

PERSONAL GROWTH THROUGH ADVENTURE

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CHAPTER 1

Personal Growth Through Adventure

A race preserves its vigour so long as it harbours a real contrast between what has been and what may be; and so long as it is nerved by the vigour to adventure beyond the safeties of the past. Without adventure, civilization is in full decay.

Alfred North Whitehead

If adventure has a final all-embracing motive it is surely this; we go out because it is our nature to go out, to climb the mountains and sail the seas, to fly to the planets and plunge into the depths of the oceans. By doing these things we make touch with something outside or behind, which strangely seems to approve our doing them. We extend our horizon, we expand our being, we revel in a mastery of ourselves which gives an impression, mainly illusory, that we are masters of our world. In a word we are men, and when man cease to do these things, he is no longer man.

Wilfred Noyce

The adventure – and it is the test of a good adventure – goes on, the same for every generation. It can lose nothing by time or repetition. The first sight of the sea, of the desert, or of a mountain, remains the first sight for each new child, and evokes afresh the same response. The passion for discovery, for the mastery of unknown difficulty, stays always the same.

Geoffrey Winthrop Young

Outdoor Education is not a subject but an approach to education which is concerned with the overall development of young people. It is an organised approach to learning in which direct experience is of paramount importance. We were pleased that the Secretaries of State accepted the potential value of outdoor education in recognising the valuable contribution it can make to the personal and social development of pupils.

National Curriculum Physical Education Working Group

These four quotations capture some of the aspirations we also have for adventure education. With Alfred North Whitehead we feel that a philosophy of adventure is vital to the preservation of a vibrant and caring society. We agree with Wilfred Noyce, the leading poet-mountaineer of his generation, on the importance of physical

challenge and experience as a precursor to emotional and intellectual growth. We delight with Geoffrey Winthrop Young in his description of adventure's most potent and enduring characteristic, its uniqueness for each individual's experience. We are also pleased that the National Curriculum Physical Education Working Group proposals endorsed the use of the outdoors as a medium for learning. So among its other attributes, adventure education contributes to the development of society, of individuals, is essentially democratic, and constitutes a powerful and unique way of learning.

Adventure education has a long and distinguished tradition. Homer's legend of Odysseus, for example, provides us with an archetype of the adventurer who leaves the comforts of home, civilisation and loved ones behind, strikes out into the unknown, seeks to push back the physical and geographical frontiers of his existence, and in the process probes the myths and monsters of his own mental and psychological being. Plato formalises such an image in parts of his description of the education of the Guardians in the *Republic*, and much later Rousseau uses it as a central theme in the development of *Emile*. We hear about battles being won on the playing fields of our more prestigious public schools, and despite the elitist and chauvinistic associations such claims may have for us, the notion of personal development occurring through challenge and adventure rings true. So much so that educational philosophers and psychologists such as John Dewey, Jean Piaget and Jerome Bruner have taken *experience* as the central building block of their theories of education. All this suggests that adventure education is not a passing fad, a whim, a gloss of the 'true purpose of education' but an approach to learning that has an enduring relevance in a wide variety of educational contexts.

Most people who begin to read this book will have had some experience of learning that pervades their whole being, that involves their feelings as well as their intelligence. Often these occasions will have occurred in the outdoors, where it is easier to have unifying rather than atomistic learning experiences. These are times when we have confirmed natural laws about the wind, the clouds, the water; discovered more about the human relationship with landscape; have understood more clearly the meaning of a poem or piece of literature; have been faced starkly with the personality of another; or through some physical challenge been confronted with our own strengths and weaknesses. Such occasions have often been memorable, euphoric and powerful. Although they linger long in the memory, they are often uncomfortable because we do not always know what to do with them or how to handle them. We have not developed a tradition or a

language to deal with learnings like this which are integrative, holistic and fundamental. But unless we do, we will remain impoverished and myopic as learners.

Joe Nold (1978) addresses the same problem:

For learning to take place in a holistic sense there must also be intellectual reconstruction, both at a metaphoric level and eventually at an articulate level. Words define us. They have implications for self concept that are important not only as a therapeutic process but as a part of our identity. Our humanness is expressed through articulation and language. Words free us from the immediacy of a specific experience. They permit us to develop flights of fantasy, only through words can we reach into the future, begin to establish some form of continuity and transfer, and connect the Adventure Education experience to a broader life learning continuum.

This quotation encapsulates the grandiose and ambitious task we have set ourselves in this book – to write a primer on adventure education. It feels better to have said that: it is good to begin a book honestly even if one's aspirations are not matched by an ability to put them into practice!

Between us we have spent well over 60 years working in adventure education, connected to organisations that provide personal growth experiences for a wide range of people through outdoor activities. We feel that the effectiveness of such agencies in providing these experiences is largely a function of the clarity with which they and those working in them, understand and put into practice the philosophical and psychological principles underpinning adventure education. We believe that this understanding and practice is uneven, limited and capricious. Some people and some organisations move beyond our experience and transcend our expectations, others do not. One purpose of this book, therefore, is to provide, as succinctly and clearly as possible, an overview of the principles and practice associated with adventure education in order to help us to do our work with greater finesse, meaning and sensitivity.

Let us begin by putting some boundaries around the territory we are going to explore in the following pages. We start with a happy trinity of words which provide us with some bench-marks: *adventure*, *education*, *outdoor*, as seen in Figure 1.1.

The word *outdoor* is simply a statement about location: it describes where something happens. It is not, as some imply, a statement about an approach or a philosophy. It is wrong, we believe, to suggest that just because learning occurs in the outdoors it is inherently good or worthwhile, or that it implies a particular teaching approach.

Not -negotiables?

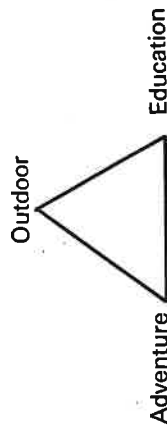


Fig. 1.1 The territory of adventure education

human nature or personality development. We restrict ourselves in this book simply to a consideration of *learning that occurs in the outdoors*. This is not to say that what we say has no implications for learning indoors in schools, colleges, universities or work. Indeed one of the subtexts of the book is to examine the implications of adventure education for 'mainstream' education and career preparation. We argue throughout for a more eclectic view of teaching and learning, but our major concern is with learning out of doors.

We define *adventure as an experience that involves uncertainty of outcome*. An adventure can be of the mind and spirit as much as a physical challenge. It normally involves us in doing something new, of moving beyond our experience in discovering the unknown or meeting the challenge of the unexpected. We experience similar emotions when we begin to write a poem or undertake other creative activities, are involved in unaccustomed social situations, are faced with a challenging hand of bridge, begin to acquire new skills or knowledge, or begin a daunting abseil or rockclimb. All of these activities involve us in 'extending our being' and it is in this essential novelty that their value lies. So although we are principally involved in this book with adventurous activities outdoors this is not to imply, as we have already suggested, that other forms of learning cannot be adventurous. Indeed a major theme and a main argument of the book is to articulate how learning occurs through adventure and how adventure applies to other learning situations. We believe that all education should be adventurous, and when it is not we mourn at missed opportunities.

Our third parameter is *education*. To us education is a process of *intellectual, moral and social growth that involves the acquisition of knowledge, skills and experience*. To us this includes the discipline of training, of learning skills, as well as more reflective learning episodes. The parameter of education really begins to define our area of enquiry. Education, according to R. S. Peters, the doyen of British educational philosophers, involves taking part in *worthwhile activities*. Peters (1966: 155) maintains that such activities have their own built-in standards of excellence, and thus 'can be appraised because of the

standards immanent in them rather than because of what they lead on to'. Peters (1966: 159) continues to argue that such activities 'illuminate other areas of life and contribute much to the quality of living' and 'have a wide-ranging cognitive content'. He is referring to 'knowing how' rather than 'knowing that'. He argues that the worthwhile activity, 'constantly throws light on, widens, and deepens one's view of countless other things'. Climbing a mountain for fun will by definition be in the outdoors, it may also be adventurous, but it may not necessarily be educative even in the broad sense in which we have defined the term. By the same token, we are arguing that not all educative experiences are restricted to institutional learning, and that much education does and can occur in non-formal settings.

Having sketched out the territory of this book we should now define our terms more clearly. We use the phrase 'adventure education' in the same sense that others talk about 'development training', 'outdoor education', 'outward bound activities', 'adventure based counselling', 'outdoor development' and so on. Although each of these phrases is acceptable we prefer 'adventure education' because it focuses upon the nature of the experience - adventure implies challenge coupled to uncertainty of outcome. Adventure education is consequently a more accurate description of the activities we have in mind, and fits better within the boundaries we have just described. But for ease of exposition we will often use the range of terms eclectically and interchangeably in part one and part two of the book. When we come in part three to describe specific programmes we will define the terms more contextually and respect the definitions given to these various approaches by their practitioners.

Adventure education has probably found one of its fullest and most coherent expressions in the Outward Bound movement. Indeed the Outward Bound organisation has developed the concept and principles to such an extent that the terms are in practice used synonymously. We hear of schools adopting an 'Outward Bound' approach to outdoor pursuits, which really means that they are utilising some principles of adventure education in their curriculum. We read of managers having an 'Outward Bound' experience whilst on a training course.

It is at this point that we must come clean and declare a self interest. Outward Bound has been one of the most influential experiences in both of our lives. We both attended courses as Eskdale whilst adolescents, and subsequently Outward Bound provided one of us with a living for well over 25 years and the other with an inspiration that determined a life's direction. We learned about adventure education through Outward Bound and have been indelibly altered by

its formative influence. Although we have also taken a leading role in other outdoor and adventure organisations, notably the National Association for Outdoor Education and the British Association of Mountain Guides, our roots remain in Outward Bound. Having admitted its formative influence in our lives and signalled its importance in the development of adventure education we remain healthily critical. We also strive for balance in our exposition of the influence of Outward Bound and other similar organisations.

The history of Outward Bound is relatively well known. It dates from 1941 when Kurt Hahn, the German philosopher, educator and founder of Gordonstoun, established the first Outward Bound School at Aberdovey, Wales, at the request of Lawrence Holt. It is symbolic that Outward Bound was the joint invention of Hahn, the educator with a platonic vision, and Holt, the shipping line owner with a social conscience. The confluence of the cultures of the working world and of education continues to be a vital feature of the Outward Bound movement.

Outward Bound's post war flowering was essentially the manifestation of a romantic ideal characterised by Blake's prophetic but rather simplistic phrase, 'Great things are done, when men and mountains meet'. The establishing of a second school – the Outward Bound Mountain School at Eskdale in the English Lake District – in 1950 served to move Outward Bound away from the 'service orientation' it gained from its wartime inception, and placed the movement in the public arena. Today there are some 30 schools or centres worldwide and Outward Bound programmes have broadened to include an increasingly wide spectrum of participants. Intellectually also, Outward Bound has contributed, especially in North America, to the research and thinking on adventure education, and more generally to the growth in experiential learning approaches.

After this digression into the world of Outward Bound it is now important to continue to explore the questions of definition. Having set the boundaries and argued for semantic eclecticism, we should now move more directly into detail. As a starting point we still find the definition proposed by The Dartington Conference of 1975 enormously helpful (see Box 1.1). Although written some 18 years ago, the aims and content of outdoor education as defined by the Dartington conference participants still hold good today. In many ways the conference was a seminal event. Sponsored by the D.E.S., it brought together experienced practitioners representing a wide variety of interests and experience with the aim of 'integrating outdoor education into an overall strategy'. The extent of their success can be

Box 1.1: Extract from *Outdoor Education* – the report of the Dartington Conference, October 1975 (D.E.S. 1975: 1–3)

For the purpose of this paper a working definition is suggested in which *Outdoor Education* is used to refer to those activities concerned with living, moving and learning in the outdoors. This will include survival, residential experiences, and a variety of activities, both physical and concerned with observing the environment. The outdoors will normally be interpreted in terms of situations where self reliance is required. These activities are selected and designed to achieve objectives within aims which are concerned primarily with developing attitudes and relationships.

The most important aims are to heighten awareness of and foster respect for:

Self – through the meeting of challenge (adventure)

Others – through group experiences and the sharing of decisions

The *natural environment*, through direct experience

Thus the emphasis is on affective learning and relationships, rather than cognitive skills.

Precise objectives will depend on the young people, the adult (teacher), the resources available and the particular activity chosen. A possible range of objectives are that a young person, as a result of taking part in an activity, will be able to:

In relation *self*, for example:

- develop self-knowledge
- develop self-confidence
- develop self-discipline
- develop self-respect
- develop physical capabilities
- develop skills as appropriate
- attain and experience success
- accept responsibility
- accept the leadership of others
- sharpen sensory perception.

In relation to *others*, for example, with other members of a group:

- plan activities
- evaluate progress
- share leadership
- coordinate their activities
- identify and use the total resources
- represent the group
- communicate effectively
- identify personal characteristics and needs
- counsel individuals
- help others to learn
- set an example.

Pr-bc A

In relation to the *environment*, for example,

- develop an affinity with and awareness of the natural environment
- value natural beauty
- observe and describe the immediate environment
- explain the forms and processes, including the weather
- interpret the development of the environment
- accept the importance of conservation
- stimulate the imagination.

In practice it is convenient to identify a series of activities through which these objectives may be achieved. Among them will be found:

- expeditions, including camping, bivouacs, survival techniques, navigation
- exploration
- canoeing
- sailing
- hill walking
- rock climbing
- gliding
- skiing.

Whatever methods are used within these activities, there should be a guided progression from full control by the adult to independence of action by the young people concerned. Thus the emphasis is on learning by direct experience and decision taking within the bounds of responsibility appropriate to the situation.

gauged by the influence their discussions have had on the subsequent development of outdoor education in the UK, and the pertinence and freshness of their definition for the current scene.

The aims identified by the Dartington Conference are, we believe, the vital aspirations for adventure education. These aims are more fundamental than even the examples given in the Dartington report. The synthesis of 'I', 'We', 'Environment', provide 'themes' that pervade and transcend the adventure education experience. Before moving directly into the substance of the book it may be instructive to reflect on them for a while.

'I' - the self

Having realised his own self as the SELF, a man becomes selfless . . . This is the highest mystery

The Maitreya Upanishad

Although mysterious, the search for the 'I', the self, is an enduring quest. Central to the aspiration of adventure education programmes is the enhanced self-concept of the individual participant. Personal growth, self-actualisation and maturity are all highly prized individual goals. As we shall discuss in much greater detail later in the book, experience is the basis of self-discovery. We learn about ourselves as we learn about and interact with others and the environment in which we live.

Experiential learning has thus been taken as the most effective way of achieving self-discovery, and in one way or another provides the foundation for most adventure education programmes. Yet not all experience is good. It is important at the outset to confront this important truth head on. Even John Dewey (1938: 25), the high priest of experiential learning, said that:

The belief that all genuine education comes about through experience does not mean that all experiences are genuinely educative.

Wichmann (nd) calls the uncritical commitment to experience for experience's sake the 'Learning by doing heresy'. He claims that there are three syndromes that have contributed to its development. The 'blind faith' syndrome is the belief that because it feels good then it must be good; good is good and that is the end of the matter. The 'cook book' syndrome is the bag of tricks that some instructors carry around with them, a repertoire of 'proven activities' that 'work' irrespective of the individuals involved. The 'process-centred' syndrome is the detailed description of the process of adventure education – *the how* – at the expense of *what* is to be learned.

The fallacy that is basic to the 'Learning by doing heresy' and which unites the three syndromes is that experience and education directly equate to each other. This, as Wichmann (nd:70) points out, is not the case:

Experience can also be 'non-educative' or even 'mis-educative'. A non-educative experience is one that does not promote the growth of further experience. A mis-educative experience is one that arrests or distorts the growth of further experience. . . . In its broadest definition, experience includes all stimuli and all response, everything that happens to us and every thought or action we make. We must whittle this down to size. We must carefully decide what to leave in our educational plan, and more importantly, what to omit. Furthermore, we must better understand the nature of experiencing, including the subtle, but all important differences.

Thus, it seems obvious that blind faith, activity cookbooks and even process-centred theories are not only inadequate, but can be

miseducative. All three syndromes limit the growth of further experience by failing to provide complete criteria for determining the relative quality of adventure education experiences. What is needed, as Wichmann points out, is the development of specific theories of experiential learning and instruction based upon a general philosophy of experiential education.

So while we believe that self-discovery is the prime goal of adventure education, and experience is the educator, we hope in the pages that follow to show how these traps can be avoided in the design of adventure education programmes.

'We' - self and others

No man is an island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in Mankind; And therefore never send to know for whom the bell tolls; it tolls for thee.

John Donne

The truth of this extract from Donne's well-known sermon, and the fact of our interdependence is widely accepted. *We* learn from each other, our reality is socially constructed. Much of our experience is experience in groups as we learn and build different forms of community. From the very beginning of our involvement with others we realise that learning is a two-way process. Most of us spend much of our lives struggling experientially to learn how to learn in groups. Much of our lives is spent in groups of different sorts with their own norms, aspirations and culture. We are sometimes confused by the complexity of the group situation and overawed by the powerful synergy that we feel, yet only partially understand. Despite the ubiquity of such modes of interaction and learning we receive no formal training in how to survive in groups and often fail to maximise their potential.

This concern should, some would suspect, lead us to embrace enthusiastically the current political emphasis on citizenship. Our problem with this initiative is that it is a one way process – it emphasises what the citizen *receives* and not what the citizen can *do* for society. Although this may be the nature of political expediency, we believe that citizenship is not just about consumer rights, but also about taking responsibility for others. There are indications that as a society we are currently struggling towards a new definition of citizenship: besides the rhetoric of the citizen's charter, there is the example of 'Charter 88', the broader European struggle for establishing a community of nation

states, as well as numerous examples of young people taking on a variety of community roles. We are encouraged by the inclusion of 'Education for citizenship' as a cross-curricular theme in the National Curriculum. Working in a residential centre, for example, is one of the best ways we know of acquiring a sense of the intensity, complexity and potential of community as a way of living.

The outdoors is also a powerful medium for exploring the nature of community. When on a sail training boat, or a mountain expedition we are also engaged in constructing intricate and intense social relationships. In the pursuit of challenging physical objectives we are often engaged in creating social structures which underpin our physical successes. These temporary societies are a microcosm of the wider community. In many ways these situations are experimental social laboratories where we can explore social relationships at a level of intensity unusual in more sedate settings. This gives us the opportunity at times to behave differently, to try out a variety of social roles and see very clearly the impact we can have on others and to experience the support that is part of community living.

'Environment'

We shall never fully understand nature (or ourselves), and certainly never respect it, until we dissociate the wild from the notion of usability – however innocent and harmless the use. For it is the general uselessness of so much of nature that lies at the root of our ancient hostility and indifference to it.

John Fowles

This quotation from John Fowles' evocatively entitled essay 'Seeing Nature Whole' contrasts the contemporary reductionist and utilitarian view of the environment, which alienates us from the source of nature itself, with our dialectical relationship with it (Fowles 1979). The environment provides adventure education with an arena for challenge in a physical sense, but it also has a more subtle and powerful influence.

Much of this book is about our specific challenging interactions with the environment, but there are also interactions of a more profound nature operating here. These thoughts are difficult to express because we have not a sufficiently developed language with which to handle them, although the works of the Romantic poets are a worthy exception. In trying to capture this aspect of a powerful theme running through adventure education we offer two quotations which have helped us think about this often poorly articulated influence.

The first is taken from Harold Drasdo's eloquent and insightful

essay on outdoor education *Education and the Mountain Centres*. In this extract Drasdo (1973: 26) begins to explore what he calls 'our affair with landscape':

The one aesthetic experience significant to all men through all time is that of our affair with landscape. It does not depend upon intelligence or literacy and it needs no agent to help in its interpretation. But teachers could far more easily defend and sustain their role in arranging a taste of this experience in the wildest country if they had a wider grasp of its importance and of its manifold aspects and values.

It might be objected immediately that what I call our affair with landscape is really our affair with place: that it is no pure aesthetic experience, if any such thing exists, but simply a matter of nostalgia. And some will say that great cities can be experienced as beautiful, even in their most derelict quarters, making a mockery of the ambitions of city planners and of the theories of aestheticians alike. This we agree. But I wonder whether these moments – when, perhaps, a sunset lurid with presentiment silhouettes the gasworks; or when the lights of an enormous conurbation are seen spread in some midnight panorama – I wonder whether those moments are simply those when the city copies Nature: when it is nearly silent; when it is nearly deserted; when those million pinpricks of light seem as separate as the stars. Abandoned docks and wharves only attempt that queer sense of the presences of water felt in any quiet creek or inlet; narrow streets between empty warehouses have the still, claustrophobic atmosphere of canyons or ravines. So that the feelings aroused in these situations really only testify, firstly, to that subjectivity of aesthetic experience already mentioned; and secondly, to the potency of Nature's archetypal forms and states.

The other extract is a joyous celebration of the real ownership that a true relationship with nature gives (Russell 1967: 37):

One of the best-paying professions is *getting a hold* of pieces of country in your mind, learning their smell and their moods, sorting out the pieces of a view, deciding what grows there and there and why, how many steps that hill will take, where this creek winds and where it meets the other one below, what elevation timberline is now, whether you can walk this reef at low tide or have to climb around, which contour lines on a map mean better cliffs or mountains. This is the best kind of ownership, and the most permanent.

It feels good to say 'I know the Sierra' or 'I know Point Reyes'. But of course you don't – what you know better is yourself, and Point Reyes and the Sierra have helped.

In this extract the Russell brothers capture beautifully the essence of the relationship of humans and the natural world. The relationship is personal, not proprietorial, about enhancing, not owning, and about

being at ease in our world. Many of us have felt the sustenance of a beautiful scene, the sheer overwhelming power of a sunset, that feeling of euphoria and oneness with the wild places we are in. Ownership in this sense is about that level of mastery where we are able to feel at home, yet do not need to take out a lease. When we feel like this in a boat alone on the rippled sea, or whatever its alternative, we know that we have begun to achieve an equilibrium within our world. So the relationship with the environment is much broader and deeper than just a location for our adventurous pursuits. When we learn, as Fowles argues, to be at one with nature, then our understanding of it and ourselves grows.

This concept of growth – the personal growth of the title of this book – is not just the result of exposure to wild places, or the simple discipline of working with others. It is the inevitable outcome of the process of confronting oneself within the context of other people and the environment. The relationship is dialectical, the aspiration synergy. It is within this synthesis that the value of adventure education lies. This boils down to a search for values, as we continue to express ourselves with other people within that wider environment, which is everything that is not other people.

As Tom Price (1966: 687), said in his lecture to the Royal Society of Arts:

Our aim should surely be – and is, . . . that of discovery, of enlargement of mind and spirit, it is that young people might have life and have it more abundantly.

And they can do this only by discovering for themselves, with our help and encouragement, what are life's truest values. The endurance, the hard work, the facing of dangers, the abstinence, the plodding on in rigorous conditions, these are merely the means. They are not ends . . .

The true end is freedom and light. And in the words of Clemenceau, 'Liberty is the right to discipline ourselves in order not to be disciplined by others'.

These three themes – 'I', 'We', 'Environment' – pervade the book. We shall return to them in a formal way as the book unfolds, and informally their influence is seen on virtually every page that follows. They provide in our opinion a satisfactory way of introducing the substantive content of what follows.

Implicit in this book is an assumption and belief that adventure education, development training, Outward Bound – call it what you will – has a positive impact upon an individual's self confidence, upon their understanding of the world and on their actual behaviour. As we shall see later, the validity of this assumption is now well documented. What is less clear is how this impact is produced and what its relevance

is for particular training and individual needs. So although we can claim with some degree of certainty that under specific conditions, involvement in adventurous activities will result in personal growth, there is less clarity about the nature of these conditions and far less certainty about the transferability of the outcomes to particular situations. To put it another way, the effectiveness of adventure education depends upon:

- a clear specification of the adventure education process;
- the relating of this process to specific individual needs.

We are not confident that these two desiderata are always met. It is an unfortunate tendency of outdoor educators that their rationales tend towards obfuscation and mystification. This may of course account for some of the confusion in method and variation in outcome seen in many outdoor centres. As Einstein once commented, 'a perfection of means and confusion of aims seems to be our main problem'. Such an emphasis on technique rather than teaching unfortunately appears at times to be part of the baggage associated with outdoor education.

The book is divided into four sections that mirror our concern over the effectiveness of the adventure education process.

In *part one* we provide an overview of the development of adventure education. Chapter one is an introduction to the book and the main themes associated with adventure education. In the following two chapters we briefly trace the evolution of adventure education from its antecedents, to its zenith in the early 1980s. We break the narrative around 1950 which denotes for us the beginning of the era of access and expansion.

In *part two* we discuss the basic psychological and sociological ideas underlying adventure education, and the principles involved in programme design. An attempt is made in chapter four to review the research and theory on adventure education and present it in an accessible way, in the belief that an understanding of principles will help improve practice. In chapter five we examine the way such principles can inform the design of adventure education programmes.

In *part three* we look at the specific application of adventure education techniques in a variety of settings. We use 'mini case studies' to illustrate the theoretical and practical ideas discussed in the previous part of the book. Chapter six concerns working with young people. It emphasises the important aspect of play in adventure education – in the classroom, the community, with pupils with special needs, and on adventurous expeditions. The following chapter contains examples of the 'widening horizons' we experience as we mature,

both personally and professionally. Here we are concerned with personal and social development, management development, and the training of teachers. In chapter eight we present a range of examples to show how groups with specialist challenges and individual needs use the outdoors and the principles of adventure education to empower and enfranchise everyone.

In *part four* we return to some of the themes touched on in this chapter. In chapter nine we describe the issues and trends characterising current approaches to adventure education. In chapter ten we attempt to place the future of adventure education in a wider context and see how the evolution of adventure education mirrors developments in society as a whole. We conclude by discussing the key issues confronting adventure education as we face the challenge of the next century.

Such an introductory book cannot claim to be comprehensive; as such the book contains a series of compromises. The first is between completeness and idiosyncrasy. Although the book is reasonably representative of the major trends and schools of thought in adventure education, it still reflects our individual and at times idiosyncratic views. Second, the more theoretical discussions in chapters four and five are undifferentiated in so far as they apply to all ages and groups. So, for example, as young children do not have the same capacity for reflection as young adults, the approach taken to reviewing with these two groups will obviously differ. This limitation is compensated for in part in the more specific examples provided in part three. Third, although the book is aimed primarily at a British readership, hence the UK perspective in chapters two and three and in part three, the research evidence and discussions range more widely. Fourth, the book is not a practical manual. There are many 'how to' books which are referred to at appropriate places in the text. However the book is practically oriented with its combination of principles in parts one and two, and practice in part three. Finally we are aware that we write from a male perspective. Although we have tried to transcend the limitations of gender, we are conscious that ways of experiencing and feeling, that methods of problem solving, and that even concepts of rationality are bound and informed by our male viewpoint. We apologise in advance for those occasions when our aspirations have unwittingly exceeded our experience.

In the end all books are only as good as their writers and readers. We can only share our thoughts, experiences and vision with you. It is then up to you, the reader, to make what you can of them. And in so doing take heed of the words of Walt Whitman in 'Leaves of Grass':

Have you reckoned a thousand acres much? Have you
reckoned the earth much?
Have you practiced so long to learn to read?
Have you felt so proud to get at the meaning of poems?

Stop this day and night with me and you shall possess the origin of all poems,
You shall possess the good of the earth and sun . . . there are
millions of suns left,
You shall no longer take things at second or third hand . . . nor
look through the eyes of the dead . . . nor feed on the spectres
in books,
You shall not look through my eyes either, nor take things from
me,
You shall listen to all sides and filter them from yourself.

This is the essence of personal growth through adventure.

CHAPTER 2

The Foundations of Adventure Education

Not only does education include whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature; it does more: in its largest acceptance it comprehends even the indirect effects produced on the human character, and on the human faculties, by things of which the direct purposes are quite different; by laws, by forms of government, by the industrial arts, by modes of social life, nay, even by physical facts not dependent on human will; by climate, soil and local position.

John Stuart Mill, inaugural Address as Rector, St Andrews University

Our purpose in this chapter is to trace the early growth of adventure education as a distinctive approach to learning, to pick out some of the key developments which have encouraged that growth, and to set them in their wider social and educational context. We believe that an understanding of these historical antecedents is important in our attempt to clarify the peculiar power of experience-based learning.

The history of adventure education is in large part the story of a number of key individuals, interacting with and responding to the events and concerns of their time. We have tried to describe this interaction, rather than simply rehearse a bald chronological account. This and the following chapter trace the gradual development of a coherent rationale for adventure education; this appears to have been a typically British process, random and pragmatic. It is our contention that the failure to develop a plausible conceptual basis for this work has led to a failure on the part of educators and others to give adventure education the importance it deserves. In part, it is this view that has prompted the production of this book.

We take the late nineteenth century as our starting point, beginning with the 1870 Elementary Education Act, after reflecting briefly upon traditions and influences from earlier periods. We have sketched in some of those early influences; there is not the space to do more, although the more distant origins of adventure education both in our

own and in other cultures are of much interest to us.

We have chosen, somewhat arbitrarily, to close this chapter round about 1950; for we regard the 1950s as the time when adventure education began its most marked expansion. We also include within the scope of the chapter the Second World War, which in our view has not been sufficiently acknowledged as an influence upon attitudes and practice. We pay special attention to the work of Kurt Hahn and the influence of Outward Bound and Brathay, because of their lengthy experience of adventure education and their impact upon the evolving thinking and practice of the post-war years. Although these organisations have different roots, they have together had a profound effect both upon the evolution of outdoor education in schools, and also on the growth of development training as part of the preparation of young people for working life.

Antecedents

The view that individuals may gain in any deeper personal way from experiencing adventures out-of-doors has never been universally accepted. The continuing struggle of adventure education to gain acceptance indicates in part the general reluctance to support programmes whose outcomes cannot easily be quantified. We must admire the committed protagonists of this approach to learning, who have argued powerfully and effectively throughout the present century that such experiences should be the entitlement of all, and in particular of young people. The history of adventure education, as of many other controversial experiments, is largely the story of a number of charismatic individuals determined to make a reality of their visions and ideals. We have tried to identify and describe the work of some of these key figures.

The connection between adventurous experience and learning about the self has distant origins. In one of the earliest systematic essays on education, Plato in the fourth century BC proposed an education which harmonised the 'philosophic' or rational and cultural elements in human nature with what he called the 'spirited', which included those qualities of determination and perseverance which gave the energy and confidence to balance the purely intellectual aspects.

Adventurous journeys and activities in the outdoors and the wilderness have long been seen as a means of increasing self-knowledge and resourcefulness; both the demanding nature of the task and the awe-inspiring setting contributing to the power of the experience. Traditionally, journeys through mountains or voyages across the sea meet both criteria. The symbolic quality of such

journeys has been recognised in literature; the epic myths of the *Odyssey* and of Bunyan's *Pilgrim's Progress* point to the achievement of wisdom during journeys through time and life, with all their trials and tribulations. One of our tasks as educators is to explore the symbolism of adventurous experiences, to reveal the deeper meanings and implications of what at first sight may simply appear to be physical experiences. We note in passing the importance of 'rites of passage' in some traditional societies, marking transitions from childhood to adulthood, or the initiation into the unique and inner culture of the group.

Many of the important foundations for what is now often called adventure education were laid down in the eighteenth and nineteenth centuries. The French-Swiss philosopher Jean-Jacques Rousseau wrote an elegant book on the education of children, *Emile*, which had a profound effect on education both in Europe and America. It is probable that his own love of walking alone in the countryside 'unencumbered by duties, business, luggage, and the necessity for playing the gentleman' was a key influence upon his thinking. Rousseau asks us to accept the controversial proposition that children are born good, and that they should be educated according to their own nature, not according to what others think they ought to be. A child should learn first through the senses in the rich world of nature. *Emile* was to be educated entirely through activities and by first-hand experience. 'Teach by doing whenever you can, and only fall back upon words when doing is out of the question.'

Rousseau's belief that children should be allowed full scope for individual development in natural surroundings influenced the approach of many of the progressive schools established early in this century. The influence of the Romantic school of writers and poets was also important. Such figures as Wordsworth, Coleridge, Blake, Byron and Shelley, reacting to the scientific and rational spirit of the Enlightenment, expressed their feeling for the primal power of wild landscapes. Many of them were keen travellers, walkers, hill-climbers, or swimmers. Wordsworth's love of long walks is well documented, and Coleridge's descent of Broad Stand in 1802 ranks as one of the earliest documented rock-climbs. Wordsworth echoes Rousseau when he writes in 'The Tables Turned':

One impulse from a vernal wood
may teach you more of man,
of moral evil and of good
than all the sages can.

The leisured classes were already able by the eighteenth century to enjoy travel and adventure for their own sake. The tradition of the educational 'Grand Tour' was established, whereby the sons and less frequently the daughters of the aristocracy and the wealthy middle classes enriched their knowledge of the European landscape and classical past by journeying overseas.

Furthermore, there was a strong national tradition of travel and exploration for more practical purposes. The nineteenth century saw an unprecedented expansion of trade and travel from Britain to all parts of the world. Britain stood at the centre of international trade, and took the lead in the scientific exploration of the world. The tradition of adventurous travel was central to the establishment and maintenance of Empire. In the Indian sub-continent, for instance, trade expanded whilst diplomatic activity and confrontation – 'The Great Game' – continued in the remote fastnesses of the Himalayas, on the borders of the British and Russian empires. Meanwhile, enterprising scientists and botanists explored such distant places to chart the unknown valleys and assemble remarkable collections of specimens and artefacts. Many of these nineteenth century adventures caught the imagination of the public. The pioneering journeys of Livingstone and others in Africa, the great epics of polar exploration, the first ascents of the major Alpine peaks, all helped to create an interest in travel and exploration for their own sake.

The growth of adventure education in Britain was fragmented and intermittent. However, the 1870 Elementary Education Act, often known as the *Forster Act*, ensured for the first time that every child up to 11 years should have the right to schooling, including the provision of physical education and games. Before the 1870 Act, most children were untaught, the majority unable even to write their own names. Such education as existed was carried out partly by the Church, and partly by a variety of private, grammar and so-called 'public' schools. The Education Acts of 1902 and 1918 were also significant, introducing a more coherent system of local authority control, subsidised secondary schooling and a school-leaving age of 14. The Technical Instruction Act of 1889 called for the development of technical and vocational education in newly-established technical schools and colleges. The inauguration of the Workers' Educational Association in 1903 indicated the growing recognition that education was a lifelong process which should be available to all.

After the First World War, the series of reports of the Consultative Committee chaired by Sir Henry Hadow recommended a new framework for primary and secondary education, and embodied much new

thought about education, some of it controversial. The Committee urged the adoption of methods of teaching which would develop individuality and foster mental growth. This advice was crystallised in the following words: 'the curriculum is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored'. This, as we see later, is an interesting precursor of the HMI curriculum statements made in the 1970s. The recommendations of the Hadow Committee had a strong influence on the Education Act of 1944.

Alongside this emphasis on intellectual and physical growth, came new attitudes to moral training and the development of character. The notion of 'character training' dates back to the public school revival in the nineteenth century. It owes much of its inspiration to some great headmasters of that period, of whom Arnold of Rugby and Thring of Uppingham are the best known. Notable among these was the autocratic but influential Cecil Reddie, founder of Abbotsholme, the first of the English progressive schools. The expression 'character training' came to stand for an emphasis on all-round personal development and the belief in the value of service and leadership in the context of a school or community.

Hahn: the growth of an idea

At this point we must mention the work of Kurt Hahn, one of the most innovative educators of this century, who was responsible for a series of remarkable and lasting educational achievements, not least the development of adventure education. Hahn was born to middle-class German parents of Jewish descent in 1886, and educated in Berlin and at Oxford. In 1920 he established the Salem School in Germany, with a particular commitment to train his pupils to develop moral independence, a strong sense of values, and to improve physical health.

In 1932, Hahn publicly declared his opposition to the Nazi regime, and was arrested and imprisoned. Following the intercession of friends, he was released and went into exile in Britain, where he was able in 1934 to found the school most closely associated with him at Gordonstoun. Brereton (in Rohrs 1970) has listed the features that Hahn intended should characterise the school:

Action and thought would not be divided into two hostile camps; steps would be taken to build the imagination of the student of decision and the will-power of the dreamer so that wise men of action will have the vision to see the consequences of their decisions.

Hahn was always more concerned with the kind of individuals his schools produced than with academic accomplishment. He believed that the purpose of education was to develop the righteous and active citizen, with a strong emphasis on leadership and service. The scope of his educational vision extended to regular athletic training, expeditions in the hills and in small boats, rescue and community service, and periods of solitary introspection. Much of Hahn's thinking was based on his characteristically pessimistic view of society. He was fond of diagnosing the ills of his time:

- The decline of fitness due to modern methods of locomotion.
- The decline of initiative and enterprise due to the widespread disease of spectatoritis.
- The decline of memory and imagination, due to the confused restlessness of modern life.
- The decline of skill and care due to the weakened tradition of craftsmanship.
- The decline of self-discipline, due to the ever-present availability of stimulants and tranquillizers.
- The decline of compassion, due to the unseemly haste with which modern life is conducted.

Hahn was concerned for the plight of young people beyond the sheltered enclave of Gordonstoun, recognising 'that certain healing experiences were withheld from the underprivileged youth of this country'. He evolved a three-fold challenge for all young people over 14 in Morayshire which became known as the Moray Badge and was subsequently expanded into a nationwide 'County Badge'. This award was based on achieving certain levels of proficiency in jumping, running, throwing and swimming (Athletics), walking, climbing, and sailing (Expedition), and lifesaving (Service). Although this initial training scheme was limited in its influence, 20 years later it provided the philosophical and practical inspiration for the Duke of Edinburgh's Award.

Hahn had the gift of inspiring strong loyalty and practical support for his educational innovations. His contribution is well-summarised in Robert Skidelsky's book, *English Progressive Schools* (1969):

In one respect Hahn may rightly claim to be an innovator, at least with regard to civilian youth work. The Boy Scout movement was founded on play and fun - which appealed to younger children but less so to older ones. Public School 'character training' was based on games: gifted athletes might benefit, but there was much less appeal to the 'ordinary' boy. Reddie and a number of other progressive pioneers like Badley diversified the environment by adding farm

and estate work, crafts, building and construction . . . Herbert Read stressed education through art and the imagination. Hahn's contribution was education through adventure. The love of adventure, of danger, of challenge, was the greatest of the 'grandes passions' that would 'protect' youth, and the one most widespread in its appeal to the adolescent nature. Sailing across dangerous seas, going on difficult expeditions, climbing mountains - these were men's activities, not boys', and during their currency ideals would be implanted, achievements experienced and friendships formed which would have the power to transform a boy's outlook on life.

Hahn often claimed that nothing he had said was original, that he had based his approach almost entirely upon the ideas of others. Be that as it may, his reformulation of these ideas was unique and contained three salient characteristics. First he sought the commitment of his students to a goal which they themselves had helped to shape. Second he believed in making the maximum use of time available, and this led to extremely full and busy programmes of study and activity. Third, Hahn believed in the value of adventure, despite the risks this might entail. Thomas James (in Kraft and Sakofs) has written perceptively of this aspect of Hahn's work:

He believed that education should cultivate a passion for life and that this can be accomplished only through experience, a shared sense of moment in the journey towards an exciting goal. Mountaineering and sailing were integral parts of his programme at Gordonstoun, and he made space in all his programmes for student initiative - an expedition, a project, a sailing voyage. Hahn welcomed powerful emotions, such as awe, fear, exultant triumph. Part of his life-long aspiration, part of the 'whole' he sought through programmes like Outward Bound, was that the experience accessible to any human being, at any level of ability, could be charged with joy and wonder in the doing. But the corollary is that he saw adventure in a social perspective, as an event of community life and not a private thrill. The adventure of the individual is always mediated to some extent by the values and needs of the group.

In concluding this digression on the work of Hahn, we should draw attention to his belief in the active role of the teacher in confronting young people with such new experiences, crystallised in his well-known aphorism:

We believe that it is the sin of the soul to force the young into opinions, but we consider it culpable neglect not to impel every youngster into health-giving experiences, regardless of their inclinations.

In a later (1967) clarification of this statement to Skidelsky, Hahn added,

You and I would agree that indoctrination is of the devil and that it is a crime to force anyone into opinions but I, unlike you, consider it culpable neglect not to guide and even plunge the young into experiences which are likely to present opportunities for self-discovery. If you spare the young such experiences, in deference to their wishes, you stunt their natural growth of basic qualities which they will need for their own happiness and for service to their fellow men.

This delicate distinction between compulsion and encouragement has been the subject of endless discussion in outdoor and adventure education. Indeed it was at the heart of a bitter disagreement about mountain training in the mid-1970s (discussed in more detail in chapter three). The passion expressed then reflected the importance of the principles at issue.

Other influences

Although Hahn was a key figure in the development of adventure education, other equally important influences were at work during the 1920s and 1930s. The circumstances of the time encouraged the formation of active outdoor and recreation movements. The improvement of roads and the development of the motor car, together with the introduction of paid annual holidays, permitted more people to explore Britain or to travel overseas. The Scouting movement, founded by Baden Powell in 1908 after an experimental camp on Brownsea Island in Poole Harbour, had already introduced large numbers of boys to the joys of camping, woodcraft and the outdoor life. The worldwide membership as early as 1922 exceeded one million. The Guide movement gave similar opportunities for girls although for smaller numbers.

The Duke of York's camps between the wars drew together a mixture of boys from public schools and industry in a programme of social and practical activities. These camps were important precursors both of Outward Bound and Brathay. Hahn commented subsequently in his speech to the Harrogate Conference in 1965:

I regard the Duke of York's camp as the real forerunner of Outward Bound. He gathered boys from different classes which were more bitterly divided by distrust and prejudice than they are in our time. He united them through fun and laughter and through exacting pursuits. He succeeded not only in planting memories that were unforgettable but in many cases the seeds were sown of lifelong social service.

The years between the wars also saw the establishment of many local walking and mountaineering clubs; several of these acquired or built

their own club huts and cottages. Such clubs, particularly those associated with the universities, provided training and experience for many who entered the teaching profession, who were then able to develop such activities in schools.

The founding of the Youth Hostels Association in 1930 enabled young people to stay cheaply in the countryside, assisted by the increasing availability of cheap public transport. Provision for camps and outdoor training facilities increased as local education authorities were empowered to provide vacation schools and school camps, granted by the Ministry of Education. The interest in the countryside, and the campaign to gain better access to it, grew in strength during these years. The mass trespasses on the Derbyshire moors in the 1930s symbolised the growing belief that access to open country was the birthright of the people. But the catalyst which transformed the educational and social assumptions of the British people, was the Second World War, which called for a national effort on a scale never before experienced. This paved the way for a much more equal provision of adventure opportunities for young people in the post-war years.

Furthermore, the pace of exploration in the remote areas of the world was quickening. The succession of British attempts on Mount Everest in the twenties and thirties were the most visible examples of the urge to explore the remaining unknown ranges and rivers of the world, and excited much popular interest. There were still great areas that were unvisited; it was still possible to find 'terra incognita' on the map.

The Second World War

The Second World War involved a mass mobilisation of the population. It required for the first time a systematic attempt to train large numbers of servicemen in the skills of mountain and arctic warfare, and survival in extreme conditions. The exploits of the Commandos in Europe, the Long Range Desert Group in the deserts of North Africa, and the Chindits in the Burmese jungles all became part of a new and persisting national folklore. Some of the 'conscript adventurers' became highly proficient. Perhaps more significantly, the requirements of the armed services led to a rapid development of cheap and serviceable outdoor equipment, including camouflaged windproof anoraks and trousers, heavy-duty rucksacks, nylon ropes and karabiners. These were the staple equipment of a generation of post-war adventurers. The systematisation of training methods, exemplified in

an excellent series of training manuals produced for Service use, was also significant.

There were other changes with implications for post-war training and education approaches. The new, fast-moving nature of armed operations called for a different style of leadership and new approaches to leadership training and assessment. Officer selection boards became more concerned with practical competence and communication skills, and less with social background. Relatively young people achieved rapid promotion to senior rank. One such leadership training initiative with a bearing on adventure education was the Highland Fieldcraft Training Centre, established in the Scottish Highlands in 1943. The Centre was commanded by Lord Rowallan, later to become Chief Scout, and was concerned to improve the leadership competence of young potential officers. Although a small operation (approximately 1000 men passed through the unit), the H.F.T.C. adopted many of the practices later to be found in the outdoor centres established in the fifties and sixties. These included attempts to explore the group dynamics which emerged during the ten-week course, which included a great variety of practical tasks and exercises, as well as demanding expeditions in the Highlands.

Adam Arnold-Brown, an instructor at H.F.T.C. and later the first Warden of the Outward Bound Mountain School at Eskdale, described the purpose with somewhat idiosyncratic emphasis in *Unfold- ing Character* (1962):

Our aim was to build upon the fine qualities which lie in every individual. We wanted our students to use the powers which lay within them to fullest advantage and for the good of all. Society is the loser if men are tongue-tied when words are required, devoid of energy when action is necessary, spiritless when wrongs are to be righted . . . We are all crippled to some extent, bound by habit, convention, circumstance to lower aims and achievements than lie within our potentialities. We have swathing bands applied to us, layer by layer, from infancy to old age, by parents, teachers and others in authority; indeed, self-applied more often than not. In our home, we rightly guard our children against danger but are loath to encourage them to widen their range of experience as they grow older; fear of the night, fear of exposure to wind and rain, fear of exertion, both mental and physical, inhibits the child, the adolescent and also, too, the adult. In our schools, we so magnify the importance of being first in work and in games that we unwittingly accentuate the feeling of failure in those who try hard but do not reach the top; we so stress the acquisition of facts that we forget the importance of wisdom and the value of sensitivity. In our nations, we so disregard the universal, so encourage the parochial in customs, attitudes, dogmas, that we inflate the trivial while ignoring the vital.

It is impossible to estimate the effect that active service had on those who experienced it. However it is clear that conscription during wartime and the introduction of National Service in the years between 1949 and 1960, gave more young men, and occasionally young women, the opportunities for some highly adventurous and often hazardous activities. The effect and value of post-war National Service are examined in chapter three.

One wartime development which was to have important consequences for the post-war growth of adventure education was the establishment of the Outward Bound Sea School at Aberdovey in 1941. Although this event belongs properly in the war-time period, we have chosen to set it in the context of the immediate post-war years; for in a sense it was the fore-runner for much that was to happen later.

Outward Bound and Brathay Hall

The establishment of the Outward Bound Trust and the Brathay Hall Trust were key events which had a very powerful, indeed catalytic, influence on the post-war development of adventure education in Britain. The Outward Bound Trust was formed in 1946 to give permanent form to the pioneering work of the Aberdovey Outward Bound School. This had been founded in 1941 to provide courses, normally of 28 days' duration, partly for young men joining the Merchant Navy, but also for a wide cross-section of people from other backgrounds, including school pupils and trainees from industry.

The traditional explanation has it that the Aberdovey experiment was intended to enhance among young merchant seamen the physical and moral requirements for survival at sea after ships went down to enemy submarines. This may certainly have formed part of the *raison d'être* which persuaded Lawrence Holt, director of Alfred Holt and Company, the owners of the Blue Funnel merchant line, to assist with the foundation of the Sea School, but we suspect the truth may be more complex.

Gordonstoun School was evacuated early in the war to mid-Wales, and in 1940 ran a three week summer school which pioneered some of the approaches which were to characterise Outward Bound training. At the same time, Hahn's Badge Scheme had not attracted the anticipated support, and this persuaded Hahn that a 'compelling demonstration' of the scheme should be provided at a 'short-term school' to which young men from a wide cross-section of society should come for an intensive programme of practical training. Lawrence Holt, familiar with Hahn's pioneering work in education, was persuaded to support the new venture by purchasing Bryneithyn

(a large house at Aberdovey), by lending resources and more importantly, trained staff. Holt believed firmly in the value of sailing and was convinced that the training of young people should be oriented towards acquiring practical skills and self-reliance, rather than technical or academic knowledge. They decided to join forces to found a school in which the concepts of the County Badge scheme could be realised, and where young seamen could gain what Holt regarded as appropriate training. It was Holt who suggested the name 'Outward Bound' for this new venture, and who emphasised that 'the training at Aberdovey must be less a training for the sea, than a training through the sea, and benefit all walks of life.' (quoted in James, 1957).

Outward Bound at Aberdovey was fortunate to have two remarkable men as its first leaders. Jim Hogan was a teacher with a background in Scouting and youth work; he brought to Aberdovey an important educational perspective which balanced the emphasis on sail training and survival. A keen walker himself, he also introduced the land expeditions which have since become the common characteristic of Outward Bound schools world-wide. Hogan wrote a fascinating account of the difficulties of the early days in his book *Impelled into Experiences* (1968). The problems were not simply those of lack of resources, but stemmed as well from the contrasting cultures which had to be married in a novel project set up against the background of wartime exigencies. In some ways, the early difficulties at Aberdovey, arising from the conjunction of sail-training disciplines with personal development ideals, foreshadow the debates about education and training, about child-centred or subject-centred approaches, which continue to this day.

Jim Hogan subsequently played a vital part in the development of outdoor education in the maintained system of education. As Deputy Director of Education for the West Riding in the 1960s, working with the widely-respected Alec Clegg, he helped to introduce outdoor programmes in many of the Authority's schools, and he was a powerful influence in establishing the outdoor centres at Bewerley Park and elsewhere. He also encouraged the introduction of in-service programmes which were among the first to develop the interpersonal as well as the technical skills of teachers and instructors working in this field.

Freddie Fuller succeeded Hogan as Warden, and brought to the task a very different set of skills and idiosyncracies. He broadened the scope of activity into areas which even today might seem innovative; pig-keeping, caving, horse-riding, forestry, drown-proofing and even

caring for and using homing pigeons as a means of communication. The extraordinary range of his personal interests and enthusiasms was matched by his inspiring and captivating way with words; it was entirely in character that he should have been the driving inspiration behind the first 'City Challenge' urban Outward Bound programmes in Leeds in 1967.

Those associated with Aberdovey and inspired by its achievements and approach determined to try to harvest this experience and establish additional schools. Thus in 1946 the Outward Bound Trust was established. In 1949, the following statement of principle was adopted, and this determined the development of the Trust activities for the following quarter century:

The schools must be founded on the following principles: they must be residential and the courses must last for a minimum of four weeks. They must be open to all, based on a spiritual foundation, and must contain a diversity of occupations and nationalities, without political or sectional bias. They must present each boy with a set of conditions and give him, possibly for the first time, the opportunity to discover himself. These conditions, self-discipline, teamwork, adventure, physical hardship and some risk, are rarely met with except in time of war. They must endeavour to develop character through training with a vocation or other practical interest. (David James 1957)

In 1950, the Outward Bound Trust began its post-war expansion with the establishment of the Outward Bound Mountain School at Eskdale, and the incorporation of the Moray Sea School within the work of the Trust. This growth has since continued world-wide, across frontiers of culture and historical tradition; the extent of the expansion is a remarkable indication of the power of the underlying vision.

It is a coincidence that the development of the Outward Bound Trust should have had a very similar contemporary parallel in the growth of the Brathay Hall Trust. Although not directly connected, nevertheless the underlying aims were remarkably similar, and the methods evolved have much in common. From its formal establishment in 1946, Brathay has had a notable effect not only upon the practice of adventure education, but also on the understanding of the processes of change which are engendered by adventurous experience. If Outward Bound can claim much of the credit for advancing the practical development of adventurous activities, Brathay can claim an equally significant responsibility for developing a clearer understanding of the learning processes.

Brathay Hall is a fine eighteenth century mansion on the shores of

Lake Windermere with historic links with the Lakes poets. During the war it had been used for a number of courses, including the first national course of the National Association of Boys' Clubs Senior Boy Training Scheme. The week's course included sailing on Windermere, a dramatic production, the production of a course newspaper 'Brathay News', and of course long walks in the surrounding fells. The ideas promoted in that course in particular were to become fundamental to the philosophy of Brathay in the post-war years. The owner of the estate, Francis Scott, became the benefactor and founder of the Brathay Hall Trust, which initially introduced 'Holidays with Purpose', lasting for one week. The rationale for these courses has been described by Stanley Cain (quoted in *Brathay - the first 25 years*, Campbell 1972):

Brathay was to reach out to the boys of the post-war generation by utilizing the phenomenon of holidays with pay and offer them something different, wider, more imaginative - something they would remember all their days. Had we foreseen that industry and commerce were almost ready to support the concept of month's courses, I doubt whether we should have concentrated so determinedly on holidays . . .

What did we do on a holiday course? Since each lasted only one week, our abiding principle was to make the maximum impression in this minimal time. Despite a considerable element of free-for-all, a programme had three 'musts': to climb Helvellyn or Scafell, to produce the Brathay News, and to stage a show in the Little Theatre . . . For the sake of our sanity, we varied consecutive weeks and were fortunate with the voluntary staff we collected - artists, bird-watchers, musicians, sailors, mountaineers, doctors. Though some of these were minority pursuits, they blended most satisfactorily with the more strenuous ones which attracted the majority. We made something of a feature of high-altitude camping, when boys stayed on the tops for a night or more, while sailing went on incessantly. Sometimes we had a regatta of sorts, or a swimming gala in the lake.

The first warden of Brathay was Dick Faithfull-Davies, who had initiated the Senior Boy training courses during the war. The first of the Brathay four-week courses took place in 1950. From the beginning, it was accepted that Brathay was concerned with the all-round personal development of the young people attending. An early staff member wrote that 'the Brathay spirit must be something that far transcends mere cliff-hanging'. Accordingly, although mountain and lake expeditions remained core features of the course, the breadth of each programme was impressive. A newspaper was produced, dramatic productions became more ambitious, assisted in due course

by the building of a theatre, and painting, sculpture and pottery were all encouraged. The magnificent natural setting of the Hall was not simply an arena for active pursuits; it was equally the inspiration for artistic and creative achievement of an unexpected quality. The emphasis on physical achievement was always less pronounced at Brathay than at Outward Bound.

The 1950s were something of a 'golden era' for Brathay. Under the inspiring leadership of John Dougan, the four-week courses attracted increasing support from industry, and the range of activities and facilities steadily expanded. At the same time, Brathay developed a tradition of external involvement and activity which has remained a distinctive feature. Holidays with Purpose continued to take place on a self-organised basis at the separate centre of Old Brathay. The Central Council of Physical Recreation (C.C.P.R.) and the British Council also made use of these facilities, and strong links were established with the Oxfordshire and Lancashire local authorities, which included the provision of mountain training courses for teachers.

A chance remark by the Cambridge geographer W. V. Lewis about the lack of information concerning the depths of Lake District tarns led to another distinctive feature at Brathay - the tradition, established in 1947, of conducting practical field investigations and surveys as part of the Brathay courses. In 1948 a group of young men from schools and industry took the first soundings of Blea Water, establishing it as the deepest tarn in Lakeland. This was the beginning of the Brathay Exploration Group (B.E.G.) expeditions which were for many years a distinctive feature of Brathay. The Brathay Exploration Group rapidly established a loyal and active group of voluntary leaders. These were predominantly but not exclusively teachers, with a wide range of scientific and expedition skills. The first overseas expedition to Norway took place in 1950, and a permanent headquarters was established on the Brathay estate in 1952.

From that time onwards B.E.G. expeditions in Britain and abroad showed a remarkable growth. Between 1952 and 1971, there were 124 Brathay expeditions in the Lake District or other parts of Britain, and 131 to overseas destinations. This was an astonishing record at a time when travel overseas was not as accepted or feasible as it is today. The purpose of these expeditions was indicated in a memorandum from Brian Ware (quoted in Campbell 1972):

To those who have taken part in these expeditions or have been closely associated with them, there can be no doubt whatever of their success and their value in training boys in the work of a geographical expedition. Of equal value

has been the opportunity to become one of a team, with members drawn from a varied background of life and work, engaged in a common task of exploration. There is no doubt also that the experience of living for a few days in the mountains has proved for many boys the introduction to a new world of interest and endeavour.

Brian Ware was a key figure in the development both of Brathay courses and B.E.G. expeditions. A teacher and youth leader, he was excited by the Brathay experiment, and joined the staff temporarily in 1947, when he organised the first tarn surveys. He was secretary of the B.E.G. for the first 21 years of its existence, actively leading 21 expeditions during this period. In 1968 he became first Principal of Brathay, remaining there until 1978. In the following years he has continued to expand opportunities for overseas exploration for young people, as a founding member of the Young Explorers' Trust, and as the secretary of the Outdoor Adventure and Challenge for Youth project (see chapter nine). He was the moving spirit behind the development of the mobile expedition projects inaugurated by the Young Explorers' Trust in the 1980s, which operate on a flexible, mobile basis, taking inexpensive adventurous opportunities to inner-city areas by using well-equipped vehicles (see chapter nine).

However, we are jumping ahead of ourselves. The war had marked a turning point. Its effects, as well as those of the 1944 Education Act and the great reforms put in place by the post-war Labour government, fed through into a great expansion of provision of adventure experience for young people in the 1950s and after; an era aptly symbolised by the local education authority minibus with its canoe trailer in tow, heading off to Snowdonia or the Lake District with a full complement of youngsters to enjoy a week under canvas or at an Outdoor Centre. We describe this period, the 'golden age' of adventure education, in the next chapter.

CHAPTER 3

An Era of Access and Expansion

The experience of the war has shown that the young people of this country can respond to situations demanding courage and endurance; these qualities, we should hope, will be directed during the school days to activities which give them scope and which lead to occupations making the same demands in the circumstances of peace... The raising of personal performance, won through the surmounting of individual difficulties by discipline and endurance, is of profound moral significance, as well as physical. Individual effort to surpass one's own achievement, no less than teamwork and co-operation, is altogether to be encouraged. Among such standards we should certainly welcome carefully devised tests of endurance, of resourcefulness and enterprise suggested by the nature of the surrounding countryside.

The Curriculum and Examinations in Secondary Schools (1943)

There was a remarkable expansion of adventure education between 1950 and 1980. These 30 years saw a steadily increasing provision of adventure opportunities for young people. This was true not only in the context of school life, but also and increasingly as a feature of programmes of vocational preparation. At the same time, and particularly towards the end of the period, more systematic attempts were made to identify the way in which outdoor and adventurous experiences could play a part in meeting the developmental needs of young people, particularly during the vital years of transition from childhood to independence and adulthood.

We seek to show in this chapter how the basis for expansion was laid through the opening of the White Hall Centre, the establishment of the National Centres, the remarkable increase in the number of LEA centres and the launching of the Duke of Edinburgh's Award. After a brief acknowledgement of the influence of National Service, we summarise the increasingly positive support given by the Government to adventure education, both through the Ministry for Education and, later, through the Manpower Services Commission in the 1970s. We conclude with a description of the principles underlying development training, which became widely recognised as a generic