THE EXPERIENTIAL MODE OF EDUCATION FOR ADOLESCENTS: DR. KURT HAHN AND THE OUTWARD BOUND MOVEMENT

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ABSTRACT

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The primary figure in this thesis is Dr. Kurt Hahn and his educational thinking and ideas. He institutionalized these in his schools--Salem and later Gordonstoun--and further developed them through such movements as Outward Bound.

Hahn perceived five major areas of decline in the world that should concern educators. They were declines in physical fitness, initiative, care and skill, self-discipline, and compassion. Observations of contemporary society and its influence on the school, and the assessment of the current needs and problems of adolescent identity-seeking, indicate that these declines have become more intense since they were first recognized and formulated by Hahn over four decades ago. As a result of these declines and their accelerated impact on modern life, social ills have been manifested which today directly affect our youth in and out of the school environment, as compared to even two decades ago when the young could enjoy a measure of insularity against these influences until, at least, mid-adolescence.

Through his concept of "experience therapy," Dr. Hahn devised certain antedotes to combat these declines which were applied through the educational processes associated with adolescence. Translated into modern terms in this thesis, the experiential mode in the education of adolescents, emphasizing a certain type or class--programs designed mainly in the out-of-doors--is given full exploration, treatment and interpretation.

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What I like about experience is that it is such an honest thing. You may take any number of wrong turnings; but keep your eyes open and you will not be allowed to go very far before the warning signs appear. You may have deceived yourself, but experience is not trying to deceive you. The universe rings true wherever you fairly test it.

--C.S. Lewis in Surprised by Joy

It is the sin of the soul to force young people into opinions--indoctrination is of the devil; but it is culpable neglect not to impel young people into experience.

--Dr. Kurt Hahn

Without the instinct for adventure in youth, any civilization however enlightened, any state, however well ordered, must wilt and wither.

--George Trevelyan

V

I Hear, and I Forget,

I See, and I Remember,

I Do, and I Understand.

--a student quote

CHAPTER ONE

INTRODUCTION

The object of this research undertaking is to provide clarification of the rationale and significance of the experiential mode of education within the total operation of a school program. My aim is to focus on certain activities designed for students that take place primarily outside of the four walls of the classroom and beyond the physical plant of the school.

Experiential exposures have a range that is wide and diverse: attending live theatre, pursuing a scientific enquiry, travelling on an exchange to live with another culture, reading a mind-opening book, discovering a new art form or climbing a rock-face in the wilderness. It is doubtful if one would underrate the effect of "inspiring" experiences, whether on a grand scale or for just a moment, such as the experience of a grade one child observing for the first time the migratory return of geese in early spring while on his first sugaring-off party outside the city, a grade five youngster exploring the wonders of a science museum, a school band at the high school level returning from a music exchange in another city or country, a junior high school theatre tour of New York after or before the dramas covered in the school curriculum, a gymnastics team bringing home a well-deserved bronze medal, or a college course that includes deliberately designed field work in the sciences, arts or humanities.

Those are just a few of many experiential examples. There will be planted certain unforgettable memories. Yet all the resolutions, awards,

rewards and assimilation of impressions and activities can evaporate, leaving no significant trace on the future conduct and attitudes of the student, unless the educational institution takes the responsibility, upon the return of the individual to the "home base" of the school, to challenge him or her in integrating the experience into the total development of identity. As Tyler reminds us:

> The real purpose of education is not to have the instructor perform certain activities but to bring about significant changes in the students' patterns of behaviour . . . (and) to bring about desired changes in the student.[1]

Such purpose is achieved by providing opportunities for the student to use the knowledge gained in his/her daily life. It must not be forgotten, ". . . that most learning experiences produce multiple outcomes."[2] How one is guided into understanding and applying these outcomes is an integral part of the experiential mode in education.

A great deal of constructive learning can take place outside of the classroom. Dr. Charles W. Mayo, one of the brothers of the famous clinic of the same name explains this. He claimed in his autobiography, that upon retrospective reconsideration, he became more and more convinced that education is not entirely derived form the various books, lectures and laboratories one experiences in courses and schools. My study shares his view; and he further points out that friendships and human interaction in general, in a variety of settings contribute an inestimable part to a person's knowledge and development and to that person's ability to adapt, cope and be flexible when necessary. If put in the right perspective, he believed every human relationship and the context within which it is experienced can be an asset to one's personal growth.[3]

> My father hung a quotation from John Ruskin in his office and I now keep it near me. It

> is: 'The entire object of true education is to make people not merely do the right thing but enjoy the right things-- not merely industrious, but to love industry--not merely pure, but to love purity--not merely just, but to hunger and thirst after justice.'
>
> He tried to live by that and so have I.[4]

While as my investigation is synonymous with the above explanation, it is vitally important that the reader does not misconceive my definition or misapprehend the theme of this thesis presentation. I am dealing with a certain form or particular manner within the spirit of education which will be discussed subsequently. I in no way demean the value of what <u>can</u> take place in a classroon, or the richness of diverse opportunities that <u>can</u> be created and endorsed by a school's philosophy and mode of operation. Just as I am in agreement with Dr. Mayo, I am equally supportive of Neil Postman's statement, particularly in light of the changes and buffetings the school as a sociolgoical institution of our society has been subjected to in the last two or three decades.

> . . . The nineteenth century had much to recommend it, and we certainly may be permitted to allow it to exert an influence on the twentieth. The classroom is a nineteenth-century invention, and we ought to prize what it has to offer. It is one of the few social organizations left to us in which sequence, social order, hierarchy, continuity and deferred pleasure are important . . . The school is not an extension of the street, the movie theatre, a rock concert or a playground. And it is certainly not an extension of the psychiatric clinic. It is a special environment that requires the enforcement of certain traditional rules of controlled group interaction. The school may be the only remaining public situation in which such rules have any meaning, and it would be a grave mistake to change those rules because some children find them hard or cannot function within them . . . Nothing . . . leads to the conclusion that I favour a classroom

> that is authoritarian or coldhearted, or dominated by a teacher insensitive to students and how they learn . . . the importance of the classroom as a special place, aloof from the biases of the media; a place in which the uses of intellect are given prominence in a setting of elevated language, civilized manners, and respect for social symbols . . . through media exposure (we) lost an understanding of the potential for excitement contained in an idea. A child's right to have an education is terminated at the point where the child interferes with the right of other children to have one.[5]

Leaving the "experience" of the classroom and moving away from the school, one employs certain terminology like "outdoor learning," "outdoor education," "experiential programming," etc., when conducting experiential activities. What is being referred to is a large set of activities which have certain characteristics in common. There is basically no substantial difference between the terms. What are these characteristics then?[6]

a) Environmental contrast: Typically, such contrast is obtained by shifting participants to a wilderness setting, on the assumption that such an environment presents a sharp change for most people. For students used to total land existence, this change in environment can be aboard a special kind of vessel for a period of time. There has also been some experimentation and programs carried on in inner city settings, with mixed results.

b) Physical actitivity: The activities used in these programs tend to be complex and to extend over a substantial period of time. Examples of this may be hiking, canoeing, technical rock climbing and rafting. Some activities take place in urban settings, where, for example, one is developing street sense while aiming towards several destinations and making observations en route. A specific example would be placing the

student in New York City. The student starts walking from 34th street and 9th avenue and makes his way to the Empire State Building, Madison Square Gardens and the United Nations Building. Then, continuing by bus, he locates St. Patrick's Cathedral, Madison and Park Avenues, eventually arriving at Rockefeller Centre and the Chrysler and R.C.A. buildings. Finally, he must return to the original point of departure from Avenue of the Americas by subway system.

c) Stress: It is assumed that stress used in a controlled manner can have a high utility for educational purposes. It is important, of course, that exacting safety standards be observed ~~as much~~ as possible. It is also vital that the stress be an intrinsic part of the situation, rather than appearing to be contrived or synthetic. Stress of the right kind can be found when coping with very rough weather in a vessel or when climbing a narrow, muddy trail. In an unfamiliar setting, there is genuine stress in finding one's way from one point to another without getting lost. The New York City "plan" cited above is a good example.

d) Small group context: Success for the experience is defined in terms of the individual by his contribution to the group. Evaluating success in an experiential program is marked by the necessity of a task being completed only when every member of the group has contributed to its completion. A person does not "make it" in a solo effort, but rather as a conscious contributor to a team. The aim is to emphasize collaboration rather than competition. It is safe to assume that most people in our culture are sufficiently well-schooled in the promotion of competitive effort, but that we are relatively unskilled in cooperation and less informed about interdependence.

e) Learning to cope with the unfamiliar: The underscored factor here is

newness. The optimum case would be to place the group in a situation completely unfamiliar to all of the participants. Examples might be landlubbers in a rubber raft on whitewater, or in the "wilderness" of a complex city such as New York, identifying sociological similarities and differences in Harlem as compared to the affluent, quiet suburb or semi-rural area one is accustomed to. In both examples, skills and information are required that are not readily at hand.

What has been delineated thus far as elements or characteristics common to the experiential framework, whether in a wilderness setting or an unfamiliar urban context in fact are, at the same time, the means used toward the achievement of certain ends. It is these themes which, when blended together, account for the impact an experiential program or experience has upon the participating students. To understand this requires an awareness of the purposes to be served, which follows.

A. Enhancing self-concept: Most basic of all the purposes included here is that of enhancing self-concept. So central is this need that it should be included among the three or four most vital aims of all education perhaps. ". . . the most important determinant of a person's future is self-concept."[7] Identity in adolescence is dealt with at some length later on in the thesis.

B. Understanding the self, with special emphasis upon identifying one's strengths: Self-esteem derives, of course, from an understanding of self. Therefore, self-knowledge becomes the most general aim sought. (Plato's "Know Thyself"), through experiential learning. To the extent that the effort is successful, one gains an insight into both weaknesses and strengths. Because awareness of strengths contributes directly to

a positive self-concept, time spent in building upon one's strengths is used to far greater effect than time spent in trying to remedy weakness. It is a tenet of the experiential mode that one should not wholly ignore areas of weakness, but it is an unavoidable aspect of human nature to worry about defects, even when one tries not to do so. Once they have been identified, there is little danger that one's fault will remain hidden. Exercising the positive aspects of one's personality is inherently a far efficient process than painfully working through correctional measures.

C. In the domain of attitudes, a re-orientation toward

1. aesthetic appreciation, and
2. environmental awareness

are two key areas of consideration: By aesthetic appreciation is meant the valuing of beauty as one perceives it through maximum utilization of one's senses and one's intellectual and emotional faculties. It is the capacity to catch one's breath at the sight of trees silhouetted on snow while cross-country skiing at midnight by moonlight, looking up to trace the sound of migratory geese in their shifting formations heading south on a clear, autumn day, or sitting by the water's edge watching the richness of dramatic colour on the horizon as the sun sets. It is also the incapacity to tolerate the ugliness cast by the jangling glare of bill-board neon light and steel factory, paper-mill stench, with which many of us have been reared. Environmental awareness in this context means the realization that it is never possible to do just one thing; that there is wealth and vitality in diversity, rather than "safe" acceptance in sameness, in routinized familiarity--stagnation as opposed to stability in qualitative stimulation and energy-giving adaptation.

D. In the domain of knowledge, again, a choice to emphasize an understanding of only two areas:

1. leadership and followership, and

2. the use of authority and the nature of authority transactions.

The term leadership refers to a highly demanding craft which involves bringing together and focusing the actitivites of individual people around some larger goal that is socially important. Followership refers to the acts of volition which enable a leader to lead. By authority, what is meant is one person causing another to act in a pre-determined way, at the initiative of the first person and with the willing compliance of the second, without the second losing any significant aspect of his individuality. Simplified, it has to do with my accepting direction from you, and you from me--Plato's concept of ruling and being ruled, wisely. These two areas have been chosen, in part, because they are important and invariably appear on the "agenda" of an experiential learning experience. However the experience is designed, the structures are there for this type of social transaction and transformation. They have to be dealt with and are met in most everyday life activities in one way or another.

E. Internalization: This is the final end sought. Insight, comprehension, awareness--all are ineffective if they produce no influence upon the individual, and therefore, group behaviour. The purpose, therefore, is to intentionally avoid facile manipulation of ideas in their verbal form, and to aim instead at connecting the idea--which could very possibly be an already familiar idea only superficially understood--to an act.

The goals of an experiential program tend to be abstract rather

than concrete; subtle and complex rather-than direct and uncomplicated; and rather more oriented toward future growth than immediate change. As they have been delineated here, they tend also to shade from the general to the more or less specific; however, one should not be misled by their intangible quality since they are of fundamental importance to the experiential program and purpose.

Out of the broad range of experiential education, I have selected a certain class and type of activity: I concentrate on the outdoors, rural, semi-rural, semi-wilderness and wilderness. My study is geared towards the adolescent, in particular, middle (high schhol) and later adolescence (college).

A good rationale for promoting and maintaining the experiential mode in education for adolescents, particularly in outdoor activity as just outlined, is derived from John Dewey's dictum that "Learning is thinking about experience," because such a definition of learning is pedagogically sound, and since learners respond more positively to an experiential framework for learning than to one which is largely verbal. As Kesselheim points out:

> The intent is to get from mere talking to actual doing as efficiently as possible. In the process, much of the talking may well be short-circuited. Learning and talking are not necessarily synonomous.[8]

For many people, particularly those viewing or directly involved in educational matters, (parents, administrators, teachers, sometimes, even students), an instinctive, defensive, guarded reaction is almost always elicited when the mere suggestion of even the slightest departure from regular routines and methods is suggested. Any change is frightening, threatening and upsetting to the comfortable established patterns, proce-

dures and schedules, regardless of whether they are still as effective and enhancing as they once were, or deadening in their continued maintenance.

I believe John Dewey's concept is a reasonable one; according to him, education that is rigid would involve the denial of a vital ingredient in life--namely, "change." The imposition of "supernatural" and "fixed" aims on the constantly developing process of education should be viewed as negative. Education "must be conceived as a continuing reconstruction of experience . . . the process and the goal . . . are one and the same thing."[9] Or, to use the well-known formulations, as I do in the thesis, found in the chapter on "Education as Growth" in Democracy and Education:

> (1) The educational process has no end beyond itself; it is its own end; and (2) the educational process is one of continual reorganizing, reconstructing, transforming . . . Since in reality there is nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education.[10]

My problem and theme, if Dewey is correct, is selecting the best possible exposures to the best possible experiences for the student, in order that he or she may recognize, reconstruct and transform. In keeping with my objective, aim and area of concentration given at the outset, I find it necessary to present the reader with the following general claims that emanate from outdoor-oriented experiential learning. These are not necessarily proofs; they are results typical of a class of objects derived form experiential outdoor designs, and are given here as instances to provide perspective and insight into the study for the reader.

Example one: A group of fifty students, in middle adolescence, was sent to the country during winter time with a number of their teachers who were adapted to living and learning with youngsters outside of traditional

school structures. After breakfast, regular academic classes were held for two to three hours. Following lunch, there was the learning of outdoor skills and other activities in the snow, woods and fields which was part of the total program for the entire afternoon. These were composed of snow survival techniques, skiing, snow-shoeing, animal tracking, snowcave and shelter building, orienteering, and just plain winter fun and indulgence. When supper was over and the group did their own cleaning up, study hall and quiet periods for homework assignments, reading, reflection in front of the fireplace, followed by some group or solitary time were provided. Occasionally, a short, silent, cross-country ski run was made by moonlight. This was completed over a two-week period.

Back in the city, a control group made up of another fifty students of the same age and academic abilities, spent five hours per day for the two weeks in the school following the regular timetable.

When both groups were brought together after the two-week period, examinations on the same subject matter were given and it was found that the out-of-town group, with two or three hours less per day of academic preparation, scored significantly higher than the control group who had been in class for a full, regular day.[11]

Example two: In the late 1950's, two decades earlier than the above example, a relevant experiment was conducted by the German Outward Bound school on the Baltic. A grammar school in Luebeck was ordered, (if only more such "orders" were issued by the right agents and agencies), by the Ministry of Education to send boys during term-time to the Outward Bound School for the full four week course. The headmaster resisted this order quite strongly. He had in the school two parallel transition forms, one of which was very good, the other considered quite weak. There is a German proverb which states that vinegar cannot turn sour; consequently,

the reluctant headmaster sent the poor group. When it came to the final university entrance examinations it was found that the "bad" class beat the "good" class. The gain in vitality had outweighed the "loss" of some hundred classroom hours.[12]

Such examples and various experiments have shown a general pattern: when a youngster has been involved in an experiential program out of the school building, he is often more motivated to achieve academically upon returning to the school environment. His ability to think more clearly is sharpened, he has a more receptive attitude to the demands of the school, and an improved cooperative outlook. In other words, the exposure has helped him grow a little bit on several levels, (academically, socially, aesthetically), and learning takes on a new quality and relevance.

It has been repeatedly found in such experiments and programs, that on the whole, it makes not one iota of difference to the final mark if the youngster "misses" several days or several weeks of in-class instruction, homework assignments and regular school routine. Whether this time missed is spread over a semester, or cumulative throughout the school year, or intensified into one program, the general effect on the final mark is negligible. And so much emphasis is put on "grades" often to the exclusion of other developmental qualities in the school experience. If Johnny has been producing 52% in chemistry consistently, his week or two "away" will rarely fail him; if anything, he might get beyond that 52% upon returning to the base of school routine. The same applies to Jane's maintaining her 80% in mathematics. After all, this time out of school could also have been a three-week combination of the flu, truancy and extended family vacation! Such are my and others' experiences and findings, generally.

If we as educators can devise healthy, constructive measures to provide for the vitality of young people to remain intact, provided they don't "pur-

chase knowledge at the price of power," the young, particularly in the adolescent stages, can escape the apathetic, robot-like responses which are so characteristic in adolescents who are "products" of our modern society and all its fragmenting distractions and deadening constraints. In fact, as shown so often, they retain the lucidity of memory and are able to learn more in less time. The rote process, still so inherent in our contemporary educational processes, can be eliminated where necessary, and education emphasizing the experiential component outside of the four walls of the class can be made alive and relevant to what is being given within those four walls.

Earlier in this introduction I point out that one should not be misled by the intangible quality of the goals which are basic to the experiential mode. The affective domain of education, although difficult to measure objectively, is inherent in the experiential process. The psycho-motor and cognitive realms are a natural outcome of the affective if effected in experiential programming. Like Dewey, who calls for the development of flexible habits and skills, I believe that,

> . . . anything which can be called a study, whether arithmetic, history, geography, or one of the natural sciences, must be derived from materials which at the outset fall within the scope of ordinary life-experience.[13]

While the child's intellect should be fully developed, it should not necessarily be along the lines of the academician; the practical minded individual should be capable of doing the world's work. Not only this, but there should be capability for theoretical thought as well. There is a necessity for emotional development, but that must come through purposeful activity. As Dewey points out:

> . . . the consequences of action must be carefully and discriminatingly observed.

> Activity that is not checked by observation of what follows from it may be temporarily enjoyed. But intellectually it leads nowhere. It does not provide knowledge about the situations in which action occurs nor does it lead to clarification and expansion of ideas.[14]

Certain characteristics, blended themes and particular goals have been given in this introductory chapter, all of which are intended to show how the experiential mode in the education of adolescents, emphasizing a certain type or class--the out-of-doors--can contribute to a fuller development of the young person beyond just academic growth during these formative years. Explanation of the sensibilities and possibilities of experiential programming for adolescents in a total school program is presented in the thesis through three remaining chapters.

Chapter two consists of setting the objective before the reader through an historical background given of Dr. Kurt Hahn, the central figure or "prime mover" behind the thesis concept. Antecedent tracing of Hahn's schools and movements, and the philosophical implications substantiating the experiential concept are all given sufficient treatment in order for one to discern both the roots of the concept and its place in more current circumstances.

A contemporary context is given in chapter three, with an assessment of the needs of modern youth, the social system and cultural framework from which one grows, and the values therein. Placed within these boundaries is the rationale and significance of the experiential mode and youth's requirement of it today. In addition, this longest of the four chapters contains salient models of what is discussed. These pertinent samples are practical applications of the mode based upon the aims, claims and theoretical implications, past and present.

I conclude with chapter four which is a summary including critical

questions and considerations, evaluative of the whole concept.

The approach I use is based on previously established and respected designs such as Gail McCutcheon's.[15] (Although I do not use her terminology of "description," "interpretation," and "appraisal," there is similarity in both approaches). The fieldwork process was taken from Glazer,[16] and interpretation of data gleaned from Filstead.[17]

It is often preposterous to claim originality for oneself while seeking a concise definition of a concept and its methodological applications. The problem of aligning oneself with a thinker who was or is influential, a doer whose achievements have been recognized poses the difficulty of not allowing oneself to fall into an imitative pattern, a mode of presentation that merely parrots. It is indeed, a fine line of distinction between one's own accumulative and investigative efforts and the fruit from the more knowledgable labours of others. To accomplish my aim, object and purpose in the thesis, I have had to explore widely before focusing in to concentrate intensely. It was necessary to make concrete connections during the explorations, discerning intelligible parallels, and finally, constructing a simple yet strong synthesis of patterns and possibilities between the past and the present. My approach and attitude is best summed up by Peter F. Drucker as ". . . a matter of seeing new patterns or insights from old things."[18]

I take my concerns, context and substantial content from Dr. Kurt Hahn, (and consequently from others in the near and far past and in the present, as he did). Hahn took pride in the fact that he never considered his ideas to be original; he borrowed from others' concepts and was able to devise new methods from old ideas, building upon already proven, well-formulated and functional, acceptable and workable principles, processes and precepts.[19]

"Perhaps because his ideas were in a sense a synthesis, or concensus, we find a hint as to the durability and universal application of them."[20] He took from the old and re-shaped, adapted and re-formulated for a more modern era, new needs, changing times and values and attitudes, at the same time never losing sight of the ineluctable, the essential, certain "unchangeables" in human nature, particularly in the development of adolescence. As Hahn himself stated in 1934:

> We cribbed and copied from many sources: from Plato, from Dr. Arnold of Rugby; from Eton, from Abbotholem, from Herman Lietz, from Fichte and from Wilhelm Meister . . . We did not believe in originality in education nor in experiments on human beings.[21]

My own interest, involvement, growth and strong belief in this aspect of edutation is a synthesis of Hahn's influence and innovations and his predecessors' beliefs. To conclude this introductory chapter, I borrow from the succint and simply-stated explanation of Dr. Hans Selye in describing his purpose and life-long pursuit of his work; it best sums up my own explorations, testing of, evaluation and continuing exercise and improvement of the experiential mode in the education of the adolescent in our present society and system of schooling as we know it.

> All the ingredient ideas of my code have been known before, and many of them have been expressed more forcefully elsewhere. However, this lack of originality does not disturb me; it only reinforces my conviction that they are basic facts. The greatest truths which the structure of the human brain allows the mind to perceive and formulate have been expressed by wise men for thousands of years. All that the thinkers of any one period can do is to rediscover them under the thick layer of irrelevant trivialities in which they are constantly reburied by the dust of time, and then translate them into contemporary language.[22]

ENDNOTES

[1] Ralph W. Tyler, Basic Principles of Curriculum and Instruction. (Chicago: The University of Chicago Press, 1949), pp. 40-44.

[2] Ibid.

[3] Charles W. Mayo, Mayo--The Story of My Family and My Career. (New York: Doubleday & Co., Inc., 1968), pp. 345-6.

[4] Ibid.

[5] Neil Postman, "Order In the Classroom!" The Atlantic Monthly, September 1979, vol. 244, no. 3, pp. 35-38.

[6] I am deeply indebted to Professor Bob Pieh of Queen's University, Kingston, Ontario, who unknowingly, served as a mentor in the early 1970's in introducing me to and heightening my awareness and knowledge of the rationale and significance of the experiential mode in educating of adolescents. He supplied me with abundant sources over the years, referring me to further materials on the subject from Outward Bound in America, Europe and Asia. I draw here generously from one of his sources, pertinent extracts from A. Donn Kesselheim, "A Rationale for Outdoor Activity as Experiential Education: The Reason For Freezin'," a paper presented to the Conference on Outdoor Pursuits in Higher Education at Appalachain State University, Boone, North Carolina, February 11, 1974. I consider it one of the most brilliant and concise definitions and explanations of the experiential mode that I have encountered to date in my readings and research.

[7] As referred to by Kesselheim from Don and Diane's To Know By Experience. (Morganton, North Carolina: Artcraft Press, 1973).

[8] Kesselheim, op. cit., Freezin', p. 7.

[9] John Dewey, My Pedagogic Creed, Published with The Demands of Sociology Upon Pedagogy, by Albion W. Samll. (Chicago: A. Flanagan Co., 1910), p. 13.

[10] _____. Democracy and Education. (New York: The MacMillan Co., 1938; Collier edition, New York: 1974), pp. 59-60.

[11] This program was conducted by a Francophone school in Montreal during the early 1970's and reported on in the city's larger newspapers. The model has been used often and is familiar to me through my own experience and the work of the Council of Outdoor Educators of Quebec (See "samples" in chapter three of the thesis).

[12] Kurt Hahn, "Education and Changes in our Social Structure," Bacie Journal, vol. 14, no. 1, March, 1960. From an article which contained the text of a speech delivered by Hahn at a National Conference in September 1960 in England. The speech created a profound impression as it came at a time when the publication of the Crowther and Albemie Reports had prepared the way for a far-reaching assessment of experiential needs in educational and social issues concerning youth.

[13] John Dewey, Experience and Education. (New York: The MacMillan Co., 1916; Collier edition, New York, 1974), p. 73.

[14] Ibid., p. 87 of the Collier edition.

[15] George Willis, ed., Qualitative Evaluation. (Berkely, California: McCutchan Publishing Corporation, 1978).

[16] Myron Glazer, The Research Adventure--Promise and Problems of Field Work. (New York: Random House, 1972).

[17] William J. Filstead, ed., Qualitative Methodology--Firsthand Involvement with the Social World. (Chicago: Rand McNally College Publishing Company, 1970).

[18] Peter F. Drucker in Oakland Papers--Symposium on Social Change and Educational Continuity. eds. James B. Whipple and Gary E. Woditsch. (Boston University: Center for the Study of Liberal Education for Adults, 1965), pp. 64-65.

[19] Gary A. Templin and Philip W. Baldwin, "The Evolution and Adaptation of Outward Bound: 1920-1976," (from A Compilation of Essays. Colorado Outward Bound, May 12, 1976), p. 4.

[20] Ibid.

[21] Reprint from The Listener, November 28, 1934, derived from a radio broadcast.

[22] Hans Selye, Stress Without Distress. (Toronto: Signet-New American Library of Canada Ltd.), p. 121.

CHAPTER TWO

HISTORICAL BACKGROUND

In order to clearly understand the value, significance practical and philosophical implications of the experiential mode in adolescent education as treated in this paper, this chapter serves several purposes. Original models of the mode are given which are later applied to a more current context of adolescent education. These antecedents are placed in an historical perspective and one can see the origins and social conditions which shaped the thinking and the development of certain concepts in the schools and organizations originated by Dr. Kurt Hahn. In particular, there is a concentration on what has become known as the Outward Bound philosophy and movement, which, hopefully, provides sufficient insight into the rationale behind the mode and its underlying, essential components and purposes. While the subject of the thesis has to do with experiential education for adolescents generally, the relationship of Outward Bound to this mode is the specific form of emphasis used to explicate the mode, its adaptations and variations.[1]

Not all innovative educational ideas have survived for as long a period as those ideas put forth by Kurt Hahn. Nor have educational concepts been applied to such a varied set of cultures and environments, and found to accomplish much the same effect. One must ask why these have been sustained, even when the central figure who created them and put them into practice is no longer available to perpetuate and promote their influence; influence which continues to be felt in a variety of educational

institutions to this day. Is it possible that Hahn's ideas contained within them the flexibility that enables them to be adapted under a variety of conditions and needs, or was the basis of his philosophical thought such that it has universal appeal and applications, despite the passage of time and change of circumstances?

It would seem to me that Hahn responded to the needs that were around him and was not adverse to adapting his ideas to meet the challenges of changing social conditions. His example in his ability to adapt might prove to be his most outstanding legacy which led the way to many effective organizations, the best known being Outward Bound. This response to present need can be seen throughout the evolution of the Outward Bound schools from the very beginning at Aberdovey and the training of young seamen, to the leadership training in Nigeria, to dealing with the problem of affluence in North American youth. The core of the philosophy has remained in-tact and relatively unchanged, while the methods have been altered, sometimes in drastic ways, depending on time, place and need.

What follows is a brief sketch of his life, historical backdrop to his schools and associated organizations, and a full treatment of the Outward Bound movement.

Born in 1886 in Germany of Jewish parents with Polish ancestry, Kurt Hahn was raised in the Jewish tradition and had the benefits afforded by being a son of a prosperous middle-class family. He was formally educated and studied at the Wilhelms gymnasium in Berlin, Christ Church in Oxford, England, the Universities of Berlin, Heidelburg, Freiburg, and Gottingen.

At the beginning of World War I, he was assigned to the German Foreign Office where he had the task of analyzing the Allied Press for the prevailing mood within those countries. He laboured continuously for a

reasonable ending of the war through negotiation. Having initiated the suggestion that Prince Max of Baden, a German federal prince and heir to the Grand Duchy of Baden, should become Chancellor of the Reich, an event which did then occur in 1918, Hahn remained a political activist for the remainder of his life. By the end of the war he had become private secretary to Prince Max, and at its conclusion, Hahn returned with the prince to his castle in Baden and helped him write his memoirs.

In Prince Max, Hahn found a solid supporter for some of the educational ideas he had been developing since he left Oxford. In 1920, after stepping down from public office, the prince helped Hahn, and together they found the Salem School, a coeducational private boarding school near Lake Constance. They were both concerned with the moral decline among the Germans that existed at the end of the war and with the lack of physical fitness among the youth, most of whom had suffered malnutrition during the war. Hahn set out to train young people to have moral independence, an ability to choose between "right and wrong," and an improvement in their physical health. These themes persist through all of Hahn's educational thought and are developed in various ways in the programs he started, most notably Outward Bound.

Hahn was headmaster of the Salem School for thirteen years. The school is located in a castle at Salem and had been a Cistercian monastery for seven hundred years. Here Hahn referred to the industry and charity of the Order, which he wished to be a leitmotiv in the life of the school. In Salem, the ruling family maintained the continuity from the monastic beginnings and developed further the beautiful estate the monks had built up over the centuries. For over half a century, the boys and girls in these historic surroundings have worked out what were at first new educational,

ideas based on the thinking of Kurt Hahn more than any other of his German colleagues. This is the background of responsible aristocracy in which Hahn must be placed. It was at Salem that he achieved an international reputation as a pioneering educator.

In 1932 Hahn came out publicly against Hitler as a result of the Potempa incident, where a young communist was kicked to death by storm-troopers, who later received Hitler's congratulations. Hahn was taken into custody by the Nazis when he published a telegram to all Salem alumni, challenging them to break with Hitler. As a result of all this, he was arrested and imprisoned in March of 1933.

Hahn was baptized into the Anglican Church in 1945. He had become a believing Christian long before, but had felt he should continue to ally himself with other Jews in their appalling sufferings after Hitler came to power and during the war. Hahn's opposition to Hitler was from the start on general liberal principles, and not particularly because of Nazi anti-Semitism, and this example illustrates two fundamental beliefs which his later-founded Gordonstoun School exists to express.

First, that when all philosophical refinements have been permitted, there is a discernible right and wrong, sometimes incontestably clear as in the Potempa incident or the mistaken Allied demand for unconditional surrender, sometimes difficult to detect as in the need to be truthful about the errors and deficiencies of others as well as our own. The second fundamental precept is that only persons affirm right and wrong, but they need training for the job. These propositions may be disputed by philosophers on logical grounds, but Hahn was a moralist, interested more in ethics and a kind of metaphysics and believing that a school takes less

from logic than from the behaviour and conviction of its founder and his colleagues.

Through the influence of friends such as Ramsay MacDonald, the former British Prime Minister, and the Margrave of Baden, the son of Prince Max, Hahn was released by the Nazis and escaped to England. In 1934, forty-eight years of age, after losing his homeland, his school, his struggle in behalf of German youth, he returned to Moray in the north of Scotland, seemingly a defeated man, where he had spent the convalescent summers of his Oxford years. (He had suffered sun-stroke in his younger years and this was to afflict him all of his life).

It was here that Hahn discovered the run-down castle at Gordonstoun. The castle vistas, the sea and the mountains seized his spirit and he felt the power of his words he had hit upon in the darkened room of his rehabilitation: "Your disability is your oppostunity." He was determined to start again. Henry Brereton, a man who worked with him at Gordonstoun, remembers:

> ...there was another factor in the attraction that Hahn held for me. He had experienced defeat and was at that very time seeking to recharge his batteries, willing to start off again.[2]

In the fall of that year he founded the Gordonstoun School, into which he transplanted the essential elements of "the Salem system." Located in Scotland, this boys' school completed Prince Philip's pre-university education, after he transferred there from Salem. Brereton lists the things that Hahn regarded as characteristic of Salem that would be demonstrated at Gordonstoun:

> 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; and that no boy should be compelled into opinions; but it is criminal negligence not to impel them into experience.[3]

Hahn now was incorporating into his thoughts a further maturing of the philosophy upon which the Outward Bound schools were to be developed, as a result of what he had experienced in Germany under the rise of Hitler. His restless energy impelled him to undertake a variety of major projects during his lifetime, and many of these were derived from Gordonstoun activities. He remained there until 1953, when a break in his health caused his retirement at age sixty-seven.

The following is more or less a list of innovative organizations that Kurt Hahn initiated. They are given here to show the reader not only the breadth of the man's educational interests and beliefs, but also to indicate that they can all be synthesized into his underlying philosophy and educational "methodology" for modern youth and contemporary needs of adolescents. Although different in form and structure, each organization contains the inherent precepts and motivations of the experiential mode.

In addition to the establishment of the Salem and Gordonstoun schools, and launching the Outward Bound movement, (to date there are some thirty-eight Outward Bound schools in seventeen nations), Hahn was instrumental in a number of other considerable undertakings during his lifetime. Of the eight to ten boarding schools patterned after Gordonstoun, perhaps the best know is Anavryta, a school near Athens built from the ground up in 1949 under the sponsorship of the King and Queen of Greece. Significant, too, were the "Kurzschulen," schools established in Germany in the 1950's to restore the morale of German people after their national defeat in World War II by providing them with experiences intended to bolster self-respect and a sense of civic responsibility.

The Duke of Edinburgh's Award Scheme, begun in 1956, is based upon public recognition of outstanding accomplishment through the utilization

of a program of "purposeful leisure activities," in the four areas of physical training, (boys) or design for living (girls), a project demanding extended study and/or performance in some art or craft or skill, an expedition of some duration, and community service. Hahn shaped the aims of the Atlantic College; it was seven years from his idea to reality. Now known as United World College of the Atlantic, it opened at St. Donat's, Wales in 1962. At present there is the Lester B. Pearson College of the Pacific on Vancouver Island, the United World College of Southeast Asia in Singapore, and others are planned. The boarding students are at the college for two years, are between sixteen and eighteen years of age, and are selected from all over the world. Together, they prepare for university, immersed in a heavy academic curriculum and adventure/project areas of endeavour. The long-term aim is concerned with social integration; the short-term aim is to provide an international school for youth who are likely later to be in positions of importance. The colleges provide courses for entrance to the universities of the country in which it is set and by arrangement these qualifications are expected to admit each boy or girl to the university in his native country if he or she so wishes. The teaching of languages is an important feature in this whole enterprise, both as a tool for necessary communication and as a means of deeper understanding of national characteristics and cultural assumptions. The courses aim to take each pupil to three A levels and to insist on a breadth of study which includes a common course on philosophy and, for non-scientists, some study of science.

In unfilled moments, Hahn developed the Trevelyan Scholarships at Oxford and Cambridge, an early attempt to award scholarships on the basis of character and practical achievement as well as academic ability. Moreover,

he worked tirelessly to persuade many life-saving institutions on both sides of the Atlantic to adopt the mouth-to-mouth method of artificial respiration.

While Kurt Hahn has been regarded as a man with a dominant, forceful personality, possessed by powerful convictions, it is important to recognize that he was also a sensitive, compassionate person, very attentive to the needs of others. One story is told of his delaying a luncheon for important guests, after they had already arrived and the food had been served, while he kept a promise to a young student that he would demonstrate for him an exercise designed to correct flat feet. Imagine the impression created for the guests as they watched the Headmaster remove his shoes and socks and bounce a rubber ball around the room with his bare feet.[4]

Another story supports the man's philosophy and feelings towards others: a track meet at Gordonstoun school was in full swing on the south lawn. The coach was quite pleased that his charges were ahead, although he was surprised that the other team chose to compete barefoot, but they seemed at home on the thick turf. Suddenly, a tall, stooping figure burst from the school's main building. Wearing his customary gray-felt hat with its outsize brim pulled down over his massive head to protect him from the sun, he strode toward the visitors, talked briefly with them, then came over to his coach. "Those boys can't afford track shoes . . . have our lads take off theirs and start the meet over."[5] It was typical of Kurt Hahn to make such a decision. Just to run the remaining events without shoes would not do, the whole meet had to be done again. The heart of this incident was his instant, uncompromising, doing of what he knew to be right.

It is possible to identify important elements in Kurt Hahn's thought

and educational philosophy quite readily, for he returns to them again and again. "Experience therapy" is one of his basic tenets. He laid great stress upon developing and maintaining a strong awareness of responsibility for others, along with a belief that strength is derived from kindliness with a sense of justice.

In 1968, Hahn made an exhausting trip across the United States. Greatly concerned about the worldwide violence generated by youthful rebellion and radical conflict, he was seeking ways to harness productively the fighting spirit of the young. All in all, it adds up to an extraordinary record of achievement for a man who was rendered allergic to sunlight by a sunstroke suffered before World War I. After much vigorous activity, he died in December, 1975.[6]

Such has been a brief sketch of the man behind the ideas and his manifesting of these ideas through varied but integrally related activities. Out of all the movements he was responsible for creating, Hahn's development of Outward Bound is the most significant in terms of this thesis. It had, and continues to have, great influence on the experiential mode in education, particularly in the form of outdoor activity, teaching of cooperation rather than competition, individual development and self-realization and the necessity of perceiving the value in giving service to others. It is important to understand the origins and historical evolution of the Outward Bound philosophy in order to gain a clear comprehension of the impact it has on experiential programming in the context of this paper, in all of the variations and adaptations modelled after the movement.

With global events during Hahn's time and the present being unstable, conflicting and often violent, the connection he makes between William James and the latter's "moral equivalent of war" is significant in channelling the energies and needs of contemporary youth into constructive action. Further

examination of Gordonstoun and related activities will explain much of the content of Outward Bound and similar experiential programs.

The years that followed the founding of Gordonstoun saw Hahn add seamenship to the curriculum because he felt it was necessary to introduce youth to danger and adventure, to create a learning environment that would provide what William James called, " a moral equivalent of war." From the use of the sea and the increasing interest in the use of the mountains for sport and relaxation by many people, the concept of training for service became a part of Gordonstoun's curriculum. Hahn never advocated adventure as an end it itself, but rather as a training vehicle through which youth would mature. It was vital for adventure to be tied together with the concept of service to the community. Through unselfish action and dramatic rescue situations youth would also learn compassion, an element Hahn thought was missing in post-war Britain.

With Gordonstoun becoming well established and accepted in the British educational structure, Hahn turned some of his attention to trying to extend his ideas to other educational institutions. He was mainly interested in promoting the concept of regular physical training and development of simple athletic skills with an expedition that would test basic knowledge about map-reading and mountaineering and require stamina and determination on the part of the participants. To accomplish this, he developed a syllabus of activities that would lead to an award called the Moray Badge.

After the start of the war, in the summer of 1940, the Gordonstoun school was moved to Wales. Here Hahn met James Hogan, who was to become Warden of the first Outward Bound School. During 1941, Hahn and Hogan tried unsuccessfully to drum up support for the County Badge scheme, which

they hoped would be incorporated into schools and youth organizations. Encountering little support, Hahn proposed as a last ditch effort that Hogan become the warden of a training centre which would demonstrate the concept and make it more understandable, thereby increasing the necessary financial support to maintain the operation. Hahn found a suitable site at Aberdovey, Wales, a small harbor where he brought the schooner "Prince Louis" and some small boats that had been used in the Gordonstoun sailing program. He then contacted Lawrence Holt, the head of a large shipping firm and a long time admirer of Hahn's educational philosophy, for financial support. Hogan comments on the magic created by Hahn and Holt:

> Holt felt that there was a duty to create emergencies in order to train people to react to the unexpected. Hahn believed that emergencies represented the consequences of prudence and foresight.[7]

Holt was concerned by the fact that even though his ships were manned by highly skilled seamen, they had not been trained to deal with the hazards they encountered during the Battle of the North Atlantic. When their ships were sunk, the seamen were often unable or unprepared to survive the ordeal of living in life boats until they were picked up. At this stage some of the Outward Bound philosophy we still know today comes up. Hogan says of Holt:

> . . . he deeply regretted the passing of the square-rigged ships in which earlier generations of seamen had received their basic training. He believed that, denied engines and complex instruments, men had developed a sense of wind and weather, a reliance on their own resources - physical, nervous, and technical - and an almost spiritual sense of fellowship and inter-dependence.[8]

Certainly here is a notion which would be accorded universal support from the legions of uncompetitive "humanistic" Outward Bounders of

America in the mid-seventies. While their awareness of such ideas comes more from snow mobiles and a polluted, mechanized society, rather than the excess loss of life Holt saw in the Battle of the Atlantic, the root message is the same.

With these considerations as background, the first Outward Bound School was founded to prepare young seamen to survive the rigors of being adrift on the Atlantic. Hahn, Holt and Hogan, brought together by an "historical accident," combined their talents to form an institution that has spread throughout the world and been adapted to a wide variety of other institutions.

Outward Bound Established: The British Experience 1945-1962

There is very little hard evidence available that describes the actual course activities that were involved in the early Outward Bound courses. Most of the information deals indirectly with the courses themselves. Likewise, there is no concrete evidence that the courses were successful in accomplishing what Hahn, Hogan and Holt intended to accomplish. The clearest evidence is the fact that Holt continued to support the infant school at Aberdovey and that at the end of the war the industrial leaders were sufficiently convinced of the positive effect of Outward Bound on the young seamen that the decision was made to continue the school as a training ground for apprentices in industry.

The end of World War II left Britain in shambles. A great effort was needed to revitalize the once flourishing industry. Young men were needed to work in factories. The British school system prepared the youth technically to be a part of the industrial society but didn't prepare them emotionally. The need was similar to that of the young seamen. Prince Philip states:

> Looking back I realize that the whole basis and foundation of Gordonstoun (and Outward Bound) was colored and

> influenced for Hahn and those of the boys who had been at Salem by our experience of Nazi Germany. I realize now that it was probably the dreadful mass hysteria of the Germans of those days which made Hahn so aware of the need to encourage boys to develop as responsible individuals; strong enough in mind and character to reject the standards of the mob and to resist the temptation to run with the herd.[9]

The traditional educational system in Britain was not preparing youth to cope with the society that was developing in Britain after the war. In this situation, clear to men like Lawrence Holt, the basis of support for making Outward Bound a more permanent educational institution was to be found.

The original concept of Outward Bound was the training of young seamen to survive in life boats. But even in the early days of the school, some industrial firms were sending apprentices to the courses. The results were encouraging enough so that at the conclusion of the war a group of businessmen, who were impressed with what they had seen happen to young men, decided to establish the Outward Bound Trust, in order to foster the program at Aberdovey. The influence of Hahn's humanistic ideals fit into the needs of these businessmen, to somehow fire the ambitions of youth and get them to accept responsibility and therefore be more productive. Thus, by the late 1940's, the British Outward Bound school had been adapted from one that prepared men to survive the ordeals of being adrift in a lifeboat, to one that helped young men discover latent qualities within themselves that would enable them to be better workers in the industrial system of Britain.

The establishment of the trust was of considerable significance in that it created a form of support which extended beyond the sometimes narrow scope of Holt and eventually even of Kurt Hahn himself. Here was

a vehicle for funding, recruitment, and expansion. By the exposure of the fundamental concept begun at Aberdovey, men were attracted whose enthusiasm led to the development of five more schools in Britain alone, as well as several others throughout the British Empire within the following fifteen years.

The advent of the second Outward Bound school at Eskdale, in 1948, is worth examining because of the changes it wrought within the British experience, and because these changes represent a clear indication of the adaptability and growth of scope which has been characteristic of Outward Bound through the years.

> It soon became obvious that within a course which inevitably contained a large element of mountain walking and scrambling it would be impossible to improve the boys' performance in skills which called for resilence or acceleration (running), to high degree. Many of the mountaineers regarded the training in athletics which had been inherited from Aberdovey as completely irrelevant and artificial in the Eskdale context . . . A number undoubtedly reasoned that the same educational ends ought surely to be attainable by means of practices more in keeping with the character of the school. To those who had been associated with the County Badge campaign, and particularly to Hahn, this represented a dangerous heresy. It was to be some years before the logic and good sense of the heretics were to bring about a major change.[10]

In this situation can be seen the roots for the changes which would come to fruition in the United States, some twenty years hence, and without losing the basic integrity of the original educational thrust.

By the mid-fifties, John Lagoe, Eskdale warden, was determined to drastically alter Hahn's badge scheme, which called for awarding badges based on literal successes in a variety of fairly traditional competitions. Those who tried hard (or even hardest), or who excelled in other

areas of a less competitive nature, were often not rewarded, or even negatively acknowledged by ommission.

> . . . John Lagoe and his team of instructors . . . had no nostalgia for the ideas that had possessed us in 1941. Their concern was solely for the facts of the late 'fifties. It was their conviction that there was something very much compelling and challenging in the real situations into which they were placing boys in the mountains than in any predetermined and, by comparison, rather artificial requirements. They continued to contrast the incentives to personal progress provided by the badge scheme with the incentives to greater effort arising out of patrol competitions and the total attitude towards fitness for community service with which the staff constantly sought to inspire the school as a whole.[11]

Lagoe and his staff met with vigorous opposition. But eventually, after a few abortive compromises, they won the day. Even Hahn apparently had mellowed on the subject, no doubt influenced, and rightly so, by the growing mood of the times. Finally it was agreed that there would be just one badge which would be awarded to all who successfully fulfilled the course requirements, regardless of the degree of success in certain arbitrary areas. Jim Hogan, who had been the original implementor of the award scheme, and a strong defender in the debate, came to a notable conclusion:

> On the balance I have no doubt that the abandonment on the scheme of graded badges was a move in the right direction. Used by people who were convinced of its virtues the old system had achieved remarkable results. Certainly it had helped to stir the apathetic and those who lacked faith in their own potential. It would be idle however to pretend that similar results could be obtained in no other way. In education it is desirable that men should be free to adopt methods which best accord with their own sense of purpose. What is indefensible is that they should be required to adhere to practices which conflict with what they conceive to be their duty to the young.[12]

This incident is representative of the kind of development and

change which took place even in the early days of Outward Bound and which made the concept so transportable to North America. The original scheme at Aberdovey would surely not have survived the Atlantic crossing - indeed it is unlikely that North American educators would have wanted it to. The spirit of Hogan's remarks has been the prevailing attitude in Outward Bound (at least on this continent) to this day.

After Eskdale, four more British schools developed until, by 1963, at the height of British Outward Bound, there were six schools, including one for girls. By the early 1960's Outward Bound in Britain had reached the height of its strength. Its performance was such as to draw the interest of some prominent American educators, businessmen, and even government officials. Hahn's own view of the problem of youth which Outward Bound sought to serve, was certainly not unique to Britain, and probably represents as good a statement for the North American transplant as any:

> The young today are surrounded by tempting declines--declines which affect the adult world--the decline of fitness, due to modern methods of moving about; decline of memory and imagination, due to the confusing restlessness of modern life; decline of skill and care, due to the weakened tradition of modern life; decline of self discipline, due to stimulants and tranquilizers. Worst of all, the decline in compassion, due to the unseemly hast with which modern life is conducted.[13]

Outward Bound in the British Empire

From that point onward, schools were established at a rapid pace around the world. Since Britain was still a colonial power, most of the new schools were founded in her colonies. These schools imported the British system, British wardens, and British instructors. The idea caught on because these nations were emerging from colonial rule and there was a desire to train local youths in European values. The Outward Bound programs in Africa have a heavy military content and the students

are drawn mostly from police and military training groups. These programs were funded in large part by the local governments and became a tool for maintaining colonial control by the British. The major exception is in Nigeria where an Outward Bound type school was founded but never officially affiliated with the British Outward Bound Trust. This school is one of the early and unique examples of the adaptation of the Outward Bound concepts to the needs of a society. Hilary Tunstall-Behrens summed up the situation with this description of Nigeria at the time the Citizenship and Leadership Training Centre was established, "Nigeria is an example of a 'plural society' and a 'developing country' where the impact of European manufactured goods and European ideas and civilization have brought about a situation of rapid change and instablity."[14] He describes the influence, that he terms unintentional, as having altered the whole structure of the society, to the point where the old values and roles were no longer adequate to meet the responsibility for self-government. The imported British school system stressed the acquisition of material possessions and the rights of the individual, which had the affect of breaking down the traditional values of the family and communal responsibility and didn't help to replace old values with new and acceptable ones. The Citizenship and Leadership Training Centre, from the beginning, has stressed the obligation of each individual to participate and lead in work for the community benefit. Indeed, the course activities were built around the concept of involvement in community work projects where not only the students, but also members of the local community participated to accomplish a common goal. Many of the European course activities, such as expeditioning, and adventure were alien ideas in the Nigerian culture. Nigeria was an emerging nation and needed young men who could provide

leadership. The students were selected from among the educated youth, ones that had already exhibited an ability to lead; the course was a means of sharpening their skills, strengthening their character, and preparing them to accept the responsibility of leadership within their local government.

> The physical side of community development, however, - which twenty-five years ago called for headpans and willing hands - will increasingly be tackled by machinery and money. But as the material problems of development are overcome, so they will be replaced by social challenges. There will be an even greater necessity for compassion, for a capacity to care for others, for a readiness to put the needs of the less privileged before one's own. This is what is understood by Service. There will be an obligation, too, to look at every aspect of citizenship and leadership training, asking ourselves the questions, 'How can I pass on to others what I myself have learnt?' - 'How can I express in my own work what I experienced on that course?' 'Am I doing enough, in attitude and action, to bring about change?' This will be the challenge of the future. I am sure that it will be met.15

The adoption of Outward concepts in Nigeria was to fill a void that existed because of the European education system that had been imported by the British. Though it taught the basic educational skills, the European system was not preparing young people to handle the responsibilities of self-government that became a reality when the British withdrew their colonial rule.

Unfortunately, many of the overseas schools, modeled in a colonial context, are losing money and support, and are badly maintained. It remains to be seen to what extent, other than the Nigeria example, Outward Bound can be transformed to meet the extraordinarily diverse needs of the emerging non-western societies in which it finds itself. This would merit a whole study in itself and is for the most part beyond the scope of this paper. Conclusions primarily focus on British and North American

Outward Bound, leaving out as well the various independent schools which have also been established in Western Europe. It is sufficient for my purposes to recognize the broad face of cultures in which Outward Bound is to be found, and the fact that it is surviving in many diverse locations.

Outward Bound Comes to America

In 1950, Josh Miner, a teacher at Phillips Academy, in Andover, Massachusetts, was given a leave of absence to work under Hahn at Gordonstoun. He returned to the States in 1952 full of enthusiasm for Hahn's educational ideas and especially for the Outward Bound programs. The question has been asked of Miner, "Why it took from 1952 until 1961 for the first Outward Bound school to be established in the States?" In retrospect, Miner feels it is apparent that the delay was more the result of the social climate. The U.S. was involved in a foreign war, the economy was stable, the educational system was cranking out a grey flannel corporate worker, Eisenhower provided an authoritarian father figure, and the young had not yet begun to question the materialistic value system[16]

But by 1960 and '61 a changing social climate was emerging and becoming apparent. Dwight Eisenhower's farewell address, warning his countrymen of a growing industrial complex, will surely be remembered by history as much as John Kennedy's ebullient inaugural speech in which he called upon the citizenry to seek what it could do for the nation, not what the nation could do for it. The media response to that plea was sufficient to penetrate even the most oblivious adolescents. In both statements were indications of the problems and challenges of the 1960's, and both represented attitudes conducive to the development of a concept such as Outward Bound.

It happens (or perhaps it was an intended reflection) that such notions as Kennedy's Peace Corps meshed with the thinking of men like Charles Froelicher in Colorado, John Kemper and Josh Miner at Andover in New England. Forelicher's comment on the social conditions of the early sixties was given as an explanation for the need of an Outward Bound type program in the U.S.:

> Without self-discovery, a person may still have self-confidence, but it is a self-confidence built on ignorance and it melts in the face of heavy burdens. Self-discovery is the end product of a great challenge mastered, when the mind commands the body to do the seemingly impossible, when strength and courage are summoned to extraordinary limits for the sake of something outside the self--a principle, an onerous task, another human life. This kind of self-discovery is the effective antidote for the indifference and insensitivity we have bred into modern youth.[17]

The advent of the Peace Corps and enthusiasm for Outward Bound in Colorado coincided. Both groups turned to the British Trust for guidance, and the Outward Bound Peace Corps training was initially supervised by Freddie Fuller, former Aberdovey warden.

As in almost every other previous instance the Outward Bound program was imported as a means of dealing with a need that was not being met by the traditional educational system. The existing schools were preparing students technically to deal with the space age, and had become very effective since the Russian launching for Sputnik, but they were not preparing the students to deal with the rapid social change that was occurring as described by Toffler in Future Shock.

In the early 1960's young people were looking for alternatives in education that had meaning. Froelicher, Miner, and Kemper were educators who had become aware of the Outward Bound Program in England and felt that the program could be adapted to speak to the needs of youth

in the States. Again, as with the original Outward Bound school in Aberdovey, the Colorado school was founded as a result of a marriage between educators and industrialists. A group of businessmen in Colorado were concerned about youth that were unwilling to accept responsibility and challenge. These men worked together to found the Colorado Outward Bound School in 1961.

With the development of the Colorado, Minnesota, and Hurricane Island schools in the early sixties, Outward Bound had established a significant foothold on this side of the Atlantic. The Americans' thinking, rooted in liberal educational ideals, at first only went so far as to acknowledge that Outward Bound, just as it was, provided a dramatic potential for American education. Thus the original schools started out with a relatively exact model of the British twenty-six day course. In some respects it is extraordinary how much of this "original" approach has survived to this day. In certain ways the Americans "out-Britished" the British model. As the new schools were located in relatively remote wilderness areas, they had an even more militaristic/survival element than the institutional models on which they were founded. But this same rugged environment was to provide opportunities that would render the American experience dramatically different from the British.

Outward Bound and the American Experience 1962-1975

In retrospect, Outward Bound appears to have been extremely well suited to respond to, absorb, and grow from the major issues which have affected our society in the past fifteen years. A division of six major events of this time period into six general areas has been made in order to focus as clearly as possible on Outward Bound's relationship to the broad sweep of American history during the period. In this

context, 'American' can very well mean 'Canadian' to a large extent.

1) The New Frontier, The Great Society, and Civil Rights: John Kennedy's plea for service, embodied in the Peace Corps, directly related to Outward Bound's inception in this country as has been discussed. This was particularly relevant to Outward Bound's own emphasis on service, which has been a theme of Kurt Hahn's from the very beginning and could be found in the sea and mountain rescue components of the British schools.

Lyndon Johnson expanded the scope of these ideas dramatically with the presentation of the Great Society idea and, more importantly, procurred the funds to get his plans underway. The simultaneous outcry from the Black minority worked hand in hand to provide Outward Bound with both philosophic and practical grounds for development. The introduction of inner city blacks to standard courses, special programs in the cities and in affiliation with traditional schools for the urban minorities, as well as juvenile delinquents, gave the Outward Bound movement in America a significant boost. It was cast in a larger societal context than the middle class wilderness survival school framework it might have easily fallen into. At the same time the course content was challenged in new and demanding ways. The challenge to develop a truly successful inner city Outward Bound experience is still being faced, but Outward Bound's commitment to, and involvement with all segments of American youth and education was expressed at an early stage, and has only expanded since. The development of Project Step, a $300,000 delinquent rehabilitation program arranged by Hurricane Island Outward Bound is a recent example.

2) The Vietnam War: The peace movement in response to Vietnam which reached a peak at the end of the decade filtered into both the philosophy

and literal expression of Outward Bound courses. The para-military survival and conquest oriented image that the public at large tended to hold about Outward Bound had less and less validity. Ritualistic discipline as a principle was increasingly replaced by emphasis on more natural discipline inherent in effective community action, and in particular in dealing with the natural environment. Competition, especially on a formal basis, was virtually eliminated, and the idea of conquering mountains was de-emphasized, and replaced with more emphasis on the value of just being in such places.

Hurricane Island, perhaps the most traditional of the American schools dropped such formalities as lining up in uniform and at attention in order to change the duty watch. Such discipline, it was increasingly agreed, had little effect on the ability of a group to carry out its responsibilities. But such changes did not affect the agreement that personal discipline is a prerequisite for safe and happy conduct on the seas, rivers, or in the mountains, and more importantly, in society generally. Almost all of these changes came about by a kind of osmosis, through the changing attitudes and values of the staff. They were not a new group, but one that had changed with the times, and so changed the aura of the courses they taught.

The nature of people signing up for courses needs also to be considered. Certainly the war tended to make them increasingly interested in internal developments, and heightened a thirst for what might be universally true in the human experience. Ironically, while the outward manifestations of such feelings would bring courses further and further from Hahn's badges, merits, circuits and competitions, they none the less tended to reinforce among larger groups of people the underlying reasons for which he promoted the program in the first place.

While the war itself cannot be said to have directly brought about

these changes, it certainly fostered in significant part the changes in perspective of young people. The point here is that Outward Bound flowed comfortably with such changes. The notions of self-development, responsibility, trust, and especially compassion inherent in Outward Bound philosophy were enhanced rather than diminished by the changing awareness on the part of those involved.

3) Drugs: The advent of the widespread use of drugs in the last third of the decade dramatically reinforced the growing awareness of deficiencies in the existing educational system, as well as in the entire social fabric of experiences available to most young people in American society. The resultant loss of confidence in values and appreciation for the way things worked goes far beyond anything Outward Bound could cope with. But Outward Bound did synbolize an answer to the need for quality experiences beyond the classrooms, suburbs, or inner cities, so clearly failing in surmounting the problems of youth.

For many, the inability of regular school and social experience to enhance a positive sense of self or purpose, was counter-balanced in part by an Outward Bound experience. The response was such that broader and broader segments of society became interested, including young adults in their twenties, and middle aged persons as well. The need for peak experiences, to invigorate the mind, body and even spirit, could, to however brief an extent, be met for some in an Outward Bound course.

4) The Environment: By 1969 most of the country, and all the major press, were playing up the nation's desecration of the environment. That our lives were becoming threatened by the loss of natural land, by pollutants, and by excessive misuse of natural resources was agreed to by a growing minority of Americans.

Once again, this situation fell right into the hands of Outward Bound. Not only did the philosophy incorporate - even if only implicitly at first - a deep respect for the natural world, but all of the activities are based on use, without abuse, of the natural environment. Every school is set in a rural or even wilderness setting, and each school uses its natural environment as the prime tool of instruction. Previously an obstacle to be grappled with and won, nature slowly became primarily a thing of beauty and reverence in Outward Bound, a world to make harmony and peace with as the best way to survive it. This is not to say Outward Bound did not always appreciate the innate value of the wilderness, but a changed emphasis was apparent by the end of the sixties. From a practical point of view too, young people's reasons for attending Outward Bound now had an additional force, as it provided them with an opportunity to be in the wilderness, to understand it and regain a sense of respect for its ways.

5) The Women's Movement: With the one exception of the British girls' school at Rohnwar, Outward Bound was an entirely male and chauvinistic club. The courses were run for and by males. It just did not occur to most people, men or women, that the rigorous activities of Outward Bound could be handled by women, or even that such experiences would be of value to them. But the feminist movement gaining momentum in the late sixties started turning heads, and by 1967 the first girls were being invited to join courses. It did not take long for everyone to observe (even if many could not yet acknowledge it) that the women could play the same games by the same rules, and in many cases with more skill and maturity than the men. Only eight years after the first girls came to Outward Bound, men and women of all ages are participating and in increasingly equal numbers: 60-40% men to women in 1975.[18]

The effect of women on Outward Bound is demonstrably great. They further eroded any competitive or "macho" spirit in the program, and injected a whole new source of talent and resources. On a practical level they made it possible by 1975 for Outward Bound nationally to sponsor 40% more people. Their inclusion has further enhanced the universal scope of Outward Bound's thesis, and has generated new programs and reasons for them, as with the recent development of courses for "women in transition."

6) The Humanist Movement: The so-called humanist movement is essentially an outgrowth of all of the factors just discussed. But particularly as it relates to the educational community, its implications for Outward Bound have been considerable. Just as all the preceding issues influenced Outward Bound, they were also influencing many other segments of society, and in particular school teachers, administrators, and their curricula. Outward Bound appeared to many as a logical first step in correcting the inadequacies of traditional classroom education. It followed logically that Outward Bound would be a prime mover in this effort, and today adaptations exist in countless schools throughout this continent. A great many of these have been, and continue to be, initiated through Outward Bound. The legions of such programs are expanding constantly, all as a reflection of the need for "experience" in education. Once again, in this case the priorities of the humanists: self-discovery, individual initiative, compassion, and more (can there be a precise definition of humanism?) flowed smoothly with the philosophy and purpose of Outward Bound. As Maslow has said in Education, Art, and Peak Experience:

> Generated by this new humanistic philosophy is also a new conception of learning, teaching, and education. Such a concept holds that the goal of education - the human goal, the humanistic goal - is ultimately the 'self-actualization' of a person, the development of the fullest height that the human species or a parti-

> cular individual can come to. In a less technical way, it is helping the person to become the best that he is able to become.[19]

In this view are seen the core reasonings behind Outward Bound in its earliest forms. Maslow's remarks would be heartily endorsed by Prince Max, Hahn, Holt, Hogan, Froelicher, Kemper, Templin, Baldwin, et. al.

Outward Bound has shown a great ability to flow and expand with the substantial social changes in the United States, (hence, Canada as well, with two schools, one in British Columbia, one in Northern Ontario, and adaptations of its philosophy operating actively and flourishing in numerous schools and organizations for youth across the country), in the last two decades. Equally, the nature of the historical events happen to have been extremely opportune, as in each case the Outward Bound concept has seemed well tuned to the nature of the event. In some cases, particularly the Vietnam War and the women's movement, (although confined in large part to American society but nevertheless having some effect on Canadian thinking), had Outward Bound not changed with the times it is questionable whether it could have survived. A regimented, competitive experimental program could never have broad appeal today. An all-male program would surely lack general support. In sum, Outward Bound has had a timely history in North America, and events have served it well.

There may be some question as to the extent to which the potency of Hahn's methods depend upon his presence and advocacy. The large majority of progressive schools owe their origin not so much to the educational movement as to a person, to an educational individualist and innovator. This is true of Gordonstoun and its predecessor and progenitor, Salem. Time and again, the most powerful stimuli to educational thought and strategy

have originated from great educational outsiders - men who were not bound to any academic school, and so were in a position to challenge ideas which had become an accepted part of the establishment of their time. They did not confine themselves to the orthodox academic side of education and to problems of classroom technique; for them education had to do with the whole man, with his fulfillment and development--his renaissance. In this context Kurt Hahn stands out as one of those important personalities who warn and inspire, as a man who, convinced of the moral and spiritual decline of certain sections of society, is fired by a deep sense of responsibility to change society by means of educational reforms. Here is a good example of an idealist who is at the same time realistic; whose motivations produce strong determination, thereby realizing the ideals as close to their maximum potential as possible.

Whatever questions, weaknesses, interpretations one may decide upon in studying and considering Hahn's philosophy and approach, one must conclude from the durability of what he started in the 1920's, and all that has grown and expanded from original foundations, that his efforts were not in vain. The fact that so many organizations continue to exist with great force and positive effectiveness, however modified, since his Salem and Gordonstoun beginnings and the nurturing of the original Outward Bound movement, clearly indicates the test of time and change, the value, validity and still, viability, of his "model". His passing is our disability, thus our opportunity--to nurture his global legacy of healing forces and the institution he built upon his rock-like belief in man's humanity to man. It is possible that the flaws one may perceive in his "system" of educating the adolescent can be readily minimized if one can acknowledge the necessity of his "experience therapy" being, perhaps, more vital in

our present society than in previous eras.

The fundamental precepts, tenets and antidotes of Hahn's theories and the continued flourishing of their practice will be expounded and expanded further in the remaining sections of the thesis; their interpretation, application and evaluation measured in a contemporary context.

ENDNOTES

[1] A rich variety of sources has been available to me in the last half decade on Hahn, Outward Bound and experiential education in general, from Canada, the United States and Great Britain (see bibliographical information at the end of the thesis). Some of the sources pertinent to this section are given below, following the references from which direct material was taken. In large part, much of the material in this section is drawn from the efforts of several individuals, who have so thoroughly and completely synthesized the life, general developmental background and philosophy and works of Dr. Kurt Hahn. They are as follows:

Gary A. Templin and Philip W. Baldwin, "The Evolution and Adaptation of Outward Bound: 1920-1976," from A Compilation of Essays published by Colorado Outward Bound, May 12, 1976.

A. Donn Kesselheim, "A Kurt Hahn Primer," and statements prepared for a 1966 symposium honouring Kurt Hahn. A compilation of these papers is available in an English translation edited by Hermann Rohrs and Hilary Tunstall-Behrens under the title, Kurt Hahn: A Life Span in Education and Politics.

Joshua L. Miner, who first joined the faculty of Gordonstoun in 1950 and has written reminiscences about his long association with Hahn over a twenty-four year period. Miner met Hahn when the latter was sixty-four years old, and last saw him in 1968 while he was on a visit to the United States, shortly before his death. (See "My Most Unforgettable Character," Reader's Digest, December 1975).

Professor Bob Pieh of Queen's University, formerly Director of the Outward Bound Schools of Minnesota and Nipigon, Ontario.

[2] As related by Herman Rohrs in Kurt Hahn. (Boston, Mass: Routledge and Kegan Paul, 1970), p. 37.

[3] Ibid, p. 43.

[4] Kesselheim, op. cit., Primer, p. 4, see endnote #1 above.

[5] Miner, op. cit., see endnote #1 above.

[6] Ibid.

[7] J.M. Hogan, Impelled Into Experience. (Wakefield, Yorkshire, England: Educational Productions, Ltd., 1968), p. 27.

[8] Ibid, p. 31.

[9] Rohrs, op. cit., p. 127.

[10] Hogan, op. cit., pp. 89-90.

[11] Ibid, pp. 101-102.

[12] Ibid, pp. 103-104.

[13] Kurt Hahn, excerpt from a speech to British educators, 1962.

[14] Hilary Tunstall-Behrens. (See endnote no. 1 above re: Kesselheim).

[15] Alex Dickson, as quoted from "Programme of Courses 1976-1977 " Citizen and Leadership Training Centre, Nigeria.

[16] Josh Miner, in conversation with Gary Templin, Santa Fe, New Mexico, 1976.

[17] Charles Froelicher, from private paper written in support of the Colorado Outward Bound School, Denver Coloradeo, 1961, p. 2.

[18] Templin and Baldwin, op. cit., overview of Outward Bound's development.

[19] Abraham Maslow, Religions, Values, and Peak Experiences. (New York: Viking Press, 1970), p. 127.

CHAPTER THREE

APPLICATIONS IN A CONTEMPORARY CONTEXT

The thesis so far has generally outlined the historical, philosophical and theoretical background for the significance and rationale of the experiential mode in school programming for adolescents, and has shown how the concept has become institutionalized.

In this longest chapter of the study, I endeavour to explain the meaning and importance of these ideas within a modern framework. Two main purposes are contained here: first, a consideration of school and society in current terms is given; and second, observations of the declines in our culture and how they affect young people in the way they function and in seeking an identity is discussed. Specific attention is paid to the middle adolescent or high school years, and the later adolescent stages or post-secondary period. Hence, the chapter is divided into four parts for reasons of clarification, yet each part should be viewed as interrelated into a coherent pattern.

While attempting to identify the needs of our youth in a contemporary context, and how these needs might be met through the experiential component, I in no way pretend to offer a perfect panacea to our culture's declines, merely possible antidotes.

PART A: SCHOOL AND SOCIETY TODAY

I do not wish to belabour or make any attempt to add further to the prodigious amount of information that has been written about the weaknesses and defects in our school systems in Western culture, particularly,

North American society. Even one remotely connected with education is aware of the criticisms heaped on our schools and educators, blaming them for all the negative patterns of academic and social behaviour manifested by our youth in the last two or three decades. While much of the criticism may be valid, no doubt, a good percentage is either exaggerated by the media, if not at times "created" because society needs a scapegoat for its ills. This attitude that school can be considered apart from society can no longer prevail.

What is too easily forgotten is that the roles of school and society are interrelated, and to a large extent in more recent years, the school reflects what is happening in society. Schools are not necessarily "the last bastion" of what is just and true. If youngsters to an extent reflect parental values, attitudes, anxieties and behaviour, then schools to a large extent must be responding to the undercurrents and overt processes of the society at large.

However, when all the variables--positive, negative and indifferent in nature--have been put into a proportionate view, when one looks at schools and its sometimes peculiar "marriage" to society, one cannot help but see some truth, (and therefore, some hope), in the following statement by a New York principal:

> The youngsters don't realize it. . . some teachers don't realize it, but, by and large, the kids behave better in school than anywhere else--better than they do at home and better than they do on the street. It is not easy for many of them. They are not mature enough for education. Later they realize this. (But) there are not many kids who really don't want an education.

For our purposes here, let us assume then, in broad general terms, that the statement just quoted is a foregone conclusion. This does not permit

the educational establishment to sit back, rest on its laurels and not question its effectiveness. It is important to consider the young person's needs more than his wants. While times change--mores, technology, values, principles, attitudes, environment, political and historical happenings--human nature basically does not, if we look at the social systems and behaviour patterns of our species over many centuries. No doubt, a thoughtful citizen living during the period of Constantine the Great, and a thinking man now, would have like feelings about where each stood in such "awful times." One may wonder, in the fifteen centuries that separate us from the collapse of Rome, where all the knowledge of humanity, scientific and artistic discovery, cultural creations and revolutions of all kinds have brought us.

The quality of education, its institutions, values and operational philosophy is contigent upon the demands and requirements of society. At the same time, even though the state of education at any given time reflects the current state of society, teachers still have a responsibility to transmit the ineluctable values, concerns and continuity of human aspirations, failures and endeavours to youth. Regardless of the transciency of the moment, the subject of education and those who have chosen to be its practitioners should not detract from these essentials, must not lose perspective of the salient whole, and should be faithful to the precepts and foundational basis underlying mankind's continuing struggles, achievements, terrors and triumphs, hopes and fears. These are unchanging as history teaches. That this is a most formidable task is highlighted by the following potent extract by Gabrielle Roy, the French Canadian novelist, from her Introduction to Man and His World, the 1967 World's Fair hosted in Montreal:

> What is Man's Earth now? It is endless education, it is organized leisure--as if the

> very idea of leisure should not automatically include permission to play truant! It is 're-training' of adults, 'round tables' on all subjects, change of pace often for the sake of change, speech for the sake of speech, more than ever 'a tale told by an idiot, full of sound and fury, signifying nothing.' It is the 'professional' orientation of children, intelligence tests, scores, the era of 'norms,' 'normal' and 'average' often being put forward as terms of excellence; more and more it is patterns traced out, and circumscribed in advance.

Regardless of the defects of any given time of civilization or the flaws in a contemporary society, education must sort and sift through the external dictates, never losing sight of qualitative needs over quantitative terms of reference; seeking coherency in a long, common, cultural heritage that is characterized by wisdom, universality and tenacity in its profounder principles. Teachers too, fall victim to passing fancies, fads and superficial trends that lack or overlook certain "fundamentals." While as this often occurs because of "compromise," it is also a result of little knowledge of one's professional, historic tradition and the roots that have taken and still flourish in one's sphere of commitment. Either one has forgotten or does not know how to distinguish between the spurious and the abiding. Institutions, methods, experiments come and go, but the ideas of great thinkers, buried, unearthed, altered, re-interpreted, imperfect as they may be and become with each new age and its demands, nevertheless remain as a unifying force, bringing harmony and integration into confusion, doubt, fear and fragmentation.

Cycles, recipes, steps, systems, methods--we find them from one end of the educational spectrum to the other, from before the Greeks to proposals for "tomorrow." Rousseau, Pestalozzi, Froebel, Whitehead, Dewey, Montessori, Piaget, Bruner; some strictly educators, others in associated fields which

affect educational thinking; Erikson, Mead, Spock, Locke, Bacon, Goodman--an endless list of names and thinkers and of infinite formulas.

It is not important that the strengths and/or weaknesses of any of these structures of thinkers be reviewed here; what is important, is that elements of many are inherent in most and the best possible characteristics can be forged into a workable, applicable structure suited for a given time, place, and set of circumstances. This is what I have been seeking in this research in my own time, place and set of circumstances, and it should become more obvious why Kurt Hahn was selected as the main figure in a research undertaking dealing with experiential programming. He too took from the past and formulated for the present.

Merging the best of the past with the needs of the present is explained by Herman Rohrs, who made an in-depth and all-encompassing study of Hahn's educational thinking and its roots, showing that,

> . . . the lines are broad, thought on the one hand, running from Plato and the British public schools to the late nineteenth century critics of contemporary culture, appear to intersect on the other hand with influence emanating from the American pragmatism of William James and the development of the Landerziehunsheime, (German public schools)--the Lietz foundations in particular . . . The aim so to speak is derived from Plato, while the psychological motivation as an aid to self-knowledge is taken from James.[2]

In the interpretation of the experiential mode in education pertaining to adolescents in a contemporary context, I return to rather than retreat from the past, ever-conscious of its rationale and significance and translation to our own times and needs. One cannot deal with the present unless one has some understanding and acknowledgement of the past.

One can see then, that education and the experiences within its jurisdiction has always been of central concern to all societies in all ages.

Whether it was the cavemen father teaching his son how to survive, the agrarian community transmitting skills to its young for them to maintain an adequate existence, or our modern, complex industrial society installing specialists and technological devices in designated buildings to teach youth how to cope and adapt today for tomorrow, all have been implicity interested in the experiential processes pertaining to their particular era of educational need. Whatever basic skills educators attempt to teach, as I have indicated elsewhere in the thesis, it is wise to remember that although intellect might divide man, it is the emotions which unite all of us with our differences, historically, culturally and geographically. While looking to the past to improve the present, one cannot help but keep in mind the old saying that "the more things change, the more they stay the same. "

Hahn must have known this, for as Rohrs explains, Hahn's first school, Salem, is seen as being much more independent from an educational standpoint than one might be led to suppose from the remark of Prince Max of Baden, who Hahn was fond of quoting with approval, "that in education, as in medicine, traditional and proven methods should be preferred to originality."[3] It is important that I emphasize all of the above which recapitulates my approach as given in my introductory chapter. There is nothing new or original in the experiential mode as I present it here; it is merely adapted to present circumstances in our culture.

However, in the relationship between school and society in a contemporary context, certain changes are necessary in carrying out, successfully, the experiential process. What follows below and the material under discussion will exemplify and clearly demonstrate these general points.

Barbara A. Heisler and Roberta J. Park reported on a successful project in physical education involving recreational leadership for high

school students, where personnel from elementary, secondary, university and local districts became interrelated, and the program's content, design and implementation became an excellent experiential process for the students involved.[4] The report shows how observers of the contemporary educational scene and its reflection of society are acutely aware that large numbers of young people in our society emphatically and vociferously show an uninterested, often rebellious attitude toward their educational "experiences" (or impositions). With the rebellions and conflicts of the 1960's on campuses and other segments of our society, those associated with schools professionally and indirectly were pushed to ask an old question, but the question became more urgent, "Is such and such a course really relevant?" Students in the late 1960's and early 1970's felt that for too long a time they had been expected to be "passive recipients" of data which could be interpreted as dehumanizing, useless, or of use, if at all, only "sometime in the future." As we enter the 1980's, this persists.

I have before me a fairly recent personal letter; written by a man whose formal education in the main took place in the 1950's and 1960's, he is college-educated, (business administration) but since the 1970's, derives his income from being a wilderness guide. I have utilized his services on three wilderness expeditions, and his thoughts reflect more simply what the crux of the discussion in this sub-section of the thesis is concerned with in terms of school and its relationship with society. More specifically, his letter deals with schooling and the lack of experiential undertakings in the process:

> . . . Your covering Holland by bicycle, (this was in April of 1979 with senior graduating students). sounds like it was memorable. I am also quite interested in your upcoming undertaking to Frobisher Bay; (again, a group of senior students were involved living with the Inuit for a period of time in the Northwest Terri-

> tories), and your experiential booklet at the school looks impressive. I wish when I went to school we could have had these opportunities to experience directly so much diverse activity. I always figured there was more to learning than sitting in a stuffy classroom counting your toenails and discovering the unlimited rewards of not splitting your infinitives. I have probably mentioned to you before that my main recollection of grade school is of sitting in a classroom, looking out the window at the birds flying here and there and wondering why, if I was supposed to be so much smarter than those birds, did I have to sit there day after day, while they were doing what I want, i.e. checking out what was on your mind while it seemed important. I did not like sitting there trying to open my mind like a tape recorder while some already programmed instructor tried to fill up my tape with whatever he 'knew' should be on it.[5]

Students are anxious to live in the present, fully; the future indeed seems "remote" to the young, vital, growing person. This is not to place the pursuit of knowledge in an unimportant position; on the contrary, even if there is no immediate practical value in pursuing knowledge,

> . . . our educational endeavours would probably derive substantial benefit from a greater emphasis upon the personal disciplined, never-ending search for true understanding. Yet energetic youth also desperately need to live in the present, participating actively in the processes of their own development, and make constructive contributions to improving quality of life.[6]

In concluding this part of the third chapter, I return to Hahn who reduces society and its influence on the educational process to three characteristic approaches that education can take: the Ionian, the Spartan, and the Platonic.

Hahn preferred the Platonic view--holistic in concept--which does justice both to the community and to the individual child. He rejected

the Spartan approach which emphasizes service to the school and state where the pursuit of excellence in academic or athletic activities takes precedence thereby cheating the ordinary youngster, rating him or her second best with everything done for the sake of the school or state, not by the individual choice of persons. An opposite is the Ionian which can be paralleled with our culture today. The Ionian cities were energetic, thriving and opulent. Their wealth made them luxurious and linked with this fifth century B.C. way of life for self-indulgence and individualism, one can find the modern equivalent of theories that purport a child is never to know defeat or experience hard challenge or strenuous effort. This is so characteristic of affluence since World War II and much of what goes on in suburbia and North American middle-class life. The experiential objectives, as classified in this thesis are designed to counteract these tendencies.

Despite the negative influences contemporary society has had on schools and the education of modern youth, I believe like Hahn in the power of education whose challenge it is to bring about the revitalization of large numbers of people if "it is outgoing and world-affirming and . . . employs risks and enterprise as a means, and is quite exacting and demanding in its operation."[7]

PART B: IDENTITY AND THE ADOLESCENT AT PRESENT

In the duality or "partnership" of school and society, Hahn perceived five major areas of decline in the modern world which should concern educators, parents and those directly, even indirectly associated with the nourishing of youthful development, experientially. To even the most casual observer of contemporary society and the youth strata in it, these declines have become intensified in their danger almost a half

a century later, and the social ills resulting from these declines appear to affect our generally self-centered youth at an earlier age with each passing decade. They are as follows:

1) The decline of physical fitness, due to modern methods of transportation.

2) The decline in initiative, due to the widespread disease of 'spectatoritis'.

3) The decline in care and skill, due to the weakened tradition of craftsmanship.

4) The decline in self-discipline, due to the ready availability of tranquilizers.

5) The decline of compassion, which Hahn called a form of spiritual death.[8]

An emphasis on the experiential mode, Hahn's "experience therapy" in the educational process offers a form of antidote to these modern "declines" which affect the student in school and society. Viewing these modern declines, Hahn summed up his precepts for youth in the following way, and these precepts underly the whole Outward Bound movement, its antecedent institutions and adaptations of the philosophy which are used in current experiential programming. Inherent in the samples selected in this chapter regarding the middle adolescent and in older college-aged adolescents, will be found the essence of these precepts.

a) Give children a chance to discover themselves.

b) See to it that children experience both success and defeat.

c) See to it that children have the chance to forget themselves in the pursuit of a common cause.

d) See to it that there are periods of silence.

e) Train the imagination, the ability to participate and plan.

f) Take sports and games seriously, but only as part of the whole.

g) Free the children of rich and influential parents from the paralyzing influence of wealth and privilege.[9]

The precepts become more difficult to materialize in most school systems as the declines continue to worsen. Yet, certain experiential programs have surfaced with enough strength to show that these declines can be minimized.

As well as these declines in our modern world, changing values, traditions, lifestyles, political processes, technology, "instant" media and obsolescence have produced an almost dizzying variety of choices and alternatives for our young people; yet conversely, they are left more confused than ever. Their need for participation and the seeking of a sensible identity is more difficult to achieve today. The experiential mode as presented in this thesis can supplement and compensate, particularly for those growing up in our urban centers where alienation from such sources of experience and self-discovery is more pronounced.

The desire for participation and the search for personal identity ought not to be taken as meaning the individual can be considered or developed as distinct from society. Hahn's emphasis on the individual is not at the expense of society.

Man is man because he lives in society. To the extent that his activities in the group lead on to richer and more rewarding activities for him and for all members of the group, he is acting wisely and well. Society, group life, is the way to this complete and full life since here mutual sharing is possible. At the same time, we see that Hahn and like-minded predecessors and contemporaries believe that the center of education should be the individual child. And yet, it is recognized that neither the individual nor the group should be given exclusive emphasis in the society at large. The reciprocity of individual and society within the educational

framework is well-stated by Entwistle:

> Thus, a person's uniqueness is characterized in part by the peculiar aggregation of associations and social groupings of which he is a member. A man may preserve his individuality by standing aloof from all association with his fellows: but his integrity will not be destroyed by commitment to a unique pattern of social obligation . . . Indeed, the strength and character of his individuality may well be enhanced by freely chosen public commitment of this sort.[10]

The individual becomes truly developed as a member of society. Further, society has the right to demand from the individual that he must prepare himself to serve the best interests of the group. (The opposing attitudes of "the world owes me a living" and the narcissitic "me" era of the 1970's, and "you only get out of something what you put into it" is evident here). The most qualitative interest of the group will be served as the individual develops his own particular abilities, skills and talents, as he nourishes his individual nature. Education is primarily concerned with the individual in society and not with the individual who is alienated from society, regardless of the defects of the society at large. One's world and one's self are united.

In keeping with the foregoing discussion, the need for youth to experience and participate is correlated with the struggle for identity in our contemporary culture. To cut oneself off from the social environment, to sever one's ties culturally, to produce an amputation that alienates one's self from the past and surrounding processes of living, doing and being, will eventually produce self-destruction.

Rollo May presents it in more psychiatric terms when he explains that the anxiety of such action is a ". . . shrinking of the consciousness, the blocking off of awareness; and when it is prolonged, it gives one a

depersonalized feeling, an apathy.[11]

And there is so much apathy around as it is. From this there is no initiative, no will, no action. ". . . the losing of oneself and one's relation to the objective world . . .[12] the inability to perceive "between subjectivity and objectivity" then becomes confused or "blurred" and we see why the individual is immobilized" . . losing one's world; and since self and world are always corollaries, to lose one's world means losing oneself at the same moment.[14]

Much has been studied, written and said about the "struggle for identity" in the last four decades or so of this century, and the concept of "freedom" is continually being re-defined depending upon place, time and conditions.

> The point I want to make is that students, and this includes students of all ages, lose their selves, lose their identity to the extent that they are becoming the victims of a pattern of education that permeates our whole culture. And this loss of identity is the central cause of our twentieth century anxiety.[15]

This is not only an observation and conclusion derived from our "Western" way of life; it has been observed and concluded by "outsiders" who have "entered" the mainstream of our way of life than stood back or outside our culture and have been able to take an objective stance:

> . . . the study of identity is the core problem in the growth of personality. Furthermore. . . this age is one of anxiety and awareness whose most significant problem is identity . . . the problem of identity (is) the most pressing psychological problem of our time.[16]

The crises involved in the process of identity development (and re-development I may add), not only for the child and particularly the adolescent, are baffling and often times discouraging to the parent and

those who work with the young. Yet, we have come to learn in more recent years that youth does not have a monopoly on the problems and challenges of changes, phases and stages. A brief glance at paperback shelves at most bookstores is ample evidence of this factor. The recent wide-selling Passages by Gail Sheeley and other such titles and articles support this.

> Experts have identified adolescence, mid-life and old age as the three most critical periods of life. Part adult, part child, the teenager is trying to hammer out his identity all the while undergoing a massive hormonal change.
> Mid-life is a time to take stock, to look back to one's youth, forward to old age. If you don't like what you see, the going can suddenly get rough.
> Old age: Are they the 'golden years' or the 'empty years'? A lot depends on the individual, but it's not a good time to be old. Worried about money, coping with loneliness and fear and weakening bodies that just don't behave as they once did, the majority of our old people must also bear the indignity of rejection by a youth-oriented society.[17]

To find identity, to find the place of the individual within the collective, it is sometimes a matter of taking that frightening deep downward journey into the interior described in Le Milieu Divin by De Chardin. The deeper one goes, the less one finds to hold on to, until there is a nothingness.[18]

To find individuality within his own group, his role (s), each one has to take this journey and perceive that though, "The psychiatrist descends into the 'basement' of the soul, bringing to light the foundations of the house in which it dwells. . . [19] as discussed by Von Balthasar, one must return from the journey into the self and relate to the external world, his findings.

It is true the findings are almost always a product of the collective and the symbols and institutions found in it. And although these

findings are not always a good or consistent or reasonable part of the environment, the community of living of which one is an integral part, one must acknowledge one's relationship to the collective. De Chardin reminds us that, "my self is given to me far more than it is formed by me."[20]

Too often, the individual strenuously seeking individuality within a given group alienates himself from his culture, deluding himself into believing that in this way he will find and sustain his individuality. "To explain why the problem is so all-pervasive and yet so hard to grasp,"[21] explains Erikson, the individual often forgets that , "we deal with a process 'located' in the core of the individual and yet also in the core of his communal culture."[22]

May asks,

> Isn't it exactly any person's originality that makes him an individual of significance, that gives him his experience of himself as one unique pattern of sensibility who at one instant is experiencing a particular relationship to other people and to the world about him?[23]

He forgets in his pre-occupation with his "self" that another identity exists, the communal one. He separates the two, making his own stand for identity more difficult. The two must be united, "a process which establishes, in fact, the identity of those two identities, "[24] Erikson further explains. Good or bad, convenient or contrary, one cannot get away from the fact that, as Goodman puts it:

> Growing up as a human being, a 'human nature' assimilates a culture, just as other animals group up in strength and habits in the environment that are for them, and complete their natures.[25]

Once we have accepted this statement of fact, we come back to the previous question of the conflict that arises within oneself, when what one has assimilated from one's society is suddenly rejected, found inconsistent,

or no longer satisfying. Often, the first reaction when this gradual or abrupt awareness has taken place is to think that;

> . . . groups are bad. They demand blind loyalty, they make individuals regress, they reduce man to the lowest common demonimator, and they produce what Fortune magazine has called 'group-think'.[26]

In the case of youth who have less of a personal history and collective cultural inheritance compared to the mature adult and of other individuals and groups, there appears in many instances to be "inner estrangement and outer conformity,"[27] and they cannot find a commitment to their society because, as Gardner explains,

> they are genuinely baffled as to the nature of that enterprise. They do not really understand their own . . .society. They do not know their own social and intellectual tradition. They do not understand the requirements and realities. . . where they fit in.[28]

When considering the individual and the group, the youth's search for a separate identity, alone, yet reinforced. (Who Am I? is the insistent question in my experience and dealings with adolescents), in seeking the role of the individual and his part in the collective, it should be kept in mind that the two can be separated for purposes of clarity and investigation; but basically and ultimately, they are one and the same, and the interrelatedness must be adknowledged. According to Erikson,

> . . . in discussing identity, as we now see, we cannot separate personal growth and communal change, nor can we separate . . . the identity crisis in the individual life and contemporary crises in historical development because the two help to define each other and are truly relative to each other.[29]

Unfortunately, there are those who design and implement educational processes who forget this, operating in an isolated vacuum and administering to the young in fragmented pieces instead of unified relationships.

In creating the healthiest exposures experientially for our youth, in order for them to overcome the declines of our modern society as delineated at the beginning of this part of the present chapter, it might be wise, as Arestah suggests, that we consider the following:

> The study of fully-integrated persons can lead us to the discovery of psychological laws and techniques which will . . .help in the guidance of children through proper educational channels so as not to distort their early wholeness, spontaneity, and creativity, and which finally will introduce a measure for social progress.[30]

PART C: MIDDLE ADOLESCENCE (HIGH SCHOOL)

Having considered the current state of society through the acceleration and intensification of the declines Hahn gives us at the beginning of Part B, and the influence on schools as discussed in the first part of this chapter, I wish to point out certain characteristics of adolescents in this part. How these positive characteristics can be brought to surface and maintained in our educational system, which mirrors our highly competitive society and therefore seems to create selfish attitudes, is, of course, questionable. One avenue or dimension is the experiential mode which takes into account most, if not all of the precepts which Hahn advocated and which I listed earlier in this chapter. These will be seen, in modern form, in the samples I provide later on.

I focus here on the adolescent, roughly between thirteen and sixteen or seventeen years of age, or the high school years, and attempt to show how he is a product of our contemporary culture and the complexities of the present state of society, which, as mentioned above, promotes competi-

tion instead of co-operation, thereby producing a narcissim dangerous to the collective.

Over twenty years ago, the well known sociologist, Edgar Z. Friedenberg published a book called The Vanishing Adolescent. Newspapers, magazines, television and movies have provided a stereotype of the teenager being obsessed by sex, extremely narcisstic, escaping into drugs, slovenly in appearance and sometimes violently defiant. In contrast to the media "version," Friedenberg demonstrated how adolescents maintained a strong and continuous struggle for personal meaning, seeking to go beyond the common routine of living to a level of "nobility" and concern for all mankind.[31] I have found this to be true in my own experience with adolescents for many years. This quality shows itself practically when experiential designs of one kind or another required action tasks demanding service, giving, empathy and selflessness, as well as in words--verbally in vociferous reactions to injustices locally and internationally manifested; emotionally in response to a film or play or novel, poem or short story; and passionately (often privately) in written essays.

Kohlberg in his "The Adolescent as Philosopher" speaks of the "deeper questioning by the adolescent than was true at earlier times,"[32] and his struggle to achieve a sense of identity and selfhood. We do not aid him in his struggle since we provide either the wrong kind of experiences, or insufficient qualitative ones. I have to agree with Friedenberg, who believes that in our treatment of adolescents,

> There is too little diversity of experience and too little experience of detachment to permit much objectivity. The adolescent building his appraisal of himself is therefore extremely vulnerable to the feelings and judgments expressed by the persons and institutions of his immediate environment. He is even more vulnerable than a child, because people mean more to him; to a child,

> a cruel parent is a little more like a cruel winter--a simple though destructive fact of nature.[33]

For Hahn, puberty is a period of "poisonous passions" and childhood a period of natural reverance.[34] Recealling his "experience therapy" and the list of precepts--A to G--given earlier in this chapter, one of Hahn's antidotes was care for others through certain life-preserving and rescue techniques which would eradicate, (or at least minimize) the "selfishness and apathy which too often assails adolescents in general, and boarding schools in particular."[35] He decreed particular pursuits in his Training Plan to encourage the development of youth along the most graceful and productive lines similar to Plato and Aristotle's concepts of good habits, good training, and the right kind of environment for producing the most "fit" individuals, who in turn contribute to society and its betterment. For Hahn, these years were "loutish" ones if the wrong kind of endeavours are available:

> . . . the building instinct can perhaps protect the biggest proportion of boys; exploration and adventure come next in the wilderness of their appeal; music, painting, will protect not many, but those very much worth protecting. . . Each of these non-poisonous passions may grow to be powerful enough to prevent the sexual impulses that well up during adolescence from absorbing the available emotional energy.[36]

Adding further to this focus on the middle adolescent, Hahn explains that there are three ways of appealing to young people. The first way is persuasion, the second is compulsion, and the third is attraction. The first--preaching--he considers "a hook without a worm," the second--ordering them to volunteer is plain dishonest. But the third, telling the young that they are needed is an appeal that almost never fails.[37] As already pointed out by Friedenberg and Kohlberg, and keeping

the above perspective of Hahn's in mind, we must ask ourselves what educational institutions can do to help produce maturity and confidence, about how they can help people to know themselves better, about how they encourage competitive instincts and develop cooperative attitudes.

Harold Howe II, Vice-President for Education and Research for the Ford Foundation makes a very good case of the difference between competition and cooperation and the demands that each require.[38] He points out that it is both a truism and a platitude to say that people in this world must learn to live together, to give way to each other in their individual and group demands and desires so that others can be helped or accomodated or even allowed to exist. This process of human accomodation that allows diversity and respect and sympathy to operate across vast gulfs of differences in beliefs and in living practices permits human affairs to continue. Without it we would not be human, and we would revert to an economic, social and behavioral Darwinism that would destroy civilization. There are some who believe we just might be headed in that direction. Hahn's "vital mix" concept in the Outward Bound programs he designed and implemented, the "collection" of diverse young people that make up the intensive program and complex population of his United World Colleges described earlier in this paper, community service and "rescue" projects all aim at enriching and nourishing the cooperative concept, the one of competition being kept in proper proportion and perspective. The same could be said of the American Peace Corps and the now-defunct Company of Young Canadians, Canadian University Students Overseas, Canadian International Development Agency, and departments within the United Nations.

If one has a realistic world-view and sees the state of human relations globally, it might be wiser to place a higher value on the future

benefits to be derived from cooperation in human affairs than on the "virtues" of competition and its outcomes. While competition in our democratic-capitalistic-North America , (and in a number of Western countries) brought some benefits in the past in terms of establishing a country's identity on a continent, developing an economic system, and devising a way of life, prospects for the human race in the future point unmistakably to the fact that there is a necessity and importance for encouraging cooperative behaviour and finding ways to control and downgrade the competitive motivations that dominate much of Western culture in many areas and on many levels of life from male/female competition, to family life and leisure-time pursuits and "games."

As Howe points out, some will say that any such view is naive. They start their argument with the assertion that man is part of the biological world, as are animals, and that the competitive instincts are deeply a part of his nature. There is something to this argument, but not as much as is today being made of it. Man is also civilized, and most of what civilization is all about is the development of the capacity to overcome the animal instincts within him. He learns from experience; he records it; he draws meaning from the record; and he changes his ways in the light of the meaning he finds. Animals don't do these things, although some of them achieve fairly advanced forms of social cooperation in order to survive.[39] There is no doubt, one can become very discouraged if we look at our human record of wars and man's inhumanity to man from the "games" staged in Ancient Rome to our more recent "news" stories on Cambodia, the "boat people," to observing the faces and mouths of parents at little league hockey or pee wee baseball games in any "respectable" suburban community.

Howe goes on to say that,

> If we are to avoid destroying each other with the

> discoveries our civilization has produced, if we are to live together with any reasonable unity in a world of growing population and shrinking resources, and if the values of freedom and fairness are to have any expression in the way that we and other men live out our lives, there is just no question about cooperation being the theme of the future as compared with competition. So I think that people who are responsible for schools and colleges had best be asking themselves what they might be doing to reflect the need for a considerable shift of values in . . . educational institutions.
>
> .....
>
> The argument is frequeqtly made that intensive competition produces toughness and confidence and boldness and other leadership qualities that we very much need. One of the toughest, most confident, and boldest people I ever heard about was Jesus Christ, and he didn't seem to think much of competition. The point is that the human qualities required to work effectively in a cooperative mode are just as demanding as are those required by competition, probably more so. Restraint, patience, tolerance, and generosity require toughness too--particularly when man's natural instincts drawing on the less civilized aspects of human nature seem to run the other way.[40]

To strengthen the importance of this factor, (and return to Hahn's "declines"), I recall here two observations: Benjamin Spock has come a long way since his popular 1946 Baby and Child Care. Spock and his wife spent part of the summer of 1978 in the U.S.S.R. attending an international youth conference. He reported in his "Observations In A Foreign Land" piece in Redbook magazine that he observed how the Soviet children and youths were given a great deal of responsibility for running the camp and hosting the children from other nations. He found them to be extremely polite and quite responsive to visitors. When it came to theatrical performances, announcements, etc., the Soviet children spoke in impressive tones giving the impression that they were proud of their country and its role as the host nation.[41] This reinforced for Spock several beliefs that he has had for a long time: Many (North) American children could be given more responsibilities of a grown-up

type, beyond taking out the garbage, making their own beds, brushing their teeth and getting good marks in school. (I find this a suburban pattern in my own experience; we ask very little of our youngsters in adolescence other than "stay out of trouble" and in everything that is done," go out there and win kid!") It has proven itself, over and over again in my work with youth that we, (we, meaning parents, educators, the adult sector of our culture in general), do not ask the right things of our children. We demand some pretty ridiculous outcomes that thwart rather than nourish growth and grace. This has been evident in every volunteer-service program that I have designed and implemented, where youngsters are guided into making a long-range commitment to service to those less fortunate--the physically and mentally handicapped, the poor etc. As Spock concurs,

> Self-centered children would be happier if they were brought up to believe that service to their fellow men is the best route to self-fulfillment. And our children might be taught in more schools than do it today to be aware of the contributions of our writers, artists and scientists. Then in conversation with foreigners they would not fall back on boasts about our military victories and the height of our buildings as many do.
>
> I think that in the best of our nursery schools and day-care centres the philosophy and practices of the program and the caliber and training of the teachers is superb. Our best elementary and high schools (not a very large proportion) not only teach skills but also encourage initiative, independent thinking, co-operation and creativity--which to me are the highest goals.[42]

Spock's observations match my own to a large extent when I was in Europe, Holland specifically, in April of 1979 with three of my graduating students. Many of the European youngsters we met during our stay displayed the positive characteristics described by Spock of the Soviet youth. Over the years, I have discerned the same mature outlook and active behaviour pattern in students from Europe and Asia. The lack

of unhealthy competition and discouragement of narcissistic pursuits is well-documented by the actress, Shirley MacLaine in her second autobiographical book, when she describes how shattered her American female companions were during their visit to China some years ago, when they recognized and could not cope with the absence of harsh competition at so many levels of life and self-centred preoccupations.[43] I sometimes think our concept of "child-centeredness" has reached dangerous proportions in our thinking and doing in North American society.

If the ebb and flow of emotions and tremendous physical changes are natural to adolescent transition, compounded by changes in intellect and reasoning, and complicated by the confusion of living in a complex society, can there not be some graceful attributes in this whole process as well, as has been found in other cultures? Yes--if one sees the validity of Hahn's philosophy and precepts and the conclusions of Friedenberg, Kohlberg and others who have studied our North American/Western adolescent growth patterns.

Hahn refers us to the great poets who at times bring understanding to the puzzling and often derogatory side of human behaviour. He uses as an example of our dealings with adolescence, Tennyson's Rizpah which is about a mother who just said goodbye to her son in prison. The son is to be hung the following day for robbery of the mail.

> I kiss'd my boy in the prison, before he went out to die.
> 'They dared me to do it,' he said; and he never has told me a lie.
> I whipt him for robbing an orchard once when he was but a child--
> 'The farmer dared me to do it,' he said: he was always so wild--
> And idle--and couldn't be idle--my Willy--he never could rest.
> The King should have made him a soldier, he would have been one of his best.

> But he lived with a lot of wild mates, and they
> never would let him be good;
> They swore that he dare not rob the mail,
> and he swore that he would;
> And he took no life, but he took one purse,
> and when all was done
> He flung it among his fellows--'I'll none of it,'
> said my son.[44]

The point Hahn is making and that permeates much of the experiential designs given in this thesis, is this: why does it take a crisis, some terrible emergency, or someone in dire need to perhaps bring out the compassion, the need, the usefulness of our youth? Is war really necessary, or can we learn to utilize James' alternative to war referred to earlier in the manuscript? Is violence and destructive rebellion a manifestation of youth's, hence, society's ills? Cannot this energy be channelled into the most constructive thought and action? The responses to these questions have been answered in much of the thesis content. I conclude and sum up this part and the applications presented and proposed with Hahn's own words:

> There is many a lawbreaker today who could have gone straight if as a youngster he had experienced honourable adventure and learned to serve others. And there are the listless who often conform to the law not from any virtue but from lack of enterprise. There is hope for both: the lawless and the listless. But we must realize that (youth) who are on the threshold of (adulthood) no longer have the pleasures, sorrows and make-beliefs of childhood and on the whole are not drawn to the boys scouts (girl guides etc) and other movements which do such . . . work for youngsters under 16. Adolescents have a vigilance of the spirit and an alertness of the senses superior to those of the man and the child. Opportunities and challenges need to be presented so that the young feel called upon to render willing service to their fellow men.[45]

There are certain fundamental "facts" about adolescence that must consider in designing the most appropriate experiential programs to achieve positive attributes in the growth of early and middle adolescents.

Understanding and accepting these facts assist in going beyond the normal school program, or at least, working in conjunction with the regular curriculum to promote and accomplish the experiential mode as defined in this thesis. Tyler states these facts clearly.

> At a higher level, a knowledge of the psychology of learning enables us to distinguish goals that are feasible from those that are likely to take a very long time or are almost impossible of attainment at the age level contemplated. For example, the personality structure of children is capable of a good deal of modification through educational experiences during the nursery and primary school period, but educational objectives which aim at profound changes in the personality structure of a sixteen-year-old are largely unattainable. At sixteen, so much of the development of the personality has already taken place that the re-education of basic personality structure is a very difficult task and unlikely to be attained through a normal school program.[46]

With the above in mind, the following are concrete applications of the experiential theory as defined in this thesis. The samples are based on Hahn's models and the associative schools of thought presented in the previous chapter. These seven program descriptions are examples too, of the combination of affective measurable objectives within the field of experiential education. The examples include the necessary behavioural indicators, which guide the teacher-observer in recognizing and categorizing student change.

They serve as illustrations (but by no means perfect paradigms) of what is possible and being developed in the field of experiential education. These program samples cover a wide variety of adaptations of Outward Bound techniques and philosophy and Hahn's precepts. They share the underlying concern of seeking growth in an individual's positive feelings about himself and those around him.[47]

SAMPLE ONE

INVOLVEMENT IN LOCAL COMMUNITY:

COMMUNITY APPRENTICESHIP PROGRAM

Open Living School, Edgewater
Jefferson County

The Community Apprenticeship Program (CAP) at Open Living School in Edgewater, Colorado, is a community learning project for students ten through fifteen years old. The students are placed in the environment of the community teacher whom they choose and have a desire to learn with.

The learning to be sought in the experience is defined by the persons involved; the student, his parents, the community teacher, and the CAP coordinator. A contract is formulated and specifies their shared goals. This contract is unique to each student's learning situation.

The community teachers are usually not "teachers" in the classroom sense. Among the people currently serving as CAP teachers are professionals in physical therapy, zoo keeping, law, diesel mechanics, electrical circuitry, wood working, educational television management, flying, computer programming, mathematical sociology, and geology.

The students are not merely observers of these professionals in their labor environments. They are participants, and thereby receive a valid introduction to what the career entails.

Since the initial purposes of CAP all involve affective growth, affective measurement seems a valuable tool. The following CAP objectives include the student behavior (indicators) that will evidence the achievement of these objectives.

1. Student begins to see/use the community as a classroom.

   behavioral indicators:
   a. student chooses to participate in the Community Apprenticeship Program
   b. student identifies his interests and priorities

2. Student becomes willing (is confident) to be out of the classroom.

   behavioral indicators:
   a. the student and the CAP coordinator make the initial contact with the community teacher to set up a parent-student-CAP coordinator-community teacher meeting
   b. the student follows through on appointments with teachers and parents
   c. student can communicate his feelings and questions to significant adults (parents, OLS teachers, CAP teachers)

3. Student becomes more open to what the learning process is.

   behavioral indicators:
   a. student shows willingness to listen and to try other's ideas and solutions.
   b. student questions and interacts with the CAP teacher during the learning experience
   c. student tracks his learning by means of an agreed method, such as taping, note taking, pictures, etc.

4. Student shows willingness to take responsibility for his own learning in the CAP.

   behavioral indicators:
   a. student works with community teacher and parents to set realistic goals for his learning
   b. student follows through on agreed procedures and committments and appointments.
   c. student completes his learning for his course of study with the community teacher
   d. student can evaluate his participation in the program through discussion

SAMPLE TWO

LIVING WIHIN NEW COMMUNITY ENVIRONMENT:

FARM-LIVE-IN

Mitchell High School Senior Seminar
Colorado Springs

The Mitchell Senior Seminar is a semester-long program of learning

by direct experiences in a number of environments. The major setting is the urban environment of Colorado Springs. Complementing this, the program utilizes the surrounding rural communities and the wilderness areas.

Sixty to eighty Senior students participate in the program for one semester, and receive five interdisciplinary credits. The program is staffed by four teachers under contract in the District, along with four to five student teachers each semester. Funding comes from two sources: 1) School District support: $7.50 per student; and 2) each student raises $50 through a Trash-a-thon.

The main thrust of the program is for students to experience different community life styles. The Seminar is structured around a series of two to four week "blocks", with several blocks operating at the same time, each with a small group of staff and students. Among the variety of block experiences for students are: Living with the Earth (pioneer ranch experience), Outdoor Challenge (Gore Range or Grand Canyon), Crime and Punishment, People Power, Dollar Power, Why Man Creates, High Trails, and The Other America. All students begin the Seminar with the Living with the Earth block, and then choose any four from among the other offerings.

A new block that is proposed for inclusion in the Seminar involves a ten-day experience in the rural farming community of Chappell, Nebraska. The following objectives explain what much of the growth for students will be in this live-in; the behavioral indicators point out the student action that will demonstrate this growth.

1. Students will develop positive communication and group interaction skills.

   behavioral indicators:
   a. student is willing to share his/her feelings and experiences on the block with the Seminar group and the host family

b. student shows concern for the sensitivities of persons of the Chappell community
c. student seeks interactions with individuals other than those in his/her age group and peer group
d. student listens to other points of view and is willing to try another's ideas
e. student displays understanding and reverence for the values of the Chappell community people

2. Student will demonstrate an attitude of responsibility toward his/her own learning

behavioral indicators:
a. student participates actively in the formulation of block objectives and process
b. student seeks out people and material resources in both Colorado Springs and Chappell, and utilizes those which can serve his/her learning needs
c. student willingly attempts a variety of previously untried experiences
d. student is inquisitive and questioning throughout experiences of the block

SAMPLE THREE

OUTDOOR ACTIVITY (WINTER):

Centennial Junior High School
Boulder

This cross-country ski program involves twenty students, from the eighth and ninth grades. Students participate in all levels of the program's planning and implementation. Participants are chosen on the basis of their written response to these questions: 1) What personal objectives do you propose to set for yourself to achieve on this trip? 2) what group objectives do you think would be useful and realistic to set for the Centennial group?

The students plan for the program at a number of meetings where they determine fund raising tactics, the menu and work rotation during the ski experience, and the environmental studies projects. They also have one day in basic cross-country skiing instruction and practice before their three

day mountain experience in Granby.

The mountain experience includes further instruction and practice in cross-country technique, along with training in basic first aid and winter survival, map and compass, equipment care, environmental studies, and group problem solving. There is also time during one afternoon for a short solo experience.

Much of the learning during this program is cognitive and psychomotor. But it is highlighted and supported by the student growth which occurs in the affective domain. The following objectives explain the desired growth in this domain, and the behavioral indicators that clarify this growth.

1. Students will develop his/her ability to deal with a group of other students.

   behavioral indicators:
   a. helps to organize work crews for preparing food, cleaning up, researching projects
   b. in role of leader, is fair and firm; listens to all opinions on a topic of discussion, can draw out those who are noncommittal or quiet
   c. student works to resolve conflicts within the group
   d. student contributes to helping the group solve the obstacle problem
   e. student points out strengths of other students in discussion of group activities

2. Student will demonstrate his confidence in his worth as an individual

   behavioral indicators:
   a. student indicates a willingness to discuss personally meaningful topics with a group of peers
   b. student willingly accepts leadership in a cross-country ski group of a discussion group
   c. student accepts opinions and values of others in discussions of controversial topics

3. Student will acknowledge his responsibility toward influencing social change for environmental awareness.

behavioral indicators:

a. student takes care to have as little impact on the environment as possible during outside activities.
b. after discussing the environment (ecologically, economically, and esthetically) and prevailing social attitudes toward it, the student decides on a personal committment to a national environmental organization, a local environmental group, a school-oriented group, or a personal activity such as letter writing to political representatives about environmental issues.

SAMPLE FOUR

OUTDOORS ACTIVITY (SPRING, FALL, SUMMER): BEGINNING RIVER CANOEING

Greeley Public Schools

The purpose of this class is to have students experience the out-of-doors through river canoeing. The student will develop skills in manipulating a canoe, understanding water and recognizing hazards, and observing safety while river canoeing.

The instructors believe that a course in river canoeing affords people a lifelong recreational activity. Proper training in this activity encourages respect for and enjoyment of the natural river environment.

This class is aimed at young adults and older individuals. The source of funding is through students' fees paid to the University of Northern Colorado. The length of time for the class ranges from twenty to forty hours (a three quarter-hours class). The class will use three instructors who will supervise a total of twenty students per section.

The class involves one classroom session and one pool session. The remainder of class time will be spent on the Platte and Poudre Rivers in class I and II water (international river classification system).

The course covers the basic of equipment and clothing needs, hypothermia

considerations, river hazards, and water hydraulics. In the water, practice focuses on the fundamental paddle strokes, how to manage a swamped boat, canoe launching and manoeuvering, and downstream paddling.

In this program, there are objectives dealing with the attitudes of students on the levels of individual, group, and environmental awareness. The behavioral indicators for student growth on these levels are included.

1. Student will display a positive sense of self worth.

   behavioral indicators:
   a. student is willing to accept constructive criticism
   b. student willingly admits own mistakes
   c. student is open to trying new techniques in canoeing

2. Student will demonstrate a committment to functioning as a contributing member of the group.

   behavioral indicators:
   a. student has fun, laughs, smiles and generally shows he or she enjoys being part of the group
   b. student shares responsibility with canoe partner for care of canoeing equipment
   c. student works in harmony with canoe partner to manoeuver the canoe
   d. student looks after the safety of others in the group by informing others of hazards and helping with rescue
   e. student is aware of the possibility of severe consequences to the group caused by individual behaviour, and expect others to rescue him

3. Student will be open to the beauties of the natural river environment.

   behavioral indicators:
   a. student shares sightings of wildlife with other students
   b. student identifies to others the unnatural material that detracts from the natural environment

SAMPLE FIVE

PROGRAM FOR "DISAFFECTED" STUDENTS: SCHOOL-WITHIN-A-SCHOOL (SWAS)

Mitchell High School
Colorado Springs

The purpose of this program is to provide an alternative method of

education for up to one hundred sophomores at Mitchell High School. The program is interdisciplinary and focuses on the immediate needs and interests of individual students. The ultimate goal of the program is to have the students experience success in their sophomore year.

Student selection is based on individual request and/or teacher or counselor referral of a student who is, for any reason, unable to adjust to the Mitchell environment. SWAS is an alternative for disaffected students of all abilities and all levels of emotional maturity.

The program offers five discipline credits, including English, social studies, physical education, mathematics, and symposium. The approach, however, is not subject oriented. The concentration, instead, is on basic skills and motivational activities through the medium of interdisciplinary study. The staff of six includes an instructor in each discipline.

The program is not experiential by the familiar definition which includes changing the student's environment over an extended period of time. It is meaningful experientially because it provides the student the opportunity to take responsibility for his/her own learning. This occurs both within the classroom and during the day trips to the mountains or downtown. The students have not merely toured these environments. They have conducted environmental studies, climbed rocks, opened checking accounts, and conducted interviews as part of their responsibilities as SWAS students.

The primary problem of students in the program is motivational, and the teachers in the program have chosen to deal with that fundamental need. They recognize that they must develop some measurable affective objectives to demonstrate the program's impact and accomplishments. These objectives and their behavioral indicators are clarified on this page.

1. The student will demonstrate a willingness to take responsibility for his/her own learning.

behavioral indicators:
   a. student tells staff when class activities seem inappropriate
   b. student recognizes the limits of personal abilities

2. The student will recognize and develop his/her problem-solving skills.

behavioral indicators:
   a. student indentifies alternative methods for resolution of a specific problem
   b. student recognizes social constraints on individual activities
   c. student expresses an understanding of his/her own learning success

3. The student will recognize and cultivate the significance of his/her own group membership.

behavioral indicators:
   a. student accedes to the ideas of peers or staff
   b. student participates in group decision-making
   c. student talks with peers and staff about individual concerns

SAMPLE SIX

OUTDOOR PURSUITS FOR THE MENTALLY RETARDED: AVATRAC

Denver

The outdoors offers to the mentally retarded and other handicapped persons a unique medium for personal growth and development. It is an additional, not a competitive, tool whose intergration into an existing activities therapy program can be invaluable.

The physical environment has the advantage of making immediate and necessary demands which the individual must respond to. Through active participation in a controlled environment, the individual and the group go through a series of guided relevant challenges and experiences, that range from increasing their knowledge and skills, both intellectual and physical, to personal growth as an individual.

In addition to the actual experience, pre-activity involvement and follow-up are essential for carry-over into the client's life situation.

Cross-country skiing, backpacking, camping, canoeing, and rock climbing are the outdoor experiences now offered. Activities such as map and compass work, orienteering, group initiative games, confidence tasks, etc., are present throughout the courses.

1. Student will come to have an increased sense of personal worth and self confidence.
   behavioral indicators:
   a. student looks after own safety and well-being
   b. student is willing to cope with discomfort and stress
   c. student makes the most of a difficult situation
   d. student discovers that he can do more than he thinks he can; student has success at something he never thought he would even try
   e. student is able to laugh at himself about making mistakes

2. Student will have an increased sense of independence
   behavioral indicators:
   a. student is more willing to do things without being told
   b. student is more able to take his own initiative

3. Student has an increased ability to work, react, and socialize within a group.
   behavioral indicators:
   a. student carries own weight and does own share of the work
   b. student exhibits feelings of trust in a difficult situation

4. Student respects private property and shows reverence for living things
   behavioral indicators:
   a. student refrains from disrupting existing fences, buildings, etc.
   b. student avoids needless destruction of plant or animal life
   c. student willingly carries out or properly disposes of everything he or she brought in

SAMPLE SEVEN

PROJECT DARE - Development through Adventure, Responsibility and Education

has set out to pit 36 juvenile first-offenders against the bush and themselves to find that solution.

Jim Purcell, a former high-school teacher, and Bert Moorcroft, former officer of correctional institutions, have set up Camp Wendigo at a lake 30 miles south of the city where the boys, 14 to 16, spend three months learning outdoor skills and survival techniques.

The boys, sentenced to training schools by the courts, are specially selected for the camp.

Similar wilderness camps have existed in British Columbia for about 10 years. One of them, for boys found delinquent by the courts, operates only on weekends. The boys are picked up at their schools on Friday afternoon and return to the city Monday mornings.

The best-known camp in B.C., at Agassiz, is similar in operation to the Ontario experiment, with a strenuous training period ending in a survival hike that includes mountain climbing.

Project DARE doesn't want to make woodsmen out of the boys but camp organizers hope they will be better able to get along with themselves and society.

Part of the boy's experience is a four-day solo hike through the northern bush with only a knife, matches, sleeping bag and pouch of dry soup. Organizers say four days alone and hungry can give a boy time to think and straighten out.

"We show him how to cope with the impossible with the idea of preparing him to go back on the street and give 100 percent of himself," said Mr. Moorcroft.

In their first month, the boys first spend 110 hours in the classroom at the spartan logging camp learning to build fires, handle axes and make

shelters. At the same time they practise outdoor skills.

The routine begins at 6:30 with a three-mile run before breakfast. The boys were taking morning dips in Lake Wendigo until November, when the ice got too thick to open up easily.

In the second month the project becomes Outward Venture, in which the boys are pushed beyond their normal physical limits in mountain climbing, canoeing, marathon hiking and survival exercises, including the four-day trek.

A check is kept on the boys during the solo survival exercise, Mr. Purcell said.

Twelve boys start this week on the 90-mile snowshoe hike from their camp to a second project DARE camp, north of Parry Sound.

The third month is a winding-down period called Community Involvement to prepare the boys to hit the streets again. They participate in hockey games, visit the Canada Manpower centre and the Canadian Forces Base in North Bay, and do forestry work for the ministry of natural resources.

"In the bush they have all worked together and now we want them to see how people in the community band together," said Mr. Moorcroft. In the final month the boys also look after groups of school children who come to the camp for outdoor education.

"Our kids have to accept the responsibility for other kids," said Mr. Purcell.

Camp Wendigo, in operation since last May, has graduated only 15 boys, so it has few results by which to judge the success of the program.

The staff can judge only by the promises from its graduates who have said they'll be back -- for a visit.

One can readily see that these projects undertaken for students ranging in age from ten to young adulthood, are a complete antithesis to Hahn's

declines of physical fitness, initiative, care and skill, self-discipline and compassion. In each sample, what is offered is an important antidote in the opportunities they provide to combat these declines, more prevalent today than when Hahn first formulated them almost five decades ago.

To point out specifics, the elements or characteristics and goals common to the experiential framework as outlined in the introductory chapter are inherent to one degree or another in each of the samples given. Sample two stresses environmental contrast; the first model employs coping with the unfamiliar, that is, new knowledge and skills through direct participation; the fifth sample does much for enhancing self-concept, understanding the self and identifying one's strengths; sample three contains opportunity to experience small group context and the use of authority and the nature of authority transactions, leadership and followership; model six utilizes stress in the best possible way in assisting handicapped individuals to gain self-confidence in their every-day lives; and the seventh project cited is directly related to Hahn's comments on harnessing the energies of adolescence away from delinquent-oriented temptations, as he explains following the poem by Tennyson given just prior to the presentations of the samples in this chapter. It is evident that all of the projects involve physical activity, and wherever possible, in the domain of attitudes, a re-orientation toward aesthetic appreciation and environmental awareness is underlined.

Sample four is geared to the young adult or college-age student primarily, which leads me to the final part of this chapter.

PART D: LATE ADOLESCENCE (POST-SECONDARY)

If it is possible that in our current culture, there is inadequacy of

recognition in properly educating the young and, if our secondary schools require richer experiential exposure beyond the classroom to contribute to a strong, well-developed identity, then I believe that the college and university years have a formidable responsibility in concluding the individual's former years of schooling. The potency of this committment is well-expressed in a letter to The New York Times of January 8, 1948, shortly after the death of Alfred North Whitehead:

> They (universities) are important if the institutions . . . are important to a society. Who will deny that Professor Whitehead was right in his belief that the fate of the intellectual civilization of the world today is to no inconsiderable extent in the keeping of our universities? 'The Aegan Coastline had its chance and made use of it; Italy had its chance and made use of it; France, England, Germany had their chance and made use of it. Today . . . (we) have . . . (our) chance. What use will (we) make of it ? The question has two answers. Once Babylon had its chance, and produced the Tower of Babel. The University of Paris fashioned the intellect of the Middle Ages.'
>
> The awful question that confronts . . . universities is, What are they doing with their power and their duty?[48]

Enriching and enhancing the experiential factor for the adolescent is vitally important to cultivate a well-rounded individual, as has been pointed out earlier in the thesis. This component is no less important at the higher levels of education. Often, it is assumed that the student in college and at the early university levels is mature, has experienced life sufficiently to know what he wants and the direction he is going in . I believe this assumption is one created for convenience and expediency. In practice, more so today than in previous decades, when there are more options

to choose from, more avenues to follow for being contributive and productive to society, the assumption falls terribly short of expectations. Schwab, in his discussion of "privations" makes a good case of this.[49]

"A third, even more vicious in its side effects, consists in our widespread insistence on early commitment by students to a 'major' or field of concentration,"[50] he states. We cannot expect the student to make such a long-range choice when he has not sufficient techniques of scrutiny. The quality of his awareness is so limited, so sparse in experiential development at this point in his academic career and "tasting" of life, that to place the burden of commitment upon him so prematurely can only lead to thwarting of potentialities and discovery and explorations of one's possible talents.

For most students, deprivation of experience and insufficient positive "exposures" continues too long into his college career as seen in the contemporary curriculum context. He or she is still in the process of measuring, testing, analyzing oneself against others (peers), professors and other adults in his life, seeking valid models to emulate, discard or modify within one's own needs and surfacing capabilities.

Without experience, the pressure to choose his/her field too early can result in frustrations which provoke "lop-sided" choices, later regretted and often difficult to change. Not properly possessing the attributes to select, lacking satisfactory alternatives in making the "right" choice, still struggling to secure a stable (and confident) sense of identity and self-worth, the student "grabs" at a field and clutches desperately, producing clumsily in a fractured (at least fractured at this level) curriculum. Only with "richness of experience leading to good judgment,"[51] can the student be in a good position to make such a choice; and this takes time, guidance and development of specific skills as he/she experiences the curriculum which should be integrated and evolving right through undergraduate years, rather

than bits, pieces and insular packages bearing little or no relevancy, connection or alignment with other courses and departments.

As far as "courses" are concerned, they are so structured, no doubt for the sake of expediency in terms of faculty and administrative time and economics, that little or no room is given for the ". ... connecting with actions and undergoings (real and possible) involving the inward side of experience as well as the outward."[52] Such privation of intellectual, academic and scholarly exercise and opportunity limits the student from coming near to being able to find "that merger of two (processes) which constitutes the conscious experience of having had an experience;"[53] that is, a synthesis of the inward and outward sides of experience, or "internalization" to use the term given in defining characteristics and goals of the experiential mode in the introductory chapter and in the previous part of this section.

Those responsible for designing curriculum and carrying out its content must make every effort to ensure that these privations are absent or at least minimal. As Schwab puts it:

> These undergoings and actions will have included experience of actions which develop competences and of undergoings which consist of awareness of growing competences, increments of selfhood.[54]

It seems that if one wants to talk about the truth of facts, one must be more profound than to phrase an argument in terms of statistics. A fact may be accurate or inaccurate, but it takes its meaning from the pattern in which it falls. Facts by themselves are not simply true or untrue. All one can say is that a fact is related to something. Rollo May argues that even our capacity to perceive relationships, which is the base for our capacity to see the meaning of facts, is dependent upon the sensitivity and the flexibility of our human consciousness.[55] He states:

> It is amazing what kind of dictatorial

> power we professors have over these creatures! When I read arguments that training psychologists and psychiatrists is simply brainwashing, and getting a PhD is a matter of being able to endure brainwashing, I realize that no matter how cynical these arguments are, there is enough truth in them to make us professors lie awake from time to time at night. The perpetual piling of facts on facts that my graduate students have become adept at made them lose immediate relationship to their subject matter.[56]

The experiential mode in higher education makes certain assumptions about human nature and its potential for increased definition and refinement. One of the most basic of these is that a person is a function of his relationships with his surrounding environment, be it human or natural. This was broadly explicated in part b of this chapter in the discussion of identity-seeking. The older adolescent should be encouraged to attempt to see man as a holistic entity, both conditioned by and determing of the world around him. The individual becomes a "product" that is in need of constant redefinition through the relationships which he establishes with himself, with others, with his immediate environment, with nature, and with the larger collective. In this context, Max Lerner relates the following:

> At my own university, at Brandeis, the most effective course we have had has been one where, for a period of eight to ten years, we brought a succession of men and women to the campus, one every two weeks, not to talk about issues or problems but about themselves--their lives and careers, about the decisions they had to make, their failures, their despairs. We never had any problems about motivation with the students in this course--hundred of them flocked to get into these meetings because they identified themselves with living human beings who had made their mark. It

> was not the success that prompted the students to identify themselves with these people, but the working image of someone who had given themself to something and had therefore found something. I am suggesting that the process of education had better not exclude this kind of incandescent image between teacher and student, and between the student and people out in some field, whatever it might be, in which the student might later be working.[57]

Students in later adolescence seem particularly responsive to the combination of physical stress, mental challenge, group encounter, and individual awareness that the experiential mode, as defined in this thesis, is designed to promote. At this point in their development and growing awareness, they are receptive to the exploration and resolution of problems and challenges that have to do with living, that define the actual complexities and workings of our social order, and which makes more flexible the boundaries for their own personal growth and choice of values.

On a personal level, the student is presented with opportunities to confront himself in a number of stress-inducing situations such as rockclimbing, peak ascents, wilderness camping and travel, all conducted within an unfamiliar and demanding environment with others with whom he is unaquainted and sometimes in conflict. The individual is encouraged to develop a method of functioning which enables him to make choices and sacrifices, endure deprivation and discomfort, maintain flexibility and responsiveness, and persist in a natural style and pace which is suitable to his strengths and skills when confronted by difficulties or obstacles which must be overcome. These elements are found in one form or another, in the seven samples given in the previous part of this chapter.

Earlier in the thesis, reference is made to Hahn's concept of the "vital mix"in the Outward Bound movement. One of the challenges in the experiential programming for young adults, as defined in the introduction of

of the thesis and later in the history and evolution of Outward Bound, is interacting for an extended period of time with individuals from different backgrounds and life styles other than one's own. The encounters that take place because of the stress of the environment and the activities designed to explore that environment help make a person aware of how he comes across to others. Through the shared awareness and the interdependence such experiences foster, (one recalls Howe's discussion on emphasizing cooperation rather than competition in our educational system earlier in this chapter), individuals relax many of their usual restraints and become more open. One tends to become more sensitive and responsive to others' feelings and ideas, and more willing to share tasks, danger and mutual responsibility for the safety of the group or success of a group endeavour. This I have found when designing and implementing experiential programs in the out-of-doors for various groups, and such results have been substantiated in numerous interviews I have conducted over a five-year period with returnees from Outward Bound programs, both junior courses--ages fourteen to sixteen--and senior programs from seventeen to well into adulthood.

The value of the experiential mode as explicated in the thesis for later adolescents,

> . . . lies in providing for increased appreciation of human and physical factors essential for the continuence of human life. This is a notion of survival in the broadest human sense of history and culture. As a contemporary philosopher has noted, today's students have not relinquished their desire for peace, security and good will among men. Rather they are concerned with more immediate and personal questions: what kind of life to lead, what kind of values to hold, what kind of person to be.
>
> Obviously the answer, since our society no longer provides traditional guidelines, must be a highly personal one. But it

> seems to the ultimate benefit of our society to see that this search is conducted in the least constrained of circumstances with the greatest clarity of purpose and to insure that the answer arrived at has been subjected to the trial of actually being put into practice and examined in all its effects and implications.[58]

The foregoing discussion in relation to students who find themselves in institutions of higher learning, or at the stage, more precisely, immediately following the secondary school years, is both an expansion and intensification of the observations made in parts A and B of this chapter. If the search for an integrated and satisfying identity in our schools and society is subject to complex challenges for the early and middle adolescent, it becomes a crucial process for the older student who stands on the threshold of young adulthood, eager and anxious, but unfortunately, not always well prepared to take his place in the larger collective.

Although this thesis is primarily concerned with the experiential mode in the out-of-doors, I can find no better parallel to sum up the significance and clarification of experience in adolescent education than in the following recollection by Rollo May; its appropriateness to conclude the essence of this last part of the third chapter is excellent.

> In a mad, frantic acquiring of sheer facts, where is the adventure of thinking, where is the joy of stretching the mind? The student's urge to explore is lost under a compulsion to acquire. In this connection permit me to reminisce, for I cannot forget the moments in my intellectual development in college days, when a new idea swept into my ken, an idea that I couldn't forget. I remember the tremendous feeling of adventure - such as a country boy feels, perhaps, on coming into a city, where suddenly the world stretches out in a way he never dreamed it could because he simply didn't know what a great city is like. In those moments that I remember, even the trees looked different on the campus; life had a different quality and a different form. I remember down at Oberlin I had a class in Greek which meant a great deal to me. Until then I thought Homer was something

that Babe Ruth knocked out so many of each summer, but at Oberlin I discovered the Greek poet and found that he wrote in a language of tremendous genius and depth. Our Greek seminar was held in a little room in a library, and in the center of the table around which we sat there was a Greek vase. I had never seen anything like it in my whole life until then. I remember gazing at that Greek vase hour after hour, and beginning to experience that there was form, there was sensitivity, there was harmony, there was depth that is called beauty by the poets and the artists whom I had never known, but whom now I could begin to take into my mind and spirit.

Something of this sort happens to all of us, perhaps not often - that is too much to expect - but once in a while; and that once is worth more to most of us than all the rest that happens during the year. Now this precious experience must not be lost under the compulsion to acquire. Fortunately, in the Greek seminar I remember, our professor knew that more important than acquisition of learning how to conjugate Greek verbs was the fact that we sat together around Xenophon and Plato and that Greek vase. There we absorbed some new vista of consciousness from the language, from the vase, and from the community of spirit with each other. We picked up a vision of life that was to be of tremendous importance for us. Of course our teacher had faith that we would learn our verbs and our languages much better because our learning was motivated not by the desire to get a grade, but rather by the experience that here was a new world in which his students could dare explore and participate.[59]

ENDNOTES

[1] Harrison E. Salisbury, The Shook-up Generation. (New York: Harper and Brothers, 1958), p. 139.

[2] Herman Rohrs, The Educational Thought of Kurt Hahn. (London: Routledge & Kegan Pual Ltd., 1970), p. 130.

[3] Ibid., p. 131ff.

[4] Barbara A. Heisler, Chairman, Girls' Physical Education, Concord High School, Concord, California and Roberta J. Park, Supervisor of physical education, University of California, Berkely, in a report "Total Involvement," published in the journal JOMPER, October, 1971.

[5] The extract is from a personal letter by Elden (Ned) Cathers who is a wilderness guide and outfitter. Previously living most of his life in Ontario, he more recently became a resident of the Yukon. The letter of February 5, 1980, is one of several consisting of correspondence between Ned and myself since 1976. He has guided three expeditions for me since 1976 in the company of two of my sons, current and ex-students in Northern Ontario wilderness areas and the Yukon. He is a writer, as well as a guide, and graduated with a degree in business administration from college before opting for his present lifestyle. The wisdom displayed quietly by the wilderness guide and general philosophy towards life, experience and education, is a part of his personality from which I have drawn over the years personally and professionally.

[6] Heisler and Park, op.cit., general thrust of the report.

[7] Rohrs, op.cit.

[8] Taken from a presentation made by John Hute of St. Mark's School in Dallas, Texas, which cameto my attention in the early 1970's through Queen's University, Kingston, Ontario where a paper on Hute's presentation was developed and printed for limited distribution by the "Open Country Centre" of Duncan MacArthur Hall, Department of Education.

[9] Ibid.

[10] Harold Entwistle, Child-Centered Education. (London: Methuen and Co., Ltd., 1970), p. 46.

[11] James B. Whipple and Gary E. Woditsch, eds., Oakland Papers--Symposium on Social Change and Educational Continuity. (Boston University: Center for the Study of Liberal Education For Adults, 1965), pp. 40-41.

[12] Ibid.

[13] Ibid.

[14] Ibid.

[15] Ibid., p. 37.

[16] A. Reza Arasteh, Final Integration in The Adult Personality--A Measure For Health, Social Change, and Leadership. (Leiden: E.J. Brill, 1965), pp. 15-17.

[17] From a three-part series, "Life's Three Crises," by Susan Carson in The Montreal Gazette, March 22, 24, 27, 1980.

[18] Pierre Teilhard De Chardin, Le Milieu Divin--An Essay on the Interior Life. (London: Collins, Fontana Books, n.d.), pp. 76-77.

[19] Hans Urs Von Balthasar, Science, Religion and Christianity. (London: Burns and Oates, n.d.), pp. 106-107.

[20] De Chardin, op.cit.

[21] Erik H. Erikson, Identity, Youth and Crisis. (New York: W.W. Norton and Company, Inc., 1968), p. 22.

[22] Ibid.

[23] May, Oakland Papers, op.cit., p. 47.

[24] Erikson, op.cit.

[25] Paul Goodman, Growing Up Absurd. (New York: Vintage Books, 1956), p. 5.

[26] Harold J. Leavitt and Louis R. Pondy, eds., Readings In Managerial Psychology. (Chicago: University of Chicago Press Ltd., 1964), p. 287.

[27] John W. Gardner, Self-Renewal, The Individual and The Innovative Society. (New York: Harper and Row, 1963), p. 94.

[28] Ibid., p. 95.

[29] Erikson, op.cit., p. 23.

[30] Arasteh, op.cit., p. 35.

[31] Edgar Z. Friedenberg, The Vanishing Adolescent. Intro. by David Riesman. (New York: Dell Publishing Co., Inc., 1959), general conclusions from the book.

[32] Harry Wagschal, quoting Kohlberg in a paper presented to an invitational conference in Oakville, Ontario, February 1, 1975, called "Values and Post-Secondary Education--Values Reconstruction as the Basis for a New Pedagogy in General Education," p. 2.

[33] Friedenberg, op.cit., p. 107.

[34] W.A.C. Stewart, "The Slackening Tide: the Thirties and Gordonstoun," in Progressive and Radicals in English Education. (Clifton, New Jersey: Augustus M. Kelley, Publishers, 1972), p. 326.

[35] Ibid., p. 331.

[36] From a lecture given by Hahn in Oxford, January 1938, "Education for Leisure."

[37] Kurt Hahn, "Education and Changes in our Social Structure," as printed in BACIE JOURNAL. Vol. 14, no. 1, March 1960.

[38] "The Role of Experience in Education," remarks by Harold Howe II, Vice-President for Education and Research, The Ford Foundation at the National Conference on Experiential Education, Estes Park, Colorado, October 8, 1971, pp. 16-18.

39 Ibid.

40 Ibid.

41 Benjamin Spock, M.D. "Observations In A Foreign Land," Redbook. October 1978, vol. 151, no. 6, general aspects of the article given here.

42 Ibid., pp. 34-37.

43 Shirley MacLaine, You Can Get There From Here. (New York: W.W. Norton & Co., Inc., 1975), p. 62ff.

44 Hahn, BACIE, op. cit.

45 Ibid.

46 Ralph W. Tyler, Basic Principles of Curriculum and Instruction. (Chicago: The University of Chicago Press, 1949), p. 38.

47 The first six samples are derived from a workshop on the development of measurable objectives in the affective domain, sponsored by the Colorado Outward Bound school, to encourage experiential education programs, to define the usefulness of such programs, and to support information exchange in this field. The workshop--TOWARD DEFINING MEASURABLE OBJECTIVES was held in conjunction with the University of Colorado, nine participants and with the cooperation of thirty-two teachers in the Colorado area in 1975. Contributors of the first six samples used here are Susanne Mickovak, Nancy Pardee, Gary Fornander, John Collins, Bernie Kendall, Cecil DeBey, Lois Morey, Joie Hartman. The seventh sample is taken from specific findings as reported in The Montreal Star, Thursday, February 8, 1973, p. D-14.

48 The appreciation is reproduced as a special introduction to the Mentor edition of The Aims of Education, by permission of The New York Times and Mr. Justice Frankfurter. (New York: Mentor Books by arrangement with the MacMillan Company, 1963), pp. VIII-IX.

49 Joseph J. Schwab, College Curriculum and Student Protest. (Chicago: The University of Chicago Press, 1969), general reading of the book and follow-up discussion in a post-graduate seminar course.

50 Ibid., p. 8.

51 Ibid., p. 114.

52 Ibid., p. 132.

53 Ibid.

54 Ibid.

55 Rollo May in "The University In An Age of Anxiety," from the Oakland Papers, op.cit., pp. 33-51.

56 Ibid.

57 Max Lerner, Ibid.,"The University In An Age of Revolutions," p. 16ff.

58 Frederick W. Medrick in information compiled for and supplied by the Colorado Outward Bound School in the 1970's.

59 May, op.cit., recalling his own student years at university.

CHAPTER FOUR

AN EVALUATIVE SUMMARY

Having traced the origins of concept and practice of the experiential mode in education of adolesdents within the framework of this thesis, and placing these in a contemporary context, I feel it necessary to conclude with more than just a brief commentary or review. A summary in which to synthesize the material presented is necessary; however, I find it important that some process of evaluation be given as well in the form of questions and constructive criticism as pertains to the mode--its limitations and potentialities.

There is no "perfect" system, plan or method; no "ideal" curriculum that is not without some reproach or beyond need of revamping or re-vitalization every once in a while. Time and circumstance change needs and modify contents and concepts. The mode of approach and experiential premise with which this paper is concerned is flexible and adaptable, whether geographically, historically, or culturally as evidenced by the information given in preceding chapters. Universal applicability based on irrefutable foundations in treatment of adolescents, at any time, in almost any place, is my aim, more so of course in Western civilization as we know it now, and the educational institutions and systems within the culture of that civilization.

Huebner offers six kinds of language used when we are dealing with curriculum, and the design (s) presented in this research, based primarily on the thought and work of Dr. Kurt Hahn and his predecesors, can, in one

way or another be described in those terms.[1] I am well aware that what I report and propose in this thesis, is to an extent what is described below, as:

> . . . designs (which) are value-oriented statements. The literature is replete with suggested designs. Designs, in contrast to epistemological theories or reality-oriented statements, attempted to project a theoretically based pattern of experiences as desirable. . . . designs are implicit and sometimes explicit.[2]

In pointing out certain needs of the adolescent in our present society, and advocating their fulfillment without violating basic readiness, I know that at times one "type" or curriculum takes precedence over another. For example, most present-day schools implement some of, each of, the following five orientations: the development of cognitive processes, a technological approach, self-actualization, or curriculum as consummatory experience, social reconstruction-relevance, and academic rationalism.[3] Concentrating on one over another does not imply "fixation" in the negative sense. What my concentrations are, as emphasized in this research merely makes it possible to,.

> . . . 'profile' an existing curriculum and to consider the dominant thrust of the curriculum being (presented and/or) planned. Virtually all curricula that have been produced will reflect different degrees of various orientations. The descriptions provided . . . are (oftentimes) presented in their 'pure' forms for purposes of clarity; they function as educational prototypes. In the real world such 'pure' forms are seldom found.[4]

Yet to understand that we have to think about, reconstruct, reorganize and transform our experiences--to borrow from Dewey--to be educated, to truly learn something through, it is often necessary to deal in quantum leaps, in step-by-step procedures of concentration to move successfully from point A to B to C etc., successfully. Schwab,

in dealing with his concept of the practical, cautions against over-simplification of such conduct:

> The method of the practical (called 'deliberation' in the loose way we call theoretic methods 'induction') is, then, not at all a linear affair proceeding step-by-step, but rather a complex, fluid, transactional discipline aimed at identification of the desirable and at either attainment of the desired or at alteration of desires.[5]

However, if it is true that we are the sum total of our experiences, each experience adds to our hopefully ever-changing, growing, sum, total self. Thus, it becomes necessary to sometimes isolate each step, part, or sum of experience in order to fully grasp the total and what it represents. This procedure too, can act as a guide as one moves forward or upward in evolutionary understanding. In other words, to use a metaphor, one looks at the complete and final growth of a tree before it begins the process of degeneration. To perceive its fully-matured state, one has to know of its original seed, or the gradual growth of moss on a rock, stage by stage as it finally took root and flourished and spread, year by year, horizontally and vertically, often in a simultaneous process as with the growth of humans, mentally and biologically, emotionally and physiologically.

Therefore, strictly for reasons of clarity, convenience and precision of presentation, I chose to divide the paper into parts and in some instances, sub-sections. Each chapter and sub-section, ultimately, is not a sharply divided or separate area of growth unto itself. Or, as Schwab explains when speaking of educational establishments and corporations in general, which I relate to components in total human growth:

> Each department of the corporation, in short, is not responsible for its own problems. Each other department also has a proprietary interest. The terms proper

> to each department apply also to problems of other departments. The corporation's parts have organic connection.[6]

When one's self-assurance borders on the ridiculous in these matters, one can rely on Dewey to help regain a healthy perspective.

> We cannot admit too fully or too freely the limits of our knowledge and the depths of our ignorance in these matters. No one has a complete hold scientifically upon the chief psychological facts of any one year of child life.[7]

At the outset of this thesis, I acknowledged the wide range of activities that could be considered an integral part of the experiential mode of learning. Concentration on the use of the outdoors--rural, wilderness, semi-wilderness--is based upon Dewey's dictum that "Learning is thinking about experience," as delineated in the "Introduction." As Kesselheim clearly explains, the rationale for using outdoor programs in the experiential framework has to do with reducing the ambiguity of outcomes.[8] Most persons sharply contract their span of attention when they move into a contrasting environment such as a wilderness setting. They tend to concentrate on such basic considerations as keeping warm, being safe, getting adequate food, providing for shelter, staying dry, and getting from point A to point B. There is a sharp reduction in the number and complexity of variables between one's normal environment and this "simplified" environment. (The wilderness is, of course, no less complicated an environment than any other. It is the contraction of one's span of attention that causes it to appear as a simplified environment). In a conventional setting, one may have to deal with hundreds of variables in a day; in the simplified context, the number of variables may be reduced to 8-12. As a result, outcomes are clearer and more easily understood. Cause-and-effect relationships are sharpened. At the same time, when physical activity

is being used as a vehicle for ideas, the outcomes of one's behaviour are made clearer, too. If one is responsible for anchoring a certain kind of boat, it is quite obvious whether one goes aground in the night or not. Therefore, the consequences of behaviour are much less ambiguous than they typically are in one's normal environment.

More specifically, it may become apparent that there is a discrepancy between one's "virtual" self-image in a complex environment--vulnerable rationalization as it is--and one's "real" self-image as perceived in a simplified environment. Given this greater clarity about one's behaviour, one has an opportunity to modify it--if one chooses to do so.

A well-designed outdoor learning experience typically follows a thaw--- shift --- freeze cycle, which is very compatible with this phenomenon of reducing ambiguity.[9] There is an early phase in which some aspects of conventional wisdom and conventional behaviour patterns are called into question by being disconfirmed. For example, it might be suggested that running in a group is not necessarily a competitive exercise. Or one may need to learn the danger of sweating in sub-zero weather. The process of re-examining one's routine assumptions is helped substantially when one is involved in situations requiring new skills and new knowledge. Having established readiness in this way, a transition phase then offers insight into alternative behaviour--or attitudes, or skills. Still later, strategies must be employed to stabilize the new behaviour so that it may be retained over time. This final phase can, and probably should, extend well beyond the formal termination of the learning experience. In a typical Outward Bound course, as they are presently designed, the last phase is just beginning during the closing two or three days of the scheduled activities.

It is possible to develop a facility for transferring insights relating to human interaction from the simplified environment back into one's normal setting through the use of generalization and analogy. A simple example would be to draw a comparison between the specific responsibility of the skipper of a boat when sailing close to a lee shore, and that the general aspect of leadership requires a leader to analyze and define a situation. It is readily possible to train individuals in the use of this creative skill. Once acquired, facility in building analogies can become enormously useful.

There is one particular area of transfer which is of special interest. It has to do with the body as an aspect of self, on the one hand, and total self, on the other. To a remarkable degree, it appears to be true that what one thinks and feels about one's entire self is greatly influenced by what one thinks and feels about one's body. There is a small but growing body of research which supports this point of view.[10] If this is the case, one obvious and very direct strategy for strengthening self-concept is to enable people to have successful experiences with their bodies. (This strategy appears particularly appropriate for persons who are handicapped--whether physically, mentally, or emotionally--and who, therefore, have some reason to believe that "God short-suited them in their issue." See the seven samples given in Chapter III of the paper regarding middle adolescence). If I can manage successfully to rappel down that rock face--a maneouver that at first struck me as being impossible--perhaps I can successfully negotiate other difficult experiences in my life!

A further point, having to do with the growth of self, stresses the importance of interaction between the self and others. Among modern psychologists, there is now widespread agreement upon the principle that

the self is defined, nurtured, and maintained--to whatever extent these functions may occur--largely by means of interaction with other individuals. I learn to know who and what I am partly by observing, through imaginary detachment, myself engage in transactions with you, and partly by interpreting your reactions to me. Hence, the vital importance of the small group context for outdoor learning becomes clear. Growth in self-concept and self-understanding are contingent upon interaction with others.

Lastly, here, I wish to summarize what was stated in my Introduction regarding the intentional use of stress as an educational tool, praticularly as to the relationship between stress and the goal of internalization. Stress can be employed in three different ways: a) It can function as a catalyst in the early stage of the thaw --- shift --- freeze cycle, to stimulate a desire to change. If I become hopelessly lost in a fog during a tow-out drill, my uncertainty as to the need for navigational skills suddenly vanishes. b) It can function as a motivator for internalizing new behaviour. If, later in the cycle of the learning experience, I again encounter fog, but this time not during a drill, I have a second chance to learn whether I really understand and can apply navigational skills. I may then realize that verbal comprehension does not suffice. To be of value, the skills must be available for use. c) It can function as a self-checking device to ascertain whether new behaviour has been internalized. I probably need at least a third experience in fog before I can be confident that I am able to serve reliably as a navigator.[11] Stress, then, when it is understandable and, in a sense, controlled, can be a versatile and potent tool in the kit of the experiential educator.

Concluding this part of the summary, one must review what was outlined in the Introduction and reflect upon the historical, evolutionary and applicable samples given earlier in the thesis, in order to understand

that the precepts given in outdoor, and general learning experiences, are means employed toward the achieyement of ends. The response to "Why outdoor learning", is that it is a rationale for this type of experiential education built around the points of connection between means and ends. To the extent that the argument succeeds, it demonstrates the kind of relationship suggested by the model, "If you do A and B, then X,Y, and Z perhaps can be made to occur." Kesselheim gives us a brief illustration of this.

"Luther, you've got to put more of your weight on your legs. They're much stronger than your arms." The instructor was talking to a fiftyish-year old minister, who was peering out from under a slightly too-large, climbing helmet at an over-hanging ledge directly above him. The climber was about three-fourths of the way up a granite face, located in an abandoned quarry on an island in Penobscot Bay. He had reached a point of impasse, and was clinging grimly to two handholds located just far enough apart so that he had to strain to reach them. Finally, after about fifteen minutes and two exhausting falls onto the belay rope, he was able to scramble around the obstacle. Shortly thereafter, gasping but triumphant, he pulled himself over the top of the climb.

At that point, the minister, who was participating in an Outward Bound course, thought of the incident simply as a grueling but exhilarating physical experience. A few days later, however, while spending a period of time by himself during "solo," he had an opportunity to think again about his Morning on the Rock. Suddenly, he had a sense that his life back home bore some resemblance to the climbing experience. He realized that, time and again, he had gotten himself into difficult situations, from which there were at best only two ways out. Either he would admit failure

and back away, although occasionally even admission of defeat provided no resolution, or he would muscle his way ahead at the cost of super-human effort. By itself, this flash of insight into a recurring pattern of behaviour did not provide a remedy. But, if remediation is dependent upon understanding, the minister's heightened awareness of one of the dynamics in his own life is an increment of growth of fundamental significance.[12]

What has been outlined and explicated here and in the paper represents a summary account of an effort to think through a systematic rationale for such a learning mode. By and large, it deals with outdoor education in terms of "what is," rather than in terms of "what might be" or "what should be." What has been described with some care here presents that which is current practice already in a good many places. It is not contingent upon some further developments which have yet to happen.

At the same time, it is not being suggested that the rationale offered in this thesis is necessarily the only rationale or the best rationale. Clearly, there are other approaches to outdoor and experiential learning successfully being carried out, with different outcomes sought and differing rationales applied.

In researching, developing and presenting what one believes to be "right," I know it is not right for everyone; and that if it is deemed "good" through one's findings, it might not be so in absolute terms; and if an idea is meaningful, I realize this is not the case in all learning situations. As with anything else, my thesis can fall apart, and has, when the crux of it has been practically applied to certain individuals. This does not necessarily mean failure on the part of the hypothetical claims. In experiential learning, particularly in an outdoor setting, the opposite effects of what has been propounded in this paper can easily transpire.

Those of use who devote much energy and commitment to the experiential mode in the educative process, especially developing designs in the out-of-doors, are perfectly aware that:

> . . . the out-of-doors, viewed unsentimentally, is perfectly neutral and quite amoral. It can inspire poets, but it can also turn out barbarians. Country life will give you a John Muir or a Mao Tse-tung. For some, the outdoors means fun and exhilaration, for most of mankind it means drudgery and brutish existence far removed from the security and stimulation of civilization, which, by derivation, is urban. Exactly the same comments apply to outdoor adventure; an identical kind of exercise and an identical kind of topography can develop either Queen's Scouts or Hitler Youth. So we have no panacea here, but merely a wider opportunity, another occasion, for effective, educational leadership.[13]

There has always been, and no doubt will continue to be, critics of the Outward Bound process and the movement itself. Generally, I have found criticism tinged with cynicism emanating from those in their late 20's, and criticism of a more constructive nature derived from participants in their 30's, 40's and 50's.[14] The most receptive to this type of experience has been the adolescent between 14 and 18, and those of early college, age roughly between 18 and 21.

> As the youngest and most impressionable member of our patrol, Jim was greatly attracted by the Outward Bound philosophy. Joseph Conrad had written that at some time every youth must experience events which 'reveal the inner worth of man; the edge of his temper, the fiber of his stuff; the quality of his resistance; the secret truth of his pretences, not only to himself but to others.' Jim was at this stage. He met every challenge with great enthusiasm, always keeping up a stream of questions not only concerning Outward Bound but about life in general. Some would consider him naive and indeed Tom and Phil took great delight in spinning, for his benefit, outrageously exaggerated stories of travel, adventure and wild, wild women. They would agree, however, that Jim was a perfect example of what an 18-year-old ought to be; curious, full of energy, respectful toward those who had greater knowledge, but unwilling to be pushed around or treated condescendingly. In brief, he was a refreshing change from so many long-haired, emotionally

> drained, cynical teenagers who appear to have seen through their parents, education, and morality and finally, having concluded our social system is ridiculous, are now probably wandering up and down Main Street wondering what to do . . . Some 18-year-olds leave Outward Bound feeling they have just discovered Truth, (how insufferable they must be when they get back to their schools, families and friends!) . While Jim retained most of his original enthusiasm for the experience, I doubt he will ever become a disciple of Outward Bound, but if he does, at least it will be with some knowledge of the objections to the movement.[15]

Outward Bound is criticized sometimes by people who have never been on a course and these objections can be dismissed quite easily. For example, it is not a training camp for commandoes nor does it appeal particularly to the foolish or the foolhardy. The program is tough, but even the worst moments are not as strenuous as some football training camps one might have endured in high school and college days. And one should not be considered a daredevil for setting out on an adventure after sober and careful provisions are made against mishap. Such a person is really a practicing optimist, a man of faith, for adventure tends to strip us of illusions about self-importance and personal security. Others have criticized Outward Bound as a romantic but harmless type of escapism from the evils of urban civilization. In fact, it can be quite unromantic to learn your real values and discover the limits of your abilities. And if it is escapism to come face to face with cold, danger, fatigue and loneliness, then that is perhaps a reflection of how much our civilization has lost touch with the basic elements of human existence.

One strong criticism of Outward Bound revolves around its claim to be an educational institution, to build character and to turn boys into men. Leaving aside, for the moment, the problem of what kind of men they are trying to build, one might question the means they employ

to go about this rather dubious objective. It seems elementary that if you want people to behave as adults, you treat them as such. Why, then, does Outward Bound make everyone sign a piece of paper pledging to abstain from alcohol, tobacco and drugs during the course?

> A few minutes ago I took out a pack of Red Man tobacco to have a comforting chew. Immediately, I was informed that Outward Bounders are not allowed to use tobacco. I can understand rules against smoking--smoking is an offensive and deadly habit. But chewing? Chewing is harmless--if the person involved has any sort of aim at all. But not wishing to upset what harmony there is on this boat, I put my Red Man away and, on the sly, took a pinch from a tin of snuff. No one was watching but Zonker. Immediately, he was at my side asking what I had just taken.
>
> "Skoal," I whispered back. "It's great. Want to try some?"
>
> He did. And when the pinch of tobacco had been deposited between his lip and gum, Zonker moved away intent on savouring this new drug in solitude. But in a few minutes he was back, whispering again, "Hey, man--gettin' a pretty nice buzz off this stuff. Yeah, kind of a warm sort of rush."
>
> He's sitting in the stern now, but every time our eyes meet, he winks and gives me the O.K. sign with his hand. I'm going to have a hard time making him believe that Skoal doesn't come to the U.S. via midnight boats from Campeche.[16]

Why do they go through such a systematic equipment check at the end to insure nothing has been stolen? Such things would be left to an honour system by an institution trying to instill qualities of responsibility. The fact is that Outward Bound began as an authoritarian and militaristic organization and while it has evolved somewhat over the years, it still treats people in a slightly paternalistic way thus insuring they behave like schoolboys regardless of age according to some participants. However, this is debatable based upon which Outward Bound School one has experienced perhaps.

On the other hand, American and British companies like Shell, IBM

and others have sent executives to special Outward Bound courses in the belief that the experience would rejuvenate and stimulate them. More recently, Japanese and German companies have done the same thing, and despite "Apparently the results have been very successful which perhaps go to prove Outward Bound is eminently better suited to turning men into boys than boys into men!"[17] comments, many courses designed for people over 30 have met with much success similar to those aimed at middle and later adolescent participants.

As for the type of character Outward Bound is trying to develop, it is possible that there is a handicap in this area because of a possible failure to distinguish between physical and mental fitness. This would not be a serious criticism if Outward Bound were a military base or a summer camp, but it claims to be an educational institution, and indeed, attendance there can be used for credit at every university in British Columbia and several others in the rest of Canada, as well as in the United States. It seems that an important characteristic of an educated person is the ability to think originally and critically, but Outward Bound does specialize in the use of peer group pressure to force people into things they might not otherwise attempt. This pressure may be effective in attaining some objectives or overcoming certain fears, but surely the greatest single distinction between the adolescent and the mature person is that the former is often so influenced by his peer group that he sometimes fails to establish an individual identity. This is questionable though, often "mature" adults are quite influenced by peers, the media, advertising "dictates" and subtle tactics employed by one's organization to "conform or else!"

One consequence of this situation where the individual is suppressed from developing unique individuality is perhaps best explained by a famous

historian who observed that in Canada,

> Physical courage we have in abundance. But the man who is willing to stand by himself when he disagrees with his society, who insists, whatever the cost, on proclaiming the truth as he sees it, is somewhat rare in our history.[18]

This is a fundamental problem and one that will not be solved in a three week course. The point is simply that Outward Bound appears to have neither the ability nor the desire to come to grips with the problem. As Kurt Hahn would have wished, the schools excel in developing qualities such as courage, tenacity, self-denial and an indefatigable spirit, but they do not seem equally interested in cultivating civic virtues such as integrity, liberality, temperance, or producing, which surely are, the more fundamental characteristics separating men from boys.

In simple terms, it appears that Outward Bound's philosophy is that if you make a boy or girl cold, hungry and frightened enough, you somehow manage to build his character. This should not pass for education. To be honest, Outward Bound should either drop its pretense of being an educational institution or make its training an intellectual and spiritual as well as a physical experience.

While doubting Outward Bound's claim as an educational institution one cannot deny the three week course does provide a unique and important educational experience. This seeming contradiction can best be explained by the character and influence of many of its instructors, a large percentage of which are from the United Kingdom.

> Dave had a healthy disrespect for established authority, any authority, including Outward Bound. Perhaps some of his attitude rubbed off on us and if so, we were fortunate because Dave's disrespect was not based on intellectual speculation and it will never manifest itself in slogan shouting or protest marching. Rather, it was derived from

> looking out on the world from atop a mountain. From that vantage point, such things as the pursuit of power, wealth or material security are put in their proper perspective. One realizes how great are the forces of nature and how insignificant the problems of man. From the top of a mountain it becomes crystal clear that man was made from dust and unto dust he shall return and it suddenly seems ludicrous to think of spending the short time in between pursuing such things as fame or riches. Having come to this understanding, one loses respect for any authority whose purpose is to achieve or to maintain such illusions.
>
> In addition to his disdain for authority, I was impressed by Dave's tranquility. He seemed to have reached a state of complete inner peace and while he is not the first person I have met who has done so, he attained this state not through yoga or meditation or encounter groups or drugs, but rather through a pursuit of adventure.
>
> .....
>
> The instinct for adventure is part of our (Canadian) heritage. The abandonment of total security and the acceptance of the liberating force of adventure can help to banish anxiety and attain those elusive qualities of tranquility and inner peace. That is what we learned from Dave, not from anything he said, but from the way he lived his life and the example he set.
>
> If Outward Bound has any value, it is as a kind of matchmaker bringing people like Dave in contact with those who might otherwise never come across this particular way of life.[19]

The above description of an Outward Bound instructor serves as a model to the many descriptions I have researched and personally gleaned from some dozen interviews that I have conducted of participants of Outward Bound, between fourteen and twenty-two years of age.

Perspective about the philosophy and movement can be enhanced by considering the British Outward Bound since 1962.[20] There the schools have been slow to change and mostly inflexible in their approach. They have not shown an inclination to offer a diverse program beyond Hahn's

original concepts. They did not offer courses for women until twenty years after the first courses, and then only at one specially set up for them. They have refrained from coed and adult courses, and have only offered them on a limited basis in recent years. They have never quite shed the earliest notions of Outward Bound as a training school for human growth and performance, which in this day and age seems almost a contradiction in terms. They have also failed to ally themselves with the traditional educational structure. Nor could they claim that the conditions in Britain were not suited to such things, for conditions did give rise to the Outdoor Pursuit Centres which developed a variety of activities, mostly recreational in nature, but with some emphasis on stress and hardship. They were funded directly through the local educational authorities, and were able to offer credit to the students who participated. As the reconstruction period came to a close, the people began to have more leisure time and were attracted to outdoor activities as a means of getting away from the urban centres. They programmed for both boys and girls, as well as offering coed courses, and they have been gaining popularity throughout Britain in recent years.

In contrast, the Outward Bound schools in the 1970's were in a state of decline with the Devon school closing its doors in 1976 and rumour having it that Moray was soon to follow. The trustees and industrialists have allegedly shown themselves impervious to change and the economic situation has certainly not helped. Because of these and other factors, there has been a serious drain of talent, mostly to Outward Bound in Canada and the United States. If all the British instructors and leaders of Outward Bound in North America had stayed on the other side of the Atlantic one wonders if their schools would be faring better. Surely yes. But unless there is substantial support from the

economic power centers it would be difficult. Outward Bound has been closely allied with business and industry on both sides of the Atlantic, particularly in Britain, and the plight of the latter's economy and morale is a depressing indicator for British Outward Bound. The future looks increasingly gloomy.

Referring to Part IN of my thesis, in particular the application of such models as given in Sample Seven, there has been some question regarding the practice of providing juvenile delinquents or people with drug problems with scholarships for Outward Bound courses. Their troubles are usually related to an urban environment and one has to wonder if significant behavioral changes are induced by a wilderness experience. Although there have been some successful results in such programs for such problems, critical thinking seems noticeably lacking among many social workers and government officials who, without any personal knowledge of Outward Bound, accept at face value its claims in the field of social rehabilitation.

Turning to the Canadian experience:

> The motto of the Canadian Outward Bound Mountain School in British Columbia and the one in Lake Nipigon Ontario, is 'to serve, to strive and not to yield', but as I struggled the last hundred feet up the first and probably only mountain I would ever climb, I could not help asking aloud, 'What are we going to do when we reach the top?' I will always remember the instructor's . . . answer, for it illustrates the significance and the irrelevance of an Outward Bound experience. 'When you reach the top,' he replied, 'Keep climbing.' That is either a very profound or a very absurd statement and I have thought about it often in the months since I attended Outward Bound, particularly when trying to decide, in my own mind, if the whole experience was in fact profound or absurd.
>
> .....
>
> Thus, despite my reservations about Outward Bound as an institution I would still recommend the course

> to anyone, provided he or she is highly motivated, unfamiliar with (outdoor actitivy involving more than usual risk), young enough to be enthusiastic and old enough to distinguish between profound wisdom and tendentious propaganda.[21]

I find the above description has some validity. However, the following excerpts from the diary of an American participant in his late 20's, while although containing some truth, tends to be quite negative and acidic:

> Thursday (evening, at anchor)--Our Outward Bound Experience seems to vacillate between maddening and contrived adventures à la Boy Scouts of America and the real dramatics only nature can provide. Unfortunately, it's been long on contrivance and short on experiences that transpire naturally and, therefore, are genuine.
>
> .....
>
> I wanted to like Outward Bound. I really did. Ever since I was 14 or 15 and read about the Hurricane Island, Maine, course in Reader's Digest, I've wanted to see what it was like. Here were kids a little older than I jumping off cliffs, running until they dropped and having no end of good times, while, a thousand miles and three or four hundred dollars away, the pinnacle of my day's excitement was killing barn rats with a Louisville Slugger and riding hogs.
>
> So now I am 27. And, at first glance, the Outward Bound philosophy is still attractive. It's called 'experiential education'--a structured, deliberate learning process that uses challenges found in natural settings as a teaching medium. Through courses in mountain climbing, sea survival, white-water canoeing, and the like, Outward Bound's goal (in spite of the brochure hype that peddles 'oneness with self and nature') seems to be putting modern men and women back in touch with things increasingly alien: their physical and mental strengths and weaknesses--and, more to the point, their humanity.
>
> And Americans have accepted it with open arms. When the first American Outward Bound school opened in Colorado in 1962 it was a sort of rites-of-manhood program for about 100 teenage boys. Today there are schools in Colorado, New Mexico, North Carolina, Minnesota, Oregon, Maine (with which the Florida school is associated), and a center at Dartmouth College. Every year, more than 6,000 Americans--

> most of them adults--pay from $200 to $750 to attend Outward Bound courses. The philosophy has become so widely accepted that more than 300 high schools and colleges offer experiential-education courses, and there are a growing number of Outward Bound-type schools around, such as the popular National Outdoor Leadership School based in Lander, Wyoming.
>
> It's all very neat. Very healthy. And very promotable. Americans Turn Again to the Wilderness in Search of Themselves! It's marquee-stuff.
>
> But I don't like it. Somehow, it grates on me. Outward Bound has turned hardship into a very nifty little commodity--it's sort of the McDonald's of adversity, peddling a strange brewing of moral Metrecal and military discipline. The organization brings systemization, of all things, to the wilderness. And as Outward Bound's liability insurance rates climb higher and higher, the more systemized the program will get. In 15 years of operation, the six schools have 'lost' (a spokeswoman's term) ten participants--the result being that I now sit here in this boat clutching a life jacket while the lovely wilderness world of the Florida Keys drifts by.
>
> But Outward Bound is still popular. And it will always be popular. Experiential-education schools cater to America's love of packaged goods.
>
> .....
>
> . . . We all process our encounters through different channels of likes and dislikes, through myriad layers of experiences and prejudices as varied as our own varied backgrounds. I realize that some of the limitations I have put on this program are tainted with my own limitations--but honesty is all any of us really has to contribute. And I honestly think I would have loved Outward Bound--when I was 16.[22]

I have taken the liberty of reproducing the above lengthy extract to show some of the attitudes, not very positive, sometimes true, occasionally exaggerated, that are expressed in a critical context. Despite a strong belief in the Outward Bound process, practitioners such as myself are not blind to its limitations. It nevertheless flourishes, particularly in the United States, and more and more schools, secondary and college, private and public, are introducing adaptive pro-

grammes in their curriculum for the same reasons Kurt Hahn saw their implicit value in the educational growth of the middle and older adolescent.

As we enter the 1980's, Outward Bound is at its strongest in the United States, and increasing in Canada. In general, the business community, the philanthropic community, the educational community, and the society at large accord the program high respect.

Essentially Outward Bound has two main thrusts today in the United States.[23] The first, and still major thrust, is found in the six schools and Dartmouth Center which provide the basic courses available to the public from the most traditional twenty-six day model, to the shorter and often experimental courses. The second thrust, also found within the schools, but increasingly as a separate division and gaining in emphasis, is "Outreach," the effort to encourage, consult, supervise, or otherwise assist in the development of Outward Bound kinds of program within other pre-established institutions. Once again, this thrust illustrates Outward Bound's responsiveness to a growing demand from elements of society that want to provide creative alternatives in traditional education.

At the Outward Bound National Executive Committee Meeting in April of 1976, it was observed that 25% of the combined budgets of all the schools was devoted to Outreach.[24] As more and more teachers, students, parents and institutional leaders go through Outward Bound, it is likely that this thrust will increase in the years to come.

In both the "traditional" course programs of the original six schools and in their increased emphasis on Outreach, there may be seen a healthy agreement which will keep Outward Bound at the cutting edge of affective education. Victor Walsh and Gerald Golins wrote in a paper on the Out-

ward Bound process:

> Outward Bound has become one of the leading exponents of adventure based education in America. In the past, the six Outward Bound schools have been the custodians of the process. The term Outward Bound has become synonymous with adventure education. While the school's popularity has not diminished, their ability to programmatically supply the demand for an Outward Bound experience has. Their role is changing to that of the steward of the Outward Bound process.[25]

Writing of education in contemporary America, Alfred F. Alschuler in the Journal of Humanistic Psychology, went so far as to identify Outward Bound as one of the nation's prominent centers of affective education.[26]

A mutual compatibility between the schools and their adaptations becomes evident. First, the schools provide an experience - a unique process - of interest to growing numbers of people. Secondly, due to their popularity the schools cannot fill the demand. Instead, this is increasingly handled through Outreach, fostering the development of adaptations of Outward Bound in other institutions. In this way there is no limit to the ability to meet demand.

By maintaining their autonomy as separate, independent, and unique institutions, the schools continue to provide a laboratory for innovative, high quality experiential education, unfettered by external institutional restraints. This resource also provides Outreach the best opportunity to adapt the program elsewhere.

I have sought to characterize Outward Bound generally, and in the United States especially where it is most active, by its ability to respond (or its resultant failure when it did not) to a variety of changing social conditions and needs. I feel change and development

in Outward Bound is in response to societal conditions. That established schools will remain the foundation upon which experimentation and involvement with other institutions will be based, and that greater emphasis will be given to Outreach is illustrated by a series of resolutions at the National Executive Committee Meeting, and concurred with by all school directors. As these resolutions are the most current at my disposal, and indicate Outward Bound's continued willingness to wrestle with the need for flexibility in dealing with its own growth, they have been pharaphased here:

> 1) Schools will increase their involvement in programs to assist in the training of people that wish to apply the Outward Bound concept in their own institutions.
>
> 2) Schools will increase involvement with the thirteen-fifteen year old age group, with middle-aged men and women, and with short-term adventure experiences.
>
> 3) The traditional school programs will remain strong while providing a financial base for the extension of the concept to other institutions.
>
> 4) What is learned from involvement with other institutions may be incorporated into the traditional courses.
>
> 5) Outreach and adaptive programs represent a significant part of the operations of Outward Bound schools, and funds, research, manpower and planning will be provided in this area.[27]

It would be naive to assume that such forward thinking will insure the continued success of Outward Bound. There are many dangers, often expressed by the staffs of the Outward Bound schools themselves. For example, the Colorado School is considered by some to have grown too big, and to therefore not be able to provide as intense and as well-programmed an experience as it once did.

The shrinking supply of available cash, both in the private and public sectors is being felt in education, and it is possible that adventure-

based education will be seen as too esoteric in a world of dwindling resources.

Further, the continued desire to grow and to share the Outward Bound concept could backfire. As more and more students and staff venture forth to work in adaptive programs, or to start their own alternatives, the risk of dilution grows. Many feel that the integrity of the process is already in jeopardy. One prominent figure in the development of Outward Bound who prefers to remain anonymous, has voiced the view that Outward Bound has peaked and that its position in the forefront of experiential education is passing.[28]

It remains to be seen, if Outward Bound can live up to the goals of its directors and trustees, but, certainly at this point in time, the people of Outward Bound and its affiliates are thinking, planning, and working for a continued leadership role in experiential education.

All of us involved with experiential education are very aware of the weaknesses and shortcomings in this component of the educative process; some of the criticisms have been outlined in this evaluative summary. However, the strengths of the mode do tip the scales in the right direction. We are aware that the experiential factor in education began, let us say, with Adam and Eve and having been acknowledged long ago as a necessary mode of learning and having continued to hold its prominence and popularity in one way or another; why then all the fuss, if experiencing is taken for granted then, as part of one's education?

One's response can be as follows: we have arrived at a complicated level of evolutionary swiftness in this century, technologically and culturally. We, as educators, are obligated to guide our young charges into avoiding being engulfed by the complexities of our society; to sort them out and put them in their right perspective in order to relate oneself creatively and with courage; to become fulfilled as a unique, contributing individual and to enhance one's sense of community with others in a

variety of situations and demanding roles. To be well-rounded, to become a "whole man" through experience and education is not an old-fashioned idea belonging to a simpler age. More than ever, to become such a person is mandatory in being able to survive and surmount the complexities of our era.

> The approach of the habitual inquirer which impels him to question, absorb data, formulate, judge, act, evaluate, and question again is now the standard pattern for those who wish to remain free agents in a world of phenomenal change.[29]

The evolution which learning has undergone from partial to constant utility in life takes on major significance for the educational planner. As the individual's confrontation by change quickens pace and his learning needs increase, the mediating function of the teaching institution grows more cumbersome. There is less time and occasion for the institution to serve as an interpreter of change, more demand that it shift emphasis away from communication of pre-structured knowledge toward the expansion and development of the individual's own knowledge-generating abilities. One begins to glimpse a future in which learning in the old sense is no longer the province of the classroom. "The individual learns throughout life. He learns as he engages in the world. He learns <u>how</u> to learn in the classroom."[30]

> Any school is, by necessity a preserver of adolescence. And it is dangerous and damaging to extend adolescence too long.
>
> .....
>
> Teaching the process of learning means paying attention to creating motivation. We educators have to convey to the student the thrill and excitement of ignorance rather than the complacency of what is already known. We have to teach how one organizes ignorance--if only because there is always so much more of it around than there is knowledge. We have to give that thrill which unfortunately so very few students ever experience, the thrill of finding something, of thinking through something, of truly <u>learning</u> something.[31]

The smooth and well-rounded functioning of the personality must be accompanied by the actual participation of the child in on-going activities. Education is a social process; it cannot be separated from the total character and tasks of society. In the school, therefore, should be concentrated all those activities which help and teach the child to share in the process and in the fostering of civilization. As a special form of environment, the school has been entrusted by society with the function of assimilating the worthy features of the community, of eliminating the unworthy, and of balancing the often diverse and contradictory social tendencies characteristic of modern civilization. The more the child sees that the school is an institution in which he can grow and work in connection with natural tasks such as life requires, the happier and the more productive he will be.

Moral discipline ought to be a part and an outcome of school life, not something emanating from the teacher. When the school has become a microcosm of society, then the child will find himself in concrete social situations which will motivate him more effectively than will mere verbal abstractions or extraneous discipline.

Such a school, with the teacher as the comrade and advisor rather than the superior, requires a much finer understanding of the child's life and of individual differences, than the old formal and disciplinary training. Here is the specific function of psychology which, besides sociology, represents, according to Dewey, the most important subsidiary science for the educator. As Hahn and his predecessors believed, the school must learn to understand better and better how to combine guidance and motivation of the child, with an appeal to his natural impulses. Only so can it make intrinsic goals out of extrinsic ones, and voluntary goals out of imposed ones. Achieving all of this in not an easy challenge. The experiential process in

education, and the mode with which this thesis has been concerned, is one effective way.

> . . .growth depends upon the presence of difficulty to be overcome by the exercise of intelligence. . . the process is a continuous spiral.
> .....
> There is nothing in the inherent nature of habit that prevents intelligent method from becoming itself habitual; and there is nothing in the nature of emotion to prevent the development of intense emotional allegiance to the method.[32]

Lerner tells us that never in world history has the visage of potential destructiveness in the world been as ugly as it now is. This is neither a graceful nor gracious world that we live in. Yet we have not necessarily recognized the reality principle operative in it. William James (who was referred to earlier in the paper in relation to Hahn's achievements and the concept of an "alternative to war") used to say the important distinction between people is not between Liberals and Conservatives, Republicans and Democrats, rich or poor, white or colored, Jew or Christian, Protestant or Catholic. The question is whether a person is tough minded or tender-minded. The tough-minded person is one who recognizes the reality. The tender-minded person is the person who turns his eyes away. He sees not the reality but the picture of it inside of his own head, in order to console himself. Lerner goes on to explain that this unreal picturing of reality is a little like the Greek myth of the Gordon-head, a coil of wild serpents so terrible to behold that when you looked at it you turned into stone. The world around us is a Gorgon-head. Many of us recoil from it, lest we turn into stone. But we must confront it.[33]

To conclude the thesis in general and this final section in particular, I propose the following which is pertinent to the paper and its concerns as a whole:

> In the final analysis the problem is one of facing life. The pressure on (the schools) is

only one manifestation of the intense needs of youth bewildered by a world that has ceased to be a village. A mass society, sustained by an impersonal economy, no longer operates according to precepts verified by the experience of generations and does not expose its youth to life.

The children cannot follow when the parents do not lead.

The parents cannot lead when the path has vanished and the destination is not known.

And the school does not supply the deficiencies of the parents, for its numerous, incoherent and conflicting elements offer no dependable guide to proper direction.

For the young, the years pass and life recedes. Out of the fear of being lost, of losing touch, of nothingness, springs the wish to act, no matter how--if only to prove the fact of being. For the yearning, compassion.

But also a caution. Is it emptiness or openness about us? The absence of familiar paths may be the opportunity for discovery and the destination unknown may only demonstrate the limits of our vision.[34]

ENDNOTES

[1] William Pinar, Ed. Curriculum Theorizing--The Reconceptualists, John B. Macdonald in Chapter One, "Curriculum Theory," paraphrasing Dwayne Hubner in his "The Tasks of the Curriculum Theorist," mimeographed. (New York: Teachers College, Columbia University, 1968. Berkely: McCutcheon Publishing Corporation, 1975), p. 6.

[2] Ibid, p. 11.

[3] Elliot W. Eisner and Elizabeth Vallance, eds. Conflicting Conceptions of Curriculum. (Berkely: McCutcheon Publishing Corporation, 1974). The book presents a survey and definitions of frequently conceived orientations of curriculum implications and planning.

[4] Ibid, p. 199.

[5] Joseph J. Schwab, The Practical: A Language For Curriculum. Washington: National Education Association Publications, 1970. In combination with a general reading of a reprint by Scheffler, "The Practical as a focus for curriculum: Reflections on Schwab's view," mimeographed for a course. Incomplete publishing data on the source, p. 5.

[6] Ibid, p. 8f.

[7] John Dewey, The School and Society. (Chicago: The University of Chicago Press, 1905, 1974), p. 89.

[8] See "Introduction" to this thesis, endnote and reference No. 6, plus other Outward Bound bibliographical sources cited throughout the paper.

[9] This cycle was developed by John S. Rhoades, The Problem of Individual Change in Outward Bound. Doctoral dissertation, University of Massachusetts at Amherst, 1972.

[10] Seymour Fisher. "Experiencing Your Body: You are What you Feel," Saturday Review. July 8, 1972, pp. 27-32.

[11] As presented by Kesselheim: see the "Introduction" to this paper and from my own students' experiences with the "St. Lawrence II" Brigantine in Kingston, Ontario 1976-81.

[12] The examples on board a vessel and on a rock-face given by Kesselheim have been substantiated by my own experiences, the observations on others going through the same experience, or as reported to me by participants in both water and rock-face activities. "I simply turned to jelly three-quarters of the way up; and it took me fifteen minutes to get up the strength and courage to go all the way to the top. I was quite relieved but shaken when I made it," is the general statement made when this rock-face situation has been experienced, or words similar.

[13] William Peruniak, "Presentation on Outdoor Education." An administrator's point of view presented Saturday, December 2, 1967 at a conference in Geneva Park, Ontario.

[14] Compiled from the following sources:

George, Borelli, "The tragic Death of Sonya Ross. . . New, Hard Questions for Outward Bound," People magazine, February 1980.

Designing the Walkabout: Transition to Adulthood in North America. Colorado Mountain Trails Foundation, September 1, 1976.

Ewell Gibbons. Stalking the Good Life. Chapter 5, "Outward Bound" and Chapter 6, "Outward Bound Again." (New York: David McKay Company Inc., 1966).

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Richard Weider. Evaluation Report: Outward Bound Pilot Project. Town of Greece, New York Youth Bureau, Part I, September, 1975.

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[15] Levy, op. cit., combined with findings and conclusions derived from various interviews conducted by myself of participants in that age range.

[16] White, op.cit., p. 36.

[17] Levy, op.cit., p. 46.

[18] Ibid, p. 67, Levy does not reveal the source of this statement.

[19] Ibid, p. 68, combined with my own experiences, interview reports first-hand to me, and other secondary sources and reports read or heard about by others.

[20] Templin and Baldwin, op. cit.

[21] Levy, op. cit., p. 41, p. 68.

[22] White, op. cit., p. 39, p. 33, p. 40.

[23] Templin and Baldwin, op. cit.

[24] Outward Bound Executive Committee, Meeting Minutes (Greewich, CT: Outward Bound, Inc., 1975), pp. 7-8.

[25] Victor Walsh and Gerald Golins, "The Explorations of the Outward Bound Process," private paper (Denver Colorado), Colorado Outward Bound School, 1976, p.3.

[26] Alfred N. Alschuler. "Psychological Education," Journal of Humanistic Psychology. Vol VIX, Spring, 1969.

[27] Outward Bound Executive Committee, Meeting Minutes (Greenwich, CT: Outward Bound, Ind., 1976), pp. 9-10.

[28] As reported by Templin and Baldwin, op. cit.

[29] James B. Whipple and Gary A. Woditsch, eds. Oakland Papers--Symposium On Social Change and Educational Continuity. Contributors: Peter F. Drucker, Max Lerner, Rollo May, Margaret Mead. (Boston University: Center for the Study of Liberal Education for Adults, 1966), p. 2.

[30] Ibid.

[31] Drucker, "The University in An Educated Society, " Ibid., pp. 14-15.

[32] John Dewey. Experience and Education. (New York: Collier edition, 1974), p. 79-87.

[33] Lerner, "The University In An Age of Revolutions," Oakland, op. cit., p. 22.

[34] Oscar and Mary F. Handlin. Facing Life--Youth and the Family in American History. (Toronto: Little, Brown and Company, 1971), Chapter 6, "The Graduates 1960-70," pp. 272-273.

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