The interface of adventure education and religious education: a study of curriculum interrelations

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Abstract

This study looks at two curriculum areas; adventure education and religious education. Each is examined separately to establish common ground for the interface. This interface is then explored in some depth.

Over recent years, adventure education has increasingly become a part of the education curriculum. That which was once considered recreation or an individual pursuit has now gained recognition as a viable educational tool. As a more holistic approach is taken to adventure education, issues will arise from this kind of learning experience that are religious in nature, i.e., questions of personal meaning and purpose. Adventure educators will need to have a considered response to this emerging feature. This study seeks to show the contribution that religious education can make in developing and executing this response.

The focus of philosophical research in religious education is often on issues related to its ethical appropriateness in an institutional setting. Little has been done to explore the ways in which personal experience can be used as metaphor for issues in the religious quest. This study argues that adventure education can make a significant contribution at this point, to religious education.

These findings arise from a conceptual analysis of adventure education and religious education viewed as jointly concerned with human development. Within this analysis, special attention is given to religious education as a cyclic process. Key components of the more amorphous adventure education are identified, and it is deduced that curriculum enhancement flows both ways as a result.

In short, the study concludes that adventure education and religious education interface through human development, that both religious education and adventure education can contribute to the other and that adventure education is in fact deficient without this contribution.

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Sarah looks fearfully over the edge of the cliff, knowing that soon the decision must be made whether to trust the rope with her life and descend to the ground.

John was edgy all morning about going rafting. Now he's committed to the current. His raft bucks, spins, slides and bumps. Concentration is high. Water sprays high in the air. He's through the rapid - and the look on his face is sheer exhilaration.

The campfire is warm and friendly. The group has learnt to risk and trust. Several conversations are going on. Jim is telling about how afraid he was at the top of the cliff. Karen is questioning her own way of dealing with anger.

Trust, faith, anger, cooperation, conservation, personal development. Religious education? Adventure education?

1.1   Area of concern

Over recent years, adventure education has increasingly become a part of the curriculum of institutional education. (Schoel, Prouty and Radcliffe, 1988, p 189; Adams, 1986). Alongside this development, adventure education has been increasingly used within corporate training programmes, in particular management training. (Cacioppe & Adamson, 1988). A similar increase in activity can also be cited within the therapeutic use of Adventure Based Counselling. That which was once considered recreation or an individual pursuit has now gained recognition as a viable educational tool.

As the use of adventure education has grown, more attention has been focused on the underlying theories. This theoretical base is still incomplete. As will later be discussed, even the goals of adventure education are far from being universally agreed upon. This study is particularly concerned with adventure education as it focuses on human development. As a more holistic approach is taken to adventure education, issues that are religious in nature will arise within students' minds during the programmes. As students are encouraged to develop as people, they will confront questions of 'ultimate reason', i.e., questions of personal meaning and purpose. Adventure educators will need to have a considered response to this emerging feature. This study seeks to show the contribution that religious education can make to more adequate responses.

Religious education has a far longer history than adventure education. Debate in the arena of religious education sometimes stems from the differing philosophical positions of those involved rather than an exploration of yet uncharted territory. The focus of debate is on what is ethically appropriate within the institutional setting of the classroom. And yet, religious education is strangely monochrome in terms of methodology and process. Most of the understandings of experiential education with respect to religious education are restricted to religious ritual or 'spiritual encounters'. Little has been done to explore ways in which experience can be used as metaphor for elements of the religious quest.

Central to religious education are such experiential concepts as trust, faith, community, uncertainty, risk and 'knowing'. All of these can be explored through adventure education. Further, their exploration within adventure education occurs in the real world and not merely in discussion. For these, and other reasons concerned with the nature of the process of religious education, this study will argue that adventure education can make a significant contribution to religious education.

1.2   Theses

This study is concerned with the interrelatedness of adventure education and religious education. In particular it advances the following three theses.
1.   Adventure education and religious education interface at the point where aims of human development as such are the focus.
2.   Religious education and adventure education both can contribute to the other.
3.   Adventure education is deficient without the contribution of religious education.

1.3   Limitations

This study does not pretend to give either a comprehensive nor exhaustive overview of either religious education or adventure education. To do so is well beyond its scope. Aspects of both have been chosen to point toward the common ground, for it is here that the interface is found. There has however, been no conscious exclusion of data which might, if included, detract from the argument.

At times the study deals with areas where there is good and adequate documentation. Where appropriate this has been called upon. At other times however the study treads on ground little explored. What exploration has occurred has been by practitioners mostly too immersed in activism to document their work. At these points the study appeals to anecdotal evidence, often from the author's own experience. Recognising the risk of such subjectivism, the status of such data will be clearly acknowledged when drawn upon.

The present study is not an empirical investigation. Hopefully, the conceptual analysis herein contained will provoke such research in the future.

1.4   The study

The study has two major parts. In the first, religious education and adventure education are compared as aspects of human development. The second part looks at the contributions of each to the other. Finally some conclusions are drawn.

Chapter 2 looks at human development. The choice between "personal development" and "human development" is discussed, as well as examining alternative understandings to human development.   The latter part of the chapter is devoted to Grimmitt's work on human development and finally a stipulation is made as to how the term is used in this present study.

In Chapter 3, traditional understandings of religion and religious education will be explored. After this a model of the process of religious education is proposed. An important feature of this model is the emphasis it places on the cyclic nature of the process and the inclusion of a stage of commitment. In this stage the person is seen to move from assent to a propositional belief to a disposition to act in accord with that belief.

Chapter 4 is concerned with an understanding of adventure education and begins with definitions of adventure and a three-generation model of adventure education. Comparisons are drawn with "outdoor education" as it is understood within Australian schools and with "experiential education". Finally, key components of adventure education are identified and some rationale is given for its use in human development.

These two chapters may respectively appear too basic to specialist readers. Our assumption is that most readers of the study will be practitioners in religious education or in adventure education but not in both. This means that both of the chapters have been written for those with little background in the particular area.

Chapter 5 examines the contribution that adventure education may make to religious education. It is in two parts; the contributions to each stage of the cycle outlined in Chapter 3 are developed and then several specific topics are dealt with by way of example and amplification. The qualitatively different nature of knowledge gained through experience is seen to be important. So too, is the metaphoric transfer of concepts developed through challenging encounters in the natural environment. This transfer is seen to assist students in living with uncertainty in their everyday lives.

The penultimate chapter deals with the contribution of religious education to adventure education. The heart of this discussion is the need to deal adequately with issues raised by experiences and reflection engendered by adventure education. Several possible strategies are considered. It is argued that neglect or suppression of the issues related to the religious quest results in failure to address the demands of human development - and is deleterious both pragmatically and ethically.

Finally, in Chapter 6 some conclusions are drawn and further research needs are identified.

Human development

Since this study will proceed to show that human development is where the interface of religious education and adventure education occurs, it is necessary firstly to outline some of the different understandings of human development, and then to stipulate how the term will be used in the remainder of the study. The chapter starts by looking at the different uses of "human development" and "personal development". Then follows an outline of several understandings of human development focused on the psyco-social aspect. Lastly, Michael Grimmitt's view is discussed before stipulating how human development will be understood within this present study.

It is beyond the scope of this chapter to give an in-depth analysis of human development. That which is contained here is merely sufficient to provide a basis for the stipulated understanding of human development as it will be used in the study. The author is aware that the various stage theories of development are not discussed here. This is both for reasons of manageability and that such a discussion would add little to the argument advanced herein. The other area not specifically covered is faith development. While recognising the value of considering specific areas of development such as moral development, religious development, and faith development, such a discussion is not seen, by the author, as necessary in justifying the theses concerning the interface of religious education and adventure education. Furthermore, to include material on faith formation may not be helpful because of its close similarity in some ways to religious education, although at the same time being very different in others. Confusion between these two endeavours has caused problems for the reputation of religious education, as will be seen in the third chapter.

2.1   Human development and personal development

The present study does not use the term "personal development" as the usual terminology for two reasons. First, "personal development" within Australian school education is commonly used to describe a particular curriculum area being, "a broad area of learning concerned with fulfilment and wellbeing in everyday life." (Office of Schools Administration, 1989, p 8). Around Australia this curriculum area includes Health Education, Home Economics, Physical Education, Human Relations, Religious Education, Outdoor Education and others. The focus is on the student being equipped to, "decide and act in everyday life." (Office of Schools Administration, 1989, p 9). (As an aside, one would have supposed that this was the aim of all curriculum areas!) Personal development places an emphasis on the student as a person, in contrast to some other curriculum areas that emphasise the person as a student. In contrast to a particular curriculum area, the development being described within this present study is the lifelong process of development of the whole person. It includes being equipped for living in the pragmatic everyday world, it also includes our development as self-conscious beings searching for ultimate reasons, it includes our development of self, and it includes our development in community and as part of the natural ecosystem. It would thus not be useful to use a term, so closely allied to an existing curriculum area, in a more generic sense.

The second reason for not using "personal development" is the view that personal development is a subset of human development. Evans and McCandless liken human development to a complex puzzle and for ease of understanding, divide the study of human development into three areas. First the physical-motor, second the personal-social and third, the cognitive-intellectual (1978, p 5). This partitioning of the holistic "human development" into subsets is not an uncommon approach for developmentalists. "Personal development" is often used to describe the personal-

social aspect of the partitioning used by Evans and McCandless. This present study would not wish to be restricted to so narrow a view.

It is however important to make clear that the personal-social or psycho-social subsets of human development are focused on within this present study. More will be said later in the discussion of Grimmitt's work about this area being a distinctively human one. The other motivation for this focusing is the neglect within educational institutions of this area in comparison to other aspects of human development.

2.2 Personal-social human development

Given the focus on the personal-social aspect of human development, this section will outline some of the approaches taken in this area.

2.21 Culturally transmitted

A once very common view was that human development should result in individuals able to fit into the society and culture in which they find themselves. In this approach the primary focus is the transmission of culture. Passing on of stories, rituals and values are all seen as important. At the extreme, the individual is seen as less significant than the society.

2.22 Genetically transmitted

A view entertained by such writers as Rousseau, A S Neill and Hall (Kohlberg and Mayer, 1972) is that the individual human, like any other animal, will naturally progress through an innately determined pattern of development. Little needs to be done in human development except to avoid interfering with this development. The approach is based on the belief that the development cannot be induced but can be retarded.

2.23 Self-focused

Existential philosophy holds as a central tenet that humans are self-conscious. By implication this means that the view a person has of the world is the person's view (Hill, 1973). The individual has a self distinguishable separateness from the rest of the world. The only reality known to the individual is that which resides in his or her mind. This is a simple (almost simplistic) statement of the existential position, but it will suffice for my purposes. One of the logical outworkings of a position such as this is a focus on the self and a very high regard for an individual. So too is a rejection of methods of human development that seek to modify or control the individual. Personal choice is important.

In line with this philosophy and perhaps the most common understanding of human development is that it is primarily concerned with self-development. Terms such as self-esteem, self-actualization, self-concept, self confidence, personal responsibility, autonomy and power abound. Many of the current programmes in adventure education as well as more traditional 'self-esteem' programmes are in line with this view. Programmes of this type are typically found in community courses offered by post-secondary educational institutions. Many of the theoretical models of development, such as Kolberg (1958), Fowler (1987), Maslow, and Nucci (1987) are self-focused in their approach.

2.24 Other-focused

This view holds that the focus on the self in human development can be unhealthy for the individual and/or the society. By focusing on others and on social responsibility, a narcissistic introspection is avoided and concepts such as altruism, compassion and service can be fostered. This differs from the cultural transmission model in that the concepts are held to be universal and not tied to culture, that is, the bias is towards ethical rather than social categories.

Service clubs, therapeutic intervention or community based offender programmes with service components are examples of this philosophy in action. In one alternative school the overall aim of enhancement of self-image is broken into elements of "commitment, trust, responsibility, caring for others, skills and an appreciation for learning." (Schoel, Prouty and Radcliffe, 1988, p 196). In this programme, which is a re-integration programme for students who are finding difficulty with main stream schooling, regard for and concern for others are seen as key factors in a healthy self-image.

2.25 Empowerment-focused

The focus here is on self, but in a particular way that makes it sensible to separate this view of human development. The traditional self-focused programmes are criticised as creating artificial feelings that do not result in significant change. Of school students, Renshaw comments,

> Such a (self-esteem) curriculum is unlikely to enhance the achievement of disadvantaged social groups, and may simply be a palliative that keeps students occupied at school, and quietly passive afterwards (1987, p 13).

Programmes are said to leave participants 'feeling good', but have little effect in their lives. The empowerment model focuses instead on facilitating the participants making real changes in their lives. For example, workers are motivated to demand changes in working conditions rather than leaving them happy, though still exploited. The argument is that this real change will produce sustainable changes in self-esteem.

One of the clearest arenas of debate in this area is the relationship between self-esteem and success at school. The traditional self-focused view is that increases in self-esteem will produce increased achievement. The empowerment-focused view is that if there is nothing done to change the person's ability to succeed then the "happy feelings" will soon fade as students continue to perform unsatisfactorily in their own eyes. Further, even if the 'happy feelings' last, students still cannot succeed and gain access to control of societal resources.

To varying degrees, these different views of the personal-social aspect of human development are in conflict. Interestingly, unless programmes are designed 'from scratch', it is may be that a programme will contain aspects with conflicting underpinnings. This can stem from a pragmatic 'grab it if it works' approach which does not seriously analyse the underlying philosophy of programme ingredients before adopting them.

2.3 Grimmitt and human development

Grimmitt's starting point in looking at human development is to describe a number of human 'givens'. He convincingly argues that these givens are, "universal or necessary truths of an anthropological kind that are constant, irrespective of culture and ideology." (1987, p 75). These givens focus on:

      a.   questioning,

b.   forming answers,

c.   constructing belief systems relating to the person's nature and the nature
of human existence,

d.   committing oneself to them,

e.   learning from other humans,

f.   relational aspects of interdependence, freedom and responsibility, and,

g.   human uncertainty.

These processes are seen to occur in a social system and other than uncertainty, these givens relate to human socialisation. (Uncertainty reflects the fickleness of human existence - fickleness stemming from 'chance' in the natural world and unpredictability in other members of the society.) Thus Grimmitt sees that humans become human in a society - that we are socially constructed. Grimmitt here separates himself from those romantics who hold that human development is a natural process that will occur without the need for outside agents - the genetically transmitted view in 2.22 above. It is an important distinction for Grimmitt as his rationale for religious education hinges upon it.

With respect to terminology, the present study prefers to use "human development" where Grimmitt uses "humanisation". The distinction may be a fine one, but none the less important. "Human development" is suggestive of becoming fully human. "Humanisation" on the other hand is suggestive of becoming human. Grimmitt clearly is concerned with the former and may well be using "humanisation" to avoid problems with misinterpretation by his readers, whose understanding of "human development" differs from his use of the term. However his use of "humanising" may well be still as unhelpful. Grimmitt does not hold that we are less than human at any stage of our life. The process is to realise the humanity within us, within the cultural store of our own society and within universal humanness.

Grimmitt offers a model similar to that shown in Figure 2.1 for the stages of self-awareness. It is as easily understood, if thought of as a model for the process of human development. It is a cyclic model with the most convenient starting point being self-identity. The stages then are shown in Table 2.1.

Grimmitt then debates whether this process can be formalised or whether it can only occur synnoetically. Synnoetic knowledge is a concept developed by Phenix (1964), who describes it as knowledge gained by engagement and resulting in a direct awareness that is both intersubjective and intrasubjective. Grimmitt holds that though social experience is most important in the process, formal curriculum is also of use. This view is in line with much current thinking on the development of self-esteem.

Grimmitt's model does not have self-esteem as the aim of human development. Rather he sees human development - becoming distinctively human - as the goal of life. He sees this 'becoming' as a distinctly human process, i.e., not a process undertaken by other living beings.

This then leaves open the question as to what is the 'human' toward which we are called to develop. Grimmitt writes:

> Characteristically, each religion not only prescribes a model of the human but also the means by which it can be realised in the life of the individual. Thus implicit in each religion's understanding of the religious or spiritual quest is its understanding of the meaning and end of personal development and of the different stages of self-awareness that contribute to it (1987, p 160).

Thus Grimmitt argues that a necessary part of human development is to understand what it is to be human - as understood by the society. This is an argument that should find support from educationalists concerned about the 'happy feelings' approach to which human development programmes can degenerate. (Grimmitt would have no problem with 'happiness' being the goal of human development, so long as that is what being human means. The difficulty is when 'feeling good' is unquestioningly adopted (or worse, indoctrinated) as the highest human goal.)

2.4   Conclusion

In conclusion, "human development" as the term will be used in this study is very close to Grimmitt's understanding. A strong focus is on the personal-social or psycho-social aspects within a concern for the holistic development of the person. Human development is also seen as necessarily concerned with what it means to be distinctively human; facilitating the personal search for meaning and purpose. Although not yet explored within this present study, human development is concerned with development and is not content with knowledge or understanding which leaves the person unchanged.

Religious education

This chapter starts with an examination of the definitions of "religion" and "religious education". Four different approaches to religious education are considered, with significant space being given to the work of Michael Grimmitt as he advocates a 'human development' approach to the area. Grimmitt's work is important to this present study given the intention of linking religious education to adventure education through human development.

The final half of the chapter is spent considering a four stage cycle for religious education. Justification for the cycle rests on the position that education is directed toward change in the individual.

3.1   Religion

With respect to "religion", the Oxford English Dictionary (1989) offers several meanings. The three that are most pertinent here are:
> 1.   a particular system of faith and worship,
> 2.   a thing that one is devoted to or bound to do, and,
> 3.   human recognition of a super human controlling power and especially of a

personal God or gods entitled to obedience and worship: the effect of such recognition on conduct and mental attitude.

Several things are clear. First, religion as a human phenomenon involves both external observable behaviour and inner states. Religion will be evidenced through conduct, both individual and corporate. This behaviour provides the objective evidence of the effect of religion. However, behaviour can stem from differing motives and it is the expressed mental state that gives meaning to the behaviour. For example, a person may be engaging in an act of 'religious worship' in an endeavour to please parents or friends. Others may be similarly engaged due to a belief that their actions are effective expressions of the worship of a supreme being and will ward off calamity in their lives. Observable behaviour is insufficient in understanding religion.

Second, religion is often, though not always, concerned with super-human beings. Normally definitions of religions are restricted to belief systems involving deities. Those commonly termed "Religions" - Christianity, Judaeism, Buddhism, Islam, etc. - all do. But what of belief systems that do not involve a God or gods. It is an interesting exercise to try to define criteria that would exclude Marxism yet include some of the non-theistic branches of Hinduism or Buddhism from a list of religions. (Smart, 1975).

Third, and somewhat debatable, is the claim that 'being religious' is universal. That is, being human requires us to hold positions of faith. By nature, humans ascribe meaning to events and sequences of events. For example, "If I work hard and accumulate material wealth, then I need not fear the future.", or, "Sacrificing food to the gods will appease their wrath." and "The death of Jesus makes it possible for me to be acceptable to God." are all examples of faith statements. These are statements that do not ultimately rest on conclusive proof, nor fall to conclusive disproof. Smart describes these as the, "ultimate value-questions related to the meaning of life." (1975, p 20). A person holding one of these faith positions will behave and think in ways discernably different from holders of the other positions. Some faith positions will be merely different, others will be contradictory or incompatible with each other. In general the claim to be 'not religious' is used to describe the rejection of a particular religious position or tradition. Alternatively, the speaker may have a narrower view of what religion means than is advocated

here. Smart's description above is useful in widening the categories. It also fits well with Hill's (1990) use of the religious quest that will be outlined in a later section.

Buber (1937) has helpfully distinguished humans from other life forms by their ability to operate in the 'I-it' mode i.e., being able to separate self from the rest; and at other times in the 'I-thou' mode i.e., engaging with others in relationships.

The 'I-it' is a prerequisite for the meaning-making mentioned above. Without this separateness it would be impossible to stand back from, and understand objectively, the world around. Also, that we are capable of entering into relationships means that we share a human identity of history and culture that transcends an individual's life. Stories are passed on, cultural and sub-cultural patterns of behaviour are transferred and when a conflict of ideas or values occurs with others to whom we relate, we are caused to reassess our own position. The ancestors of a dog do little to affect the dog's life other than through genetic transfer. Not so with humans. We are socially constructed as much as we are genetically (Grimmitt, 1987). Religion then, is both socially constructed and individually reconstructed.

Adopting the wider view of religion is not without its problems. Chiefly, we face little distinction between religion in the wider sense and 'world-view' or even 'philosophy'. Andersen points to a qualitative difference between religions and ideologies. (Australian Journal of Higher Education, 1964). Grimmitt (1987) also touches on this difference in his comments on transcendence as a distinguishing feature of religion.

The present study will define religion as a narrower category than these, but wider than simply the traditional 'Religions'.

3.2   Religious education

The structure of this section is as follows:
- a.   a distinction between education in faith and religious education
- b.   an outline of four approaches to religious education
- c.   a description of religious education as a process.

In considering religious education, the first distinction that this present study will draw is between "religious education" and "education in faith" (or "education for commitment" or "faith education" as it is alternatively described). Elliot in Exploring religions and faith at school says,

> The failure to distinguish clearly between the intentions for 'Education in Religions'
> and for 'Education in Faith' is a chief cause of the poor estimation accorded to many
> approaches to religious education in our schools. Such a confusion of purpose has
> served to inhibit the full and proper development of curriculum models within each
> general orientation. (1986, p 160-1).

Education in faith is directed towards convincing, converting or strengthening commitment to a specific religious position. (Lovat, 1989). Hill in *The Greening of Christian Education* argues that such terminology is internally inconsistent - that what is occurring in such courses is not properly described as education. This is not to deny the value of such courses, merely that "education" is not an accurate term for them. Hill argues for the use of "Christian nurture" within the Christian context and Elliot uses "faith forming" in his description of the education in faith aspect of the curriculum (Elliot, 1986).

This present study is not concerned with courses of this type. Rather it will focus on religious education as it interfaces with adventure education. This should not be seen as an indication of a devaluing of education in faith, rather as a necessity of restraining the study to a manageable size. The interface of adventure education and education in faith is an area of personal interest and activity. It is also an area deserving of research.

The literature fails to produce a definition of religious education acceptable to all. Further to confuse matters, alternative terminology to "religious education" is used. These alternatives include "religion education" (described as a synonymous term by Lovat (1989)), "education in religions" and "religion studies" (Elliot, 1990). (A distinction is commonly made between "religious education" and "religious studies". This distinction will be clarified later in the chapter, but the latter term is also sometimes used interchangeably for "religious education".) Within this study the term "religious education" will be used, while recognising that there are substantive reasons for the alternatives. Brief discussion is contained within the following sections of some of these reasons as they indicate perspectives of educators working in the area.

This plethora of terminology and approaches makes it necessary to examine alternatives and then defend the stipulations that will be used here.

"Religious education" can be taken as to educate religiously, i.e., that a religious stance permeates the whole curriculum (Hill, 1990). Indeed, this possible understanding is one of the major reasons for advocating "religion education" instead. This present study does not use "religious education" in this way.

There are then several common approaches to religious education as describing a distinct curriculum area. These will be covered in an order that is roughly equivalent to their chronological development.

3.21   Cultural transmission

The first approach views religious education as a means of furthering a particular religion. Content is almost completely restricted to material on the particular religion and an increase in knowledge is seen as the major outcome. Schools of a particular religious stance (Catholic, Jewish, etc.) commonly use this approach. Often those in the position of conducting religious education using such an approach are convinced of the 'rightness' of the religion being studied. They either consciously or unconsciously discount any views in opposition to their own. In its simplest form, this view resembles the catechetical approach outlined by Hill (1990).

Educators of the cultural transmission paradigm may see little wrong with this stance. This paradigm views education as a means of passing on the knowledge, values and culture of the society to those being educated. Direct instruction is by far the most common methodology. Kolberg and Lawrence (1972) view classical western education as fitting this paradigm. Historically, when monarchs were on their thrones, and maps of the world were coloured to show their empires, this paradigm seemed perfectly natural. And if it were right to proselytise by the sword, then who would call into question teaching of that religion as the only truth. The liberal democratic tradition with its high view of the worth of the individual and of individual liberty paved the way for the demise of such a state.

One argument still used in defence of the cultural transmission approach to religious education is that it provides a norm for measuring 'truth'. Grimmitt quotes Ashraf as saying,

It is desirable for a Muslim child to be open-minded and be ready to admit the truth of other religions and ideologies, but it would be wrong to be critical of one's own religion without any norm to judge which is true and which is false. (Grimmitt, 1987, p 41).

Others may question whether it is education that is occurring or some lower activity. The distinction between 'education' and 'training' is an important one in relation to viewing religious education as human development - given the high value placed on personal autonomy. Training is a little too restrictive a process to allow all that might be aspired to under human development.

Another objection to this approach is that it risks being indoctrinative and is unsuited to the secular education system. Many view education as requiring the exercise of critical faculties on the part of the learner. Or as Degenhardt puts it in relation to the role of the teacher,

the positive initiation of discussion and provocation of thought by telling pupils of controversies of which they are ignorant, and by imaginatively and sympathetically presenting to them viewpoints which they may first dismiss. (1976, p 29).

The cultural transmission approach has caused many secularist educators to object to religious education being included within the Government school curriculum. This criticism, alongside a genuine belief that there was a better way, led religious educators such as Smart, Moore and Habel, and others to look at inter-faith or comparative religion approaches. Interestingly, even after decades of work and development in this direction, Lovat comments,

Religious Education has tended to mean one thing only to the majority of teachers, parents and students: it somehow means somebody trying to 'get at' students, to force a set of beliefs or encourage certain practices. This is unfortunate, as it has often meant that no education in religion is attempted at all (Lovat, 1989, p 47).

3.22   Comparative religions

The next approach is the comparative religions approach. Here, a study of several religions is undertaken. Smart (1975) and Moore and Habel (1982) variously provide parameters by which religions can be classified and studied. For Smart, religious education takes the student toward an "... initiation into understanding the meaning of, and into questions about, the truth and worth of religion." (Smart, 1968, p 105). As this approach studies religion itself as a phenomena, it is also described as the "phenomenological model." Smart's six dimensions of religion are doctrinal, mythical, ethical, ritual, experiential and social. Typically such a division is used to view and perhaps compare and contrast different religions. As with the cultural transmission approach there is usually a major focus on increased knowledge in the aims of each course. The approach purports to be value free.

Although this approach does much to overcome the weakness of the cultural transmission approach with respect to advocating a particular position, still the focus is on cognitive understanding of the religions under study. Little importance is placed on the life of the student. An attempt to temper this often results in a 'dominant heritage' position being taken. Here, the dominant religious affiliation of the society is given prime place within the comparisons. This results in a greatest good for the greatest number but sadly militates against students from minority groups. This is not to say that such students do not need to understand the dominant religious heritage of their current society, only that in terms of their personal pilgrimage, it may not be helpful. Moore and Habel make real progress toward meeting this deficiency within their typological approach that, " begins unapologetically with the home tradition of the student." (1982, p 162).

Materials produced for use within South Australian government schools are an example of such an approach within the Australian scene. These materials have also been adopted by the Western Australian Ministry of Education for use within schools in that state. Within the Western Australian scene at least, this approach has not found favour. Although it is difficult to obtain an accurate picture of what is happening in schools, what little information exists, indicates that little is happening. Members of the Churches Commission on Education report that school administrators and teachers show a lack of enthusiasm for the programme and the churches appear more committed to promoting Special Religious Instruction (a variant of the cultural transmission approach, taught by visiting community personnel).

3.23   Human development

A third approach is outlined by Grimmitt in his book *Religious education and human development* (1987). Here Grimmitt advocates an approach that looks at two sets of agenda: the adolescent life world (Grimmitt is particularly concerned with religious education for secondary school students) and the religious life world. His rationale for religious education being included within the school curriculum is that it is an essential component in the 'humanising' of people. By this Grimmitt refers to the process of becoming human or human development. Figure 3.1 outlines the contents and overlap of the two parts and the outcome in terms of self knowledge. In this approach to religious education, the major outcome is not cognitive knowledge but a personal understanding of the self. Given its focus is not on the religion(s) but on the student and the personal development of that student, Grimmitt's approach is a useful one for linking with adventure education.

Grimmitt's model addresses the weakness found in the previous two approaches; that of being too divorced from the everyday world of the student. At the same time it provides a distinctive rationale for religious education.

Grimmitt's first book *What can I do in R.E.?* (1973) put forward a model for religious education that was 'life-centred' with a focus on the 'affective'. Relying on the 'Forms of Knowledge' theory of Hirst and Peters, religious education it was claimed, offered a unique form of knowledge. Along with the other forms of knowledge, this aspect of knowledge of our world is claimed to be necessary if the student is to understand the total picture of human experience. Religion, as a distinct form of knowledge, should have a distinct methodology. This methodology was strongly experiential and focused on discussion as opposed to more didactic methodologies. The materials produced in Queensland by the Curriculum Services Branch are the closest Australian example of a course of this kind (1987). Although seen as a valuable contribution to the development of religious education (Greer, 1988), Grimmitt's early work was also criticised for not taking the student far enough. Rossiter, in Lovat, says of this approach,

> One of the acknowledged problems ... is the tendency to rely too much on discussion ... (it) may fail to go beyond human experience ... (it) appears to compromise the possibility of any serious academic study of religion. (1989, p 25).

Grimmitt's current model addresses this perceived weakness. While still strongly calling for the student's 'adolescent life-world' to be a major focus of religious education, equal weight is given to the 'religious life-world'. A generous interpretation of the change in Grimmitt's models is that his first book addressed his perception of the disregarding of the student's life-world by religious education. Now that this imbalance has been corrected, Grimmitt's current approach is likewise balanced.

Concern that religious education does not become education for faith also motivates Grimmitt in the development of his approach. Grimmitt comments,

> I am unhappy about the direction which religious education ... (is) moving, if the notion of 'religious experience' is allowed to occupy a central place ... without the restraining influence of a phenomenological focus ... it is very easy for everything and 'everyone' to become 'religious'.   There is not much difference between what (Hay) proposed to do and what religious adherents may be encouraged to do in order 'to prepare themselves for deeper religious understanding'
> (1987, pp 190-1).

Grimmitt's rationale for religious education being a distinct curriculum area rests on its unique contribution to human development. He is very much in line with the view that the purpose of religious education is to facilitate the student's growth as a human being. He sees its specific contribution as facilitating an examination of the belief systems of the student's life-world and the wider religious life-worlds. Still resting on the forms of knowledge theory, Grimmitt holds that other curriculum areas cannot adequately address these issues in the life of the developing young person.

Greer attributes much of Grimmitt's motivation for developing this rationale to a defence of religious education under attack from the Personal, Social and Moral Education (PSME) courses within Great Britain. The increased occurrence of PSME courses is seen as decreasing the amount of religious education, either as an alternative to, or by PSME subsuming religious education within it, and lessening its stature (Greer, 1988).

3.24   The religious quest

The last approach considered here is that of Hill (1990). This approach focuses on the 'religious quest' for meaning, purpose and deliverance. Hill's understanding of these is outlined in Table 3.1.

Religious education is then the formal study of the religious quest. This involves consideration of institutionalised positions - religions - as well as facilitation of the student's personal quest.

3.25   Religious studies

At this stage a distinction between religious education and religious studies will be useful before taking a process focused view of religious education.

"Religious studies" is a term used in reference to the formal study of religion, almost exclusively within classroom settings. Most commonly this is a distinct curriculum area, though some such as Nott in the Report on religious education in Western Australian state schools (1977) have advocated an approach that integrates the religious studies across curriculum areas. In this present study the more general term of "religious education" is used so as not to be restricted to classroom approaches and formal study.

The four approaches outlined above generally fit within an understanding of religious studies, though decreasingly so for the latter two. The next part of this chapter advocates an approach that includes elements not normally found within religious studies curricula.

3.3   Religious education: a process

The present study postulates that the views we have been discussing can be synthesised by focusing on the process using Hill's notion of quest and Grimmitt's framework. This results in an understanding of religious education as involving the quest for meaning, purpose and deliverance and a structure that ensures that both the personal and phenomenological features are covered. But it focuses neither on Hill's questions nor Grimmitt's framework of parameters. The process is shown diagrammatically in Figure 3.2. The cycle will be examined first in brief overview and then in more detail.

The starting point on the cycle is hard to determine. Let us assume that it is 'action'. The student in the course of life is involved in action. The action gives rise to questions or dilemmas (discrepancy). Piaget would call it a conflict, but this is a too aggressive term for the whole range of thinking/feeling that is possible. The question is resolved and some (tentative) belief is formed. The belief is translated into commitment or volition and action is modified as a result. The action gives rise to further questions and the cycle continues.

3.31   Action

Although not always the case in reality, it is easiest in describing the cycle to consider its starting point as action. Doing this highlights that the student is an active, self-determining human being. It is too easy for educators to think of students as passive, inactive receptors waiting for the teacher's intervention to bring them to life. This is not the case, and curricula that give tacit credence to it, have little to offer that is relevant to the lives of students. If education is to address the growth and maturation of the student, then it should start from the reality of the experience of the student. This is particularly true of religious education. It is possible, that if we limit ourselves to those things in the student's experience, then we will miss important areas of learning but human existence gives rise to all the issues important to human beings - and if something is not important to them, why try to include it in the curriculum. (Note 2.) So we start with action.

As people act in the world, the world acts on them. For the most part any change in either as a result is small and gradual. But every action we take in the world affects us.

Several examples may help in the explanation. If we drive to a friend's house, arriving safely and without incident, our belief in the safety of vehicular travel is affirmed - even if minutely. If, on the other hand, we are involved in an accident then our view of road safety may be markedly altered. Alternatively, if someone sees for the first time a series of white posts down the centre of a road, that person will to some degree puzzle over the reason for them. Or again, a magnificent, scenic sunset may cause someone to ponder over the origins or sustainability of the planet. The effect of the action may be registered simply at a cognitive level or by some more holistic response.

Moment by moment we encounter images and sensations. Most of them are in line with our understanding of the world. These serve simply to strengthen that understanding. Some, however, are new or at odds with our present view of the world and conflict arises within. Although this discrepancy is usually described as 'cognitive', it could be largely unconscious or may be more than just a thinking process - affect may also be involved.

3.32   Discrepancy

So, action produces a discrepancy. The source of the discrepancy in religious education may be either new knowledge or new experience. We will argue later that new experience is more powerful as an agent of change. Some of the conflict will occur naturally in students' lives as they live in the world, some will be introduced 'artificially' by the curriculum. Again, it will be argued later that the natural is stronger than the artificial.

Following Piaget, it is generally agreed that the human brain seeks to resolve conflict through either interpreting the new information or experience in such a way that it is not in conflict, or by altering our world-view to match the new items. The following story may serve to show how this occurs.

One day Chris, a beggar, finds a $50 note on the footpath. Chris ascribes the find to "good luck" since a belief in God and His providence has long since been discarded. Good fortune follows good fortune and soon the former beggar is wealthy. Remembering the former state, each week Chris leaves a $50 note where beggars will find it. Another beggar rises early one day and is awestruck by the beauty of the sunrise. Convinced of some loving being behind it all, the beggar appeals to God for rescue from the life of poverty. That very day the beggar finds a $50 note lying on the footpath and thanks God for His kindness.

The same event is interpreted differently by the two beggars. Why? Because their world-views are different and the event could be interpreted in such a way as to accommodate either. Every day, people make similar interpretations of events to conform with their personal world-view. The human tendency is to interpret new information to conform with the person's mental picture. A discrepancy occurs when this is not possible.

It is a little simplistic to suggest that the discrepancy is solely determined by our interaction with external stimuli. Sometimes the discrepancy stems from the person's conscious mental processes at an abstract level. Sometimes the discrepancy seems nothing other than the working of the Polanyi's 'ghost in the machine' (Polanyi, 1969, p 66). It is beyond the scope of this work to push any further in explanation of the reasons and source for the discrepancy. That the discrepancy arises is the essential factor in this process analysis.

The last comment about this stage is about terminology. With respect to the name of this stage, "conflict" is too aggressive a term for what is often just a stirring of unease or plain curiosity. "Discrepancy" has been used as it is suggestive of the qualitative range of conscious and unconscious processes. It is also a little more suggestive of the affective level workings involved.

3.33   Belief

A change of belief will occur when it is impossible for the person to interpret the information or event in such a way as to conform with their world-view. If Chris, the beggar, in the previous story, found a $50 note every day for a month and had previously been told by a trusted friend that they were gifts from the spirit of the Great Green Chicken, then perhaps that would be enough to warrant a change in Chris's world-view or belief system. Not all changes necessitate a rejection of another belief. The change may be additive or open up a completely new belief area. The entry into this stage is usually a gradual one.

Further it is probably helpful to qualify the use of the term "stage". The process is a progressive movement; from the stirrings of discrepancy, to some postulating of possible belief, and then to

the selection of a preferred position. So this stage is more comparable to moving through a continuum at varying speeds than it is to moving in and out of a discrete homogeneous stage.

It may be easiest to view it as a series of two sub-stages. The first of these is postulating a number of possible beliefs in the area of the discrepancy.   Understanding is important here and formal religious education courses gain much justification because of this. Grimmitt (1987) argues strongly in this direction. If a person is to choose well, then they need to understand well. Access to knowledge about alternative religious belief systems is more than helpful.

Having a range of possible alternatives is useful for two reasons. First, it widens the horizons to alternatives not found in the person's own knowledge base. Second, the alternatives provide a comparison to aid in both understanding and evaluation. The person at this point is merely entertaining a number of possibilities. (It may only be one.)

The second sub-stage is choosing a belief stance. At this point, the person moves towards a preferred position. This move is not necessarily a conscious one, nor is it necessarily a rational one. But the outcome is an awareness of, "This is what I believe." It may be that the person is only aware of this if questioned, rather than being pre-conscious of the decision.

3.34   Commitment

The next stage is when that tentative belief is affirmed to a point where the person is prepared to act upon it. The affirmation moves from intellectual assent to personal commitment. If the person does not progress past this stage then they remain able, but not willing - i.e., they hold an intellectual position that is not incorporated into their lifestyle. Fowler (1987) makes a helpful distinction between belief and faith in respect to Christian faith development. He holds that the modern notion of belief is assent to propositional statements, whereas the Biblical notion of faith is relational and inseparable from daily living.

Trigg in *Reason and Commitment* says of commitment,
> Any commitment, it seems, depends on two distinct elements. It presumes certain beliefs and also involves a personal dedication to the actions implied by them. (1973, p 44).

He continues, stressing the propositional element of commitment - that belief and commitment are separate. Without this separation any doubting of belief would automatically produce a lessening in the strength of commitment. Contrary to this he argues that although a change in belief will (eventually) produce a change in commitment, the two are not the same. A person can believe in the existence of God without being committed to God.

The concept of 'personal dedication to' or volition is not universally employed in educational discourse. The notable Bloom's Taxonomy has no use for it (Hill, 1991). Whether this is by deliberate choice or not is unclear. Certainly the mood of deterministic psychology of that era would not have encouraged inclusion of volitional objectives within lists of educational goals. Even now, in the process of religious education this is a neglected stage. There are several reasons for this neglect. The following section outlines three and calls into question their validity.

First, most religious education occurs in compulsory schooling settings. In this scene, with its associated authority structures and assessment policies, a difficulty exists with the possibility of indoctrination. While the transfer of knowledge is seen to be objective and value free, the thought of either requiring or inviting students to commit themselves to a belief stance seems

outside the scope of education that is 'free, secular and compulsory'. There is some wisdom in this view but it is worth spending some time in criticism of it.

Education by its very nature requires change of its subjects. There is certainly a need for caution in prescribing the direction of that change but there is no need to fear advocating change per se. The following necessarily brief treatment may help to establish the legitimacy of this position.

Hirst and Peters (1970) develop an understanding of education as an activity of development involving two aspects. Firstly there is a degree of desirability about the development and secondly there is some acquisition of knowledge involved. Without these two conditions being met, they argue that the activity is not education.

Kleinig (1982) firstly offers a simplistic understanding of education and then helpfully points to its weaknesses. He argues that a common understanding of education is "the range of activities, both formal and informal, whereby people are initiated into or realigned with the evolving traditions, structures and social relations" (Kleinig, 1982, p 11). Kleinig then suggests that education will involve equipping those being educated to be agents of change and not merely fitting them for society. Secondly, his view of education involves some critical function on the part of those being educated. Education thus is idealised as the development of autonomy; the equipping of the person to operate within and change one's world.

Education will involve increased ability in, and disposition towards, making 'good' decisions. Education equips the person to live in society and also to be an agent of change. At the extremes these two elements are contradictory and so must be kept in tension. A complete agent of change will not fit the case but one who fits perfectly will never be an agent of change. Humans are self conscious creatures. Education will thus be a critical activity in the end - as the person will either consciously or unconsciously see how things fit together.

In areas of contention including but not only religious education, students need to be free to remain true to themselves; to be able to choose their own belief system without fear of sanction and without consideration of reward from those in authority. Given this, teachers should be allowed, even encouraged, to move students to a point of developing and acting upon their own belief system.

There are also areas in which schools do expect committed action on the part of students. Some of these, such as honesty, respect for others, anti-racism, anti-sexism, fall close to belief systems. There is a need for some sharper thinking with respect to these world-views. They are not value free and in a multi-cultural society consideration needs to be given to the rights of students to form and hold their own opinions.

The second reason for the neglect of the commitment stage is the dominance of the schooling paradigm in the way education is generally viewed. This has contributed to the neglect of this stage in non-school settings. In settings where attendance is voluntary the points raised above are even more relevant. Given that students are free to attend or not, if they are not happy with the direction in which things are moving, they can 'vote with their feet'. Most participants in non-school settings are there because the direction of educational development that is espoused by the leaders is a direction in which they wish to move. Educators in this setting can be more explicit in seeking to prompt committed action on the part of students. (There will always be a need however, to temper this with safeguards for the rights of students to be the final arbiters of any change in disposition to act.)

Third, there is far less research about and expertise in development through this stage. Tendencies within Cognitive Science to view the human brain as similar to a computer have been useful in understanding its information processing functions. They are not helpful in addressing the human ability to be self-determining. Further, the heyday of behaviourism is past and we need to recognise that humans make real choices. This is an area discussed more fully in the next chapter when considering adventure education's special contribution to developing students in the area of volition and judgement.

3.4   Conclusion

This chapter has sought to develop an understanding of religion as the universal human pursuit of answers to questions of 'ultimate' personal significance. Hill (1990) calls this the religious quest, a terminology that will be used repeatedly within the present study.

An overview of some approaches to religious education led us to one where the process was seen as the focus. The process outlined was a cyclic one. The stages, or perhaps more accurately, the stopping points in the cycle were shown diagrammatically in Figure 3.2.

Considerable space in the present study has been given to discussing this cycle, and the work of Michael Grimmitt, as advocating an understanding of religious education as primarily concerned with human development, i.e., the personal growth of students towards some model of being human. This understanding is a fundamental one to this study. It is foundational to the considerations of the contributions that religious education and adventure education can make to each other.

Adventure education

4.1 Introduction

Like religious education, adventure education requires that the meaning of both "adventure" and "adventure education" be explored. Less controversial than religious education, adventure education is also less clearly delineated, because of the recency of its development.

In view of this lack of delineation, this first half of this chapter is given to an exploration of possible understandings. First, adventure is examined through both the Oxford Dictionary definition and then Colin Mortlock's four stage model. In an attempt to bring some clarity to the diversity of programmes all loosely operating under the banner of adventure education, Doughty's three generational model is then discussed. After this analysis, adventure education, as the term will be used in the rest of this study, is identified through what are postulated as being its essential components. The remainder of the chapter is devoted to outlining the rationale for the use of adventure education. In the main, this rationale is to prepare the ground for showing the way in which adventure education can contribute to religious education in comparison to how religious education is traditionally viewed within classroom instruction.

4.2 Defining adventure and adventure education

"Adventure" brings back memories of youth to the old, sends tingles up the spine and is, for most people, not closely associated with education or schooling. For most it has a positively pleasant feel to it. Adventure carries with it the notion of risk, sometimes restricted to the endeavours of the 'Great Adventurers' - such as explorers and ascenders of Everest. Adventures involve the whole person, the feel of the wind, the touch of the sun, surges of adrenaline, sweat and tears.

The Oxford English Dictionary (1989) includes for the noun: daring enterprise; unexpected or exciting incident; hazardous activity. For the verb it provides: incur risk; dare to enter (upon an undertaking). Common to these is the concept of uncertainty of outcome. Things are not controllable. Regardless of the degree of preparation and planning, the adventurer cannot guarantee the result. It is important to note at this stage that some have an over inflated view of the degree of risk. If the risk is so great that an accident or negative end result is certain then this is not adventure. Mortlock (1984) describes this as misadventure.

According to Mortlock, adventure occurs within a graduated scale. At one end is play, at the other misadventure. This is outlined in Table 4.1.

Searle and Crane (1987) see the scale as one of increasing size in the gap between peoples' pictures of the world and the situation in which they sense themselves to be. This is made clearer by the example of real-life situations given in Table 4.2. It is helpful to view these distinctions in yet another way, as in Figure 4.1.
The variables operating in these scenarios are:

1. Locus of control. This refers to the ability of the participant to affect the outcome. Level of skill, mental state and perception of the situation are all contributors.

2. Degree of engagement. This is a measure of how much of the participant's effort is directed to the task.

3. Consequences of failure. These consequences are not merely physical, but include effects on any aspect of the experience, such as psychological, mental, emotional, social and spiritual damage.

In these terms, the continuum of play to misadventure may be differentiated in the following way:

Play	**Misadventure**
High control	Little/no control
Low engagement	High engagement
Few consequences	Extreme consequences

Searle and Crane suggest that the appropriate stages in educational settings are adventure and perhaps frontier adventure. (1987, p 123). This is supported by Ewert (1989) who develops a definition of outdoor adventure pursuits as being,

> A variety of self-initiated activities utilizing an interaction with the natural environment, that contain elements of real or apparent danger, in which the outcome, while uncertain, can be influenced by the participant and circumstance (1989, p 6).

It is worth noting at this point that Ewert restricts himself to outdoor adventure. While this fits the common picture of adventure, it is a restriction that is not necessitated by any of the previous discussion. Adventure can occur inside and with artificial environments. Outward Bound conducts courses in urban settings in several cities in the world. Ropes courses and the like are increasingly finding their way on to school campuses.

Finally, adventure also need not be restricted to physical activity. The sweaty palms and the 'heart-in-the-mouth' feeling of the first date and the shy child forced to read aloud in front of the school, both testify that adventure and misadventure are possible in the social realm.

Is adventure education simply education using adventure? That begs two questions. Using adventure to do what? Why use adventure?

4.3   The scope of adventure education.

As stated in the introduction to this chapter, adventure education is a developing term. Hayllar writes,

> Adventure education is not easily defined. Many educators use the term interchangeably with other forms of outdoor educational experience and thus it has gained currency through common usage rather than as a particular type of educational practice. (1990, p 54).

He continues, to advocate Ewert's conceptualisation of adventure education as concerning programmes that involve perception of danger, risk and personal responsibility for outcomes. Though not disagreeing with this conceptualisation, this present study holds that it is insufficient in its understanding. The perception of these deficiencies is included in the following two sections.

4.31   Doughty's Three Generations

Doughty (1991) offers a model of Adventure Education Development Training involving three generations. Doughty's model in brief is summarised in Table 4.3.

Adventure education then is many things. Doughty's progressive model is also roughly descriptive of how many programmes develop. The initial focus is on the activities. Gradually the programme providers' level of expertise in delivery progresses to the stage when they can afford to have a wider concern than just the basic activities. At this stage, it is then possible to include more process-type concerns. Eventually, even these are mastered by the instructor/teacher and the 'whole person' needs of the participants can be addressed. Doughty's model can thus be thought of in terms of the development of adventure education as a whole, or the development of programmes and educators within it.

Let us now look at in more detail the scope of adventure education. Doughty's model will be used as a structure.

4.32   First generation.

Physical skills.
> Adventure education at its simplest level is concerned with the transmission of physical skills: such as rock climbing, white water canoeing or rafting, back-packing and sailing.

Environmental skills.
> These include flora and fauna recognition, minimal impact camping, weather prediction from natural signs.

Expedition skills.
> These involve expedition planning, route finding, safety, radio communication.

4.33   Second generation.

Group process.
> The focus here is on understanding the dynamics of the life cycle of groups, leadership styles and functions, management training and team building.

Interpersonal skills.
> Communication, conflict resolution, trust, responsibility are developed within programmes at this level.

Issues.
> Sexism, power and authority, conservation and development and other issues emerge and are dealt with.

Self-issues
> These include self-esteem, motivation, personality style, self-efficacy, self-confidence and stress management.

4.34   Third Generation.

Third generation adventure education with its focus on human development makes it difficult to outline its scope. This is for several reasons.

First, students will be involved in deciding on the aims of the course. This will occur for two reasons. Having accepted human individuals as self regulating, self conscious beings, it is both ethically and pragmatically desirable to include them in the goal setting process. Students will provide goals and strategies from their perspective. Teachers cannot do this and so will miss useful ideas. The other reason is that courses can then include areas that if chosen by the teacher would be unethical. These include such things as dispositions, commitments and values. If chosen by the person, then "Has a strong commitment to preserving the natural environments.", or "Sees little value in showing care for others", become legitimate goals. This student directedness, or courses, being 'group driven' means that the scope of a course becomes harder to specify.

Second, courses will be open-ended. As the course progresses students may wish to move in directions that, though consistent with the general aims of the course, were not anticipated - even by the students themselves at the start of the course. If course goals are over prescriptive then the opportunity to pursue development will be lost. Many powerful forces have been involved in the personal history of students as they come into the course, and will still be at work as the course progresses. Course goals need to allow room for unseen developments.

Goals may then be included that are different in nature from those found in first and second generation programmes. Rather than being the usual substantive goals, they will be what some term 'meta-goals'. Substantive goals are the typical, "To improve significantly academic performance in X." Meta-goals on the other hand are, as the name suggests, goals about goals. An example is, "To improve significantly the ability to develop one's own goals."

The third difficulty in outlining the scope of programmes within this third generation of adventure education is the holistic approach of this generation. It is difficult to break courses down into components without losing the very central thrust of dealing with the whole person.

Accepting these provisos, what can be said about the scope of programmes within this generation in terms of human development as discussed in Chapter Two? In practice, most adventure education programmes claiming personal development as their focus exhibit a combination of different stances with respect to the understanding of the focus of personal-social development as they were outlined. Sometimes even conflicting underpinnings can be seen to be included in the basis of a personal or programme philosophy. Given that such philosophies are more often than not developed unconsciously and pragmatically, it is not surprising to find contradictions within them.

A review of several Association of Experiential Education directories of adventure education programmes in the United States indicates a predominance of programmes that are a mixture of self-focused and, secondarily, other-focused. (AAE, 1888; AEE, 1990; AEE, 1990b). This can be deduced from a consideration of the terminology used within descriptors of the programmes provided by the sponsoring organisation.

This deduction is supported by Ewert (1989). He describes the benefits of adventure pursuits as four-fold; psychological, sociological, educational and physical. Within this standard categorisation, the psychological area has received most attention. Ewert lists the components as self-concept, self-efficacy, self-confidence, self-actualization and well-being. Although Ewert does not explicitly state the view that the attention given this area is warranted due to its importance, it is a view implicitly supported throughout his writing.

Such ideas are observable, for instance, in "Project Adventure", a major adventure programme provider in the United States. Their publications reflect a focus on self in personal development. (Schoel, Prouty and Radcliffe, 1988; Rhonke, 1977, 1984). In the United Kingdom, a similar pattern is observed. (Loynes, 1990a). Given Australia's relationship with these two nations in educational theory and practice, it would not be surprising to find similar trends here.

A common element in these approaches to adventure education, is that 'personal development' is usually thought of as self-focused with a secondary emphasis on the self in society. This is an important distinction to bear in mind when we consider later the contribution that religious education can make to adventure education.

As an aside, it is worth noting that these traditional views of adventure education do not necessarily produce the kind of human development that is envisaged in Doughty's Third Generation Training. They may fit better into the second, process focused level. Programmes claiming to be holistic and humanist, may in reality rest on behaviourist paradigms and have a strong 'teacher to pupil' model with respect to transfer of knowledge, determining aims, and power and status in relationships. Philosophical underpinnings are often less accessible than we would like to think. The actual philosophy may be revealed not through explicit statements made by curriculum 'designers', but through tracing backward from programme strategies and curriculum.

4.4   The nature of adventure education

Given all of this, what then can be said about the nature of adventure education? Even at this point in this study, it is becoming clear that the term is used for differing types of programmes with different goals. Not only this but in reality, that which I have been calling adventure education up until now also goes under a number of different names. It is appropriate now to attempt to gain some clarity about these differences and argue for a preferred use of the term "adventure education".

This section then will look at generic programme names, Australian upper secondary school outdoor education programmes, and experiential education. We will be seeking to clarify the nature of adventure education through comparisons that highlight certain characteristics of it. This will set the scene for an attempt to make clear the essential components of adventure education.

The first distinction is between programmes that have education as their primary goal and others in which other goals take precedence. Programmes to be included in this second category are those of adventure pursuits, outdoor pursuits, outdoor recreation, adventure travel, outdoor activities and adventure activities. The primary focus or motivation for these programmes varies. It can include skill acquisition, relaxation, recreation, monetary profit and fun.

This is not to say that growth in the participant does not occur within such programmes. The experience in itself may produce growth, or education may be a minor aim of the programmes. In terms of Doughty's generational model these programmes fit, if anywhere, in the first generation. A key difference for the purpose of this study is that in general there is a lack of reflection on the nature of the experience itself as an integral part of the programme. Later in this chapter, the desirability, indeed necessity, of this reflection is argued.

4.41   Adventure education and outdoor education

The next major distinction is between adventure education and outdoor education. "Outdoor education" is the commonly used term for secondary school level courses. A brief examination of three upper secondary syllabuses will help to indicate why this term has not been used previously in this study.

The three courses are those operating in Victoria, South Australia and Western Australia. The courses will be described and then a critique given.

4.411   Victoria

Victoria is in the process of revising its upper secondary education system. The Victorian Certificate of Education has outdoor education within the human development curriculum area. This area is concerned with helping students,

> place the immediate body of knowledge of each study in its broader cultural and historical context and assists students to reflect on the complex range of influences which structure everyday life. (VCAB, July 1990, p 1).

The "influences" are described as both self focused (physical, hereditary, personal surroundings) and social and cultural. The human development curriculum area is seen as an extension of personal development and which focuses on understanding the body of knowledge in a broader context.

"Human development" is being used here in a way very different from which the term is used elsewhere in this study. This particular understanding of human development seems more akin to sociology than anything else. No stated reasons are given for the placement of outdoor education within the human development area. One may conjecture that it reflects the haziness of thinking as to the nature of the whole area. Previously Victorian courses in outdoor education were more varied.

This curriculum area has four new units within the current revision of upper secondary education in Victoria. The first two units reflect the physical education background of outdoor education that is common to most states of Australia. They deal with discovering and exploring the outdoors and appear to focus on the understanding and skills necessary to participate in the outdoors. (VCAB, March 1990). Units 3 and 4 "explore the more abstract social, technological, economic, political contexts within which attitudes and behaviour related to outdoor involvement may develop."
(VCAB, March 1990, p 2).

Within outdoor education in Victoria at this level it appears that the focus is twofold. The first is a focus on physical and technical skills and understanding for participating in outdoor activities. The second is a psycho-sociological understanding of human participation in the outdoors in particular in adventure pursuits.

4.412   Western Australia

The Western Australian Secondary Education Authority has an accredited course at both year 11 and year 12 level. The year 11 course centres on safe participation in the outdoors. The year 12 course focuses on leadership in the outdoors. Both place a major emphasis on the expedition process.

The course reflects its physical education heritage. For instance, only one of the year 12's 23 objectives, has to do with personal growth. The remainder involve description, understanding demonstration and explanation of the expedition process, planning and route finding and leadership and safety. (SEA, 1990).

The Western Australian understanding of outdoor education as defined by the Secondary Education Authority in that State is more closely allied to the first generation within Doughty's model. Focus is on physical skills and education about the outdoors.

4.413   South Australia

The South Australian course is divided into three areas; self, self and others, and self and the world. The course is located in the Health and Personal Development area. The amplification of these three areas suggests a course that would fit within Doughty' third generation. Terms like 'prevailing attitudes and values, interpersonal relationships, cooperation and interacting with others, conceptual, social, physical, emotional and aesthetic development, self-esteem' are used. (SSABSA, 1991).

Although the introduction to the course materials contains comments that would raise the hopes of one interested in human development as a goal, further reading of the detail of the course dashes these hopes. The general thrust of the suggested content and illustrative programmes is once again an emphasis on outdoor skills and learning about the outdoors.

4.414   Outdoor education in Australian upper secondary education

Outdoor education in Australia seems to have two common thrusts. First is the development of skills for living in the outdoors and participating in outdoor activities. The second is education about the outdoors - focusing on conservation and minimal impact techniques. Analysis of the assessment programmes for these courses would support this view. (Shackles, 1990).

Loynes, in an editorial in the *Journal of Adventure Education and Outdoor Leadership*, comments that adventure programmes can be egocentric or ecocentric, i.e., focusing on the individual or focusing on the system and skills to live in it. He argues that healthy educational systems will include programmes of both sorts. (1991, p 2).

The deficiency in Australian outdoor education currently is that programmes are almost solely ecocentric. Outdoor education, as understood within educational circles in Australia focuses on outdoor participation skills and on the outdoors. It is for this reason that this present study uses the term adventure education to describe the sort of educational endeavours with which the study is concerned. Adventure education is focused on the holistic development of the student using the outdoors as a medium.

4.42   Adventure education and experiential education

Another distinction that is helpful in clarifying what is meant by adventure education is that between it and experiential education. The relationship here seems a simple one. Adventure education is a subset of experiential education. Adventure education describes experiential programmes of a particular sort. But experiential education is a term used in two ways.

First, it describes a method of education. Second, it is used by some to describe programmes of the nature covered by this paper and called adventure education (Kraft, 1981). It is this duality of

use that makes experiential education a less useful term as a programme descriptor. Experiential education is principally a method. It is possible to teach most if not all, curriculum areas experientially. The biology teacher can teach theory from books or involve students in experiencing the subject first hand. Politics can be seen and felt in action or described in a classroom. The value of experiencing is well researched and documented. It has advocates across curriculum areas.

Is the same true of adventure education? Is it a method that is applied to a curriculum area? Is it just a more effective way of working in the area of human development? The literature is inconsistent. (And, as an aside, it may be this lack of clarity that has caused Australian outdoor education to assume its current shape.) On one hand it would appear that the 'content' of adventure education programmes is found in other curricular areas such as health education, social science, human relations, etc. On the other, it seems that there is an emerging core that justifies viewing adventure education as a stand-alone curriculum area. The next section advances some thoughts as to the essential components of adventure education.

4.43 The essential components of adventure education

The preceding work now enables us to propose some essential components for adventure education. In adventure education programmes, as the term will be used in the rest of this study, the components are:

a. Human development is a focus for the programmes.
b. Challenging experiences are a focus. (adventure)
c. Interaction with the natural environment is important.
d. Experience and reflection are both integral to programmes.

In other words, adventure education is the use of challenge in the natural world to facilitate human development in the everyday world. It involves both experience and reflection.

4.5 Rationale for the use of adventure education

Having explored the scope of adventure education, it is now time to look at what distinctive contributions can be made through its use. Within this section, further argument for the components of adventure education as listed above will be made.

Ewert (1989) lists optimal arousal, competence-effectance, self-efficacy and attribution theories in an attempt to describe what is happening within adventure education programmes. Although Ewert is interested in providing a theory of why people engage in adventure pursuits, these theories also provide a useful starting point for an explanation of the contribution adventure education can make.

4.51 Self-efficacy and Self-esteem

Self-efficacy is a construct credited by Ewert (1989) to Bandura, referring to personal judgements of the likelihood of personal success in a specific situation, the outcome of which is uncertain. This is very close to the model of self-concept advanced by Harter (1986) but is more situation specific, i.e., self-concept is a more situation stable construct than self-efficacy. Bandura's theory holds that the efficacy expectation results from the combination of four factors; past performance

successes, knowledge of others' success in the task, verbal persuasion and emotional arousal. The strongest of the factors is performance accomplishment.

In terms of a rationale for the use of adventure education, this is a powerful argument. Often traditional programmes of 'personal development' are content-based. By this I mean that the desired changes are sought through the transmission of new knowledge. Programmes are classroom-based, and information-centred. Discussion and verbal encouragement are used extensively. Ewert writes:

> while verbal persuasion is the most often used technique for developing efficacy statements, it is weaker than performance accomplishments because it does not provide a genuine experience base. (Ewert, 1990, p 92).

Put simply, giving participants opportunities to succeed at simpler, similar tasks is a better strategy than telling them they can do it.

For the previous accomplishment to have relevance to the current situation, Ewert assumes that it needs to have been similar in nature. He gives the example of using bouldering (low level climbing technique practice) to enhance the self-efficacy of participants in rock climbing. The question then is, can accomplishment in previous experiences be used to improve self-efficacy in dissimilar situations and to improve the less situational construct of self-concept.

Schoel, Prouty and Radcliffe assert that negative self-esteem is the result of accumulated patterns of failure and that, "well designed adventure activities that focus on success experiences will help a person to break the cycle of failure" (1988, p 14). In the light of research into changes in self-concept within Outward Bound programmes (Richards, 1987) it would appear that it is not as simple as this.

Richards reports on a number of studies, the conclusions of which lead one to question as to what is happening within adventure education programmes. Two studies give an example of the quandary.

A study by Gillis evaluating a three weekend camping programme with high school students found:

> results of the tests ... indicated that generative and challenging experience had no effect on academic achievement, or locus of control and no effect on 11 of 12 self concept scale of the Tennessee Self Concept Scale. (Richards, 1987, p 138).

However, Marsh and Richards using the same tests with another group in another programme found, "responses were substantially more internal" and that, "the study provides support for the effectiveness of the intervention". (Richards, 1987, p 138). More will be said later about some possible reasons for the differences in outcomes revealed by these studies.

4.52   Social learning theory

One of the assertions of social learning theorists is the importance of "coping models". These models are people who initially struggle with the task before succeeding. They are differentiated from "mastery models" provided by those who have already mastered the skill previously or who find no difficulty in coping. Coping models are better than mastery models in assisting students who doubt their ability to succeed.

In a literature review on the relative effectiveness of peer and adult models, Schunk (1987) found that coping and peer models were more effective. Adventure education provides both peer and

coping models through its emphasis on doing. The instructor is not the centre of attention. Rather, group members are all involved in doing, and observing each other.

4.53   Arousal

Optimal arousal theory holds that performance/satisfaction peaks about the midpoint of the arousal continuum. Boredom and over arousal, the ends of the continuum both lead to low performance/satisfaction. Figure 4.2 depicts this situation.

Adventure and frontier adventure as defined by Mortlock are held to be the stages of arousal resulting in peak performance. It is believed that humans naturally seek arousal experiences - and thus involve themselves in adventure pursuits. It is not an unlikely extrapolation that learning occurring within these experiences is most effective.

The learning that is occurring here is not restricted to the activity skill. Certainly canoeists in a frontier adventure experience will be canoeing at their peak performance. So also, the lessons in cooperation learnt on an arduous climb will be well learned. And the effects on self-esteem from overcoming the fear of heights in an abseil, thought initially to be beyond the person's own ability, will be likewise heightened by the state of arousal.

4.54   Natural but not everyday

Adventure education is different from some other types of programmes of human development in an interesting and unique way. Adventure education allows students to experiment in the natural world and then take desirable outcomes into the everyday world. In considering this rationale for adventure education, both 'natural' and 'everyday' are crucial words. They were used without explanation in describing the components of adventure education. Given the development in the present study since that reference, it is now appropriate to offer some clarification.

First, it hardly needs saying that it is in the everyday world of the student that change must make an impact. Without this occurring, nothing of lasting value is achieved. A criticism of some personal development programmes is that they produce apparent change in students, which then wilts in the glare of everyday life.

Second, some programmes in human development endeavour to work in unnatural worlds. An example of this is self-esteem programmes that focus on positive thinking and positive feeling. Participants are urged though verbal and written persuasion to 'be proud of themselves and believe in themselves'. Renshaw comments that this approach is naive,

> because it assumes that individual change can occur in a social vacuum. By focusing attention and concerns inwards onto personal domains of feelings and self-evaluation, self-esteem programmes imply that the individual can transform themselves without the need to confront larger questions... (1987, p 6,7).

Renshaw is particularly concerned with social relationships but the point can be extended to other factors of the everyday life. The word "unnatural" is used deliberately. The change is only fantasy. The students only imagine that they are different.

Adventure education takes place in the natural world, but not typical of the everyday world. Because it is not everyday experience, students can experiment; focusing on selected aspects of life, free to make mistakes without serious consequence in their everyday life. The setting,

however, is the natural world. The challenge is real. The fear is real. The consequences are natural. The success is real. The interactions and relationships with other people are real. The results from the programmes are thus not simply hype or imagination. More will be said later when adventure education's contribution to religious education is discussed.

4.55   Volition: deciding to act in an uncertain world

The last factor to be considered in the rationale for adventure education is volition. This is not yet a popular topic in the literature of (adventure) education. But if human development is aimed at equipping people for function and contribute in the world where they will be confronted with choice continually, then this area cannot be overlooked.

Volition is exercising choice. Central to this are judgements. I will draw on work done by Priest and Dixon (1990) on judgement and by Hill (1991) in commenting on exercising choice.

The work of Priest and Dixon is pragmatic. Their concern is to develop a model of sound judgement for outdoor leaders. They write,

> Judgement is a series of procedures undertaken by the human brain in an effort to fill
> in for information that is uncertain, but nonetheless important to the problem-solving
> or decision making process.
> (1990, p 28).

The resulting model of judgement is computer-like and parallels are drawn between the workings of "the human brain" and computers. This is unfortunate.

It is unfortunate because the computers that are parallelled are those that operate on simple linear search programmes, i.e., they continue around a loop until they find something that fits. A better model would be the new generation of 'pattern developers', but even this would be inadequate for human judgement. It is inadequate because the issue is not only, "What should be done?" but, "What do I want to do?" All humans know that these two are not the same. Priest and Dixon's model is helpful in starting to deal with judgements in an uncertain world. The process of judgement is however purely cognitive. It is a process of the mythical 'human brain' that operates in separation from the rest of the human person.

In a paper outlining the shortcomings of Bloom's Taxonomy, Hill advocates the inclusion within educational goals, of the development of capacities of deciding and initiating. The justification for this is drawn from three notions inherent in phenomenology, namely: intention, imagination and insight. These lead us to see that the Bloom's taxonomical division into cognition, affect and skill (psycho-motor) is both unhelpful and inadequate. The division is unhelpful because it attempts to divide some things that are indivisible. "Imagination" is neither wholly cognitive, nor wholly affective. It is inadequate as it fails to include the capacity of humans to choose or decide.

Hill does not give any clues as to how these capacities are to be developed. Interestingly, Priest and Dixon do. Their process is for the cognitive judgement process. It is a claim of this study that it is equally appropriate for the development of Hill's more holistic capacities of deciding and initiating.

The process is the combination of experience and reflection already outlined as an essential component of adventure education. The challenges in adventure education programmes give ample opportunity for participants to decide and initiate. The combination of this practice and guided reflection enables development of this essential skill for living in our uncertain world.

4.56 Ongoing effect of programmes

Earlier in the present study, two studies reported on by Richards are quoted. They had very different findings for somewhat similar programmes. Why the difference in outcome from what on the surface are two similar programmes?

Little research has been systematically carried out into the question. What little there has been seems to suggest that post-programme follow up (Durgin & McEwen, 1991), and formal processing of the experience, as ways of promoting transfer of learning into everyday life, are key ingredients for long term change (Gass, 1985). Neither of these factors would be surprising to any experienced practitioner in the field. A brief look will be taken at the issue of ongoing follow-up and then a closer one at the issue of processing.

On going follow-up is seen as necessary to reinforce any changes that occurred within the programme. As with other types of learning, this reinforcement is important if the changes are to be of lasting significance. Ongoing elements of the programme also allow for modifications of the development to be made in the light of everyday life. Without this chance, students may discard, rather than modify, gains made within the programme.

"Processing" is a term used to describe times of conscious personal and/or group reflection on an experience. There are practitioners who would hold that a 'good' adventure experience programme "speaks for itself" and that formal debriefing and discussion adds little to the effect. This view however flies in the face of cognitive science and research evidence. Processing involves programme considerations at all stages. There is much that can be done in the pre-activity and activity stages.

In the pre-activity stage, it is important for participants to set both activity goals as well as 'spiral' goals. Spiral goal is a term used by Schoel, Radcliffe and Prouty (1988) to refer to goals that relate to people's everyday life. This could mean that a participant who is normally reluctant to take a lead may set a goal of being the first to do some of the individual activities. Transfer is thus aided both in them having set the goal and, assuming a positive outcome, in positive association of success. Without this goal setting stage it is much harder for participants to process what has occurred.

Framing the experience in such a way as to identify those aspects where transferable learning may occur will again enable easier reflection to occur in the debriefing. This predictive exercise aids transfer by focusing on the possibility of transfer and thus linking the experience when it occurs to the everyday world where transfer is hoped to take place.

The concept of mindfulness is advanced by Salomon and Globerson (1978). They use this term to describe the state where the learner is aware of the metacognitive processes going on. This 'high road' learning is especially important for 'far' or 'domain-nonspecific' transfer. This could occur through the instructor commenting on or raising questions of the cognitive process and asking participants to 'act reflectively'.

If the consequences of learning are natural rather than artificial the experience has a stronger reality base. Natural consequences are those which occur without human intervention. Developing blisters or succeeding at a difficult navigation task are natural consequences whereas being told to change shoes or doing well on a map reading test are artificial ones. Gass explains that, "this results in the stronger formation of learning behaviours likely to be available to

students in future learning situations, hence, the increase in the amount of transfer." (1985, p 171). This is due to the activity and the consequence being closely linked.

The debriefing is viewed rightly as the place where transfer can be most effected. This can be through using small group sessions to facilitate reflection and verbalisation. An example of how this occurs might follow the following sequence:

a.   identify categories of incidents and/or actions. These could be the time that participants think they would remember best, the 'hardest' thing they did, the part of the activity that made them most anxious or uncomfortable, etc.
b.   identify the predominant feeling at the time.
c.   identify the times in their everyday life when they most often feel that way.
d.   analyse whether any of the skills or experiences of the activity could help in everyday life, either in reinforcing positive experiences or coping with the negative.

The degree of verbalising that happens will depend on the group and the programme objectives. It is important to allow all participants to reflect before the group begins to verbalise lest some cannot or do not form their own thoughts.

4.6   Conclusion

Current literature has yet to produce agreement in many areas of adventure education. Even the term itself is not universally used and programmes have differing philosophies and emphasis. With these disclaimers, the following is advanced by this study.

Adventures are challenging activities that fully involve the participants in deciding and acting to gain maximally whilst avoiding negative consequences. Adventure education is emerging as a legitimate area of educational endeavour. The central components have been outlined as:

a.   Human development is a focus for programmes.
b.   The use of challenge (adventure) in the natural world is used to produce development in the everyday world of the students.
c.   Interaction with the natural environment is important.
d.   Experience and reflection are both integral to programmes.

Adventure education has much to commend it as an alternative or adjunct to classroom instruction. Theories of arousal, self-efficacy and self-esteem and new work on the development of capacities of initiation and decision all point to areas where normal classroom instruction is deficient in comparison. Adventure education is not a magic wand that transports us into a new utopia. But it does offer much to educational institutions that are sadly failing many students - and failing them in both senses of the word.

Adventure education's contribution to religious education

5.1   Introduction

It has been argued that human development links together adventure education and religious education. This chapter now considers the contribution that adventure education can make to religious education. The chapter proceeds as follows:

General Contributions. Within the chapter on religious education, a cyclic model of the process of religious education was developed. The first half of this chapter is devoted to examining the contributions that can be made within the stages of this cycle.

Specific Topics. Several specific topics will be touched upon in the second half. Those chosen are not an exhaustive list of the areas of religious education in which adventure education can make a specific contribution. They are chosen as exemplar of the width of issues and in most cases due to their importance in the interface. The topics are trust, community, the natural world and death and immortality.

5.2   Contributions to the process of religious education

The model developed for the process of religious education in Chapter 3 is repeated as Figure 5.1.

We said that the student in the course of life acts. The action gives rise to a discrepancy - a question, doubt or discord. This is explored and some (tentative) belief is formed. The belief is translated into commitment or volition and action is modified as a result. The action gives rise to further question and the cycle continues. In each of the stages, adventure education can serve a useful function.

5.21   Action.

The primary contribution of adventure education in the action stage is to enable the structuring of experiences. By far the main stockpile of experience will be the everyday life of the student. This in itself will produce rich material for religious education to address. However, in institutional and group education it is often easier if the experiences are ones that are common to all participants and can be scheduled conveniently.

An example of this 'common experience' can be seen through the following discussion on identity. According to Erikson, adolescence is a time when identity is re-formed. The "Who am I?", is re-examined as the person moves from 'childhood' to 'adulthood'. A common response to extended periods (several days) in natural environments is to ponder this question within a 'whole world' view. As people interact with the natural environment the question arises without prompting from others. It is not easy to be exact in advancing a reason for this. It may be an intrinsic human response. It may be that for western society the natural environment provides a strong contrast to everyday life. It may be that we are challenged by the lack of man-made visuals, i.e., that most of what we see is not made or altered by people. Whatever the reason, in my experience the response is a common one for students. Additionally, many when writing of their adventures record the effect in terms of a 'new understanding' or clarity. Mortlock indicates this when he writes about the 'Universal Quest' for meaning (1984, p 128).

Common experiences, such as this common exposure to the natural environment, enable the common question to be addressed at the educator's convenience, knowing that it is a real question for those in the group. The second half of this chapter will give other specific examples.

The other contribution within the action stage is that group experiences can be structured, that is, experiences can be focused on community. Most institutional education focuses on the individual. This is reinforced by the individual nature of western society. This issue will be taken up at some length later. Suffice to say here that it can no longer be assumed that it is common for people to have experiences of close-knit community. Even family life may be an experience of individuals sharing accommodation rather than an experience of community. Residential experiences and group tasks in adventure education provide experiences that, for many students, are qualitatively different from anything they have encountered before.

5.22   Discrepancy

This stage is concerned with the arousal of questions or conflicts within the individual, stemming from experiences containing elements that are inconsistent with the person's world-view.

The model of adventure advanced by Searle and Crane (1987) is of an increasing gap between the person's view of the world and their view of their present situation. Discord and doubt are an almost inevitable result, even if in nature it is a discrepancy that is less reflective and more sub-conscious. Some of this discord arousal within the activity will result in the type of conscious discord intended within this stage. But both the 'synnoetic' (direct awareness) and the 'thought about' discord are valuable to individuals as they refine their belief system.

An example can be found in a commonly used activity of 'trust falling'. Here, students are invited to fall backward from a shoulder high platform and be caught by the remainder of the group, prepared in two lines behind. Topics which often arise naturally, or are introduced in the debriefing stage are trust, responsibility and human nature. Some of this will be considered at a personal level; "Do I trust people?", "Do others trust me to look after them?" or "Why do I give verbal clues to people that I might drop them when that is not my real intention?". Sometimes more universal traits are considered; "Why is it that we develop caution with respect to our view of others?" or "Is this caution 'wrong'?".

Again, the commonality of the discrepancy is useful to the educator in curriculum design. Not only is the discord likely to be common to the group and an issue for them, but the group will be able to 'check' their thoughts and feelings with others in the group.

5.23   Belief

Arising from the discrepancy will be a confirming, modifying or renewing of the belief system. A significant contribution of adventure education is the development of skills in reflection. This is by far the most important contribution to the belief stage.

Experience and reflection are the 'two sides of the coin' in adventure education. Skilled educators will teach reflectivity to their students. (It is more accurate to say that they will facilitate the development of reflectivity. Like judgement, reflectivity is difficult to teach (Priest and Dixon, 1990)). A common student reaction to adventure education programmes is for them to say, 'I now understand myself better'. Schoel, Prouty & Radcliffe in "Islands of Healing"

(1988) give countless examples from within their and others' programmes. Reflectivity has enabled students to understand and to some extent, analyse things that were previously 'hidden'.

This 'skill' of reflection is important in the stage of belief formation. A part of this stage is to understand a little more clearly the person's own belief stance. Any increase in the propensity and ability to reflect will be an advantage. Further, in the process of belief formation, cognition is only one aspect. How individuals feel about something is at least as important as what they think. If the adventure education programmes are holistic then the reflectivity will not be restricted to cognitive processes but will help students to understand themselves more holistically. Holistic reflection is fostered by the experiential nature of programmes. This will include aspects of being human that are commonly called affect.

5.24   Commitment

A strong parallel can be drawn between the process of moving from belief to commitment and that of engaging in adventure. Both involve the person being prepared to act in the light of an uncertain outcome. Adventure education's contribution with respect to the commitment stage can be two fold. First, the distinction between belief and commitment can be made clearer. Second, people can be helped in both experiencing, and understanding, the process of moving from belief to commitment.

Adventure education experiences can in themselves be helpful in the process by highlighting the distinction between belief and commitment. As outlined earlier, the modern western understanding of faith and belief is confused and confusing. There is a lack of clarity between the constructs of propositional statements and lived out relational trust. Hill in *The Greening of Christian Education* calls for a distinction between head-knowledge *belief about* and heart-felt *belief in* (1985, p 86). This lack of clarity may result in an understanding of religious faith that is divorced from everyday life and reduced to a list of doctrine or a catechism to which a person has merely to give cognitive assent.

Many experiences in adventure education require a person to will and to act on information. For example, in abseiling the student knows certain things, such as the breaking strain of the equipment, the procedures and theory as to how and why the activity is safe. They also know the back-up fail-safes that will come into operation even if the initial system faults. But there comes a point when it is clear that knowledge and mental assent to the truth of the data is not all there is to the process. At some point the student needs to make a volitional choice or else remain at the top of the cliff. If it were not for this choice being made and acted on, the student would remain at the top forever without the experiential knowledge of trusting the gear and procedures. The distinction between 'belief about' and 'faith in' is an easy one to make in this situation and other like ones. Further, consistent with the general claim of adventure education's contribution, it is known in a way far more powerful than any verbal or written explanation might offer.

The second area of contribution concerns experiencing and understanding the process of moving from belief to commitment. To avoid the possible accusation of indoctrination within this stage it is important to restate that the particular commitments must be chosen by the participant. "Challenge by choice" is a catch-cry of adventure education (Schoel, Prouty and Radcliffe, 1988) and "It's OK to say no." has been popular there, long before it was advocated within sex education. If we are to remain true to basic human rights and dignity, then self determination and the fostering of critical awareness are important (Lloyd, 1976, p 19-25). Indoctrination is possible even through questions that are not asked. Without this commitment on the part of the educator, the result may well be indoctrination, unintentional though it be.

It is common for Adventure Educators to speak of their programmes as metaphors for everyday life (Bacon, 1983; Gass, 1985). The experiential use of challenge in the natural world of adventure education is an important metaphor of the process of moving to commitment in everyday life. It is important for two reasons.

First, understanding the metaphor is important. As students reflect on their experience in facing and meeting challenges in the outdoors, they can be enabled to understand what has occurred within and around them. This understanding is important. Good adventure education will not just provide students with the opportunity to experience, but will also help them to discover what has happened. Sometimes this will be done 'theoretically' through explanation of the factors that combine to overcome challenges or blocks. Sometimes students will be 'left to discover' such things.

Whatever the method, programmes can enable students to understand the process. This understanding gives greater control of future situations to the student. Cognitive science makes much of the link between meta-cognition and locus of control (Volet & Dawes, 1987). Students can be helped to understand the process within the adventure activity as a metaphor of the process of deciding and initiating within everyday life. Understanding the process in everyday life will increase the person's control over it.

The second reason for the importance of the experiential use of challenge is that the experience of itself may be of use in everyday life. Ewert cites Bandura as claiming that the most important factor in self-efficacy is previous success in like situations (Ewert, 1989). The use of metaphor provides a link between the adventure activity and everyday life - in particular, with moving from belief to commitment. Thus the linked previous success will make the move from belief to commitment in everyday life easier. Related to this is the claim by McKeachie (1987, p 710) that motivation may be transferable. By implication, the positive experiences of adventure education also can be motivating in the students' everyday life.

5.3   Specific topics

5.31   Trust

One of Grimmitt's (1987) human 'givens' is that part of the human condition is to live with uncertainty. Early in life we learn that the world and its people are not dependable or controllable. Even the child's primary care-giver goes away, gets angry for unfathomable reasons and misunderstands signalled desires. In the student's personal quest for meaning, one of the items large on the agenda is an understanding of trust (Evans and Boyd, 1978). Are people to be trusted? What is the relationship between knowledge and trust? What is the significance of lack of trust? Am I trustworthy? Trust and risk are closely related concepts. Unless there is risk, then trust is a non-issue. If there is not the possibility of failure, i.e., if the outcome is certain, then there is no need to trust. Adventure education is useful here for several reasons.

First adventure education experiences allow trust to be exercised. There is something qualitatively different between discussing trust in a classroom, and reflecting on it after experiencing trust in rock climbing or in trust fall exercises. The difference stems from the immediacy of the experience and the state of arousal produced by it. Certainly, all students in their past will have exercised trust - or pulled back from so doing. That which is gained by experiencing and reflecting on the trust experience is that the thoughts and feelings are still clear

to them. The gamut of feelings from anxiety, uncertainty, determination, elation or dejection are all still accessible to the student in their immediate recall.

Much of adventure education occurs in the context of a group of participants. This group experience provides the second contribution of comparison with others' experiences. Others have done the same activity. Students are able to compare and contrast their actions and the stated thoughts and feelings of the rest of the group. How did others behave? Did they feel scared too? How did they cope with their fear? A major benefit of this comparison is that students are able to legitimise (or otherwise) their position.

So far, the assumption has been that the curriculum is aiming at developing an understanding of the nature of trust and a person's own stance in relation to trusting others. Religious education curricula may sometimes also include the fostering of trust as an aim, particularly trust in a view of reality as being friendly to personal values.

Adventure education is a very useful tool in trust *building*. Many elements of an adventure education programme 'require' the group to exercise trust in each other if they are to be successful. This may take the form of "spotting" for each other on low-ropes courses, "belaying" in abseiling, being a shore-based rescue party in white water paddling, etc. Programmes will sequence these in a progression of increasing level of trust required. As students become comfortable in trusting each other at one level (low ropes course spotting), they progress to a higher level (high ropes course belaying). These practices may be introduced simply as a safety requirement. Further briefing and debriefing sessions however, can raise the issue of trust development as a goal in itself, worthy to be adopted personally by the student.

5.32   Community

As students pursue their personal quest for meaning and purpose, the issue of self in relation to others is a major agenda. One of the key items on this agenda is community. Three issues are:
>What is a community?
>What value do I place on being a part of one?
>How can I develop skills in community membership?

5.321   Understanding community

As stated earlier, modern western society places an emphasis on the individual at the expense of community. This is most apparent in educational institutions if one considers the number of objectives or educational goals that are group oriented, or even more telling, whether there is any provision for assessment to be made by or for the group rather than for individuals. "But how would we know who has performed the best?", would be the typical response to the suggestion. The possibility that *all may do better* is seldom even considered.

Given this focus on individual competitiveness, it could be assumed that this is universally held to be a desirable state. To the contrary, many of the major religious traditions uphold common good over individual good. It is thus a legitimate aim of religious education to assist students in western societies in particular to explore the construct of community.

Adventure education's contribution here is an extension of the area of trust. Whereas trust was primarily between individuals, the emphasis now is on the relationship between the individual and the rest of the group. There is a shift in focus as well. In considering trust, the individual was still the central player; whether the person could trust another (or the group), whether they

themselves were trustworthy, how students could develop in their ability to exercise trust. In community however, the central player is the community. The individual is secondary.

Many times in expeditions or group initiative tasks, the individual will need to choose between personal satisfaction and a choice that enables the group to enhance its outcome. Will those who are physically more able push for personal bests or do more of the group tasks and so enable the group as a whole to do better? Will students participate in sharing their feelings in debriefings at the risk of social ridicule? Will people engage in positive confrontations or avoid conflict as too much trouble? Such choices will raise the issue of community in participants' minds. Further, being involved in the group will give members an experience of community which, as outlined in more detail elsewhere, is decreasingly common.

5.322   What value is placed on community?

The debriefing which follows activities emphasising social responsibility, and other experiences where group involvement is a feature, provide key opportunities for students to face the value that they place upon community. Extended residential programmes can facilitate provoking discord between the view of everyday life and the community life being experienced. Increasingly in programmes, this discord is being meaningfully addressed. Previously it was not uncommon for residential programmes to give insufficient attention to this. As a result many participants felt 'down' on their return from such programmes to their home environments. By using individual and group reflection to focus on the discord, participants can be at least prepared for the transition. In addition this time can be used to address the value society and each individual places on community.

5.323   Skills in community participation

As in the case of trust, many religious education curricula aim at more than just understanding and values clarification. Grimmitt (1987) for example makes much of the need for humans to be part of society for their development as humans. Whereas most religious traditions value solitariness or oneness-with-God-alone, this is not to say that they devalue community. The major world religions all have a corporate aspect. Indeed Smart (1975) lists his sixth dimension of religion as 'social' and more generally sees religion as culturally transmitted. Whether the rationale for its inclusion is the development of the individual or the good of society, skills in community participation form a significant part of religious education curricula.

Adventure education provides several different contributions to this area of religious education. First, as said earlier, many adventure education experiences provide what is now a qualitively different experience of community. Community skills can only be developed in community. For some students whose everyday life is void of, or restricted in community life, these experiences will both provoke a seeking of community in their current or future life and equip them to function within it.

Second, many activities have a requirement of group participation for successful completion. These structured experiences have the advantage that they can focus on one aspect of community involvement. Within them, far more clarity as to what is occurring is possible than in the 'as-they-happen' experiences of everyday life. The experience and the reflection upon it can thus make salient the specific aspect under consideration. Skill development is made easier by this focus.

Third, some of the pressure is removed because the situations under review are not initially those of the student's everyday life. Fun and adventure involve the student into a process that would be undertaken less willingly if it were a classroom discussion. For example, the skill of positive confrontation or assertiveness is a less threatening topic if it occurs in the context of an initiative game or on an expedition. To some extent the student is role playing and is more likely to adopt a new role to try it out without yet committing themselves to a similar change in everyday life.

Radcliffe, Schoel and Prouty (1988) allude to this in their discussion of the importance of "fresh starts". They argue that it is important in the briefing stage to encourage students to put behind themselves their, and the group's, history and be willing to start afresh. Thus encouraged, students can try out new ways of operating. If they find them successful, they may decide to move to incorporating them into their everyday life. If not, they have not affected that everyday life.

Fourth, residential experiences are particularly powerful because of the modelling that can occur. Although this modelling feature is not restricted to residential activity, the ability to see others (in particular, leaders) 'warts and all' gives credibility to the models offered. Students (especially young people) are keen to see whether the theory and practice mesh in the lives of other people. Residential experiences are one step closer to the everyday; meals are eaten, teeth are cleaned, people get tired and put under stress. It is thus a little easier to see how the range of community skills being advocated actually work out in practice. Of course, this is not to say that these residential experiences equate with testing in everyday life, merely that they provide a more realistic test than non-residential experiences.

5.33   The Natural World

A core area of religious education is the issue of the place of human beings in the wider world. Several aspects of this can be addressed within the context of adventure education. In the introduction to the consideration of adventure education's contribution to religious education, the effect of extended time in natural environments was outlined.

Worthy of special mention here is the use of solitude or the 'Solo' as it is often called within adventure education programmes. A solo is an extended period of time spent alone in the outdoors. The period normally can be anything from several hours to several days. Students are encouraged to use the time for reflection with a special emphasis on journalling.

Gibbens , in writing of the benefits of solitude, points to the place of solitude in both Christianity and other religions. Moses, John the Baptist, Jesus, Buddhist monks, Taoist nodarani, early Celtic saints all are recorded as valuing solitude. He writes, "The Bible not infrequently invokes wilderness as a source of wisdom and religious insight." (1991, p 22)

An important distinction should be made here about the nature of challenge within this aspect of adventure education. The challenge within solitude is to become aware, to reflect, to still the soul, to withdraw within and at the same time to be at one with the surrounding world. Meeting this challenge results in the revelatory experience possible in this setting. On the other hand, if the challenge is to journey across, or to survive within, then the benefits will be quite different. In this alternate scenario, the need to survive may so fully occupy the mind that reflection is minimised. There will be benefits, but they will not be the benefits of solitude.

The last comment to be made here is to echo the sentiments of Beringer (1990) in deploring the lack of documentation on the effect of the natural environment on human development. As we have moved from under the dominance of stage theorist, the impact of the socio-cultural environment has been recognised and explored. This is not yet the case for the impact of the natural environment.

Beringer advances that,

> A culture's ideology and world-view have a significant bearing on how the natural environment is treated ethically. In turn, human interactions with nature and the landscape shape cultural and ethical systems. Both the interactions with other people and with nature have an impact on the development of moral understandings in the individual as well as the culture, and the task remains to uncover these influences and then to use them effectively. (1990, p 33).

5.34 Death and Immortality

There are two major ways in which adventure education is useful in considering these central facets of human experience. First, some experiences in adventure education will lead to 'near death' experiences. Second, the natural environment is far less likely to conceal the life-death cycle than human-controlled ones. Or viewed in the positive, natural environments make it far more clear that death is an inevitable and natural part of living.

In a perfect world, adventure education would be perfectly safe, but part of the essence of the process is that there is risk involved. We noted earlier that, in terms of Mortlock's stages, adventure education will operate at the levels of Adventure and Frontier Adventure. At these levels the probability of serious injury or death is low. Unfortunately because of unpredictable changes in circumstances and human error, both death and near death experiences will occur. Not only this, but at the level of Frontier Adventure, serious mishap is a powerful part of thought and feelings. So we have the 'anticipation of death' within the context of Frontier Adventure and the confrontation with death in Misadventure. How should educators seek to use these two? The first should be used appreciatively, the second should be avoided if possible, but if mishap occurs, it would be wasteful not to gain whatever good can be had.

Consider the reflections of Mortlock:

> ... experience, over twenty years, in the outdoors, and especially in solo journeys has changed my attitude to death. I would agree with the German philosopher, Schopenhauer who said that, "The most important thing in life is to die at the right time." If one dies doing a journey in the environment one loves, and has given every ounce of one's effort, then that is one of the right times to depart, and one may approach it in peace, rather than terror. ... described death as the last great adventure. (1984, p 44).

Two things emerge. First, Mortlock's experiences lead to a consideration of death. This might be prompted by a fear of death, by being a part of an environment where the life-death cycle is not hidden, as it is in most of our everyday environments, or by feelings of wonderment caused by the complex immensity of the natural environment. Whatever the stimulus, Mortlock's position is a result of spending significant time in natural environments. Adventure education then serves to put the issue on people's agenda - a contribution at the discord/doubt stage. It is worth repeating that this occurs in a way qualitatively different to any classroom discussion. Empathy can only take us so far.

Second, in the area of belief formation it seems that the natural environment says two things. The first of these is that, although their self is highly significant to the individual, there is an immensely much bigger world out there that the individual's life and death are just a part of. And secondly, there is a common thread that death is not to be feared if you 'die right'. These are common views among explorers and adventurers (Mortlock, 1984; Unsoeld, 1985).

One view is to hold that because these are products of interaction with the natural environment and not 'mere cultural baggage', they should be given greater weight. If interaction with the natural environment universally produced this view, then there would be good grounds for giving it greater credence. But 'common ' is not universal. For others, interaction with wilderness adventure produces a heightened fear of death. Regardless of the status given to the view it is a useful one in helping students to clarify and form their own belief when placed alongside other beliefs from traditional religions.

5.4   Conclusion

As this study has looked at the contribution that adventure education can make to religious education a recurring theme has been the qualitative difference in knowing brought about through experience. Within specific parts of the cyclic process of religious education this is focused in different ways.

In the action stage, the experience is used to give common ground to the group and to raise a particular aspect of the religious quest. Reflection on experience is an important skill transferable from adventure education. Many aspects of adventure education programmes give rise naturally to discrepancies in areas of religious education. That this occurs in the natural world and not the artificial classroom environment adds much to its effectiveness. For students in the process of exploring and confirming beliefs, reflective ability developed in adventure education can be both cognitive and more holistic.

The most important stage for the contribution of adventure education is the commitment stage. Here, adventure education can make real the difference between belief and commitment. Given the lack of clarity between these two in modern religious thought, of itself this distinction is important. In addition, adventure education provides many metaphoric experiences that assist students to move from belief to commitment in their everyday world. This results from both the understanding of and increased ability in the process common to the metaphor and the everyday.

The second half of this chapter has been devoted to specific topics within religious education. Adventure education's contribution has been shown to be significant in dealing with these topics. It has also been noted that in some areas the effect of the interaction with the natural environment is insufficiently documented.

Religious education's contribution to adventure education

6.1   Introduction

The focus of this chapter is to explore different responses to 'religious' questions raised within adventure education programmes. The chapters start with the development of a matrix designed to provide a structure by which the complexity of questions, and how they can be dealt with, may be viewed. The bulk of the chapter is then devoted to the differing existing and possible ways in which educators and institutions can respond to the questioning. In so doing the final thesis concerning the necessity of the interaction with religious education is addressed.

As already outlined in the chapter on adventure education's contribution to religious education, adventure experiences often give rise to 'religious' questions. Educators working in this environment for any length of time will invariably encounter students who raise these questions. Two examples will be given to demonstrate the sort of issues that may arise. Brief comment will also be made about the inadequate handling of the issue.

Toni was sitting thoughtfully after a day's roping work. In conversation with the leader of the programme, the concept of fear and its implications for us as humans beings were explored. What is its source? What does it mean?!! It was good that such questions were being asked. What was not as satisfactory was the fact that the school experience of this young person had not provided any tools for dealing with issues such as this. That which the young person needed (other than someone to bounce ideas off) was a framework for considering the issue.

Another young person from a disjointed home background, and then in foster care, was giving strong signals of desiring attention. An incident arose where the young person was chopping through a sapling with a knife. A leader rebuked him for the action. How can religious education be used to assist the leader to work through the relationship between preservation of the environment and care for self? Trying to advocate the former without first nurturing the latter is a waste of effort. For the young person, religious education can provide a range of views of personal value and relationship with the natural world to assist in forming and reforming his own belief system.

6.2   Focus-relationship matrix

The above are two examples from the different foci of attention and range of relationships possible. The belief issues raised within adventure education can be divided into three categories of relationships: relationship with the self, relationships with others and relationship with the natural world. The foci of attention for examining these relationships also can be divided into three: clarification of the student's own beliefs, examining the beliefs of the life-world or the dominant group in which they are placed and lastly, examining the belief systems found within traditional religions. Combined these produce a three-by-three matrix as in Figure 6.1.

We will now proceed to explain the differing foci of attention before outlining how these will arise as issues within the relationship levels. Once this is done different responses to the raising of issues will be considered and evaluated.

6.3   Foci of attention

As already discussed in the chapter on adventure education's contribution to religious education, challenging experiences in the real world produce doubt or discord within the individual. In dealing with the resulting discrepancy, the three foci of attention are important.

In the first example, Toni was grappling with the notion of fear. Belief clarification is concerned with assisting her to understand her own view. This understanding will involve both what she thinks and feels. The second focus of life-world belief systems, is important in understanding how her peers and the wider social group in which she is placed view the matter. Is it 'cool' to be afraid or show fear? How do her parents operate? In this focus, the views of those most significant to her are the most significant views. The last focus is to understand differing traditional religious views. How would a Muslim respond? Are Christians ever afraid? Is fear contradictory to trust in God? All three foci are important if people are to develop belief systems that will enable them to function in society.

The necessity of the first focus requires no explanation within the setting of human development. Belief clarification is now almost universally seen as important in human development (Larson and Larson, 1976). In considering the other foci it is useful to compare them with Grimmitt's model adapted as a model of human development. Some space was devoted to the model in the chapter on religious education. The six stages of this cyclic model were: self-identity, self-acceptance, self-illumination, self-ideal, self-adjustment and self-evaluation. Self-ideal requires the exploration of the question, "Who would I like to be?" The second and third foci are essential for this formation. Without them, the ideal may be less than ideal.

The focus on the beliefs of the life-world of the student is necessary if students are to find their places in the world. That is not to say that the student merely accepts them without question. But, even if they are totally rejected, the student needs to understand them as the views dominant in their world. The focus on the traditional belief systems enables the student to tap into the accumulated wisdom of humankind. It is wasteful arrogance to ignore these perspectives on being human. In terms of content, only this last focus could not be dealt with by an adventure education programme without contribution from religious education.   But without this contribution, the programme is still deficient in coping with the development of the student. Hence, considering the range of relationships and possible responses within programmes to the emergence of these issues, the religious education process can be seen to have great potential to contribute to a resolution of benefit and satisfaction to the student.

6.4   Level of relationship

Having dealt with the foci of attention, this section describes the differing levels of relationships that are possible. For each of these a few general comments are made and then some possible questions for the particular level are listed.

6.41   Relationship with self

Within the category of relationship with the self are many of the issues raised within the sections on self-focused adventure education and the self-awareness cycle of Grimmitt (1987). We saw too that the religious quest for meaning is often sparked within the context of adventure. Once raised, a sound methodology for dealing with the issues is needed.

Likely questions to arise within this category are:

a.   What does it mean to be human?
b.   Do people have intrinsic worth?
c.   Can I control my own life, or am I a product of outside forces?
d.   What is the source of my fear? What does this tell me about myself?
e.   What value do I place on myself? Am I constant in this?
f.   What is love of self? How is it different from selfishness?
g.   Do I trust? Am I trustworthy?

6.42   Relationships with others.

The last of the questions above indicates the width of crossover between relationship with self and relationships with others. Because much of our self-identity is formed socially, this is not surprising. One's view of oneself, of others and the views that other people have of us are inextricably bound together. Given this, it is still of some use, in this examination of issues raised, to draw them temporarily apart.

Much of adventure education occurs in community, albeit temporary. As seen in the chapter on the contribution of adventure education to religious education, these group experiences raise many issues about relationships with others.

Likely questions arising are:

a.   Do I trust other people? How do I decide who to trust and how much?
b.   What does it mean to love someone?
c.   To what degree am I responsible for another's actions?
d.   How am I to relate to another person with whom I disagree?
e.   What does it mean to forgive someone?

As with those questions connected with one's relationship with the self, these questions concern the belief system of the student. They need to be addressed 'religiously'.

6.43   Relationship with the natural world

Adventure education more than most curriculum areas interacts with the natural environment. Some are equally concerned with the natural world, but "interact" was carefully chosen to reflect the special nature of adventure education. Whereas other curriculum areas study the natural environment as somewhat detached observers, adventure education deliberately places students in the environment to interact with it. Because of this interaction, it is thus natural that many practitioners hold strong views about the preferred relationship between human beings and the natural world. It is not surprising that the interaction for students will also give rise to some re-evaluation of their belief system in this area.

Questions arising include:

a.   What is the origin of the world?

b.   Are humans and other living things of equal worth? Is it right to use other living things for our enjoyment? For our survival? Is it right to catch fish? Is it right to shoot ducks? Is it right to cage animals?
c.   What is the source of the feelings of peace/beauty/wonder that are commonly experienced?
d.   What does it mean to 'own' land?

The Pandora's box opens even wider. And a Pandora's box it is indeed.

Viewed from the perspective of religious education, the seeming plethora of questions is seen as desirable. Much was made of this in a previous chapter examining the contribution of adventure education to religious education. Within adventure education programmes however the response is more varied as explored in the next section.

6.5   Possible responses to issues of the religious quest

Many programmes in adventure education have been successful at raising the issues but then either left the individual to make the best of finding their own solutions or simply passed over a pre-packaged 'bag of virtues' that was the instructor's or programme's own position. These, and other responses fall short of responsibly assisting the student in his or her own religious quest.

6.51   Suppression

The response most to be deplored is that of suppressing the questioning. This may be done consciously or unconsciously. Motivation may be that the educator feels threatened because of the fragility of their own belief system. More often it is that the educator or the programme has pre-defined the importance of other outcomes that would be put at risk if time was spent on these questions. Whatever the reasons, some educators soon make it clear to students that this sort of question is out of place in the programme.

The verbal and non-verbal clues given to meet this end vary. It may be a blunt, "Let's not talk about religion." or "Why don't you think about that later?" Tone of voice and facial expressions can also indicate to students that they have strayed into a taboo area.

The result of such a response to issues raised is that the student's own agenda for personal development is ignored. This is deleterious to the person's development and is to be avoided for pragmatic as well as ethical reasons. The ethical reasons do not require explanation. Pragmatically, the effect of the suppression can be to put students 'offside'. They may feel, possibly with justice, that the programme is more important to the educator than they are.

6.52   Referral

A second possible response, where adventure education is part of a larger curriculum, is that the questions may be referred to another curriculum area. Religious education, moral education, ethics, social science, philosophy, health studies are all possible recipients of the referral. Much is to be commended in this response. It recognises the importance of the question and provides a way for the issues to be dealt with properly. The danger is that those to whom the issue is referred may not see it as a priority in their area either.

Further, it may be seen by the students that the educators are not skilled enough in both areas to deal adequately with the issues that they as students are being asked to confront. This may of course be true, just as in other curriculum areas where the level of expertise required to teach in an area is of such a degree as to make multi-disciplined teachers a rarity.

Priest (1985) in a study of outdoor leaders reports a higher degree of expertise in hard or technical skills than in soft, or people, skills. This further suggests that adventure educators are not likely to feel that they have sufficient skills to deal fully with religious questions. This is not a major problem unless the questions are given a lower status by not being addressed within the programme.

6.53   Cooperation

A third possible response is some sort of cooperative approach. As issues within the religious quest arise then Religious Educators and Adventure Educators work together to assist students to find their answers. Both disciplines are still separate. They work together as the need arises.

As outlined in the chapter on adventure education, a feature of Doughty's Third Generation of adventure education is that the students are involved in determining the outcomes of the course. An implication of this is that those responsible for the curriculum may predict but not determine the questions that may arise. The curriculum specifications would remain undetermined as to what issues and what amount of cooperation would emerge. A degree of flexibility, not often found in institutionalised education, would be necessary for this cooperation to work effectively.

The next two approaches are not simply ones of response but are more proactive. They anticipate that questions will be raised.

6.54   Combination

This strategy is to combine the two curriculum areas. This would mean that the overall focus would be on the personal development of the student in a wholistic sense. Both religious education and adventure education would be subsumed within the curricula. Educators in this yet unnamed macro area would need expertise in both fields. Alternatively they could be involved in team teaching situations with others who offer expertise to compensate for their shortfalls.

There are almost no programmes of this type to be found documented within journals on the ERIC database. Neither have correspondence and conversations with peak experiential and adventure education bodies in the USA and UK, revealed any such programmes. The closest that programmes come to this model are those of Christian adventure camping programmes. In his study on religious education in Australian schools, Rossiter outlines the approach in his comments on the Australian camping programme of Scripture Union, a major Christian agency. Within this agency's programmes there is diversity about the degree to which ingredients of the programme are integrated (Rossiter, 1982).

"Warriuka", a highly integrative programme developed by Scripture Union since Rossiter's work was published, is reviewed by Williams (1988). A brief description and then a more detailed analysis is given below. These are included in the present study to provide an example of how the strategy of combination can work in practice.

6.55 Warriuka: an example of combination

6.551 Programme description

Warriuka is a programme designed for Western Australian secondary school students in both government and private schools. The programme's stated aims are:

> To work in conjunction with schools to provide a 5 day Adventure Camping programme which:-
>
> 1.   gives campers the practical skills in tent camping and bushcraft and the opportunity to study aspects of the Outdoor Education Curriculum.
> 2.   builds camper's self esteem through adventure experiences.
> 3.   assists campers to develop skills in decision making, co-operation, stress management and initiative through real experiences and discussion.
> 4.   assists campers to look objectively at topics that relate to themselves in their everyday lives, such as family, sexuality, authority etc.
> 5.   provides campers with an opportunity to examine critically their values, beliefs and the Christian view. (Scripture Union, 1990, p 1.3).

In terms of activity, there are three main styles of programme.
a.   A programme of flat-water rafting on 'Huckleberry Finn' style rafts. A 5-day downriver expedition involving co-operation and teamwork.
b.   A base camp set on a farm. From there, the program involves caving and abseiling in wilderness areas including descending sea cliffs.
c.   White water rafting on a river that changes from fast, smooth-flowing water to rocky, faster running rapids. The camp is be run as a five day expedition or from a base camp from which downriver trips are made.

Together with the rest of the programme, the format of specific 'religious education sessions', is negotiated by the Warriuka Director and school staff before camp. Although emphasis is placed on integrating a Christian perspective in the whole camp, these sessions are seen as important in focusing on Christianity itself. The approach varies from group to group and might include:
a.   a campfire question and answer session;
b.   the Warriuka Director or one of the other Staff talking about why they are a Christian or the significance of their faith to an aspect of life;
c.   using a cemetery in a country town to launch a discussion on death or the place of religion in the lives of the early settlers;
d.   drawing an analogy between a river rescue and the 'rescue' stories of Christianity and other world faiths;
e.   talking about the nature of faith, using the experiences of camp in which students exercised faith in others or equipment.

Regular group sessions are held where students are assisted to reflect individually and corporately on what is going on. Within these sessions, topics are chosen by both staff and students. Where appropriate, issues within the religious quest are talked about. Students are encouraged to clarify and analyse both their own views and the views of others.

Given this description, it is appropriate to draw some comparisons with both normal classroom religious education and more conventional adventure education.

Warriuka puts little emphasis on the content of Christianity. Because of the agencies concern with regard to their perceived lack of religious education in school, much of the effort is to engender a positive disposition towards religious life (and Christianity in particular). It is hoped that this will be achieved through an overall impression that is positive, and making strong explicit and implicit links between the camp, and 'religion' and 'religious people'. Relationships between the Warriuka staff and students are important in this endeavour. So too, is the integration by the Warriuka staff of their faith and the whole camp experience. This enables students not only to gain (limited) knowledge about religion, but to see how it affects the lives of its adherents. This sort of whole of life integration is not possible in a classroom, but is through residential experience.

The primary focus in this chapter however, is the contribution of religious education to adventure education. The above comments are made to keep faith with the combination approach in which the relationship enables contributions to flow both ways. The special contributions made here to adventure education are three fold.

First, the combined agenda of religious education and adventure education puts the experience in a broader perspective. This perspective means that students don't focus merely on the immediate experience. Rather the experience is viewed within the framework of the 'ultimate questions' of the religious quest. For example, students involved in an abseiling activity may be encouraged, in the briefing, to spend some time thinking about the source of their anxiety or fear. The times of reflection or processing of the experience are similarly open ended. It is seen as a legitimate part of the camp to discuss religious issues. Instructors don't 'give the right answers' but aim to clarify and maybe give some alternatives to consider.

Second, the issues can be dealt with as they arise. There is ordinarily no need for referral to some other source for the issues to be addressed later. This immediacy means that the issues are dealt with while fresh in the students' minds. Further, it means that the rest of the activity can be viewed in the light of the discussion - and that further discussion can take place in the light of further experience. In other words the discussion/activity cycle can occur several times within the week. Several 'experiments' can be undertaken and assessed.

For example, a student may be investigating modes of operating involving trusting others arising from an incident early in camp in which he clashed with another student over the issue of trust. The debriefing included some discussion of the issue in general. Interwoven in this discussion were some conflicting perspectives. These included the foolishness of trusting others since they will inevitably let you down; the necessity of trusting others if we are to grow in community; and points in between. The student, as part of the process of investigating an alternate belief stance, is encouraged and decides to experiment with a higher level of trust than he normally would in everyday life. The camp continues and the student has several opportunities to modify the experiment.

The third special contribution is the holistic view of life reflected in the programme. Both adventure education and religious education benefit in this way. The students feel that the programme and its staff are concerned about them as people. They are being encouraged to develop as whole people and not merely as students who are being taught 'religion' or 'rock climbing'. Their development is more important than any other programme consideration. The reality of this view operating in the instructors and the programme will emphasise holistic human

development. The perception of the view by the students will increase their motivation and thus the effectiveness of the programme.

6.553   Disadvantages

The major draw-back to the Warriuka model is that it is a 'one off' experience. Some efforts are made at ongoing contact with students but it is minimal. It lacks therefore in reinforcement, reflective interrogation of material and integration with the students' everyday life. Warriuka also suffers in comparison to classroom religious education because of the shortfall in the provision of an adequate knowledge base. Warriuka can thus be seen as only a starting point for a new development in the student's religious quest - a raising of interest or at least the dispelling some of the negative views of religion that some adolescents have. Many of these inadequacies stem from the programme being a short term camping experience offered to schools. The level of integration with the rest of the school curriculum varies. Where the integration is minimal, the shortcomings identified above are greatest.

Adventure education programmes have been adapted to operate in the normal school setting. In fact, Schoel, Prouty and Radcliffe (1988) report that the greatest number of adaptations of adventure has occurred in schools. It is reasonable to assume that this experiment in combination is transferable into the normal school setting in much the same way. If this transfer is achieved then an ongoing programme with this strategy should be possible.

6.56   Integration

The last strategy to be considered is integration. This is a lower level proactive stance. Those involved in both adventure education and religious education jointly consider both curriculum areas and endeavour to ensure that their programmes are integrated where possible.

For example, if trust is likely to become an issue at a particular time within the adventure education programme then the religious education programme could try to deal with the issue at that time. Similarly, if the religious education programme wishes to deal with this issue at a particular time then the adventure education programme could be used to both raise the issues and give students real world experiences in which to experiment.

This is a proactive equivalent of referral outlined above. It lacks the whole-ness and immediacy of the strategy of combination. On the other hand it may be a more realistic alternative for institutional education where timetable and staffing considerations make combination difficult.

6.6   Conclusion

Adventure education, through challenge in the natural world, makes students aware of many issues concerned with the religious quest. These questions arise naturally out of the programme and do not need to be structured. The difficulty for adventure education is in trying to deal adequately with these issues in a way that keeps faith with the holistic human development of the student.

Religious education either through referral, cooperation, combination or integration can contribute to a more adequate handling of the issues. Where possible in these responses, proaction is better than reaction. Within the focus-relationship matrix developed, religious

education makes its major contribution in the traditional beliefs area and lesserly in the other two areas.

Taking no action in response to issues of the religious quest has been seen to be a deficient response. It devalues the person for whom they are an issue or at least wastes a valuable opportunity for the person's human development.

Conclusion

7.1   Purpose

Adventure education is a relatively new curriculum area. As it is being refined, the theoretical underpinnings are being developed.   As with anything new, one item on the agenda is the relationship with other existing curriculum areas. It is within this framework that this study has sought to work, looking in particular at the relationship with religious education.   This relationship was perceived to have potential for mutual benefit because there is a shared interest in the development of the student in a holistic sense. Adventure education seemed to raise many issues for students that were left 'up in the air' in the programmes or at best, dealt with superficially.

The other perception that led to this study was the lack of consideration of more 'real' methods for the teaching of religious education. Much of the standard classroom approach lacks vigour, relevance and passion. Students gain information about religion, but little is done to assist them in their religious quest. As a practitioner in both adventure education and religious education the author's suspicion was that there was much to be gained for religious education from adventure education.

For an activist, it was tempting to undertake research into effectiveness of programmes or to look for empirical data to support these hunches. To have attempted that would have been to try to trim the sails before the boat is rigged (to borrow a camping metaphor!) The philosophical map of adventure education is still being drawn as a glance through journals within the discipline will indicate.

This study has sought to 'colour in' part of that philosophical map. The conceptual analysis here undertaken, has set out to clarify the relationship between adventure education and religious education. At the same time it examined the ways in which adventure education and religious education can both benefit from the other. Further, adventure education's commitment to the holistic development of its students was called upon to provide the rationale for the position taken with respect to the necessity of religious education to adventure education.

7.2   Outline

The first half of the study was devoted to clarifying the concepts of religious education and adventure education as aspects of human development. Religious education was described as a process that is cyclic in nature and includes moving from belief to commitment. The analysis of adventure education consisted of taking a number of views from different perspectives. These eventually yielded a number of key components of adventure education and a rationale for its use in relation to the human development of students.

The contribution of adventure education to religious education was premised on its value, in particular, to two stages of the cyclic model of religious education. The first of these stages was the discrepancy stage, where the experiences within adventure education programmes cause many issues of the religious quest to arise. The other significant stage was that of commitment. Here adventure education was seen as invaluable in clarifying the nature of the stage and, through natural world metaphors, assists in the transition to the everyday life of the student.

Religious education's contribution to adventure education was seen as the enabling of an adequate handling of the issues raised within the consciousness of the student by experiences within adventure education programmes. Different possible responses on the part of educators to these raised issues were outlined. An analysis of the adequacy of the different responses was given.

7.3   Conclusions

Through human development, there is a strong conceptual link between adventure education and religious education. Both are concerned with a holistic development of the student as a person. Both seek to deal with students as more than cognitive information processors. Both become concerned with 'ultimate questions' - either as a curriculum focus, in the case of religious education, or as in the case of adventure education, a natural consequence of interaction with the natural world and other students in challenging experiences. This conceptual link yields much common ground for the interface between them.

The second thesis advanced by the present study concerned the contributions these curriculum areas could make to each other. Adventure education provides much 'raw material' for educators concerned with facilitating students on their religious quest for personal meaning, purpose and deliverance. Further, the commitment stage of the religious education process can be enhanced by adventure education programmes in ways not possible in classroom instruction. Religious education's contribution to adventure education is primarily through helping to deal with the plethora of 'religious' questions raised within the programmes.

Without the contribution of religious education, adventure education suffers in its attempt to deal in a holistic way with its students. In support of the study's third thesis, it was seen as inadequate, if not irresponsible, for adventure educators to fail to assist students to deal with issues raised within their programmes. There is surely a moral and ethical obligation, as well as pragmatic considerations of students, motivation and responsiveness to be considered.

7.4   Further research needs

Within the literature of adventure education there is a dearth of material dealing with the philosophical underpinnings of the area. As suggested earlier, this lack is a serious defect in a developing curriculum area. While pragmatism has a valuable part to play, it will not suffice. The 'why and what' must be asked alongside (if not before) the 'how'. A clearer and more widely agreed to understanding of the essential nature of adventure education could avoid some potential waste of effort. Included in this research needs to be some clear delineation of adventure education from outdoor education and experiential education. Although some attempt was made to do this in this present study, it was not the primary focus and leaves much to be done.

Notwithstanding this, within the specific area of this study there now needs to be some experimentation in programmes. If the potentially rich interface is to be used to its best advantage, programme styles and ingredients need to be tested to reveal those which are most effective and efficient. Several different reactive and proactive alternate ways of dealing with the religious quest as it surfaces in adventure education have been outlined in this present study. To the best of my knowledge no research exists into their relative effectiveness. More generally in adventure education as a whole, there is lack of research into the efficacy of specific programme ingredients and combinations thereof. Within religious education, this present study has pointed

to potential gain from adventure education. Other than some camping programmes sponsored by Christian agencies, I am unaware of any programme experimentation in this area.

This moves us to yet another Pandora's box. Measurement within adventure education and religious education is an area where the literature is almost silent. Within adventure education the most common practice is to measure self-concept change - in either the short or long term. This is at best only a partial gauge and as stated in the chapter on adventure education, the research is confusing due to a lack of clarity with regard to the effect of various programme ingredients. Alternatively, cognitive recall seems inadequate as a measure and prescriptive changes in life or belief are invasive if not inhuman. Much more work is needed on the question of what are adequate measures of human development?

One specific programme ingredient of adventure education is the use of the natural environment. Traditionally this has been seen as important to programme outcomes but in recent years increasing numbers of adventure education programmes in schools have moved onto the school campus. Artificial environments have been created to allow many of the activities of programmes to move out of the natural environment. In the main this has occurred due to pressures of time and expense from within educational institutions. (Schoel, Prouty and Radcliffe, 1988) Although this increases the availability of programmes, I can find no research into the relative effectiveness of these two styles. There is anecdotal evidence of the effect of extended time spent in natural environments, but the picture is not clear as to how important this aspect is to adventure education.

Strictly speaking, the final area of possible future research does not arise from the study. Faith forming endeavours, as distinct from religious education, have not been addressed herein. As suggested earlier this was both to limit potential confusion between these two similar yet different endeavours, and for reasons of manageability for the study. However, it is possible that many of the contributions that adventure education can make to religious education could easily be transferred to faith formation. This has been my experience as a practitioner and is supported through conversations with others similarly engaged. This anecdotal evidence leads me to suggest that further research, both conceptually and empirically would yield useful material.

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