers, we are used to taking care of others and volunteer to prepare the food or clean up after meals. These roles and/or patterns may jump forth without our conscious bidding. And these static, repetitive roles and patterns are what erode our enthusiasm for living and wear us down. In the wilderness, we may begin to let them go--perhaps of necessity--for the duration of the trip at least.

Besides the roles we play in life, we each wear masks of one sort or another--images we invest in, portray to other people, hope they will respond to.¹⁷ But a happy-go-lucky smile may hide sadness and depression deep inside. The know-it-all may be deeply insecure. The sexy vixen may truly doubt her own self-worth. One who is dependent and helpless may be full of anger. The quiet one may be full of unexpressed creativity.

The wilderness environment provides a mirror with which to see reflections of our inner worlds. We are uncomfortable when our normal patterns do not work, or when they stand out in stark contrast in a new and unstructured setting--and this discomfort heightens our awareness. The novelty of the wilderness experience strips us of the normal social basis for personal identity and provides many opportunities for acute personal awareness. In the absence of our masks, roles and other social mechanisms for dealing with one another, we must confront ourselves. Our core patterns emerge under stress of coping and change. Basic emotions, fears, drives, tendencies and personal values are seen with sharpened clarity, especially when programmed activities that facilitate self-discovery are employed. Defense mechanisms emerge and can be gradually released as trust builds with companions. We can develop insight and glean new perspectives about who we really are inside.

Why in wilderness? Because it is so far removed from the influences of our daily lives. Our patterns, values and beliefs emerge in bold relief. They become clear to us and to our companions. We cannot blame troubling patterns in the out-of-doors on our partners, boss, kids, parents, society. We alone are the authors of our wilderness experience and, metaphorically, we may come to learn that we are also the primary authors of our lives back home. Such heightened personal awareness is often an uncomfortable revelation, but it is often quite liberating, too. Heightened self-awareness is the first step on a path toward change.¹⁸

¹⁷ C.G. Jung (1916, 1933) described "persona" as a mask or facade one exhibits publicly by not necessarily an expression of one's individuated self. "Persona inflation" results from the ego's over-identification with the persona, causing alienation from one's true nature and leading to feelings of loneliness and estrangement. Socio-cultural influences may overpower and mask one's inner nature. The contrast and novelty of wilderness may overwhelm one's normal social bases for personal identity leading to greater awareness of persona.

¹⁸ Rogers (1961) found that his clients in psychotherapy denied their true self in order to be accepted by parents and peers. These "conditions of worth" prohibit many thoughts and actions that are intrinsic to one's autonomy. Personal growth in wilderness is facilitated by the process of overcoming external controls and discovering and revealing one's inner nature.

Hypothesis 2: Finding One's Growing Edge.

Wilderness and outdoor experiences, by heightening personal awareness of core patterns, beliefs and values, place the participant at a growing edge where these personal qualities can be evaluated and change initiated if desired.

I pursue; what's worth living for; what's worth dying for?! Simply stated, the growing-edge hypothesis asserts that as personal awareness is heightened under the stress of coping with the outdoors, core patterns will become clear and be available for evaluation and potential change.¹⁹

But it is possible to go into the wilderness and simply replicate our standard patterns and routines. The hard-driving business executive may go with his son and hike 15 miles a day, carrying 65 pounds of gear. The immature young adult may go with his friends for a weekend beer party, and leave his beer cans strewn along the trail. People seek escape from the unhappiness of their lives and use the outdoors as space simply to get away, with no intention whatsoever of confronting their inner selves. In fact, many outdoor enthusiasts adamantly resist combining outdoor recreation with programmed activities in search of personal growth. It would spoil the fun! Such participants may be unreceptive to the personal growth opportunities of programmed wilderness experiences.

We assert that outdoor environments, even on these terms, provide unique space for nurturing the growth of the human spirit. The 15-mile-a-day executive may have no other forum in which to reach his son. The young adult is asserting his independence, testing his new wings and beginning to claim life for himself. If he finds part of himself in the wilderness, he may return to search for more. Conservation and environmental ethics will hopefully be learned along the way. Unhappy people can find a certain peace and calm, and enjoy the quieting effect of wilderness--the much needed change of pace and opportunity for attunement. Values have a way of getting clear, almost by themselves, in the presence of solitude and silence.

Thus, participants in a receptive mood, experiencing a proper degree of environment intensity, liberated from their normal routines, enjoying a much needed change of pace and the opportunity for attunement, may touch their growing edge even without the help of programmed activities directed toward self-discovery.

Hypothesis 3: Increased Social Awareness.

Wilderness experiences in groups may reveal an individual's ineffective patterns of social interaction, which can then be evaluated, shaped and improved if so desired.

Every wilderness group is composed of unique individuals who are required to interact for the duration of their trip. If strangers, they will be without the customary social identity of their daily lives. Each unconsciously brings his or her patterns, defenses, masks and roles. But then they may begin to slow down, to relax, to tune in to the environment and to themselves. In the out-of-doors people begin to socialize in remarkably different ways. Status differences dissolve; stories are told; secrets are revealed; pains are shared; new alliances and friendships are formed; existing friendships or family bonds can be

¹⁹ This process is analogous to Jung's "individuation" (1916): i.e., the process by which the consciousness of a person becomes differentiated from other people. The goal of individuation is to access the unconscious in order to gain awareness of one's core values, beliefs and desires. Once insights from the unconscious emerge, conflicts between insight from the unconscious and conscious perception of oneself (self-concept) can be resolved. If attention can then be focused on lives back home, one may project deliberate change in behavior consistent with a new image of themselves. Personal growth thus entails resolution of conflict between the conscious and unconscious, creation of new goals and redirection of energy and behavior.

strengthened.²⁰ On a wilderness program, with no opportunity to leave, no place to hide, and nowhere else to go, a captive audience can be guided through the difficult work of exploring personal values, feelings and social patterns. Candid interactions and sharing occur, encouraged by the trust developed through the cooperation required by a wilderness experience. Group dynamics and personal exploration exercise can greatly enhance the quality and depth of personal search and social interaction, and this heightens self-discovery, communication and social awareness.

The wilderness is a socially ambiguous and undifferentiated space where we are more or less equals. We must interact at basic human levels. While coping with an appropriate degree of environmental intensity and physical rigor, and unshielded by status and other conventional social bases for identity, we have many opportunities to see ourselves as others do, to see into others like never before, to recognize and appreciate our common human condition. In wilderness, enhanced trust among interdependent companions can reduce the risk of self-disclosure, and patterns of social interaction that are functional, effective and inspired can be developed and shared. With participants moving toward heightened self-awareness and their growing edge, new and more effective patterns of social interaction can be learned, cultivated and tested.

Hypothesis 4: The Humbling Primal Influence of Nature.

Wilderness experiences directly expose participants to the primal influences of nature and the elements, which fosters a sense of humility in relation to the natural world.

The exposure to primal influences distinguishes the wilderness as an extraordinary place for personal growth compared to other locations such as a playground, counselling center, classroom or retreat facility. In wilderness, we must pay close attention to what is going on around us and continually adapt and respond to changing circumstances. Our awareness must return to the basics, to the essentials, to the primal truths of existence. We confront the natural world and sense its indifference to us, regardless of our social status back home. We feel relatively insignificant in the face of nature's awesome power--the perfect antidote for a self-absorbed ego.²¹ We must be responsible for ourselves and for each other, in ways that are immediate and direct, for ultimately there can be lives at stake. The wilderness is indifferent to our personal plight and is unforgiving. We must pay the price for any mistake. We see ourselves more clearly under such conditions, and we may be both humbled and inspired by the beauty and power of the natural world.²²

Still, we must survive! Entirely different combinations of senses, long repressed or perhaps never fully activated, awoken to help us deal with the demands and intensity of the environment. In the wilderness, feedback is immediate. If we fail to notice the rain advancing up the valley, we may soon be soaking wet. If we don't pay attention to how our bodies feel, where we place our feet, how we stand or move, we may become exhausted, blistered, in the river, on the ground or hurt, and maybe badly injured.

²⁰ Research documents that wilderness experiences tend to be highly valued for their social qualities including opportunities for escape from social structures, intimacy with friends and family, and developing primary bonds (Schreyeran and Roggenbuck 1978; Hendee et al. 1978; Absher and Lee 1981; Manfredi et al. 1983).

²¹ C.G. Jung writes of the collective unconscious through which each individual is linked with the past of the species and with its organic evolution (Hall and Norby 1973). According to Jung (1916), the collective unconscious is a reservoir of primordial images ("archetypes"), predispositions and potentialities for responding to the world as our ancestors did. Similarly, Maslow (1968) asserts that the growth needs of one's inner self are in part unique to each person and in part species-wide.

²² In South African Leadership School treks a featured part of the experience is standing watch to tend the fire while others sleep. Such experiences - listening to the sound of the African night and seeing eyes reflect back from the bush in the light of one's torch - are reported by participants to be a profound part of the experience (Player 1987). Under such conditions, one knows for sure they are but another part of the food chain to many animals.

We hear the wind, waves, birds, animals, and the eerie sounds that nameless creatures utter in the darkness of the night. These sounds can delight, amaze or frighten us. We must carry what we choose to eat, and so must carefully consider our diet in the light of temperature, topography and time. We must carry, find and boil or purify our water. After sufficient isolation, we smell the smoke of campfires far away, and realize with appreciation what community is really all about as we paddle, hike or ride with anticipation to meet companions or strangers.

Such primal influences permeate the wilderness experience, constantly reminding us of our humble place in nature's order. Dealing with the natural world in a direct and unmediated way allows basic levels of awareness to be activated. Structures of perception and ways of knowing that lie below the ego and the personality are activated. We experience an awareness that is fully present to the moment. We remember with our bodies and our very souls the ancient language of survival: stimulus/response. This is how the creatures in the wilderness survive, responding naturally to life and the threat of death.²³

This, too, is our potential: to experience the world in a primal, immediate, undistorted way. For a moment we take our rightful place beside the creatures of the wild. Our original selves reemerge, long buried beneath the artificial constructs and patterns of society and culture. We sense the mystery of the natural world. We are a part of the timeless dance of life and are an expression of its mystery. This is the real meaning of recreation and renewal: to be reborn with renewed perspective about who and what we are. Such moments of realization are extraordinary when they happen, are never forgotten, and are moments upon which lives of integrity and meaning can be built.²⁴

Summarizing the Model

The foregoing model is a guide to how wilderness experiences can facilitate personal growth. The four postulates are ideas we assume to be true for the sake of argument. The four postulates state that the probabilities for personal growth from a wilderness depend on:

- 1) participants being in a receptive mode;
- 2) an optimum degree of stress from program activities and contact with the environment;
- 3) a change of pace and reprieve from many cultural influences that allows the chance for attunement to oneself and the natural world; and,
- 4) opportunities for metaphors that increase our awareness of desirable qualities that can be applied back home.

²³ Nash (1982) refers to work by Konrad Lorenz, Desmond Morris, Loren Eiseley and others that support the assumption that the thought and behavior of modern man is imprinted from the millions of years humans evolved in wilderness.

²⁴ Motivational studies of wilderness visitors indicates that being in a natural environment removed from human-made intrusions enables a sense of tranquility and peacefulness that inspires contemplation and personal insight (Hammitt 1982). At potent levels, these conditions are associated with affective/aesthetic responses depicted as spiritual or religious (Rossman and Ulehla 1977) or peak experiences (Maslow 1968) and include episodes of intensely heightened perception, altered sense of time, and feeling of transcendence (Scott 1974; Garber 1976; Lester 1980). Maslow (1968) sees peak experiences as revelations of inner self: awareness of one's inherent and singular destiny and homo sapiens' biological commonalities, feelings of perfection, transcendence, and cosmic identification.

Talbot and Kaplan (1986) report that individual's growing perceptual understanding of the wilderness environment creates feelings of harmony and fosters a "non-control orientation toward the environment" (p. 184). Analysis of their data suggests that "feeling 'at one with' or 'part of the environment is more frequent than feelings of control and may be generalized to non-wilderness surroundings" (p. 177). We suggest that perhaps the necessity of adapting to the natural world and making the best of it while living there may be generalized back home to daily life with positive adjustment results.

The four hypotheses are tentative principles, inferred from observed evidence and put forth for the sake of argument. They describe a process, an unfolding awareness in increasing depth, that can occur through many outdoor experiences, but most likely in wilderness. The process includes:

- 1) increased personal awareness of basic patterns of feelings, behaviors, values and beliefs--a first step toward growth;
- 2) the opportunity then, to evaluate these patterns, and affirm or change them while at a growing edge;
- 3) increased social awareness, also to be evaluated for possible affirmation or change, and
- 4) the primal influences of nature that can result in a sense of humility in relation to the natural world.

Applying the Model

We hope and expect that the model will be a focus of debate that will generate additional ideas and inspire future research. In the meantime, it provides a valuable framework to (1) guide the design of wilderness programs to increase their potential for leading to personal growth; (2) to guide the instruction of wilderness program leaders in concepts and processes effective in increasing the growth potential of wilderness programs; (3) to guide wilderness visitors toward more enriching experiences; and (4) to increase the understanding of wilderness managers so that they can better protect and foster opportunities for the effective use of wilderness for personal growth and the development of human potential.

These ideas are presented in a scientific framework of postulates and hypotheses. Let us tell you more directly how they might be applied to increase the personal growth potential of wilderness experiences.

First, diagnose and cultivate receptivity to personal growth and change. It is unrealistic to think that much growth is possible among random participants merely by running them through a wilderness program. Focus on the individuals who are most receptive to the program and those involved in a life-stage transition of one sort or another.

Second, create the right degree of stress from program activities and contact with natural environment. The objective is not to break individuals down but to bring each of them to their growing edge by creating optimum stress for each individual--conditions with which they can cope but that require some extra effort. Recognize that the tolerance for stress of each individual is different and that proper challenge for one may be too much for another. The proper challenge is a balance between hard and soft activities--hard activities like rock climbing and soft activities like introspective exercises and group dynamics. In the final analysis, what the wilderness location and outdoor activities really do is set the stage for something introspective to occur, to bring about awareness of basic patterns for evaluation and increase motivation for growth and change.

Third, to take full advantage of the new environment and activities in wilderness, time and encouragement are needed for attunement to oneself, the group and the natural environment. Time must be given to activities that encourage personal reflection, social interaction among group members and communion with nature. This focus on reflection, social activity and environmental interaction may be most effective if it is gradual at first and then in increasing depth. Again, it's a balancing of the hard and soft activities in a logical sequence that ideally will culminate in increased personal awareness, insight, and the chance to evaluate patterns and begin the process of change.

Fourth, much of the value of wilderness program activities is in the metaphors they provide. But it is difficult to capture metaphors, to understand and make them explicit. Metaphors need to be discussed, explained and processed with participants. For example, the most important lessons of the ropes course may be: I can overcome fear and succeed; I can trust you with my life; I can be strong and do more than I thought by following directions and utilizing group support. To consciously evoke this kind of metaphoric thinking is a delicate task. Metaphors need to be explained before the activity occurs and discussed with participants afterwards.

In conclusion, the model suggests that optimizing the personal growth potential of wilderness programs depends on: receptive candidates who are ready for change; optimum stress from contact with the natural environment and a balance of hard and soft activities; a sufficient chance for attunement to oneself, the group and the environment while in the wilderness and away from daily routines and roles; the conscious use of metaphors from the wilderness experience and program activities. The goal is to allow core patterns, feelings, beliefs, values and social interaction to emerge, and to use this heightened state of personal and social awareness to bring one to a growing edge where one's behavior can be understood, addressed, evaluated and affirmed or redirected.

And finally, the model suggests--and we firmly believe--that these goals are enhanced by the primal influences of wilderness that allow participants to see themselves in their true perspective to the natural world--a view and realization that is humbling, inspiring and empowering.

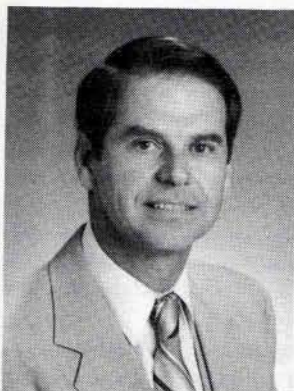
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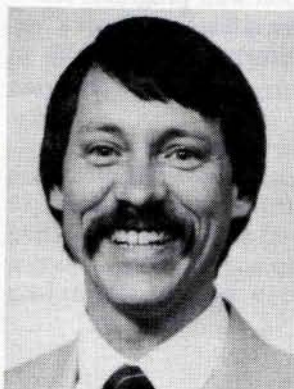
Dr. John C. Hendee worked for the United States Forest Service for 25 years before being named Dean of the University of Idaho College of Forestry, Wildlife and Range Sciences in August 1985. Early in his career, he worked in timber management, fire research and headed a Forest Service recreation research unit in Seattle, where for 12 years he led some of the earliest studies of wilderness and human behavior aspects of resource management. He was selected as a Federal Congressional Fellow for 1976-77, served on the Forest Service Legislative Affairs Staff and was assistant director of the Southeastern Forest Experiment Station in Asheville, North Carolina, from 1978-85.

Hendee has authored more than 90 publications on people aspects of natural resources, is senior coauthor of the textbook, Wilderness Management and coauthor of the book Wildlife Management in Wilderness. Dr. Hendee received: in 1974 an American Motors' National Conservation Achievement Award for "focusing social research methods on natural resource problems;" in 1985 he

received an award for "lifelong contributions to wilderness research and philosophy" from the National Outdoor Leadership School; and in 1987, the American Society for Public Administration presented him its award for "lifetime contributions to the administration of natural resources."

Hendee was Science Vice Chairman for the 4th World Wilderness Congress and is a Director and Vice President for Science and Education, International Wilderness Leadership Foundation, Inc. An advocate of balanced resource use, he is a strong believer in the use of natural environments for developing human potential and the need for research and education to improve such use.

Michael H. Brown



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He conducts individual, family, couples and group therapy, and personal growth and professional training programs internationally. He is the author of 15 articles, and has appeared on more than 100 radio and television programs about the use of innovative methods for developing human resources. His variety of programs for professional development include team building, managerial and supervisory training, communication skills, assertiveness, career development and stress management. Michael has been conducting the Wilderness Vision Quest since 1976.

Michael has taught courses at American University, the University of New York, Piedmont Virginia Community College, and other institutions of higher education. Among his clients have been: USDA Forest Service, USDI Bureau of Land Management, the Government of the District of Columbia, the Department of Navy, Office of Personnel Management, the University of Idaho, IBM-Manassas, NASA, and AT&T.

OUTWARD BOUND IN AMERICA: PAST PRESENT AND FUTURE

by

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the United States

and

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ABSTRACT

Outward Bound originated in the United Kingdom during the 1940's and has grown into an international movement. Outward Bound began in the United States with the first Outward Bound School in Colorado in 1961. Presently it includes 6 schools, the latest Outward Bound School being a New York City Center established in 1987 as part of a worldwide network of 46 affiliated schools on 5 continents. The range of programs, curricula, and types and numbers of students in the U.S. programs are discussed, and several special programs are highlighted.

The Outward Bound process has been adapted to meet the needs of special populations such as alcoholics, troubled youth and inner-city children. Outward Bound is a values-centered organization with programs still evolving and possible future directions including increased involvement with mainstream education, further refinements in Outward Bound's wilderness therapy paradigm, and the movement into corporate education.

OUTWARD BOUND IN AMERICA: PAST PRESENT AND FUTURE

by

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Outward Bound National Office
Greenwich, CT

Outward Bound is the largest and oldest adventure-based education organization in the United States. The Outward Bound system in the U.S. includes the national office and five independently controlled schools. The system is a nonprofit, tax-exempt organization supported by contributions from individuals, corporations and foundations.

Outward Bound grew out of the need to instill a spiritual tenacity and the will to survive in young British seamen being torpedoed by German U-boats during World War II. What began as a training exercise for apprentice British seamen and youth in Wales has since evolved into a modern-day program for self-discovery and personal development.

Today, Outward Bound's purpose is to develop and enhance in its participants self-confidence and self-esteem, leadership qualities, teamwork and empathy for others, service to the community and sensitivity to the environment.

The essential concept of Outward Bound is to impel people into value-forming experiences. The Outward Bound process assumes that learning and understanding take place when people engage in and reflect upon experiences in challenging environments in which they must make choices, take responsible action, acquire new skills and work with others. Teamwork among Outward Bound participants is vital, and instilling a love and appreciation for the wilderness environment in which courses take place is an integral part of what has come to be known as the "Outward Bound experience."

All Outward Bound courses include core components of skills training and physical conditioning, one or more extended expeditions, a solo experience, a service project, and a marathon event. The curriculum emphasizes personal growth, teamwork, and the development of compassion and social responsibility.

From the beginning, Outward Bound has strongly believed that a mix of people from diverse ethnic, economic and social backgrounds adds important depth and dimension to each student's Outward Bound experience. Outward Bound remains committed to making its services available to all who wish to participate, and seeks to provide an adequate level of scholarship funds so no qualified student is turned away. At present, one of every five students receives some form of financial aid, and it is Outward Bound's goal to offer at least 40 percent of young applicants financial aid even as enrollments continue to grow.

Outward Bound's Contribution to Education

Outward Bound is an interpretation of the educational philosophy developed by Kurt Hahn. Hahn was an innovative German-Jewish educator and the foremost developer of the experiential education concept. He said, "No student should be compelled into opinions, but it is criminal negligence not to impel him into experiences."

Hahn emphasized developing and maintaining "strong awareness of responsibility for others along with the belief that strength is derived from kindness and a sense of justice." This dual emphasis on the development of self and connecting with one's community pervades all Hahn's thinking: "Self-mastering through adventure and experiment which test mind and body; compassion is learned through the opportunity and ability to help others in distress."

To a remarkable degree, today's Outward Bound programs remain faithful to Hahn's philosophy. His experiential approach to education--learning by doing--has become a powerful complement to mainstream

education. The power of his thought is demonstrated by the fact that his ideas are as relevant today as they were at their inception fifty years ago.

The primary mission of Outward Bound is to serve the needs of youth; however, Outward Bound also works with adults and special populations. Model programs have been developed to serve troubled youth, alcohol and substance abusers, the handicapped, Vietnam veterans, battered wives and others.

From the start, it was evident that Outward Bound's impact would be limited if it concentrated its efforts solely on operating its own courses. Instead, Outward Bound adopted a model program strategy where it encouraged imitation and provided help and consultation to replicators. These programs come in endless variations, from copies of Outward Bound to derivatives concentrating on some particular Outward Bound component.

Many of these programs were begun under the leadership of former Outward Bound instructors and students. Among them are the National Outdoor Leadership School, the Leadership Forum, New York City's Civilian Volunteer Corps, the Connecticut Wilderness School, the Santa Fe Mountain Center and Project Adventure. In addition, Outward Bound was the founding force behind the 400-member Association for Experiential Education.

The therapeutic use of the Outward Bound process has also been replicated. Many social service agencies have successfully developed programs similar to Outward Bound within their own communities, and at least 20 states have used Outward Bound principles for statewide youth rehabilitation programs.

The philosophy and methods pioneered by Outward Bound have also been adopted by more than 3,000 public and private schools, colleges and universities in this country. The relevance of Outward Bound to education has been confirmed by many studies. Research indicates that participants achieve higher levels of self-concept, interpersonal competence, and motivation.

Outward Bound in the USA

Outward Bound is a worldwide, adventure-based network first established in Great Britain in 1941. Today, this network includes 46 Outward Bound schools and centers on five different continents. Founders and leaders of the Outward Bound movement in the United States were Joshua L. Miner, who was then teaching at Phillips Academy in Andover, Massachusetts, and F. Charles Froelicher, the Headmaster of Colorado Academy in Denver.

Since conducting its first course at the Colorado school in 1962, Outward Bound USA has served almost 160,000 individuals. Every year over 17,000 people participate in courses conducted at five American Outward Bound schools. The schools are Colorado, North Carolina, Hurricane Island (located in Maine), Pacific Crest (located in Oregon), and Voyageur (located in Minnesota).

Outward Bound USA's five schools have been established in geographically diverse locations, giving each school a unique personality and character. Included among today's more than 500 courses are experiences ranging in diversity from backpacking, canoeing, sailing and sea kayaking to whitewater rafting, mountain climbing, skiing and even dogsledding.

The Outward Bound National Office (OBN) and the five schools are organized independently, governed by separate boards of trustees, and bound together as a federation. The schools adhere to the essential Outward Bound curriculum, to national safety policies and to uniform enrollment procedures. The national office is responsible for chartering schools and supporting and developing the Outward Bound movement in the United States.

Whom Outward Bound Serves

Young People: Outward Bound today, as 45 years ago, is an educational experience primarily aimed at helping youth develop leadership and teamwork skills, responsibility and self-confidence and self-esteem. Courses have been designed specifically for 14 and 15 year-old boys and girls, and Outward Bound has proven to be an especially powerful rite-of-passage for young people 14 to 20 years of age.

Youth-at-Risk: Young people in trouble with the law or on the verge of making poor long-term decisions are helped by special Outward Bound courses staffed by clinically trained instructors. Positive impact is made when these participants realize, perhaps for the first time, that they are responsible and directly accountable for their own actions, not only in the wilderness with Outward Bound, but at home with families and peers.

Outward Bound also operates wilderness rehabilitation programs for adjudicated youth for the states of Florida, Maine and Washington. A strong body of research suggests that the Outward Bound approach is a "treatment of choice" for these young people.

Adults: Although Outward Bound was originally intended primarily for young people, there has been an ever-increasing demand for the experience by adults. The median age of Outward Bound students is now 22.

Executives: Each year, over 2,000 executives and managers enroll in Outward Bound's professional development courses to build camaraderie, improve communication skills, and refine leadership abilities.

People with Physical Problems: Again, Outward Bound has been a proving ground to illustrate graphically to those with handicaps or chronic illnesses that many limits are self-imposed and can be overcome when challenged. Special programs for the physically handicapped, the hearing impaired, and those with chronic illnesses such as juvenile diabetes and juvenile arthritis have been established by several Outward Bound schools. Pilot programs have demonstrated to professionals in the rehabilitation field that people with severe disabilities are more capable than was previously supposed. The impact of witnessing these courses on able-bodied students and instructors has been extraordinary.

People in Crisis: The Outward Bound model was applied to yet another group when a founding Trustee of the Colorado School proposed working with the Alcoholism Recovery Unit of St. Luke's Hospital in Denver. In October 1978, for the first time, a group of alcohol-dependent patients went into the mountains as part of the rehabilitative process. Today over 2,000 alcohol and drug abusers are served by Outward Bound.

People with Special Needs: Several Outward Bound schools have also designed courses incorporating content of particular relevance to groups in need, for example, the chronically mentally ill, victims of violence and Vietnam veterans suffering from post traumatic stress disorder.

Future Developments

The Social Mission and the City: Although Outward Bound has primarily functioned as a wilderness school in the United States, it has always had a strong commitment to serving urban populations, especially underprivileged youth. In the main, this commitment has been fulfilled by offering scholarships to wilderness programs and by special contract courses designed for urban dwellers. In the past five years, Outward Bound has begun to expand this commitment by establishing urban centers for recruitment, course preparation, urban programming and follow-up. Such programs have begun in Minneapolis and Baltimore and will soon begin in New York City and Boston. This increase in urban activity marks a re-emphasis of Outward Bound's social mission and a rededication to Outward Bound's belief in the primacy of the values of compassion and interdependence.

The Mainstream Education Initiative: As mentioned above, the Outward Bound process has already had a strong impact on education in that some kind of Outward Bound component is included in the curriculum of hundreds of public and private educational institutions in the United States. Outward Bound seeks to expand this influence by developing additional programs that will integrate the Outward Bound process into academic training, drop-out prevention programs, literacy programs, and other areas where it might complement existing pedagogical efforts. Such initiatives are underway across the country. It is anticipated that the headquarters of this effort will be Outward Bound's latest major program site on Thompson's Island in Boston Harbor.

Wilderness Therapy: Outward Bound's treatment programs for troubled youth, alcoholics, Vietnam veterans, victims of domestic violence, and others have received strong paeans of support from therapists, research scientists, and clients and their families. In addition to replicating these models, Outward Bound seeks to articulate its methodology and document its outcomes to the point where the Outward Bound process has a significant impact on how psychotherapy is performed in the United States. To this end, a number of outcome studies are underway, wilderness therapy theory is being articulated and documented, and programs and treatment centers are being expanded.

Donna L. Thompson



Donna L. Thompson is Director of Public Relations for the Outward Bound system in the United States.

A former research associate with the firm of Yankelovich, Skelley and White at Rice Center, the research affiliate of Rice University, Houston, Texas, Ms. Thompson is a frequent writer and communicator on issues related to experiential adventure-based education's contribution to society.

Stephen Charles Bacon



Stephen Charles Bacon is Vice President for Research and Program Development, Outward Bound, USA. Based in Outward Bound's National Office in Greenwich, Connecticut, he is responsible for coordinating research studies, model programs, curriculum development projects, and some staff training. Dr. Bacon has written a book on the Outward Bound process,

The Conscious Use of Metaphor in Outward Bound, and is currently editing a book on Outward Bound's troubled youth curriculum. He has presented training and workshops to Outward Bound and other adventure-based education staff in the United States, Canada, and England. He began working for Outward Bound ten years ago as an Outward Bound instructor.

Dr. Bacon is a doctoral level, licensed clinical psychologist with years of experiences in hospitals, mental health centers, and private practice. His special areas of expertise include family therapy and hypnosis. Dr. Bacon continues to maintain a small private practice in addition to his responsibilities at Outward Bound.

THE WILDERNESS LEADERSHIP SCHOOL IN SOUTH AFRICA:
PAST, PRESENT AND FUTURE

by

Dr. Ian C. Player
Executive Director, Wilderness Leadership School

and

Wayne M. Elliott
Field Director, Wilderness Leadership School

ABSTRACT

The Wilderness Leadership School is a nonprofit organization with 60 percent of its income derived from donations and 40 percent from course fees. Its aim is to use wilderness to inspire the best from mankind.

The school is founded on the belief that current and future leaders can be strengthened in spirit, mind and character by a wilderness experience. To achieve an awareness that man's continued well-being hinges on understanding the natural world, the school conducts "foot trails" into selected areas of Southern Africa. These trips, or "trails" as they are called, are highly personal adventures aimed at inspiring participants and stimulating awareness of the need to conserve and protect mankind's natural heritage, the wilderness, and our quality of life. The trails are open to high school and university students, teachers, adults, business groups and executive leaders, irrespective of race, color or creed.

Over the past 20 years the Wilderness Leadership School has taken over 8,000 people on "trails," with the emphasis on leaders in society; initiated multi-racial trails; helped influence public opinion in South Africa leading to legislation to establish wilderness areas; has been instrumental in organizing four World Wilderness Congresses; helped found the International Wilderness Leadership Foundation, Inc. (IWLF), and the Wilderness Foundation in the United Kingdom.

The school's goal is not to expand its number of participants, but to enhance the quality and scope of its courses. The Wilderness Leadership School, through its program of "trails," will continue to be an influential catalyst in the South Africa of the future, helping to preserve the wilderness for coming generations and promoting understanding between all people.

THE WILDERNESS LEADERSHIP SCHOOL IN SOUTH AFRICA

PAST, PRESENT & FUTURE

by

Ian C. Player and Wayne M. Elliott

Wilderness Leadership School, R.S.A.

The idea of the Wilderness Leadership School was conceived in July 1957 while Ian Player was a game ranger at Lake St. Lucia, a nature reserve managed by the Natal Parks Board. A group of six schoolboys from Ian Player's old school, St. John's College, were visiting the reserve and accompanied Ian Player and the game guards on patrol.

The schoolboys' remarks at the end of their wilderness experience among the hippo, crocodile, flamingoes, pelicans and the coastal dune forests have become a familiar refrain from participants on Wilderness Leadership School trails: "This experience changed my life."

The Wilderness Leadership School emerged from Player's steadfast belief that the future of mankind depends on a public well informed about natural values and the dangers of environmental abuse. Particularly important are people in leadership positions who can lead others to appreciate the necessity to conserve the natural resources of our planet, particularly the wilderness areas.

The original objective of the Wilderness Leadership School was: "To enable people to go into the wilderness and wild places of Southern Africa, under experienced guidance, in order to gain understanding of and to receive instruction in the conservation of natural resources, of nature and of wilderness."

The Wilderness Leadership School continues to operate on the belief that the leaders of today, mankind's most precious resource, can be strengthened in spirit, mind, body and character by a wilderness experience. The school allows people the opportunity to experience first-hand the important role of wilderness areas in maintaining a healthy, vigorous world, and to understand the relationship between the natural environment and human nature.

The symbol of the Wilderness Leadership School since its inception has been the *Erythrina caffra* leaf, chosen by Magqubu Ntombela. The three points of the leaf represent MAN to GOD, MAN TO MAN, MAN TO EARTH, the fundamental philosophy of the school.

Over 10,000 people from many countries have now experienced a trail with the Wilderness Leadership School. As a result, the school has become a vital part of the Wilderness-personal growth international movement, has grown in scope, and has influenced conservation policy.

The Wilderness Leadership School employs four full-time field officers who conduct the trails, two in Transvaal Province and two in Natal Province. In the Transvaal Province there is a volunteer staff of 25 field officers drawn from many disciplines: medicine, law, engineering, architecture, the building industry and others. These volunteers conduct weekend trails for those who are able to be away for only two days instead of the normal five. The volunteers, highly trained by the professional staff, serve without pay, and thus expand the work of the school. Plans are underway to train volunteer field officers in the Province of Natal.

The headquarters of the school are in Durban, Natal, where three administrative personnel, a public relations officer and the director are stationed. The Transvaal Province employs two persons in a public relations and administrative capacity. A branch has been formed in the Cape Province where experimental trails are being conducted by a psychiatrist with patients from a local hospital. There is strong belief in the therapeutic values of wilderness.

The school receives one-third of its income from its wilderness fees and the remainder in donations from commerce, industry, individuals and organizations in South Africa and the United States.

The Wilderness Leadership School is represented on the board of the International Wilderness Leadership Foundation, Inc. (IWLF) by Ian Player. The IWLF, by providing scholarships, has made it possible for many young American leaders to participate in Wilderness Leadership School trails. The IWLF sponsored the four World Wilderness Congresses held in Johannesburg, RSA, 1977; Cairns, Australia, 1980; Inverness, Scotland, 1983; and Denver and Estes Park, USA, 1987. The Wilderness Leadership School has been strongly represented at all of the congresses.

A review of the Wilderness Leadership School's activities over the last 30 years shows that the school provides two kinds of experiences:

First, it gives the people of South Africa, irrespective of race, color or creed, as well as visitors from overseas, the opportunity to experience the outer wilderness, to feel the rhythm of Africa, so aptly described by Jan Smuts, who wrote in 1929:

"The mysterious eerie spirit which broods over its vast solitude, where no human pressure is felt, where the human element, indeed, shrinks into utter insignificance and where a subtle spirit, much older than the human spirit, grips you and subdues you and makes you one with itself."

This is achieved by walking through the wilderness areas of South Africa, such as the Umfolozi Game Reserve and Lake St. Lucia reserves managed by the Natal Parks Board, and areas of Northern Zululand administered by the KwaZulu Bureau of Natural Resources. The Pilanesberg National Park and the Borakalalo National Park in the independent homeland of Bophutatswana are also used. The walking is done at a leisurely pace, each participant carrying his or her own backpack and food. Encounters with the large and dangerous African wildlife--black rhino, lion, Cape buffalo, White rhino, hippo, and crocodile add the spice of physical danger that heightens awareness. The early morning scream of the African fish eagle and the rustlings of nocturnal predators and birds make campfire talk a special experience. All "trailists" are expected to sit on watch alone for at least an hour each night--a time for introspection.

Second, and sometimes depending upon the creativity of knowledgeable field officers, participants may become aware of the inner wilderness, a personal, often unconscious reality from which springs our personality and our actions. By allowing nature to become the teacher, one can realize the inward journey towards the self as understood in Jungian psychology.

The dreams of participants sleeping in the African bush for the first time are often revelations that lead the dreamers to a better understanding of their own personal inner and outer state. Through knowing themselves better by a wilderness experience, they become more aware of their fellow humans and the importance of wilderness to the continued existence of mankind. The wilderness frees them, albeit for only a short while, from technologically controlled life styles of the modern world and humanity's dominating attitude towards nature. The "trailists" are regressed to their aboriginal fears and become watchful, humbled and, awed by nature. Thus the spark to tread the inner and outer paths towards wholeness can come from the wilderness experience. Many participants are moved beyond words by the darkness of a moonless African night, the penetrating silence, the solitude, the presence of the unknown and unseen; by crossing a river where crocodiles lurk; by the fresh track of a lion in the mud; by the weird cackle of the hyena, and by the warmth and light of a campfire.

Professor C.A. Meier, a Jungian analyst, in a paper titled Wilderness and the Search for the Soul of Modern Man, presented at the 3rd World Wilderness Congress (Scotland), noted the importance of a balance between the inner wilderness and the outer wilderness. Professor Meier states the wilderness within would go wild if one should badly damage the outer wilderness.

The great dangers facing modern man will continue until man appreciates that his well-being lies in understanding the natural world and the rhythms of our planet.

To this end the Wilderness Leadership School continues to work.

AFTER THE CONGRESS

by Dr. Ian Player D.M.S.

When the 4th World Wilderness Congress was finally over, there were many emotional farewells. Differences in status, color, nationality and religion had been put aside for a week in search of answers to a common future for mankind. Friendships had been forged that would last a lifetime. The interrelationships of science, art, music, politics and finance, poetry, religion and psychology, as well as tribal lore, had been powerfully demonstrated. There had been some unpleasantness and crises, but we are human after all.

When all the delegates had gone, I went for a short hike up into the mountains at Estes Park. I sat looking over the splendid vista of the great Rocky Mountain National Park. It was a still day and in my secluded spot I was protected from the winds sweeping over the snow. I lazed in the warmth of the day and watched the golden leaves of aspen trees dance in the sun. Around me were high rock pinnacles, and in my imagination I saw the feathered headdress of North American Indians watching me, or were they watching the herds of bison that once roamed in the valley below.

My mind drifted over the events of the past week and I remembered how in 1955 when I was a young game ranger stationed at Umfolozi game reserve with my companions Ken Tinley and Jim Feely we talked of the future of game reserves and conservation in South Africa. We were a small, tightly knit and lonely band of men in close contact with the Zulu game guards, such as Magqubu Ntombela, Gqakaza Ntombela, Midiceni Mtetwa, and it was the game guards who bore the brunt of the fight against poachers.

In many ways our task seemed hopeless. There was little money for the game reserves and our own salaries were a pittance. There was great hostility to conservation from Zulu tribesmen and white farmers. One could not blame them for both had suffered losses of cattle from a disease carried from game to cattle by the Tsetse fly. The courts were most unsympathetic because for years there had been an official slaughtering of game in order to try and wipe out the Tsetse fly, and now here we are taking poaching cases to court. Magistrates imposed ridiculous fines: 10 shillings (\$1 in those days) for killing a warthog within the game reserve. The capture of poachers meant waiting for hot days and cold wet nights in the bush, then sometimes a fierce fight with spear or gun, and frequently guards were injured. We were also up against government officials who had no sympathy for game reserves or conservation, regarding both as a joke, or nuisance. We were subjected to constant review by delegations who came to discuss how the land could be used for other purposes, such as cattle farms or settlements.

There was always some crisis or another, and our morale was often at a low ebb. But after a few days walking out on long patrols and seeing the rhino, wildebeest, zebra, bushbuck, and other animals, and sleeping next to campfires while the jackal screamed and hyena whooped in nearby valleys, we would return to our main camp revitalized and ready to fight on for a cause we knew to be honest and just. We would have long conversations deep into the night, discussing how we could win public opinion to our cause.

Then one day Jim Feely, nicknamed "The Brain" because he had such an inexhaustible supply of knowledge, showed me the ten fundamental principles of the wilderness concept in an American book on wildlife management. The words reverberated through my brain. Never before had I been so excited by the written word. Here before me was what I had experienced in the bush of Umfolozi, the rivers of northern Zululand and the coastal lakes with their flamingo, crocodile and hippo. For years the wilderness had worked its magic upon me, but I had never been able to express it. Now here was the inner understanding, written down.

Jim Feely and Ken Tinley were scientists in the true sense of the word, and their contribution to the science of conservation had already begun. My forte was in the political and administrative aspects of conservation, and I immediately knew that there was a key to public opinion in the wilderness concept. I

began corresponding with Howard Zahniser, the Director of the Wilderness Society in America, and he sent me the hearing record of debate in the U.S. Senate on the proposed National Wilderness Preservation Act. It became the most precious reference book I possessed. It inspired me to begin a long campaign to set aside wilderness areas within our game reserves and to initiate public treks, called wilderness trails, into the areas to win understanding and support for their protection.

Slowly but surely the people of South Africa began to walk the trails, and they realized that here was a resource of enormous value to the country. We had begun making friends for conservation, and many of those who walked the trails were touched by the same wilderness magic that had inspired Jim Feely, Ken Tinley and me.

I conceived the idea of the Wilderness Leadership School, and my employer, the Natal Parks Board, allowed me to use the wilderness areas of the Umfolozi and Lake St. Lucia to organize trails of leaders from the community. So I found myself taking wilderness treks for the Natal Parks Board on official time and for the Wilderness Leadership School during my holidays. It was exhausting but inspiring, and I knew that we were contributing to the growth of a new conservation ethic.

For 22 years I served the Natal Parks Board, slowly climbing through the ranks and being stationed in different game reserves in Zululand, doing tasks that varied from the capture and translocation of the then rare and endangered white rhino to doing surveys of hippo populations and bird breeding colonies on Lake St. Lucia. There were also piles of official paperwork and correspondence and memoranda that never seemed to end. As I rose higher in the ranks, the administrative burden grew and field work became infrequent. There were official visits to the United States, where I gained more knowledge of wilderness conservation. Magqubu Ntombela, the down-to-earth Zulu companion, guide and mentor of my early years, was always there to consult and provide guidance.

In 1974 I left the Natal Parks Board to work full-time with the Wilderness Leadership School and the International Wilderness Leadership Foundation. Laurens van der Post, a friend since 1969, came frequently to South Africa, his original home, and he, Magqubu and I walked in the wilderness of the Umfolozi game reserve. We sat around the fire of acacia logs and talked at great length until the early hours of the morning. We heard a jackal screaming and saw a leopard in the moonlight, moving from shadow to shadow, stalking an impala. We watched the sun rise and set and heard Magqubu say "There arises from the ears of an elephant the sun," and how the old people used to say the sun has a very old blanket, full of holes, and when it goes to bed at night it pulls the blanket over itself and the stars are the light shining through the holes.

We have walked for days in complete silence, feeling the changes in diurnal rhythms and seeing the ancient landscape where the brooding mysterious spirit of early man still lingers in hidden valleys guarded by the baboons, lions and snakes. The tribal people of Africa have guided our steps and we have realized that the world must learn from this ancient treasure house of a different kind of knowledge.

We boiled the billy can in the shade of the giant sycamore fig trees and drank tea from enamel mugs and talked about C.G. Jung who said, "Africa is God's own country," and we agreed that the major task of the Wilderness Leadership School is to continue to bring people of all races and creeds into the wilderness of Africa, to meet in an atmosphere conducive to a better understanding of our selves and the world in which we live. From the small indabas (gatherings) of six people at the end of a trail came the idea, after a conversation Magqubu and I had, of an indaba-nkulu (a great gathering) of those who knew the wilderness and what it could do for mankind. This led to the 1st World Wilderness Congress in Johannesburg, South Africa, in 1977, and to successive congresses in Cairns, Australia, in 1980, Inverness, Scotland, in 1983, and Denver and Estes Park in 1987.

These were the thoughts that passed through my mind as I looked down across the valleys of Estes Park to snow-covered peaks of the Rocky Mountains. It had been a long haul since the reading of the ten fundamental principles of the wilderness concept at Umfolozi game reserve in 1955. The wheel had turned the full circle and we had repaid our debt to America.

Dr. Ian C. Player, DMS



Ian C. Player, fascinated by the rhythm of the natural world since childhood, pioneered in 1959 the now famous canoe marathon between Pietermaritzburg and Durban on the Duzi River. During the time alone on this journey, Ian Player became aware of the importance of solitude and close contact with nature to develop understanding of wilderness, spiritually and for conservation.

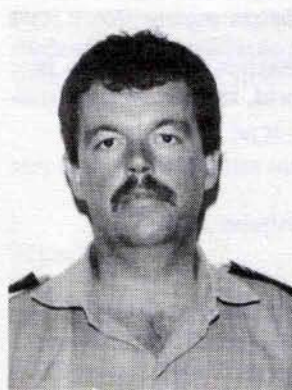
Player joined the Natal Parks Board as a ranger in 1952, became Chief Ranger for the Umfolozi Game Reserve and ultimately advanced to be Chief Conservator for Fish, Game and Parks in Zululand. Early in his career he was inspired by wilderness literature and projects these values in his own books, Men, Rivers and Canoes, White Rhino Saga, South African Passage, and his regular column, "From the Wilderness," in the Durban Daily News. In 1957 he took a group of high school boys to Lake St. Lucia to impress upon them the need for conservation. The experience profoundly affected the boys, each of whom reported that it had "changed my life," a phrase that is now a refrain from

thousands of participants in the Wilderness Leadership School. The experience also affected Player, who then founded the Wilderness Leadership School and in 1974 resigned from his government career to devote full time to the school and its subsidiary organizations.

Ian Player has received many awards for his conservation achievements, including "Knight in the Order of the Golden Ark" by Prince Bernhard, and a coveted DMS (Decoration for Meritorious Service) the highest honor from his country. He was awarded an honorary doctorate by the University of Natal in 1984 and in 1985 was named a Director of the Natal Fish, Game and Parks Board, the chief governing body for conservation programs.

He and his wife Ann live on a farm near Howick in Natal.

Wayne M. Elliott



Wayne Elliott is Field Director for the South African Wilderness Leadership School with responsibility for supervising all field activities at the school. He has a Bachelor of Science degree in Environmental Studies from the University of Cape Town. In this capacity he also leads groups of clients on wilderness experiences in the South African bush and thus is directly involved in promoting individual's understanding of the wilderness, themselves and each other. His previous experience includes working as head ranger for the Sabi Sabi Private Game Reserve and also served as an intelligence officer in the South African Defense Force.

THE NATIONAL OUTDOOR LEADERSHIP SCHOOL (NOLS):
TWENTY-TWO YEARS OF LEADERSHIP

by

Jim Ratz

Executive Director, National Outdoor Leadership School

and

Dr. Tim A. Easley

Research Advisor, National Outdoor Leadership School

ABSTRACT

The NOLS mission is to be the best source and teacher of wilderness skills and leadership to protect users and the environment. NOLS believes that the education of users in the skills and ethics of wilderness travel is the key to continued use of wildlands without creating adverse environmental impact. Safety of the individual and care for the environment are priorities. Outdoor living skills, leadership, insight and enjoyment result as additional benefits.

Toward these goals, NOLS offers courses of 13 to 95 days of various types, in wilderness areas worldwide; sponsors conferences on wilderness related topics; and conducts research on minimum impact, environmental conservation, user benefits and leadership.

From a small summer program, NOLS has evolved to a year-round school with more than 1,800 students, an annual budget of \$4.5 million and more than 300 full- and part-time staff. The NOLS program features learning by doing through direct exploration and practice of skills in the outdoor classroom. Judgement is improved by making one's own decisions, assuming responsibility and being aware of the effects those decisions have on others and on the natural world.

The NOLS International Headquarters in Lander, Wyoming, oversees five branch schools in Wyoming, Alaska, Washington, Kenya, Mexico and Argentina. The administrative staff, headed by the executive director, reports to a twelve-member Board of Trustees. All instructional staff complete rigorous in-house training and apprenticeships prior to certification.

NOLS seeks a mixture of students with different backgrounds and capabilities and teaches them how to be competent expedition members. Students have come to NOLS from all over the world, ranging in age from 14 to 71, with an average age in 1987 of 22 years.

THE NATIONAL OUTDOOR LEADERSHIP SCHOOL: TWENTY-TWO YEARS OF WILDERNESS EDUCATION LEADERSHIP

by

Jim Ratz and Tim A. Easley
National Outdoor Leadership School

The National Outdoor Leadership School is obviously not alone in the growing field of wilderness education. However, NOLS represents a facet of this wilderness endeavor and has successfully occupied a niche for the last 22 years by following a very simple mission statement and set of ideals.

The NOLS mission is to be the best source and teacher of wilderness skills and leadership which protects the user and the environment.

The purposes of all NOLS courses are:

1. To teach, study and develop the necessary techniques, skills and methods to safely live and travel, and still conserve the wilderness environment.
2. To teach, study and continually improve techniques of low-impact camping, outdoorsmanship and outdoor leadership.
3. To develop the best outdoor leaders possible, people who are technically capable and academically well versed in all areas.
4. To promote leadership that is able to meet the varying demands of outdoor wilderness users and the changing needs of the environments they use.
5. To have an enjoyable, enlightening and intellectually stimulating wilderness experience that might serve as a means to further pursuits in the natural sciences and recreational activities.

The NOLS philosophy is that the education of users in the skills and ethics of wilderness travel is the key to continued use of wild lands without creating adverse environmental impacts. Safety of the individual and care for the environment are the priorities. Outdoor living skills, leadership, insight, and enjoyment are additional benefits.

Toward these goals, NOLS offers 14 to 95 day courses of various types in wilderness areas worldwide. NOLS courses are expeditions; we do not offer short courses or weekend excursions. We immerse our students in the wilderness environment where they have time to learn and appreciate leadership, skills and their surroundings, in order to become well-rounded outdoors people.

In addition, NOLS sponsors conferences on specific wilderness-related educational topics and conducts research on minimum impact, environmental conservation, user benefits and leadership.

NOLS is a nonprofit, educational organization, incorporated as a private licensed school in the state of Wyoming.

The NOLS International Headquarters, is located in Lander, Wyoming, which oversees 5 branch schools located in Wyoming, Alaska, Washington, Kenya and Mexico. The administrative staff, headed by Jim Ratz, reports to a 12-member Board of Trustees. The instructional staff is selected by NOLS after a rigorous and extensive in-house training, apprenticeship and certification program. To maintain high standards of quality and safety, the school employs only NOLS-certified instructors for field work. There are currently 200 active instructors working at NOLS.

NOLS seeks to enroll a mixture of people of different backgrounds and capabilities and teaches them how to be competent expedition members. Students have come to NOLS from all over the United States and the world. They have ranged in age from 14 to 71, with their average in 1987 being 22 years old. This last year NOLS had 2,000 enrolled students.

The NOLS program is based on learning by doing, improving judgement by making one's own decisions, assuming responsibility and being aware of the effects those decisions have on others, and on the natural world. Lessons and facts are important because they are real, not contrived.

The means by which we serve the mission statement are contained in 6 basic elements of the core curriculum.

Safety and Judgement:

From the first day of a NOLS course, students are impressed with the emphasis on safety and their own responsibility for the safety of their fellow students. Accepting responsibility for themselves and the expedition is the first step in the NOLS safety program.

To provide students with specific safety skills, the mandatory curriculum of every course includes basic first aid, safety and accident prevention, hazard evaluation, heat- and cold-related accident prevention, and treatment and rescue techniques.

Accident prevention, first aid training and emergency medical care are part of the NOLS instructor certification. Quality equipment is provided to all students, a low student-to-instructor ratio is maintained, and drugs and alcohol are prohibited on courses. Evacuation procedures are in place 24 hours a day.

The NOLS Safety Officer monitors injuries, reports annually to the Board of Trustees and consults with loss control experts, physicians and other outdoor education program managers for insight into ways to improve both field and in-town safety. Safety is closely monitored at NOLS and is evidenced by its excellent safety record.

Leadership and Expedition Dynamics:

Real problems, conflicts, varying terrain and weather conditions allow students to observe and experiment with the effectiveness and appropriateness of various leadership styles.

"Leader of the day" opportunities give students the experience of testing their own style and abilities for leading their peers. What do you do if there is a slow member in your group who cannot keep up with the others and you are faced with severe stream crossings? What happens when the summit is close, but the weather looks questionable and time is running short?

The NOLS program encourages students to figure out what questions need to be asked and to use their judgement to find solutions that work best in each particular situation. NOLS gives students an education far beyond the scope and depth of that provided by the traditional classroom.

Minimum Impact Camping Techniques:

Since 1965, NOLS has pioneered the teaching and development of practical conservation techniques designed to minimize impact. Over the years, the techniques have been continually tested, refined and improved. The NOLS CONSERVATION PRACTICES is a summary of the state-of-the-art techniques taught in the core curriculum.

Environmental Awareness:

Geology, weather, flora and fauna identification and ecosystem relationships comprise the curriculum of environmental awareness.

Using common examples such as flowers on the edge of the trail, shells picked up from the beach, animal and bird calls, the teaching aids for lessons are everywhere and students learn to use their senses and become more observant.

Ecosystems are made up of intricately interrelated components, from minerals to insects to more complex organisms. Each component has a value and purpose, including the human visitor.

Outdoor Living Skills:

Cooking and baking, nutrition and rationing, fishing techniques and ethics, climate control, physiology, equipment care and selection -- many of these skills are part of the lesson the very first day. Practice leads to refinement and creativity, until students find themselves not merely surviving, but comfortable and living "in style" in the outdoors. Yeast and quick breads, fly-fishing for trout, quinzhee snow shelters, telemark skiing -- all of these are part of living "in style," affordably, comfortably, enjoyably, safely.

Travel Techniques:

NOLS courses are expeditions, learning how to get from one place to the next. This includes the principles of energy conservation, trail technique, paddling technique, map reading and compass use, navigation, route-finding and time control plans.

The Next Twenty Years:

Quality, safety, minimum impact, wilderness ethics and leadership in teaching and research in the outdoors will always be fundamental concepts of the NOLS mission. We will continue to build on our foundation of excellence in the education of future outdoor leaders and wilderness users.

Curriculum Development:

We are constantly evaluating curricula for improvement and creating new courses to satisfy wilderness users with more diverse and sophisticated needs. Courses targeted for special attention are the Instructors' Courses and Outdoor Educator Courses. In addition, we are giving increased attention to our Wilderness Skills Courses which are designed to serve our older students in their 30's, 40's, 50's, and perhaps beyond.

Research and Wilderness Management Communications:

Our third annual NOLS Wilderness Research Colloquium was co-sponsored by the USDA Forest Service, Wilderness Management Research Unit led by Dr. Robert Lucas in Missoula, Montana. The subject was identifying wilderness qualities. Participants included a mixture of academic researchers and forest management personnel. Our role is to serve as an intermediary to help translate the research findings into useable concepts for on-the-ground managers, and in turn, to translate the managers' needs to focus the researchers' efforts on the real problems.

International Programs:

Significant challenges face the School in the years to come, in terms of translating the wilderness education techniques that we have developed in our programs overseas Kenya, Mexico, our expeditions in Canada and South America into programs of value to other countries seeking to expand their human potential through wilderness activities.

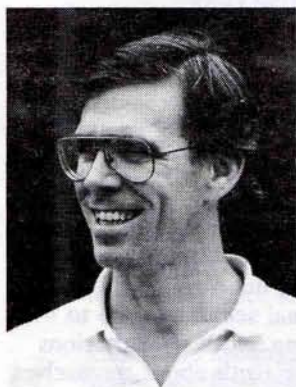
We do not wish to expand overseas for the sake of adventure travel. We want to contribute and we know the value of the NOLS curriculum does not stop at national borders.

Conclusion:

It has been 22 years since the founding of NOLS in 1965. During that time, the school has matured into an organization the size, scope and reputation of which all those who have ever been a part of the NOLS community can be proud. The School has a firm financial foundation. We think that over the next 20 years the school will grow responsibly, with direction and style.

Our goal is not to be the largest, but we do see ourselves as a primary source of leadership and ideas that will allow this field of wilderness education, therapy, and personal growth to expand nationally and internationally for years to come.

Jim Ratz



Jim Ratz is executive director of the National Outdoor Leadership School in Lander, Wyoming, and oversees NOLS operations in Wyoming, Washington, Alaska, Mexico, Kenya and Argentina. He is also responsible for special events such as the NOLS Wilderness Leadership and Education Conference (1985), the NOLS Wilderness Medical Symposium (1986), and the annual NOLS Wilderness Research Colloquium.

Ratz was a student at NOLS in 1970, became an instructor in 1971, and while not attending the University of Missouri, was working for NOLS in the field. After graduation, he became a full-time instructor at Lander and in 1979 became the NOLS Alaska Director. In 1984 he was named executive director by the NOLS Board of Trustees.

Originally from St. Louis, Missouri, Ratz gained an appreciation for the outdoors through his many caving, river and hiking trips in the Ozarks. His interests include ocean and river kayaking, mountaineering and caving. His latest expedition successfully completed the first non-Aleut circumnavigation of the furthest most islands in the Aleutians.

Tim A. Easley



Tim Easley is an instructor and research advisor for the National Outdoor Leadership School. He evaluates NOLS research needs and makes recommendations to the executive director and branch school directors. He also reviews research proposals for conformance to accepted research methods and ethical standards if they deal with students, enters into cooperative research projects on behalf of the school with government agency and university scientists, and helped to establish the NOLS Wilderness Research Colloquia.

Easley has a Ph.D. from Virginia Tech, where his dissertation focused on the effects of NOLS participation on participants. He is currently Professor and Chairman, Department of Forest Resources at the University of New Brunswick in eastern Canada.

**WILDERNESS VISION QUEST:
EXPLORING THE FRONTIERS IN HUMAN RESOURCE DEVELOPMENT**

by
Michael H. Brown
Human Resources Consultant
Springfield, Virginia

ABSTRACT

Throughout time, and in every culture, people have sought contact with the natural world to help clarify values and personal identity, to discover the meaning and purpose of life, and to heal many ailments of the body, mind and spirit. Major religious traditions, east and west, have advised spiritual seekers to "go to the wilderness" to experience solitude and find guidance and inner wisdom. Today a long list of organizations have rediscovered that in the wilderness people can still pursue this ancient quest for truth about themselves and the meaning of their lives. But how does one best prepare for, experience, and integrate wilderness experiences to achieve the promised heightened awareness, insight and inspiration?

This presentation, grounded in concepts from the field of transpersonal psychology, describes methods combined with wilderness experiences to develop human resources in a program called Wilderness Vision Quest. This program has been conducted for more than 11 years throughout North America. The functions of the left and right sides of the brain, and the differences between adventure oriented and introspective activities--hard versus soft skills--are contrasted and compared. Ancient and modern methods for achieving deep levels of awareness and insight are compared and evaluated for their value in developing human resources, such as imagination, intuition, inspiration, empathy and insight.

WILDERNESS VISION QUEST: EXPLORING THE FRONTIERS IN HUMAN RESOURCE DEVELOPMENT

by

Michael H. Brown
Human Resources Consultant

John Muir once said:

Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you and the storms their energy, while cares will drop off like autumn leaves.

Henry David Thoreau once said:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.

Allow me to be your guide for a few moments. Let's take a trip into the high country of concepts and ideas, and talk about how we can connect with the peace, freshness and energy that Muir speaks of, on our wilderness treks. Like Thoreau, let's deliberately front some essential facts about how we can use our wilderness experiences for personal and spiritual growth.

I will share some of the latest research on how the brain works, and talk about how we need to balance adventure-related activities with inner directed processes to get the most out of our experiences in nature. I will introduce the field of transpersonal psychology; talk about the rituals, ceremonies and rites-of-passage people have used throughout time to provoke transformative experiences in nature; and I will discuss some specific methods we can use to enjoy a much more profound contact with the natural world.

Background:

As a human resource consultant living in the suburbs of Washington, D.C., I conduct a wide variety of innovative training programs for public, private, and governmental organizations throughout North America. My primary commitment is to help people develop their latent human resources so they can participate most fully in the joy of living. My expertise involves the development of creativity and the process of self-actualization.

Twenty percent of my work takes place in wilderness and backcountry settings on a retreat program I call the Wilderness Vision Quest. Since 1976, I have lead more than 600 people on outdoor retreats which, at various times, have involved backpacking, trail rides, ropes courses, canoe trips, and other adventures in nature. This is a small program compared to those my colleagues represent here--Outward Bound, the National Outdoor Leadership School, and the South African Wilderness Leadership School. But this is a program I, myself, have created. The work I do with participants is intensely personal and I have always been the sole leader on these trips.

Spiritual Growth:

I believe it is time for us to speak openly, and with a clear voice, about the spiritual value of our experiences in the natural world. I believe it is time to acknowledge the fact that perhaps the highest use of wilderness is as a site for self-discovery and for the exploration, enrichment, healing, and growth of the human spirit.

Sigurd Olson, a prolific writer and one of the founders of the Wilderness Society, said that "Wilderness to the people of America is a spiritual necessity, an antidote to the high pressure of modern life, a means of regaining serenity and equilibrium" (Olson 1956).

Arthur Carhart, a Forest Service employee in the 1920's, involved in laying the foundation for the National Wilderness Preservation System, said:

Perhaps the rebuilding of the body and spirit is the greatest service derivable from our forests, for of what worth are material things if we lose the character and the quality of the people who are the soul of America? (Carhart 1955).

We have many needs when we enter the natural world. We need a change of pace from the routines of our daily lives. We need to release our constant, grinding, inner stress. We need to discover who we really are inside. We need to experience beauty, adventure, wonder and renewal. Nature has a tremendous impact on the human spirit, even if we are a bit reluctant to identify spiritual growth as the reason for, or the end result of, our trips into wild country.

Transformation:

But although our experiences in nature can be exciting, educational, meaningful, significant, and touch us in many ways, they are not always transformative. It is about the process of transformation that I wish to speak. There is a tremendous difference between recreation, stress management, or adventure, on the one hand, and the life-changing experience of transformation, on the other.

The concept of transformation is powerful and complex. It represents a complete change of being and a shift to a higher mode of operating. It implies the awakening of new levels of awareness, a fundamental resolution of the internal causes of stress, the discovery and clarification of essential values, the creation of new goals through which to manifest these values in the world, and the redirection of life energies toward a higher and more fulfilling purpose.

It is obvious that something very powerful must take place for real transformation to occur. Unfortunately, this does not always happen on our backcountry trips. Our experiences may change us for awhile, but our roles, masks, and personality patterns too readily assert themselves again, re-form and reknit! Unhappily, much of the positive energy we generate on our outdoor adventures simply decays over time, and all too often only vague memories remain of the fun, difficult, or exciting times we have had outdoors. How do we reach for, experience, or facilitate self-actualization or transformation on our wilderness and backcountry trips? Where can we turn for guidance when trying to understand this process?

Transpersonal Psychology:

Important insights into the process of transformation are being discovered these days in an exciting new field called transpersonal psychology (Walsh 1971, Tart 1975, Wilber 1987). Transpersonal psychology represents the cutting edge in psychological research today, exploring hidden dimensions of the human psyche and blazing new trails on the frontiers of human resource development.

In Latin, trans means "on the other side of," as implied in the words transatlantic or transcontinental; or "above and beyond," as implied in the word transcend. In Latin, persona means "mask." At the broadest level, then, transpersonal psychology seeks to help us:

- 1) Understand how to get "above and beyond" our personalities so we can see them clearly, understand their origins and dynamics, integrate their functions, and transform them when possible;
- 2) Look "on the other side of" these roles, patterns and masks to discover what is hidden, blocked, defended, or unknown within us;
- 3) Develop new levels of awareness and latent human resources;
- 4) Consciously play roles in life that manifest our deepest values so that we can bring into the world our best talents and abilities, and thereby live meaningful, productive, wise and loving lives.

To accomplish these goals, transpersonal psychology investigates and explores the human unconscious. It seeks to understand how extraordinary and unusual events impact and affect the human psyche--such events as the wilderness experience, profound grief, the near-death experience, altered states of consciousness, the use of psychedelic substances, meditation and yoga, psychic phenomena, trance and mystical states, and other deviations from what are considered to be normal levels of awareness. Focused in the fields of education, therapy, or organizational development, transpersonal psychology carefully employs specific methods and techniques to help us develop and enjoy the use of our most important human resources, resources such as imagination, intuition, creativity, inspiration, and insight. These methods and techniques will be discussed later.

In its research, transpersonal psychology has discovered three important steps that must be honored in the transformative process: preparation, exploration, and integration. Transformation requires us to be willing to take off our masks and be ready to explore our inner depths. It requires us to be willing to experience ourselves in new ways (to face our fears, for instance; to release our emotions; to be touched by wonder; to have the primal forces of nature move powerfully through us). And transformation requires us to take responsibility for the new things we learn about ourselves, and integrate our new insights and energy in daily life.

But what does all of this have to do with wilderness? Let's consider how the brain operates and look at some of the things that usually happen on wilderness and backcountry trips. Let's also talk about what other people have done, both past and present, to provoke transformative experiences in wild country. And let's think about some specific things to do, if we are ready and willing, to experience a process of transformation in the natural world.

How the Brain Operates:

First, some fundamental questions. What does "consciousness" mean? Webster defines consciousness as the "awareness of one's thoughts, feelings and impressions". But who or what is conscious? It is the 'Self' within us that is conscious (Assagioli 1971, Perry 1953, Eastcott 1973), and the brain is the organ of awareness. The brain is divided into two hemispheres, left and right, and recent neuro-physiological research shows that each side of the brain has different functions. (Sperry 1986, Ornstein 1986, Watzlowick 1978).

LEFT SIDE OF THE BRAIN

OUTER DIRECTED
PURPOSEFUL
RATIONAL
LOGICAL
ANALYTICAL
WILL
STRENGTH
ENDURANCE

RIGHT SIDE OF THE BRAIN

INNER DIRECTED
MEANINGFUL
RECEPTIVE
INTUITIVE
SYMBOLIC
COMPASSION
EMPATHY
LOVE

The left side of the brain helps us handle outer-directed activities, and controls the rational, logical and analytical functions of the Self. The left brain helps us perceive, understand, and respond to realities in the world around us, and helps us fulfill our chosen purpose. When stimulated, the left brain provides us with the energy required to achieve specific goals--energies such as will, strength, and endurance.

Most wilderness and backcountry programs "single-mindedly" stimulate the left side of the brain. "Hard skills" and technical abilities needed to survive in the wilderness, for rock climbing, canoeing, and cross-country skiing, for instance, require a high degree of left brain activity.

The right side of the brain helps us handle inner-directed activities, and connects us to the meaning dimension of life. It controls the receptive, intuitive, and symbolic functions of the Self. The right brain helps us perceive, understand and respond to the powerful dynamics within us. When stimulated, the right brain provides us with energies that enhance the quality of life, such as compassion, empathy and love.

"Soft skills," such as relaxation, reflective writing, poetry, dream work, visualization, art, music, dance, and mime, turn on the functions of the right side of the brain. These methods can help us understand, find the meaning of, and integrate the effects of our adventures in the natural world.

Balanced communication between the left and right sides of the brain result in a state called whole brain thinking. To be powerfully transformative, wilderness treks must provide us with the opportunity to experience this whole brain thinking. Far removed from the demands of civilization, wilderness is the perfect context in which: to link the left brain (conscious personality or "I") with the right brain (unconscious functions through which the Self communicates); through this link to discover the meaning and purpose of our lives at any given moment; to inform our goal oriented behavior with essential values; and to experience our full humanity--Self-actualization!

WHOLE BRAIN THINKING

DISCOVERY OF MEANING AND PURPOSE

GOAL-ORIENTED BEHAVIOR INFORMED
BY ESSENTIAL VALUES

FULL HUMANITY

SELF-ACTUALIZATION

"Communication between the program of the Self and its gradually learned projection, the worldly 'I,' seem possible only during the hallucinatory or dream state where the I and the 'Self' meet. We interpret the communications during these states as a striving for consistency between the I and the Self, 'Who is speaking and to whom?' The Self and I are speaking--and to each other. The creative act is a luxurious by-product of this dialogue and is the very source of art, science, literature and religion" (Fisher 1972 p. 171).

But let's be honest: it is very difficult, and often frightening, to step out of the normal flow of our lives and go exploring in the terra incognita of the unconscious, just as it can be frightening to go exploring in the wilderness. The parallels are not insignificant! But it is important that we do so if we wish to develop our full potential as biological, psychological, and spiritual beings.

Rituals, Ceremonies and Rites of Passage:

Just to stretch our imaginations, let's consider some of the powerful ways people throughout time have employed to shut down the left brain, set aside their worldly concerns, turn on the right brain, develop the latent resources of the Self, and experience the unity that underlies creation. Special rituals, ceremonies and rites of passage have been developed since time immemorial to experience the regenerative effects of the transformative process (Grof 1976).

For centuries, in the Hindu and Buddhist traditions, people have gone to caves, mountaintops and other remote places to practice yoga, meditation and other spiritual disciplines directed toward the realization of the Self (Yogananda 1981). The history of Christianity is full of stories about people like St. Francis and St. Claire of Assisi--hermits, mystics and monks--who, through prayer, fasting, and severe discipline in nature, have developed their spiritual potential (Regis 1982). Aborigines in Australia undergo the rigors of a year-long Walkabout as a rite of passage from adolescence to a mystical relationship with the world around them (Eliade 1964). Shamen in Siberia, through drumming and chanting, experience intense trance states and what is described as spirit flight to understand and learn the secrets of the healing arts (Halifax 1982). The Huichol Indians in Mexico use the hallucinogenic peyote cactus in night-long spiritual ceremonies, then share the lessons they learn about themselves and creation by making beautiful yarn paintings (Berrin 1978). The Sioux, Cheyenne, Pawnee and other native people in North America prepare for spiritual ceremonies through the purifying heat of the sweat lodge. Some undergo rituals of severe physical stress and pain, such as the sun dance ceremony, to provoke altered states of consciousness, to discover that they are truly more than just their physical bodies, and connect in a primal way to the Great Spirit of life. Many Native Americans go on the vision quest: retreat alone in nature and fast from food, water, or sleep for as long as four days to learn powerful lessons about the meaning and purposes of their lives (Mann 1972).

These rituals, ceremonies, and rites-of-passage are rigorous and demanding on every level, are always approached with reverence, are conducted or supervised by wise elders of the community with long experience in using the methodology, are carried out in a sacred way, and are carefully integrated.

The exploration of consciousness is not widely validated in our culture as it is, and has been, elsewhere. Few of us are willing to participate in such unusual or powerful experiences today. They seem irrelevant at best; dangerous and threatening at worst. We scoff at native and primitive practices while, at the same time, many of us are bored with our lives, lack enthusiasm and passion, only superficially interact with others, and lack any sense of the meaning or purpose of our lives.

Few of us really know how to renew ourselves at the deepest levels, heal ourselves from the tragedies that befall us, know how to make a good transition from one stage in life to another, how to tap and experience the mysteries of nature, how to set the stage for an experience of the eternal, the ineffable, the infinite.

Organizations that lead people on wild country excursions offer their participants many important experiences. They care about safety, focus on the development of technical skills or leadership potential, teach people the ethics of wilderness travel, deliver high adventure, and do a superb job achieving their goals. They know that powerful transformative experiences can occur in nature, and they know, implicitly, that this is what many of their participants seek.

But few organizations are willing or able to provide the delicate kind of guidance required to help participants fully take advantage of their right brain potential on wilderness or backcountry trips. Few organizations take advantage of the many excellent methods currently available to help participants experience themselves in wholeness, and so, many people are unable to gain the very most from their contact with the natural world or from their outdoor adventures.

We can all do more to balance adventure-related activities with inner-directed processes on wilderness or backcountry trips, whether we are alone; with our families, friends, or colleagues; or work for organizations commissioned to guide people on outdoor treks.

I would like to end my presentation with some practical suggestions about how you can more deeply tap the transformative potential of wilderness and backcountry experience if you wish to. The procedures I

am about to share and which are documented elsewhere, are distilled from the methods described throughout this talk and have formed the core of the Wilderness Vision Quest program I have been running internationally for the past 11 years (Brown 1984).

Suggested Activities:

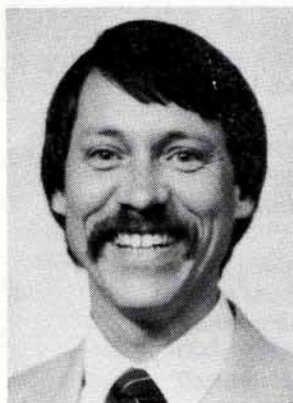
1. First thing in the morning, take the time to do some gentle exercise. Feel the earth. Breathe deeply, release your physical stress and psychological tension through slow and conscious movement. Enliven and enjoy your body, stretch, touch the sky, reach out and embrace the world around you.
2. Seek solitude whenever possible! Come to complete stop for a significant period of time. Shut down the left brain and turn on the right. Sit quietly and attune yourself to the natural world. Move beneath persistent thoughts and ever-talking mind and absorb the peace of nature. Feel the warmth of the sun. Listen to the music of the birds, to the wind, to the whispering trees. Empty your mind and let nature fill your senses.
3. Take a minimum of food on your wilderness or backcountry trip. Get a little hungry. Break your pattern of eating by the clock, and eat only when you really need to. Fast for a day or two if you really want to heighten your awareness and experience yourself in some exciting new ways. Let profound contact with the natural world nourish you and satisfy your appetites.
4. Take a journal along and enjoy the finest functions of your left brain: evaluation, analysis, and reason. Write about your important experiences. Reflect on the seasons, the elements, your triumphs and disasters outdoors. Note your patterns, motives, behaviors and responses as they become clear, and discover what really moves you. Reach for inspiration, maybe document your insights in poetry or song.
5. Draw pictures of your fascinations on the land. Conscious penetration into the symbolic and metaphoric dimension of the right brain is a critically important part of the transformative process. Take the time to really see nature as you sketch, paint and draw, or portray the meaning of your experiences in symbolic art.
6. Be creative, take some chances, and get your body involved in kinesthetic imagery. Expand your potential for self-expression by physically identifying with nature. Become the forest, move like the trees, strut like the turkey, run like the deer, physically identify with, and playfully enact, the life around you. Open the channels of your physical body to the powerful and unsuspected currents of energy that lie dormant within you.
7. Take the time to discuss your discoveries with a few other people. Listen with respect to the experiences of others, and take the risk to share what moves you in open and honest ways. Interpersonal skills can greatly improve through sharing the meaningful and significant events that occur to us on our outdoor adventures. As we do, we come to fully appreciate the meaning and the joy of community.
8. Finally, before you walk out of the wilderness, make an action plan. Consider the insights you have gleaned, the inspiration that has moved you, and decide how you can use them in specific, practical ways to renew your life back in the regular world. Take responsibility for grounding and integrating your insights and inspiration by drawing up an action plan for the week or two immediately following your trip.

With clarified visions, renewed energy, and strong intention we can return transformed from our experience of the natural world!

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Michael H. Brown, M.A., is a human resources consultant living in Springfield, Virginia, and practicing in Washington, D.C., and nationwide. He holds a B.A. in psychology from the University of Maryland and an M.A. in psychology from Sonoma State University. Besides his academic education he has 10 years of professional training in the field of transpersonal psychology, with a special emphasis in a discipline called psychosynthesis.

He conducts individual, family, couples and group therapy, and personal growth and professional training programs internationally. He is the author of 15 articles, and has appeared on more than 100 radio and television programs about the use of innovative methods for developing human resources. His variety of programs for professional development include team building, managerial and supervisory training, communication skills, assertiveness, career development and stress management. Michael has been conducting the Wilderness Vision Quest since 1976.

Michael has taught courses at American University, the University of New York, Piedmont Virginia Community College, and other institutions of higher education. Among his clients have been: USDA Forest Service, USDI Bureau of Land Management, the Government of the District of Columbia, the Department of Navy, Office of Personnel Management, the University of Idaho, IBM-Manassas, NASA, and AT&T.