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Editors:
Ivana Turčová, Andy Martin

Reviewers:
PaedDr. Jitka Vindušková, CSc.
Bc. Jitka Tomas
Mgr. David Chaloupský, Ph.D.
Mgr. Pavlína Chaloupská

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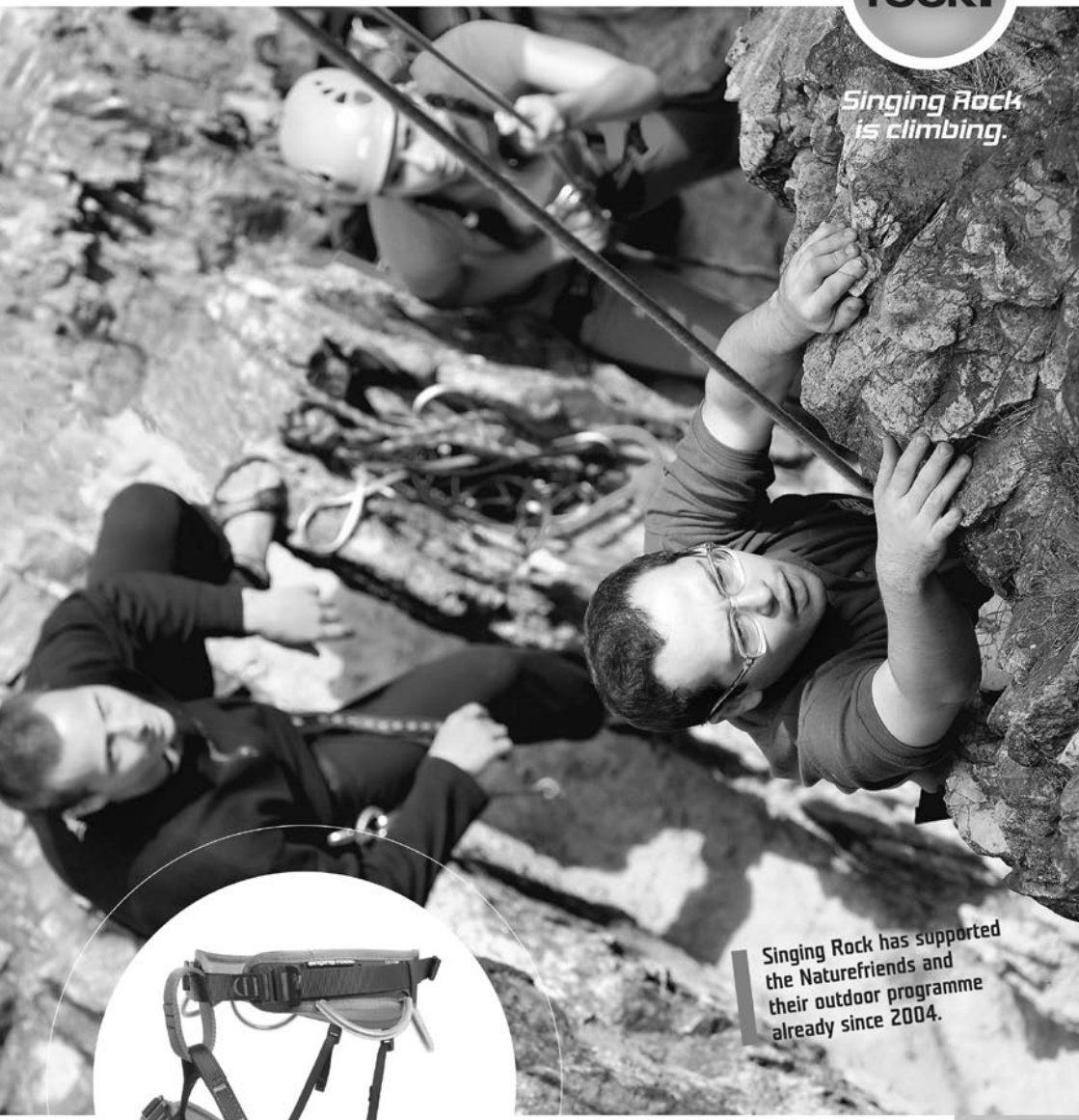

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OPENING SPEECH

I am very glad that I can welcome you to the Czech Republic at Hrubá Skála in the heart of Czech Paradise. I am pleased that you took such a long journey. I would like to welcome representatives of International Youth Nature Friends (IYNF); without their support we would not be able to organise the conference. Thank you all.

Especially, I would like to welcome guests from abroad. The longest journey was taken by Andy Martin from New Zealand where the summer slowly begins. I would like to greet our neighbours from Germany and Austria. From the west our friends from Great Britain and Belgium have arrived. From the east we have here colleagues from Estonia and Hungary. Scandinavia is represented by our colleagues from Norway and Denmark. They bring fresh air to our conference with „friluftsliv". I would like to welcome them and especially the legend of Norwegian friluftsliv Nils Faarlund, whose steps I have observed for more than 30 years. I would also like to welcome our colleagues from Palacky University in Olomouc and University J.E.P. in Ústí nad Labem.

I am pleased that we have managed to keep this tradition going in organising the 4th International conference on the topic related to Outdoor Activities and Outdoor Education. We live in a busy world and time. Europe is being united but around the world there is a global financial crisis, the climate is changing, and the environment where we do Outdoor Activities and Outdoor Sports is also changing. We are here also because we would like to emphasise and support the meaning of Outdoor Activities, Outdoor Sports and Outdoor Education. At the same time we support those people and organisations who want to sustain the natural beauty of our Earth for further generations. I wish you to stop for a while and think about the meaning of Outdoor Environmental Education.

The topics of the conferences presentations are various and they will definitely bring many interesting problems, which we should solve together. The most important points we should include into the results of our conference. Personally, I wish the end of November was not a sad period of the year for us, but the period in which we will meet together and find new ways for education through the natural environment and outdoor activities.

At the end of my speech I would like to express thanks to my colleagues from the Department of Turistika, Outdoor Sports and Outdoor Education at the Faculty of Physical Education and Sports of Charles University in Prague – Slávek Vomáčko, Dušan Bartůněk, Jiří Šafránek, Jiří Baláš, Michal Frainšic. Especially, thank you to Ivana Turčová for preparing this International conference. I am glad to see you all and I am looking forward to interesting meetings and discussions.

I wish you a successful conference and nice stay in the Czech Paradise under the wings of good beings Hrubá and Skála.

Jan Neuman

1. KEYNOTES

TOWARDS AN UNDERSTANDING OF UDESKOLE: EDUCATION OUTSIDE THE CLASSROOM IN A DANISH CONTEXT[1]

Peter Bentsen, Erik Mygind & Thomas B. Randrup
University of Copenhagen, Denmark

Abstract

An increasing number of Danish schools and teachers are instigating regular compulsory education outside the classroom for children aged 7–16 through a 'weekly outdoor day' – in Danish known as udeskole. An analysis of this form of outdoor education, its impacts and provision has been undertaken. Findings suggest that udeskole can add value and variation to normal classroom teaching especially with regards to health, social and well-being. Future recommendations include collaborative strategies between researchers, local government sectors, and educational and landscape planners and managers to improve the impact and provision of udeskole in the Danish school system. It is important to understand this grassroots movement of devoted teachers from both an educational and green management perspective.

Introduction

In an increasingly urbanised and industrialised society (Worldwatch Institute, 2007) children's contact with natural environments has been perceived as decreasing (Rickinson, Dillon, Teamey, Morris, Choi, Sanders & Benefield, 2004; Breivik, 2001). However, during recent decades there has been an increase in formal educational activities taking place in natural settings (e.g. Davis, Rea & Waite, 2006; Tordsson, 2003). Denmark is no exception (Andkjær, 2005). A commonly held belief in many Western and especially Scandinavian countries is that nature must play a role in childhood and in the education of children and adolescents (Dahlgren & Szczepanski, 1998; Ejbye-Ernst, 2007; Grahn, 1996; O'Brien & Murray, 2007).

Turcova, Neuman & Martin (2004, p. 3) state, that "*due to recent and rapid development in the field of outdoor education, many new terms, from many different cultural, historical, academic and practical 'places' have appeared*". Davis, Rea and Waite (2006) mention outdoor adventures, residential centres, field studies, Forest School and play in the outdoors as contemporary forms of outdoor learning available in the UK for children from 3 to 11. Similarly, formalised outdoor learning with children is taken place in many ways in Denmark and various concepts and forms occur, e.g. nature and forest kindergartens, nature interpretation, nature

schools, outdoor teaching, camp schools etc. Little is known about the impact and the provision of these different forms of outdoor learning. Turcova, Neuman & Martin (2003) suggest that more understanding is necessary of the cultural, historical and geographical differences between concepts used in both English and non-English speaking countries.

Thus, this paper focuses on the newest development of education outside the classroom in Denmark (and Scandinavia), referred to as *udeskole*[2]. The aim is to give an overview of the current state of knowledge about *udeskole* in Denmark, targeted at an international audience. Since the majority of research and development projects in *udeskole* is largely national, and is often only disseminated in the national languages (i.e. Danish, Swedish and Norwegian), most research in this area is not available in English (O'Brien & Murray, 2007). Therefore, we review literature that explicitly explores *udeskole*, its theory and practice. We analyse and evaluate *udeskole*, its impacts and provision. Based on this, we discuss future directions for practice and research.

Danish research in relation to outdoor education and learning and specifically *udeskole* is a recent phenomenon, and research in the area of *udeskole* is therefore limited. Since 2000, research has been carried out in the context of student theses and papers (e.g. Jacobsen, 2005b; Jensen, Kristoffersen & Lager, 2002), research and development projects (e.g. Mygind, 2008, 2007, 2005; Bruun & Regnarsson, 2004; Via University College) and recently as PhD studies (Bentsen, 2007; Hyllested, 2007). A similar trend and development can be seen in Norway and Sweden (e.g. Jordet, 2007; Szczepanski et al., 2006; Abelsen, 2002; Limstrand, 2001).

This paper is organised in three sections. First, we describe the Danish context and the concept of *udeskole*. Second, we analyse recent research and development projects in *udeskole*. Third, we discuss directions for future practice and research.

The Danish context and the concept of *udeskole*

"Any particular form of outdoor education can be understood as an expression of the ideas and assumptions of its protagonists and as a response to a particular set of conditions" (Brookes, 1992, p. 53), thus, outdoor education is bound to time and place (Eichberg & Jespersen, 2001; Humberstone & Pedersen, 2001). Consequently, different outdoor traditions have emerged not only in relation to specific geographical landscapes, but also as a consequence of particular circumstances: cultural, social, economic, demographic and political contexts (Neill, 2001). Hence, every educational practice takes place within a set of parameters, which to a greater or lesser extent influences the educational possibilities (Dietrich, 2002; Kristensen, 1991).

In Denmark, Norway and Sweden outdoor recreation and outdoor education is often referred to as *friluftsliv* (literately meaning free/open-air life) (e.g. Henderson & Vikander, 2007; Andkjær, 2005). The Danish development of outdoor recreation and outdoor education can be perceived as parallel to European history and is especially influenced by Norwegian, Swedish, British and German thoughts and ideas within sport, recreation and education (Tordsson, 2003; Eichberg & Jespersen, 2001; Humberstone & Pedersen, 2001; Sandell & Sörlin, 2000). However, Denmark has a distinct school system (e.g. Danish Ministry of Education, 2007a, 2007b; Cirius, 2006) and landscape (e.g. Mygind & Boyes, 2001; Jensen, 1999) framing (outdoor) education of children.

The Danish school system

The Danish public school is an inclusive and broad school in the sense that it includes both primary and lower secondary education with no streaming (Cirius, 2006). Danish children begin their nine years of compulsory schooling the year they turn seven. Children between the ages of three and six attend kindergarten, and almost all children attend a voluntary pre-school year before starting school. All children between the age of 7 and 16 must receive education provided by municipal school, private school, or at home; it is a matter of choice, as long as national standards are met (Danish Ministry of Education, 2007b).

Danish public schools are run at local government level. Recently, a development towards decentralisation within the public school system has taken place, which may be characterised as a 'free school model' within the framework of each municipality. The public school act of 1989 decentralised a lot of decisions to school boards, which have parents in the majority (Danish Ministry of Education, 2007b). In general, the public school has the same curricular structure in all parts of the country, but there is a wide range for variety based upon local government and local school decisions. The central administration of public schools is carried out by the Danish Ministry of Education. The Danish Parliament takes the decisions governing the overall aims of the education, and the Minister of Education lay down the target for each subject, but the municipalities, schools and teachers decide how to reach these targets (Danish Ministry of Education, 2007a). Schools are permitted to draw up their own curricula as long as they are in harmony with the aims and skill areas set by the Ministry, and teachers have within this framework what could be called 'freedom of methods'.

The Danish landscape

Denmark is a small country, with a population density of 128 inhabitants per km2 (total land area of 43,000 km2), and 85 percent of the Danish population lives in cities. An intensive cultivation of the country has resulted in a landscape influenced by both natural and cultural processes. At the beginning of the 19th century, the Danish landscape was heavily used for agrarian production, and because of over-exploitation, forests accounted for only about two percent of the land. Thus, there is a rather homogeneous geographical distribution of relatively small forest area per inhabitant (Jensen, 1999). Today, the forested area has grown to about 14 percent of the total land area, and a national political decision was taken in the 1980s to double the forested area of Denmark within a forest generation (more than 20 percent in 2020) (Jensen & Koch, 2004). With more than 7,700km of coastline and more than 550 islands, Danes have generally easy access to coastlines and beaches. In this context, forest and beaches are the most frequently used nature areas for recreational as well as outdoor educational purposes (Jensen, 1999, 1995). More recently, the Danish Ministry of Environment (2004) states that in the years to come the government will prioritise Natura 2000 (habitat and bird protection areas), new national parks, smaller biotopes and semi-cultural green areas. These areas have become increasingly more important for wildlife, recreational activities, and in addition outdoor educational activities.

Despite this, Danish landscape is typically urbanised, with a significant impact from cities and roads, and environmental and cultural heritage resources are consequently put under

pressure. Further, the legislation, especially the protection of private property, differs from that in the rest of Scandinavia (i.e. right of public access) (e.g. Sandell, 2007). In Denmark more than 80 percent of the total land area is privately owned, and there is limited access to open natural areas, in contrast to other Nordic countries.

The concept of udeskole

Udeskole is a term that not only refers to a method of teaching but also a movement to redefine school, and a theory about how education should be viewed: an understanding that education exists in a social, political and geographical context. This concept of out-of-school-teaching stems from Norway (Jordet, 2007, 1998) where teachers and pupils also use natural surroundings or cultural settings i.e. museums, companies, factories, churches etc as 'outdoor' classrooms on a regular basis. It is hard to find a suitable equivalent word in English, but *udeskole* could be understood as 'outdoor schooling' or 'out-of-school-teaching'. This form of curriculum-based outdoor learning has not been previously defined or described in detail in the international literature. Therefore, we summarise and conclude that *udeskole* has its target group of school children aged 7–16, and is characterised by the fact that compulsory educational activities take place outside the walls/buildings of the school and are done on a regular basis (i.e. a day every or every other week) and can take place in nature, local communities, factories, farms etc. (Jordet, 2007, 1998).

In Denmark *udeskole* has mainly been practised in natural settings to date and the term nature classes has been used and could be understood as a subset of the term *udeskole* (Mygind, 2005). Examples of teachers' and children's *udeskole* activities could be work within specific subjects and curriculum areas, e.g. mathematics by measuring the height and volume of trees, language by writing poems in and about nature, or history or religion by visiting historical significant places etc, but are very often also cross-disciplinary and cross-curricular activities.

An analysis of *udeskole*

Any analysis of educational programs must also acknowledge the social, political and geographical context within which this takes place because the external environment has a profound impact on educational institutions and practices (Kristensen, 1991). Thus, like Rickinson et al. (2004), we focus on both the impact and provision of *udeskole*. An analysis of impact and provision can be a useful tool when examining programs and current environmental conditions. This will give a picture of the present situation of *udeskole* and can be used to formulate strategies and policies for practitioners, administrators, and researchers (Balamuralikrishna & Dugger, 1995).

Impacts of udeskole

The first major Danish research and development project in *udeskole* took Rødkilde School in Copenhagen as a case study. The teachers conducted their teaching in a forest one school day per week during 2000–2003. Erik Mygind, a lecturer at University of Copenhagen, organised a multi-dimensional and cross-scientific research project that aimed to investigate the impact of this weekly compulsory teaching in natural setting on pupils, their parents and the two

teachers (e.g. Mygind, 2008, 2007, 2005; Andersen, Sølberg & Troelsen, 2005; Herholdt, 2005; Jacobsen, 2005a, 2005b; Stelter, 2005).

From a physical health perspective Mygind (2007, 2005) recommends *udeskole*. Mygind (2007) measured the children's physical activity levels with the CSA 7164 activity monitor (an accelerometer designed to ascertain normal human movement) at school and in the outdoors. A significantly higher level of physical activity was found among children during teaching days in a nature environment compared to a 'normal' school day. Recently, a Norwegian case study has reached the same conclusion through measurement and analysis of physical activity by heart rate monitors in a 6th grade class (Grønningsæter et al., 2007).

Further, impact in the Danish project was studied from a social and psychological perspective. Mygind (2008) used questionnaires completed by the pupils to compare social relations, perception of teaching and physical activity developed in normal school and in the natural setting, respectively. It was concluded that the combination of classroom and outdoor teaching had a positive effect on the children's social relations, experience with teaching and self-perceived physical activity level (Mygind 2008, 2005).

Herholdt (2005) investigated pupils' use of verbal language in the indoor and outdoor context through tape-recording and observation of 22 lessons. She concludes that there is a difference in the character of used language functions in the two educational settings, i.e. during indoor teaching the language was mainly descriptive and referring, but more inquiring and explorative outdoors. Jacobsen (2005b) concludes, based on ten observations, that the natural context offers some qualities, while the classroom context offers other qualities that together support the development of different competencies. Outdoors there is a greater opportunity for more pupil centred projects, less teacher control, and more time for becoming absorbed in learning activities (Jacobsen, 2005b).

Andersen, Sølberg and Troelsen (2005) explored what pupils thought about nature and their understanding of natural phenomena and interrelations in nature, and found a reflective consideration of nature does not develop per se by teaching in a natural setting.

Stelter (2005) examined the didactical choices, teaching methods and ways of being with pupils of the teachers. He concludes that natural settings create opportunities for experiential and situated learning, and that the natural setting can act as a catalyst for change in pedagogical methods.

Jacobsen (2005a) investigated parents' attitudes towards the outdoor-teaching concept through a questionnaire at the beginning, after a year, and at the end of an outdoor learning project. From a situation where some concern was expressed, the parents were very positive after three years with *udeskole*. The parents valued the combination of theory and practice, and that the outdoor teaching increased well-being in school in general, extended knowledge about trees and animals and social relations in the class (Jacobsen, 2005a).

Summing up, it seems that *udeskole* can contribute to the realisation of the overall aims of the Danish school system, especially the impact on health, well-being and social competencies. *Udeskole* can contribute to school pupils' academic, social, personal and physical education and development. The literature points to an increased focus on the potential of *udeskole* to add value and variation to daily school life. In this way, outdoor

teaching and learning and more 'mainstream' schooling can work together and complement each other.

However, some caution is required. First of all, the scope of research and development is very limited, in addition, so is the number of children and teachers investigated. Second, only case studies and action research have been conducted. Third, the research has mainly been carried out among teachers and schools who are positive about *udeskole* – and in addition, may also carried out by researchers who are positive about *udeskole*? Further, it is important to be aware of potential bias towards publication of positive results – perhaps there are studies with negative results that are not published? Basically, there is a need for an increased number of studies to get a better understanding of different programmes, people, places and processes and make more secure conclusions about impacts and outcomes – especially with regards to academic standards. In addition, studies that examine the long-term impact of *udeskole* would also be relevant. However, the above analysis leads to a positive hypothesis towards the benefits of *udeskole*, and thus, highlights the potential of *udeskole*.

Provision of udeskole

The concept of *udeskole* is not written in the Danish national 7–16 curriculums as it is (or has been) in e.g. Norway (Jordet, 2007; Mygind, 2005). It is however initiated as local development projects by individual teachers, group of teachers, or whole schools. These development projects must be seen in the light of the Danish 'free school model', schools and teachers' interpretation of the curriculum, and their relative freedom to develop new pedagogical ideas and methods. Thus, Mygind (2005) has characterised *udeskole* as a bottom-up phenomenon started by devoted and enthusiastic teachers originating from 'the reality in the Danish school system'. As such, this form of outdoor learning has been a practitioner's project and can therefore be characterised as a grassroots movement – and a form of counterculture to the existing ways of practising education, schooling and teaching.

The concepts *udeskole* and *nature class* have become increasingly widespread throughout Denmark: from a few classes, teachers and schools in the nineties. It is estimated that more than 50 to 60 teachers and classes practice *udeskole* once a week all year round (*Skoven i skolen*). Based on new data, it is concluded that 290 schools practise *udeskole,* which is approximately 15 percent of all Danish schools (Bentsen, 2007).

In Norway *udeskole* is also a widespread phenomenon (e.g. Jordet 2007; Hansen 2005). A Norwegian national survey from 2000 showed that the extent of *udeskole* (half a day or more per week) was 37 percent of school time in the 1–4th class, 6 percent in 5–7th class and 1 percent in 8–10th class (Bjelland & Klepp, 2000). A regional study from the North of Norway does also show a decline with increased age and class (Limstrand, 2001).

In addition to this growing interest in *udeskole* and the perspectives of using forest, parks and green spaces for educational purposes from teachers and schools there is an increased awareness from governmental, non-governmental and private organisations and institutions. In 2006, a website, www.udeskole.dk was established to further support this development. Several municipalities, especially some of the larger (e.g. Copenhagen, Århus and Esbjerg),

have been important stakeholders in promoting *udeskole* (Hansen, 2005). The Danish Nature and Forest Agency (2006) is also emphasising *udeskole* and supports schools with facilities. In addition the private forest owner's organisation has started the project 'the forest in the school' (www.skoven-i-skolen.dk). Non-governmental institutions such as the Outdoor Council also stress and support the role of nature and green areas in education for children and adolescents (Friluftsrådet, 2006). In addition, there is a growing interest from researchers and media in *udeskole*. However, there is no formalisation of *udeskole* or economic or political support at a Governmental and Ministerial level.

Several studies show that the distribution and quality of *udeskole* depends very much on the individual teacher (Hyllested, 2007; Mygind, 2005; Limstrand, 2001). In a study from Norway Limstrand (2001) concludes that the distribution of *udeskole* is random compared to the type and size of the schools. It seems as if primary school teachers (i.e. the non-examination years) have an easier time putting *udeskole* in to practice than secondary school teachers (Limstrand, 2003, 2001; Rickinson et al., 2004). Thus, teachers are central to the provision and quality of *udeskole* (Mygind, 2008; Limstrand, 2001). Norwegian and Swedish studies indicate that *udeskole*-teachers are enthusiasts with experience in friluftsliv and outdoor recreation (Limstrand, 2001; Lunde, 2000; Ericsson, 1999).

Udeskole is not a compulsory curricular unit in basic training of school teachers. Therefore, many teachers have neither met the concept of *udeskole* nor had official training in *udeskole*. The culture and tradition of 'traditional' classroom teaching can be a weakness in relation to the provision and quality of *udeskole*.

At present, the teachers and leaders involved in providing outdoor education and *udeskole* are not required to have special qualifications or training (Bentsen, 2004). In addition, it should be underlined that Denmark offers easy access to forests, woodlands and green spaces by car, bus or train, not to mention biking roads, and nobody has to worry about poisonous and dangerous animals or plants within the Danish landscape. This gives opportunities for letting children work and play using nature and green spaces. Thus, safety seems not to be an important constraint to *udeskole*.

The lack of research and theoretical foundations in relation to *udeskole* must be considered as a hindrance to its provision. Abelsen (2002) has described *udeskole* as a 'wild flower' in the school system: *udeskole* is a concept describing a string of practices more than an explicit pedagogical and didactical approach based on a well-defined theoretical basis and documented results (Abelsen, 2002). In general, *udeskole*-teachers in Denmark have generally drawn on the philosophy of progressive education in order to add variation and new knowledge rather than replace 'normal' classroom teaching (Jordet, 2007; Dietrich et al., 2002).

One reason we see so few theoretical articles about *udeskole* could be related to the youth of the concept. However, Jordet (2007), in his doctoral thesis, establishes a theoretical argumentation and a renewal of progressive pedagogy in theory and practice through case-studies of Norwegian *udeskole*-practice.

In general, there seems to be an increased governmental pressure towards more focus on tests and formalised teaching based on fixed curricula. This development of accountability policy has swept the Western world during the last 30 years, as a public reform movement

such as the New Public Management (e.g. Hood, 1991) and the program for re-inventing government (e.g. Osborne & Gaebler, 1993). Thus, the lack of documentation of the impacts of *udeskole* – in particular academic competencies – could be seen as a weakness and threat toward the provision. It can be discussed whether outdoor teaching and raising academic standards is a dualism or mutually supportive (Waite 2007) and whether schooling and experience is a dichotomy or not (Brookes, 2001).

When it comes to barriers to the provision of *udeskole* the literature also draws attention to time, resources and economy. In a development project conducted at a teachers' college, Bruun and Regnarsson (2004) concluded that time, money, lack of knowledge and insight were important barriers to *udeskole*. Money for transportation and a common need for additional teachers must also be mentioned as barriers (Bentsen, 2007). Mygind (2005) concluded that *udeskole* is more expensive than normal classroom schooling, but also an example of a relatively cheap development project.

Jordet (1998) described the potential in the nearby environment as a source for *udeskole*. In addition, the natural and green spaces available do have an impact on the frequency of use. Studies show that distance to nature and green spaces influence use (frequency and length of visits) in both recreational (Nielsen & Hansen, 2007; Grahn & Stigsdotter, 2003) and educational contexts (Holm, 2000). Outdoor teaching and learning is, after all, also a place--based issue.

The weather may also be a challenge to the provision of *udeskole* and is often a subject that concerns parents (Mygind, 2005). However, Mygind (2005) concluded that weather did not affect the pupils' (and parents') experience with *udeskole*. Hansen (2005) reports that in Stockholm, Sweden several schools go outdoors all year round. In contrast, a study from the north of Norway showed that the provision of *udeskole* halves from summer to winter (Limstrand, 2001).

In summary, if the apparent potential of *udeskole* is to be exploited an increased focus and effort from both internal and external stakeholders seems crucial. There is a need for an increased focus on knowledge about the provision of *udeskole*. Until now, most research has focused on impact; it is also important to get an increased understanding of factors that influence the provision of outdoor learning in different contexts (Rickinson et al., 2004).

Discussion

Carrying out an analysis of new educational programmes is not an end in itself, but it can be a useful tool for identifying future directions for practice and research (Balamuralikrishna & Dugger, 1995). What becomes apparent from the analysis above is that the future of the grassroots movement of teachers, pupils, and schools practicing *udeskole* depends on several internal and external factors, and that there is a need for further research in order to know more, to do better and to inform strategies for facilitation, support and development. It is important to be aware of that research should *im*prove as much as 'prove' practice (Rickinson et al., 2004).

Directions for practice

An effective way of improving the quality and provision of *udeskole* could be training courses for teachers during their basic education and in-service courses. Currently, a European project

'Outlines – outdoor learning in elementary schools – from grassroots to curriculum in teacher education' is trying to expand the traditional outdoor learning focus from environmental, personal, social and health perspectives toward curricular perspectives by introducing subject-oriented outdoor teaching in teachers' basic education (VIA University College).

From the environmental sector support could be established by planning and management for *udeskole*. This is especially important in such a cultivated and urbanised country as Denmark. At present, *udeskole* has mainly developed in public forests and from that point of view legislation and access to private and public green spaces offers a significant potential in relation to outdoor teaching and learning. Still many areas such as parks and urban green spaces have unexploited possibilities for children's outdoor learning and recreation (Friluftsrådet, 2006; Grahn & Stigsdotter, 2003). Forests, woodlands and green spaces near schools also offer opportunities.

Thus, an effective way of increasing the provision of *udeskole* and supporting teachers and schools could be by making better use of the green space available. A way of achieving this would be to make links between schools, teachers and park and landscape managers. It is important to develop knowledge and a general overview of green spaces and their use in time with the increasing urbanisation. We cannot assume that suitable green spaces are universally accessible for schools (Randrup et al., 2006). It is therefore beneficial if green space planners and managers are involved in facilitating *udeskole*. Their role can be regarded as pedagogical and didactical: organising and framing experiences for health, learning, and well-being outcomes.

The future potential for *udeskole* in Danish schools depends on cross-disciplinary and cross-sectorial cooperation within the organisation of local governments; between e.g., schools, teaching and learning inside and outside the classroom, planning and management of green spaces etc.

It is important to emphasise that *udeskole* is not equally relevant in all places and at all times. First of all, *udeskole* should be understood as a supplement to 'normal' formal schooling. Second, concepts as outdoor education, outdoor learning, *udeskole*, education outside the classroom etc. take their point of departure and origins from the modern urbanised world (Brookes, 2001; Tordsson, 2003). Thus, there are places where the concept of *udeskole* does not give any meaning; for instance where individuals are working hard to obtain 'normal' classroom teaching, or cultures and societies that only have education outdoors (or no education at all) (Brookes, 2004).

Directions for research

In the light of the growth of *udeskole* and the increased interest from different stakeholders, i.e. teachers, NGO's, landscape managers, local government, policy makers, researchers etc., more knowledge is needed from both an educational and green management perspective. Considerating how many schools and teachers that practice *udeskole* in Denmark, Norway and Sweden, little is known about how *udeskole* is actually conducted; the values and ideas behind teachers' practice; the impact on children, teachers and parents; and constraints and facilitators to *udeskole*.

To enhance our understanding of *udeskole*, its impact and provision it is important to describe this grassroots movement of devoted teachers who have started these pedagogical development projects. What characterises teachers who chose to practice *udeskole*? Another important and relevant question could be why teachers chose to use the outdoors as a classroom? What is the precise extent of *udeskole* in Denmark? It seems important to create baseline data in order to compare with other countries and earlier and future time periods (Rickinson et al., 2004).

Semantically *udeskole* consists of two perspectives: the outdoors and the teaching. In agreement with Davis, Rea and Waite (2006), we have found that a deeper understanding of these concepts is necessary as well as an understanding of the interaction of the two. The nature of outdoor learning and *udeskole* is thematic and cross-disciplinary. Hence, research must be cross-disciplinary too by cooperation between, e.g. (outdoor) education, sociology, (human) geography, and landscape planning and management (Bentsen, 2007).

Udeskole in an international context

While the focus of the above analysis is Denmark and the examples provided are Danish, similar development, practice and research can be seen in many other developed countries (Jordet, 2007; DfES, 2006; Davis, Rea & Waite, 2006; Dahlgren & Szczepanski, 1998; Bjerke, 1994). The cases of Norway and Sweden are very similar to Denmark although the contexts are different especially in relation to landscape and access. Thus, there has been mutual inspiration between Norway, Sweden and Denmark with regards to practical and theoretical issues in relation to *udeskole* (Jordet, 2007; Mygind, 2005; Dahlgren & Szczepanski, 1998).

However, Danish outdoor learning is also influenced by international outdoor education traditions especially from English speaking countries such as USA and the UK (Bentsen, Andkjær & Ejbye-Ernst, 2008). Terms and concepts from the English speaking world are increasingly being incorporated in Danish outdoor recreation and outdoor education. But, it is not just a one way inspiration. Scandinavian approaches to outdoor education and learning seem also to influence the English speaking world. Thus, international interest in *friluftsliv* is growing (Henderson & Vikander, 2007), and the outdoors is increasingly a part of pre-school and school teaching in non-Scandinavian countries. Hence, O'Brien and Murray (2007, 2006) state that traditionally outdoor learning in Britain has included nature oriented and adventure activities mainly carried out outside school hours, and that the development of Forest Schools in Britain began in the 1990's through inspiration from Scandinavia. Maybe outdoor learning practices in Denmark and Scandinavia have (or have had?) stronger links to school curriculum than in Britain and other English speaking countries? It is clear that an increased understanding of outdoor teaching and learning in different countries and contexts could be another future research focus.

Conclusions

This paper began by observing an increased growth, interest and research into *udeskole* – understood and defined as compulsory regularly curriculum-based out-of-door teaching for children 7–16. An analysis of this form of outdoor learning was performed based on recent

research and development. The analysis showed results that support *udeskole* as a supplement to 'normal' classroom teaching, and that *udeskole* holds a potential in improving modern mainstream schooling. In conclusion, we argue that it seems that the combination of *udeskole* and 'normal' classroom teaching can increase the possibilities of the realisation of the overall aims of the Danish school system – especially health, psychological, and social perspectives must be stressed. Also the cross-disciplinary link between education and green space management constitutes a potential for the future development of *udeskole*. However, these conclusions must be seen in the light of the limited knowledge that exists.

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Footnotes

1 This is a preprint of an article whose final and definitive form has been accepted for publication in Education 3-13 © 2009 [copyright Taylor & Francis]; Education 3-13 is available online at Informaworld TM.

2 As we have not found an appropriate English term we use the Danish *udeskole* (*uteskole* in Norwegian). The concept of *udeskole* characterises regular compulsory curriculum-based outdoor teaching and learning in schools and is not captured by concept like forest school, fieldwork and outdoor visits, outdoor adventure education, school ground/ community projects etc. (Davis, Rea & Waite 2006; Rickinson et al. 2004).

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OUTDOOR PRACTISES AND OUTDOOR EQUIPMENT – FIELDS AND SPACES TO FORM, TO TEST AND TO PRESENT DIFFERENT FORMS OF (BOURGEOIS) SUBJECTIVITY

Peter Becker
Philipps-Universität Marburg, Institut für Sportwissenschaft und Motologie, Germany

Abstract
Despite there being no broad significant quantitative research we can see from a lot of indicators in our everyday life that outdoor activities are very important for the organisation of European citizen's leisure. This paper will try to make understandable this fact from the perspective of identity construction and from the perspective of the "*Bildungsprocess*" (process of self-formation) which has its origin in the Romantic Movement and in the late age of enlightenment. On one hand outdoor activities is a field of experience and training, on which the virtues of the typical – yet modernised – bourgeois subject can be developed and confirmed, on the other hand they are an opportunity and reservoir for acts of consumption, by which a post modern subjectivity can be constituted and presented in an easy way. Both perspectives will be discussed.

Introduction
For the German reader 'outdoor activities and education in leisure' raises the question of how to understand the word 'education'. *Erziehung* i.e. education in the sense of school education, and *Bildung* in the wider sense of personal development, of sophistication, are two German words that could not be more different. I have decided not to focus on *Erziehung* but *Bildung*, because this is a more comprehensive term. This also means that I will keep the German term *Bildung*, as it cannot be translated by 'education'.

Outdoor activities form a large family. Relatives of this family range from anything like a walk, a ramble along the beach or on the mud-flats or a hike through the mountains to collecting mushrooms, berries and medicinal herbs as well as camping and gardening, ground fishing and fly-fishing, to white water rafting, sailing, climbing, mountain-biking, sailing around the world and polar expeditions. Nearly all of them are carried out in people's leisure time and they all have educational potential. Since I cannot take all variations into account, I

have limited this overabundance to such outdoor activities that tackle the demands of sublime or raw and wild nature. Often this kind of confrontation is also called adventure.

What is the present state of adventure in our modern European society? Can we say anything at all about its spread in the face of the fact that there are no wide-ranging empirical studies? Some years ago, French singer Edith Piaf, nicknamed Francilien (sparrow), told us in a song that her adventure was just waiting around the corner, which induced her French colleagues, the philosophers Pierre Bruckner and Alain Finkielkraut, to come out with a scathingly blunt reaction. They observed that "around the corner from me there is a bench and in front of this bench there stands a police officer and in front of the officer's feet there is a pile of dog poop. The only possible adventure that might happen is that the police officer slips on the dog poop and gets his face smashed" (Bruckner/Finkielkraut, 1981). Is adventure really in such a pitiful state as the two French philosophers are trying to suggest? To what degree does their critical analysis of contemporary culture correctly reflect reality? These questions literally force themselves on me when I walk through the streets of our towns or look at our everyday life consciously and attentively. My perception is that at every corner and at every hour there are many indications that adventure is enjoying the best of health. Here just a few random observations as illustration.

The film *Nordwand* (northern face) is now showing at our cinemas. It is made in the tradition of the German mountain films of the Weimar Republic and it is a dramatic staging of the first ascent of the Eiger north face. Every day, advertising tries to catch what limited attention we have to spare by presenting dramatic situations and exciting pictures of climbers on overhanging ledges, of canoeists in white waters, of sailors hoisting spinnakers, of cliff jumpers, of dramatic purple sunsets, of skiers raising clouds of snow on deep virgin slopes, in order to persuade us to buy watches, cars, chocolate, energy drinks, perfume and deodorants. In the town where I live there is advertising for a talk, video and slides from a person who crossed the Sahara. By now such reported adventure is part of the standard repertoire of local cultural programmes, always playing to full houses. Together with adventure and travel literature, which, as even a brief look into any bookshop will show, also enjoys great popularity, these talks and slide shows allow us to participate in the adventurer's confrontation with raging storms and roaring waves, with bitter cold, loneliness, pain and drifting icebergs. In the recounting we can hear the cracking of the ice sheets, feel the piercing pain, tramp through metre-high freshly fallen snow and experience the longing that all the exertions might soon come to an end. All this and even more is embedded in a lifestyle which activates the neuro-chemical spirits of dopamine, acetylcholine and noradrenaline and makes the nuccleus Accumbens light up brightly.[1] The mobile repertoire of this lifestyle consists of mountain bikes with knobbed tyres and hydraulic suspension or of off-road cars with their spare tyres on display, with grille guards against big game, with tyres and engines that answer the high

1 The marketing expert Hänsel (2008) has developed the neuro-chemical limbic model on the basis of research of the brain. Part of this model is a limbic map that shows where motives and emotions of consumers are located. On this map adventure occupies a central position as a stimulating force to go in search of new ground, to break out of routines and to go exploring. Adventurous activities are accompanied by the chemical messenger substances and hormones of dopamine, testosterone, noradrenaline and acetylcholine.

demands of water, mud and scree conditions in the jungle. They carry the telling brand names of Patrol, Cherokee, Trooper, Tuareg and Discovery. Their equivalents in the more fun-oriented subcategory are called Fun-Cruisers, Fun-Boats and Fun-Boards. They are used to move on urban asphalt between cheese market, flat and workplace in an office block. For the most fanatic off-road fans there are aerosols available that dispense mud that the asphalt cannot come up with. They can spray this on the gleaming body of their square-bodied cars. It looks deceptively real as to give dirty proof of the fact that they have just had to go into four-wheel drive to escape a sudden bottomless mud hole.

Almost by itself the impression arises that adventure has not silently left the society of the security conscious but has crept into it by stealth. The most visible sign of this development is people's everyday clothing. Anoraks in bright red and yellow, which are the colours that would normally signal a state of emergency, paint our street life in many hues. Shoes with treaded soles that were designed to give sure footing in difficult terrain but not for asphalt and marble slabs, remind us of the tyres of off-road cars. Sweaters with shoulder pads prevent the straps of rucksacks from rubbing, Gore-Tex clothing offer protection against icy winds and there is a near endless number of (up to forty) pockets in all sizes and everywhere, even in the most unlikely places. The former plain pocket knife with two blades and a corkscrew has become a miniature tool box, which has to be carried on the belt and the likewise plain wrist watch has turned into a weather station, emergency alert signal, medicine and orientation instrument which emits whistles and beeps whenever any preset limits have been overstepped or standards have not been reached.

The owners of all these products are not likely to look a tiger in the eye nor will cross the icy blue abyss of a crevasse, i.e. use these objects they have purchased for the designed purpose. There must be something else but their useful value that drives them to buy them. Off-road cars, compasses integrated into watches, treaded soles, blazing yellow down anoraks have another level of meaning further than their immediate utility or exchange value which plays a role in their purchase that should not be ignored. These products seem to represent a suitable projection platform where individuals can materialise the ideas they have about themselves. Thus the objects of adventure gain an aesthetic and imaginary utility value which also has an emotional charge through its connection with the inner side of the individuals. In this connection, private purchases also have a public dimension. By looking at the figuration of the objects, which are the visible surface of people's lifestyles, other individuals can learn something about their owner. Self-stylisation is always also stylisation for others. Thus the creation of the surface also becomes a field of strategic presentation. It needs an audience which applauds or expresses its rejection.

The actual fascination that emanates from the material world of adventure lies in the fact that it can be used to arrange a reality that is not the everyday one but the staging of an expected state of emergency. The messages that are sent here may be the following. Here is someone who is

- always prepared for the worst, who is expecting the onset of a cold spell, who can handle the situation of being reduced to the bare necessities
- active, who can cope with risky situations

- mobile, who is looking for the elementary, the untouched
- prepared to deal with open, uncertain situations, who knows how to handle any situation

Zygmunt Bauman (1992), who has uncovered the hidden mechanisms in our modern society, has called the goods that are used this way tools of identity creation. Thus one can put together a do-it-yourself self. Bauman describes the advantages that this form of creating a surface has for the modelling of identity.

> *"The attraction of the identities which the market place offers lies in the fact that the agonies of self-creation and the subsequent quest for social recognition of the completed or half-baked products are replaced by the much less agonising, often pleasant act of choosing between ready-made models. The identities that are on sale on the market come complete with the label of social recognition, which they received beforehand. Thus the individual is spared the uncertainty as to the viability of his or her self-constructed identity and the quest for confirmation. Identi-kits and life-style symbols are reinforced by professional people and by advertising information, so that they are recognised by an impressive number of people. Thus social recognition does not have to be sought by bargaining for it – it is, so to say, built in from the beginning in the product that is traded on the market."* (Bauman, 1992, p. 250)[2]

The advantages that Bauman here describes of the absence of the agonies in the process of developing one's own identity as well as its practically guaranteed recognition does not fail to draw a critical reaction to contemporary culture, because it quickly raises the question whether the contact with prefabricated components of identity does not in fact counteract the desire for unique identity. The critical point is the act of purchase, which does not individualise people but makes them subordinate to preconditioned forms of the goods.

A Historical Digression

The emergence of bourgeois society in the course of the Enlightenment was the determined rejection of courtly culture and the lifestyle of the aristocracy, which Germans liked to imitate only too readily. This critical rejection was directed especially against the representative outer forms of the court, such as gestures, rhetoric, insignia or dress, which denoted the social status of the wearer. They were rejected, all of them, as being exaggerated, luxurious, amoral, immoderate, useless, unnatural, fake etc. – in short, as being too superficial. Courtly culture with its strategic application of the relevant symbols practically constitutes an antecedent of

2 Reckwitz (2006, p 403) describes the consumer practices, where "the individual acquires, experiences and uses desired objects whose significance helps him to realize his own ideal ego", as differential acts of observation, choice and utilization. Observation alone turns mail-order catalogues and window displays into experimental fields of the imagination, where tentative emotional connections can be made with the objects shown. Often embedded in attractive scenes that advertisements disseminate, possession of these objects seem to promise that you can become what the pictures show.

modern practices of consumer manipulation. (see Reckwitz, 2006)[3]. Likewise, the mechanism of imitation, which secures the dissemination of the creation of the surface, was criticised. Burghers set *Bildung* against the mechanism of imitation – against subordination under standards – and this *Bildung* takes place inside the individuals. The importance of the outer surface is reduced and the importance of inner depth is enhanced.

In this connection, Gottfried Herder, the first theoretician of *Bildung*, is of the opinion that by nature every person has his own measure: "*Everyone should act by himself, according to his innermost character, should remain true to himself – that is all moral."* Although every burgher is a human being, he is a human being with his very own ways. This original measure every individual must find for himself. Taking orientation from external behavioural models may make the individual miss this self-discovery. Only through *Bildung* – as it was thought – would it be possible for the individual to avoid the risk of missing what makes up his own essential being (see Taylor, 1994, 1995)[4].

At this point the difference between *Bildung* and school education becomes clear. At school, objectives and standards are imposed from outside. A teacher makes sure that these goals are being reached by endeavouring to direct the motivation and learning efforts of children and young people to this end. In a place where self-*Bildung* is mistrusted, where its effect is considered insufficient, pedagogical control is applied. Thus *Bildung* is transformed into education.

The bourgeois lifestyle is marked by work, something that is repetitive, and needs to be done whether you feel like it or not. "*In other words: the rule of order over mood, the lasting over the momentary, the steady work over ingenuity, which is fed by sensations"* (Lukacs, 1971, p. 84f.). Accordingly, bourgeois pedagogy aims to support well-measured, especially useful, disciplined

3 What is mirrored in this criticism is the gradual transition from the representative to the bourgeois public (Habermas, 1969). Daniel Chodowiecki, a very well-known 18th century copperplate engraver and illustrator, has on many prints portrayed the contrast between the natural lifestyle of the burghers and the artificial one of the nobility. In Goethe's "Wilhelm Meisters Lehrjahre", which is regarded as the beginning of the German Bildungsroman, the eponymous hero thematizes both lifestyles. "If the nobleman, merely by his personal carriage, offers all that can be asked of him, the burgher by his personal carriage offers nothing, and can offer nothing. The former had a right to seem; the latter is compelled to be, and what he aims at seeming becomes ludicrous and tasteless. The former does and makes, the latter but effects and procures; he must cultivate some single gifts in order to be useful, and it is beforehand settled, that in his manner of existence there is no harmony, and can be none, since he is bound to make himself of use in one department, and so has to relinquish all the others."(Goethe, 1980, p. 301, translation: The Harvard Classics Shelf of Fiction, 1917. www.bartleby.com) The burgher is reduced to the useful function of work, behind which his person retreats, until later it is completely lost on the conveyer belt.

4 The discussion on Bildung, which is marked as typically German, has English precursers. There is a correspondence to the duty that Herder practically imposes on every human being of transmuting without imitation into an inner (emotional-spiritual) form appropriate to himself in Shaftsbury, whom Herder was apparently impressed by and reviewed at length. (Dehrmann, 2008, Horlacher, 2004). There the soul shapes itself into an inner form according to an inherent formational law. The translations of the English text at that time gave "form" and "formation" for "bilden" and "Bildung" (Bollenbeck. 1994). In the same way that the concept of "sublimity", which plays an important role in the natural setting of adventure, the onset of the discourse on Bildung is also embedded in European references. By drawing from English literature one could not only cultivate one's Anglophilia but also turn away from the corresponding French literature, which was rejected because of its courtly orientation towards imitation and focus on surface. (see Horlacher, 2004).

and regular action that promotes diligence and after the educational period has finished turns into methodical self-discipline and self-government. The dominance of work marginalizes other areas of the self, like physical sensuousness, aesthetics, emotions, cultural reception, which enter into an unstable relationship with the methodical way of life (see Reckwitz, 2006). They are and they will remain a seat of disquiet and a source of threat for bourgeois everyday competence.

There was also a perceived threat from the activities that we are concerned with and interested in – play, adventure and being on the move, i.e. travelling. It is conspicuous that in contrast to bourgeois practices of acquiring education, which were directed to the inside, such as all variations of reading (Schön, 1987), writing and making music, they are activities that are directed to the outside, are physical and far-reaching and leave behind the sheltered sphere. They stand for border crossing, uncertainty, excitement, spectacles, mobility, absence of purpose, coincidence, etc. It seems that the 18th century fascination with bourgeois order at the same time encouraged the creation of a counter-world, in which temporarily another form of living than the well-planned and steady everyday life of the burgher is developed. These alternatives need to be controlled; the threat if it cannot be checked must at least be toned down. Thus, contemporary pedagogy makes sure that games are only played if they are useful, for example, for the development of the child or for exerting a disciplining effect on surplus energy. Travel also needs to be justified; it must have a useful purpose. Travel guides, so-called apodemic literature, are supposed to help avoid any uncertainty and loss of time through detours (see Stagl, 2002). It is most desirable however to go on non-physical journeys and even to have adventures that take place in books. Thus they were incorporated again into the range of the usual practices. Like today, books about exciting adventures and exhausting journeys, which are often connected, were most popular in the 18th century. Daniel Defoe's "The Life and Strange Surprising Adventures of Robinson Crusoe", published in 1719, triggered a flood of French, Dutch, German, etc Robinson stories. "*While book production a little more than doubled between 1770 and 1800, the number of travel books published increased five-fold"* (Griep, 1980, p. 739). The great demand even produced a "*library of Robinsons"* and a "*library of adventurers*" (Ueding, 1985, p. 516).

The adventure novel, moving at a fast realistic pace, unintentionally supported the anti-courtly attitude of the time. Its heroes follow a different orientation than those in the chivalrous novels, who are skilled in the art of dissembling, who follow the affected ceremonial courtly manners and display political cleverness. Stimulated by this enormous "reading addiction" new classes of readers are discovered, which in the case of adventure narratives covers the lower ranks of the burghers and male youth. (see GRIMMINGER 1980). Even if many pedagogues – especially the philanthropists – feared that adventures might stimulate action, they remained, locked as they were between to book covers, rather harmless.[5]

5 On the one hand, the character of Robinson seemed menacing, but on the other hand it also had characteristics that the burgher admired. Although the thirst for adventure and travel of Defoe's hero with his readiness to take risks, his subjection to coincidence, his recklessness, etc. was increasingly denounced, the burgher was, at the same time, fascinated by the fact that Robinson was completely left to his own resources after the shipwreck and managed to cope with the harsh reality on the island through good planning and prudent and intelligent action. The

The Romantic Period

It was only in the Romantic period that play and adventurous travel were freed from the prison of moral pedagogy. The Romantic criticism was directed against the model of the bourgeois working individual whose purpose-oriented rationality rather neglected other possible ways of development, if it did not suppress them altogether. The derision is aimed at the philistine burgher who accommodates himself to the circumstances and contentedly pursues his monotonous daily routine in cramped quarters and looks forward to his wife in the evening and a glass of wine. Thus it resolves, for example, the travelling that is controlled by apodemica in the practice of walking, where the wanderer – enticed by magic nights in gleaming moon light – sets out at sunrise in order to seek out in the blue distance something as yet unknown to him. Walking towards a goal, instead of looking to the right or the left, he tends to leave things to the accidental. As a consequence he encounters many surprises that present him with the most wonderful experiences. It is not the return to wife and child that Romanticism is concerned with, but constantly setting off to distant lands. Ludwig Tieck, a Romantic poet, puts indirect criticism of bourgeois normality into the mouth of William Lovell, one of his heroes.

> *"In many hours I would like to travel from here and to seek out strange nature with its wonders, climb steep rocks, and crawl down dizzy abysses, lose myself in caves, and hear the dull roar of subterranean waters; I would like to see India's strange bushes, and scoop water from the rivers whose names delighted me already in my childhood tales; I would like to experience storms on the sea, and to visit the Egyptian pyramids; oh Rosa what shall I do with this extravagance? And would it not follow me even to the Orcus and Elysium"* (Tieck, 2008, p. 358)

William Lovell's longing was not for beautiful and peaceful nature, which would generate corresponding feelings. Rather, like many of his contemporaries, he was looking for uncontrolled 'strange nature' that was frightening at first sight. As already indicated above, the order which the burgher has painstakingly forced himself to create and which takes away some of the uncertainties of life is cancelled out again by the literature of adventurous travel or horror stories and now also by nature with its dark forests, almost impassable mountains, deep abysses or howling winds.

philanthropist Campe, whose orientation was usefulness, realized, in the same way as Rousseau, that this model could be turned into an educational instrument, if only it was processed to be suitable for children and young people. Without further ado he rewrote Robinson and in 1779 he presented Robinson the younger, which was read to the children by a narrator (Campe, 1981). What was demonstrated was the re-education of a playful, spoilt youth, who had run away from home because he did not want to learn anything, into a virtuous and industrious burgher, whose life was determined by the maxim of "pray and work". The bourgeois lifestyle of work had finally asserted itself. Eichendorff's "Frühlingsfahrt" gives poetical expression to this conflict between the fancy-free life and bourgeois everyday life. It features two sprightly young men who go forth into the world in spring time in search of high-minded things. The first one soon finds a sweetheart, gets married, has a house and a farmstead and soon even a little son. The second one chooses the more risky lifestyle. A thousand siren voices lure him out onto the wide seas. "*And as he came up from the depths/ he was tired and old, / His vessel was lying deep down, / Quiet reigned everywhere/And cold was the breeze over the water.*"

Only 50 years earlier people would have hesitated to expose themselves voluntarily to steep mountains, dark forests, the high seas, to icy or hot deserts. Whoever stayed in such unwelcoming places – in *loci terribiles* – did so because he had to earn his living as hunter, herdsman or lumberjack. In the course of the 18th century, accompanied by the philosophical-aesthetic discourse of the time, the perception of nature changed from that of an inhospitable and ugly place to that of an aesthetically accepted sublime place, which William Lovell could direct his above-quoted longings to.[6] Parallel to this change in the object the emotional state also changed. That which once used to cause feelings of fear and horror, still caused fear, but now it was perceived as pleasant. Now the fear of the fear had turned into the desire for fear. Alwyn (1974) even observes an anthropological change that has dried up the traditional sources of fear: mountains, thunder storms and night. Praying was not the only answer any more, but active confrontation. Acknowledgement of this change can be found – according to Alwyn (p. 313) – under the title of "The rise of the feeling for nature".

This change from terrible to sublime nature is the 'hour of birth' of those practices that we generally summarise under the term 'outdoor activities'. Because whoever sets out with a sea kayak, a small sailing yacht, with crampons, compass, with mountain bike or rucksack does not as a rule seek out the type of landscape that is suitable for Sunday afternoon outings with family but he is prepared for natural situations which might pose considerable obstacles and which might cause fright at first but then also fascination.

Outdoor Activities

Both the imitation of behavioural models as well as the creation of the surface are seen as external aspects by a concept of *Bildung* that wants to promote and develop the inner equipment of the individual. This inner side, whose importance had been enhanced by bourgeois criticism, must not be contented with just itself, because otherwise it would not develop its potentials. It needs to make contact with the outside world. It is only in confrontation with the outside world that these potentials may become reality. The individual creates itself or as said in the words of Schlözer – a contemporary of Herder – "Homo non nascitur, sed fit". So what role can setting out with a canoe, sailing boat, rucksack or climbing rope into strange and inhospitable nature play in the process of self-discovery of the individual?

6 From the end of the 17th century aesthetic beauty has received an antithesis in the sublime. "While beauty expresses the harmony man feels with himself and the world, the sublime thematizes the incompetence of the individual: the non-tangible quality of objects or their threatening effect on the individual." (Kösser, 2006, p. 65) From the beginning of the discourse that evolved around the related concepts of beauty and sublimity it has been mountains, especially the alpine ones, which have been of central importance. They were introduced into the philosophical quarrel about clarification and weighting of the two categories by the English philosopher John Dennis, who recounted his journey across the Savoy Alps in a letter that was published in 1692, and in which he described his feelings at the sight of the alpine scenery. Looking down a deep abyss, he felt mixed feelings arising in him, "*a delightful Horrour, a terrible Joy, and at the same time, that I was infinitely pleas'd, I trembled*" (Dennis, 1692, 134. About the development of the "double aesthetics" and the role Dennis played in this, see Zelle, 1995). It took another fifty to seventy years before more and more people, often carrying literary models such as Rousseau's epistolary novel 'Julie' in their luggage, visited the high jagged mountains and the wildly foaming sea in order to experience this mixed feeling of delightful horror or the 'terreur agréable'.

Whoever sets out with compass, paddle, map or snap link must leave behind the comforts of everyday life with its security-giving routines. From now on he is confronted with a reality that is full of surprises. Weather conditions may change suddenly, a storm may be approaching, the foresail may tear into shreds, pieces of equipment may get lost, the rock may turn out to be more brittle and the turbulences of the stream more violent than expected, hands may begin to hurt, paths may not agree with those on the map, passages may be blocked, injuries may happen, and so on and so on. The reality of the out-of-doors is ruled by the mode of possibility, i.e. the things just described are likely to happen but one does not know when and how they will happen. This fact is what makes the reality of adventure open, uncertain, unpredictable and practically non-plannable. The fact that one does not know when the difficulties might occur creates the mode of a vague 'perhaps', the tension of which is only resolved in the sudden occurrence of the brute facts, which can only be handled by the exertion of all senses. This is part of the attraction that is brought into play by adventure.

Whoever is prepared to confront such a reality must not doubt their abilities. Rather, he must be endowed with the confidence that he will be able to cope with any problems that may arise, however bad the situation, as only this will give him the necessary sense of security. This conviction may be illustrated by the maxim: 'if in doubt it will turn out alright'. It may be possible to guess how important this conviction is for coping with critical situations if you try to imagine the maxim in reverse: 'if in doubt it will turn out badly'. Whoever looks at the future with an attitude like that, which already anticipates failure, would never venture out on the uncertain sea, the turbulent wild waters, the inhospitable mountain ranges or baffling wilderness; he will prefer to stay at home.[7]

Once the adventurer has set out, the confrontation with obstacles becomes the central part of the undertaking. A few of the many possible ways that action may be interrupted I have mentioned above. They interrupt the course of action that is based on routines. Their occurrence creates a critical situation which needs further action to be resolved. In the following the solution that has been found to achieve this is put to the test. Critical situations are always also situations of proving oneself. They are of central importance for the process of Bildung.[8] This I would like to demonstrate in the following eight points:

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7 This concept of structural optimism has been taken from the research programme of the objective hermeneutics of Ulrich Oevermann. He describes the confidence in one's own abilities, which is one of the most important energetic powers advancing the educational process of the individual but also the development of society, because without structural optimism "*new and by their nature as yet unproven ideas would much more quickly fall victim to rejection by way of referring to the old and established and the rate of renewal would be much lower and probably too low for survival.*" (Overmann, 2000, p. 8)

8 The concept of crisis has also been taken from objective hermeneutics. Looked at its etymology the term first of all points to two areas of meaning it had in the ancient world of Greece (see Koselleck 1991). Referring to the medical theory of crisis it describes the period of time that is decisive as to whether healing will set in or not. In the legal sense crisis refers to the phase in which judgement is made, when the pro and contra of the decision that is to be made are weighed. The second meaning points to the situation that arises from the interruption of the action in which there is the structural necessity for the individual to choose from the possible alternatives as to what action to take to continue the action sequence. Choice is necessary as the rule of production which action follows always generates more than one possibility of how to go on. This given objective plurality of possibilities must be reduced to one

1. The arising obstacle forces the individual to confront the particular nature of the situation, because it is the particular that calls the tried and tested general routines into question. The obstacle has caused an event that routines have so far not been concerned with. The particular is what is strange to routines; it is not identical with them. Looking at what this means for our lives and process of Bildung, it becomes clear that we need strange things in order to discover something new and to advance our *Bildung*'s process by the confrontation with the strange.
2. The crisis ensures that the past does not gain predominance over the future. It prevents the repetition of constant sameness that past and future coincide. The interrupting obstacle opens up the future by forcing the individual to find a solution that is new. The decision in favour of a certain solution to the crisis then closes the future again that had been opened.
3. In the critical situation the individuals learn something new about the section of the world that is affected by the crisis, which they have to deal with. The recognition of the new part is of course based on tried and tested routines, which are restructured and extended by the new situation.
4. In the crisis the individuals are confronted with themselves. They learn something about themselves. Looking back later they can reflect on how they dealt with it. They learn, for example, how they handled the openness of the situation, whether they were hectic, hesitant, fearful, needed help, or self-confident, level-headed, etc when reacting to it. They learn, for example, something about their determination not to give up even if the risk of failure increases. Thus the crisis turns into a kind of self-enlightenment.
5. The crisis demands that the individuals act on their own responsibility. While they can trust routines 'blindly' as long as they work, they must take action in a crisis. Without the relief-giving support of routines they must make a decision about how to continue the interrupted sequence of action.
6. Since obstacles can occur suddenly and can have quite severe consequences, such as capsizing or falls, individuals are much more attentive to their surroundings. On the one hand, there is an undirected physical state of concentration and alertness to act quickly if necessary and, on the other hand, there develops quite a directed attentiveness for the external natural phenomena. There is greater awareness and deeper feeling. The senses of sight, hearing and smell become more acute, individuals feel their way more carefully, place their feet more consciously. The roar of the wild water becomes the announcement of a difficult passage, cloud formations and the colours in the sky or the behaviour of animals and plants become the harbingers of changing weather.

alternative by decision, which will then have to prove itself in the continuation of the action sequence. Everyday life does not always allow this potential crisis to become conscious since otherwise its smooth running would be made considerably more difficult. If however, the crisis becomes manifest, then it must be resolved either autonomously or with outside help depending on the degree of its severity. (Overmann, 2004) Objective hermeneutics distinguishes three types of crises. 1) The crisis caused by brute facts, 2) the crisis caused by the necessity to make a decision and 3) the crisis caused by the leisurely, indifferent observation of an object. All three kinds of crises play an important role in adventurous travel.

7. Individuals often experience these situations of heightened stimulation of all their senses as revitalizing and enhancing their otherwise rather uninteresting lives. One root of this life-enhancing encounter with nature can surely be found in the descriptions of the effect of sublime nature in Romantic poetry, of which, for example, Wordsworth, gives a good example in *The Prelude* (BOOK II, lines 297 ff).[9] There he describes his first contact with nature and how it stimulated his senses for finer, closer and more exact perception: "And gentle agitations of the mind/From manifold distinctions, difference/ Perceived in things, where, to the unwatchful eye,/No difference is,". He learns to feel the power of sublime moods:

   "...for I would walk alone,
   Under the quiet stars, and at that time
   Have felt whate'er there is of power in the sound
   To breathe and elevated mood, by form
   Or image unprofaned; and I would stand,
   If the night blackened with a coming storm,
   Beneath some rock, listening to notes that are" (II, p. 302–308)

8. Adventures are not over when all cataracts of a wild mountain stream have been mastered, the last metres to the summit have been climbed or the cross-country skis are finally leaning against the side of the hut in the evening. Unwinding after the activity by the campfire, in tents or in huts, individuals relive them a second time. The intensity of the experience they have gone through increases the need to retell it. Thus opportunities arise almost inevitably where individuals can integrate their experience into their lives, maybe in order to clarify their own past, maybe to raise expectations of their own future.

Conclusions

I have reconstructed the adventurous form of outdoor activities as a structural model whose core consists of the interplay between crisis and routine. This core is the energetic centre – so to speak the engine – of general *Bildung*'s processes. Thus, the concept of adventure, which is the ludic frame of this interplay, can be connected quite easily to the theory of the process

9 In the "Lines composed some miles above Tintern Abbey" *Wordsworth describes the strength of nature as so powerful that the memory alone of certain situations has a vitalizing effect. "These beauteous forms, /Through a long absence, have been to me /As is the landscape to a blind man's eye: /But oft, in lonely rooms, and 'mid the* din /of towns and cities, I have owed to them, /In hours of weariness, sensations /Felt in the blood, and felt along the heart; /" (Wordsworth, 1963, pp. 172/23–28) If it was the thundering waterfall, the gigantic rock, the mountains or the dark deep forest that the poet was impressed by when he was young, it was the light of the sunsets, the wide ocean, the fresh air or the blue sky when he was older. But the encounter of nature can also recall the past back into the present. In the case of this Romantic poet it is often his youth and childhood that is recalled, as, for example, in the poem "To the Cuckoo", where the call of the cuckoo reminds him of the days of his youth when he used to roam the forests and to search in the trees for the cuckoo: "*And I can listen to thee yet /Can lie upon the plain /And listen, till I do beget /That golden time again*." (Wordswort, 1963, pp. 129/25–28)

of *Bildung*. It is distinctly different from the consumerist, life-style-creating practices of post-modern identity-constructions, which constantly force individuals to focus on external factors if they want to keep up with the developments of the times. Although the character of the type of the adventurer does match the longings of the times, its focus on external factors leads to the fact that most importance is attached to the creation of its visual surface. In contrast to practices of consumption the practices of the out-of-doors offer the opportunity to form the habits, to experience and confront them directly, which are necessary to succeed in an adventure. The objects which the post-modern individual needs as staged embellishment of his imagined self are necessary support for the outdoor player in order to confront concrete natural situations in order to form the relevant routines. His purchases are not the aim, but a side effect of his action.

The adventures described here follow a certain chronotopic model[10], which mirrors the typical spatial and temporal conditions in which the *Bildung*'s potential of adventure can develop. Seen from a spatial angle the adventurer crosses a space that makes it difficult for him to reach his goal. Gushing waters, mosquito swarms, impassable forests, mountain ridges, wild animals, endless distances, fragile ice, rollers and weirs obstruct his progress. The range of obstacles is matched by the noises and sounds of whistling, roaring, hissing, howling, growling, buzzing, snarling, howling or by deathly silence. The time keepers of this sphere are the needs of inner nature and the demands of outer nature at that moment. This makes the present the dominant force, not in its stretched out form of boredom but rather in its compressed form of expectation, which is caused by the mode of 'perhaps' and its consequences. The 'perhaps' modifies the power of Chronos, of the continuous flow of time, and brings into play the expectation that this flow might be interrupted by some event. (The youth Kairos challenges the aged Chronos.) That is, the present moment puts pressure on the regular progression of time. It does this in three different ways: 1) in the form of a fright which is caused by the sudden attack by the brute facts; 2) in the form of the right moment that the individual misses by hesitating irresolutely and thus allowing the favourable time to act to pass, and 3) in the form of a fulfilled moment, the intensity of which is described as life-enhancing, especially in retrospect. What develops in this spatiotemporal constellation are strong feelings of deep emotion, of confusion, of impotence, of pride, of depression, over or under-estimation, which have to be dealt with. In this context adventure finally becomes a cultural model of how to come to terms with emotions, which offers individuals a place where they can experience and grapple with these strong emotions.

10 About the concept of the Chronotopos see Bachtin (2008), who has borrowed the term for his literary studies of the novel from physics and biology.

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'IN SPLENDID ISOLATION'– IS THE FIELD MISSING SOMETHING? RESEARCH IN OUTDOOR SPORTS AND OUTDOOR EDUCATION: PRINCIPLES INTO PRACTICE

Barbara Humberstone
Buckinghamshire New University, School of Sport, Leisure and Travel, United Kingdom

Abstract
It can be argued that much research in outdoor sport and outdoor activities has been undertaken and represented in 'splendid isolation' without recourse to research and theorizing from major disciplines. Wagner (1993) refers to the collective ignorance in educational research making reference to 'blank' and 'blind' spots. Blank spots are known areas such as theories and perspectives which are seen to require further questioning, whilst blind spots are those which are not known or cared about and so are ignored.

This paper considers the way in which interpretative research may be utilized to uncover 'blank' and 'blind' spots in outdoor sport and adventurous activities. It highlights the significance of a number of theoretical perspectives for making sense of the outdoors as a social and cultural phenomenon. Finally, it draws attention to ethnographic and life-history research and associated epistemological, methodological and ethical issues by providing some examples.

Introduction
This paper is a bricolage in which I, the bricoleur[1] bring together a variety of thought, research and praxis and argue for greater engagement of outdoor sport and education with a diversity of social perspectives (Humberstone, Brown & Richards, 2003). I begin by offering the opportunity of engaging with C. Wright Mills' notion of sociological imagination. I then draw attention to Wagner's (1993) blank and blind sports in education and highlight these in theoretical perspectives and research in outdoor sport, education and research methodologies. Next I discuss interpretative research approaches which can provide for more inclusive research that reaches out to other disciplines and other perspectives. Finally, I will provide examples of such methodologies adopted in outdoor education research.

Sociological Imagination
Wagner (1993) referred to the collective ignorance in educational research making reference to 'blank' and 'blind' spots. He proposed that blank spots are known areas, such as theories

and perspectives, which are seen to require further questioning, whilst blind spots are those which are not known or cared about and so are ignored. This 'ignorance' that Wagner refers to in educational research has been draw on by Gough (2002) to call for explorations of blank and more particularly blind spots in environmental education. Whilst Rickinson et al's (2004) review of research concerned with outdoor learning suggests a gap, a 'blank' spot, in research on groups such as girls and women.

It is through not only scientific research but also creative imagination that ignorance can be addressed or missing perspectives uncovered. For C. Wright Mills writing on', 'The sociological imagination' in 1959 says ...,

> *"The sociological imagination... in considerable part consists of the capacity to shift from one perspective to another, and in the process to build up an adequate view of a total society and of its components... There is a playfulness of mind back of such combining as well as a fierce drive to make sense of the world..."* (1959, p. 232–233).

This classic text is highly relevant today and for the outdoor field. I would suggest that the 'outdoor' field can not afford not to take cognisance of this 'playfulness' of research and the capacity to engage with and build upon sociological imagination. It can be argued that much research and writing in outdoor sport and outdoor education has to a greater or lesser extent ignored other broader disciplines, together with the developments in research and writing that have emerged from them. Likewise and importantly, it could also be argued that current educational and sports discourse has ignored or discounted much plausible and credible research emerging from the broad outdoor education field.

This is not surprising since the field has tended not to engage with the broader developments in research, sociological and educational ideas, largely but not always, preferring to work somewhat in splendid isolation. Research in outdoor education frequently tends to build on its own developments with little recourse to the world outside which may be shaping current thought and so perspectives on/in outdoor education.

However, there are some excellent examples of recent research which does engage with wider concepts. One that springs to mind is a doctorate thesis from Australia concerned with research into extended programmes which included outdoor experiences designed for young people at risk of substance abuse who chose to take up this programme to change their life-styles (Carpenter, 2008). The thesis takes seriously Giddens' (1984; 1990) theoretical perspective of structuration and embeds the empirical data within a developed reflexive model which acknowledges and synthesises agency (of the participants) and structures (local, environmental and social). This is a sophisticated project of considerable rigour and sensitivity which, in my view, has moved the outdoor experiential field forward tremendously through the utilisation, development and synthesis of a significant social theory. It moves on from simply looking at group interaction and critiquing of traditional models such as Maslow's frequently used in group work in outdoor education. The 'splendid isolation' of outdoor education theory was tackled well through this thesis building bridges between outdoor education knowledge and social theories and between the participants and the features that both shaped them and they were able to shape.

Engagement with other disciplines/theories

Consequently, engaging with other disciplines and theories can creatively bridge the gap, uncovering new and relevant perspectives. It is imperative that outdoor education engages with discourses as well as its own. We may ask, what can the field of outdoor sport and outdoor education learn from for example sports' sociologists and their current research/analyses on say consumption, identity and difference? 'Adventure' sport is being consumed in greater numbers than ever before and becoming as popular as traditional sports. We may then ask, what are the connections/links between young people and 'adventure' (see Humberstone & Nicol, 2005)?

Outdoor sport-adventure sports

Recent literature on 'high-risk' leisure or adventure activities, identified in the early 1990s by Lyng (1990) in his analysis of 'edgework', such as skydiving, hang-gliding, rock climbing and downhill skiing now include surfing, skate boarding and windsurfing and these largely individual so called 'extreme', 'alternative', or 'new' sports are frequently referred to by sport sociologists as 'life style' or 'extreme' sport (cf. Wheaton, 2004; Rinehart & Sydor, 2003). The diversity between, and within, these adventure sport forms is highlighted by a range of academic and popular debates, concerning their meanings, values, statuses, forms and identities. One major feature running throughout all of these forms and within different analytical frameworks is the conceptualisation and perception of risk-taking, frequently drawing upon the discourse of 'adventure'. The notion of adventure is considered by a number of analysts in a variety of ways.

From the history of climbing perspective, Lewis (2000, 2004) argues that Western men's (it has been largely men)[2] search for adventure is partly a consequence of society's ever increasing rationalization and bureaucratization which over 100 years ago Weber visualised as an 'iron cage' within which individuals feel trapped. Becker's (2003) analysis draws upon theoretical perspectives generally outside of the outdoor world. His analysis draws upon anthropological and sociological discourse to explore this quest for adventure:

> *"The command of an instrumental rationality has led to cognitive and emotional structures of self-discipline and self-control. At the same time and parallel to it a need begins to grow, that justice must also be done in those areas of subjectivity which instrumental rationale has suppressed more and more in the process of civilisation. Individuals consequently look for situations from which they expect that their structural conditions would allow the experience of an authentic subjectivity. In this context, the adventurous contests with the sublime; this side of nature takes over an important function in the way individuals manage their feelings… Since this adventurous search for authenticity is not only hard but also perilous… individuals willingly buy the products of outdoor and culture industries. However, they don't use these implements to go out for adventures, but as aesthetic signs which allow them to present an identity which seems to be authentic and up to date."* (Becker, 2003, p. 91)

Furthermore, Becker argues that not only the signs of adventure are bought into but also sometimes the actual experience itself. Consumer expectations equate the buying of the packaged adventure with the experiencing of authenticity but frequently without consideration of the bodily expression and practice needed for knowledgeable, skillful participation. Commercial ventures frequently sell their operations in a manner which is particularly attractive to relative novices without the necessary individual knowledge, skill and experience with devastating results (cf Palmer, 2004).

The preceding discussion points to the ambiguities around notions, images and practices of adventure and adventure sport. It highlights some educational and social discourses in the consumption of adventure, although discourses associated with personal and social development, the aesthetic and human-nature relations have not been considered here. However, Humberstone (2009) examines adventure and risk as culturally specific and locally understood through examining the relationship between globalization, the local and adventure. Globalisation and the search for the sublime in the outdoors lead us to on to considering environment aspects of outdoor sport and outdoor education.

I now turn to engagement with other social theories and show how dominant research paradigms may vary historically from disciplines to discipline beginning. I begin briefly with environment and sustainability, areas which are frequently ignored in outdoor sport and education.

Social theory(ies), Research & Outdoor Education

Colouring in the blank spot 'Green', Nicol (2003) addresses some of the theorising in respect of the relationship between outdoor education and environmental and sustainability education. Nicol (2003) challenges taken- for- granted assumptions through the presentation of an alternative frame of understanding (epistemology), which favours diversity in thought and theory. Nicol and Higgins (2005) draw attention to the relation of outdoor education as 'In' or 'Part of' the environment raising important issues around educating for sustainability that have been much neglected in outdoor sport and education and which his paper can not do justice.

Research approaches are continually in debate in social sciences and are relevant to outdoor education in exploring and uncovering various missing perspectives. Social research has gone through a diversity of different stages or world views frequently challenging the accepted norms of dominant research communities. Denzin and Lincoln (1998) talk of moving beyond the 'sixth moment' in qualitative research. However, Sparkes (2002), a sports sociologist, argues that Denzin and Lincoln's locating of 'moments' in research characterise the historical development of North American qualitative literature. He argues they do not generalise well across disciplines. Thus research in sport in UK is at a different 'moment'. Currently, the sport and exercise discipline in UK, previously a discipline which largely adopted a positivistic and quantitative approach to research has now an enthusiastic branch which is working within an interpretative paradigm and utilising qualitative research.

So what is the 'moment' of outdoor sport and education research currently? Where does outdoor education and outdoor sport stand in the 'moments' of qualitative research? I would

suggest it ranges from second moment (1980)s which was concerned more with adopting positivistic criteria for 'validating' research to the fourth with its crises of representation and legitimation, and the fifth more participatory and situated research. The latter 'moments' of research referred to emphasise the partial nature of knowledge and the challenge to 'universal' truth claims.

'Standpoint' research

Standpoint research challenges the notion that there is one 'truth' claim and argues there are partial truths that can be uncovered (see Humberstone, 2004). It is through interpretation that these different understandings can be uncovered. Interpretative research requires the researcher to relinquish positivistic notions of 'objectivity' in the research process through adopting an interpretive stance. The researcher no longer becomes the adjudicator for competing worldviews but the interpreter speaking for and with the community and its environment. Research is recognised as being situated and contextualised. Reflexivity in research is crucial, as are ethical considerations.

Interpretative research and outdoor education and outdoor sport

How then does interpretative research in outdoor education and sport manage these developments and respond to such questions as what are the 'ways of finding things out' that can address such issues as inter-subjectivity, the invisibility of women's and other's diversity of lived experiences and the unequal power relations in society, outdoor education/sport and research?

How might this research engage with social theory? There is a plethora of text on research methodology and methods which can guide the researcher through different methods. Methods used for interpretative research include various forms of interviews and participant observations, auto/biographies and auto/ethnographies, textual examination and those more usually used in positivistic or quantitative research such as questionnaires and surveys.

The methodological or philosophical perspective of the researcher, along with the research question determines the choice of research method or technique, reflecting a particular 'moment' of research. Briefly and simplistically, the philosophical underpinnings of different paradigms of research are as follows:

- Positivism: in which the research is perceived to be value neutral; ethics are important but often 'imposed'. This is represented in the second 'moment'.
- Interpretative research: such as ethnography, in which values and ethics are integral to research. This is represented in the fourth and fifth 'moments'.
- Critical social science research: This is as interpretative research but the focus is on creating change and empowering participants. This is represented by the fifth to seventh moments.

Epistemological questions include what is the nature of knowledge? Different 'moments' of research may have differing epistemological understandings. Such questions about the nature of knowledge are posed by critical researchers of various standpoints who recognise issues of

power in society and research. Critical research synthesises empirical data from participants (ie their understanding of the world) with chosen theories.

One approach to synthesising and engaging with theories is highlighted in the interpretative/ethnographic model below (Figure 1).

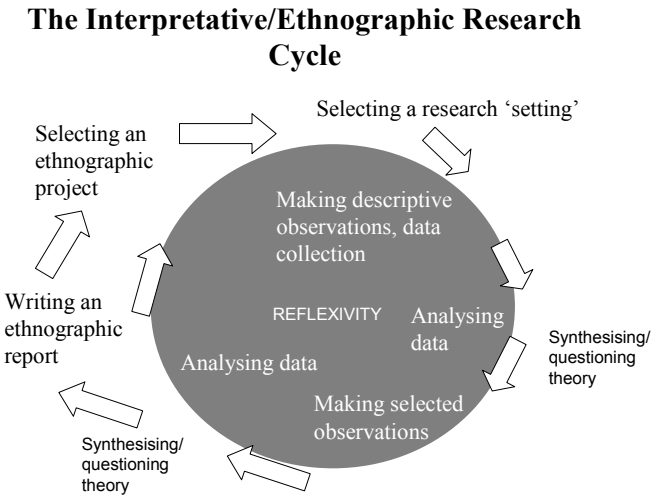

Figure 1 The Interpretative/Ethnographic Research Cycle Model

This model gives an insight into the processes by which theories may be synthesised in the research process. This requires reading literature from a variety of other disciplines. The research process is cyclical and not linear and reflexivity and ethical considerations are central. Interpretative/Ethnography tendencies are as follows:

- exploring nature of phenomena, rather than setting out to test hypotheses
- work with 'unstructured' data that is non-coded, not closed set of analytic categories
- investigation of small number of cases in detail
- analysis involves explicit interpretation of meaning, product mainly descriptions and explanation, quantification minimal
- values and ethics central to ethnographic research

Reflexivity, reflection and ethics

Reflexivity is central to interpretative research. Reflection indicates an internalised process of thought whilst reflexivity describes actions which are generated from and through reflection. Structural reflexivity is understood to be where you/me (agents) reflect on social or organisational structures around us. Self reflexivity is understood to be where you/me (agents) reflect on ourselves; it is deliberate reflection. In interpretative research, the researcher can not be erased from the research process. He/she must be explicit about his/her actions in the research process. Giddens (1976, p. 17) points to significance of reflexivity,

which for him is synonymous with self awareness in all aspects of human conduct. Being a man or a woman is central to our social lives and inner selves and impacts upon how we make sense of reflexivity in research. Reflexivity is more action orientated than passive. Alevsson and Skoldberg (2000, p. 248) propose that there is "*a duality ...in which the act of reflection, is also a process of exploring ways of seeing, which contribute to the action as resulting from the layers of reflection."* Reflection and reflexivity mutually affect one another. Carpenter (2008) shows the significance of reflexivity and engagement with broader theories in her research concerned with exploring extended outdoor programmes with young people who choose to change their damaging life-styles. Through the development of a sophisticated model based upon Giddens' concept of structuration, the ways in which developing critical consciousness through reflexivity increases agency (the ability to act) and empowers are highlighted through different levels. Burridge et al (2007) utilise a similar theoretical model in investigating praxis in teacher education.

Fetterman's (1998, p.146) statements on ethics are important for outdoor education. He states that, "*Ethics guide the first and last steps of an ethnography. Ethnographers stand at ethical crossroads throughout their research. This fact of ethnographic life sharpens the senses and ultimately refines and enhances the quality of the endeavour."* This applies to all interpretative research. Further, in interpretative/ethnographic research ethics are situational and contextual. Some common ethical considerations in interpretative research include; not harming participants; deception; invasion of privacy; confidentiality and anonymity and informed consent (cf Mauther, Birch, Jessop & Miller, 2002).

Examples of interpretative research

Finally, I briefly provide here two further examples of recent interpretative research that bring together a variety of perspectives, drawing on concepts and theories which are not generally drawn upon in outdoor education and which utilised the interpretative/ethnographic methodological approach (Figure 1).

A blind spot identified by Gough (2002) in environmental education is its heterosexist nature and this was explored for outdoor practitioners in UK by Barnfield and Humberstone (2008). Life-history interviews were undertaken with lesbian and gay outdoor practitioners, three women and four men aged between 22–40 yrs. Analysis of the interviews were undertaken. It was found that for these outdoor educators, the outdoor industry is perceived as a heterosexist work place. Homophobic bullying was evident to varying degrees and the interviewees adopted different coping strategies to manage their working lives and identities in different situations, from being in the 'closet' to 'coming out' (Barnfield & Humberstone, 2008). This research utilised interpretative research and drew upon literature and research in other fields such as sport and education to synthesise the interviewees' responses with theoretical concepts. This research responded to the question, what is uncovered when outdoor education is explored through 'spectacles' (theories) that frame and bring into focus this 'blind' spot? It raises important issues for praxis in outdoor education and sport such as, 'what are the ways that homophobic bullying, misunderstanding and ignorance, in the pedagogic process, can be challenged?

Stan's (2008) ethnographic research uncovers teaching and learning approaches, utilising social learning theories from educational research and interaction theory. She poses critical questions, 'regarding the effectiveness of the outdoor learning process when a position of power is adopted,' and asks, 'whose experience is it, the pupils or the facilitators?' Despite the fact that outdoor learning occurs mostly within the context of the social group, how power is played out between participants has been largely ignored in the literature. Stan (2008, 2009) utilises the ethnographic methodology identified in Figure 1 to explore the outdoor learning process for primary aged school children at an outdoor centre. The research highlights the centrality of social interaction and the consequential significance of the social nature of the learning experience. The research explores group interactions between primary school children taking part in outdoor activities, and offers a fine-grained look at the outdoor learning experience drawing upon educational theories such as interactionism and social learning.

Concluding Remarks

This bricolage has highlighted ways in which 'playfulness' in outdoor sport and outdoor education research enables the engagement with broader diverse frameworks through interpretative research to bridge across and engage with diverse disciplines and provide for a understandings of sport and outdoor education.

Notes

1 Denzin and Lincoln (1998, p. 3) draw attention to the bricoleur in research. 'The bricoleur produces a bricolage that is a pieced together, close-knit set of practices that provide solutions to a problem in a concrete situation', resulting is an emergent design.

2 Research indicates that this is the case. There has been significant research from feminist and pro-feminist perspectives attempting to understand and analyzing the male (historical) dominance in outdoor sport and outdoor education. For example, Pedersen-Gurholt (2008) looks at the Norwegian *friluftsliv* and ideals of becoming an 'educated man'. Humberstone and Pedersen (2001) look at the differences and similarities to do with Gender, Class and Outdoor Traditions in UK and Norway. Humberstone (2000) highlights women's perspectives from a number of countries. Warren (1996) explores women's voices in USA.

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RESEARCH AND ITS SENSE: RESEARCHING FOR IMPACT AND PRACTICE INFORMED RESEARCH

Pete Allison
University of Edinburgh, The Moray House School of Education, Scotland

Abstract
There are numerous reasons to undertake research in outdoor experiential learning (OEL) and this presentation focuses on two. First, using an example of action research to instigate change, some key issues in conceptualisation, design and implementation of contract research are explored. Second, partnerships aiming to disseminate current research and stimulate further research are used to illustrate some key issues. The main focus of the presentation is on the relationships of policy, practice and research and the importance of ensuring that time and money is well spent.

Introduction
Ladies and gentlemen, it is an honour to be here and I am flattered to be invited to speak on the subject of 'Research and its Sense'. It is a broad remit and one that is, in my view, in need of a great deal of attention. Indeed, I am happy to go further and say that I believe at the current time, this is the most important issue to focus attention on. That is a grand claim and one which I hope by the end of the presentation today you will at least understand and perhaps agree with!

As some of you may be aware my background is in practice and research and when I started researching in outdoor and experiential learning (OEL) I was passionate about the potential to influence practice. As time passed I have became more and more sceptical about this potential. I remain sceptical of a great deal of research on two grounds. First, that it does not bear much relevance to practice and often finds the obvious. In the words of a great British mountaineer and educator,

> the ponderous machinery of the experiment grinds out a result which everyone foresaw at the beginning (Drasdo, 1973/1998, p. 25)

Second, that the systems for financing universities in many countries have created a value system that encourages publication in journals which are not typically read by people practicing. Here are some examples from a recent piece of work in the *Journal of Management Studies* (Macdonald & Kam, 2007) that illustrate the point.

> One characteristic of quality journals in Management Studies is that authors from the top business schools publish in them, but then, which are the top business schools is often determined by publication in quality journals. (p. 641)... Rewards come from producing the indicators of research rather than the research itself (p. 644).

Even more concerning is that they show how academics who want to progress their careers are best advised to write papers that will yield results that almost everyone can agree with and hence "*...peer review can become a means of detecting deviance from a dominant view*" (p. 647). Of course, there is a contradiction in the argument as if papers that deviate from the dominant view are not published then one might argue that their own paper would not be published. They address the issue of citations which is too complex to unpack here but worth noting their example,

> The statistics reek of stagnation. Nearly 30 per cent of citations in the *International Journal of Research in Marketing* are to papers in the *International Journal of Research in Marketing* or four others, according to a paper in the *International Journal of Research in Marketing*... seeking to demonstrate the quality of the *International Journal of Research in Marketing*. (p. 648)... Failure to be cited in quality journals is also said to indicate inadequacy, though more than half of academic papers are never cited anywhere ... and the majority of academics never receive as many as three citations in a lifetime (p. 649).

Thus, we can see how in the field of Management Studies there is a discussion regarding the role of research and indications that it does not inform other researchers never mind practice or policy. Similar discussions are present in education (e.g. Thomas & Pring, 2004) and I see them as issues in OEL too. Although discussion of this issue is almost entirely absent in the OEL literature.

Thus, even when research is relevant to practice and has something useful to say to practitioners, it is rarely communicated and accessible to people who can benefit most from it. This is the difference between dissemination and impact. Often these words are used interchangeably but usually refer to the former practice – disseminating information. However, ensuring that research is meaningful and that impact occurs is another matter and that is a big part of what I want to talk about today. Before proceeding any further I want to point out that there are multiple purposes for research and impacting practice is one of them. A further one is to contribute to a body of knowledge but even when this is the case further questions evolve regarding the purpose of that body of knowledge. Thus, much of what I want to talk about is predicated on the assumption that research in OEL should influence practice in some way and vice versa.

I would like to talk about two pieces of work that I have been involved in over the last few years. After I have outlined the first part I am going to ask you to think about the learning that might have occurred so be prepared for an interactive break in a few minutes.

The Joint National Parks Project

Scotland has two National Parks, both of which are new (created in 2002 & 2003). They are big by Scottish standards. Loch Lomond and the Trossachs National Park (LL&TNP) is the fourth largest national park in the British Isles, with a total area of 1,865km² (720 mi²) and a boundary that is 350km (220 miles) long. The National Park contains 57 designated special nature conservation sites. The Cairngorms National Park (CNP) covers an area of 3,800 km² (1,467 sq miles). The Cairngorm Mountains are a spectacular and unique wilderness

recognised as a Special Area of Conservation, the area is managed to protect the natural environment while encouraging enjoyment through activities and family attractions.

Scotland has a great deal of wild land and much of it is protected and lobbied for by Scottish Natural Heritage (SNH) which was established in 1992 through the Natural Heritage (Scotland) Act 1991. SNH is a Government body responsible to Scottish Government Ministers and through them to the Scottish Parliament. Much of their work is done in partnership with others – local authorities, Government bodies, businesses, community groups, farmers and other land managers, and a wide range of representative bodies. These three organisations came together because they identified a shared interest. All of them are keen to encourage people to spend time out of doors generally and more specifically in the two National Parks mentioned above. The National Parks Visitor Surveys for Loch Lomond & The Trossachs National Park (2003) and the Cairngorms National Park (2005) indicate that

- Visitors to the Park areas tend to be older, with 77% age 35 or over in LL&TNP and 72% age 35 or over in CNP
- 66% of visitors to LL&TNP and 70% of visitors to CNP are classified ABC1 social grade
- The visiting parties consisted of two adults and no children in 46% of the visits for LL&TNP and CNP. Only 28% of the parties included children in LL&TNP and 23% included children in CNP
- People travel to the Parks predominantly by car. 77% of visitors to L&TNP and 78% of visitors to CNP indicate they came to the Parks areas in a car

In particular the three organisations mentioned above identified four groups that they were keen to encourage to visit because they were under represented, people on low incomes, youth groups, people with disabilities, and schools. I made contact with a small consulting firm in Edinburgh to put in a collaborative bid to undertake the work. The University are specialists in Education and the consulting company specialists in community inclusion work. The bid was successful and the aims of the work were to,

1. Identify the reasons why some groups of potential visitors from areas of social exclusion do not currently visit the National Parks;
2. Facilitate a number of visits from such groups as a basis for action research into the barriers to participation and involvement with the Parks;
3. Develop an outreach programme with the aim of encouraging more visits to the Parks and potentially the National Nature Reserves (NNRs) involving long-term links between the National Parks, schools and other groups; and
4. Identify succession arrangement for outreach activities for after the project ends.

My main involvement in the project was with regard to the schools and I am going to focus on that part today because I also believe it illustrates some broader points that I want to explore. The first part of the work involved conceptual discussion and debate and it did not take too long to persuade all involved that there had been a category error. That is to say that there are three groups identified and one institution (schools). In Schools it is possible to find all of the other three groups but vice versa is not true. Thus, we agreed that we would not treat the schools in the same manner as the other groups. This was an interesting process for

me as it involved some careful discussion, exploration and explanation regarding the issues involved. At the core of this is an understanding that there is a power base involved that needs to be understood in order to recognise what reasonable methods might be employed. I want to talk more about that power base briefly.

At the start of the project there was some enthusiasm for us to organise some visits for schools to the National Parks and also to spend time asking students about whether they wanted to visit the Parks or not and such like. Fortunately this was not the way we proceeded. We identified that students are essentially a captive audience and that if teachers choose a place to teach most students, notwithstanding behavioural issues and a few exceptions, go along and do as they are told. Thus, key people to consider are teachers, school systems and sometimes parents as they may not give permission or not be willing to contribute payments which are occasionally requested. Thus, the power base can be seen to be with teachers, parents and politicians but not students.

Looking back these seem like simple issues that can be thought through fairly easily. However, at the time these were complex discussions and I spent a lot of time talking, thinking, reading and debating about the best way to proceed. Finally, we agreed that I would visit schools and talk to teachers, parents and administrators about their experiences and interests in taking students outside generally and to the National Parks specifically. Nothing like this kind of work had been undertaken in Scotland before so this was new territory. I specifically requested to talk to teachers who did and who did not take students out, I also spoke to teachers who had in the past but don't any more. I spoke to an impressive array of teachers and have to admit to being a little surprised. For example, one of the teachers, who was particularly enthusiastic, was a home economics teacher who wanted to take the students out to pick their own food and then prepare it into meals. Fantastic!

I think of the above two phases as being separate – first conceptualisation followed by visits to schools and discussions. This was a labour intensive project and involved a lot of work to set up meetings, travel and visit schools. Of course, there was an extensive discussion about which schools but that's not particularly relevant to the topic today. Figure 1 represents the first and second phase of the project diagrammatically.

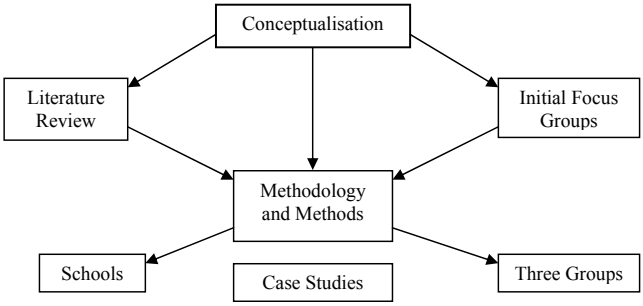

Figure 1 Joint National Parks Project Summary of Phase 1 & 2

After visiting the schools I wrote up case studies. The case studies were written in such a way that they raise questions and issues rather than offer up solutions. This was a little uncomfortable for contract research and for the consumption mentality that often prevails around this type of work. However, part of the process was about engaging people and undertaking action research. What is action research?

Like most things there are lots of different views and ideas about what action research is but one of the most useful ways of thinking about it for me is that it is concerned with understanding on a continuum. It can concentrate on answering,

> What are they doing?
> What are we doing?
> What am I doing? (McNiff & Whitehead, 2006, p. 11)

In the project I am talking about we were interested in the second question, "what are we doing?" This required those contracting the research to be engaged with a research or learning process and the next stage in particular is where that starts to be become apparent. We might shorthand this to be a question like "What are we doing that helps schools to visit the National Parks?" and this, of course, leads to asking questions like "What should we be doing?" My job was about asking these kinds of questions and helping people to explore the answers and their implications.

The Learning from the Project

At this time I want you to turn to your neighbour and see if you can identify three things that you think this project has achieved so far. A few examples...

- Conceptual understanding
- Engagement with teachers and parents
- Increased awareness of commitment to engage
- Asked questions of teachers about what they are doing, why and how
- Asked questions of National Parks about what they are doing, why and how
- Brought together teachers from across subject areas
- Created learning resources that can be used beyond the life of the project

We are now in a stage of using the case studies to run sessions with staff from the Parks, those involved in working with people in the Parks and also with schools (teachers, parent councils and parents). The case studies provide a basis for opening up issues and exploring solutions. Part of this is also about building networks and getting people in the same place to meet each other, to recognise what they can do to solve some of the challenges that are presented. Each of the case studies has a similar structure and at the end of each sub section is a table like this for people to complete and as a way of encouraging people to think about the application of the issues exposed through the work.

Key Themes and Issues	Implications for Practice

Blended Case Studies

In the next stage of the project we plan to create some blended case studies (or in research speak, multiple case study analysis, Stake, 2006). These will incorporate the views from the schools but also views from the stakeholder groups described above. The idea is that these will become a case study resource that interested parties can use to understand the issues and the ways in which they have been tackled. In this respect they are not about proving 'the' answer but providing insights, support and ideas that might help people in similar, but contextually different, situations to encourage people in education to access the National Parks. Figure 2 represents the third phase diagrammatically.

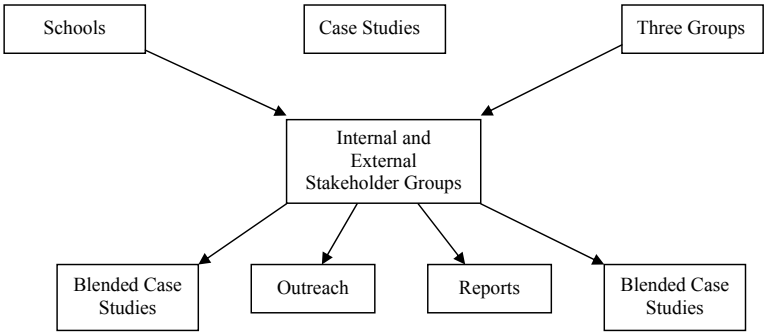

Figure 2 Joint National Parks Project Summary of Phase 3

Concluding the Joint Parks Project Example

There are several conclusions that can be drawn from this example. The main ones that I am focusing on today are,

1. that the work took a lot of time to conceptualise in a way that made it useful and required us to avoid the temptation to leap in and collect data of some kind and then work out what to do with it later!
2. the work concentrated on ensuring there would be some useful impact and influence for all involved and so far that appears to have been successful
3. related to the above point one of the main objectives was to engage people with the work and the issues partially because this made sense and partially to ensure that the work could continue after the life of the project
4. the work created time and support to do work that has never been done before in Scotland and as such makes useful insights for the future – in other words as a result of careful conceptualisation and thorough literature review work it was cumulative

Educational Expeditions: Practice, Policy and Research

The second example that I want to offer is about developing partnerships aiming to disseminate current research and stimulate further research that is relevant and useful. The main focus of this work is on the relationships of policy, practice and research and the importance of ensuring that time and money is well spent and that work is cumulative.

In my own experience and interest in educational expeditions a great deal of the research is either weak or not particularly relevant to practitioners or policy makers. In some recent work I have done (Thomas, Allison & Potter, in press) analysing the three main journals in the field of outdoor education one of the main conclusions was that much of the work is non-cumulative. In other words it does not build on earlier work and thus does not contribute to the development of a coherent body of knowledge. This seems problematic, notwithstanding other issues already mentioned such as aims of research also being concerned with influencing practice and not focused on the sole target of developing a coherent body of knowledge. More specifically, much of the work on educational expeditions has been weak and falls into the trap that Drasdo summarised so well.

Educational expeditions in the UK have grown in popularity since the early 1990s. In some respects the expedition culture is quintessentially British and draws on heritage associated with the grand tour and the British Empire. Recent work estimates that 250,000–350,000 young people every year take part in an educational expedition or gap year experience – the boundaries between the two are porous and hard to differentiate clearly (Jones, 2004). Not surprisingly providers have increased from c70 in 1998 to c134 in 2008. The popularity of such expeditions has increased so much that there is now a British Standard (8848) for expeditions outside the UK. All indications suggest that this is a growing field of practice.

This project started with a two day event in June 2008 which was supported by the Economic and Social Research Council (ESRC) Child and Youth Studies Network. The 360 degrees on overseas educational expeditions event was attended by 47 delegates from organisations across the UK and one from USA. Specifically, the event aims were,

1. Raising Awareness: Presenting some current issues in youth expeditions that would benefit from collaborative research.
2. Knowledge Exchange: Facilitating the exchange of knowledge regarding current issues of good practice in research, practice and policy.
3. Building Collaborative Relationships: Identifying stakeholders needs in order to develop collaborative relationships between the three sectors (academic, practice and policy).

The feedback from the event was positive and provided evidence and ideas of how to move the work further forward to develop evidence based practice and practice based research in the field of educational expeditions for young people.

The project has evolved out of the above mentioned event and since the event I have been approached by several of the organisations who were represented. Responding to feedback from the plenary sessions the initial stage of the project is to create a web site which hosts papers, summaries of papers and abstracts relating to educational expeditions. This will involve creating a web site, gaining permissions to post papers and writing of summaries which will

need to be checked back with the authors. The web site will then be available for all involved in educational expeditions to access. This part of the project is about drawing together the literature to be accessible and about 'translating' the literature to be accessible in plain English.

The second stage of the project is to write a literature review of the work which can be included on the web site and summarised on there in several forms.

The third stage of the project is to use this information to (a) write a proposal for a larger research grant to undertake a research study which is valuable to the academic and practitioner communities and (b) convince organisations involved in educational expeditions to contribute to a research project which will benefit them. It is envisaged that this will involve several contributing organisations (such as the Young Explorers Trust (YET), Expedition Providers Association (EPA), Raleigh International, Wilderness Expertise, British Schools Exploring Society) who can also be part of a steering committee. Other research opportunities are likely to arise from the project as it develops.

There are two main ways in which I envisage that knowledge will be exchanged. First that the availability of articles and 'plain English' summaries will enable access, dissemination and impact on organisations and practitioners. Second, the discussions with key players in organisations through the YET and EPA will help to exchange an understanding of what research can and can not do but also will help to inform researchers of what is helpful, meaningful and needed by practitioners. This exchange of current knowledge and relationship building between researchers and practitioners is the crux of this work. For me – this 'makes sense' as a way to proceed.

Concluding Expeditions Discussion

The main points to highlight from this second example are,

1. the work is focused on dissemination and impact to differentiated audiences. This involves the translation of literature in to plain English.
2. much of the guidance for the work comes from practice.
3. reviewing literature helps us to gain an overview and identify ways forward.
4. encouraging researchers to consider and be guided by what matters – the 'so what' question?
5. practitioners and organisations need encouragement to engage with researchers as research is often seen as conducted by those in white coats!
6. we need to work to try and create opportunities and forums for exchange, dissemination and impact as much as on creating *more* 'knowledge'.

Caveats

Before closing the paper I want to offer some caution! The two projects I have outlined are not world shattering. They are not going to be published in the *Harvard Educational Review* or other similar high profile education journals. They are projects that have all kind of challenges, gaps, holes and problems from a strict methodological point of view (some might want to specifically say the viewpoint of empiricists or positivists). They are not clean neat and tidy projects that can be written up in a typical research format. However, they are projects that I believe will make a difference in the world – on however small a scale.

There are some other, more substantive caveats to consider. One obvious objection is that Universities are historically a place for the nurturing of ideas, research and in particular reason. Those objecting on these grounds might argue along the lines that this 'safe place' where ideas can be harboured and reason developed and intellectualism can flourish should not be polluted or contaminated by research which is funded, financed by those outside the academy as this will influence directions, findings, results and distort the direction of knowledge and reason. They might argue that undertaking contract research undermines the very *raison d'etre* of the whole notion of Universities in a civil and democratic society. There are many potential retorts to such a critique and this is not the place to explore them in detail. However, it is worth noting that this conception of the University and its relation to society is not one nurtured in the current political climates in 'the west' where politicians regularly are allowed (some may say encouraged?) to meddle with 'knowledge creation and production' and where political systems clearly hold power and often directly fund research endeavours. In short, the objection is outdated in many countries and was the focus of Blooms (1987) seminal, controversial and outstanding text *The Closing of the American Mind*. Whether this is right or wrong is, of course, another matter and, in my view, of considerable importance.

Notwithstanding the discussion outlined in the above paragraph a further pragmatic consideration is worth brief mention. Research and ideas that are explored in Universities are not apolitical. Ideas and questions which guide research come from people who live in a society of some kind and thus these questions have some relation to society – albeit the connections are sometimes tenuous and obscure. Thus, three sources of ideas (not always easy to differentiate) can be identified – personal interests; interests and questions from society; funded research. These provide some kernel which becomes the focus of study (through whatever medium in whichever discipline or subject area. When research is undertaken the current university / political systems in many countries encourage publication in journals (ideally International ones) and occasionally some encouragement for knowledge transfer or exchange. However, it is a rare occurrence for systems to encourage publication in professional magazines, running workshops and speaking at practitioner conferences. Interestingly, these are the places where progress in research can be reported back to larger audiences working in specific areas, back to society in a broader sense than the academy and influence peoples lives. These are the places where the connections between knowledge / theory and practice are often weak. A preliminary sketch of these relationships is offered in Figure 3.

Finally, it is worth noting that undertaking research is a value laden endeavour and that there are values that surround research (primarily the focus of this discussion) and there are values and principles that are 'internal' to research. The former involves the values of society, the values of funders and crucially the values of academic publications that provide outlets for research and some recognition of the value of research by peers. The values and principles internal to research are those such as a genuine sense of inquiry, ethical considerations, axiology, epistemology, ontology and rigour which are manifested in methodological issues such as samples, case selection, trustworthiness, validity and generalisability. All of these internal issues are concerned with ensuring that the claims made from reason or data are justifiable.

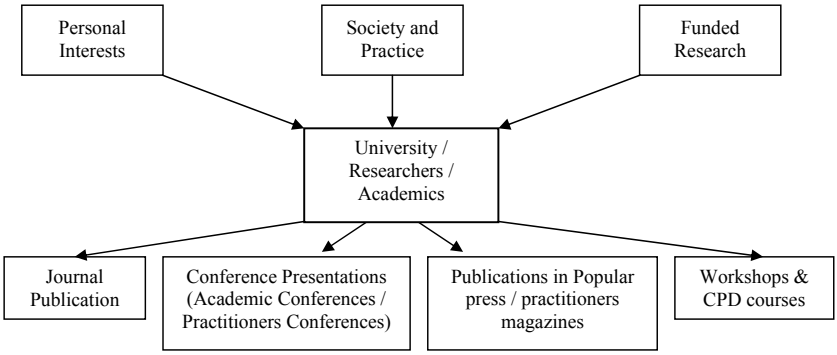

Figure 3 Preliminary sketch of the relationships of research questions, Universities and Society. Sources of Research Questions:

Concluding Thoughts

In this paper I have explored the idea of 'Research and its sense'. This has focused on three key points. First, much of the extant literature is of limited value and is published in obscure journals which are often not accessible by those people who might gain most from reading it.

Second, using an example I suggested ways in which research can be used to engage people more and the impact of research can be considered in the early design and conceptualisation stage of research.

Third, using an expeditions research example I illustrated ways in which we can develop partnerships and strengthen relationships to ensure that research is informed by practice in positive ways rather than the over simplistic model of 'evidence based practice' which has originated in the medical field in the early 1960s.

Finally, it seems only reasonable to acknowledge that the above three points occur in the landscape of political systems which are currently dominated by a currency of publications and knowledge production almost regardless of knowledge value or consumption and impact. Thus, it is refreshing to see organisations such as ESRC funding knowledge exchange projects which hopefully indicates tides of change.

The main purpose then is to encourage researchers and practitioners to consider their responsibilities to work together in a collaborative fashion.

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"OUTDOOR ACTIVITIES" – TIME FOR A PARADIGM-CHANGE!

Nils Faarlund
The Norwegian School of Mountaineering, Norway

Abstract

This discussion is based on the authors work as a conveyor of friluftsliv (Faarlund, 1993) at Norges Hoegfjellsssksole since 1967, as a leader of the training of alpine mountain rescuers in Norway (1970–2006), as an internationally qualified mountain guide since 1982, and work/part time work as an assistant professor of friluftsliv at The Norwegian College of Sports 1970–2007. According to the judgement of the author the development trends of "outdoor activities", also "outdoor sports" or "outdoor pursuits", as defined by the diversity of practices found in English speaking countries today, are characterised by the tendency towards using Nature as a sparring partner. Examples are lift assisted skiing on machined and balloted ski runs, sport climbing on prepared and bolted crags and river canyoning supported by bolted rappel anchors.

At the beginning of the 21st century, when the consequences for Nature of the devastating practices of modernity are obvious (Gore, 2006) the question arises: Must outdoor activities in the future continue to be part of the problems we face? Referring to the Norwegian tradition of friluftsliv, the author appeals to concerned academic institutions as well as to the NGOs to counter the bottom line focused, commercial driving forces by insisting on a paradigm change. Outdoor activities should be part of the solution: There is no way to nature friendliness, nature friendliness is The Way!

Outdoor Activities of Today are Shallow Versions of 19th Century Tourism

Who invented outdoor activities as a pastime? Such activities were obviously not part of the culture of hunter-gatherers, nomads or societies based on agriculture. Beyond doubt the inventors of outdoor activities were urban dwellers. It is not surprising that the idea of "recreation" in the out of doors was put into practice in the United States in the second half of the 19th century to keep the work force of a polluted and noisy industry fit (Dulles, 1965). The term "activity" hints at the focus on physical activity, reducing Nature to a venue. In contrast to the development in the US, the industrial revolution in Europe half a century earlier sparked a movement among the new social elite, who had risen to power due to their control of the new, potent technology. Whereas the European aristocracy used their extensive woodlands

as a playground for hunting and angling, the bourgeoisie took to "the hills" – an expression, which is still in use: "Mountaineering – Freedom of the Hills" (Cox & Fulsaas, 2003). The young men of the exploitive middle classes were inspired by the Romantic Movement to visit the sublime nature of the mountains. Mountaineering was not conceived of as an "activity", although referred to as a "sport" by the English pioneers (the contemporary meaning of "sport" is by Wikipedia said to be: Pastime, competitive physical activity). It was a way of acquiring the qualities of the "noble savages" – a reputation of the inhabitants of the high mountain valleys of the Alps, which is attributed to a forerunner of the Romantic Movement, Jean-Jaques Rousseau. The crucial question asked by the newcomers to the Oberland (Swiss word for the home of the highlanders, which still has not lost its prestigious connotoations) was not: What have you done today? The question of the formative years of mountaineering was: Why? This is well documented by the messages left by the mountaineers of the time – in the German speaking, Alpine countries also named Bergsteiger, Touristen or Hochtouristen (Ziak, 1965, Bernbaum, 1990, p. 121).

Recent Trends Observed in Modern Leisure Time use of the Mountains

Outdoor activities, as defined above, have obviously taken over skills from mountaineering such as alpine climbing and ski mountaineering. Eventually a variety of skills found in traditional ways of travelling in Nature have been included, i. e. cross-country skiing, canoeing, rowing and sailing. The focus is on physical activity. The commercial interests have been the driving forces of this transformational process, which has happened according to the paradigm of modernity. The question of why has become obsolete. By recruiting "target groups", which are not familiar with traditional travel in free Nature (Nature which has not been deprived of its diurnal and seasons rhythms), the marketplace values have been introduced without much resistance. The result is a set of physical activities, which treat Nature as res extensa (Descartes) – as machine like matter. Identification with Nature (German: Begegnung as used by Buber, 2000) has been replaced by another-directed struggle – individuals performing to define modernity relevant identity indicators and/or fighting boredom.

When free Nature according to Modernity´s concept is deprived of its intrinsic value, the survival of often irreversible qualities is at stake. Only high costs as measured by monetary value and/or the lack of an activity relevant setting for performance may halt the "development" of free Nature into specially adapted arenas. Rock faces are stripped of their natural inhabitants and "equipped" for sport climbing, wooded slopes are changed into barren down hill runs by means of power saws and Caterpillars, miles and miles of trails are cut through the homes of a manifold of forest dwellers with armoured vehicle like machines to produce "tramways" for cross-country skiers, and so forth. Eventually we are realizing the grave consequences for free Nature of the misuse of technology in modern, affluent societies. Today outdoor activities represent a part of the threats towards free Nature by the impact of the activity oriented encroachment. At the same time the efficient marketing of such recreational activities is hampering the possibilities for ways of convincing people of the necessity of nature-friendly ways of living. Time has come for a paradigm change.

A Short Introduction to the Norwegian Tradition of Friluftsliv

In the home country of the author there is a strong tradition for a nature-friendly way of traveling at sea, in the woods or in the mountains, which is pursued by a majority of the inhabitants (Vaagboe, 1993, pp. 29–38). It is named friluftsliv, a term which is accepted as an appropriate term in English and German (Liedke & Lagerstroem, 2007).

At the beginning of the 18th century, a small bourgeoisie struggled for freedom for Norway after almost 500 years under Danish and Swedish rule. The creative middle-class of the few cities in a "backward" country, which had not yet implemented Bacon's "Knowledge is power over Nature", were keenly interested in the focus on nationality in the Romantic Movement. Serendipitously they saw the possibility of building a national identity by defining the inhabitants of the 2000km long Norwegian Oberland as "noble savages" – the cult figures of the Age of Romanticism. At the onset of the 20th century, Norway thus made its way to independence without militant nationalism, having convinced continental tourists of a unique national culture at home in a sublime mountain and fjord landscape. The national hero was not a general, but the curly-headed poet Henrik Wergeland (1808 to 1845) — the first hippie the world had seen. The nation builders were left with only one enigma. How could members of an urban elite acquire the unsurpassed status of the "noble savages" of the mountain regions?

Following the tradition of the Norwegian fairy-tale figure "The Ashlad" they adopted the customs of the continental tourists becoming wanderers. In the Norwegian language this movement was named friluftsliv, now a beloved word that the playwright Henrik Ibsen (1826 to 1906) used in print, 1859. Thus the protest movement of European artists and philosophers against the reductionist natural science way of thinking of the early 19th century inspired the development of a unique tradition for identification with free Nature. The features and values of this tradition can be established beyond doubt, thanks to the connectedness to the Norwegian national breakthrough. Thus the values orientation of friluftsliv is given by the paradigm of Romanticism: Free Nature, as well as humans, has intrinsic value (Faarlund, Dahle & Jensen, 2005, pp. 1–4).

Outdoor Activities – Time for a Paradigm Change!

Today the established practice of outdoor activities throughout the world is part of the problems caused by our modern lifestyles. How could it be made part of the solution – obviously not by following the trends of business as usual? The primus inter pares among the mâitre penseur in modernity, the theoretical physicist Albert Einstein, left us the message that the way of thinking, which brought on the crisis, cannot be solved by the same way of thinking. Time has come to revive the question posed by the early mountaineers: Why?! By reviving the question of why, we become aware of the consequences of our practises and the importance of our ways of thinking for the future of free Nature. To bring about a change in the modern affluent societies our philosophy should be to help re-establish ways of life where: Nature is the Home of Culture.

There are many ways to stimulate this process. Efforts are already made to enforce laws, impose taxes and negotiate international agreements. Democratic processes are practiced,

using political and scientific channels. We, who work by embodying the traditional values of friluftsliv, follow Gandhi´s philosophy of ends and means: As conwayors of friluftsliv we are engaged in letting free Nature speak for itself: Friluftsliv is a Way Home.

At the beginning of the 21st century, when the consequences for Nature of the devastating practices of modernity are obvious (Gore, 2006) the question arises: Must outdoor activities in the future continue to be part of the problems we face? The author hereby appeals to the academic institutions as well as the NGOs, who are engaged in outdoors activities, to initiate a paradigm-change. Time has come to take over the leadership from the bottom-line focused, commercial driving forces.

The Norwegian tradition of friluftsliv might be taken as a lead. Friluftsliv is about touching and being touched by free Nature. It is not an activity or a sport. It belongs to the arts. Expensive equipment, long approaches journeys, man-made venues and indoor training are not needed. What is needed does not cost money, nor has it any impact on free Nature. Thus the threshold for taking part is low. Leave no trace, make no noise and choose your way according to your experience! It is time to reconsider the development of outdoor activities: There is no way to Nature friendliness, Nature friendliness is The Way.

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FUTURE TRENDS IN OUTDOOR ACTIVITIES

Jan Neuman
Charles University, Faculty of Physical Education and Sport, Prague, Czech Republic

Introduction

If we want to predict trends we have to characterize the area in which we want to search for predictions. For us it means to observe not only outdoor activities but also their possible applications for learning, education and personal development (Ewert, 1989; Rillo, 1984). I react to the words of the American futurologist J. Naisbitt (Schildmacher, 1998), who emphasised that the future can be understood only when we know the present very well.

In Czechoslovakia, Richta's work (1969) had a prognostic character and lead to his final book "Civilization on the crossroads", which indicated the untenable nature of the ruling regime, but new directions for the development of the Czechoslovak population. The Czech Prognosis Institute also worked in this direction, and many of its workers became the leading politicians after the 'Velvet revolution' in 1989. They began to find new ways of development for the Czech Republic to be included among the developed countries in Europe again. In the outdoors we have done the first steps in studies by Neuman (1994), Turčová, Martin & Neuman (2005) and Bartůněk, Neuman and Martin (2008), in which we have sought ways out of the terminological jungle and tried to find out the efficiency of different programmes using outdoor activities for learning, education and development. Many meta-analyses tell us about positive effects of outdoor education programmes (see references in Bartůněk, et al, 2008), but there is a need to search for other ways to help us find new horizons to develop outdoor activities.

The Future

To read more about the future I suggest the book by Schumacher (1973) 'Small is Beautiful'. The author considers the development of society and warns us about adoring continuous economic growth. In this time of globalization his ideas about the sense of great supra-national societies sounds urgent. The author appeals to reconsider the aims which serve richness, education and research. To solve future problems he recommends four main virtues evolving from Christian traditions – *prudentia, justitia, fortituto* and temperantia. Justice (*justitia*) relates to truth, moral strength (*fortitudo*) with goodness and temperance (*temperantia*) with beauty. Prudence (*prudentia)* summarizes the levels of all stated virtues in the linked whole.

Outdoor activities today

The book 'Liquid times: Living in the age of uncertainty' (Bauman, 2007) takes us into the modern world full of uncertainty. Globalization increases this uncertainty even more, and in the area of outdoor activities we have to solve local problems which are related to global issues

(Cooper, 2007; Greenaway, 2008). Recent trends in outdoor activities and outdoor sports were observed by Schulze (1992), i.e. a society in which people seek more activities that bring them unusual experiences, thus impacting on leisure activities, holidays and programmes for schools and youth organisations.

Of interest is Opaschowski's (1997; 2000a, b; 2001) research on leisure time and the trend towards extreme sports. His findings demonstrate the attraction of these sports, such as, bungee jumping, canyoning, sky diving, free climbing, paragliding, river rafting, survival training, deep-diving. Many people now also take part in activities such as trekking and mountain biking. However, activities, such as mountain biking, may impact heavily on the natural environment (Strasdas, Jarosch & Scharpf, 1994). Drasdo (1998), in his book 'Education and the Mountain Centres', spoke about outdoor education, the relationship of education and wild nature, aesthetic values and archetypal journeys. He points out "*that in our culture young people are more willing to compete for symbols than to seek new experiences for their intrinsic value*". He argues that the future of outdoor education requires instructors and teachers of high quality who are able to influence the values of participants, lead them to a relationship with nature, which supports beauty and freedom.

Outdoor activity trends

There have been few articles focusing on future outdoor activity trends, although Miles (1990), Opaschowski (1997; 2000a, b; 2001), Priest (1988), Priest and Gass (1989; 1997) summarize some global trends which have influenced the development of outdoor education and adventure programmes:

- Change from industry to information and services;
- Bigger differences in incomes of individuals and families;
- Faster technology development – new materials, new aids. Faster than we can adjust;
- Increase of consumption, decrease of morality and sympathy, increase of debts and unemployment;
- Increase of criminality, drug use;
- Increase in demand for adventure – extreme sports;
- Change in 'adventure and experience industry', new consumer worlds will be created;
- 'Experience society' (Erlebnisgesellschaft) will appear – increase of consumers of emotional excitement;
- Increase in safety, security and insurance – supporting taking risks.

The consequences of these global trends for outdoor activities are summarized below (Attarian, 2001; Priest & Gass, 1997):

- People will try to find experiences and adventure in nature;
- Environmental problems will increase – restrictions and regulations;
- People will try to find experiences and adventure in nature;
- Environmental problems will increase – restrictions and regulations;
- Increase in popularity of activities in artificial adventure environments;
- Outdoor education and adventure recreation will be more popular;

- Programmes will be delivered to participants, students and clients according to their wishes;
- The duration of programmes will be reduced;
- Number of organisations will increase, more international organisations;
- Problems with certification and accreditation;
- New professions will appear, e.g. for outdoor leadership in adventure education and recreation, sport tourism, agri-tourism, adventure therapy;
- Requirements for qualifications will increase. Universities will help to prepare professionals together with other professional schools, associations;
- Research will become a part of evaluation programme effectiveness.

Prognostic observation in the USA of 'Human powered outdoor recreation' (Outdoor Industry Foundation, 2002) supports increased interest and spending (2007, in italics) in the following outdoor activities and sports:

- *Backpacking*, *hiking*, trail running
- *Cycling* – paved road, single track, dirt road
- *Canoeing, rafting*
- *Camping* – car, away from car,
- Cross-country/ Nordic skiing, snowshoeing. telemark skiing
- Bird watching, fishing – fly-fishing, fishing (non-fly)
- Climbing – natural rock, artificial wall, ice
- Kayaking – recreation/sit-on-top, touring/sea, white-water
- Hunting - motorized off-road activities.

Czech outdoor activity trends

In Czech, biking, swimming, *turistika* (walking, trekking in nature) are still most popular. Together with society changes we can estimate some trends in the development of outdoor sports and activities. Some examples, which are related to the development in the other developed countries:

- *Turistika* – walking, trekking, trail running, uphill running, canyoning, caving, heli trekking;
- Mountaineering – free climbing, bouldering, buildering (urban climbing), artificial wall climbing;
- Orienteering – radio orienteering race, orienteering race on skis, orienteering race – sprint and marathon, mountain orienteering race, park orienteering race, geocaching (outdoor treasure-hunting game using GPS);
- Cycling – orienteering races on bikes, mtb, bmx, cyclotrial, freestyle-vert (style of BMX riding), dirt, street, flatland, heli biking, gravity powered vehicles;
- Water activities – windsurfing, surfing, rafting, hydrospeeds (small raft), bodysurfing, jet-skiing, rodeo;
- Snow activities – carving, telemark skiing, ski-mountaineering, snowboarding, snow surfing, snowshoeing, big foot, snow tubing.

- Nordic Walking and its variations: Nordic Fitness Walking, Nordic Night Walking, Nordic High Walking, Nordic Beach Walking and Nordic Winter Walking.

Many typical outdoor sports have moved into artificial environments.

- Adventure playgrounds;
- Aerial adventure;
- Ropes courses;
- Artificial walls;
- Artificial wild water canals;
- Indoor ski slopes;
- Artificial bob sledge toboggans;
- Adventure swimming pools for kayaking, Eskimo rolls, boat jumping;
- *Parkour* (the art of moving from one point to another) aerials and trails.

These trends follow all developed countries. That leads to the need of new activities and professions and also new approaches to learning.

Observing future trends requires a wide interdisciplinary approach. The development of outdoor activities has to carry on with respect to natural sources conservation and human benefit.

Future Research

Prognosis of future trends in outdoor activities can be supported by research in the following areas:

- Needs assessment – youth education, schools, health, quality of life, prevention;
- Comparative studies – Czech and foreign experiences, critical look at theory/ terminology as a means of professional communication;
- Inquiry of the phenomenon of outdoor /artificial activities, including economic perspectives;
- Case study best practice – programming, safety, evaluation;
- Interaction of outdoor activities with the natural environment – resources, sustainability.

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2. PRESENTATIONS

EDUCATION OUTDOORS: TEACHING SKILLS, ABILITIES OR PHILOSOPHY? – THE TEMPTATION OF PLACING PARAMETERS ON THE SPIRIT OF NATURE

Gunnar Liedtke
University of Hamburg, Department of Sport Science, Germany

Abstract
Nature is a place that offers a special kind of spirit which is not definable but maybe describable through terms like contemplation, correspondence, liveliness, consciousness or value. This idea of the spirit of nature is shared by many outdoor instructors and is probably the most important value that makes it worth going to the outdoors (Johnson, 2002; Liedtke & Reuter, 2007). Outdoor education involving taking pupils or students out into nature normally means being engaged in physical activities like climbing, canoeing, hiking, or cycling. Focusing on these activities seems on the one hand logical since something has to be done and doing "nothing" is not allowed in school lessons. On the other hand the question comes up of what goal should be reached by teaching these activities in the outdoors – training motor skills, improving abilities for group management or communication behaviour or conveying a philosophy of nature and life. This paper will focus on meaningful goals considering the spirit of nature and its value for the people.

Introduction
Education in the outdoors is a theme, which in schools is either connected to regular school subjects like physical education, biology or geography. When the teacher is quite innovative or an outdoor enthusiast subjects like mathematics, language courses can be connected to activities like hiking, skiing, camping, orientation, climbing, paddling etc. When looking at this wide range of opportunities of learning and experiencing there appears also wide range of possible goals which could be reached through engagement in nature or the outdoors. In this context this article will focus on the activity-sector mentioned above and on the question which goals are worth to take pupils out of classrooms into the outdoors or into nature and what problems can appear there which easily bump the (maybe) most important goals out of sight.

Goals in Education Outdoors
Goals of education outdoors, in this article, will not focus on the more cognitive subjects like maths (e.g. measuring and sizing of trees, areas, speeds in the outdoors etc.) or biology (e.g. improving knowledge of species, analysis of biotopes etc.). The focus lies on the goals connected to activities like hiking, skiing, camping, orientation, climbing, paddling and so on.

Goals connected to these kinds of activities have e wide range. Pupils might learn or might get experience relating to:

- technical or motor skills (for example in climbing, skiing, orientation etc.)
- abilities (orientation, camp organisation, group leading, etc.)
- social competences, group dynamics, teambuilding etc.
- active lifestyle (health), joy of movement and activity
- consciousness for nature friendliness
- personal development
- philosophy:
  - idea of what is valuable, attitude towards
  - respect for oneself, other people, other things
  - engagement

In order to initiate these kinds of learning processes or experiences different activities are suitable – according to the main goal that should be reached. However, before discussing the question of goals more in detail, there should be made a short excursion on the role of nature in these processes. When asking people working in the field about the role of nature, they answer that nature has a special quality, that nature is a special place for education outdoors (Liedtke & Reuter, 2007). But what is so special about nature and how might this special quality be connected to some of the goals which are mentioned above?

The special quality of nature

The special quality of nature might be described in two different ways: On one hand there is the pragmatic aspect of nature which means, that nature is a *place* with some characteristics. These characteristics offer for example clear aims and conditions, for instance when walking in the mountains, the top or the next cottage for the night are clear aims which make it comparatively easy to get pupils or other people taking them over. Moreover nature offers conditions which are not produced by teachers or leaders. Nobody has the responsibility for bad weather or for obstacles that cause problems. Nobody has the chance to break out easily, to sit down on a bench like in a climbing hall or in a ropes course. Being on a trip in nature can means being in difficult conditions – having an accident on a mountain tour out of reach for mobile phones has a more serious an dangerous consequence than having the same accident or injury in the manmade world.

On the other hand there is the spiritual aspect (Johnson, 2002) of nature which means, that nature or natural phenomena are provocations for experiences that are lifted out of "normal" experiences in a manmade world. Nature, in this context, means not only a place but all phenomena which are characterised through dynamic self-reliance. In this meaning nature is not wilderness. In wilderness there is nature but nature can also be found when walking in the nearby park or watching the clouds. When walking in the park nature can be perceived when looking for example at the trees or at the (cut) grass. But – and here is the big difference between nature perception in parks and wilderness – when the view is moving from the tree to the track or the next dustbin the perception of nature is disturbed. When travelling

in wilderness you can look at anything and everything you see is nature, characterised through dynamic self-reliance (Seel, 1996).

Nature in the meaning described above has the preferential attribute to work as a catalyst for special qualities of experience. Seel (1996) elaborates that perception of nature is an outstanding provocation or catalyst for a kind of experience he calls aesthetic contemplation. Aesthetic contemplation means a kind of experience (or perception) that is not accompanied to notional linguistic enunciation. Natural phenomena invite the viewer particularly to this kind of perception because things in nature are particularly without function – in contrast to telephones or chairs which are manmade to fulfil a special function. This function of manmade things makes it more difficult to get the experience of aesthetic contemplation outside of nature.

The second quality of experience catalysed through nature is the aesthetic correspondence (Seel, 1996). In this category all experiences are collected that relate to the perception of atmospheres – atmospheres that correspond with the own ideas of how a good and fulfilling life might be. In this connection the valuation of something perceived as beautiful is referring to a correspondence with ideas of good / fulfilling living conditions while something perceived as bad or ugly refers to a correspondence with ideas of bad living conditions.

The third – and for this excursion last – quality of experience catalysed through nature is the correspondence of liveliness (Liedtke, 2005). In this category all experiences are collected that refer to a wider meaning of the philosophy of life (Næss, 1999) which means that through contact with nature / being in nature people get a feeling of what is valuable in life, get experiences of freedom or intensity, of being a part of nature and liveliness (Liedtke, 2005, 2007) or to use the words of Arne Næss live a rich life by simple means (Næss, 1999, 2000). Nature seems to offer a quality of experience that – beside the pragmatic advantages – is catalysing insight or intuitiveness about questions of the philosophy of life.

Activities outdoors – something has to be done...

Education outdoors often means dealing with activities like climbing, hiking, paddling and so on. When dealing with activities in the outdoors – with outdoor sport – these activities have their activity-inherent goals. That could mean pupils should learn something about the specific equipment or about the techniques which are necessary or which are traditionally important. Furthermore there are often goals which are connected with the activities like reaching a fixed mountain cottage, a viewing point or just accomplish a special amount of kilometres. These goals which are activity-inherent or which are connected to the activities sometimes stand against the real goals of education outdoors, at least in the case the goals take aim at well-being, personal development and above all the mentioned philosophical aspects. But focusing on the more technical aspects has of course also some advantages for the teacher. The students have clear aims – it's easier for them to know what to learn, to assess the improvements and to tell other persons what was going on. So it's easier to tell that one has improved the pole plant in ski skating or got an idea of how to orientate in difficult conditions than explaining that one got a great feeling of being a part of nature or realized that staring at the trees brings calmness to one's mind.

In this context a teacher told about a vacation with his class to a costal site in Denmark where the students were deeply impressed by the nature experiences they got. It was obvious that most of them enjoyed the outdoor life very much. Two weeks later, back at school and back in the common environment the students comment their journey as "*one of the most boring experiences ever"*. The great experiences in nature were not fitting to everyday life in Hamburg and most of the students were probably not able to communicate these experiences and their feelings to their peers. Two years later, just before leaving the school, the same teacher asked them about their best experiences in school time. Answer: "*the trip to Denmark*!" The judgement of one experience might change several times. Important in this example: When students have too little experiences or results in learning that can be parameterised and which therefore also can be easily reflected and communicated to others then there is a great danger that (originally positive) experiences turn in the process of reflection into negative ones (and – as the example shows might turn again). But if there are beside the deep and impressing (touching the feeling of liveliness and philosophy of life) experiences also experiences which can be parameterised so the students can reflect and communicate them easily to others there is a greater chance that the experience as a whole is kept in mind as positive.

Conclusion

When being outdoors with students or pupils having the idea of using nature as a provocation or catalyst for experiences that impart deep insights and experience of values in life, the aspect of parameters has to be thought through properly. Experiences or results in learning that can be parameterised might be a good tool for a positive approach to nature – even when it is shallow and does not hit the real goal of nature experience, but it offers an easy communicable theme. The deeper goals of giving the students a chance of getting ideas what is meaningful and valuable in life are still on top but are flanked by something hand-tight.

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THE JOURNEY OR THE DESTINATION? A COMPARISON OF OUTDOOR EDUCATION IDEOLOGIES

Andy Martin[1], Ivana Turčová[2]

[1] Massey University, Palmerston North, New Zealand

[2] Charles University, Faculty of Physical Education and Sport, Prague, Czech Republic

Abstract

Western (UK, USA, Australia & New Zealand) 'outdoor education' traditions are often linked to adventure and challenge education, inseparable from physically demanding activities in natural environments. The activity is often foremost with a 'destination' to be reached, historically linked to Sir Edmund Hillary's famous quote on reaching the top of Everest, "*we knocked the bugger off*". In contrast the characteristic features of some of Eastern Europe and Scandinavia's (involving *Frilustliv*) 'education in nature' traditions are strongly connected to a 'journey'. In Czech, *Turistika* activities involve travelling involving playing games, active movement (travelling by bike, skis, canoe, or on foot), and outdoor and cultural activities (learning about nature; local history and sights; life of local people; mushroom and berry picking). This paper provides a comparison of these outdoor education ideologies.

The Destination – the Kiwi Way

Outdoor education in New Zealand schools has primarily been centred on achievement through physically challenging adventurous activities in natural physical environments, whilst managing the potential physical risk of these activities. It is now possible to attain nationally-recognised, industry relevant qualifications in outdoor recreational pursuits and related subject matter while at school as well as at tertiary institutions. The values underlying outdoor education are mainly pakeha (non-Maori) and are intensely focused on personal, social and moral development through the development of practical skills (Lynch, 2006).

The terms 'Education Outside the Classroom' (EOTC), 'Outdoor Recreation', and 'Outdoor Pursuits' are also used in education contexts, and the terms 'Adventure Based Learning', 'Adventure Education', and 'Adventure Tourism', are increasingly used specifically to promote New Zealand's growing tourism industry. Outdoor education is an expected and popular part of school life in most schools, but was only made a compulsory part of the curriculum in 1999 (Lynch, 2006).

Beyond the schools

In response to many of the same social pressures that precipitated the development of school outdoor education, the Cobham Outward Bound School (COBS) at Anakiwa in the Marlborough Sounds was opened in 1962. Grady (1987) described the OBNZ courses, which

are traditionally of three weeks duration, as "a series of programmed physical and social problem solving tasks, held in a high impact environment" (p.9). It has now been operating for forty-five years, with around one thousand young people (most participants are over the age of eighteen) participating on courses each year.

Some of the demand for school outdoor education is met by the Sir Edmund Hillary Outdoor Pursuits Centre (SEHOPC), located near Turangi in the North Island, which opened in 1973. SEHOPC is now New Zealand's largest outdoor education provider outside of primary and secondary schools. While school programs have remained at the heart of SEHOPC business, the Centre has broadened its focus and now runs a range of skill, leadership and experiential training programs. OPC is currently recognised by Sport and Recreation New Zealand (formerly the Hillary Commission) as the national training centre for training outdoor professionals.

The Environment – the Maori Way

In Māori culture traditionally life, learning and livelihood is inextricable tied with the physical environment, and therefore a deep understanding and relationship with the physical environment is necessary. The Māori approach to outdoor education and health is more holistic and integrated with other aspects of life. In this aspect it is very similar to a Czech approach to outdoor education, which is based on the Greek philosophy of kalokagathia. Kalokagathia is a concept of nurture that features harmonious development of outward merits and an inner world based on spiritual moral principles linking the beauty of body and soul (Martin, Turčová, & Neuman, 2007).

Mind, body & soul

Traditionally Māori have also seen the individual as consisting of three central parts – the wairua (spirit), hinengaro (mind) and tinana (body), and Durie (1994) argued that a fourth aspect of whanau (family) is important in activating the other three. Te Pou (1993) highlighted this holistic approach and linking three important aspects of outdoor education from a Māori perspective.

On marae (Māori meeting place) based programs a karakia (prayer) before commencing the day's activities usually acknowledges that the outdoors belongs to no one.

The incorporation of Māori values and tikanga Māori (Māori rules, customs and beliefs) are vital to a Māori outdoor education program.

Understanding of the Treaty of Waitangi and knowledge of Māori culture is necessary for educators. Each program needs to both respect and observe local kawa (protocol).

The Journey – The Czech Way

Czech education in nature (Výchova v přírodě) is indigenously linked to living in nature (pobyt v přírodě – outdoor life) and turistika activities, which involve travelling for fun with the aim of learning about nature and its beauty, and has the basics of sport but differs in that it is mainly about aesthetic, cultural, and educational experiences. The original form of turistika involved

walking, hiking, but more recently incorporates cycling, canoeing, boating, climbing and skiing (Martin et al., 2007).

Tramping is a particular Czech historical and cultural phenomenon, which involved many young people informally going camping or hiking on weekends. Tramping as a movement fulfilled the demands of young people for a life of freedom in natural surroundings. It was also a protest of young people against imposed society rules and restrictions. Tramps developed their own culture, their own slang, songs, clothes, flag, anthem, rituals, magazines, literature, sports (especially canoeing, kayaking) and small settlements (cottage colonies). These special settlements with wooden cabins and simple places for camping with a campfire were built in beautiful natural environments especially near rivers around Prague and other bigger towns (Martin et al, 1997).

Activities were adapted to the specific conditions of the country. It developed further the creation of an indigenous Czech culture of turistika activities that combine outdoor sports and activities such as camping with music and artistic creativity with social entertainment.

Vacation School Lipnice

In 1977, with considerable support of educators and volunteers, Vacation School Lipnice (VSL) was founded. VSL is a non-profit non-government organization of about 100 active members-volunteers coming from all over the Czech Republic, Slovakia and other countries. Since 1991 VSL has been a member of Outward Bound International. VSL has their philosophical roots linked to kalokagathia and through the combination of sport, turistika and creative activities have been foremost in the development of experiential education (zážitková výchova) programs over the past 30 years.

What differentiates VSL courses, in comparison to traditional outdoor adventure provider approaches, is the instructor's role in planning the course 'dramaturgy' (Martin, 2001). The framing of a range of 'games' often involving reflection and fantasy, and the development of a learning environment providing an atmosphere of physical and emotional safety that allows participants (often adults) to learn from 'playing'. Personal growth, connection to nature, and cultural heritage may all to varying degrees have a central place in a dramaturgy course.

Games and play

First and foremost, the Czech approach to experiential education offers a view of play in truly the widest sense of the word. Besides movement or team sport games, strategic/initiative, psychological/reflective, and semi-structured social games are integrated with musical, role play, socio drama and creative fine arts games, which are all an essential part of the program design (Martin & Krouwel, 2006).

Games can be seen as a playground for acting out various interactions and evaluating reactions in different outdoor natural or urban environments, and many games are designed specifically for indoor settings. This play stage or exploration and experimentation stage of the adventure experience is important in developing 'peak experiences' (Maslow, 1962) and a 'state of flow' (Csikszentmihalyi, 1991). Fun and play are also important in removing social barriers and stress, and increasing intrinsic motivation and relaxation. This importance is

often reinforced during activities which involve psychological and/or perceived physical risk, and push participants to extend their 'comfort zone'.

Traditional outdoor adventure and team building activities are enhanced through other media such as the creative arts and the cultural environment. This more holistic approach involving games and play provides opportunities to enrich programmes internationally, reflecting different unique cultures and style (Martin, Franc, & Zounková, 2004).

Education by Experience – výchova prožitkem

Adventure education

The descriptive summary of New Zealand outdoor activities support Wurdinger's (1994) typically Western English speaking view that adventure education tends to emphasise the body, "viewing physical involvement as necessary to complete the learning process" (p.26). Nadler (1995) indicated that adventure experiences aim to develop personal growth through pushing boundaries or 'comfort zones'. Mortlock (1984) emphasised that the adventure experience was a state of mind, but involving fear. He described four stages of this experience:

1. Play: Absence of fear;
2. Adventure: Some fear;
3. Frontier adventure: Risk of harm and loss of control;
4. Misadventure: Too much fear, failure.

Priest and Baillie (1987) described Mortlock's (1984) play stage as 'exploration and experimentation' and frontier adventure as 'peak experiences' (Maslow, 1962) similar to Csikszentmihalyi's (1991) state of 'flow'. Outward Bound and many other outdoor adventure based programmes strive for these 'peak experiences'. Priest and Baillie (1987) also added a fifth stage, 'devastation and disaster', where risk was high and competence low (Figure 1). However, fear extended to terror is not adventure. It is misadventure, as the journey is physically and/or psychologically too demanding for the person concerned (Miles & Priest, 1990). Miles and Priest (1990) indicated that the aim of the experience is for the risk to be perceived as being high, while in reality the actual risk is low. They called this the 'adventure experience paradigm', the adventure experience being both person and situation specific. Dickson, Chapman and Murrell (2000) pointed out that each individual's perception of risk is different and may be physical, social, psychological, financial or spiritual. Dickson *et al.* (2000) also concluded that in reality outdoor programmes were often safer than most sporting activities.

Education in nature

The focus of the *Māori* approach to the outdoors is more holistic and integrated with the natural environment, as are other non-English speaking indigenous approaches, such as the Scandinavian concept of *Frilustliv*, which emphasises the nature first (Henderson & Vikander, 2007). The Czech Eastern European approach has linked adventure, nature, and their cultural environment within the *turistika* activities and games, which supports Bisson and Luckner's (1996) view, that although images of adventure often include self-discovery, challenge,

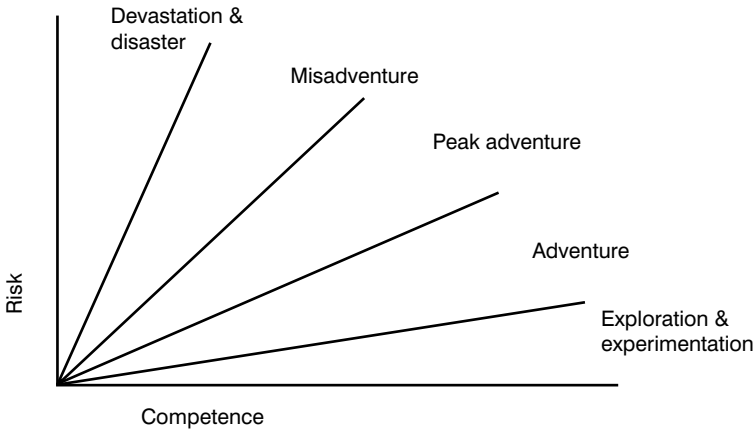

Figure 1 The Adventure Experience Paradigm (Priest & Gass, 1997, p. 46)

risk, and pushing limits, the experience is a potential source of fun. This combination of fun and play can reduce social barriers, reduce stress and increase relaxation and intrinsic motivation (Bisson & Luckner, 1996). Whilst many experiential education programmes have emphasised physical adventure, experiential educators also need games, exercises, initiatives, and common outdoor activities to place individuals in challenging situations that call upon creative and intellectual capacities. These games and non-physical activities are common in outdoor management development programmes, as these activities aim to move people out of their comfort zones in a variety of ways, whilst still applying the experiential learning cycle (Kolb, 1984).

Conclusions

This paper has highlighted three quite different fundamental ideological approaches to outdoor, adventure and experiential education in different cultural contexts,

- The destination – the New Zealand (Kiwi) emphasis centred on achievement of physically challenging adventurous activities in natural physical environments
- The environment – the *Māori* culture which is inextricably tied to a deep understanding and relationship to the physical environment
- The journey – the Czech focus on education in nature (*výchova v přírodě*) involving travelling and *turistika* activities – learning about nature and its beauty through cultural and educational experiences

As practitioner and academic fields develop globally there is a need for greater understanding of different indigenous outdoors approaches to the outdoors particularly from non English speaking contexts. The integration of outdoor physically challenging adventure

activities with games and play in nature provides greater experiential education opportunities in different cultural environments.

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HEALING MIRRORS

Jana Hoffmannová, Luděk Šebek
University Palacky in Olomouc, Faculty of Sport Culture, Department of Recreology, Czech Republic

Abstract
Our paper is based upon the metaphor of a mirror. We look at the history and various uses of the mirror (in literature, drama, film, fine arts, philosophy, and psychology). Then we focus on self-reflection as the framing aspect of experiential learning and social interaction. The interconnection between reflective thought for which the mirror provides a useful metaphor, the psychological concepts of consciousness, mirror-self image, self concept and the individual shift of locus of control.

An Interactive Start
We would like to begin our exploration of the mirror's metaphoric value with three little tasks and three questions for which the reader needs a little mirror: Breathe lightly on the mirror's surface. Polish the mirror. Use the mirror to look at the people surrounding you. Do you own a mirror? How many times a day do you look in the mirror? What does a mirror mean to you?

What is a mirror?
The dictionary defines mirror as an object with a surface that has good specular reflection; that is, it is smooth enough to form an image.

Brief History of the Mirror
To find the earliest manufactured mirrors we have to go all the way back to Anatolia (modern-day Turkey) around 6000 BC. Obsidian mirrors were pieces of polished stone. Copper mirrors were crafted in Mesopotamia from 4000 BC and in ancient Egypt from around 3000 BC, bronze mirrors in China were manufactured from around 2000 BC. Paraphrasing Pendergrast (2003) we can talk about an 8000 years lasting human love affair with reflection.

All the ancient types of mirrors had one thing in common – low reflectivity. Candles, torches or lanterns did not provide enough light for the mirrors' indoor use. This quality offers useful metaphoric value in the context of outdoor experiential learning.

Mirrors made out of ordinary glass, that we are familiar with, date back to the 16th century when Venetian glassmakers on the island of Murano, for the first time covered the backside of plate glass with mercury, obtaining near-perfect reflection and imaging qualities (Melchior-Bonnet, 2001). Since then, the use of mirrors has become common in a wide range of areas of life.

Besides being most commonly used for personal grooming (that's where the old-fashioned term "looking-glass" comes from), they are popular in architecture, decoration, and they are

an essential part of many kinds of scientific apparatus including telescopes, lasers, cameras, or industrial machinery. Illuminated rotating disco balls covered with small mirrors are used to cast moving spots of light around a dance floor. Mirrors are employed in kaleidoscopes, are the hall of mirrors[1] or mirror mazes[2], attractions possibly seeming quite too simple in the context of virtual amusement but still popular (Pendergrast, 2003).

Legends and superstitions about the mirror

There are many legends and superstitions surrounding mirrors. It is a common superstition that someone who breaks a mirror will receive seven years of bad luck. Witches used to be said to use mirrors to bewitch people and objects. Mirrors are said to be a reflection of the soul. A vampire has no reflection in mirrors because it is a creature which has already lost its soul. The devil is said to be hiding behind the mirror to prevent the discovery of his real identity. Katotrophobia is the fear of mirrors and their breaking.

Who has wondered about whatever happened to fairy tale characters after the "happily ever after" ending? Did Snowhite herself ever dare to look in the evil queen's mirror? What happened to it? What we do know for certain, is that not only the symbol of the fairy tale mirror outlived its users, it has become an important cultural point of reference. Mirrors play a powerful role in cultural literature, from the self-loving Narcissus of Greek to the Biblical reference to Through a Glass Darkly. Some of the best-loved uses of mirrors in literature include Lewis Carroll's Alice's Adventures in Wonderland, Tolkien's Mirror of Galadriel, or, more recently, the Mirror of Erised in the Harry Potter series.

Mirror and art

The mirror is with no doubt an essential instrument in auto portraying. Chips of mirrors are glued into collages and mosaics. Among others also Michelangelo worked with the mirror reflection of various objects and beings in his compositions. One of Escher's most famous optic illusions has quite recently been presented even in the form of a Lego brick-box. In short, the human fascination with the mirror image seems far from withering away.

Mirrors in Experiential Education

Mirrors have appeared in experiential programs as a practical tool, creative object, and also as a powerful metaphor. Adopted from action art and land art mirrors have been placed in natural and urban settings to reflect the landscape, emphasize a message of a scene by multiplication, to distort, to create tension, to show contrariety, or to provoke imagination in the dusk hour. For example, mirrors can prop the adoption of a role by allowing the players to take a glimpse at their image or mirrors of various sizes and designs can be used to turn rooms into dancing halls, galleries, or saloon decks. Other examples are morning and evening rituals of everyone greeting themselves briefly by looking at their reflection in the large "official" course mirror or their personal small ones (which everyone can obtain at the beginning of their course journey

1 an attraction in which a number of distorted mirrors are used to produce unusual reflections of the visitor

2 mazes built of large numbers of mirrors and sheets of glass

together with their journal) may support reflection as an important learning tool. Reading through a mirror, a coordination test, or simply looking at objects and people through a mirror, are only a few examples of the practical playful uses of mirrors in various activities.

Some might object to dragging a 'bedroom' mirror on an outdoor journey, not fitting with *nature* being prominent in their educational philosophy, but sunglasses as mirrors are usually present on most outdoor programs, as are the mirror images of people and landscapes found on water surfaces of lakes, rivers, or puddles.

Mirror as a metaphor in social interaction

Polishing mirrors

Seeing our reflection in the "social mirror", in other words getting a response, being noticed, represents one of our most basic needs (Maslow, 1970). Allowing experiential course participants to reflect, give and receive feedback, and strengthen overall awareness of each other appears to be similar to the polishing of the ancient metal mirrors.

Self reflection

The image in the mirror

Most mirrors are designed for visible light.[3] Some may offer ways of reflecting character. Whether they are abiotic objects made of glass and metal or the surrounding human beings, mirrors help to notice, realize, or to become conscious.

The mirror self-recognition theory

A person's self grows out of society's interpersonal interactions and the perceptions of others. The virtue of the mirror metaphor is that it captures the dual-faceted concept of self simultaneously as subject and object just as the person who stands in front of a mirror is both the perceiver and perceived (Cooley, 1998). Interestingly, actual mirrors have seen productive use in empirical studies of properties of the self (especially by Gallup, 1977). Nevertheless, the mirror metaphor is at heart insubstantial and mysterious, as suggested by the following remark by Hilgard (1949, 3771):

> (The) self-evident character of self-awareness is in fact most illusive.You presently find yourself as between the two mirrors of a barbershop, so that as the self takes a look at itself taking a look at itself, it soon gets all confused as to the self that is doing the looking and the self which is being looked at.

The development of self-recognition has been studied mainly by examining infants' responses to their reflections in mirrors. The definitive test is whether or not the infant is capable of using the reflection to notice and respond to a mark on the face or head by touching the mark. The mark should be inconspicuous to the infant not looking in a mirror. In general,

3 Mirrors designed for other types of waves or other wavelengths of electromagnetic radiation are also used, especially in optical instruments. (Pendergrast, 2003).

studies agree that this response appears in some infants around 15 months of age and is shown by a majority of infants by 24 months of age. Scientists have long known that children begin to recognize themselves in the mirror at around 18 to 24 months. Mirror self-recognition, many researchers say, usually marks the beginning of self-awareness, introspection and the ability to perceive the mental states of others (Anderson, 2004)[4]. When we look in the mirror, it is not only important to be conscious of *what* we see, but also *how* we perceive and interpret what we see.

Conclusion

We believe that the mirror provides a useful metaphor in the context of experiential education, emphasizing the dimension of reflection-based learning and personal development. We anchored our thinking in the historical perspective, the occurrence of the mirror in art and literature, the symbolic value of the mirror and outlined a few possible meanings of the metaphor in experiential and social learning.

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4 According to Connor (2006) it makes sense that also in animals with complex social relationships, we find self-awareness or self-consciousness because social animals are all the time making decisions about social interactions and the conscious motivations of others.

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HIKING IN THE CLOSE UNKNOWN. A HIKING PROJECT IN THE WOODS SURROUNDING MARBURG

Cornelia Berthold
Philipps-Universität Marburg, Institut für Sportwissenschaft und Motologie, Germany

Abstract
While outdoor education is not part of the curriculum in Germany, this does not mean that there is no possibility to integrate it into school and, thus, to benefit from it. Beside the master degree, the University of Marburg offers an additional qualification course named "Adventure and Experiential Education", which can be attended by students who are aiming for a teaching certification in Physical Education. The program can be completed in approximately three semesters and is valid 30,5 ECTS. On the one hand, it deals with practical knowledge, mainly in the area of preparing and realising 10-day-excursions in different landscapes (e.g. hiking in the Alps, canoeing in Sweden). On the other hand, the course deals with the theoretical background of adventure and experiential learning, the anthropological and sociocultural fundamentals, as well as with the application area of adventure and experiential learning. At the end of the qualification course, the students have to initiate a project with children, which is mostly realised in schools. The following paragraphs are meant to serve as an example for a successful project.

Frame and Concept
The project took place in the woods around Marburg, and its frame consisted of three days of hiking, being, and sleeping in the wilderness. The theoretical background of the project was based on the concept of *unterwegssein* (being on the way) by the Philipps-University of Marburg, as it is also used in the qualification course (Adventure and Experiential Learning). This concept includes leaving for the unfamiliar and an adventurous journey. Moreover, *unterwegssein* means the contention with the concrete world as a way of broadening one's horizon and a possibility to experience new knowledge of both the world and oneself. In terms of structure, the hiking trip includes all characteristics of an adventure: the departure from familiarity – in this case the school, city and family – the way into the unknown of the woods, and returning to the known environment (cf. Becker, 2005). As *unterwegssein* affects the entire body and soul, the students decided to make this fact the subject of their journey. For this reason they chose to deal with the topics group constellation and landscape (geomorphology, different plants and animals), as well as with the individual challenges along the way.

The participants
A class of 21 twelve-year-old pupils was chosen to experience this *unterwegssein,* which was embedded in a story of the *Enchanted Stone of Fortitude*. The pupils did not only have to find

and make their way through the woods, they also had to manage some tasks (cooperation, communication and biological activities) to find the secret stone. The pupils didn't know in advance what to expect in the woods. Although they all were familiar with the forest, none of them knew it very well. They took their daily life routines with them onto the journey.

The Project

Before the trip, the pupils already had to think about some important aspects. During the preparation together with the (university) students they worked out what they were going to need and what would be important in the woods. None of the pupils had any prior experience with travelling by foot for several days while carrying everything on the back. It seemed that the routines they brought with them needed to be reconsidered by themselves. The topics food, backpacks, and orientation were the main points they dealt with during the preparation. It was really hard for them to find the right food, namely something that was rich and could be prepared for over twenty people in two pots. First, they only thought about pizza, chips, and potato crisps. But then a few pupils started discussing the possibility to prepare all this in the woods. Finally, they made groups for each kind of meal: one for breakfast, one group for "food on the way", and one for dinner. After they had made shopping-lists, one person of every group and one student went to the supermarket.

Another difficulty was the packing of the backpacks. As the pupils were still kids, the students had to limit the weight to a maximum of 7kg. For the "kids" it was hard to decide what to leave behind in case of overweight backpacks. It was very unusual to renounce things that were part of their daily life. Since certain things had to be brought along, (such as waterproof clothing), there was only a little space for personal things.

When the students introduced the topic of orientation with map and compass, the pupils were initially very interested, but soon lost motivation. This may have been caused by the fact that it was hard for them to interpret the map. The students decided to work on it during the trip with every pupil separately. Before the journey started the students and the form teacher decided that they would be available for making decisions only in dangerous situations. They just wanted to give input by initiating different activities, showing ways of reflection, and instructing reflections. Apart from that, the pupils were left to make all decisions on their own.

The trip started at the school with 18 pupils, where they first had to think about five qualities they wanted to keep up in the group during the journey. They chose *endurance, teamwork, confidence, helpfulness, and friendship*. The qualities were represented by small stones which were kept by the pupils during the journey. With these qualities they started into the woods. Every pupil was responsible for one part of the way. The map was cut into twenty-one pieces, so that the pupils first had to solve the puzzle. After entering and walking through the woods, they not only dealt with finding the right way, a couple of pupils had problems with their own physical condition. This caused discussions about when, where, and how often to have a break.

Because the journey was embedded in a story, the pupils had to manage some cooperation and communication activities to find the secret stone. For example, they had to find certain plants in order to "pass a gate", or the whole group had to go a certain distance with four pairs of eyes (open). In this way, the activities were always relevant. They did the activities

Picture 1 Map puzzle

Picture 2 Helping each other

with very different approaches. During the days, they more and more agreed on how to deal with such activities in this group. They realised that it was important to find a way that everybody in this class accepted and that everybody had to be involved in the solution.

Another very important aspect, beside the discussion, was reflection in different forms, which followed the different activities. It was not easy to introduce these reflections. At the beginning, there was little willingness from the kids to talk about their feelings and their opinions about something or somebody. But after a while and after they had got to know different ways of saying certain things, the pupils realised that this was an opportunity to express emotions and opinions in a respectful way. They were aware of the chance to find out what somebody else felt about different things.

On the last day, the kids became increasingly impatient as they moved closer and closer to the aim. The final reflection took place at the edge of the woods. Just as they had done several times during the journey, they now had to think about the qualities they had carried with them, and finally had to decide if they had realised these qualities and therefore deserved the *Enchanted Stone of Fortitude*.

The journey ended where it had started, at school. What the pupils did not know was that their parents were waiting in the classroom with cakes and drinks. At that moment, the pupils forgot all the exertions and were soon telling their parents about the hiking trip.

Experiences

Being so deep in the woods, making the long way to the goal, and living with nature were only some of the unknown situations the group encountered. To go out together with classmates and find the way through a big forest, with the associated problems of orientation and all the

difficulties that occur in a group, seemed to be a very important experience for most of the pupils. They had three full days to deal with problems like tiredness, ticks, different opinions about the right way, breaks and sleeping possibilities. They had time to think about their personal role in class and to both express their own and accept the opinion of the others in a respectful way.

The pupils had the opportunity to find their own speed, had space to discover unknown ways and new places. All day long they had time to deal with the environment they walked through and the possibility to ask about plants and animals they found. Unlike normal school lessons, this trip posed both physical and mental challenges, which are important for a holistic education.

Prospect

One point that made this project successful is the advantage of its duration, namely a period of three days. The pupils needed enough time to engage with the situation of being *unterwegs*. There was no possibility during the three days to evade the unknown, with anything, or anyone. Everyone was forced to deal with occurring problems on their own. Additionally, the pupils had to do this in more or less real time. For several pupils it seemed to be new to make compromises and not to have the last word. They were not happy all the day and had lots of things to discuss, but they always saw the immediate result of their discussions. In their opinion, they argued less than in school.

To successfully deal with resistances is the benefit of the project. Resistances always occur in life – not only during a three-day hiking trip. To deal with them in the right way rather than to avoid them is a very important experience for young people. In school it is easy to avoid resistances, particularly social ones. But being in the woods is a completely different case. In a certain way the kids were forced to deal with everything. When a thunderstorm came, they had to find a solution for the problem. They had to decide to go to the village and ask for lodging.

This project is just one example of how outdoor education can be included in the regular school curricula. As a matter of course, there were some difficulties, but we should think about more ways to realise projects like this in schools. We found out that most teachers have no experience of spending several days in the outdoors. And even though they probably know much about the subjects they teach, there is often a lack of a holistic view of the environment and landscape as a whole. Furthermore, teachers often have no experience with outdoor activities that focus the topics which occur in the class during the trip and which can differ from the assumptions that were made before the journey started. The supplementary qualification course "Adventure and Experiential Learning" at the University of Marburg provides an opportunity to familiarise future teachers with at least a few of the needed skills.

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THE IMPLEMENTATION OF SPORTCLIMBING INSTRUCTOR TRAINING DEVELOPED TOGETHER WITH THE DUTCH CLIMBING AND MOUNTAINEERING ASSOCIATION INTO DUTCH SPORTS TEACHER TRAINING COLLEGES

The assembly of content based knowledge (Dutch Climbing and Mountaineering Association) with educational based knowledge (Sports teacher training Colleges)

Mirjam Jansens, Yolanda Swierstra
The Dutch Climbing and Mountaineering Association, Netherlands

Abstract
The Dutch Climbing and Mountaineering Association (NKBV) has developed in the last 5 years a program for the education of (voluntary) climbing instructors involving teaching individuals indoor climbing principles (introduction parties, indoor top rope) through to leading outdoor climbing courses. This educational program has recently been certified by the Dutch government. In recent years it became evident that there was a need to train students in Dutch sports teacher training colleges, with outdoor specialisation possibilities, to be skilful, competent and qualified climbing/outdoor instructors. The Association has established firm contact with the different organisations responsible for the curriculum at the colleges. The NKBV together with the Royal Association of PE Teachers have agreed to implement the NKBV program for the education of sports climbing instructors in a condensed form. From the 2008 academic year several colleges have incorporated this training. In the future students that have graduated will need to (keep) work(ing) with the national certified standard. One of the big advantages of the certified standard is that the instructors have the means and tools to deliver climbing courses (indoor as well as outdoor) to different groups of people and teach them the 'proper' way of climbing.

History
In 1998 at some Dutch sports teacher training colleges (vocational education) students were already taught how to climb and how to give instruction. One of these teachers was Frans Melkens who had his own climbing company called Tendue. He was a PE teacher, a NKBV climbing instructor and assessor. With his company he could outsource himself to sports teacher training colleges to teach training programmes for climbing instructors. However, to stay in business he realised the importance of the certification of climbing courses. With this thought he then contacted the Royal Association of PE Teachers (KVLO) in order to develop certified training programs together. In the mean time another movement was taking place.

The guidance and coaching of pupils in sports was mainly done by volunteers and parents with hardly any control over the quality

The Dutch Ministry of Healthcare, Welfare and Sports became aware of this fact and commissioned the Dutch Olympic Committee – Dutch Sports Federation (NOC-NSF) to develop a new classification of sport qualification (KSS) equal to European standards. They had to do this in order to guarantee the quality of the training programs and at the same time the quality of the people who guided and coached the pupils and students. This classification of sport qualification meant that all the Dutch sport associations, which are connected with the NOC-NSF, had to modernize and adjust their training programs for trainers and instructors to this new KSS structure. Only then certification by the Ministry was possible.

When the KVLO became aware of the importance of certifying training programs, this meant that certification could only be accomplished together with the NKBV, because they were the authority on that matter in the Netherlands. In 2004 this resulted in the foundation of a Climbing committee. The participants were (staff) members of the NKBV (who were already occupied with the modernization of the training program), the KVLO and teachers/ trainers who taught at these specific sports teacher training colleges. With this team the assembly of content and educational based knowledge was warranted. The NKBV was already busy with the development and certification of training programs but these were specifically designed for voluntary instructors and not for teachers. When the climbing committee started examining these training programs in detail, they realized that implementing the exact same training program into the sports teacher training colleges was impossible. They encountered some bottlenecks for the implementation at sports teacher training colleges:

- For such quantities of students it was impossible to grant them all trainee posts, which in the NKBV variant was mandatory;
- Students at sports teacher training colleges were already competent in pedagogic principles and giving instruction.

So a specific variant was written. The normal duration of the course was shortened for students at sports teacher training colleges and the focus during the training program was more on different game methods, more on boulder and technique tactics, and the ability to teach attractive climbing lessons. Since most of these students had never climbed before or had to teach others how to climb there was also a profound emphasis on safety, which is also one of the main issues of the NKBV, since climbing is not embedded in Dutch culture.

Now

Finally in October 2008 an agreement was signed between the KVLO and the NKBV in which both parties agreed that the certified and condensed training program would be part of the curriculum of the sports teacher training colleges. The benefits for both parties are substantial. For the KVLO and the sports teacher training colleges this means the embedding of high quality because of the use of certified training programs. The specific knowledge of climbing will be provided to them by the NKBV. This also means a positive radiation on staff and students, which in the end is also very useful for recruitment of new student potential.

The use of a national certified program also means that it is quite easy to transfer the granted certificate for use outside the educational field, for instance when these PE teachers want to volunteer as instructors for the NKBV. The embedding of quality in the Dutch climbing world is one of the benefits for the NKBV as is the structural supply of climbing lessons from qualified PE teachers within education and last but not least the maintenance of quality because of refresher training (which is supplied by the KVLO as well as by the NKBV).

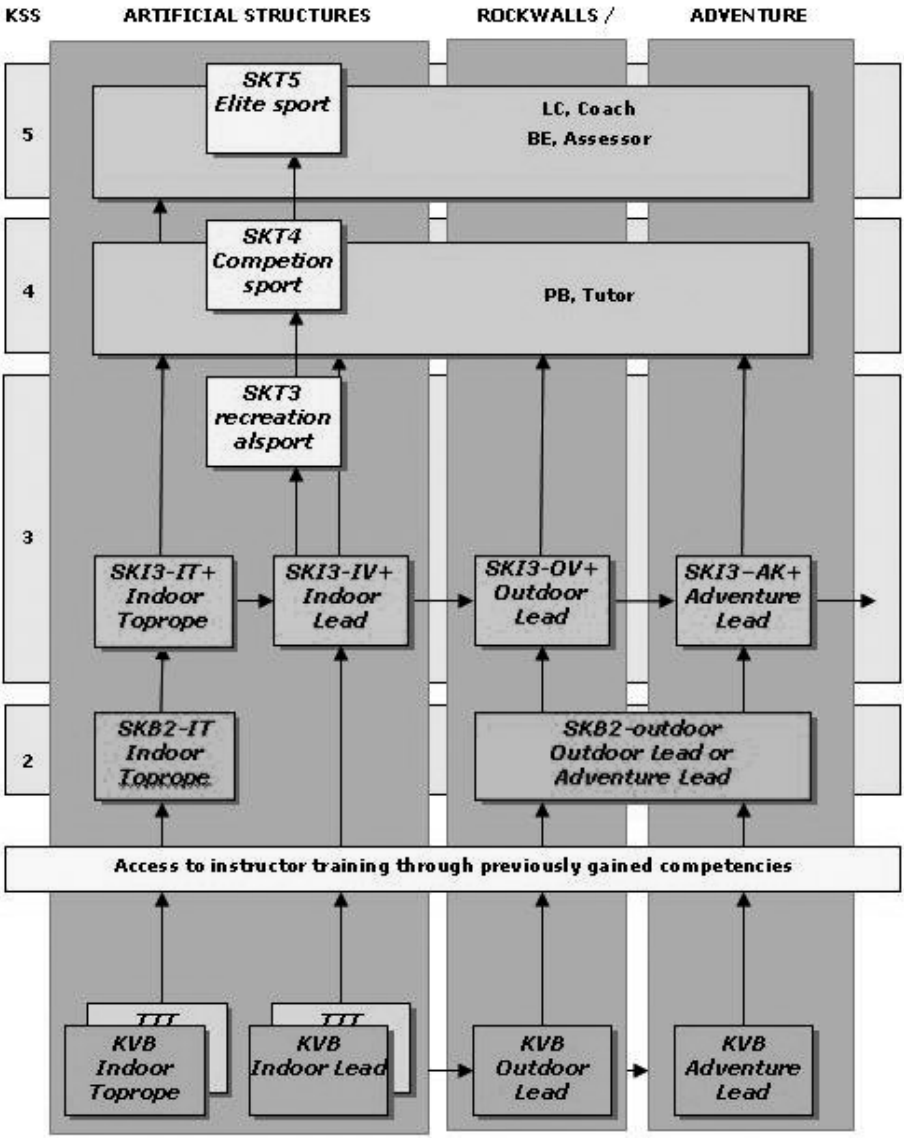
So how does the sportclimbing training program look like within the NKBV? It is differentiated into two levels. Level two is for basic instruction level, only an introduction into top rope climbing. Level three is more advanced in a way that instructors not only teach how to exercise climbing but also teach people some basic technique skills, safety procedures in belaying and awareness. Level three can be differentiated into four levels which can be linked to successive climbing qualification certificates (KVB 1 until 4). In the following flow diagram the advancement from certificates for independent climbing to becoming a sportclimbing instructor can be seen (Figure 1).

Future

What could all of these developments mean in the near future? Since more and more sport associations are modernizing their training programs and have these certified it would be a great opportunity for the sports teacher training colleges to make use of as many certified training programs from different types of sports (this means obviously more cooperation with other sports associations). And of course more assemblage of content based knowledge with educational based knowledge. By making use of only certified programs sports teacher training colleges can exploit theirname as a 'brand', which might have a positive effect on new student potential. Not only does the KVLO oblige their teachers to keep up with technical improvements and future development, the NKBV does the same with its instructors and trainers. All the qualified instructors are obliged to follow extra training, in order to keep their certificate valid. The licence to practice after passing the exams is valid for three years. To continue the licence the instructor or trainer has to follow a certain amount of refresher courses and of course give a minimum amount of instruction training. After gaining enough of these activities the licence of an instructor will be extended with another three years. For more information on the subject contact Mirjam Jansens or Yolanda Swierstra at the Dutch Climbing and Mountaineering Association.

Acknowledgement

We would like to thank Frans Melkens for his input on the history of this matter.



Flow diagram of training to different levels of sportclimbing instructor

SKB = Sportclimbing instructor (lower level)

SKI = Sportclimbing instructor (higher level)

SKT = Sportclimbing trainer

KVB = climbing qualification certificate

Figure 1

OUTDOOR EDUCATION AND ACTIVITIES IN ESTONIA YESTERDAY, TODAY AND TOMORROW

Reeda Tuula
Tallin University, Institution for Health Sciences and Sport, Estonia

Abstract

The fact that the Estonian people and their culture have survived to this day seems more a miracle than a historical inevitability. The roots of outdoor education in the educational system stem back to Swedish occupation in the 17th century when peasants were taught to read and the Forselius Seminary was founded (the first institution to prepare schoolmasters for the parishes). It relied on the principles of rationalism and closeness to nature, having followed the principles of Jan Amos Komensky. Mid 19th century – national awakening can be described in merging Estonian intelligentsia, wide use of written language (books, journalism), the spread of music and literature in national language, folklore, folk music and folk pedagogy. The ideas of Komensky, Rousseau, and also Pestalozzi, of pedagogical reform, were rapidly spreading in The First Republic of Estonia during 1918–1940, lead by the educator and supporter of educational reforms, Johannes Käis. The outdoors for recreational purposes was becoming popular and more widely used in the 1920s. Outdoor recreation was lead by the Association of Estonian Tourists, the Scout and Guide Movement, and the YMCA. The Soviet Regime (1940–1991), despite increasing accessibility to education, developed a strong preference for encyclopaedic knowledge, primarily regarding factual material in the natural sciences. This period favored the development and participation in organized outdoor activities until today. The future development of outdoor activities raises issues of competence, legal liability, and mobility. Outdoor education today for pre-school and elementary school children, adventure education for the youth and corporate adventure based trainings, is practiced widely but a lack of theoretical bases, specific literature in the Estonian language, and few offered vocational trainings have become obstacles in the research and development of the field.

History of Estonian Education pre 20th Century

As early as the first millennium, people in these parts were engaged in seafaring and in cultivating land, demonstrating that they possessed an essential culture of thought and skills. Similarly to other surrounding nations, Estonians also had their own folk religion, customs, songs, taboos and other expressions of heritage. Even when foreign beliefs, ideas and attitudes arrived in this part of the world, old traditions never vanished. It is estimated that the population was about 200000 at the turn of the 12th/13th centuries, when the crusaders occupied Estonia. By the beginning of 13th century wealthy Danish and German farms and families could be found all over the area now recognized as Estonia and Latvia with those of higher social position using Estonian slaves as their workforce (Andresen, 1997). The

foreign farmers and the church controlled education and free time. During the 15th/16th centuries ideas of humanism and movement against the Catholic Church reached the Baltic region, as did educated young men from Western-Europe universities. A motivating example for Estonian folk was Jan Hus whose preaching was in the native language. He was rector at Prague University, where several young men from Estonia studied under his supervision (Andresen, 1997).

The religious reformation in the 16th century aroused interest in teaching and learning in the native language even more, and the first Estonian religious books were issued. But school education didn't reach folk people yet. By the early 17th century, as a result of wars, the plague and rebellions, the number of Estonians had fallen as low as 100000 (Andresen, 2002). The standard of teaching in church schools in the early 17th century towns was on a par with that of West European protestant countries. By the end of the first quarter of the 17th century, the Swedish Kingdom had conquered the whole of continental Estonia with the effect that all Estonian church and school affairs were organized according to the Swedish model. On the initiative of Swedish authorities, academic gymnasiums were established in Tartu in 1630 and in Tallinn in 1632. The state church taught the peasants to read from the second third of the 17th century onwards. The Forselius Seminary, the first institution to prepare schoolmasters for the parishes, relied on the principles of rationalism and closeness to nature, widely spread at the time in Western Europe. The Seminary followed the principles of Jan Amos Komensky. Komensky worked in the 1640s in Sweden and had lots of cooperation with Johan Skytte, the pedagogic scientist froim Western Europe of that time, who also reorganized the Estonian educational system (Andresen, 1997). Komensky's ideas advised that a learner should be offered something he could perceive with his senses, instead of employing scholastic method and dry verbalism. The teaching should consider a child's natural development, education should be national European, based on science, and all children should be educated regardless of their social standing (Andresen, 2002).

As a result of the Great Northern War at the beginning of the 18th century, Estonia fell under the domain of Russia. The population was close to extinction and the new power was keen on vocational education designed to serve military and industrial interests and in the Russian language. The Enlightment Movement at the end of 18th century brought some changes in education of peasants influenced by various Russian laws and regulations but helped establish a network of schools. At the end of the 18th century girls started attending school. Nevertheless, the school had already been infused with the spirit of enlightenment that stressed closeness to nature, rational thinking, the importance of science, the mother tongue, new languages and physical education. The 18th century enlightened ideas in Estonian education were largely mediated by Russia where the upper classes of the time kept a keen eye on French culture. On the other hand, many Estonian teachers and clergymen had been educated at German universities, where rationalism and other enlightened concepts prevailed.

Parish schools in the early 19th century developed very slowly, peasants became free but had to work hard and had no time for further education. Changes were on the way: F. M. Klinger as the member of education commission and initiator of educational reforms knew J. H.

Pestalozzi personally and followed his and J. J.Rousseau's pedagogical principles (Andresen, 2003). Tartu University was also reopened. Children were taught at home, in Sunday schools, in correction schools, schoolteachers were taught in a 3-year training program. In 1860s russification started, at the same time national awakening deepened. Social power emerged among Estonian educated people and folk school teachers, who founded cultural organizations and mostly worked on educating folk people, issuing books, journals, newspapers, music and literature in national language, promoting folklore, folk music (Andresen, 2003). In 1860–1870 97 new study books were issued. From 1800–1886 in total 134 books in Estonian language were issued by 55 different authors (Andresen, 2003). It all resulted in remarkably high literacy (ca 1880s 94 % of population could read and 48% read and write) that was the bases for developed culture of education in Estonia. Estonian pedagogical thought evolved in the course of national awakening during the second half of the 19th century. It was interrupted by the russification reforms in the 1880s in the Baltic. The Russian Empire decreased the opportunity to decide and act in accordance with Estonian preferences (Paatsi, 2003). In the 1890s reform pedagogical movement relented as the pioneers (for example C. R. Jakobson, F. R. Kreutzwald) in successful educational reforms died or fell back. With the russification domination of Russian language merged, typical homogenized curriculums appeared, reading off and „learn-by-heart".

In the 1905s the demand for native language education increased. This movement was led by J. Tõnisson and P. Põllu as promoters of the founded Estonian Youth Education Society (1906) (Andresen, 2003). Despite the short German occupation following the years until the republic was declared, Estonian educational social power was strong enough to continue the national awakening.

Estonian Education Related to Outdoor Education and Activities during the First Republic

The Republic was declared in 1918 and declaration by government stated new principles of public education: general, compulsory and free primary education, with a much longer period of study, and a more wide-ranging curriculum and without russification and germanisation. At the end the 1930s there were four types of vocational schools in Estonia: agricultural, economic, technical and schools of home economics. The centre of national higher education was the University of Tartu, which was re-opened in 1919. At the beginning of 20th century Estonian educational science was most influenced by the activities of the Estonian Youth Education Society and the Estonian Teachers Association. Both supported the pedagogical reform ideas of Komensky, Rousseau, and Pestalozzi, and G. Kersschensteiner's ideas of *Arbeitschule* (Paatsi, 2003). Such ideas included the democratic nature of schools, mother-tongue instruction, secondary schools, developing each child's natural talents, inseparability of a child's experience of life and school, the importance of art, handicraft and physical education, and supporting children's initiative and extra-mural activities. Similar developments took place all over the Baltic (in Latvia and Lithuania). It was stated that teachers were the most important factor in the relationship between school and society. They increased student's motivation not only by modernizing the contents of education but also

by adjusting various teaching and learning strategies. Activity based education through its methodological principles of integration encouraged teachers to influence students and their attitude to teaching, fostered their independence and critical thinking by experiential based pedagogy (Survutaite, 2003).

The literary activity of the most fertile educator of the time was by Johannes Käis, born in 1885 and future educator and leader of reform pedagogy in Estonia. Käis worked on developing the curriculum for elementary schools mainly in the 1920s. It had a much more individual approach to students, took into account Estonian school traditions and the learning environment by supporting the educational ideas of Komensky, Pestalozzi, Diesterweg, & A. J. Lynch. However, secondary and high school teachers were much more conservative and didn't believe in such school reforms and continued the old way (Eisen, 1985).

J. Käis supported the development of personality through active creative work. His focus was on didactics and the methodology of nature studies, including fieldtrips and expeditions, phenomenological observations in nature, museums, zoos, and architectural sites. He introduced nature protection and sustainability issues and historical sites; group work and project work; study movies in school classes; also practical household workshops for boys and girls, gardening etc. (Eisen, 1985). He developed the nature studies subject for high school programs. In the 1930s he issued important methodological guidebooks and materials on pedagogy (especially on nature studies) and articles. Käis considered it very important to have modern literature on new reform pedagogical methods in the Estonian language. He edited one of the first books in the Estonian language on active pedagogy, where he focused on developing child's independence through spontaneous learning by doing, referring among others to Dewey, Thorndike, Kilpatrick and Fröbel, Komensky and Pestalozzi (Köhler, 1936).

As for outdoor activities and organized camping – sports and physical education was highly respected, organized in several sports clubs and even on the level of Olympics Games. However, following World War I and the Estonian War of Independence recreation suffered. Estonia had and still has lots of wilderness and recreational areas to explore (Mathiesen et al, 1940). In the 1920s the Association of Estonian Tourists was founded to arouse interest in tourism among local and foreign tourists, to increase popularity in organized trips, hikes, outings all over Estonia, in different Spas and vacation centers (Mathiesen et al, 1940). In 1920s the first sea-kayaking trip around Estonia (1046 km) was made in 58 days by a 27 year old student of medicine and nature studies, Johannes Maide (Maide 1934). In 1923 the sports club "Kalev" founded a tourism section for organized hiking. Scouts and Guides with their principles of "learning by doing", adventure and outdoor education and goals to develop responsible members of society, coping skills, independence and cooperation skills, started to spread in 1916–1917 (Haamer, 2007). There were YMCA organized trips abroad and outdoor educational camps for youth in Estonia at the beginning 1930s (Mathiesen et al, 1940). The tourism and recreation sector developed independently with a lack of cooperation among regions and lack of sense of economical importance. By the end of the 1930s tourism sector was managed by the Nature Conservation and Tourism Institute, founding also the Fund for Developing Tourism, the Law to Manage Tourism, and joining International Tourism Associations (Mathiesen et al, 1940).

Changes during soviet regime

In 1940 the Soviet Regime took over. World War II devastated the country in every sector and in 10 years one fifth of population was lost, and a large number of educated people. However, related to education some benefits can be recovered from Soviet times (1940–1991) – accessibility to education increased, obligatory secondary school education and levelling/ equalising policy made higher education available for the lower social class. J. Käis as the most fertile educator of the republican times started to adjust his work on Soviet pedagogical principles and demands, helped to reorganize the curriculums and school books (Eisen, 1985). In 1946 an article was issued that intrigued lots of critics on J.Käis as his work was presented by mistake as part of soviet pedagogy instead of stating him as the progressive heritage of the former educational science. Soviet politics didn't like it and resistance towards his work was expressed. Fortunately his students and followers – Elango, Eisen, Unt, Eilart – continued his work, trying to emphasize the importance on combination of individual and group work, activity and initiation of students (Eisen, 1985). The school forest movement and school gardens development in the 1960s was initiated by the Minister of Education (F. Eisen) and Minister of Forestry (H. Teder). Both ministers were also students of J.Käis (Sarv, Vilbaste, 2008).

But despite the efforts started in the 1950s an increase in reproduction and factual learning dominated and the school forests movement vanished by the 1990s. The dominating attitude in education throughout the soviet regime can be described as follows: focus on communism and lack of social sciences, isolation from intellectual development from the rest of the world, a strong preference for encyclopedic knowledge, primarily regarding factual material in natural sciences, over solving problems, learning how to make decisions and bring about changes.

As for recreational and educational purposes of outdoors, Pioneers and October Children were carrying the idea in their activities. Scouts and Guides had to stop their activity. V.I.L All-Union Young Pioneer Organization was founded – children's voluntary communist mass organization, a reserve from the Leninist Komsomol assigned by the Communist Party of the Soviet Union. The primary aim was to bring up the young generation in the spirit of the Communist Party and the revolutionary and working traditions, foster love for the socialist homeland, vigilance for foes of socialism, readiness for defense of the country, thirst for knowledge and sense of responsibility to promote technical thinking and interest in art and culture, to provide an all round development of children (Rezer, 1978). The scope of activities involved: hobby clubs at schools to organize free time of the children; all-union exhibitions and contests in art, technology, music; helping homeless children; helping in studies for those who are less successful; promoting health and physical fitness through sports-games-hiking-camping activities, developing responsibly for the environment and nature through nature observation and expeditions introducing resources all over Soviet Union (Renzer, 1960). The pioneer's World of Knowledge stated the principles that have high resemblance with outdoor education: "do-it-yourself", learn from one's own experience, trying one's abilities, investigate, and create. Also their work in school gardens, school floristries and geographical observation fields, and in experimental gardens linked to outdoor education (Renzer, 1978).

Soviet times since the end of the 1940s and the beginning of the 1950s also favored the development and participation in hiking sports all around the Soviet Union, traditional ramblers meetings and competitions in hiking sports took place. The highest level in hiking sport was reached in 1986 when 6662 participants in 772 different groups attend different types of hikes (motorized vehicles, bicycles, mountaineering, alpine, skiing, water) (Johannes, 2004).

The Outdoors as an Educational Discipline since 1991

Estonia declared its independence again on August 21st 1991 and after that Western approaches started to flow in very quickly in every field of life – social, educational, economic, cultural etc. The same applies to outdoor activities and experiential education. The outdoors can be referred to as an educational method, a learning environment and is widely used in three clearly distinctive areas in Estonia: corporate development, youth and social work, education.

Outdoor or Adventure Training and Teambuilding training for companies is still popular. The market is very diverse – diversity in terminology, in activities, in methods for reflection (Halliste, 2007; Oll, 2008; Soidra-Zujev, 2005). Soidra Zujev (2005) indicated that understanding the concept is very personal, theoretical background is based on individual readings and trainings participated abroad. Adventure trainings are described by the activities, learning environment and general expected outcomes. The obstacles of the market are the sense of high competition and individual based competence, the quality of service and qualification of the facilitator are key issues in the future. The need for more structured and theoretical base for experiential training and development is supported by the fact that debriefing, reflection and facilitation are unclear and have uneven weight in the training process.

Activity based adventure education programs and projects mainly for youth and at-risk-youth, can be found in youth centers, social projects, and prevention programs. One of the first adventure programs for at-risk-youth was developed by the Estonian Union for Child Welfare in 1997, which had about 10 local subprojects. However, Tuula (2005) showed that there was no statistically relevant change in self-esteem for the children attending a year around program.

Experiential learning methods (personal experiences, discussions, problem-solving tasks, action learning games, outdoor activities/education) have been used in schools randomly as long as it sticks to the curriculum. But the national curriculum is so intense that there is so little time to be creative. Experiential and outdoor education has found positive support for its development and involvement through forums on national curriculum development.

Outdoor Education has become popular mainly for kindergarten and elementary school children. Outdoor education – *õuesõpe* – refers to learning in the outdoor environment and about the outdoor environment, for example having classroom lessons in the school yard or close by parks with special preparations, nature studies, history lessons in museum and historical sites. M. Sarv defines outdoor learning as learning in genuine environment with all the senses, by doing in one's hands, sharing with others what was learned and teaching it further (Dahlgren, 2006). Anders Szczepanski from Linköping University and educators in Estonia (M. Sarv, K. Vilbast and others) in cooperation with State Forestry and Nature Conservation Center have kept alive the long forgotten roots of Johannes Käis, whose

educational ideas are valued and integrated in today's curriculums again. In 2003 the Estonian Society of School Forests was restored and since 2004 when Estonian educators visited Finland to learn about the outdoor education in schools, the 14th of April is considered to be Outdoor Learning Day. One of the first projects was conducted between 2006 and 2008 by Estonian Television, Tallinn University, Tallinn Pedagogical College and Estonian Society of School Forests. The parties applied for a grant from the European Social Funds for "Project Outdoor Learning": 36 broadcasts were screened, 4 DVD study materials were issued, training program was developed (Sarv, Vilbaste, 2008). Several studies and research show the importance of outdoor learning and experiential learning. Research conducted in 2007 by Grundvig Learning Partnership on "Natural Learning" shows that 44% of respondents consider the immediate experience as a better way to learn and activities used were excursions, experiments, games and riddles, adventure activities, worksheets, drama, photography etc. The research also stated the positive attitude (56%) of teachers towards outdoor teaching, equally important with indoor classes for 36.6% of teachers. The same research pays attention to the lack of use and knowledge about the schoolyard as a biodiversity learning environment (Sarv, Vilbaste, 2008).

The current situation is objectively well stated by Tasane (2007) giving evidence that the teachers are stronger in practice than in theory. The teachers use a great deal of activities that offer experiences and adventures in their everyday work, however they do not connect them directly with experiential education or adventure education. The use of the words "experience" and "adventure" are acceptable for the teachers, however, the terms "experiential education", "outdoor education" and "adventure education" and their general principles are unknown to many. The research results also showed that literature regarding this topic is not very available and the teachers have not been sufficiently provided with the respective training. The teachers would gladly participate in seminars and trainings regarding theoretical knowledge as well as practical hints. The results of Sepper's (2007) research state that kindergarten teachers are often focused on fact based and traditional teaching methods (less on practical and outdoor/ experiential methods) due to the fact they have little time to experiment, little knowledge, experience and belief in outdoor and adventure educational methods. Teachers are lacking information and vocational training in the Estonian language on outdoor and adventure education.

The summary of several research papers conducted on the subject of nature study trails and learning outdoors (Tuuling, 2008; Kaljuläte, 2006) show the need for Nature Study Trails as a means of teaching natural sciences. Problems stemming form the study were the shortage of action programs and games connected with nature and lack of corresponding methodology. Lots of different methods (narratives, conversations, observations, art, initiative activities, watching and caring for vegetable garden, program "Find lost child in the forest") are used and most of the preschool teachers appreciate the ecological education and learning in nature. The main necessity teachers mentioned was the need for extra training. Besides "outdoor education" nature education and environmental education are well developed and supported by the foundation of recreational areas organized for field trips, cross-country trekking and outdoor activities by the State Forestry Management Center and Nature Conservation Center.

In cooperation with these organizations many educational projects are successfully organized in the outdoors.

Outdoors for recreational purposes

Recreation is the most activity focused sector using the outdoors as an environment for where activities offer challenges to overcome, opportunities to enlarge one's comfort zone, risks to meet the adrenaline flow, need to develop one's skills or knowledge in the activity, ability to change from the routine of everyday life and work. The outdoor sector in Estonia has developed rapidly and has a huge variety of outdoor activities offered by mostly private companies. In 1989 the Estonian Ramblers Association (ERA) was founded as the roof organization to the sector with the aim of healthy lifestyle through different outdoor activities, mainly hiking format. It offer excellent services through its qualification system (as a member of the Estonian Olympic Committee, the qualification system largely links with the sports qualification system) and gives opportunity for networking in this sector. ERA is also cooperating with the Ministry of the Environment, Association "Sports for all" and belongs to the European Ramblers' Association. The State Forest Management Center, Rural Tourism Association and Foundation of Estonian Health Trails have done remarkable efforts to develop recreational areas, health and hiking trail network and promote sustainable leisure time management. But at the same time this sector has reached the state where competence, risk management, insurance and ethic issues start to arise besides the dominating oriented of action centered approach.

If one uses the Internet to look for canoe trips in Estonia, one can end up having up to 40 companies offering the service related to water sports or activities. Half of these companies offer the services as their main business activity, many appear to be tourism farms, hotels or recreational center mediating the services or renting the equipment. However, only five qualified water sports instructors are listed on the website of the Estonian Olympic Committee. There is no common overall picture of the outdoor sector and the competence of people involved. A task for the near future is to clear up the picture of Estonian "active tourism" and "adventure activities" as the sector is increasingly popular. According to research done by the Tourism Development sector, "Enterprise Estonia", the most popular activities during the trips-outings done for recreational purposes in 2007 were water based hiking (sea-kayaking, canoeing), other watersport activities (jet skiing, waterskiing, attractions after boat), ropes courses and adventure games/initiatives, ATV driving, golf and horseback riding (EAS Tursimisarenduskeskus, 2007).

Within this sector there is an increasingly popular series of competitive events – for example, an Adventure Race series of 6 events (total of 750 participants in each event). The limited numbers have been set as the environment and management cannot control more. National teams are participating in international championships and series of events. There are 17 qualified mountaineering and alpine instructors. An Estonian alpinist has reached the top of Mt Everest, and many groups reach summits over 5000m every year. High quality of competence is in the scout/ guide movement and voluntary national defense league movement for the Youth. All have the purpose to develop mentally and physically healthy members of

the society. Lots of members of these movements attend and work for adventure and outdoor projects – educational programs and recreational events.

Future issues and perspectives for outdoor education and activities

The main issue and most common issue Estonia is facing relates to terminology (Pihlakas, 2003, Kaljumets, 2008, Tuula, 2005). As the whole outdoor sector has developed very fast since 1990s with noticeable Western influence, the use of different terms is dominating and often causes confusion when the outdoor sector or experiential education is being discussed. Terms "adventure" and "extreme" activities and activity-focused approach became popular around the year 2000. It had a marketing value. Another set of unclear terms widely used is "active tourism", "adventure tourism" and "ecotourism" – it seems a bit misinterpreted as framed with the term "tourism". The term "outdoors" or "outdoors sector" have not found common terminology yet.

The terminology issue is even stronger in the educational field. Experiential education as *kogemusõpe*, *erlebnispedägogik* as *elamuspedagoogika*, outdoor education as *õuesõpe* or *väliõpe* (has two different approaches), adventure education as *seikluskasvatus* are all used and known. As mentioned earlier, the use of methods and activities is wide but the relation with the work done to specific term is unclear. A lack of theoretical basis and specific literature in the Estonian language is one of the deficiencies. Despite efforts over the years to develop vocational trainings on experiential, outdoor and adventure education, the progress has been slow. Today only a few offer courses or vocational trainings on these subjects in their programs:

- Institute for Educational Sciences in Tallinn University has some focus on the subject in pre-school and elementary school pedagogy, some optional courses on teamwork and group work methods in other educational programs;
- Rakvere College of Tallinn University in their Pre-School Pedagogy program have well developed new program for future environmental specialist;
- Institute for Health Sciences and Sport in Tallinn University has the focus on recreational setting but integrating and introducing the possibilities in educational settings;
- Viljandi Culture Academy of University of Tartu has the module of experiential education in Leisure-Time Manager-teacher program;
- State Forest Management Center and State Nature Conservation Center offer courses. On nature and environmental education, outdoor education.
- Private companies and training centers offer variety of courses on action learning, experiential education methods.

In conclusion the development, promotion, encouragement and extensive use of outdoor education, experiential education, action learning environment is supported by the following development:

- Remarkable reforms in pedagogy today stem back to the end of 19th centre of national awakening.
- Outdoor education and action learning traditions have strong influence by Komensky, Pestalozzi, Rousseau, and Dewey.

- Johannes Käis may be considered the father of outdoor education in Estonia.
- National Curriculum is under construction and serious discussion, leaving the hope for more space in the educational system for more experiential methods and individual approach.
- Teachers are ready to learn new methods or diversify the variety of methods used already in daily work, to develop networking, to share experiences and learn from each other, if there were enough trainings and readings in Estonian language.

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HOW TO LEGITIMATE 'BEING IN NATURE' AS EDUCATION?

Bea Reuter, Ulrike Schenk
Friluftsliv – Leben draußen, Norway

Abstract

The educational values of *being in nature* are hard to explain because of its complexity. It seems to be quite 'spongy' to be speaking about a 'lively encounter with one's self' (German: Lebendige Selbstbegegnung; Liedtke, 2005) as an attempt to describe the complexity of *being in nature*. Being outdoors with people appears to be very simple because at first glance it is simply being outside. Therefore it could be seen as a pastime and not learning. However, in the simplicity of *being in nature* lies the complexity of life, implicating the chance to learn something grand, not only specific skills or facts, but something about life itself. And to get a feeling about the amazing possibilities one has in his or her life.

If you – as it often happens as soon as outdoor education workers have a need to argue – take away the simplicity of *being in nature* by defining specific skills or facts than you'll reduce its possibilities. You'll produce a complication instead of assuming the complexity which is already given in natural surroundings. This complexity is hard to understand if you never experienced it and is therefore difficult to express with words. How to grasp complexity of experiencing nature in its simplicity – that's the question we put forward for discussion.

Introduction

Working with *friluftsliv,* as with *being in nature,* is enriching. In nature you get a feeling of life, of liveliness, of what you are. Parents may argue "*What are you doing the whole day?"* And you answer: "*Friluftsliv. It's living outdoors*." And they say: "*Oh, outdoor activities like rafting or mountain biking*." And you say: "*No,* it's just *being in nature*." And they reply: "*Oh, being in nature – and so what*?"

And then you try to describe what you mean with simply *being in nature*, which is not easy to explain to someone who didn't make the experience him or herself. The problem encountered when trying to make the deeper sense of *being in nature* understood is that this deeper sense is often not seen behind the simplicity of *being in nature*.

> "Simplicity is really a magic word. It describes something, which is so unpretentious that one can easily miss it in its inconspicuous size"[1] (Heyerdahl, w.y., p. 375).

1 German: "Einfachheit ist tatsächlich ein Zauberwort. Es bezeichnet etwas so Bescheidenes, daß man sie in all ihrer unauffälligen Größe leicht übersieht."

Simplicity and complexity

If you are outside in nature you can move in a simple and natural way. You can play in a simple and natural way. You can have a simple and natural sensory perception. You can drink, cook and eat in a simple and natural way. You can sleep simple and natural under the sky. And you can recognize your existence in a simple and natural way. Being out there (active or dwelling) opens up for innumerable possibilities. There is nothing written what you have to do, but nature nearly provokes human activity by feeling stimulated, encouraged or vitalized. Probably because the own, inner, human and individual liveliness is corresponding with the outer liveliness (dynamic high handedness) in nature and natural surroundings (Liedtke, 2007).

Being in nature is simple and complex at the same time. What's often forgotten is that simplicity is a necessity for complexity. An example: Two days in nature with a group of people with totally different outcomes:

1. Skiing with middle aged beginners. The whole day they were fighting with themselves and their skis. The nature around them was out of focus. They struggled with skis and the mountains and themselves. They didn't become aware of nature with the skis under their feet. The complexity of *being in nature* has turned into complication for them fighting with skis.
2. Snow shoe tour with the same group. Although they had never walked on snow shoes before, it was no problem for them, because everybody was able to walk. The focus of perception was now aimed at nature and not at the equipment. They were radiant with joy. We recognized that there was something happening with them on the second day. After that day they were talking about nature and described the little tour as a trip into the wild.

If you leave simplicity to nature it can appear in its complexity. In a complex way of being in nature you can reach a deeper sense instead of just focussing on learning skills. Arne Næss makes this complexity clear in one quotation: "It's difficult not to think deep up here"[2] (Næss, 1999, p. 29). This statement contains the deep and holistic educational value of being in nature. If we want to understand this deeper sense – this complexity within simplicity – we could use the metaphor 'the taste of water'. It's complex and simple at the same time. And because of its complexity it is hard to explain. What does water taste like? It's not something specific like vanilla or chocolate but at the same time it's something. So there must be something grand behind the simplicity of *being in nature*.

The educational values of *being in nature*

At this point our problem starts: It seems to be quite spongy to be speaking about the values of *being in nature*, because something grand is hard to grasp with words. If you try to describe the values of *being in nature*, you could talk about aesthetics, mood, atmosphere, feeling of integration, freedom, clearness, feeling of values, intensity, time and space etc. (Liedtke, 2005). But at the same time you reduce the complexity by enumerating grandness with words. If you would try to mediate this enumeration of values one-to-one, you would probably fail. But

2 Norw.: "Det er vanskelig ikke å tenke stort her oppe."

by changing the approach even these values can become reachable as 'goals' in education outdoors. Human beings may learn something which is special for themselves, special for their own life by *being in nature*. These values may be a foundation of a *Bildungsprozess* (process of self-formation), and as an outdoor education worker you have to be aware of the *possibility* that it may happen to people. But there is no standard about the outcomes. Each one has its own *Bildungsprozess*. As an educator you can't organize such a process, but you may have influence on outer circumstances which are relevant for such a process by giving enough time and space. And now we're faced with the next problem: The 'success' of such kind of educational work is hard to evaluate because it may not happen immediately:

> *If you have a deep experience you will change – even if you may not notice it at once. Five years later you'll maybe recognize it, you're thinking back and it will hit you: There it was! So it's not easy to sell depth market-economically!*[3] (Næss, 2000, p. 176).

Goal free experience offers a step on the road rather than a solution (Beames, 2006). But maybe this step could be a little motion in the way of thinking. You start to think about your lifestyle so far. A description of what could be meant with lifestyle in this context is given in the following statement of a Norwegian outdoor education worker:

> [*Being in nature*] *makes us more reflected than just living in our own, a little artificial world we have created. We get another perspective on things when we are outdoors. Thoughts are flowing much easier [...] you can see clearly what means something in your life. You see which persons are important for you, [...] and what is of highest importance in your life, that's much easier to see out there. And conflicts become more bagatelles seen with a distance. So, you can sort out what's important and what's unimportant. I think that's quite central*[4] (Reuter, 2007, p. 79).

There's something happening with people in nature, something deep and individual which is easy to feel, but sometimes hard to explain. "*We all have experienced hours in which we were touched at the moment and where the dimension of time and space disappears. [...] Ask me what I felt and I'm not able to say that, but I know what it was*"[5] (Næss, 1999, p. 33). To get the chance to experience exactly such feelings and thoughts Arne Næss is talking about, is in our

3 Norw.: "Når du har en opplevelse med dybde endres du – selv om du kanskje ikke merker det med en gang. Fem år senere oppdager du det kanskje, tenker tilbake og det slår deg – da var det! Så det er ikke lett å selge dybde markedsøkonomisk!"

4 Norw.: "Det gjør oss mer reflekterte, enn å bare leve i vårt egen, litt kunstige verden som vi har skapt. Vi får et annet perspektiv på ting når vi er ute. Tankene flyr mye lettere (...) man ser mye klarere hva som betyr noe for en i livet. Du ser hvilke menneskers om betyr noe for deg, (...) ja, faktisk: hva som er viktigst i livet ditt, det ser du mye lettere der. (...) Og ting som er konfliktfylt som man får litt på avstand, så blir det mere bagateller. Altså du klarer å sile ut hva som er viktig og hva som er uviktig. Det tror jeg er ganske sentralt."

5 Norw.: "Alle har vi opplevd stunder når vi blir grepet i øyeblikket, og tidsdimensjonen og romdimensjonen oppheves. Det er vanskelig å sette ord på slike øyeblikk. [...] Spør meg om hva jeg følte, og jeg greier ikke å si det, men jeg vet hva det var."

opinion the main point in education outdoors. To mediate this is actually not the problem. The problem appears if there's a need to argue and if you have to explain what happens to people. Here you have the problem of legitimating *being in nature* as education.

The Problem of Legitimacy

The true values and deeper sense of *being in nature* are often not seen behind its simplicity, especially if you talk to people who didn't experience it themselves. And if you want to earn money (or have to, because it's your job!) then this problem of legitimacy becomes even bigger. *Being in nature* with people has at first no economical value! You produce nothing and the outcomes of what people will "learn" outdoors are not clear. Back to our example with the group on skis and snow shoes: The first day seems to contain more outcomes which can be measured, because the participants learned something new – the skill of skiing. On the second day the outcomes are not clear, they are hard to grasp. The participants went walking and they were able to walk before. From the outer point of view it looked like they didn't learn something. But out of the stories they told us at the end of the snow shoe day, we could read that something has happened with the people. Regrettably these stories often have no significance, if you have a need to argue nowadays:

> *The old rustic hand-crafted culture of leisure (German: Muße) and with it the social competences, the cultural self-activity, the substantial idleness very nearly the dreaming disappeared. This culture of leisure wasn't developed in the context of social self-determination and self-agreement but was liquidated and gradual replaced with the capitalist consumption of goods.*[6] (Kurz, 2005, p. 227).

The cultural self-activity (German: Selbsttätigkeit) became a passive compensatory consumption of goods (Kurz, 2005). What we can read out of this is that there's a tendency that only the market-economical value of things and work is seen. You very nearly make a fool of yourself if you start to think and talk in other (in our opinion deeper) dimensions. So, "*if money is what you're after, then you'd better write 'participants will learn leadership, problem-solving, and team-work-skills' in bold face*" (Beames, 2006, p. 7).

Searching for a solution for the problem of legitimacy, a lot of outdoor education marketing strategies can nowadays look something like this: Ropes course at 9 am, orienteering at 11 am, lunch at noon, paddling at 1 pm, friluftsliv at 3 pm ... (Beames, 2006). With such a program you can offer to mediate a lot of skills, big adventure, even more skills ... and at the end of the course you put a reflection to make sure that you really got the outcomes you wanted to teach. Sold in packages! People know what they buy. They know the results like team-work-abilities, leadership qualities and so on. And everyone has to learn the same! This seems to be easy to handle.

6 German: "Zusammen mit den autonomen Sozialrevolten erlosch auch die alte bäuerlich-handwerkliche Kultur der Muße, der damit verbundenen sozialen Kompetenzen, der kulturellen Selbsttätigkeit, des gehaltvollen Nichtstuns, geradezu des Träumens. Auch diese Kultur der Muße wurde nicht im Kontext sozialer Selbstbestimmung und Selbstverständigung weiterentwickelt, sondern liquidiert und allmählich durch kapitalistischen Warenkonsum ersetzt."

What will be Lost?

But there's one problem: Nature doesn't follow this schedule! It's another rhythm that rules in nature. So what will be lost on the way by 'packaging' nature? By packaging nature into digestible pieces you'll rather produce a complication instead of taking the complexity which is already given in natural surroundings. Sigmund K. Setreng describes it like this: "*Complexity, as I define it, decreases in the same extent as the complication takes over*"[7] (Setreng, 2006, p. 109).

The following example will show what is meant with this problem: The frog. If you want to get to know a frog you have different solutions for 'research'. One of it is dissecting the frog. This examination seems to be quite easy to handle. The frog won't hop away! And maybe you'll get to know the anatomy of the frog thigh. But you'll never get to know the frog as a whole this way, because you can't put things – which are lively – together again after cutting them into pieces. You'll lose the whole and with the whole you'll lose liveliness. What happens here to the frog, is the same thing that happens if you cut nature experience in digestible activity-pieces: you'll take the experience's liveliness. Another, from our point of view a better, solution would be to take the time you spend in nature for observing nature, for reading nature and for observing yourself *being in nature*. And that does actually not mean to be inactive out there. Anything but! By the last mentioned strategy the people you're taking out with you become more participants than just passengers. Henry Thoreau's pedagogical advice in this context may be the following:

> *If I wished a boy to know something about the art and sciences, for instance, I would not pursue the common course, which is merely to send him into the neighbourhood of some professor, where anything is professed and practised but the art of life*.
> (Thoreau, 1962, p. 44).

Sometimes you can't convey your participants on a long period of their life, but maybe just for one day. Nevertheless you can form even this single day in a manner which shows up a glint of the idea of complexity within simplicity, giving the participants the chance to develop their individual art of life. "*And the complex calls for improvisation, which means complex participation*"[8] (Setreng, 2006, p. 112).

If you whereas make the compromise to cut the complexity of *being in nature* in digestible pieces, than you somehow lead yourself into a 'crises', because you have to talk and act otherwise than you think and feel. This kind of strategy may work out for a while to reach some special aims, like fund-searching. But seen in long terms it will probably damage yourself and consequently the quality of your work as well. If you have to talk with other arguments than those you really believe in, there's a danger to lose what you believe in, to lose your own religion. From our point of view you shouldn't make too many compromises, if your main point in education outdoors is to support mankind's strive for complex development.

7 Norw.: "Kompleksitet, slik jeg definerer det, minsker i samme grad som det kompliserte tar over."

8 Norw.: "Og det komplekse krever improvisasjon, det vil si kompleks deltagelse."

The western world's inherent demand for complicated direction and behaviour is inhuman by building up barriers for human being's inborn strive for complex blossoming. To mediate this [...] is a central challenge[9] (Setreng, 2006, p. 108).

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9 Norw.: "Mitt hovedpoeng angår, som sagt, menneskebarnets streben mot kompleks utfoldelse, [...]. Vestens innebygde krav om komplisert retning og atferd er umenneskelig ved å bygge sperrer for menneskets medfødte streben mot kompleks utfoldelse. Å formidle dette, [...] er en sentral utfordring."

JAROSLAV FOGLAR, SUMMER CAMPS, AND CZECH EDUCATION IN NATURE

Ivo Jirásek[1], Andy Martin[2], Ivana Turčová[3]

[1] Palacký University, Olomouc, Czech Republic

[2] Massey University, Palmerston North, New Zealand

[3] Charles University, Faculty of Physical Education and Sport, Prague, Czech Republic

Abstract

In the 20th century Baden Powell and Kurt Hahn had particular influence over the development of outdoor education in the UK specifically related to Scouting and Outward Bound organisations, which have progressed and had significant impact internationally. Similarly, in the Czech Republic the ideas of Jaroslav Foglar (1907–1999) have influenced the development of education in various nature settings. This paper provides background to the work of Jaroslav Foglar and his influence through his stories of adventure and mystery on at least three generation's relationship to education in nature, camping and scouting.

Jaroslav Foglar (1907–1999)

Whilst Foglar's influence may be more recent, it was the Czech educator John Amos Comenius (1592–1670), who supported the use of 'games' and 'play' in achieving educational outcomes and recognised the importance of travelling as a means of completing youth education. Comenius believed in an holistic learning process that began and ended with experience involving one's own senses and that teaching and life long learning must be interconnected with experience in nature.

Jaroslav Foglar is recognized in the Czech Republic for his work as an experienced scouting leader, journalist, educator and writer. He led the development and chronicled the history of scouting in Czechoslovakia for over 60 years, specifically summer camps from 1925–1985. Scouting summer camps (*tábory*) still involve children and young adults spending usually two to three weeks living in nature, playing games and learning outdoor skills (Neuman, Turčová, & Martin, 2007). As a writer, he published many games, and out-of-school educational activities, but he is perhaps best known for his many novels and comic stories. Translations of his books have been published in Slovak, Polish, Hungarian, German and Esperanto; however, these are still unavailable to English-speaking readers.

In 1925 Foglar, aged 18, lead his first scouting camp by the river Sázava and many other camps followed. Foglar helped create many special features of Czech scouting (*Junák*), particularly through his writing, which involved a mixture of realism and romantism, fantasy and adventure, mystery and expeditions into the unknown. He worked as an editor for several magazines. In 1930 he started to cooperate with the scouting magazine *Mladý hlasatel* ('Young Herald'), and in 1937 he introduced the concept of 'reading clubs', which later became quite numerous (there were 24600 clubs registered at *Mladý hlasatel* in 1941 when this journal was

forbidden by the Nazis, and 210000 subscribers at this time). Through his weekly magazine he inspired outdoor activities of several thousand (upto 13000 members) young people at the same time. There were 800 boys in Foglar's scout division (over 60 years) and he produced 60 issues of the chronicle for this division (15000 hand written pages).

His stories were based upon his long-term work with children on summer camps. His reading club movement was very important for Czech scouting, because it helped to spread these ideas even in the most rural areas of the country, and encouraged independent education through trust. In 1933 his famous boys adventure book *Hoši od Bobří řeky* ('Boys from the Beavers' river') was published. For many people the book about the adventures of a group of boys provided inspiration for life long learning. The gang of seven boys learns through a range of activities virtues such as honesty, generosity, shrewdness and strength. In 1938 Foglar also started his most famous cartoon serial *Rychlé šípy* ('Swift Arrows') in the *Mladý Hlasatel* magazine, which every child and adult knows in the Czech Republic. Even though his novels were critically reviewed and his characters described as being out of the social reality, they became bestsellers not only among young people.

It should also be noted that the Czechoslovak communist regime banned the scouting movement post World War II along with the publishing of Foglar's books and *Mladý Hlasatel*. His books were taken away from libraries and could not be sold even in second-hand bookshops. However his fictional work found its way into many Czech homes, and these scouting and adventure traditions were never completely restrained and provided the opportunity to resist the system particularly through realising adventure activities in nature (Martin, Turčová, & Neuman, 2007).

> Walls have ears, but trees, rivers and mountains do not!' This unifying aspect has contributed throughout Czech history to the development of a unique active and passive involvement with the outdoors, as a way of building self-esteem and attachment to the Czech nation and language, whilst often under the influence of oppressive outside regimes.

With the fall of communism in 1989, Foglar now over 80 was able to publish again, with a renewal in popularity. However, his health began to fail in 1995 and he died in 1999 aged 92. Foglar remained a bachelor all his life, and had a strong relationship with his mother, with whom he lived until her death aged 102. His father had died when he was very young, and although very poor, it was the friendship and camaraderie of a local scout troupe that provided him with inspiration and possibilities that nature offered. It was his own romantic desire to remain in the world of a boy that engendered him to write stories for the youth.

Foglar was committed to active movement and healthy lifestyles with images often linked to bodies, stripped to the waist, permanently on the move and in nature, sunburn as a sign of health, muscles and strength, cigarettes and alcohol were not allowed. Values of good (moral and ethic values) were stimulated along with aesthetic values (beauty) linked to being in nature, and feelings of sharing common values were emphasised, for example friendship, loyalty. These were confirmed by oaths, absolute solidarity, and a certain exclusiveness of the group.

Foglar's educational methods were very progressive, but did not always correspond with traditional scouting, so Foglar often got into trouble with other scout leaders. In pedagogical terms it was the holistic influence of his educational methods and principles that were most important. Individual activities and programme tools (e.g. hunting for 13 little beavers) did not result only from physical training or moralizing, but they influenced the whole personality. Tasks were conceived for development of any personality element – starting with physical development through to the influence on rational abilities, aesthetic feelings, moral responsibility, affects on the will, self-control, concentration, patience, and estimation abilities etc. Foglar's tales spoke particularly to the heart of many urban young people who yearned for the kind of adventurous lifestyle that Foglar's stories portrayed.

Motivation utilizing phenomena of secrets, mystery, romanticism, adventures, and challenges linked to symbolism involving reality and fantasy, legend stories, impressively introduced games or activities with educational potential (Bartůněk & Martin, 2007). Providing legends, stories or magic can make even a routine and banal task a prestigious event. Through this an everyday life event can turn into aspects of poetic romanticism. A simple activity in its essence, perhaps even dull, penetrated by physical as well as mental efforts, if wrapped into environment of the life of the American Indians, Golden Mexico, railway builders, Wild West, exploring byways etc., becomes immediately a point of interest in a given activity (Jirásek, 2007).

A game itself and its thrill becomes at the same time a means of self-knowledge because it determines the borders of success, learning about the strong and weak sides of ones personality. A game for Foglar was not only a means to fill free time, but it was a huge event. He believed that even the topic of death (for example, in the stories of the murders of some of his fictional characters) can be functional in context. At a young age death is not yet understood as the last irreversible possibility and the end of life. On the other hand it can be understood as a fascinating topic without tragic consequences – as a mystery. Nowadays the theme of death is often devalued in action films and in tabloid newspapers, perhaps one of the reasons for some of the brutality witnessed today.

Foglar's great interest in records of any kind, nostalgic memories, and writing chronicles was reflected in the creation of many traditions, rituals and ceremonies. Simple objects became mysterious and interesting and were changed into forms of strictly set rituals. The objects often became sacred or taboo. Rituals and ceremonies were supported by concrete features which recognised achievement and results. Many activities were marked with points, diplomas, cards, badges, which helped motivate towards other activities and work and satisfied the need to be included in a group and excel in it. Some ceremonies can be also understood as initiation rituals realised in communities such as American Indian or English Scouting.

One of the main contributions that Foglar still offers many youth generations is that of a role model. A positive role model, such as for example the story of the young boy Mirek Dušín (well known children's Czech character), who never said a bad word and was always honest, is very important to every child. '*A youth can hardly be ideal but can easily live with an ideal*'.

Conclusion

Jaroslav Foglar documented how experience obtained through games can strengthen and consolidate personality development in an interesting form, without formalism and forcing, but naturally and spontaneously. These educational methods utilizing the phenomenon of game experience situations (for example courses and activities of *Vacation School Lipnice – Outward Bound*) provide a broader and refreshing perspective for creative programming practice in the outdoors, which involves the development of experiential learning involving all the senses. Foglar's legacy is his influence, through his stories of adventure and mystery, on at least three generation's relationship to education in nature, camping and scouting.

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EN 15567 FOR ROPES COURSES

Walter Siebert
Erca and IOA, Austria

Abstract

Part 1: Construction and safety requirements.
Part 2: Operation requirements.

This European Standard applies to permanent and mobile (transportable) ropes courses and their components. A permanent ropes course is a facility installed for more than one week on the same site. A mobile ropes course is a facility that is transportable. This standard does not apply to temporary ropes courses and children's play grounds. A temporary ropes course is a facility that has been installed for up to one week. Part 1 of this standard specifies safety requirements for the design, construction, inspection and maintenance of ropes courses and their components. One of the most relevant implications is that an inaugural inspection shall be carried out by an inspection body (type A in accordance with EN ISO/IEC 17020). Part 2 specifies operational requirements to ensure an appropriate level of safety and service when used for either recreation, training, education or therapeutic purposes. The author has conducted more than a dozen inaugural inspections according to the norm and will share his practical experiences. In Spring 2008 the CEN (European committee for standardization/ *comité européen de normalisation/europäisches komitee für normung*) released the Eurocode 15567 for Ropes Courses. In this article I want to inform about some important implications and about some background thoughts.

The Time of the Cowboys is over (at least in the European Community)

Before 2008 everybody could build as he or she thought. Buy some wire cables and hang it up in trees. But common sense is not always right, so some accidents happened. Of course we had the ACCT-Standard (Association of Challenge course technology), the US-American standard, but nobody cared about it in Europe. I was in the group who worked on this standard 1993 and was quite surprised that they did not agree on the highest possible standard. I had to learn that standardization committees are democratic organisations and the outcome can never be a high level safety standard. 10 years ago a group of ropes course builders met in Germany to found the European Ropes Course Association. One of the first goals was to establish a standard, similar to the ACCT Standard. I hoped that we would do it better, but again the outcome was the lowest possible agreement within the group. I had to learn that people have the tendency not to learn from past mistakes. And now we have the Eurocode and you have to understand that again it is the lowest possible level of safety. Here I had to learn that economic interests always overrule safety concerns. A Eurocode is not a law, to stick to it is also not required by law, so nobody can be punished when not building according to this EN. But in case of an

accident you will have to answer some critical questions. So I recommend: Do not ignore it. Here are some of the issues covered by the EN.

Technical information about the EN 15567

A ropes course is a constructed facility consisting of one or more activity systems, support systems and, if needed, belay and/or safety systems. A ropes course is distinct from playground equipment in that it has restricted access and requires supervision.

Calculation

Installations using self-belaying systems, continuous and assisted belaying systems made out of steel wire rope shall be calculated using safety factor 3.0 in relation to the ultimate load. A belaying system for ropes courses shall be designed to withstand a load of 6kN without permanent deformation to any part of the system.

Inspection

One of the most relevant implications is that an Inaugural inspection shall be carried out by an independent inspection body (type A in accordance with EN ISO/IEC 17020). Independent means: You can not build, run, sell ropes courses. If built in trees, an inspection by an arboricultural expert (competent person able to undertake arboreal assessments) is mandatory.

Safety systems

Safety systems can be:

a) collective – guard rails and railings; nets, landing mats and impact absorbent floors appropriate to the potential fall height; spotting;
b) individual – Self-belaying and continuous belaying systems or assisted belaying systems: in this case, participants shall wear a safety harness attached to a safety line, retractable lifeline or wire rope loops, etc.

Documents to be provided

User manual for operators

The manufacturer or the installer of a ropes course shall provide a manual containing at least the following information together with the main product:

1. Technical description of the facility and its individual components (material certificates etc.);
2. Use of the course
3. Marking
4. Manufacturer's declaration.

The manufacturer's declaration should contain the following:

a) Basis of static load calculation (e.g. load cases, foundation, fixing, support, special conditions, wind situations);
b) Normative references;
c) Exclusions of liability, if any (Tree assessment report; Inauguration inspection report)

BEING A MALE OUTDOOR EDUCATOR WITH FAMILY

Vegard Vereide[1], Kirsti Pedersen Gurholt[2]
[1]Sogn & Fjordane University College, Faculty of Teacher Education and Sport, Sogndal, Norway
[2]Norwegian School of Sport Sciences, Oslo, Norway

Abstract
Male gender research shows that for many males, type of work and inherent work culture are central components for personal identity. Another important theme in this field of research is the new ideal perception of a more domestically present father. The purpose of this study was to acquire insight through qualitative research interviews into how young, male outdoor educators describe and interpret their professional and domestic lives involving childcare. The study involved five outdoor educators with ages ranging from 33 to 40, whose work involved between 70 and 200 days away from home. These fathers all described a self-perceived inherent need to be active in the outdoors and the type of work they have chosen is time consuming. They have subjective experiences during work that substantiate the amount of time used at work. At the same time, they desire to be present as fathers in order to develop close relationships with their children. Both work and fatherhood are important to these men and the everyday challenge is therefore how to cope with interaction between these two roles and life spheres. This material reveals four different strategies for balancing between an alluring form of work and the ideal of being a present father: 1) Change in work patterns, 2) Change around work patterns, 3) Departure from the distinctive character of this work, and 4) tending toward a re-orientation away from work as a fulltime outdoor educators as primary. Factors influencing choice of strategy are how work is structured; access to (external) assistance at home, their wives life-views and work situation, and length and degree of specialisation of training and education.

Key words: outdoor educators, outdoor professions, male identity, the new fatherhood Ideal

Introduction
In late modern society, work has become a major arena for self-realisation (Hochchild, 1997) and for the development of identity (Morgan, 1992). Male gender researcher David Morgan maintains that: *"Work, in both general and the specific sense, is assumed to be a major basis of identity and of what it means to be a man"* (Morgan, 1992, p. 76). In a high-technological welfare society, outdoor life and outdoor activities provide another arena for self-realisation, especially for men. Research in the field of outdoor life shows that knowledge and skills in back-country travel have traditionally been transferred from one generation to the next by what could be called incorporating processes; through participation in practical-social

activities within communities where work, recreation and travel in outlying areas historically has been the domain of men. To acquire and master such skills has therefore been perceived as an inherently masculine and 'natural process' (Pedersen, 1999; Gurholt, 2008). The late modern adventure-economy has facilitated the growth of new, lifestyle occupations from what previously were considered to be leisure activities. To a large extent, the male dominance was duplicated (Humberstone & Pedersen, 2001). Full- time outdoor adventure professionals are an example of a development that has professionalised and institutionalized activities that were previously recognised as central traits of – especially male – Norwegian daily life and national identity. To become an outdoor professional demands great effort. Many years of experience and development of specific skills are necessary. More recently, these skills can be acquired through a highly specialised education. The characteristic of the occupation necessitates much time spent in the back-country – often over multiple day periods; thus demanding much absence from home. Such work can therefore be difficult to combine with conventional domestic life. With the aid of an analytic concept borrowed from Hobson (2002), the inherent characteristic of this type of work can be designated as being *away.*

Within the last two decades of Nordic gender research, the *new fathers* have become a major theme (Aarseth, 2008). Several qualitative studies show that there is a now a tendency toward young fathers becoming more involved in the emotional and practical daily life that revolves around children and family (Holter & Aarseth, 1993; Brandt & Kvande, 2003) and generally a marked increase in paternal participation in daily care over the last decade (Kitterød, 2005). Hobson (2002) portrays these new relationships with the help of the analytical concepts of *care* and *at home,* in strong contrast to the previously dominant male ideal of the father as breadwinner, one who first and foremost provided *cash* and who was *away.* The basis for such structural change can amongst other places, be found in the policy of equality prevalent in the Nordic welfare states (Ellingsæter & Leira, 2006); a policy of equality which is based on a two-way model: *"Along with the mothers' entry into the world of employment, the father's entry into the world of family is expected"* (Aarseth, 2008, p. 5).

Male gender researcher Lorentzen (2006) pointed out that if one is to study male behaviour, a perception of men as gendered beings participating in a socio-historically related gender system is necessary. This view holds a perception of gender as something which must be renewed and changed consciously or subconsciously, through action and collaboration in specific contexts and relationships. In this way, masculinity is not static and cannot be understood merely as a biological phenomenon (Solbrække & Aarseth, 2006). In the Nordic countries as in other parts of the world, the research perspective has moved from theories about roles to an understanding of gender as socio-cultural relations and structures where masculinity is conceived of as historical and dynamic processes. In other words, gender research focuses on men as gendered participants and seeks to illuminate life experience and acquisition of identity from a male perspective and reveal different masculinities (Connell, 1995; Lorentzen, 2006).

The subject of this paper arose from the aforementioned theories and research in the field of outdoor activity from a gender perspective (Pedersen, 1999; Gurholt, 2008), and also through personal experience and observations. More precisely, this paper will illuminate *how*

professional male outdoor educators experience and manage the challenges of being a father, involved in child care. The basis is a phenomenological – hermeneutic study of how several informants experience the demands of work and the ways in which they cope with professional activity and fatherhood, whilst meeting the new ideals of the *caring father*. The approach can be summarised with the following: *How do full-time outdoor male professionals relate to the ideal of being a "caring father" when they are often absent – hardly at home?*

Methods

The material is based on interviews of five full-time outdoor educators aged between 33 and 40 (born between 1969 –1975). None of the informants could say exactly how much time they spent away from home, but they estimated between 70 and 200 days per year. Other key figures for the informants are: An average professional history of 8.4 years, married or living together with an average of 1.5 children of mean age 5.6 years old. These families produce a mean total of 1.8 human-labour years, varying between 1.35 to 2.15 human-labour years. The fathers work an average of 99 percent of a full time job, one works 120 percent and one has a reduced 75 prosent job. The mothers work an average of 83 percent of full-time, 2 in 60 percent part-time jobs, one works 80 percent part-time, one full time and one who works in a 115 percent position. The informants have an average of 6.4 years university college education in outdoor life and specialised outdoor training through courses (Vereide, 2008). Another common feature is that the informants have well educated middle class parents who themselves have firstly explored the changing role of woman-the-housewife, then ways of living more equally together and family roles. The new generation of male outdoor professionals may be viewed as pioneers compared to how the older generation of male outdoor professionals acted as fathers (cf. Sookermany & Eriksen, 2007).

Using qualitative interview one has attempted to explore, interpret and understand what life is like for the outdoor professional, what motivates him and how he adapts working life to fatherhood – something which at first glance may appear to be an impossible undertaking, given the alluring nature and the effort and commitment such work demands. Fatherhood – especially where smaller children are concerned – demands commitment to the needs of another, someone who additionally has an acute need for care. Because male outdoor educators make a living from their passion we will initially examine why they so highly value the work and lifestyle.

Outdoor life as a profession and lifestyle

Great to be together with people outdoors... to teach people to enjoy being outdoors is one of the most rewarding things. And when I meet people who have not spent much time outdoors – who are in an unknown situation – to teach them how to enjoy themselves, to meet them again later and hear that they spend much time outdoors. It is very, very rewarding and good to teach people specific skills such as climbing and glacier travel – and then to hear later on that they are outdoors...Well, that teaching situation outdoors is great fun. [I: Something special that you enjoy about your choice of profession?] It is precisely this, and for my own part to be outdoors myself, that is important. To teach others to enjoy spending time outdoors, to learn skills outdoors (Håkon, born 1974).

From this material, a pattern emerges showing that the driving force for choice of profession is a passion for being outdoors and doing outdoor activities. The informants have chosen a lifestyle and type of work that commits them to full-time mentoring, guiding and teaching others in demanding 'natural' environments; often synonymous with high mountainous areas. A passion has become professionalised.

The five narratives about the road to becoming an outdoor professional bear many similar qualities. As most other adults with a strong interest in outdoor life, they have all spent much time doing outdoor activities since childhood and all possess great and varied experience from the outdoors (Fisker, 2008). Four of the informants come from middle-class urban backgrounds; one grew up on a farm. All of the informants have made a conscious, reflected choice to make a living from their interests and to become an outdoor educator. The pattern of development is largely as follows (Vereide, 2008):

1. Active childhood and outdoor life with the family.
2. Active sporting and outdoor life with friends during adolescence.
3. The development of a self-perceived strong inner motivation to seek challenge and experience in demanding natural environments.
4. Unorthodox choice of education; choosing to study outdoor life at university college level – a field of education that has grown steadily since the 1990's at several regional universities in Norway. Additionally, they have qualified for certification in demanding outdoor activities.
5. They emerge as newly qualified into a time of global prosperity where the Norwegian economy is in a league of its own, and most people have become quite wealthy. There is an increase in nature-based tourism and adventure-economy. The Nordic Folk-High Schools are beginning to offer courses in demanding forms of outdoor life. There is a growing market for various courses in demanding outdoor activities both from private and public sectors. Norwegians are becoming more continental in their habits through frequent travel. Activities in steep environments are becoming more common and popular through media exposure and guiding.
6. Gradually, the young outdoor professionals enter a stage in life where making a family becomes an issue, and new questions become pertinent: Can this form of work be adapted to family life? How can one be a modern caring father when one is often absent?
7. They are conscious and aware of how they act as fathers and how they participate in the most important areas of household activity. Four of the informants have passed through the regional university system to study outdoor life, and all of these have taken additional national certification (NF) or practical professional courses through the organisation called Nortind (IFMG/UIAGM).[10] Three of the informants have postgraduate (master) degrees in outdoor life (friluftsliv). These full-time outdoor educators have comprehensive and specialized educational backgrounds – both

10 Norsk Fjellsportforum (NF) is a national certification organization for climbing and glacier travel, and Nortind is the national organization for the internasjonal federation of mountain guides association (IFMG/IVBV/UIAGM)

theoretical and practical. Also, since childhood, they have gained a great deal of personal experience in the outdoors. It is therefore understandable that education is an important factor for those who bring this profession to a new life phase of family and childcare. One of the informants who eventually leaves the profession, is the only one without a practical specialization or a higher education within outdoor subjects.

I can tell you something about that... During my time at college I once attempted to be a normal man, and not leave the college/city at every opportunity to go to the mountains or to ski. The idea was to stay where the other students were, in town, at parties, spending time in cafes and generally doing what most students do. I was really trying, making an honest effort, but it didn't work. I couldn't manage it, it was just silly. That's when I found out that it didn't suit me. So then I decided to use every opportunity to do the things I like best, and not try being somebody who quite obviously is not me.
(Ola, born 1974).

An important insight gained from the material is the clear connection between self-perceived personal traits or *character*, and an attraction to the form of work that being an outdoor educator involves. Morgan (1992) asserts that work is one of the main components of male identity. The informants can be understood in this way: They see themselves as having a strong inner attraction towards the essential qualities of this work and the concomitant lifestyle. This perception of self involves what they conceive as an inherent need for outdoor activity. Additionally, the informants felt it was important to communicate this inherent need in order to help others understand their choices and experiences. The essential qualities of this work allows one to be very active outdoors, often and for long periods. For this reason, the individual can receive solid feedback and therefore affirmation of his perception of self – of "who they are" and wish to be (Vereide, 2008).

Pedersen (1999) points to similar finds which emphasize the fact that in Norwegian and western culture, nature and outdoor life provide arenas within which men have great opportunity to act, create, affirm and strengthen a proud masculine identity or self-perception where coping with demanding wilderness environments is seen to be just 'natural'. With Bourdieu's (1995) notion of *habitus* one may understand acquired patterns of thought and action as the result of cultural learning and development of social structures through participation and community cooperation. For Pedersen (1999), an important point is that which is perceived as inherent and only natural, is in reality the result of social learning and therefore a result of intense cultural activity (see also Gurholt, 2008).

Hochchild (1997) and Brandth & Kvande (2003) assert that the attractiveness of the work is the most important reason for fathers working overtime or extratime.

Yes, in hours, way over. I have never calculated the hours, but that is difficult to do for such overnight trips, but relative to number of days it is way more than a work year.
(Sindre, born 1972).

An important discovery is that the informants experience time at work as very meaningful, positive and alluring. It is through work that they really *live*. This is consistent with Ellingsæter's (2007) view on time at work as a multi-dimensional reality where qualitative and meaningful elements are very significant. The analytical notion of*" borderline leisure time"* emerged from the empirical; a notion utilised to describe how difficult it can be to separate work from leisure time. To be an outdoor professional involves much travel, overnight stays and long days outdoors. In descriptions of the normal working day it made clear that the greatest challenge with this work is much absence.

The male outdoor educators who were interviewed can be seen as examples from a group who achieve self-realisation in a way that Giddens has described thus:" *We are not what we are, but what we make of ourselves*" (Giddens, 1991, p. 75). In working as outdoor educators they are investing (in) themselves. By choosing to become full-time outdoor professionals they have not only created a new field of work, but also a self-identity which must in turn be recreated and acknowledged. According to Giddens, the contemporary individual must continually create and recreate his own personal story:*"It must continually integrate events which occur in the external world, and sort them into the ongoing 'story' about the self"* (Giddens, 1991, p. 54). These processes demand constant repetition through outdoor experiences and the retelling in various contexts of what has been experienced. The informants exhibit reflection and self identity and act together with surrounding structures. The main focus revolves around self-identity on which the informants make their conscious and reflected choices. The*"ongoing 'story' about the self"* is given a new dimension when the informants become fathers; how will/ how can they work as full-time outdoor educators and combine that with child care?

Does lifestyle and the allure of work change with fatherhood and family life?

> *To be absent so much is a challenge, you are often away from home...That is a great challenge now that I have a family, but also before that.* (Håkon, born 1974).

As initially pointed out, newer gender theories maintain that young fathers are confronted with two powerful and often opposing forces, symbolised here with the concepts care/at home – cash/away (cf. Hobson, 2002). Historically, one represents a new form of masculinity which includes the desire to be both physically and emotionally present in ones' childrens lives (Lorentzen & Mühleisen, 2006). The other force comes from the allure of work; the inherent attraction of the essential qualities of this work. Many researchers maintain that one must have an understanding of the allure of such work if one wishes to know more about the tension and dilemmas that men and fathers experience today (Brandth & Kvande, 2003). Research shows that men still attribute great importance to work (Kittelrød, 2005) and that the primary source of male identity and self-perception is still rooted there (Morgan, 1992; Holter & Aarseth, 1993). In other words, work is still today an important factor for young men. Male gender researcher Connell (1995) maintains that the ways in which men succeed economically and professionally are factors that contribute to the status and stature they attain

in the social system in which they are participants. In order to understand and interpret male outdoor professionals who are fathers, the professional perspective must be expanded to a perspective of lifestyle. For outdoor professionals, work is part of that lifestyle and has an even greater significance; it represents both their own main interest and desired way of living, but it also expresses and provides acknowledgement as to who they are and wish to be. From this perspective it is apparent that becoming a professional outdoor educator and making a living through attractive leisure activities is *the great dream*. To receive an education and make a living from ones' activity outdoors is in this context the top of the career ladder. The choice of, and practice of the profession provides a positive self-acknowledgement, status and positive attention within the social environment they inhabit and seek acknowledgement from.

> *I have some wonderful experiences, wilderness experiences. Powerful memories and experiences that define you as a human being. Things that one has experienced together with students or clients that are those defining moments, I have come to know so many wonderful people, and it is also great to feel that you are mastering a subject.*
> (Geir, born 1971).

The type of work entails some challenges. It is not an effective way of generating *enough* income and it demands too much time and reduces total family time:"*I would not have managed to work enough to be able to care for myself and a child at the same location. With relation to education and so on, I had to find something else to do. Because it involved too much travelling"* (Sindre, born 1972). For some, the tensions between *cash* and *away* on the one side and *care and at home*, on the other are too demanding to balance. By taking a closer look at how the informants experience the pressure of having to make priorities, of having too little time, and of the ways in which they attempt to solve the demands of work (cash/away) and the new father ideal with active child care (care/at home), we may gain insight into some of the preconditions and mechanisms that must be in place in order to succeed as outdoor professional and father.

When *away* and *care* collide in daily life, the informants loose some of their similarity. From the material gathered, four different strategies as to how childcare influences work are apparent –both in principle and in practice: 1) Changing ways in which one works, 2) changes made around work, 3) departure from the distinctive character of this work, and 4) work becoming no longer *primary.*

1. Changing ways in which one works
   Yes, but only concerning travel. I wanted to limit travel. What I actually do is unchanged… I have tried to create my own employment here. To stay more in one place. I created the program around my own skills. I started the skiing and climbing program. Also, my choice of location, in Gulledal, with the surroundings and the winter here, provides a natural place in which to carry out the activities I am interested in, also in my spare time. Unlike people in Oslo, I do not need to travel far to get into the mountains for skiing.
   (Geir, born 1971).

As is the case with the other informants, becoming a father imparted more meaning to *being a father*. At the same time, it was important for this informant to retain the alluring qualities of work. The question arises: How would it be possible to change the framework and structure of work without changing its inherent qualities? One option is to choose a strategy of compromise, as Geir explains. Firstly, he decides to leave freelance work in a free outdoor guide market for a permanent teaching position at a folk high school, where teaching is specialised and demands outdoor activities and qualifications. This move provides a steady income and more predictable working hours. This move also reduces travel and nights away from home by around 100 days. The type of work is itself barely changed in this transition to permanent employment. These new adjustments may be seen as the result of reflexive processes. Two distinct wishes become explicit in this phase of life: The adjustment to living at home and working close by enable more time to be spent on fatherhood, family life and living together. In this way Geir can be a father who is more present. Work still has a high priority and still retains its significance as a factor endorsing *self-identity*. The adjustment can also be seen thus: The alluring quality of the work can be retained without becoming too *consuming*. The family has no grandparents or close family nearby who can help out with child care in daily life.

2. Changes around work
   Yes, they stay over with friends very often. If we have difficulties we sometimes ring our parents or some friends and such. Yes, and they do the same. This is how it is in 2007, that we use each other, or ask for help with the children.
   (Bjarte, born 1967).

A good work situation and close proximity to grandparents allows other options and ways of adapting. This informant is also employed as an outdoor educator at a regional university college which in comparison provides the best and most stable conditions for adaptation from the preconditions this research springs from. Having teenage children also provides other opportunities for action and adaptation. These structural circumstances provide the informant with room to manoeuvre – and flexible solutions. Access to help and assistance with child care for the family is present and utilized. A lot of mentoring and nights outdoors brings time off as compensation for overtime, whilst other academic tasks are generated. Flexible working hours and the right to compensation time are used, giving opportunities for family-friendly work periods when there are no outdoor tasks. During such periods, children and the family are given highest priority. Then after school time and weekends are dedicated to the children. Time off as compensation for overtime is also used for private outdoor activities along with exercise and keeping fit. It can be argued that long periods of time away from home can be justified by the fact that this overall framework allows more time together with the children than for a normal father in a more traditional type of work. The university college job also involves other duties. This flexibility is possible because the informant was excused from the research, development and publication duties that are usually assigned to university college academic employees.

3. Departure from the distinctive character of this work
   For the time being I have chosen to prioritize of the role of father, so there is not much time for outdoor activities at work and in my spare time. In a way they collide, but at the same time it is only natural for a period just now. I can always do a lot of outdoor stuff later when the kids are older, and we can do (outdoor) stuff together, or I can do more on my own again. It's a little conflicting, but not a problem. I have made a priority.
   (Håkon, born 1974).

This informant has chosen to completely leave the job after becoming a father for a second time. Work became too consuming in relation to family and fatherhood. The limit for overtime was already reached after the first child. After the second arrived, he decided not to enter a compromise for the sake of work, but instead make a priority of the new fatherhood ideal. Initially, he chose more family-friendly working hours, by working 60% part time in a public office, taking only few supplementary outdoor freelance projects. In this way, he avoided overtime. The informant can be seen as representative for those who, as parents of toddlers have chosen to reduce the size of their positions in order to achieve more family-friendly working hours (Brandth & Kvande, 2003). The basis of this radical choice was the positive experience of "slow time" gained whilst he took the last six months of paternity/maternity leave after the birth of the second child. One interpretation could be that he enjoyed the experience of "slow time" that accompanied the childs' rhythm and way of communicating. Based on Holter & Aarseth (1993), one could claim that fatherhood and family life have become "primary" during this phase of life. Leaving the job may be viewed as dramatic. One may suppose that an important part of the identity has been weakened. However, this informant appears to be proud of the priority he has made and of being a father. In fact, he emphasised that he was not going to lose his outdoor interests despite the change in the surrounding framework. The informant's family receive little or no help at home. From a theoretical perspective one may question whether this break would have occurred had grandparents or other domestic assistance been accessible close by.

4. A tendency to moving away from work as "primary"
   Yes, I believe so… when you ask, it is in fact the case. It is like that. One cannot envisage… it is difficult to see the importance that I attributed to work before. I have never looked upon work as the most important thing in life. I have never done that, but I view it as less important now than I did before. Absolutely. One may well call it a career. The idea of taking a job purely for financial reasons is not as foreign to me as it was before. If it is necessary for a period now, I can easily do that. Before, though, I would always have chosen relevant types of (outdoor) work. To say it plainly, (outdoor) work is less important now than it was before. (Ola, born 1974).

One of the newly-baked fathers points out that work as an outdoor educator gradually became less important. Awareness and reflection around the disadvantages of the nature of this work make other, more effective ways of getting an income more important. Regular

working hours become more valuable because this allows one to be a present, active father. Changes in attitude can be detected towards work and the use of leisure time. In addition to being a present father, a job with a secure income and family-friendly working hours has become a primary goal in this phase of life. The structure and culture of the nature of this work must yield and make a change towards fatherhood and family becoming "primary".

Closing Comments

One limiting factor in this analysis is that we have not investigated the experiences, or looked at the ways in which wives and partners of outdoor professionals have adapted or experience their husbands or partners professional work. One hypothesis may be that these women show more consideration to their partners' work than they do to their own interests. Many of the informants mention exactly this and make it clear that their wives/partners have "chosen" part-time work in order to make family life viable. Neither should those nuances that could have surfaced from interviews with relatives and close friends be overlooked. One cannot overlook the possibility that certain individuals may have been greedy and exploited the goodwill and sympathy of others in order to realise their own personal interests through professional work.

With these considerations taken into account, one could conclude that it is the structure of work conditions, access to domestic help and the level and specialization of education that determine which strategy the informant chooses to adopt in order to manage work as a professional adventure guide. In analyzing the professional adventure guides' experiences from trying to combine their work with child care, Giddens' (1991) concepts of *reflexivity* and *self-identity* can clarify the balance between work, fatherhood and family. When it becomes possible to make reflexive choices in order to adapt, the informants negotiate in order to continue with the type of work that they themselves prefer and are educated for. This conforms to the analyses of Hochchilds (1997), Morgan (1992) and Solbrække (2005). In this study, those informants living in a more structured social environment showed a tendency to make fewer adaptations to their work. Those with a less structured and supportive social environment implemented greater changes to their work, or (temporarily) left it altogether. In short, the more structure – the less change and adaptation, whilst little structure promotes greater adaptations in work. The reflexive choices are made on the basis of structure so that "self - identity" – the ongoing story about the self, is preserved within the context of an active job as a professional guide providing the grandeur of nature experiences. We would claim that the allure of the job and type of work is strong. The challenge of child care for the male outdoor professional is establishing the balance between the *alluring* and *consuming* qualities of this work. Work can, and must be adapted to life's phases – including old age.

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3. POSTERS

THE PHILOSOPHY OF ROCKS

Anna Hogenová
Charles University, Pedagogical Faculty, Philosophy Department, Czech Republic

Motto:
Τωι ουν τοξωι ονομα βιος εργον δε θανατος
(the arc of the bow represents life, the string of the bow represents death – they are both as one)
(Heidegger, 1980, p.124)

Abstract
This article deals of the phenomenological concept of 'rock' and 'stone'.

Keywords: Rock, stone, philosophy death and suffering, repression and the meaning of life

Rock is stone and stone is pain, we know this not only from the beautiful novel by Karel Schulz "*Stone and pain*", but we recognize it during each visit to the cemetery. Why should stone be an expression of suffering? This is answered by Heidegger in his Unterwegs zur Sprache. Stone is self-collected, it does not need anything apart from itself, it rejects everything. Hence in ancient times stone was understood to be something pure even repelling impurities. We only have to think of the tools of the time, the sacrificial knives – these were made from obsidian, from stone. Only stone detracts impurities and lasts by itself. What does this mean? Stone is an expression of self-belief and also an expression of the purest difference because it detaches itself from everything so perfectly that it always remains alone, not influenced by anything.

Pain is felt in the body when a part of the body wants to detach itself; it wants to breach the harmony which is the basis of health, i.e. the basis of so-called isonomy (iso-equal, nomos-law). If all of the organs in the body listen to a single law then the body works well and as it should but if one of the organs "frees" itself then it is bad. You only have to recall Plato's triangles from which our bodies are built. If they are fixed together the body lives, but if they separate from themselves a chasm opens up in our body and our soul is released which according to Plato resembles rings that follow from each other so each soul is immortal. These rings transmigrate to another world of which we have no notion here on Earth. When entering Hades, we forget our life thanks to the River Lethe, and then it's the turn of the three protectors of justice Aiakos, Radamanthus and Minos, who weigh our soul and alas if it is heavy i.e. soaked then it must leave to the lower levels of Hades where it suffers its rightful lot. But the righteousness of our soul is weighed with the help of stones or metal, even metal resembles stone and most of all stone resembles gold. The guidebooks describe gold as being durable but we know that it is alone in all situations. Stone is similar to gold, it resists pressure and external influences, it remains faithful in all circumstances; this cannot be said of earth or

water or air or fire. Thus conversation with a rock is something fascinating which returns us to ourselves. We recognize that it is not possible in the regular daily hustle and bustle when we are in a situation that we have not chosen and into which we are thrown.

It shows that in these times of computers and assertiveness in great economic dealings, man is mostly alone, he becomes desolate. But this abandonment is strange. He knows about himself, he has all of the external signs of pertinence like a personal identity card, a passport, a password on his computer. The only thing he does not have is himself, he does not know who he is, he does not know what he should do, how he should present himself in the world, and how to do it in order for him to be number one and respected by everyone in the word. He finds himself trapped, why? Because he needs recognition of this sort and so much so that his own self-recognition becomes something marginal. And therefore he needs to fly around the Earth in a balloon, dive to the bottom of the ocean, look like a shocking monster. He wants to be noticed by everyone but because everyone else wants to be noticed as well, or nearly everyone, all their effort is immediately leveled out, made benign, totally wiped out. So everyone wants to be entirely acquainted with their own existence but they cannot. Man is unsettled by this and needs to sometimes visit other worlds in which he feels good at least for a while and so today's youth often needs alcohol, drugs, sex, the feeling of supremacy above everyone else, in order to encounter themselves apodictically, which is absolute legitimacy. This is of course almost impossible, it must be reached by self-recognition, i.e. caring for you soul, and no one believes in this because everyone thinks that they already understand it and that they are only empty words with no meaning. So we have golden apples right under our noses but we do not know about them. This is essentially covered and concealed. The hardest thing is to encounter oneself in the clarity and simplicity of such a way that we can speak of apodictic evidence. This is of course only possible under the assumption that there is something inside us that can be returned to, that we are at least slightly faithful to ourselves. But faith as a moral practice is slowly disappearing from the textbooks; it is being substituted by voluntarism techniques which are focused on other subjects, understood as mere objects. Our inter-subjective world is turning into a hidden conflict of everyone for themselves. Life in such a world is not good. So it is even more necessary to return to oneself. And here rock, stone, resembling suffering enter into the game because they are the severance of everything, it is easy to be alone whenever and wherever. Today's young successful economist needs this as much as a homeless person and here we can say that rock climbing presents an opportunity to find oneself quickly and unambiguously.

Heidegger speaks of "*the lack of the absolute distance of life in ourselves and towards ourselves*." [1] What does he mean by this? We are lacking depth. We are full of information that we are not able to correctly pigeon hole and to cope with. But that is not all. If a person has many pigeon holes inside then they are a bibliographer – polymath. And this the most dangerous lack of education because at first sight it seems as though you are faced with a great intellect. They know something about everything but do not know anything properly. They have read nearly everything, seen everything, been everywhere and of course know how to talk expertly. Such

1 Heidegger, M. (1993). *Grundprobleme der Phänomenologie*. Frankfurt am Main: Vittorio Klostermann, p. 29.

an individual, and this is nearly everyone, does not question themselves, why? They do not have distance inside themselves; they do not have distance from themselves. They do not know what it is and because they do not know they do not care about this distance. They will not understand us and as Heidegger puts it: "*We must learn to understand!*" [2] The truth does not give itself to us in a way that we open our eyes and it is standing in front of us silently offering itself. It is not like that, it is necessary to rip it away from exposure, from concealment. And this is possible by climbing a rock that can't be climbed, it stands defiant and we all know what patience it has. Its patience in defiance is represented by millions of years. Self-recognition is based on absolute distance from ourselves. In this rock helps us like nothing from our life. We must overcome it or bow before it in worship and honor it as sacred. We obtain distance in that we come to our own spring, to our own beginning. And this is not at all simple. We are faced with many preconceptions originating from our upbringing, tradition, history, sojourn in temporality. This must be shaken off. That is why Patočka often speaks of man living in magnitude.[3] He says literally: "*Philosophy of magnitude recognizes that life must bear the whole burden of the world in each instance and volunteers for this task*".[4] And exactly this is found in a sport that resembles philosophical achievement so much, namely rock climbing. However, we fool ourselves that it is only a mere sport, we always reach a point during rock climbing that is stronger than our self-confidence and at that point we are at a distance from ourselves. It is not an absolute distance, this is seldom obtained, but it is a distance that is very close. We do not find this here in the third time of looking or even in gymnastics. This distance is only in conversation with the Earth in the form of rocks, silent and self-belonging. Therefore rocks and stones are symbols of pain, symbols of separateness and self-belonging and so rock climbing is the most philosophical sport of all.

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The paper is based on the article published in the Journal of Outdoor Activities.

2 Ibid, p. 26.

3 Patočka, J. (1939). Životní rovnováha a životní amplituda. In V. Černý (Ed.), *Kritický měsíčník*, An. 2., pub F. Borový.

4 Ibid, p. 105.

MOTIVATION FOR CLIMBING AND MOUNTAINEERING

Tereza Louková[1], Ladislav Vomáčko[2]

[1] Faculty of Education UJEP in Usti nad Labem, Czech Republic

[2] Charles University, Faculty of Physical Education and Sport, Prague, Czech Republic

Abstract

An analysis of the self-reported motivation of 52 climbers and mountaineers supports previous findings that different meanings are brought to mountaineering by the participants. Questionnaire responses indicate that the reasons for going mountaineering fall into two fairly distinct types, extrinsic and intrinsic motivations. We can recognize three main motivational categories Environment, Excitement and Enjoyment, and Socialization and Fun.

Keywords: climbing, mountaineering, intrinsic and extrinsic motivation

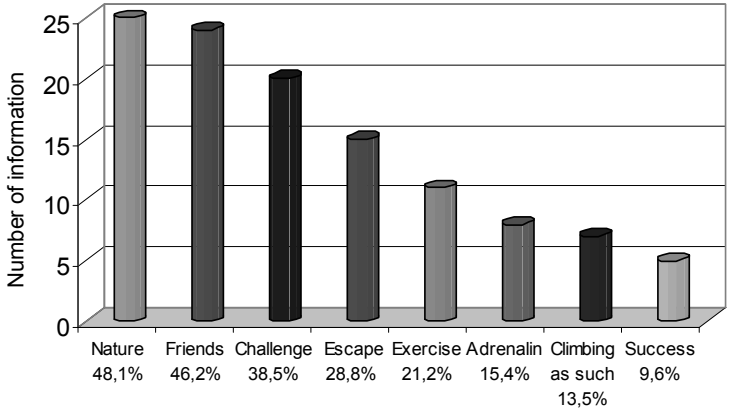
Introduction

Nowadays climbing belongs to the group of very popular sport disciplines and is rapidly developing. Climbers were characterized by courage, endurance, self-control, strong will, resistance to stress, urge to explore and desire for exciting experience, etc., above all with staying in the mountains. However nowadays it covers a group of independent and very specific disciplines, e.g. rock climbing, sport climbing, competition climbing etc. A climber is often exposed to a high level of risk, gets into situations when (s)he has to stay cool and be able to decide quickly and correctly. A wrong decision or a mistake could mean a serious injury or even death. Why do climbers run such high risk? What brings them to it? Why do they set off for the mountains and rock areas? Why do they make so much effort to achieve the summit of a mountain or a rock tower?

A number of studies have been carried out aiming to describe the psychological aspects of climbing. Most of them dealt with the topic from the perspective of climber's personality, e.g. Czech authors – Mikšík (1968), Mlynář (1991), Paldus (2005), Breivik (1999). Other authors in particular Ewert (1985), Ewert & Hollenhorst (1989), McIntyre (1992), Lemmey and Storry (2003) started to consider climber's motivation.

Our study is concerned with the following questions: Why do people go in for climbing? What is their motivation? Are any differences in motivation between the climbing disciplines? And what are the other psychological aspects of climbers' motivation in the Czech Republic?

Figure 1 Motivation of climbers and mountaneers - Categories



Results

In our study the informants were presented with the following open questions. "*What is your motivation for climbing*?" "*Why is climbing attractive to you*?" Their answers can be categorised into 8 main groups (Figure 1). Lemmey's and Storry's study (2003) of motivation of climbers in Great Britain was methodologically similar to our research; so we have compared the results. The climbers in the British study answered the open question "*Why do you rock-climb or perhaps why do you climb in the mountains?*" The authors categorized the answers into 8 groups, which have been already introduced above. The percentage results and the ranking of categories differ in some cases only. We have considered the five most significant categories. It is evident from the results that the categories in both studies are very similar (Figure 2).

Figure 2 Comparison of different climbing disciplines

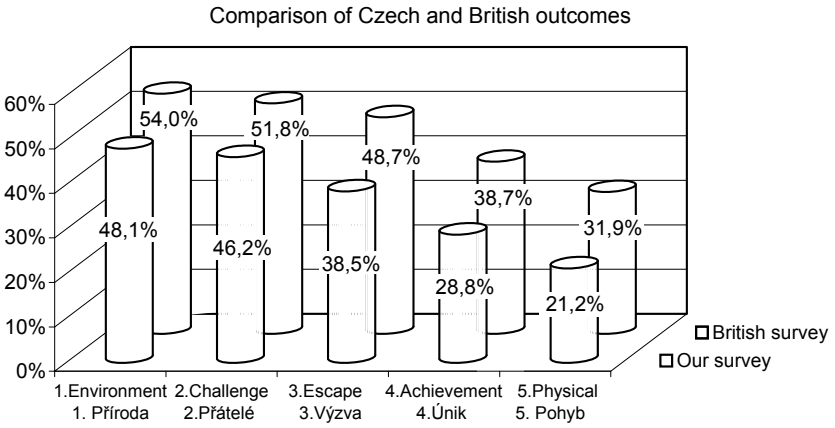
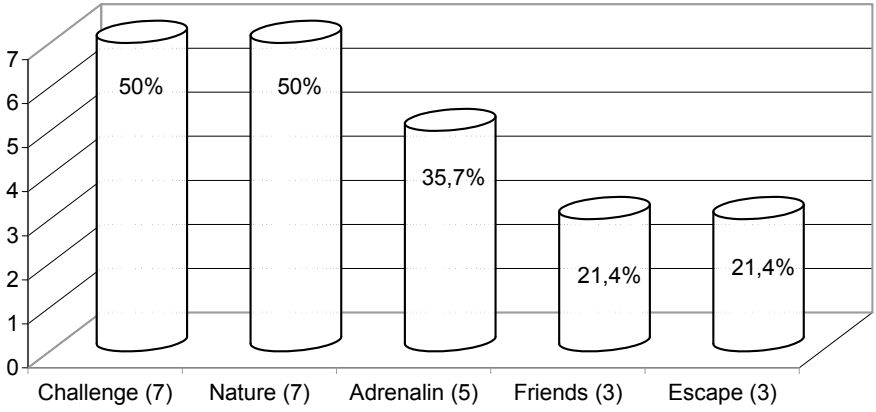


Figure 3 Main motivational categories for sandstone climbers



The main motivational category for sandstone climbing is "challenge" (7) and "nature environment". It is apparent that the sandstone climbers set internal objectives and are consequently driven by their internal motives and convictions (see Figure 3). In the group of sport climbers, it is the category "friends" (8) that prevails (see Figure 4). In the groups of mountaineers, the most frequent motive is "nature" (5), then "challenge" and "escape" (4). 3 mountaineers mentioned "exercise", "physical activity". The mountaineers can be also characterized by intrinsic as well as extrinsic motivation. It is possible to observe a slight predominance of intrinsic motivation which is reflected in the first two established categories (Figure 5).

Figure 4 Main motivational categories in sportclimbers

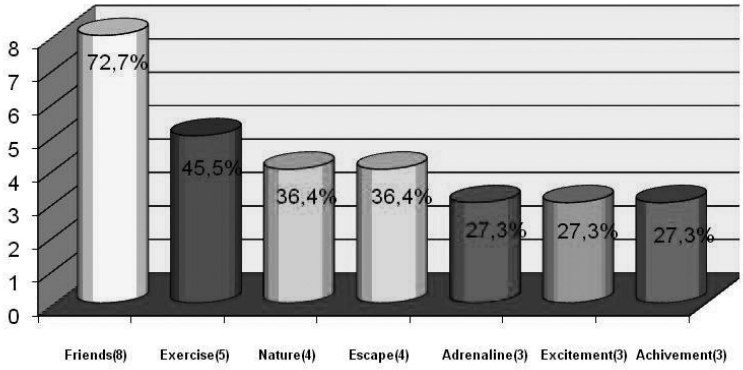
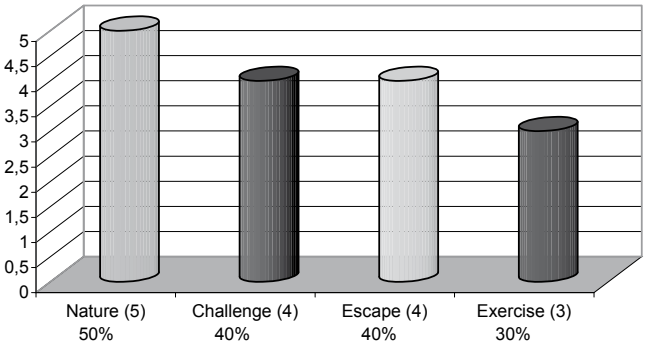


Figure 5 Main motivational categories for mountaineers



Conclusion

Our survey discovered that motivation of climbers and mountaineers can be driven by internal conviction as well as by external premium. This concerns above all the motivation, which is grounded in the internal motives of the athlete. All of the informants go climbing and mountaineering voluntarily, out of choice which reflects the intrinsic nature of their motivation. The motivation of the objectives vary from e.g. pleasure from exercise, excitement, self-gratification, satisfaction with oneself and externally, escape, sport achievement, success, appreciation and respect. There were eight main motivational categories with basic common factors. The most important three are "nature/environment", "friends/socializing" and "challenge/pushing one's limits". Furthermore, we mention categories like "escape", "freedom", "exercise, "physical effort", "excitement", "adrenalin", "climbing as a motivating activity" and "achievement", "climax".

When comparing our results with the British study, we obtain very similar outcomes as far as the categories and percentages are concerned. The first five factors from the British study are identical with our results, only the percentages and the ranking is slightly different. As this was a pilot study, the selection of informants was not representative and the obtained results cannot be generalized for the whole climbing and mountaineering population, but we hope that our paper and our results will be of interest.

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COMPARISON OF MUSCULAR STRENGTH AND BODY COMPOSITION IN RECREATIONAL AND PERFORMANCE SPORT CLIMBERS

Jiří Baláš, Barbora Strejcová, Ada Hrdličková
Charles University, Faculty of Physical Education and Sport, Department of Outdoor Sports, Czech Republic

Abstract
The aim of this study was to evaluate muscular strength measured by handgrip, bent-arm hang and standing long jump in performance and recreational climbers. The testing was realised with 68 climbers on an artificial climbing wall. The test's results represent dependent variables in multivariate analysis of variance (MANOVA) with the independent factors sex and climbing performance. Performance climbers were characterized by a lower body fat, greater absolute and especially relative handgrip strength and longer bent-arm hang (male: 12.7±2,8 %, 53.2±7,4 kg, 0.72±0,12, 58.0±17,4s; female: 16.7±4,1 %, 32.1± 5.7 kg, 0.55±0,06, 44.7±22.2s) than recreational climbers (male: 15.3±4,3 %, 45.3±8.6 kg, 0.58±0.10, 34.9±21.3s; female: 22.1±3.9 %, 27.5±5.6 kg, 0.44±0.08, 14.9±14.8s). The relation between climbing performance and number of climbed metres per week was r=0.484. The findings suggest that egular climbing on an artificial wall leads to the increase of upper limb's muscular endurance and handgrip strength.

Keywords: sport climbing, muscular strength, body composition, MANOVA

Introduction
In the last 20 years sport climbing and especially indoor climbing has become very popular in the Czech Republic due to an increased number of climbing walls. This relatively safe environment permits climber's to focus their attention on increasing the lecvel of climbing difficulty. The assessment of climbing route difficulty is subjective and comes from the propositions of route setter and discussions between climbers. The UIAA (Union Internationale des Association d'Alpinisme) scale is used in sport climbing in Czech. It has 11 grades with intergrades plus and minus. A higher number and plus mark is related to higher climbing level.

The style of contempory indoor climbing has changed to steep, overhanging routes requiring upper body and finger strength. Typically climbers are characterised by small stature and low body fat (Giles, C., & E., 2006; Sheel, 2004; Watts, Martin, & Durtschi, 1993). It is generally indicated that finger strength is a limiting factor of climbing performance. The influence of maximal finger strength is not clear (Grant et al., 2001; Grant, Hynes, Whittaker, & Aitchison, 1996; Watts, Martin, & Durtschi, 1993). It appears that relative finger strength and muscular endurance is more important for climbing performance than absolute strength

(MacLeod et al., 2007; Schweizer & Furrer, 2007). Other muscular groups in climbers are outside of the interest of many studies. Grant et al. (1996) monitored the level of bent-arm hang in climbers and non-climbers and stated that climbers with performance at least 6+ UIAA have longer time of bent-arm hang than climbers with lower performance and non-climbers. There were no differences between the last two categories. A similar situation was stated in female climbers (Grant et al., 2001). Wall et al. (2004) used a special device to measure specific arm strength. When the strength was related to body weight, performance female climbers demonstrated greater relative arm strength than female climbers with lower level of performance.

We have noticed no study concerning lower body strength in general motor tests. Only the study of Schweizer et al. (2005) compared the palmar flexion and extension strength in climbers and soccer players. Climbers showed greater values of relative strength and the authors pointed out possible use of climbing for prevention and therapy of ankle injuries. Grant et al. (2001; 1996) studied the trunk strength and did not find differences in curl-up between climbers and non-climbers. It appears that high relative upper limb strength and low body fat are key factors of success in sport climbing. The aim of this study was to evaluate upper body strength measured by handgrip and bent-arm hang in performance and recreational climbers.

Methods

Subjects

The testing was realised with 68 climbers (45 men, 23 women) aged between 18 and 49 years on an artificial climbing wall. The performance RP[1] moved from 3rd degree to 9th degree on the UIAA scale. Climbing experience was from 1 to 9 years of practice. The proportion of students and workpeople in our sample was 50 %: 50 %. The majority of workpeople had a sitting employment.

We utilised the criterion of performance RP 7 UIAA to divide performance and recreational climbers. We chose this level of performance on the basis of our experience because the passage from 6th to 7th degree demands systematic climbing training. The measurement was realised in a climbing wall during three terms. Around 10 % of addressed participants refused to take part in the study.

Testing

First, climbers were asked to fill the questionnaire with demographic data, actual RP (rot Punkt) and OS (on sight) performance, volume of training and practice of other physical activities. Body composition was measured by bioelectrical analysis BIA using a Nutriguard-M device which measures the whole body impedance with frequencies 1-5-50-100 kHz. Testing was realized in the lying position with the tetra polar configuration of electrodes according to the producer and with the control of hydratation and previous motor activity. Measurements with the transfer opposition lower than 250 Ω were used for calculation. Out of the measured

1 RP (rot Punkt): Style of leading a route in sport climbing when it is not permitted to repose in belay point during the ascent. The climber has information about the route and could train difficult moves previously.

data we have used the assessment of body fat and the ratio of extra cellular and cellular mass ECM/BCM, which is used for the assessment of conditions for muscle work. A small percentage of BCM (higher ECM/BCM ratio) is connected with the insufficient movement load and unsuitable diet (Roche, Heymsfield, & Lohman, 1996).

Hand dynamometry

A calibrated hand dynamometer Takei T.K.K. 5401 has been used for the undertaking of this test. The tested person in a standing position grasped the hand dynamometer by the dominant hand at first and gradually developed maximal pressure. The pressure was graduated for at least for two seconds. After recording the result we measured the non-dominant hand. During the grasp the stretched hand was not allowed to touch any part of the body. The moveable part of the handle was adjusted to reach the first phalanx of the ring-finger. There were three attempts with the best result recorded for both hands with accuracy 0.1kg.

Bent-arm hang

The tested person tried to hold in a pull-up position on the bar (2.5 cm) as long as s/he could. The width of grip matched that of the shoulders. The chin was kept above the bar level. The tested person was taken up to the required position and when s/he was ready the time started to be measured. The chin was not allowed to touch the bar during the test. The tested person was verbally supported. The test was finished the moment when the chin sank under the bar level. The result was measured with the accuracy of 0.1s.

Data analysis

Basic characteristic of subjects (age, body weight, height, climbing experience, climbing volume per week) were evaluated by descriptive statistics for both performance groups in men and women. To assess the differences between groups, a t-test for independent samples was used. These characteristics were also related to climbing performance RP by Kendall correlation coefficient (τ).

Test's results represented dependent variables in multivariate analysis of variance (MANOVA) with independent factors of sex and climbing performance. In addition to F-statistics, effect size was calculated using partial eta squared (η^2). Differences between motor tests and body composition parameters were also evaluated on the basis of standard error of measurement (S_m). The standard error of measurement is defined as $S_m = SD\sqrt{(1-r)}$, where the SD is standard deviation and r coefficient of reliability for the test's method.

Results

Table 1 shows the basic characteristic of subjects (age, body weight, height, climbing experience, volume of climbing per week and their relationship to climbing performance RP). Most subjects were male climbers (n=33) and female climbers (n=20) with climbing performance 3–6 UIAA. We tested 12 male climbers and only 3 female climbers with climbing performance 7–9 UIAA. The small involvement of women in the performance group confirms the rarity of performance female climbers but it also lowers the reliability of the following

results. Performance climbers were younger, with lower body weight and height. These differences were not significant. Performance climbers climbed more then twice vertical distance then recreational climbers. Variables climbing experience and climbed metres per week had the greatest relationship to climbing performance RP.

Table 1

Characteristic of climbers: mean values, standard deviations (SD), significance differences of age, body weight, height, climbing experience and volume of climbing per week in different performance groups. These characteristics are related to climbing performance RP.

	Sex	Climbing level 3–6 UIAA		Climbing level 7–9 UIAA		t-test	Relation to the performance RP
Number of participants	*m*	33		12			
	f	20		3			
		mean	SD	mean	SD	p	Kendall τ
Age(years)	*m*	27.4	6.3	24.3	7.2	0.172	0.185
	f	26.5	6.5	20.0	2.6	0.107	
Body weight (kg)	*m*	77.6	10.8	74.0	4.7	0.271	0.102
	f	62.2	7.0	57.9	6.0	0.336	
Height (cm)	*m*	180.8	6.6	182.7	6.2	0.390	0.256
	f	169.5	6.0	170.8	3.6	0.704	
Climbing experience (years)	*m*	2.9	5.4	4.0	3.0	0.535	0.513
	f	2.0	2.7	7.7	2.5	**0.003**	
Volume of climbing (m/week)	*m*	119.2	86.0	285.0	163.6	**0.005**	0.571
	f	103.0	51.7	273.3	94.5	**0.000**	

Body fat

Table 2 shows that performance male climbers had lower body fat then recreational climbers. The differences were larger in female climbers. The factor of climbing performance was significant $F_{1,67} = 8.12$ ($p=0.006$), $\eta^2=0.11$. The factor of sex confirms different fat distribution in men and women $F_{1,67} = 14.97$ ($p=0.000$), $\eta^2 =0.19$. Factors of performance and sex contributed to explain 45 % of variance in body fat results.

ECM/BCM

The coefficient of determination was only 0.15 for this variable. Therefore we do not attach importance to differences. We can see a tendency of "better" ratio for performance climbers and for men.

Handgrip (dominant hand)

We included only results for dominant hand because of similar results for non-dominant hand. Table 2 shows that handgrip results between performance and recreational climbers exceeded the standard error of measurement for this test 3.7 kg. The factor of climbing performance $F_{1,67} = 5.53$ (p=0,022), η^2=0.08 and sex $F_{1,67} = 53.95$ (p=0.000), η^2=0.46 were significant. When we related the absolute results to body weight, differences exceeded many times the standard error of measurement ($S_m = 0.03$). The factor of climbing performance was more significant than in absolute handgrip $F_{1,67} = 13.14$ (p=0.001), η^2=0.17. The factor of sex had to be less significant because when we include the body weight, we eliminate its influence on the strength performance in men and women $F_{1,67} = 21.74$ (p=0.000), η^2=0.25. We did not find any interaction of factors. Factors of performance and sex contributed to explain 64% of variance in handgrip results.

Bent-arm hang

Table 2 presents that performance climbers had longer bent-arm hang time than recreational climbers. These differences exceeded many times the standard error of measurement for this test ($S_m = 5.8$ s) in men and women. The factor of performance was very significant $F_{1,67} = 15.64$ (p=0.000), η^2=0,20. The factor of sex was also significant $F_{1,67} = 6.19$ (p=0.015), η^2=0.09. Both factors and their interaction explained 39 % of variance in bent-arm hang results.

Table 2

Mean values, standard deviations (SD) of body composition parameters and strength tests

	Sex	Climbing level 3–6 UIAA	Climbing level 7–9 UIAA
		mean±SD	mean±SD
Body fat (%)	*m*	15.3±4.3	12.7±2.8
	f	22.1±3.9	16.7±4.1
ECM/BCM	*m*	0.77±0.11	0.73±0.06
	f	0.85±0.14	0.79±0.05
Handgrip (dominant hand) (kg)	*m*	45.3±8.6	53.2±7.4
	f	27.5±5.6	32.1±5.7
Handgrip relative to body weight	*m*	0.58±0.10	0.72±0.12
	f	0.44±0.08	0.55±0.06
Bent-arm hang (s)	*m*	34.9±21.3	58.0±17.4
	f	14.9±14.8	44.7±22.2

Discussion and conclusions

For the sample, sport climbers with greater performance had lower percentage of body fat. These results are documented in other studies (Giles, 2006; Watts, 2004). Although it is not possible to compare percentages of body fat between studies due to different techniques of measurement, we have found similar values of body fat for performance male climbers (12.3±2.8%) as Grant et al. (1996) for climbers with the climbing level at least 6+ UIAA (14.3±3.7%). There were found values around 5% in elite male climbers (10 UIAA) which represent the lowest values of body fat in athletes (Watts, Martin, & Durtschi, 1993). On the contrary, climbers with the level until 6 UIAA were found to have body fat 15.3±3.0% (Grant, Hynes, Whittaker, & Aitchison, 1996). These data are nearly identical to our group of recreational male climbers 15.3±4.3%. Differences between recreational and performance female climbers were still larger (22.1±3.9% versus 16.7±4.1%). We have to add that there were only 3 women in our sample. These women were on average younger by 6 years which could have influenced our results. It is not known whether lower body fat in performance groups are results of selection, training or dietary habits. Some authors (Booth, Marino, Hill, & Gwinn, 1999; Mermier, Robergs, McMinn, & Heyward, 1997) classify climbing as a moderately demanding energetic activity. If climbers wish to stay longer on the wall and influence their energy expenditure, they have to have sufficiently developed finger and arm strength. The minimal level of finger and arm strength is still to be specified. Although the ratio of body cellular mass ECM/BCM is used in sport practice to assess muscular strength, it was not significantly "better" in performance climbers.

The relationship between maximal handgrip strength and climbing performance is not yet clear (Schweizer & Furrer, 2007). For the sample, performance climbers demonstrated greater absolute handgrip strength than recreational climbers despite lower body weight (men: 53.2±7.4 kg versus 45.3±8.6 kg; women: 32.1±5.7 versus 27.5±5.6). Elite male climbers (10 UIAA) achieve similar results as our group of male performance climbers: 50.6±6.4 kg (Watts, Martin, & Durtschi, 1993); 58.1±7.0 kg (Watts, Newbury, & Sulentic, 1996); 50.7±7.4 (Watts, Daggett, Gallagher, & Wilkins, 2000). Grant et al. (1996) compared male performance climbers (at least 6+ UIAA), recreational climbers (4 UIAA) and men with regular physical activities. Absolutes results were corrected according to average body weight using analysis of covariance. Performance climbers achieved 53.2±2.3 kg, recreational climbers 47.2±2.3 kg and non-climbers 47.8±2.3 kg. Results of recreational climbers and non-climbers correspond to our results of recreational climbers. It appears that high handgrip strength is related to climbing performance of high difficulty. There is no proven relationship between handgrip strength and climbing performance to 5–6 degree UIAA.

We have used a ratio between absolute strength and body weight to express the relative handgrip strength. This ratio was 0.72±0.12 in performance male climbers and 0.55±0.06 in performance female climbers. Recreational climbers achieved values only 0.58±0.10 (men) and 0.44±0.08 (women). Elite climbers (10 UIAA) atteined the ratio 0.78±0.06 (Watts, Martin, & Durtschi, 1993) to which our climbers were approaching. Wall et al. (2004) used a specific maximal finger strength test. Female climbers with the lowest level (6 UIAA) demonstrated the ratio of this strength to the body mass 0.54±0.06, climbers of higher level

(7+ UIAA) 0.58±0.07 and climbers with the highest level (8+ UIAA) the ratio 0.66±0.07. We can assume that relative flexor fingers strength is in close relationship with climbing performance and probably one of the main predictor of climbing performance.

There appeared to be differences in bent-arm hang between performance and recreational climbers (men 58.0±17.4s versus 34.9±21.3s and women 44.7±22.2s versus 14.9±14.8s). We can find similar results in Grant et al. (2001; 1996) who demonstrated in male climbers (at least 6+ UIAA) average time of bent-arm hang 53.1±13.2s and in female climbers (at least 6- UIAA) 27.5±19.4s. Recreational male climbers (4+ UIAA) and non-climbers had the time 31.4±9.0s/32.6±15.0s and female climbers and non-climbers the time 13.7±8.1s/13.8±11.7s. Upper limb muscular endurance is the next factor which divides climbers with higher performance from recreational climbers. It appears that climbers of 7th UIAA grade have to hold at least 45–50s in bent-arm hang to not be limited by muscular endurance of the upper limb. There was also a relationship between climbing experience and climbing performance (r=0.513) and climbing volume in metres per week (r=0.571). It is probable that regular climbing will lead to relative handgrip strength and muscular upper limb endurance improvement.

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PREPARING MAPS FOR TEACHING ORIENTEERING SPORTS AND PROCESSING IN THE OCAD SOFTWARE

Jan Hnízdil, Oto Louka
Faculty of Education UJEP in Usti nad Labem, Czech Republic

Abstract
This poster focuses on the basic procedures for the preparation of maps and charts for teaching in orienteering sports and activities. Emphasis is placed on the use of the software OCAD primarily for digitizing maps and the creation of the indicative map outlining practical applications.

Keywords: sport guide, maps, software OCAD

Preparation of maps
The basic equipment for the orienteering sport (OS) in general is a quality map. Map skills are a fundamental part of teaching procedures and methods designed to deal with theory and practice indicative of the sport and its principles-based activities. Ideally, we have a current map, in other cases we have to create a map, or possibly update one. Procedures associated with this task are the subject of this paper.

The documents can be divided as follows:

a) an old orienteering map map of the OS
   In most European countries where OS is organized, there are variants of the national registry map (map databases) available directly (download to a PC) or indirectly (a link or contact to the author) free (Czech Republic) or for a small fee (1–5 € Norway). References to the national databases are available on the Internet at http://maps.worldofo.com or in Czech Republic http://csob.tmapserver.cz. In the event that a particular map is made digitally, it is possible to go to the author with requests for the provision of the source file. In all circumstances, it is necessary to respect the copyrights to the map.
b) basic map (Czech Republic) 1:10000 or derived state map of 1:5000
   Four colors base maps (1:10000) and two colors derived maps (1:5000) with measuring-in drawing are in paper form available in stores of Gedézie ČS company. On-line maps are available on http://geoportal.cuzk.cz/wmsportal/ in vector format.
c) Cadastral maps in scales smaller than 1: 5000 do not contain height measurement and are suitable for detailed mapping in built-up areas and settlements. Currently available in vector format on-line at the following website http://geoportal.cuzk.cz/wmsportal/

d) The air frame is usually available on the Internet. Distortion of such film generally does not exceed 5% and can therefore be as a base map, bearing in mind the need to use the ongoing correction in mapping work.
e) Forestry (afforestation) map (1:5000 or 1:10 000) – there is marked forestation composition and crop growing
f) Orthophoto or projection of ground rectangular arises by redrawing air frame and the correction of inequalities influence the field. In the Czech Republic, it can be obtained from the portal of public reports at http://geoportal.cenia.cz/. In Europe and the world, there are similar projects and alternatives for obtaining such a map background.
g) Orthophoto map is orthophoto accompanied by some additional information vector (point, line and area) obtained such as photogrammetry or additional ground mapping.
h) Clean paper can be used only with considerable experience map-maker and in the absence of imperfections or any other map sources.

Processing of Map Data in the OCAD Software

Software OCAD (Orienteering Computer Aid Drawing) is primarily designed to digitize (drawing) special maps for orienteering sports. Its function, however, can be successfully used for the production of simple plans and maps for various outdoor activities with a prerequisite for the use of maps. OCAD is user-friendly software with intuitive controls. Map data and mapping work on the ground are easily (scan) transferable to the OCAD. It is then possible to "repaint" (digitized) the sketch, and then print, export data for professional printing, or

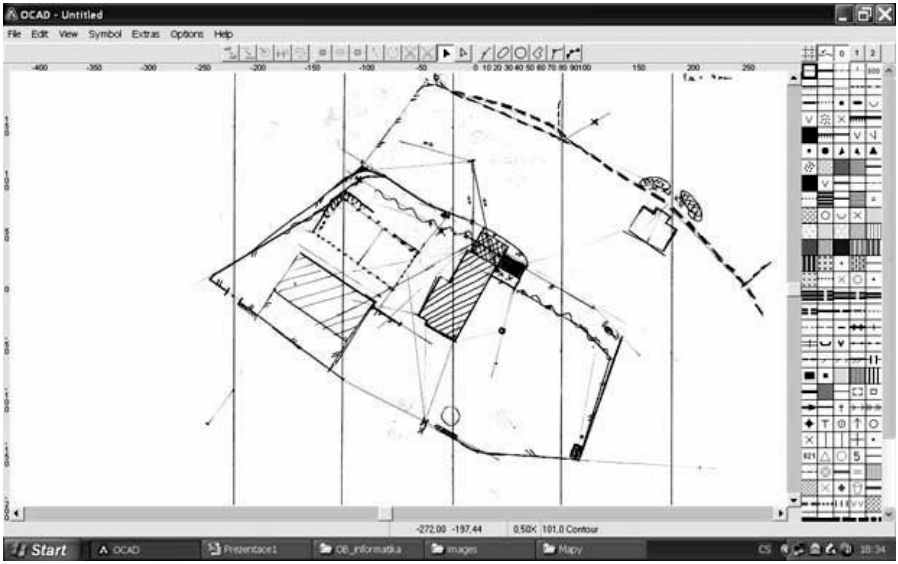

Figure 1 Hand drawing a simple scheme scanned into OCAD

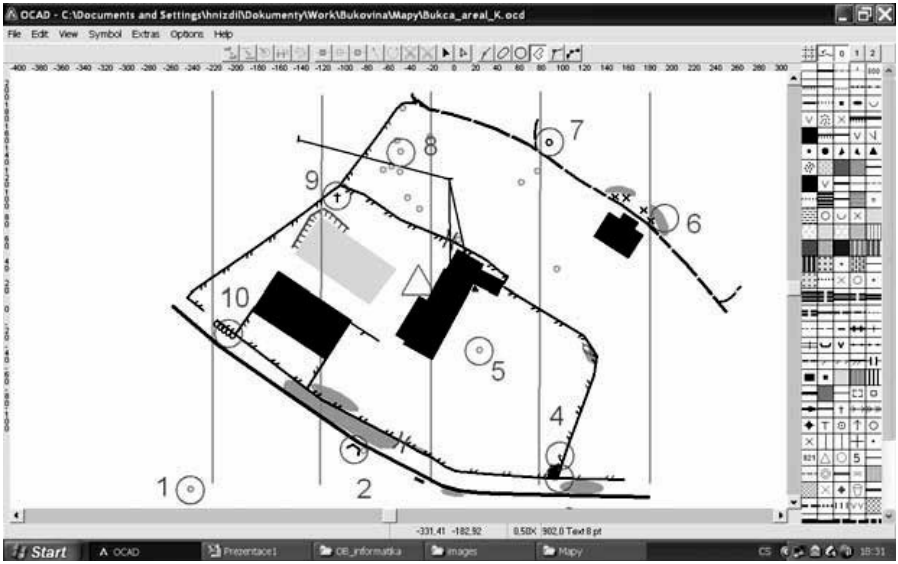

Figure 2 Drawing a final training scheme in OCAD software, ready to print.

publishing. A map can be created for the Internet in an interactive format. OCAD is a version 6 available for free on the Internet at http://www.ocad.com. The resulting map or plan can be exported to print in a professional printer, or stored in an image format (AI, TIFF, JPEF, BMP, DFX, EPS, GIF). To be placed on the Internet in the form of interactive maps format OIM (Ocad Internet Map). The advantage of this digital map is a very easy update for any changes in the field. Drawing newly planted area in the middle of the training center is just a few minutes of work in the OCAD (excluding however, the mapping work in the field).

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OUTDOOR ACTIVITIES IN SPAIN

Iván López Fernánde[1], Rafael Merino Marbán[1], Jan Hnízdil[2]

[1] University of Málaga,Spain

[2] University of Jan Evangelist Purkyně Ústí nad Labem, Czech Republic

Abstract

Spain is a country whose climate encourages tourism, which in turn lends itself to outdoor activities. Given this reality, we will analyze the different ways of joining and participating in activities in the great outdoors in Spain, describe the characteristics of outdoor recreation practiced by Spaniards, and explain its organizational and legislative complexity, highlighting especially the use of outdoor activities in school settings. In conclusion, we will present some of the most interesting and dynamic outdoor recreation practiced in this country.

Key words: Outdoor activities, Spain

Weather and Tourism in Spain

First, in order to understand the types of outdoor activities practiced in Spain**,** we should examine the special weather conditions, which are not uniform throughout the country. This large peninsula has different climatic conditions depending on the region. The weather is influenced by the Atlantic and the Mediterranean Sea. A Mediterranean climate is found along the eastern and southern coasts of Spain and also in the Balearic Islands, while the Canary Islands have consistent conditions throughout the year. The mountain ranges also influence the weather, and it is even possible to ski in southern Spain. *In any case, the climate is warmer and sunnier than in any other European country. Many regions have over 300 sunny days a year, and summers are generally dry (Wikimedia, 2008). These conditions make Spain an ideal environment for practicing outdoor activities. Spain is surrounded by the sea and has thousands of kilometres of coastline, providing ample opportunities to spend time outdoors involved in some kind of active hobby.*

Spain is the second most country in the world that receives foreign tourists (7% of world tourism), according to information from the World Tourism Organization, ahead of the United States and Italy, and just behind France. 58.5 million foreign tourists visited Spain in 2006, 4.5% more than was registered during the same period the previous year, according to data from the Ministry of Industry, Tourism and Commerce (IET, 2008). The "tourism" factor has been a part of outdoor recreation since its beginings, creating a difficult to separate tourism-sport binomial. Practicing these sports activities often makes it necessary to travel, frequently long-distances from a person's home, often making trip-taking inevitable. A trip is often a pretext to practice new sports, and likewise, the practice of sports is an opportunity to travel and go sightseeing.

Access to outdoor activities

Outdoor activities are not homogenous nor identical**.** Rather, they come in many shapes and forms, are played for different purposes and are practiced in a variety of ways. There are five ways to participate in outdoor activities in Spain.

- Education**:** Refers to outdoor activities developed and promoted by a school for their students, as outlined in the physical education curriculum or as an interdisciplinary activity.
- Active tourism and adventure companies: Refers to companies whose "product" is the creation of travel packages or special seasonal adventure activities. While these companies work "for profit", they do support other ways to participate, for example, through education and with sports councils.
- Federation**:** Is voluntary in nature and is highly involved in clubs, especially sports clubs, but also in other types, like cultural and recreational clubs, etc.
- Sports Council**:** Activities that take place on a municipal level and are directed towards fostering outdoor activities as a public service.
- On you own**:** Apart from, in principle, any other established official organization. These kinds of activities, organized by individuals, have been on the rise in recent years.

Outdoor activities characteristics

The Spanish habit of practicing sports and exercising during free and leisure time is an example of the paradigm shifts taking place in post-modern societies. These changes clearly demonstrate a tendency away from sports with a federation and competitive tradition (with the exception of football) towards a boom in recreational sport activities (García, 2006b). On the other hand, a demonstration of the long-term social changes that modern developed societies are undergoing as a consequence of growing urban sprawl and the corresponding decline of agricultural activities in rural settings that have throughout history been the primary economic activity, has converted natural settings into spaces for physical leisure activities, especially for citizens living in mid-sized and large cities.

According to the latest poll regarding Spaniards' sporting habits (Garcia, 2006), 15% of those who participate in sports in Spain in an adult population between the ages of 15 and 74, participated in some kind of outdoor physical-sports activity in the year 2005. Similar percentages were recorded for the years 1995 and 2000, only one percentage point less, demonstrating the relative stability of the current sports participation trend. The majority of all outdoor sporting activities, 75%, like mountain biking, climbing, caving and trekking, take place on land. 18% of outdoor activities take place on the water. These activities include rappelling, canoeing, windsurfing, rafting, etc. And finally, only 6%, activities like hang gliding and bungee jumping, take place in the air. Although it is true that outdoor activity participants are a heterogenous group, it is also true that certain social groups tend to participate more often than others. As would be expected, young, upper-middle class and upper-class males are the largest group of participants in these new sporting activities. Males participate in greater number than females (18% and 9% respectively).

Overall, the differences are not as marked as those registered in other aspects of the sports system like, for example, participation in competitive sports, where there is a greater male than female presence. Therefore, it is easy to arrive at the conclusion that a larger percentage of women participate in adventure outdoor sports activities than traditional federation competitions when compared with the sports participation trends of male subjects. Observing age groups, it is also interesting to note that it is not the youngest age group, but rather individuals from an intermediate age range, from 25 to 34 years of age, that represent the greatest percentage of participation (22%), followed by the 35 to 44 year age range (15%), and then closely thereafter by individuals between the ages of 15 and 24 (14%).

In Spain, development programs are arising that specifically attempt to foment rural areas that are in "crisis" because traditional enterprises like farming and cattle raising have fallen into disuse, making it essential to find new development formulas to address the increasing depopulation and economic depression of these rural settings. These programs try to stimulate the creation of sports facilities and outdoor classrooms in order to spur a new way of participating in rural tourism. This is taking place at the same time as outdoor sporting activities are becoming more popular and with the development of a "national tourism" where primarily those who live in urban areas are willing to participate in recreational activities in the great outdoors. The great majority of those interviewed, 85% would be in favour of converting country land of questionable agricultural value, into sporting and recreational areas for public use. Only a small minority, 4%, would be against such an initiative and the other 11% did not have an opinion on the subject (García, 2006a). 62% of those interviewed about the type of activities they would like to practice in the case they had access to an equipped area like the aforementioned, responded they would choose physical recreation activities in natural settings, hiking, 66%, and a large segment of the population, 48%, were interested in adventure activities in the great outdoors. 20% of those interviewed, chose golf, a sport that until recently was considered only for the elite and practiced by a small minority. Golf is a sport that has gone from being a little known sport to its present state, and whose popularity is on the rise. Not to mention the fact that it is the fourth most important sporting federation in terms of licenses issued.

It should be clear then that the majority of Spaniards would be in favour of the creation of recreational areas in rural settings, in addition to the development in these areas of all types of active and sporting activities. We believe that these initiatives should be encouraged to popularize different types of sports that require extensive tracts of land, as in the creation of trails for hiking, mountain biking and other adventure outdoor activities since it is unnecessary to make a significant investment in construction, nor is complex maintenance required. These initiatives are certainly affordable for the vast majority of the population.

Legislation

As Santos (2002) points out, an analysis of outdoor activity legislation in Spain is complex for two main reasons:

- The legislation is not found in one specific document, but rather norms are scattered in diverse fields: environment, tourism, education, youth and sports.

- Every territory has its own legislation regarding this issue. Spain is administratively organized by autonomous communities, each one with a certain capacity for self-governance and competencies in the areas that coincide with those of outdoor activities.

Despite this complexity, we are going to examine the content of some legislation in order to outline the primary characteristics of the organization of outdoor activities in Spain. In Spain there are more than 1000 naturally protected areas that cover more than 5 million hectares and represent more than 10% of the national territory. Natural areas in Spain have different degrees of protection that determine the conditions and the types of activity that can take place in each location. Depending on what is deemed valuable to protect, these protected natural areas are classified in the following categories (Law 4/89 and Law 41/97):

- Natural Parks
- Natural Reserves
- Natural Monuments
- Protected Landscape

On the other hand, the Organic Law in Education 2/2006 states that one of the objectives of the education system is to foment the acquisition of values that encourage respect towards living things and the environment, in particular valuing forests and sustainable growth. The presence of outdoor activities is negligible during Primary School (6–12 years), where there are only general allusions made to outdoor recreation (Royal Decree 1513/2006). However, in obligatory Secondary Education (12–16 years), *Outdoor Activities* constitutes one of the four teaching blocks in the content area of *Physical Education* (Royal Decree 1631/2006). During High School (16–18 years), there is an explicit reference made to outdoor activities within the content block of *Physical Education* called *Physical Activity, Sports and Free Time* (Royal Decree 1467/2007). Despite the teaching curriculum, the reality is that few teachers include these kind of activities at their respective schools. Among the difficulties for developing outdoor activities in a school environment, we would like to highlight the following (Fernández-Quevedo, De Miguel and Del Campo, 2001):

- The civil responsibility of the teaching staff. The Spanish Civil Code is quite ambiguous.
- A lack of specialized training for the teaching staff.
- The time required for organizing such activities.
- Leaving the school and the difficulty of fitting these excursions into the normal school timetable.
- The economic cost for transportation, and in specific cases, the need for specific material and equipment.

In order to guarantee sustainable development of the rural environment and the quality and security of the services that active tourism companies offer, in recent years a series of obligatory requirements have been implemented to regulate its activity. In Andalucía, these requirements, among others, are the following (Decree 20/2002):

- Possession of a municipal license.

- The presence of a Technical Director.
- Employment of specialized instructors for specific activities.
- Owning a civil responsibility insurance policy.
- Owning an accident or assistance insurance policy.
- Enrollment in the Tourism Register.
- Holding the appropriate Environmental and Navigation Authorization (ocean or air navigation).

Likewise, instructors should have specific qualifications and diplomas in these activities:

- Federation Diploma: Sports Expert or Advanced Sports Expert for a specific sport.
- Professional Training Diploma: Advanced Expert in Encouraging Physical and Sports Activities, Expert in Leading Physical/Sports Outdoor Activities or Advanced Expert in Encouraging Tourism.
- University Degree: Teaching Specialist in Physical Education or Graduate in the Science of Physical Activity and Sports.

We would like to emphasize that students graduating with one of these outdoor education diplomas might not have fulfilled the competencies required because the training was enadecuated.

Places of interest

As in few other places in the world, Spain's coasts and inland areas abound with natural spaces that invite all types of adventure activities. Its extensive coastline, the vast surface area of its mountain ranges and varied climate make it one of Europe's richest natural enclaves.

Hiking, snow skiing, windsurfing, sailing, climbing or routes on bicycle are examples of the most common activities tourists engage in when they visit. However, other sports such as hot air balloon rides, parachuting, scuba diving, rafting, hang-gliding, gliding, canyoning, cave exploring, paragliding and canoeing continue to gain popularity. More conventional, but no less interesting, are excursions on horseback. This combination of exercise while in contact with nature is the best way to explore the country's most beautiful and secluded spots.

The beauty of Spain's landscapes does not go unnoticed by outdoor or adventure sports enthusiasts. In conclusion, we would like to recommend a different, enjoyable and environmentally friendly way of getting to know Spain, its culture and landscapes: the Green-Ways and the St. James Road.

Green-ways

Vías Verdes (literally, "Green-Ways") are old disused railway lines that have been recovered and reconditioned for use by walkers and cyclists. This is an alternative idea for all ages, that respects the environment and brings together sport and the great outdoors. The old lines have now lost their tracks, and what was once the domain of wagons and locomotives is the realm of cyclists, walkers and day-trippers. There are 1,550 kilometres of Via Verde all over Spain. They are easy to get to, and being flat and even, provide no technical difficulties – ideal for all

kinds of people – adults, children, the elderly and disabled, too. It is well worth taking a trip on one of these trails where motor vehicles are forbidden. Not even mopeds are allowed on these routes, which are synonymous with safety and respect for the environment. From north to south and east to west, there are 85 itineraries and thousands of kilometres to be covered on fascinating routes that will take you to stunning spots and reveal a great deal about Spain's cultural heritage. The panels and signposts along the way will keep you constantly informed about interesting artistic locations and landscapes. In some cases there are even guides and guided visits available for certain areas. You just have to choose your line. There are a host of possibilities: routes barely reaching 6 kilometres long, urban trails, country tracks and even itineraries of up to 120 kilometres. All in all, an original, varied alternative for those who want to discover Spain's rich landscapes and cultural sites in an easy, environmentally friendly way. For more information **www.viasverdes.com**

The St. James way Pilgrimage route

Cultural interest? Spiritual motives? Adventure? A personal challenge? A different, original way to travel? These are just a few of the reasons why millions of pilgrims have been doing the *Camino de Santiago* (St. James Way) route for years and years. It is a route through Spain that many people find hard to describe and that almost all are keen to repeat. One thing is for sure. The Camino de Santiago is an exciting and unforgettable adventure. It is a different way to discover Northern Spain, by following one of several itineraries whose common goal is the cathedral in Santiago de Compostela, Galicia, where you will find the tomb of the apostle Santiago (St. James). This network of pilgrimage routes to Santiago gained UNESCO World Heritage status in 1993. The motivations that drive each pilgrim to put on a good pair of boots, sling a rucksack over his or her shoulder, and start walking, vary widely. There are almost as many reasons for doing the *Camino* as there are people out there walking it. Mostly, however, people see it as a personal challenge, time for getting to know oneself, and an interest in history, art, nature and sports. Many people approach the *Camino* as an adventure, and they are not mistaken. Year after year pilgrims cover hundreds of miles on foot, by bicycle or on horseback, on trails running through stunning landscapes and hidden, isolated villages, where time seems to have come to a standstill. No day is the same on this long journey, which is sub-divided into manageable stages and is signposted along the way. Equipped with no more than a rucksack and a few basic supplies, pilgrims are challenged by the difficulties that arise along the route. Once they have completed the journey and reached Santiago, all pilgrims agree on one thing – that the effort has been well worthwhile.

Doing the *Camino de Santiago* pilgrimage route provides an opportunity to discover landscapes full of contrast, with plateaus and mountains, meadows and coastline. Different areas of countryside unfold one after the other, from start to finish. On the route you will find national parks and exceptional protected areas: the peaks of the Pyrenees; the banks of the River Ebro, with their fertile vegetable gardens; the broad plains of Castile-Leon, with their fields of cereal crops; climbs to lofty mountain passes; the green meadows and pastureland of Galicia and Asturias. Areas of stunning natural beauty, where pilgrims feel at one with the

countryside as they continue their journey towards the Galician capital. Surrounded by these picture postcard landscapes, walkers can relax completely, forgetting about their day-to-day routine. The mind runs free. There is only the route, the countryside and plenty of time for for reflection. More information: www.rencesvals.com/xacowebs.asp

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BASICS OF FREEDIVING – USE ON TRAINING COURSES

Oto Louka, Jan Hnízdil, Tereza Louková
Faculty of Education UJEP in Usti nad Labem, Czech Republic

Abstract
This paper deals with the use of the basics of free diving course in teaching. We explain the basics of free diving, the possibility of their use in education courses and provide an overview of the necessary equipment, the basic free diving training methodology, where we place great emphasis on safety, checks and mutual cooperation, using the so called buddy system. We also present our experience with the inclusion of free diving course in teaching.

Keywords: free diving, education, security, the buddy system

Introduction
Primary and secondary schools increasingly have summer stays for pupils and students in coastal areas. These programs, in addition to normal physical activity on land, involve swimming and snorkeling or diving with a breath. The problem is the minimum level of knowledge and skills of teachers, pupils and students, which may increase safety risks.

Basic concepts
- Apnea is a condition where a person either voluntarily or involuntarily ceases to breathe. Divers before apnea deep breathe and fall under the water. The results of physical activity, reducing and increasing pressure are processes that are speeding up the cell and pulmonary respiration, causing shortening apnea. The time, which one is able to hold a breath, depends not only on the volume capacity of the individual's lungs but also the speed of spread of CO2 extended in the body and its quantity.
- Barotraumas is damage to tissues and organs caused by pressure or vacuum in the gas-filled cavities. The name of the diving accident is derived from the Greek word Baros (gravity) and the Latin trauma (accident, injury Samba – loss of motor control, cyanosis, convulsions, etc.
- Blackout – unconsciousness, loss of breath
- Buddy system – a safety system based on constant visual contact partners, the distance between them allows for immediate and effective assistance or rescue.
- Hyperventilation is deliberately increased lung ventilation. This technique is done with about ten deep inhalations in rapid succession thereby reducing carbon dioxide in the blood. Overtones are carried out evenly and do not exceed more than 12–15 breaths. Since

the very low carbon monoxide content is not a normal state and could cause dizziness, nausea, cramps.

- Diving on the breath – diving without technical aids / equipment with air or other medium / when we use only their own potential, includes not only the recreational form, as well as competitive disciplines, such as dynamic and static apnea.
- Freediving – see diving on the breath
- Snorkeling – a form of recreational swimming on the surface with mask, snorkel, fin enabling observation of what is happening below the surface – to about 5 m.
- Surface interval – the time between surface and dive to the next draft.

Equipment

- Basic equipment: mask, fins, snorkel, for basic breathing diving specialized equipment is not completely necessary;
- Extending equipment: wetsuit, computer, weight belt, load, buoys and rope. The equipment should provide the greatest possible convenience to facilitate the focus on performance alone. See www.freediving.cz

Methodology of training

Theory

Fundamentals of movement in the water, the physical laws of the physiology of diving, barotraumas, basic equipment, the particularities of movement in the sea, security and so-called buddy system, see www.aida.cz; www.freediving.cz

Practice

- Getting started on the bank – practicing proper breathing, swimming with fins, lateral, etc.
- In shallow water – float at least 100 meters without fins; swimming training with fins, mask with a snorkel, then trying to correct and compensate for lateral pressure.
- For the gradual descent, it is strongly recommended to use a special rope with a buoy to a depth of 10 m. Descent holding the rope feet first, slowly and at the same time equalizing the pressure in the ears, stop and slowly ascend. If there is a problem descending, try to sink head first, using ropes and kicking feet above the water. All activities take place in peace without haste.
- Buddy system, mutual monitoring, never dive alone! All the exercises are done in pairs compling with the rules – one descending the second to monitor and reasure.
- Basic safety rules when freediving www.aida.cz; www.FREEDIVING.cz
- Matching pressure – in time, gently and often, never in pain!
- Hyperventilation – never hyperventilate! Hyperventilation decreases the level of CO2 in the blood); hyperventilation is considered to be more than 15 deep breaths per minute.
- Tilt your head in the draft may lead to a breach of cartilage larynx!
- Do not dive when feeling uncomfortable, tired or cold, in fatigue, or eith other ailment / alcohol, drugs, etc. (blackout, samba – see below)

- Surface intervals – always stick to the other immersion for at least three times the time, the time spent below the level! It is the ideal interval 4–8 minutes, depending on the length and depth of previous and next draft.
- Samba – in the event of loss of motor control, cyanosis, convulsions, etc. are necessary assistance to partner his close contacts, talk, advice and expected blackout.
- Blackout – in the case of unconsciousness, loss of control respiration, etc. is again necessary assistance partner, close contacts, followed by take off the masks, blow face and talking to a partner! It is important to maintaining peace and balance.
- Never breathe out under water or breathe on the surface sharply.
- Never dive without the appropriate place draft and glide ropes
- Avoid too rapid rotation
- Do not increase pace in the last part of the output
- Avoid submerging with empty lungs – Very low levels of oxygen can cause SWB in depth without prior warning. Enjoy sufficient time to adapt.
- Avoid negative thoughts and learn to recognize the signals of your body.
- Do not dive less than 4 hours after the main meal or 2 hours after light meal
- Proper hydration is necessary to dive – provide sufficient fluids (preferably water) between dives

Our experience

The course in Croatia was attended by 30 students, age 20–44 years old, who were divided into three groups of 10 students. After the introductory lecture, there was a briefing on the bank, followed by swimming test over 100m, wearing neoprene and other equipment. In shallow water students tried the equipment and swim with an instructor. Three buoys were placed to a maximum depth of 10 m. It has continued training in accordance with the above methodology, e.g. depth training, compensation pressure in the ears, etc. The first lesson lasted approximately 1 hour. 70% of students got to a depth of 6 m with a smooth exit, of which half got on the own to 10 m. The remaining 30% of students had difficulty with compensation pressure in the ears, or hadunpleasantmoved to a buoy located at a depth of 15 m, others worked on the mastery of basic habits. In the second lesson, 90% of students managed a smooth descent to 6 meters, of which 50% got to 10m and 25% of students reached a depth of 15 m. In the third lesson, we had a trip on a boat with two stops. We focused on the use of the skills acquired in the diving along the coast at depths between 5–15 m.

Conclusion

Response from students was more than positive. For many diving into the “depths” meant overcoming fear. We recommend a special course for freediving teacher’s foundations that will allow a perfect mastery of basic skills and knowledge necessary for the safe conduct of the teaching. In compliance with safety rules diving is a very pleasant and safe activity, which will enable knowledge and beauty of the undersea world, but also themselves.

Data source

www.aida.cz
www.freediving.cz

Figure 1 Preparing on the bank

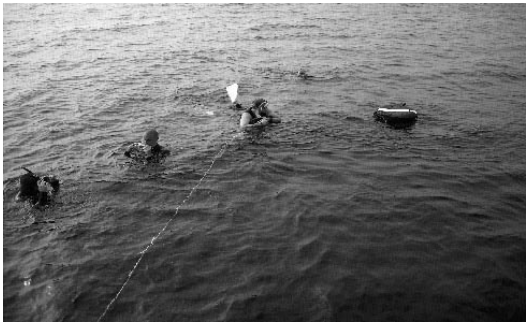

Figure 2 Training at buoy

Figure 3 Free diving

Photo – Archive of Oto Louka

A TRIBUTE TO JAN NEUMAN

Ivana Turčová[1], Andy Martin[2]

[1] Charles University, Prague, Czech Republic

[2] Massey University, Palmerston North, New Zealand

Abstract

Associate Professsor PhDr. Jan Neuman, CSc. is formerly the head of the Department of Outdoor Sports and Outdoor Education, Faculty of Physical Education and Sports, Charles University in Prague. He is a recognized author of many books and publications on outdoor activities and is an experienced outdoor sports courses leader. On the occasion of his 70th birthday coinciding with the 4th International Mountain and Outdoor Sports Conference it is appropriate to reflect on the significant contribution that Jan has made to experiential and outdoor education not only in the Czech Republic but also internationally. Over the past 40 years Jan has shared his passion for the outdoors, introducing many young people to opportunities and experiences of education in nature, involving expeditions and a labyrinth of games and adventurous activities.

In 1963 Jan has started his professional career in the Research Institute of Physical Education, where he studied the motor performance till 1973. Jan has developed the department of Outdoor Sports and Outdoor education since his appointment to the Faculty of Physical Education and Sports in 1974. He was also part of a group of educators that started Vacation School Lipnice in 1977. He was a member of the European Institute of Outdoor Adventure Education and Experiential Learning and the Czech Association for Outdoor Education and Experiential Learning. He is on the editorial board of Gymnasion, the Czech Journal of Experiential Education and Zeitschrift für Erlebnispädagogik (Lüneburg), the German Journal of Experiential Education.

The Department of Outdoor Sports had already started to teach the specialization called "*Turistika*" in 1965. Later outdoor sports became part of the specialization "Movement Recreation"; however soon it returned to its former name "*Turistika*". In 1992 this specialization changed to "*Outdoor sports*" and later to "*Adventure Education and Outdoor*

Leadership". From his experiences from these years Jan developed a new branch of study which was accredited as "*Outdoor activities*", and it is taught within the study programme Physical Education and Sport. Now we have about 50 students in each year of the bachelor study. Jan's research interests have focused on the following areas

- Theory and practice of outdoor adventure education
- Outdoor education and adventurous activities – the impact on personality development
- Educational process and impacts of outdoor education and adventure oriented programmes.
- Effective programming in outdoor education and adventurous education
- Training of specialists (teachers, leaders) in the area of outdoor adventurous education
- Present trends in society (abroad and in the Czech Republic) influencing the development of outdoor sports and activities
- Different approaches of outdoor education, intercultural differences

He has supervised a number of Ph.D. students:

- Diversity in Language: Outdoor Terminology in the Czech Republic and the UK (2005) – Ivana Turčová
- Applying meta-analysis to Czech outdoor research (2008) – Dušan Bartůněk
- Structure of the climbing performance (in progress) – Slavek Vomáčko

His teaching has also focused on the following areas

- Turistika activities and sports in nature
- Personal development through activities in nature
- Adventure education and leadership
- The role of enjoyment and adventure in educational programmes.
- Conceptions and educational applications of outdoor activities in educational and recreational programmes
- Types of outdoor programmes
- Outdoor management training

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LIST OF PARTICIPANTS

Name	Institution	Country	e-mail
Walter Siebert	Erca and IOA	Austria	walter@siebert.at
Hilde Tousseyn	Natuurvrienden bergstijgers	Belgium	toussh@hotmail.com
Jan Neuman	Charles University, Faculty of Physical Education and Sport	Czech Republic	neuman@ftvs.cuni.cz
Dušan Bartůněk	Charles University, Faculty of Physical Education and Sport	Czech Republic	bartunek@ftvs.cuni.cz
Jiří Baláš	Charles University, Faculty of Physical Education and Sport	Czech Republic	balas@ftvs.cuni.cz
Slávek Vomáčko	Charles University, Faculty of Physical Education and Sport	Czech Republic	svomacko@ftvs.cuni.cz
Ivana Turčová	Charles University, Faculty of Physical Education and Sport	Czech Republic	turcova@ftvs.cuni.cz
Michal Frainšic	Charles University, Faculty of Physical Education and Sport	Czech Republic	frainsic@ftvs.cuni.cz
Jiří Šafránek	Charles University, Faculty of Physical Education and Sport	Czech Republic	safranek@ftvs.cuni.cz
Luděk Šebek	Palacky University, Faculty of Physical Culture	Czech Republic	lsebek@centrum.cz
Jana Hoffmannová	Palacky University, Faculty of Physical Culture	Czech Republic	hoffmannka@yahoo.com
Ivo Jirásek	Palacky University, Faculty of Physical Culture	Czech Republic	sefredaktor@gymnasion.info
Ota Louka	Faculty of Education UJEP in Usti nad Labem, Czech Republic	Czech Republic	oto.louka@ujep.cz
Tereza Louková	Faculty of Education UJEP in Usti nad Labem, Czech Republic	Czech Republic	Loukova@seznam.cz
Jan Hnízdil	Faculty of Education UJEP in Usti nad Labem, Czech Republic	Czech Republic	Jan.Hnizdil@ujep.cz
Anna Hogenová	Charles University, Pedagogical Faculty	Czech Republic	hogen@volny.cz
Peter Bentsen	University of Copenhagen, Danish Centre for Forest, Landscape and Planning	Denmark	pbe@life.ku.dk
Reeda Tuula	Tallinn University	Estonia	reeda.tuula@tlu.ee
Peter Becker	Philipps-Universität Marburg, Institut für Sportwissenschaft und Motologie	Germany	marczinek@staff.uni-marburg.de
Cornelia Berthold	Philipps-Universität Marburg, Institut für Sportwissenschaft und Motologie	Germany	cornelia-berthold@gmx.de
Gunnar Liedtke	University od Hamburg, Department of Sportscience	Germany	g.liedtke@uni-hamburg.de

Karoly Buzas	TFSZ	Hungary	kbuzas@gmail.com
Mirjam Jansens	Dutch Climbing and Mountaineering Association	Netherlands	mirjam.jansens@nkbv.nl
Yolanda Swierstra	Dutch Climbing and Mountaineering Association	Netherlands	yolanda.swierstra@nkbv.nl
Andy Martin	Massey University, Department of Management	New Zealand	a.j.martin@massey.ac.nz
Nils Faarlund	Norwegian School of Mountaineering	Norway	leug@online.no
Vegard Vereide	Sogn and Fjordane University College	Norway	vegard.vereide@hisf.no
Kirsti Pedersen Gurholt	Norwegian School of Sport Sciences	Norway	Kirsti.Gurholt@nih.no
Ulrike Schenk	Friluftsliv – Leben draussen	Norway	ulrike-schenk@web.de
Beatrix Reuter	Friluftsliv – Leben draussen	Norway	bea.reuter@gmx.de
Barbara Humberstone	Buckinghamshire New University, School of Sport, Leisure and Travel	United Kingdom	barbara.humberstone@btinternet.com
Pete Allison	University of Edinburgh, Moray House, School of Education	United Kingdom	peter.allison@education.ed.ac.uk
Nish Khanna	Mount Blanc Climbing Wall Ltd.	United Kingdom	nish@hertsdea.co.uk, nish@tesco.net

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