

Non-formal Education through Outdoor Activities Guide

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With

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Introduction



“A group of disadvantaged young people are grappling with the challenge presented by the ‘spider’s web’, involving a rope obstacle suspended by trees. They work together effectively, listening to each other’s solutions and agreeing a way to enable them to pass through the spider’s web safely. As they progress with the task, the gains made in knowledge and understanding about the need for precision and control of movements and the importance of analysing, planning and selecting approaches to solving problems are accompanied by clear improvements in teamwork, co-operation and self-confidence. At different times during the activity, individual youth adopt a leadership role by encouraging the group to take a particular decision and guiding them through the task.” (excerpt from BCUC report)

One of the most important aims of the NFE Project and of this Guide is to facilitate debate surrounding non-formal education and outdoor activities and how each can contribute to the others development and inter-relation. We hope that the Guide is a starting point for a more in depth and wider debate on this complex issue.

A second important aim of the Project was to facilitate exchange of experience between the 18 partners who represented 12 European countries in the project. Of course, we do not claim that our partners are representative (in empirical meaning) of the organisations from their countries (they might well be) or that they are the best organisations from those countries (they might be as well and some are recognised as such). However, we strongly believe that the Guide opens a window through which the reader can have a glimpse of good practice regarding the use of outdoor activities in non-formal education within a number of European countries.

The writing up of this guide was the result of collaborative work involving directly more than 50 people; outdoor practitioners, theoreticians, academics, youth workers, outdoor centre managers, and beneficiary young people. If we include those who assisted us in collecting data and responding to surveys then this Guide represents the collaborative contribution of more than 250 people. Long debates, during meetings and, perhaps most fruitfully, during breaks and walks, have provided the opportunities to try to identify the appropriate structure and content for the Guide. As it looks now, the Guide tries to create a theoretical framework for whoever gets involved in non-formal education through outdoor activities. We believe that there is nothing more practical than a good theory. At the same time the Guide, through the examples of good practice, tries to facilitate the comprehension of various educational practices throughout Europe but again we must stress that one should not believe that the material presented here is complete or very representative.

It is surely trivial, since widely acknowledged that education is more than just schooling. But there is less certainty and consensus about which elements of practical education outside the classroom concretely support the growing up of children and teenagers in such a way that it leads to an autonomously created and successful orientation towards life. Furthermore, the way in which these elements and methods contribute to education is open to discussion as well. We proceed from the assumption that the expectations that different professional groups have created in the course of their work with disadvantaged young people could be helpfully used for the development of educational programmes outside school.

An interesting and realistic perspective on behavioural patterns and problems of socially disadvantaged young people is expressed by our partners from bsj Marburg, Germany, who

‘consider that young people living in socially deprived areas, or situations, only seldom have their specific strengths and abilities recognised. There is an almost constant pattern as follows: male teenagers especially, show bad achievements and performances in school. Their behavioural repertoire is characterised by unreliability, a tendency to be frustrated, unpunctuality and so forth. Their abilities to communicate and verbalise are obviously deficient. Some dialogue partners (trainers outside school, youth social workers) have discovered a negative development in recent years. Surveys conducted by our partners indicate an increase of drug usage, especially in the context of immigrants. One of our respondents, a judge, complains about changes in the sphere of youth crime and an increase of mal-treatments and bodily injuries, particularly by girls.

Family deprivation is a common theme. This relates to problematic situations in the lives of the adolescents in early stages of their childhood whilst still in their parental home, the lack of fully stimulating and supportive settings and the dominance of electronic media, violence and alcohol and so on. Generally, our surveys also identified problems and challenges associated with demographic shifts caused by migration and especially late immigrants. They stress that the chances of young people to enter the job market have clearly decreased because of the global and technological changes in the work environment’.

Our point of view regarding outdoor activities and non-formal education is clearly worded by Peter Becker, Jochem Schirp and Martin Lindner;

‘Education in a broad perspective aims at a never-ending, open process of developing an autonomous lifestyle in as many spheres of life as possible. This includes the professional and private spheres, the participation in social and cultural life and so forth. “Capability of acting and criticizing, of self-determination and of an independent lifestyle requires more than imparting and accumulating knowledge: self-initiative and work, learning and acting together with others, cultural and emotional education are unconditionally part of this broad view of education and educational processes.” (BMBF 2004). In the context of the PISA study, which is concerned with comparing the students’ abilities, education has become a broad public issue worldwide.

Here, non-formal and informal modalities and educational institutions become increasingly important. In this context non-formal education subsumes every type of education, which is part of an optional program on offer. Non-formal educational institutions are the facilities of child and youth support, clubs and associations and commercial bodies offering educational programs for adolescents, e.g. in the area of private tuition, culture, music, travelling and sports. These institutions are therefore structured and legally organised, but nonetheless show a high flexibility in individual arrangements. “Education is more than schooling” - this slogan clearly shows that educational biographies of children and teenagers have become increasingly pluralized and individualized. Above all, if taking a closer look, these biographies must be carefully differentiated regarding gender, social class, migration, religion, disabilities and so on.

The reactions and notions of the conversational partners are highly diverse with regard to the question of the 'educational' effects of adventure and outdoor activities carried out with socially disadvantaged young people. The manager of the training centre, as well as the secondary school teacher, react very open-minded when being asked whether adventurous arrangements or outdoor programmes are purposeful. **In this environment, they said, young people could immediately experience what it means to have made the effort and to have maintained it with success.** Other important advantages are the immediate sense of achievement and the ability of the adventure to connect to body-related teenage lifestyles. However, the problem of the transfer has to be taken seriously. After successfully managing an adventurous situation, it is difficult to expect an immediate effect on the job training, or rather on acting in and dealing with everyday life'.

In our opinion, expressed clearly by Steve Bowles in his report:

'social work (different from youth work) is a very formal domain. Issues that involve the professional social worker cannot be handled through non-formal ways. It is mistake to even think otherwise. This rather hard comment does not mean that non-formal ways cannot be useful or helpful or reasonable in social work domains. But it does mean that non-formal ways are not social work just as they are not science, not professional and certainly not available for analysis in the strict sense of that word. Social work and science and the professional domains have their own discourses and practices which do handle "their own" matters. Non-formal education is not a big part of this and never will be - never can be. The legal system alone ensures this as formal ways are always central - social work and social workers are not wild and free as variable rainbows; quite the opposite in fact. There are tight and strictly disciplined systems to follow. What is more is that these forms of law and order must be followed. If the youth worker finds a special kind of freedom in the work the social worker does not. Such black and white pictures however do not paint over the potentials for cooperation here. Youth work and social work can and do link hands quite often and here a non-formal education takes root

The comment here is that : non-formal educators, as cultural workers, must avoid all over-exuberant claims. But all this might take a little bit of slow-time. In fact the idea, here, might ask for patience and sympathy. A sympathetic reading is justifiably hoped-for-with-and.

The comments from this experienced social worker do, I think, ring true. She warns us, in a kindly way, about being over-exuberant. But she was never saying that outdoor activities were useless or unimportant. She does remind us however to stay within our limits as non-formal workers. I think this (without irony) limit is significant. As Telemäki said so many times we are "semi-professional" not professional!!!! Let us dance and celebrate with such semi-professional tunes.

We are however reminded firmly (through these comments) about the links between non-formal education-learning and professional social work, between outdoor (sometimes adventure) work and social work. It is not that social workers refuse this it is more that they deeply question it all and somehow "wait" for evidence. This evidence, however, will never come from non-formal ways. This is the point. Yet again we are, I think, reminded that we must not be over-exuberant. To be a little wild and semi-professional is OK is it not?

The big and interesting point, at least for me in this report, is that both Heli Clarke and Sirpa Ojala are professional social workers that also work, when they can, with non-formal outdoor activities. Their comments are not just anecdotal. They are real and from the everyday lived experience that is social work experience. Yet at the same time they do not exclude or deny outdoor activities as being worthwhile. Again I wish to emphasise that non-formal ways must celebrate and activate their own ways rather than try to copy or simulate professional ways. If this can be done in public it is my belief that non-formal education might, just might, contribute to the good life and well-being of folk and with folk and folk-ways. I do not say this as an intellectual pursuit.

If, as our project seeks, there can be identified certain “best practices” or even “good practices” to record in a book, a report or even a “manual” that others in Europe can read and think about then - we can say that the best practices of non-formal ways are never over-exuberant, always a little strange, always variable, in tension, full of polemics, never one-way streets with clear signs but still (and yet) well worthwhile. Non-formal ways are not professional but, at best, “semi-professional” in the eyes of formal ordering of things.’

Finally, and importantly we must give credit to the Youth Programme of the European Commission that through Action 5, Large Scale/Innovative European Projects created the organisational framework for the project and, of course provided financial support.

During the past few years, most Member States of the EU have emphasised the crucial role of learning that takes place outside of and in addition to, formal education and training. This emphasis has led to an increasing number of political and practical initiatives, gradually shifting the issue from the stage of pure experimentation to that of early implementation.

Identification, assessment and recognition of non-formal learning, according to the European Commission, has to be based on simple and inexpensive methodologies and a clear notion of how institutional and political responsibilities are to be shared. But first and foremost, these methodologies have to be able to deliver what they promise, with the quality of ‘measurement’ being a crucial aspect.

When approaching the questions of how to identify and assess non-formal learning it is crucial to keep in mind that learning is contextual in its character. When taking place in social and material settings, knowledge and competences are very much the result of participation in ‘communities of practice.’ Learning cannot be reduced to passive reception of ‘pieces’ of knowledge. This perspective implies a focus not only on the relational side (the role of the individual within a social group) but also on the negotiable, concerned and engaging nature of learning (the communicative character of learning). The individual learner acquires the skill to perform by actually engaging in an ongoing process of learning. Learning is thus not only reproduction, but also reformulation and renewal of knowledge and competences.

The results of learning processes, what we call competences, are partly tacit in their character. This means that it is difficult to verbalise and delimit the single steps or rules intrinsic to a certain competence. In some cases, people are not even aware of being in possession of a competence. This is highly relevant to the task of assessing non-formal learning and has to be reflected by the methodologies. Much of the know-how which we possess was acquired through practice and painful experience. An experienced carpenter knows how to use a tool in ways that escapes verbalisation. Normally, we take this know-how so much for granted that we do not appreciate the extent to which it pervades our activities.

Non-formal learning as an educational approach

- What does non-formal learning mean in European educational practice?
- Typology of learning contexts according to their institutional setting and pedagogical orientation
- What is non-formal learning?
- Searching for the criteria
- Types of learning inter-relate
- How is non-formal learning linked to formal education?
- Why do we need non-formal learning?

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When the participants of the Marburg meeting (September 2005) on Outdoor Adventure Education were asked what 'non-formal learning' meant in their countries, there were very different understandings of it and many said that the term was not simply known. This confusion is also shared by teachers and researchers of the education field. Phil Hodgkinson from the University of Leeds (UK) argues that the literature on formal, informal and non-formal learning is not very clear on what the terms mean: many texts use one or more of the terms without clearly defining them, while many others cannot reach any agreement on how the terms should be defined and used. Another source of differing interpretations is the definitions of international organisations like European Union and Council of Europe. Their political definition of non-formal learning does not always coincide, for example, with those of the research community and are not well known to the practitioners in the field.

This chapter tries to clarify this confusion through (1) a description of the use of the term across Europe, (2) a proposal to define formal education, non-formal and informal learning, (3) a discussion of the nature of these learning contexts, (4) a presentation of the inter-relationships between formal and non-formal learning and (5) providing reasons for the need of non-formal learning.

What does non-formal learning mean in European educational practice?

The most striking difference between the various understandings of non-formal learning is that between former Soviet countries and other European countries. In Russia and the post-communist countries non-formal learning is generally understood as state organized out-of-class education. It is linked to the pedagogical practices and physical premises of the Soviet times. It is an integral part of formal education and it is often practiced in the old pioneer premises. Non-formal education is institutionalised and often centralised. Typically the network of local palaces for youth and children is coordinated by a central palace. The aims of these institutions are often the promotion of national identity, history, culture and tradition, regional folk customs, patriotism – and sometimes values related to the affiliation of European Community. The curriculum includes culture and art, natural science, technical creativity, sport and fitness, scout, local lore and patriotism. Also, they organise national and international competitions and festivals like "Young Poets Contest", "Dance Competition", "Folklore Festival", "Choir Competition", "meeting of young patriots", etc.

In Russia non-formal education is referred to as “an institution of additional education” which is supervised by the Ministry of Education and Science. “Nowadays, additional education in Russia is an integral part of the general education” (Kiselef, Basina and Shubina 2005, 90). The system includes both municipal and governmental institutions of additional education, typically a ‘Palace (or House) of Youth Creativity’. There are 18 000 institutions of additional education with 500 000 pedagogues, coaches and methodologists in Russia. The St. Petersburg City Palace of Youth Creativity alone has 1000 creative groups and clubs, 350 educational programmes and more than 16 000 children participating in them. In Belarus non-formal education is called “the system of nonschool education”. The education is carried out in specialised institutions like the Minsk State Palace of Children and Youth. As the reference to ‘State’ in the name of the institution implies, “institutions of nonschool education and training are the constituent parts of the national education system” (Shklyar and Shappo 2005, 12). In Bulgaria “out-of-school activities” are carried out in 140 ‘extra-scholastic pedagogical institutions (EPI)’. Under the supervision of the Ministry of Education and Science the National Palace of Children in Sofia functions as the methodological assistant and co-ordinator to the local Palaces. The main fields of activities are science and technology; arts; sports and tourism. In similar, in Moldova non-formal learning is called “out-of-school education” and is carried out in institutional establishments; Children’s Palaces and Houses, Centres of Creativity for Children and Youngsters and different Sports Clubs. In Poland “extracurricular education” is carried out in schools and (251) institutions of extracurricular education (Youth Palaces, Youth Cultural Houses and extracurricular work centres). These institutions function as a part of the national educational system. Their work and pedagogy is regulated and supervised by Ministry of National Education and Sports. “Law of Ukraine about out-of-school education” lays the basis for the 1497 out-of-school educational institutions which function “as a component part of the continuous education system” (Svriska 2005, 112). The coordinating centre of all out-of-school educational institutions is the Kiev Palace for Youth and Children.

In the Czech Republic the state takes the responsibility of education of youth and children through its institutions. They include (in the order of their popularity) school clubs and extended-day groups and 294 centres for free time activities. Also non-governmental organisations organise activities for children and young people but their members are not registered. In Lithuania the law on education (2003) recognises non-formal education and its institutions as integral parts of formal education to run programmes “to fulfil children and youth’s educational needs, improve qualifications and acquire additional competences” (Zautraite and Navikiene 2005, 57). The Lithuanian concept of non-formal education is also linked to the implementation of state youth policy and to the activities of non-governmental youth organisations. However, the concept of non-formal is not well known: “Even the institutions, organising non-formal education, do not perfectly realize what the result of non-formal education is, what the pedagogue’s aims are in training of children’s competencies, and what the uses of these competencies will be for the children in the future” (opus citatus, 58). According to a recent research (2003) on non-formal education “even the people directly working with non-formal education have not found out what it is”. The same applies to Slovakia where the term ‘non-formal education’ is not well known. Often it is understood to cover both the structured out-of-school education and all types of learning taking place in leisure time. The Slovakian discourse on non-formal education not only includes school clubs and leisure centres, but also non-governmental youth organisations and their voluntary work.

Another common element of non-formal education in post-Soviet countries is their focus on two groups: the gifted and the disadvantaged children and youth. In Russia additional education (non-formal education) is clearly focused on both supporting ‘gifted children’ and combating youth problems, like juvenile drug addiction and criminality. The Government of Moldova approved (May, 7, 2005) the “Gifted Children” programme, which includes “Best

Pupil” contest, different Olympiads and other competitions, publication of a special magazine dedicated to disseminating of students’ best projects. Lithuanian non-formal education has as “one of its main tasks to offer social support for children with disabilities, orphans etc.” The leisure time centres of the Czech Republic put strong emphasis on the screening and support of talented young people. In Poland the out-of-school activities are focused on two groups: “individual development of artistically gifted and ‘sporty’ children and teenagers... and towards difficult children and adolescents” (Grzesiak and Weysenhoff 2005, 84). The authors conclude “The success of our instructors, both with gifted teenagers and those with limited abilities, makes up the success of the entire institution”.

Because of the institutionalised form of out-of-school education, it is indicative that, whatever the term used, it is always “education” and never “learning”. Apparently this is due to the closeness of non-formal learning to formal education and its pedagogy. In fact, in countries like Poland and Russia the pedagogues of the out-of-school education institutions are teachers working mostly on voluntary basis. Consequently, the participants of the non-formal education institutions, the Centres and Palaces of Creativity, are mostly called ‘students’ or ‘pupils’, not ‘children’ or ‘young people’.

In contrast to many western European countries, in Russia the term non-formal primarily refers to the relatively centralised out-of-school education institutions closely linked to formal education, but not to the activities of the civil society existing outside formal educational institutions. However, during the period of Russia’s transformation from communism to capitalism there existed a term and phenomena called ‘neformaly’ (non-formal) which did refer to the various activities of the rising Russian civil society. In 1987 Gorbachev suggested at the Plenum of Central Committee of the Communist Party that the question of internal party democracy and the balance of institutions in the national political sphere, like the state and the civil society, should be discussed. This was followed by a promotion of ‘pluralism of opinions’ and a sudden activation of non-governmental organisations, social movements and youth subcultures. These were called ‘neformaly’.

The social reaction to ‘neformaly’ was very different among the various political and social actors. For Gorbachev ‘neformaly’, the activation of various civic groups, became a symbol of the attack on the one-party system, a symbol of the democratisation process. For the Komsomol (the communist youth organisation) ‘neformaly’ presented a threat to its legitimacy. According to a study commissioned by the Komsomol, ‘neformaly’ was classified to ‘positive’, ‘neutral’ and ‘negative’. The ‘positive neformaly’ referred to organisations not against Komsomol. These the Komsomol tried, with considerable success, to incorporate into its own structures. The ‘neutral neformaly’ – punks, heavy metal fans, hiphop people etc – were to be mobilised into ‘socially useful activities’. The ‘negative neformaly’ – anti-socialist movements, urban gangs, bikers, karate clubs etc – were defined as a threat to socialist democracy and a variety of control measures were proposed. For the public and the media most groups of the ‘neformaly’ became to mean ‘marginalised youth’, which then were labelled as ‘outsiders’ and put under the jurisdiction of social work and the police (for more details, see Pilkington 1994).

During Gorbachev’s time the concept non-formal (neformaly) went through a dramatic series of versatile social definitions. Clearly, the meaning of ‘non-formal’ is dependent on its social context and the particular interests of the ones making the definitions.

In the western parts of Europe non-formal learning is not much better known than it is in the post-Soviet countries. Even if non-formal learning ranks high in the youth policy and education agendas of international organisations (EU, Council of Europe) and government policies and

programmes, the term is not very widely known and its meaning lacks shared understanding. For example in Finland 'non-formal learning' does not appear as an entry in "the Dictionary of Contemporary Finnish – words originating from other languages", it is not mentioned in the Government's proposal for youth law (2006) and it only features in publications as explanatory articles written by experts trying to explain the meaning of the concept to youth workers. An ordinary Finnish youth worker, whether working in youth organisations or in municipal youth work does not use the word non-formal learning, nor is well acquainted to it. Many European countries have their own expression for the more or less same type of learning, like for example the French use of the term Education populaire. In the worst case 'non-formal learning' is translated to other languages in a way to completely miss the original meaning: the official EU translation to Finnish language 'epävirallinen oppiminen' actually means, properly translated back to English, 'unofficial learning'.

Furthermore, non-formal education in western European countries is not very institutionalised and the links to formal education are not very close. Non-formal learning is often understood to take place in the civic and community activities, where non-governmental organisations play a strong role. The role of the public sector is mainly supporting NGOs to organise activities, for example for children and young people. In some countries like Scandinavia and Austria the public sector takes a strong role in organising non-formal learning opportunities for young people. It has been estimated that about 50-60% of young people in these countries participate regularly at activities organised for them by the NGOs or the public youth services.

In Western Europe increasing demands have been made to keep non-formal learning at arm's length from the public sector. Much of the non-formal learning takes place in the civil society, typically as voluntary work carried out by non-governmental organisations. It is emphasised that a pluralistic democracy is essentially dependent on a vibrant and independent civil society and this is why non-formal learning should be provided a large degree of autonomy. At the same time there is increasing criticism that the lives of young people become "over-organised". "Nowadays both psychologists and educators agree on the importance in allowing children and young people to have time to dream, and to have time to do nothing" says Gérard Castellani (2005) from the French education organisation CEMEA. Jan Van Gils (2005), a researcher from Belgium, maintains that "overall you can hear pleas for more real free time for children, time they can assign to the activities they like at that moment, with the people they like, on the place they like, with the material they like, as long as they like it". This way of thinking also questions today's policies to better link non-formal and formal education. These include the 'integrated school-day' and validation of non-formal learning. The integrated school day – lengthening the school day through bringing non-formal actors in the school – is seen by many experts as a way to formalise the non-formal and to go too far in institutionalising the lives of children and young people. The validation of non-formal learning (for example in the form of civic activities study books) is also seen as an unwanted tendency to quantify and instrumentalise an activity which is expected to be spontaneous and voluntary.

The Western European interest in non-formal learning is also characterised by the diversity of actors which argue for the importance of non-formal learning. It is not only the emphasis on the work of youth organisations and the civil society, but also the idea that non-formal learning is an instrument in social integration (social youth work, counselling, mentoring, adventure education etc) and that non-formal learning is a complementary element to lifelong and lifewide learning. At the same time youth, education and media researchers have pointed out that unintended/informal learning takes place within the school. Young people also learn norms, values and behavioural codes informally in the peer groups and youth subcultures. Furthermore, globalised commercial cultures and the media do not leave young people's life

views untouched. All this is related to the concepts of non-formal or informal learning. Thus, it is not easy to pinpoint a clear, shared understanding of what non-formal learning means.

As a first tentative effort to describe the different understandings of formal, non-formal and informal learning contexts in the variety of European contexts, a typology is presented (table 1). In a Pan-European scale, two dimensions of the non-formal learning context seem to stand out. On the other hand, the nature of institutional setting – whether learning takes place at the school/university, in other public or publicly funded premises, or within the third or the private sector (civil society, working life) – captures some of the key differences of understanding of the types of learning across Europe and across the public, private and third sectors. On the other hand, the nature of pedagogical orientation – a teacher centred, learner centred or a non conscious pedagogical approach – seem also to differentiate between what is understood by formal, non-formal and informal learning.

Table 1: Typology of learning contexts according to their institutional setting and pedagogical orientation.

INSTITUTIONAL SETTING				
		school/university	other public premise	third/private sector
PEDAGOGICAL ORIENTATION		school/ university/ vocational education curriculum	“additional education” “out-of-school education”	Non-governmental organisations
	teacher-centred	intergrated school-day	“engagement mentoring” educational activities in Youth Centres	
	learner-centred	“Own Career” alternative educationalists	adventure education and experiential learning social youth work, cultural youth work	
			community projects “natural mentoring”	
no conscious pedagogy		“countercultural learning”, “unconventional learning”	open doors activities at the Youth Centres	rap music, action croups, cultural protests, demonstrations learning from peers, parents, media, markets

One may argue that the essential element of a learning type is the pedagogical orientation behind. (This, of course, is a theoretical assumption open to debate.) A teacher centred pedagogy implies learning which is structured, hierarchically and chronologically graded,

emphasises objectivity of knowledge and memorizing, and aims at certification. We call this formal learning. It may be carried out in a specialised institutional setting (school, vocational institute, university), in a public out-of-school education premise (Youth Palace, Cultural house, Youth Centre, Sport Club), or in the third sector (premises of NGOs) or private sector (working place). Learner centred approach refers to learning which is anchored in the learner's own frame of understanding and his life situation, is an open-ended process emphasising voluntary involvement and intrinsic motivation, the usefulness of knowledge and critical thinking. We call this non-formal learning. It may take place in any type of institutional setting. Thirdly, any learning which does not involve conscious pedagogical intervention or which does not aim at certification is called informal learning - and occurs in a variety of learning contexts.

Another theoretical assumption is that it is not possible to draw clear demarcation lines between the different learning approaches. For example, the concept of the 'integrated school-day' or 'extended school-day' may bring genuinely non-formal, learner centred elements into the school curriculum, but it may also become another formalised, non-voluntary activity – or it may, depending on the case, include varying degrees of both. The out-of-school education in the East and Central European countries also comprises elements of formal and non-formal education. It is voluntary activity more concentrated on the learning process than its certification, while at the same time it is very structured and strongly linked to formal education. Currently these systems are also facing changes: in Slovakia and Poland the centralised state-run out-of-school activities are being decentralised to the local level and opened for NGOs and private sector actors to enter. In this sense there are indications that the Eastern and Central European understanding of 'non-formal education' is slowly moving towards its Western European counterpart. This could exemplify the change depicted by Dorin Festau and Barbara Humberstone (2005, 38): "The convergence of cultures, which many nations within Europe tend to resist fiercely, creates a system of common values, common practices and will inevitably lead to uniformisation".

According to the objectives of youth organisations and the activities of youth centres they practice non-formal, learner centred pedagogy. However, this is not necessarily the reality. On a European Youth Forum 1study on non-formal learning and youth organisations, Pasi Sahlberg argues that youth NGOs do not always practice what they preach. Organisations are sometimes run like schools or private companies: there is a strong hierarchical top-down management with already planned set of activities which do not give much room for an open-ended, actor-based learning process and participation. The Council of Europe Youth Sector training programmes on trainers are to be The arenas for non-formal learning. Recent research has shown that they combine a large range of elements of non-formal and formal learning (Chisholm et al. 2005) and that the teaching practices are "to such extent formalised that it is very difficult for the learners to challenge or change them" (Søgaard Sørensen 2005). Also it seems that in many of the Youth Centres their programme of activities is based on the expertise and ideas of the youth workers, but not so much on the initiatives and participation of the young people themselves. It is a challenge for both youth organisations and youth centres to develop activities which are more learner centred and truly based on non-formal learning approach.

"Mentoring" refers to the support provided for young people to help them integrate into society, in the working life, in particular. According to Helen Colley (2005) 'natural mentoring' is based on voluntary participation of young people into an open and confidential negotiation and information exchange with somebody the young person trusts on matters relevant to her/his

career planning and future expectations. Often such a mentor is youth worker, social worker or youth counsellor. According to the study of Colley (2003) government education and welfare policies in England have increasingly emphasised youth mentoring, a development which has accompanied with an increasing formalisation of it. Mentoring has become better planned, more directive with increased level of compulsion and lower level of negotiation and it is situated in institutional settings rather than in less formal local community settings as earlier. It would be worth another study to know, to what extent this development also concerns youth information and counselling, youth workshops and other policy measures targeted at better integration of young people into labour markets.

“Own Career” serves as an example of educational work which operates within the school premise and attached to the official curriculum, but based on a learner centred approach. It is a method to work with young people with problems to manage the school curriculum. Special teachers and youth workers/social workers design a curriculum which combines practical training and school lessons with support to self-management skills, identity growth and confidence building. The curriculum is based on each pupil’s individual life-situation and personal concerns. In this respect the method follows the ideas of ‘alternative educationalists’ like John Dewey, Maria Montessori, Celestine Freinet, Paolo Freire, A.S Neil and the present day constructivists like Patrick Slattery, Shirley Sternberg and Joe Kincheloe. One of their main emphasis is the importance of the learner itself.

Adventure education and experiential learning are based on a typically non-formal learning approach. The specificity of these approaches is discussed in more detail later in this guide.

Cultural and political action groups of young people operate outside institutional contexts. They are also strongly actor-oriented manifestations – and become deeply educational experiences. To what extent the educational aims are consciously displayed may be questioned, but there is a process of critically reflecting the reality and a conscious effort to change it. Similarly, many of the cultural productions and actions of youth cultures and subcultures include social and political messages, like for example rap-music which is (originally) essentially political and educative².

Followed by Paul Willis’s classical ethnographic study “Learning to labour” on working class children at the school, researchers have shown how the school environment and the curriculum function as a learning context to many other things than just those intended by the official curriculum. The German educationalist Thomas Ziehe uses the notion ‘unconventional learning’ to all those – not pedagogically conscious - modes of learning which exist outside the official curriculum.

Even if it is often maintained that youth centres are sites for non-formal learning, often they are rather sites for informal learning, learning which is not consciously planned or promoted by the youth workers. This is particularly so in the case of the so called ‘open doors activities’, where youth centres are open for all young people for meeting each other, playing games, talking to youth workers, having fun. Different kinds of learning definitely take place, but in most cases it is not consciously planned or managed by the young people or the youth workers.

At the far right bottom corner of table 1 we find learning which takes place outside public institutional settings without conscious educational targeting. This is the dynamically expanding area of informal learning: all those everyday learning sites created by the globalised

consumer society, the omnipresent (and mostly commercial) media, entertainment culture, youth subcultures, peer groups, hobbies, family life etc. No doubt, this is an area of rapid development with increased effects on the lifestyles, values and behavioural patterns of young people. Thus, making these effects transparent to young people, supporting young people to critically reflect them and also to take the necessary action for change, is also a challenge for educational intervention – for formal and non-formal education.

What is non-formal learning?

Following the assumption above that it is the educational orientation which best characterises different types of learning, one may summarize the key elements of formal education, informal learning and non-formal learning as follows:

formal education: institution based, structured, hierarchically and chronologically graded, teacher/trainer centred education which emphasises objectivity of knowledge, memorizing and aims at certification. School and university are typical sites of formal education.

informal learning: learning in everyday life which does not aim at certification but where a diversity of actors each with their own intentions impose meanings on the learner (the work place, media, commercial cultures, counter and subcultures, ideological and public sector agents, parents, children, peer groups, etc). It may be linked to terms like 'everyday learning', 'edutainment' (Neil Postman), 'unconventional learning' (Thomas Ziehe) and 'counter-cultural learning' (Paul Willis).

non-formal learning: learner centred and practice based learning process which emphasises intrinsic motivation, the usefulness of knowledge and critical thinking (rather than objective knowledge and memorizing) and aims at identity growth, social change and integration into society. Learning is voluntary, involves conscious educational aims and may be credited. It is often linked to terms like 'experiential learning', 'empowerment', 'social pedagogy', 'participation', 'active citizenship' and 'social inclusion'. Non-formal learning may take place in public sector activities like social work, youth work, sports and cultural work, in working life and in civil society activities like in nongovernmental organisations, or in partnership with a variety of actors like is often the case in community work and social projects.

A Finnish outdoor education expert Steve Bowles has said that non-formal learning in adventure education is something that happens between the youth worker, the young people and "the sun, the moon and the campfire". Indeed, non-formal learning is a voluntary, situational and experiential learning process which is not easy to break down into measurable didactic phases leading to a clear-cut quantifiable certificate or a learning result. "The sun, the moon and the campfire" is not the classroom, but it does catalyse learning processes. In fact, research on outdoor education practice has shown that many skills and competences related to identity growth and social integration do develop during the activities. This is particularly so when the activity is long enough, is well designed in beforehand, is followed-up, assessed and possibly linked to formal education curriculum. Thus, much of the discussion around non-formal learning today is about improving its quality and promoting the transparency and recognition of it in community work, working life and in the educational field – outdoor education included.

One rationale behind the efforts to define non-formal learning in relation to other types of learning is to establish it as a recognised form of learning. Another reason for – at least seemingly clear – definitions is to promote shared understanding of what non-formal learning is about. However, even if the above definitions are helpful for the purposes of recognition and understanding of non-formal learning, following remarks must be made:

First, the definition above is based on the theoretical assumption that it is the learner centred educational orientation which is the key classifying criteria. Those who sympathise with pragmatist educational philosophy, constructivist conception of knowledge, alternative educationalists, social pedagogy, emancipatory youth and community work and so on, are likely to agree on this criteria and the usefulness of this particular definition. However, those close to the objectivist conception of truth and the didactic thinking of the mainstream formal education might find the criteria too limited and too exclusive. However, the social world is about interpretations and it might not be possible to find a meta-level viewpoint which puts together the different theoretical educational approaches into a framework which all could share. In the end, also education is to take sides. What is anyway useful is to be aware of the differing approaches, reflect them and to be open to look at their weaknesses and strengths, their inter-relations and potential synergies.

Second, from the viewpoint of the learner, same things may be learned through different learning approaches. One may pass exams or even receive a university diploma in outdoor education (formal learning), build expertise in outdoor activities through active involvement and practice in an adventure education organisation or in a private company organising adventure activities (non-formal learning) and one may learn about adventuring in the nature from the media, from friends or from just moving around in the woods, lakes and the mountains (informal learning).

Third, even if a learning process is essentially formal, non-formal or informal it may comprise of elements of the other two types of learning. In this sense learning approaches inter-relate. This is a recent finding in the research on how to find the criteria for the classification of formal, non-formal and informal learning, which we will discuss next.

Searching for the criteria

There are plenty of actors which try to define formal, non-formal and informal learning; representatives of the various educational disciplines, the professionals, organisations, political bodies in local, national and international level, interest groups and so on. As one would expect the list of demarcating criteria becomes long. Based on a literature survey Colley et al. present a 'short' list of 20 distinguishing criteria.

Distinguishing criteria (Colley, Hodkinson and Malcolm 2003):

- Teacher – learner relations
- Location (e.g. educational or community premises)
- Learner/teacher intentionality/activity (voluntariness)
- Extent of planning or intentional structuring
- Nature and extent of assessment and accreditation
- External determination or not
- Purposes and interests to meet needs of dominant or marginalised groups
- The nature of knowledge

Whether learning is seen as embodied or just 'head stuff'
 The status of the knowledge and learning
 Education or non-education
 Part of a course or not
 Whether outcomes can be measured
 Whether learning is collective/collaborative or individual
 The purposes of learning
 Pedagogical approaches
 The mediation of learning – by whom and how
 The time-frames of learning
 The extent to which learning is tacit or explicit
 The extent to which learning is context-specific or generalisable/transferable

Reading this list gives an idea of the plurality of dimensions which try pinpoint non-formal and informal learning. The list also illustrates the difficulty of finding a shared, concise and simple set criteria for grasping the scope and meaning of non-formal learning. Realizing that such a long list is not useful for analytic or even descriptive uses, the authors (Colley et al.) propose to cut it down to 'four dimensions of formality/informality':

Process. This includes learner activity, pedagogical styles and issues of assessment: that is, the learning practices, and the relationships between the learner and the others (tutors, teachers, trainers, mentors, guides).

Location and setting. Is the location of the learning within a setting that is primarily education, community or working place? Does the learning take place in the context of: fixed or open time frames; is there specified curriculum, objectives, certification; etc.

Purposes. Is the learning secondary to other prime purpose; or the main purpose itself? Whose purposes are dominant – the learner's or others'?

Content. This covers issues about the nature of what is being learned. Is this the acquisition of established expert knowledge/understanding/practices, or the development of something new? Is the focus on propositional knowledge or situated practice? Is the focus on high status knowledge or not?

These dimensions compress large empirical information on demarcating criteria into four groups. As an economic way of presenting information it is helpful. The authors have also used this classification to study how formal and informal learning inter-relate.

Before going on to summarize this study, a remark can be made on the way Colley et al. think on their dimensions. It seems to be assumed that formality/informality form continuums of, say, teacher – learner centred emphasis, fixed – open time frames, serving the purposes of the learner – the others, practical – theoretical knowledge, implying that the actual learning may be situated on either ends of the continuum or somewhere in between. The differences may also be qualitative in which case it is not so much a dimension with 'opposites' and 'midpoints', but rather educational approaches which do not have much in common. Presenting learning as formality/informality dimensions serves the (political) purpose of conceptualising formal, non-formal and informal learning as complementary modes of learning. In principle they could also be alternative or autonomous types of learning.

Types of learning inter-relate

Colley, Hodkinson and Malcolm (2003) have studied various learning contexts and processes and found that a typically formal learning process also includes significant elements of non-formal and informal learning. At the same time non-formal learning projects include characteristics of formal education. They conclude that “there are few, if any, learning situations where either informal or formal elements are completely absent...It was the blending of formal and informal that was significant, not their separation”. Furthermore, the authors suggest that the way the formal and informal learning inter-related should be seen in relation to the wider historical, social, political and educational context of the learning: for example, historical roots and disciplinary paradigms of youth and social work lead to different emphasis of non-formal learning than is the case in school and university teaching.

These conclusions question the possibility of identifying formal, non-formal and informal learning as separate categories or types of learning. Instead of trying to identify and draw demarcation lines between formal, non-formal and informal learning, the authors suggest that “it is often more helpful to examine dimensions of formality and informality, and ways in which they inter-relate with each other”. For example, they feel more sympathy towards a definition which sees formal and informal learning as a continuum where degrees of formalisation fade into or mix with informal modes of learning.

This is a fair warning to those who wish to establish simplified learning categories for ideological, disciplinary or political purposes. It is tempting to create, through seemingly clear demarcation criteria, a learning approach superior to others. The superiority of formal learning is often argued to be based on its capacity to produce objective, accumulated, recorded and generalisable knowledge, while, for example everyday knowledge is claimed to be subjective, context-specific and qualitative. On the other side, non-formal learning is sometimes claimed to be superior to formal education, because it is more effective (things, like values, norms and languages, are learned better in non-formal processes) and has the benefit of empowering people and promoting (through active citizenship) human rights, democracy and social change. Clearly, the creation of such polarized positions has made it difficult to explore possible synergies and areas of common interest, between for example the university and the working life, or the school and the surrounding civil society. The benefit and relevance of the finding of Colley et al. that in the empirical reality and working practice formal, non-formal and informal learning approaches actually inter-relate, is that it allows us to look at relations between them. It is, for example, important to discuss to what extent non-formal learning is complementary, alternative or autonomous to formal education. These relationships are discussed later in this chapter.

How is non-formal learning linked to formal education?

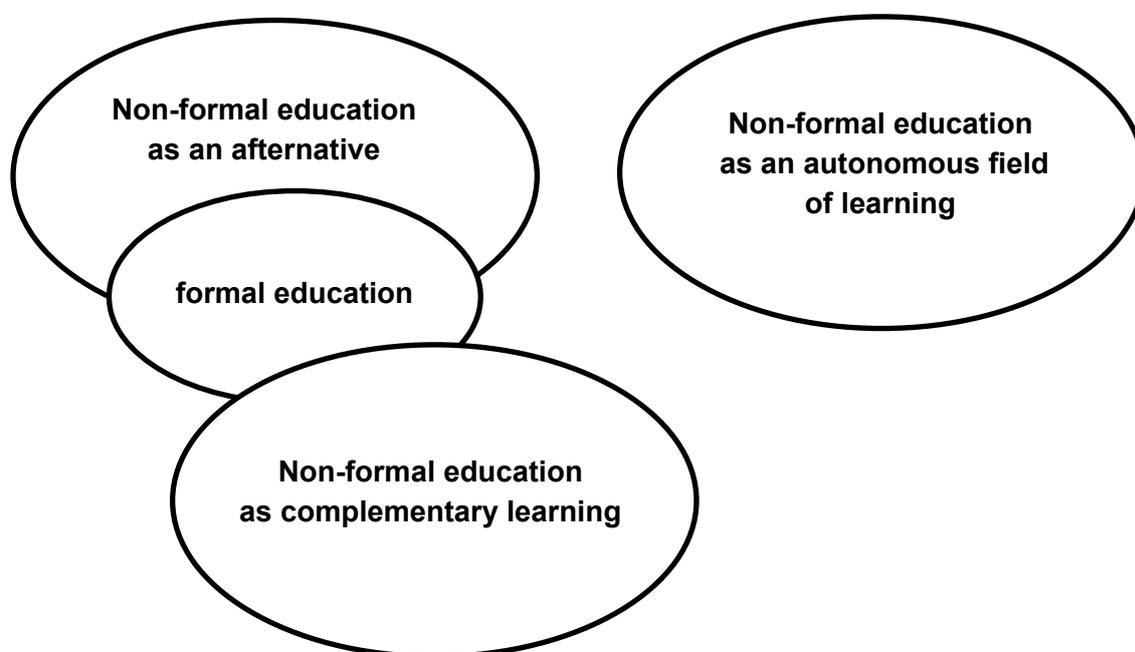
Colley et al. argue that to understand non-formal learning is to see it in relation to other forms of learning. Figure 1 describes three potential ways in which non-formal learning may be linked to formal education. Non-formal learning can have complementary, alternative or autonomous role in relation to formal education.

Non-formal learning as complementary to formal education

Lynne Chisholm, a leading educationalist and an expert of the Commission’s educational affairs has put it (in 2000) very clearly: “It is time to move beyond regarding formal and non-formal learning as a binary opposition, in which non-formal represents all that is ‘good’ and

formal represents all that is 'bad'. In reality, the boundaries between the two are not firmly fixed. Their respective features fade into one another towards the centre of what is ultimately a continuum of learning contexts, contents and methods." Both European international organisations, the EU and the Council of Europe, have both strongly stated that non-formal and informal learning must be better validated and recognised to become an integral part of the formal – non-formal – informal learning continuum. The Commission puts emphasis on non-formal learning as a complementary form to lifelong and lifewide learning and as an instrument in labour market integration, while the Council of Europe stresses its active citizenship agenda. Both are committed to work together³ to develop concrete tools for demonstrating skills and competences acquired through non-formal learning.⁴ In sum, to put it bluntly, is the future of non-formal learning dependent on its capacity to formalise its practices and to validate its learning outcomes and thus link itself to formal education, lifelong and lifewide learning?

Figure 1. The role of non-formal learning in relation to formal education



Non-formal learning as alternative to formal education

Juha Suoranta, a Finnish media educationalist, says: "Non-formal learning is very different from, even opposite to, formal education as to its conception of knowledge, understanding of identity, approach to education and design of learning context" (Suoranta, Nuorisotutkimuslehti [Journal of Youth Research] 2000/3). He has presented the main differences as follows:

Formal education		Non-formal learning
	<i>conception of knowledge</i>	
one interpretation, objectivist conception of knowledge		many relatively true interpretations of the world
	<i>understanding of identity</i>	
a stable and coherent identity		a changing, multiple and contradictory identity
	<i>approach to education</i>	
teacher centred		negotiation
	<i>learning context</i>	
curriculum, school books		the society surrounding the school

The proponents of this kind of approach strongly feel that formal education today is at the end of its road and must be replaced by an alternative. Manuela du Bois-Reymond, from the University of Leiden, argues that “European countries have similar problems in their formal education system – motivation problems, irrelevant and/or outmoded curricula, problems with the preparation of young people for a flexible and unforeseeable labour market etc. Non-formal education, in combination with ICT and lifelong learning, need to be incorporated”. Within this perspective non-formal learning does not serve as a marginal and secondary support element to formal education, but as a powerful learning approach ready for broader challenges. To strengthen its identity as a serious educational approach, the non-formal learning community (practitioners and researchers) should constantly reflect, criticise and develop its educational philosophy, conceptual relationship to other forms of learning and its methodological specificity. From this point of view it would be more helpful to the future survival of non-formal learning to concentrate on critical reflection of its own “key meaningful threads” and production of distinctly good practices than on validation and marketing (to become acceptable to formal education).

Non-formal learning as an autonomous field learning

“It is more important to learn Latin well than to make a class journey to Rome”

Theodore Adorno

As Theodore Adorno points out, there are things which you learn better at school (Latin) and there are other matters which require personal involvement and experience (sensing Rome). Thomas Ziehe (2000) goes on to argue that formal education and non-formal learning represent qualitatively and normatively different fields and types of learning. For him the relationship between school and youth is “a normative relationship of difference”. The school has its own logic, its own demands and working methods and culture. It may be very far from young people’s own demands, habits and cultures. The gap has become smaller, but there is a limit to which school can be ‘de-standardised’ or made to become a youth centre. It should be understood that school simply is normatively different from youth cultures, it is one of the life-worlds that are different from those of many young people and the role of a pupil is just one role among others. Young people today are able to smoothly move around these life-worlds and change their respective roles. The school has its own educational mission and is good in its own learning offer. Non-formal learning provides an efficient way to build

motivation and self-esteem, learn from real-life contexts, promote critical reflection and social action, and acquire a large variety of social skills and competences. They are different kinds of learning and should be kept at arm's length from each other.

From this point of view it would be important to be critical towards the now popular efforts to better link formal and non-formal education, to recognise and validate the outcomes of non-formal learning. It has been suggested that the mere introduction of and emphasis on the concept 'non-formal learning' by the Commission in relation to lifewide and lifelong learning "is invariably linked to the desire to introduce more formal attributes to learning in these contexts" (Colley 2005, 32). This would then lead to formalisation and increased state control of non-formal learning. The key element of non-formal learning, its voluntary nature and independence, would be lost. This debate is going on in relation to the integrated school-day proposal and the non-formal learning study books and passports (to validate NGO and other leisure time activities of young people). Telemäki and Bowles (2001) argue that we should "be suspicious of any attempts to formalise and discipline" adventure education: non-formal education may be considered as 'semi-professional' at best and should not be too quick to claim scientific status.

Steve Bowles has further argued that non-formal learning has been 'commodified'. Particularly during the 1990s, under the influence of neo-liberalist policies, non-formal learning has become a cheap integration instrument (like using voluntaries and NGOs to run 'empowerment' – projects with youth at risk). Bowles seems also to suggest that 'adventure' and 'experience' have become fashionable products for today's individualised sensation seeking youth. Together with this commodification process, non-formal learning has lost its historical, political and social roots and become 'decontextualised ahistorical and apolitical activity'. To redirect this trend non-formal learning should return to its roots as conscious educational activity in a given historical, political and social condition. This would mean emphasis on empowerment to critical reflection and social change to challenge the increasingly commercialised and individualised pleasure seeking cultures. Also non-formal learning should be kept at arms length from the increasingly individualised and privatised formal education.

Siurala (2002) argues that there has been a 'non-formal education boom' and describes how a large variety of actors, all with their own interests, have relatively recently underlined the importance of non-formal learning. He concludes: "the term 'non-formal education' does not have a clear-cut, universally shared, objective definition. It is a context specific, ideologically loaded term...it might be useful to be aware of the ideological and political interests, meanings and assumptions of the actors with which [we are] supposed to co-operate in promoting non-formal learning" (opus citatus, 86). Figure 1 gives a simplified description of the 'battlefield of interests'. It is perhaps useful also for Outdoor Adventure Education (OAE), as an important vector and practitioner of non-formal learning to situate itself in this battlefield. This means constant reflection of the role and the key elements of OAE:

- How far should OAE follow the validation and recognition policies of non-formal learning?
- What does increased formalisation of non-formal learning mean to OAE?
- What are the threats and possibilities of increased co-operation of OAE with the school, the vocational education institutes and the universities?

- Does and should OAE, as an alternative educational approach, have a role in developing formal education?
- What is the key methodological specificity of OAE?
- Has OAE become 'commodified' to the extent it is in danger of losing its educational roots?
- What are these educational roots?
- What are the risks and benefits for OAE to maintain a deliberate distance to formal education?
- What does non-formal learning mean to OAE?

Why do we need non-formal learning?

At the same as it is important to involve oneself into reflecting and developing non-formal learning approaches, there is always a need for more general arguments on 'Why non-formal learning'? A review on the literature and political texts on non-formal learning may be squeezed to following five arguments: non-formal learning is needed because...

● it promotes the learning of essential skills and competences

A European Youth Forum study by Pasi Sahlberg (1999) on non-formal learning in youth organisations lists following ways in which development and learning of young people is enhanced:

"Firstly, it [non-formal education] can help to develop the learning skills and competences that are necessary in work, studies, hobbies or in life. Secondly, it promotes socialisation and the acquiring of appropriate social skills. Thirdly, it increases the level of active participation in communities." 5

● it enriches learning environments: adds values, personal experiences and critical reflection into citizenship education

Formal education is still very much based on individual cognition, theoretical learning and teacher-oriented provision of facts and generalisations. Manuela du Bois-Raymond, a professor of education and youth sociology from the University of Leiden (NL) summarizes the contemporary educational debate and literature: "I have become aware of a new rhetoric, one that speaks about situated or experiential or self-administered learning... It seems that there is a growing consciousness that subjectivity, the "subjective factor" in education and learning is receiving greater recognition than in the past" (2005, 21).

Non-formal learning can be seen to enrich or complement formal education through its emphasis on social learning, links to real-life and learner oriented processes of critical reflection of knowledge and values. 6

Empirical evidence from a study on citizenship education in 24 countries shows that there is an overemphasis on 'knowledge'. There should be more room for 'personal critical thinking', 'participation' and 'values'.⁷The formal 'fact and teacher based' class room education needs to be added by educational elements typical for non-formal learning: better links to the meanings and experiences of the learner, a more direct relationship to real life situations, a more transparent exposure of values and political interests and an emphasis on critical reflection. This approach is concomitant with the aim to develop youth participation through

'experiences in the immediate environment – family, school, leisure time and work' (CLRAE, Revised European Charter on the Participation of Young People in Local and Regional Life, 2003). Citizenship skills should be learned in real life contexts and concern matters relevant to young people.

- **it broadens the spectrum of citizen involvement and has a spill-over effect on institutional politics**

Young people have increasingly expressed their aspirations through global and local movements and actions, campaigns, protests, personal life-style choices, cultural events, youth organisations and other civil society activities. Social and political issues are reflected, debated, negotiated, criticised and acted on. These actions and experiences may also contribute to the strengthening of 'institutional politics'. First, ideas and issues which are developed and raised in these non-formal learning environments, also enrich the political debates of the 'institutional politics'. Second, in the non-formal areas young people acquire competences and skills, which also are helpful to become active citizens in traditional politics. Furthermore, it has been suggested that "young people involved in protest movements may later on in life become more involved in traditional politics and that this could be a part of a life-cycle of political engagement".⁸

- **it is a powerful instrument of social integration**

Non-formal learning has been successfully applied by NGOs and the public sector to improve the employability of young people, to help school drop-outs to finish their studies, to encourage low achievers at school to better performance and to support young people with behavioural problems or those otherwise at risk.

An example is employment projects which use arts, craft or the new media to motivate unemployed young people to set themselves occupational goals, to learn in practice skills and competences needed to apply a job or training and to become acquainted with codes and practices of the working life and to strengthen the young person's self-confidence.

Another experience comes from school life. Authors like Habermas (2001) have talked about 'modernisation winners and losers' referring to mechanisms, including formal education, which create widening of the social cleavages. However, it has been shown that non-formal participatory projects provide meaningful learning contexts for otherwise 'low achievers' and 'disengaged learners'. As a result they build self-confidence, life management skills and future orientation. They become "active participants and navigators of their own learning biography" (Manuela du Bois-Raymond 2005). In this sense non-formal education has the capacity to equalize learning opportunities and social cleavages.

- **it is an effective method of communication and intervention**

The top down delivery of educational messages, to young people, in particular, have not always been very effective. For example - in the field of health education - alcohol, tobacco and drug campaigns at the schools have proved to be not effective. New approaches, like peer education, widely used in combating HIV, tobacco, alcohol, drug use and other unhealthy life-styles have showed promising results. Messages are taken more seriously when people are not 'told to', but when there is a possibility to discuss the messages with peers and draw one's own conclusions.

Research of school life indicates that there is a growing lack of trust and lack of feeling of shared interest between pupils and teachers. Pupils feel that school is not dealing with

issues relevant to them and that teachers are not competent to counsel them about their life interests and vocational prospects. In this respect youth workers, social workers, youth information and counselling workers and peer-counsellors have a much positive image in the eyes of young people.

Concluding remarks

In a wider European context non-formal learning/education remains an ambiguous concept. It is perhaps too ambiguous and abstract to allow any reasonable comparative analyses or fruitful learning through best practices. This article has tried to 'bring order into chaos' through describing non-formal education practices, their differences and relationships in a framework of their institutional setting and pedagogical orientation (table 1). It is proposed that pedagogical orientation is a key demarcation criteria. A learner centred, situational pedagogy aiming at identity growth, support to self-management skills, critical reflection and social action is typical to a non-formal educational approach.

Recent research has shown that, as a rule, the different types of learning are mixed in educational practice. Thus, it is difficult to create clear-cut typologies or classifications of learning types. Still, formal, non-formal and informal learning are very different kinds of learning approaches. Even if their classification is difficult, it is necessary to recognise their respective differences in their concept of knowledge, educational philosophy, ethical and moral principles, methodological specificities etc. One of the key differentiating factor between the educational approaches is their power. The superior power of formal education is related to its legal, political, social and financial status. It also has the power of creditation, the power to define the contents and accomplishments of learning. The influence of non-formal learning is much lower; the professional status of practitioners of non-formal education is lower than those of formal education, their professional representation is weaker, their social and political recognition is lower and their measures and standards of creditation have only taken their first steps.

In this situation Outdoor Adventure Education and other non-formal learning fields welcome the recent strong political support of the international organisations, the Commission, in particular, to the recognition of the achievements and the potentiality of non-formal learning. At the same time it is vital for the non-formal learning community, the practitioners and researchers, to involve themselves in a continuous development and self-reflection of their own educational thinking and methodological practices.

One of the current challenges is finding the ways to link non-formal learning and formal education. For European Union and the Commission, in their efforts to create these links, Outdoor Adventure Education provides a particularly interesting partner. OAE is a leading vector in the development of non-formal learning with long-standing experience on co-operation with formal education, both with schools and with vocational and university education. However, as we have seen, linking formal and non-formal learning is not as self-evident or unproblematic as it might first appear. Outdoor Adventure Education, with its first hand experience of and constant critical reflection on co-operation with formal education, provides front-line information on the prospects and problems of strategies to promote the linkages between the two types of learning.

1. European Youth Forum is an umbrella organisation for international youth organisations and national youth councils in Europe
2. For an exciting analysis of the political and educative essence of rap-music see Shusterman, Richard, *Practicing philosophy: Pragmatism and philosophical life*. London:Routledge 1996
3. For more details, see European Commission/Council of Europe (2004) *Pathways towards validation and recognition of education, training and learning in the youth field*, joint Working Paper from the Youth Unit at the European Commission's Directorate General Education and Culture and the Youth Department of the Council of Europe's Directorate of General Education, Culture and Heritage, Youth and Sport, Brussels and Strasbourg, February
4. These include the European Youth Worker and Youth Leader Portfolio (Council of Europe) and YOUTHPASS certificate for participants of the YOUTH Programme (European Commission)
5. Pasi Sahlberg: *Building Bridges for Learning. The recognition and value of non-formal education in youth activity*. European Youth Forum, Brussels 1999
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Outdoor education and experiential learning in a European context



● European Outdoor Concepts

Czech Republic -Turistika

Scandinavia-Friluftsliv

Finland-Erä

France- Apprentissage expérientiel en extérieur

Germany-Erlebnispädagogik

Norway-Friluftsliv

Romania-Turism in aer liber

United Kingdom-Outdoor education and experiential learning

● The Meaning of Friluftsliv in Sweden

● A Review of Research on Outdoor Learning in UK

● Summary of Publications from European Institute for Outdoor Adventure Education and Experiential Learning

This chapter is concerned with providing signposts to perspectives that provide philosophical basis to much theory and practice in 'outdoor education' and 'experiential Learning' in Europe. It does not claim to be comprehensive. Nor does it attempt to define outdoor education, outdoor learning and associated terms such as Friluftsliv (Scandinavia); (Germany); Turistika (Czech Republic) and so forth. There are considerable differences and overlapping in the meanings of these terms, particularly so when we take account of the diversity of terms and concepts utilised in each European language. Ivana Turcova (2005)'s doctoral thesis 'Diversity in Language: Outdoor terminology in Czech Republic' highlights the limitation in attempting to define terms and suggests that it may be better to retain non English terminology for certain concepts.

Czech Republic

Turistika: Journeying out of doors which connects outdoor life and learning about culture, historical sights and environment (journey by bike, skills, canoe, foot). These were combined with cultural activities learning about nature, local history and sights, theatre, and the life of local people. Outdoor sports and activities such as camping were also combined with music and artistic creativity. Activities were adapted to the specific conditions of the country.

výchova v přírodě and výchova prožitkem a zkušeností (zážitková pedagogika):

outdoor education/ experiential education

Finland

In Denmark, Norway, Sweden and Finland the Scandinavian traditions of **Friluftsliv** are different. They vary depending on the mentality of inhabitants and the landscape where they live in. They share the same roots and many of the values are the same but there are some differences.

Erä: During the last centuries Finland was conquered many times by Russians and Swedes. The tradition of Erä helped Finns to survive in forests. Their tool to survive on deep forests was a knife called "Puukko" The word "Puu" means a wood/forest. The Finns were called on

that during those times “Puukansa” meaning the forest people. Finns avoided taxation and civilisation for centuries because of their traditional skills. The skill was to escape into the woods only with one tool in their hands. With “Puukko” they could create new communities in new places.

The continuum of the tradition could be seen in how Finns go out in the woods today. Citizens are not very familiar with big groups in the outdoors. To be in the outdoors means to be with one’s own family or with a peer group. The symbol of families or peer groups autonomy is a private hut or a cottage that usually has to be owned by family or a group itself. The cottage is somewhere by the lake and it has to have its own Sauna.

Sauna was in pagan times the place of birth and death. A person coming into this world was to come in the purest place of the world. When that person died he/she was washed in the Sauna and then buried. When a peer group does a week long expeditions to wilderness the Sauna comes first and follows after. There is no sexual tension inside of sauna but in the outdoors there is. The proof for that can be found from our old maps. The places are named after women’s genitals quite often.

Business corporations use outdoors for recreation but their use is different than the tradition of **Erä**. **Erä** is not connected to politics and refers to a place of recreation and hideaway. What makes the difference of **Erä** and **Friluftsliv** is the use of traditional skills.

France

Apprentissage experiential: The name expérientiel does not exist in French. This anglicism came into the French outdoor experiential movement and pedagogy (trade mark) in 1986. This specific term is useful to avoid the confusion with all kinds of learning methods using experience : an active way to transmit a knowledge, a posteriori analysis of a former experience, incentive events...

Apprentissage (apprenticeship) shows that it is not an educational method (“formation” or transmission of knowledge) but a development process (building of knowledge). We can say that this approach was adapted for young people and adults from the old French and now marginal heritage of the active methods for childrens (Ecole nouvelle, education populaire).

Plein air (in the open air) or **pleine nature** (in the open nature) in French; this is associated with all kinds of activities in outdoors like sport, leisure activities.

Outdoor Education, as a specific pedagogic development process, can be translated by **apprentissage expérientiel en extérieur** (experiential learning outside).

Others translations like activités de plein air (activities in open air) generate a big confusion

Germany

Erlebnispädagogik: Experiential Education or Learning (pedagogy). **Erlebnis** (-leben = life, vitality) is an intensive moment and it is something special and meaningful because you are always alive. The term **Erlebnis** in a pedagogical understanding goes back to Dilthey, a German reform pedagogue.

-bildung: The term **Bildung** is only used in German and it refers also to **Erziehung**. Both terms which are used differently in German are used in English with ‘education’. To say it with Humboldt, **Bildung** always belongs to the subject, self-education (**Selbstbildung**) of an individual and a person (with his/her own personality).

Norway

Friluftsliv: (Fri-free, luft-air/open natural space, liv-life) : free life in the open air/natural space. Socially and culturally constructed practices of outdoor adventure and outdoor recreational living and moving in nature; the roots of which can be traced back to

- 1) traditional ways of living off the land and travelling through the outlying areas for subsistence,
- 2) the industrialisation and urbanisation processes that began to accelerate in the mid 1800s,
- 3) the European national romantic movement of the 1800s, and
- 4) the explorations of the polar regions. Since the 1960s and 1970s friluftsliv has been an academic subject and connected with the philosophy of deep ecology; it is seen as a way of creating deep personal relationships with nature and more sustainable ways of living.

Romania

Turism in aer liber: Excursion in plain air. Journey with activities that are focussed on walking, climbing, rowing, trekking, exploring nature (outdoor activities).

Activitati in aer liber: (Activitati=activities; Aer liber=in plain air, outside, in nature) Physical activities that normally take place in a natural environment having as main purpose recreation and relaxation.

Educatie prin activitati in aer liber: (education through activities that take place outside the house in a natural environment) Not a very often used term but normally signifies the fact that the activities which are organised in a natural setting have as a main purpose modification of people's behaviour in relation to nature

Recently the English term "outdoors" has started to be used to express relaxing and recreations activities that take place in a natural environment

United Kingdom

Outdoor education and experiential learning is a means of approaching educational objectives through guided direct experience in the outdoors; using as learning material the resources of the countryside and coastline. **Outdoor education is a vehicle for offering young people adventurous and challenging opportunities for them to push forward their developmental barriers.** (see www.outdoor-learning.org)

Experiential Learning

'Experiential Learning: Experience as the source of learning and development' David Kolb was first published in 1984 since when his ideas have had a dramatic impact on the design and development of lifelong learning models. His work can be traced back to that famous dictum of Confucius around 450 BC:

'Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand'.

A useful place to start online exploration is David Kolb's own website. His own professional webpage <http://www.learningfromexperience.com> where you can find information about his background, current work and most well known publications - including references to his most well-known subject - experiential learning and learning styles.

The concept of experiential learning explores the cyclical pattern of all learning from Experience through Reflection and Conceptualising to Action and on to further Experience. One of the sites which explores the model and its practical application is <http://www.learningandteaching.info/>

learning/experience.htm. This is a very well-known model which now forms the heart of many training and learning events. It also describes the process for recording continuous professional development, through taking time to capture, record and implement learning in our daily work. There are many adaptations and uses of the model. A fascinating one is provided on the Natural Learning website where analogy between this model of learning and organic growth in the plant and gardening worlds is well made: <http://www.humanoptions.com/learning.html>.

David Kolb's work has influenced the work of many in the learning, development and education fields. The National Society for Experiential Education is a membership association and networking resource promoting experience-based approaches to teaching and learning <http://www.nsee.org>. Their site has an extensive library of further resources. The Association for Experiential Education aims to "contribute to making a more just and compassionate world by transforming education" (<http://www.aee.org>). The South African-based International Consortium for Experiential Education organises its networking activities within four 'villages', two of which are concerned with community action and social change, and with personal growth, self awareness and group effectiveness (<http://www.el.uct.ac.za>)

A further development of these ideas has led to the notion of groups and companies transforming themselves into Learning Organisations. An impressive and highly active network of people are busy exploring all aspects of this field through the email discussion groups to be found at <http://www.learning-org.com>.

Source: PICKLES, T. <http://reviewing.co.uk/research/experiential.learning.htm>

The Meaning of `Friluftsliv` in Sweden

Introduction

In my work at the department of Physical Education and Health at the University of Örebro, I have the great advantage to work with outdoor life, or in Swedish: friluftsliv, in theory as well as in practice. Years of reflections emerging from reading a lot of papers, theses and articles, on the subject as well as ideas emerging from experiences and conversations with my students during practising different kinds of outdoor activities have resulted in some kind of a credo of outdoor pedagogy. My intention here is to declare my beliefs and ideas concerning the possible meanings of friluftsliv in the modern western society of today and the pedagogic potential of friluftsliv. I will use the Swedish term friluftsliv as it has a special meaning in the Nordic countries. The word consists of three words: fri – free, luft – air, liv – life. I will use the term in the following meaning: Friluftsliv is to travel and live in close contact with nature where the main purpose is to make experiences.

The stone age human in the industrial society

For more than 90% of the time humans have existed on this earth we have lived as a part of nature as hunters and as gatherers. This epoch is the only one in the history of humankind that has been long enough to make any impression in our genes. This means that our inborn capabilities; physical, mental as well as social, are made for managing a life in a small group in the wild.

For these early people nature and culture was one unit; there was no difference between the world of a human and the world of nature. People were part of nature just as evident as the

birch, the hare and the wolf . This very direct and apparent dependency on nature created religious beliefs that prevented people from wasting the natural surroundings. If people did so, the culture would be extinct or people had to move or dramatically change the way of living. For these people nature was animated, it had a spirit and was holy. The spirits of nature ruled the occurrences in nature and it was therefore important to have a friendly relationship to the "other side", or else the spirits could punish humankind, which could mean empty stomachs and a lot of trouble.

Some 10 000 years ago a most dramatic change in the history of humankind occurred, people became settled and started to cultivate the earth. This change made it possible to collect valuable things (this had been quite uninteresting to our nomadising ancestors) and to own became the ruling norm in agricultural society. This resulted in hierarchical society with a structure of power based on richness. The other big change was that nature was parted in a good and a bad part. The good nature was the cultivated earth, and the domesticated animals that supplied people with food, protection and clothes. The bad nature was the threatening, uncontrolled wilderness from where the seeds of the weed came, the insects who destroyed the crops, the elk who grazed from the fields of oat and the wolf who killed the sheep.

The latest epoch in the history of man is the industrial society. In our struggle for a more comfortable life we have succeeded in creating a society where we live our lives almost totally separated from nature. Using science as a tool for taking control of nature. The rational and wide knowledge of the functions of nature has made it possible to rule nature and direct it in a way that suits the desires of humans. Therefore we can sit warm and safe within our four walls without any worries about beasts, the stormy weather or how to get food on the table. We also know that there are resources in the society to help us if we get in trouble. With this security as a base the main strivings in society is to ever increase the convenience by an increased material standard presupposing an ever-increasing economic growth. Faster and more efficient appears to be the key words in the development of the industrial society and the ruling norm seems to be "to own more".

Of course it must be considered a good thing that we now quite easily can cure diseases that used to be lethal, that we now have resources to take care of the weak and poor, that everybody can go to school and that we can choose from a variety of cultural expressions and so forth. But there is another side of the coin.

First we must ask ourselves what it means now that we have lost the contact with nature. Not more than 100 years ago a majority of the people in Europe, every day, literally speaking, stood with their hands in the soil and with their own senses experienced the ecological realities for life on earth. But our dependence on nature is just as strong today as ever it once was in the days of the hunters and gatherers. Maybe there is a risk that we fail to see this dependency while we speed up the development of the society.

Secondly the modern project has also implied a separation of the human and other living creatures in our minds. Natural science has objectified nature and in the most extreme cases made the living beings into soulless machines. This has made man and natures two totally separate units and has created an absolute border between man and nature. An important question is : In what way has this effected our ethical relationship with nature?

We must also ask ourselves in what way the development of the society has effected (wo)man and the health of the (wo)man. On the one hand we have been able to dramatically

decrease diseases that have been related to poverty, bad nutrition and sanitary defectives, on the other hand we have created health problems connected to our welfare; we do not exercise enough and we eat too much. But the great threat to our health today is connected to people's psychosocial situation. Problems that are related to stress, alienation and lack of meaning in life are among the most widespread health problems today. Maybe the cause of this is that the external development of the technology and the structures of the society are so much faster than the possible internal changes in our minds and souls. Maybe people are left behind by their own creation, which could imply that we do not only lose contact with nature but also with our own culture and our history, leaving humankind in an existential vacuum.

The Values of Friluftsliv

It is in this historical perspective we can understand the meaning of friluftsliv in the society today. Friluftsliv can be looked upon as the our last contact with nature. It can be considered as some kind of lifeline which still makes it possible for us to experience, with our own senses, the living systems surrounding us. Friluftsliv also means an experience of a way of living radically, different, from our every day life. Actually it is quite strange that people by their own free will go out in the wilderness when they don't have to and carry a heavy luggage, eat strange food cooked on a primitive little stove and sleep on the hard ground in a small tent without heating - when the main purpose of the development of the society was to make life as comfortable as possible! The only reasonable explanation why so many people regularly choose to live an outdoor life must be that there are a number of values in outdoor life that are not possible to experience in the same way in our ordinary lives.

What values are we talking about? When people, from a deeper perspective, describe the meaning of a meeting with nature the following values are frequently occurring:

- In nature we can experience peace and we seek for the silence and the stillness to recreate our strength. The impressions we get are interesting in a restful way.

- In nature there are also the opposite, the excitement and the challenge. This search for adventure is often connected with very extreme and dangerous activities but to most of us there is enough challenge to make a trip in a canoe in a quite calm river or take a walk up in the mountains following the marked paths. Maybe we also like to take a little Sunday stroll in the forest nearby partly just because there is an uncertainty in the outcome, there might an elk standing on the path around the next bend! Nature is unpredictable.

- No matter what we seek in our outdoor life the situation is real and possible to understand. Compared with our every day life it is a simple reality where the demands and our needs are clear and distinct; when we are hungry we must eat, if we get tired we must rest or sleep, to get further we must ford over the mountain stream and so forth. More and more of our spare time is otherwise occupied by watching other people living our lives; laughing, crying and playing in the television, movies, magazines and books. Friluftsliv is about living a very real and obvious life where we, with our own bodies and our own senses, experience hunger, pain, tiredness, joy and happiness. We meet ourselves in a different way than in our everyday lives.

- Being an anti-pole to our everyday life nature is a place of refuge where we can get a sense of freedom. The open air is without any closing wall and only the sky as a limit gives you a

physical feeling of freedom. But you are also mentally free from constraint. This contributes to a feeling of a free choice in every situation: "I can take this way or that way, I can eat now or in an hour and I can sit here and just relax in the sun or ski to the top of the mountain". The concrete reality also gives you a direct feedback if your choice was wise or not.

- Being together and the feeling of communion is another value of great importance in friluftsliv. It might be sitting around the fire with your own family experiencing a great feeling of affinity. In other cases it can be a more direct need of close co-operation in a small group in more adventurous activities.

- Meeting free nature is a central aspect of many peoples outdoor-experience. Free nature means that nature consists of something living, a system of life that the human can not control. Meeting nature is a way to experience yourselves belonging to an entirety with a special meaning. This entirety is today often spoken about in ecological terms but it can also be of a religious kind. Maybe this is about a feeling of affinity and reverence with life and the living creatures on earth. Our ability to feel love and affection for the living things becomes a source of power.

These values could be looked upon as intrinsic values of friluftsliv. I think that these kinds of values are the main reason why people want to live outdoor life in their leisure time. And I think these values should be the basis in the pedagogic use of friluftsliv. However, in my opinion, it is, in most cases the good use and effects of friluftsliv that has been the basis (and accordingly has been decisive) for how friluftsliv has been treated for instance in school. I think there are several problems connected to this way of treating friluftsliv. First, there is a great uncertainty if and in what way friluftsliv fulfils the expected purposes. The connection between experiences in nature and environmental awareness or health seems to be quite complex and associated with a number of circumstances and conditions. And one could argue: if there are other, more simple and certain ways to fulfil these purposes, why friluftsliv? I also think the friluftsliv runs the risk of losing its soul (inner meaning) if we use it as an instrument.

How and what to do?

If the values mentioned above are going to be expressed in the friluftsliv, and will be available for the participants to experience, it remains a great concern both of how you do it and what you do. In my opinion the clue is to let the friluftsliv speak for itself, to catch the inner meaning of friluftsliv. Therefore I think it is important to strive for a friluftsliv where you:

- participate in the life of nature, live as if you were a part of nature, not to disturb but without being an passive observer,
- put the meeting with nature in focus and not the activity, the activity must be seen as way to get in touch with nature,
- create situations where the meeting with the different aspects of nature becomes as obvious as possible, in an humble way meet something greater than humankind, some thing people cannot control, therefore it is important to experience the troublesome aspects of nature as well as the bright and beautiful ones,

- see the individual, personal experience as central, look upon the human as a sensitive and sympathetic subject experiencing nature, an experience of the forms, colours, moods and shades of nature, a nature full of meanings and messages,

- have a freedom to make your own explorations and you are able to form your own personal emotional relation with nature,

- have time to experience and where you try to create a rhythm which gives you peace, a rhythm where our inner rhythm of rest-activity, hunger-satisfaction and so forth is able to harmonise with the rhythm of light-darkness, sunshine-rain, warm-cold and so forth (and not being ruled by clock or your agenda),

- let the simple things (and the accordance with nature) rule when you choose activities and equipment, making us feel as close to nature as possible.

The task of the leader or teacher is to guide the participants by creating situations, converse, inspire, make different choices and their consequences apparent and if necessary lead the group if the problems exceed the ability of the participants.

To offer a quality of life

Friluftsliv being done in accordance with the statements above can be looked upon as an aim itself. The important thing is not the effects of friluftsliv or if it is useful in any way. To experience the values inherent in friluftsliv is simply a quality of life. Of course, friluftsliv in this way is not considered as a quality of life of everybody. When friluftsliv is used in educational purposes it therefore must be treated as a way to offer a possible quality of life, to give people a chance to experience the values of friluftsliv. For those who accept the offer, the meeting with nature can be an important part of their life with a deep influence on their quality of life. Nature then appears to be a refuge where we can escape from our complex reality, the chaos of the society and the problems at work or school. The friluftsliv counter-balances our everyday-lives and gives us an existence in harmony.

This way of friluftsliv can be looked upon as a culture of its own. A culture which is a reaction against the industrial-society and a criticism on the way the society has been developed. In friluftsliv we can experience another sort of life, a life based upon other values than the values ruling our modern society. In nature we can get another perspective on our society and everyday-life. From this point of view we are able to question them. An important aim in friluftsliv is to show alternate values of life. The simple but yet rich life, close to nature appears to be an ideal, something we should try to imitate in our every day lives. We can ask ourselves: if I feel such a great satisfaction when living friluftsliv, should not the values of friluftsliv have a bigger influence on my everyday-life? And should not these values be the basis in the development of the future society? In this way friluftsliv can be an important source of inspiration in changes of our lifestyle as well as changes in our society to enhance the quality of life!

Maybe a deepened relation to nature also can offer the lost human of our time a place in entirety and a new sort of "ecological identity". A deeper feeling of coexistence and affinity with the living earth could also result in a change in our ethical relationship with nature, an ethical standpoint, leading us towards a lifestyle and a development of the society in greater harmony between the human and nature.

Friluftsliv at School?

In my opinion there is a considerable pedagogic potential in friluftsliv. It is hard to be unaffected by an activity that so obviously involves your body and mind as well as your soul. An important question is however if it is possible to use friluftsliv of this kind at school today. Are the teachers able to see the unique of friluftsliv or is it just looked upon as useful and wholesome activity among others? Have the youth of today the ability to appreciate the peace and quietness in nature or are they to used to the fast and spectacular impression from the new entertainment-technology? Are there necessary requirements regarding time, money and organisation? Is there a will to try?

Source: Öhman, J. (2001) *The meaning of Friluftsliv in Other Ways of Learning: Outdoor Adventure Education and Experiential Learning in Schools and Youth Work, proceedings 4th Eurocongress in partnership with Kinda and Linköping University Linköping, Sweden, EOE (eds) P. Becker et al. (2001)*

A review of research on outdoor learning: executive summary

Introduction

There is growing concern that opportunities for outdoor learning by school students in England have decreased substantially in recent years. In response to this, and recent government calls for 'schools to make better use of the outdoor classroom as a context for teaching and learning', the Field Studies Council (FSC) and several partner organisations commissioned the National Foundation for Educational Research (NFER) to undertake a review of research on outdoor learning.

This document summarises the key findings of this review, which critically examined 150 pieces of research on outdoor learning published in English between 1993 and 2003. The literature encompassed three main types of outdoor learning with primary school pupils, secondary school students and undergraduate learners:

- fieldwork and outdoor visits
- outdoor adventure education
- school grounds/community projects.

The project was undertaken during a six-month period from August 2003 to January 2004, and was funded by the Field Studies Council, Department for Education and Skills, English Outdoor Council, Groundwork, Royal Society for the Protection of Birds, and Wildfowl and Wetlands Trust.

The Impact of Fieldwork and Visits

Substantial evidence exists to indicate that fieldwork, properly conceived, adequately planned, well taught and effectively followed up, offers learners opportunities to develop their knowledge and skills in ways that add value to their everyday experiences in the classroom.

Specifically, fieldwork can have a positive impact on long-term memory due to the memorable nature of the fieldwork setting. Effective fieldwork, and residential experience in particular,

can lead to individual growth and improvements in social skills. More importantly, there can be reinforcement between the affective and the cognitive, with each influencing the other and providing a bridge to higher order learning.

Despite the substantial evidence of the potential of fieldwork to raise standards of attainment and improve attitudes towards the environment there is evidence that the amount of fieldwork that takes place in the UK and in some other parts of the world is severely restricted, particularly in science.

The number of studies that address the experience of particular groups (e.g. girls) or students with specific needs is negligible, although those that have been done draw conclusions that are important in terms of both policy and practice. Some children are more likely to take part in fieldwork than others for a range of reasons, many of which could and should be addressed.

A minority of studies provide a health warning to proponents of outdoor education. Poor fieldwork is likely to lead to poor learning. Students quickly forget irrelevant information that has been inadequately presented.

The Impact of Outdoor Adventure Activities

Strong evidence of the benefits of outdoor adventure education is provided by two meta-analyses of previous research. Looking across a wide range of outcome measures, these studies identify not only positive effects in the short term, but also continued gains in the long term. However, within these broad trends, there can be considerable variation between different kinds of programmes, and different types of outcomes.

There is substantial research evidence to suggest that outdoor adventure programmes can impact positively on young people's:

- attitudes, beliefs and self-perceptions – examples of outcomes include independence, confidence, self-esteem, locus of control, self-efficacy, personal effectiveness and coping strategies
- interpersonal and social skills – such as social effectiveness, communication skills, group cohesion and teamwork.

The evidence base for cognitive and physical/behavioural benefits is less strong than for affective and interpersonal/social outcomes. In cases where there is a focus on such measures, however, there are examples of outdoor adventure programmes yielding benefits in terms of:

- the development of general and specific academic skills, as well as improved engagement and achievement
- the promotion of positive behaviour and reduced rates of re-offending, and improved physical self-image and fitness.

In relation to fostering environmental concern and awareness, the evidence of a positive link between outdoor adventure activities and environmental understanding and values is not strong. There seems to be a strong case for questioning the notion that nature experience automatically contributes to environmental awareness, commitment and action.

The Impact of School Grounds/Community Projects

School grounds/community projects have the capacity to link with most curriculum areas. Two specific examples of benefits stemming from this are positive gains in science process skills and improved understanding of design and technology-related issues.

In the affective domain, the most important impacts of learning in school grounds/community settings include greater confidence, renewed pride in community, stronger motivation toward learning, and greater sense of belonging and responsibility.

There is significant evidence that social development and greater community involvement can result from engagement in school grounds projects. Students develop more positive relationships with each other, with their teachers and with the wider community through participating in school grounds improvements.

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Compared with research on fieldwork/visits and outdoor adventure education, there is a need for a greater number of rigorous in-depth studies on outdoor learning in school grounds and community settings.

Factors Influencing Outdoor Learning and its Provision

The review suggests that it is helpful to distinguish between:

- factors that can influence *the provision* of outdoor learning by schools, teachers and others
- factors that can influence *the nature and quality* of young people's learning in outdoor settings.

It is clear that the provision of outdoor learning in schools and universities is affected by a wide range of barriers and opportunities. Notable barriers include:

- (i) fear and concern about health and safety;
- (ii) teachers' lack of confidence in teaching outdoors;
- (iii) school and university curriculum requirements limiting opportunities for outdoor learning;
- (iv) shortages of time, resources and support; and
- (v) wider changes within and beyond the education sector.

Opportunities for outdoor learning provision, though, are also noted in the form of:

- (i) new legislation and regulations such as those relating to safety at outdoor activity centres;
- (ii) recent curriculum developments and initiatives such as the revised National Curriculum in 2000; and
- (iii) developments in UK higher education that (as well as challenges) have provided scope for innovation in university fieldwork teaching.

These various factors make clear the complexity of the challenge facing policy makers, practitioners and others who are seeking to increase and improve young people's access to learning beyond the classroom and the school.

The research that has been undertaken into students' experiences of outdoor learning activities suggests that there are several factors that can facilitate and/or impede learning in outdoor settings. These can be conceptualised in terms of:

- programme factors – including the structure, duration and pedagogy of outdoor education programmes
- participant factors – including the characteristics, interests and preferences of learners
- place factors – relating to the nature and novelty of the outdoor learning setting.

Taken together, these factors provide a framework for thinking about how efforts to improve the quality and depth of young people's outdoor learning might be directed.

Conclusions and Implications

Against the backdrop of calls for educational practice and policy to become more evidence-based, there is much in this review that is of relevance and use to practitioners, policy makers and researchers. With this in mind, it is important that the findings of this review are considered not just in terms of how they might help to prove the *value of outdoor learning*, but also in terms of how can they might help to *improve its quality*.

Key Messages for Practice

The review highlights demonstrable benefits for several types of outdoor learning. These findings should provide a source of support and justification for practitioners seeking an evidence base for the area of work in which they operate

More specifically, the review gives a clear endorsement for certain kinds of outdoor learning provision. Research indicates the value of programmes which;

- (i) provide longer, more sustained outdoor experiences than is often provided;
- (ii) incorporate well-designed preparatory and follow-up work;
- (iii) use a range of carefully-structured learning activities and assessments linked to the school curriculum; (iv) recognise and emphasise the role of facilitation in the learning process and (v) develop close links between programme aims and programme practices.

The research also throws up several important challenges for practitioners. These include: the fact that the aims of outdoor learning are not always realised in practice; the different types of barriers faced by individual students in learning out-of-doors; the unresolved issue of the relative benefits of novelty and/or familiarity with the outdoor learning setting; and the fact that the benefits of outdoor learning are not always sustained over time.

These challenges raise important questions for those involved in organising and undertaking outdoor learning activities. Deliberation and reflection about such issues could help to inform the strategic planning and development of organisations involved in providing outdoor learning opportunities for young people. They could also help to direct the ways in which school staff think about the structure, focus and timing of outdoor learning within and beyond the curriculum

Key Messages for Policy

Those with a statutory and non-statutory responsibility for policy relating to outdoor education should be in no doubt that there is a considerable body of empirical research evidence to support and inform their work.

Policy makers at all levels need to be aware of the benefits that are associated with different types of outdoor learning. The findings of this review make clear that learners of all ages can benefit from effective outdoor education. However, despite such positive research evidence and the long tradition of outdoor learning in this country, there is growing evidence that opportunities for outdoor learning are in decline and under threat.

There is an urgent need for policy makers at all levels and in many sectors to consider their role in:

- tackling barriers that stand in the way of the provision of effective outdoor education for all students
- encouraging good programmes and practices and capitalising on policy developments, for example, by linking initiatives in different sectors
- supporting research, development and training so that good practice can be understood, disseminated and fostered.

This has implications for action across a range of policy sectors nationally, regionally and locally, including education, health, environment and science.

Key Messages for Research

This review makes clear the substantial amount and range of research that has been carried out in outdoor learning in the 1990s and 2000s. It also highlights a number of encouraging signs in this field, such as a diversification of research approaches and foci, and a growth in theoretical/critical exploration and meta-analyses/research syntheses.

The current evidence base, however, is not without weaknesses or potential areas for improvement. A good proportion of the research in this review originated from beyond the UK, and there is a particular need for more UK-based research into a number of aspects of outdoor learning. Examples include: the extent of outdoor learning provision available to school and university learners in this country; the effectiveness of outdoor learning programmes that seek to build progression from local environments to more distant learning contexts; the sorts of fears and concerns that young people can bring to different kinds of learning situations beyond the classroom; teachers' and outdoor educators' conceptions of 'the outdoor classroom'; and the cost-effectiveness of different kinds of outdoor learning.

In order for these gaps to be addressed, attention will need to be given to two important issues. The first is how to improve the methodological rigour of outdoor learning research and evaluation. There was a range of methodological weaknesses evident within certain parts of the literature in this review, including poor conceptualisation and research design, and little or no follow-up in the medium to long term. The second issue is how to improve and deepen the research-based understandings of the outdoor learning *process*. To put it simply, there is still much to be learnt about how and why programmes work or not.

Finally, there is a case to be made for greater theoretical and empirical attention being given to three significant 'blind spots' in the current literature. These concern:

- (i) the nature of the 'learning' in outdoor education;
- (ii) the relationship between indoor learning and outdoor learning; and
- (iii) the historical and political aspects of outdoor education policy and curricula.

Review Methods

The project involved a systematic and critical review of research on outdoor learning published internationally in English from 1993 to 2003. The international scope was important in order to be able to draw lessons from research in other countries and identify gaps in the UK-based research literature. The inclusion of studies published from 1993 to 2003 reflected a desire to examine the most recent research findings.

Relevant research was identified using a number of complementary search methods, including bibliographic database searches, hand searches of key research journals, previous reviews/bibliographies and websites, and email requests to researchers working in this area. Publications were selected on the basis of whether they included a clear research/evaluation dimension (as opposed to programme description), and whether the focus was in line with the parameters of the review. Overall, the review identified 150 relevant research publications.

Source:

Rickinson, M., Justin, D., Teamey, K., Morris, M., Choi, M.Y., Sounders, D., & Benefield, P. (2004) **A review of research on outdoor learning: executive summary** National Foundation for Educational Research

Copies of the full report 'Review of Research on Outdoor Learning' are available from the Field Studies Council. Tel: 0845 3454072. Email: publications@field-studies-council.org Web: <http://www.field-studies-council.org/index.asp>

Significant Publications

A major source of details of **concepts** associated with '**outdoor education**'; **experiential learning**; **erlebnispädagogik**, **touristika** and **friluftsliv** and so forth highlighting the diverse European perspectives can be found in the books produced by the European Institute for Outdoor Adventure Education and Experiential Learning (EOE). These books are the products of EOE conferences held from 1996 in different European venues. They provide valuable material concerned with **theory** and **practice** in outdoor learning within different cultural contexts.

In partnership with different organisations in various European countries the EOE has held seven Euro-congresses. The papers and workshops from the 1998 congress and those following are published in six volumes. A summary of these is given here. These publications contain practitioner and research papers and provide a wealth of material upon concepts, research and practice in Outdoor Adventure Education and Experiential Learning in Europe. Some of these papers from the congresses are available through the EOE website (www.eoe-network.org)

The EOE publications

- **Old Traditions and New Trends: Examining What is Continuous and What is Changing in Young People's Lives and Outdoor Experiential Learning.** Proceedings 7th European Conference of EOE in partnership with Brathay Academy. Amblside: Brathay Hall Trust. (Ed) B. Humberstone and R. Nicol with Heather Brown and Kaye Richards (2005).

Summary:

Peter Becker, takes the reader through a philosophical discourse in relation to the implications of technological developments in the outdoors.

Kirsti Pedersen Gurholt addresses the experiences of young people in Norway and she examines whether they are moving away from nature towards more extreme outdoor activities.

Shirley Ali Khan and Mike Fawcett's chapter discusses sustainability lessons outdoors.

Barbara Humberstone and Dorin Festeu discuss the importance of maintaining diversity in relations with the outdoors for partners in a Pan European youth project, acknowledging that what might be considered 'old' in one European context may be considered 'new' in another.

Martin Vollmar explores the aesthetics of kayaking on a fast flowing river whilst Chris Loynes and the Stoneleigh Group explain how young people's experiences of community living can encourage spiritual development. Preston Cline examines the risk paradox associated with young people interacting with uncertainty. Robbie Nicol and Pete Higgins' paper emphasises the 'the environment' and its central importance to the educator involved in outdoor learning. It analyses the difficulties occurring in the process of defining concepts, using 'environment' as its focus. Employability in the outdoors is examined by Linda Allin and Jon Owen who draw upon research into women's careers and graduate apprenticeships in outdoor education. Kaye Richards, Nichola Tucker and Roger Greenaway look at bridging the gaps in research, their papers focus on recent research that has been undertaken at Brathay. A number of papers describe practical workshops which highlight the diversity of the pedagogic process available and utilised in outdoor education. For example Rick Lee shows how drama can be used as a medium to explore contentious issues and Chris Reed explores art as therapy.

The end section includes a number of papers that provide current information around research in outdoor education and learning. Martina Gasser provides an overview of an approach to evaluation using qualitative approaches. Having set the scene to some of the historical perspectives of qualitative versus quantitative evaluation she then describes the aims of an evaluation in the development of an intensive outdoor development programme for young people in Germany. Rickinson et al's is a summary of a review on research on field work, visits, adventure education and community projects in UK and is included in here.

This collection of papers reinforces the EOE's views of maintaining a balance between theory and practice and importantly demonstrates the ways in which dialogue between theory, research and practice can successfully inform the outdoor learning and non-formal education in Europe.

- **Sharing Diversity and Building up European Networks, proceedings 6th European Conference EOE in partnership with European Union for Coastal Conservation & Frajda, Czarnocin, Poland.** Marburg: Germany: EOE (eds) P.Becker and C. Sack. (2004)

Summary:

Peter Becker's opening speech highlighted the development of the work of the EOE. He talked about the principles of sharing diversity and the realisation of building up European networks since the founding of the European Institute in 1996 Spital, Australia. Peter Becker emphasises the continuing philosophy of the European Institute of a balance between theory and practice and that each will inform the other.

Barbara Humberstone's opening paper was concerned with policy, practice and outdoor adventure education and maintaining cultural diversity in an uncertain and rapidly shrinking world. It argues that underpinning good policy as it informs good practice is sound research. Only through recognising and understanding practice that good practice can be made available to a wider audience. Good policy, practice and research are importantly and inevitably interlinked. The paper given by Iwona Kie_basiewicz, Agata Wiza and Robert Florkowski concerned preparing and educating staff to work with youth in tourism and recreation in Poland. Kirsti Pedersen Gurholt's paper discusses her research based on young people's narratives on nature in Norway asking, 'Is It "Uncool" to Like Nature'?

Informative and stimulating workshops from a variety of countries are described which highlight the significance of pedagogic approach in youth, social and community work through the media of outdoor and included the following:

Carlos Barata-*Outdoor Learning-Portuguese Experience*; Peter Becker, Germany - *Experiences and Adventures-Conceptual ideas for youth work which uses body and movement pedagogic media*; Gencer Emiroglu, Turkey - *Adventure of experiential education in Europe: Historical perspectives from Eastern Front*; Martina Gasser, Austria - *Integration of family work in the youth intensive programme-An experiential learning programme for socially excluded youngsters from 14-18 years*; Petr Kubala, Czech Republic - *Personal development projects for teenagers-looking for opportunities, sharing experiences*; Jari Kujala, Finland - *The ecological theory in holistic adventure education programme*; Steve Lenartowicz, England - *Solid Ground-A school-based personal development programme*; Robbie Nicol, Scotland - *Outdoor environmental education and concept-based practice: Some practical activities designed to consider the relationship between people and place*; Sebastian Preuss, Germany and Magdalena Ehlers, Poland - *Grenzstr_me-Cross border project. Environmental education for young people with disabilities from Poland and Germany*; Carla Sack, Germany - *Playing with one's shadow-anaesthetic medium to promote key-qualifications for disadvantaged youth in transition from school to work*.

These papers provide valuable material on research, policy, and practice from a variety of European contexts.

- **Building up European Networks of Knowledge Transfer, Outdoor Adventure Education and Experiential Learning in Youth Exchange, proceedings of the 5th Eurocongress in partnership with bsj, Marburg, Germany. Marburg: EOE (eds) P.Becker et al. (2002)**

Summary:

This publication represents a significant event for the EOE. It was a working congress designed to bring partners together to develop and write project proposals for youth exchanges in Europe. There were representatives from organisations from Austria, Finland, Germany, Holland, Lithuania, Norway, Poland, Romania, Sweden and UK. This working congress followed in the footsteps of the first congress held at Spital, Austria which was not recorded.

Two papers start the publication. Peter Becker's focuses on, 'The Curiosity of Ulysses and its Consequences – In Search of an Educational Myth of the Adventure' and Jutta Ecarius's focuses on "Globalisation: a new concept of social learning?"

There then follows the seven interest group issues or topics: Social Exclusion: Disabilities; Prevention of youth offending; Nature/Sustainability; Immigrants; Gender; School and Youth Work. Each interest group presented in their workshop concepts underpinning their work. The publication includes these concepts and practices and provides valuable material for those working with groups of young people and concerned with those particular issues.

- **Other Ways of Learning: Outdoor Adventure Education and Experiential Learning in Schools and Youth Work, proceedings 4th Eurocongress in partnership with Kinda and Linköping University** Linköping, Sweden, EOE (eds) P. Becker et al. (2001)

The conference, in Linköping in 2000, analysed "other ways of learning". On the one hand the Swedish concept "reading the landscape" was introduced and discussed. And on the other hand it was examined how far methods of outdoor education might be able to supplement the bureaucratically organised methods at school in order to make sure that children and teenagers become familiar with ways of perceiving the world that will help them to develop their sensory potentials and their aesthetic awareness.

- **Celebrating Diversity: Learning by Sharing Cultural Differences**, Third European Congress for Outdoor Adventure Education and Experiential Learning, eds P. Higgins, B. Humberstone (1998)

- **Outdoors, Adventure and Experiential Learning: A Wreath of European Concepts**, Penrith, Cumbria, ed, Amesberger G, Bowles S, Becker P, Higgins P, Humberstone B, Keus B, Neuman J, Schirp J (2000)

Summary:

These two publications were produced from the conference in Edinburgh in 1998. They not only dealt with the cultural differences of the national approaches like the Norwegian Friluftsliv, the German Erlebnispädagogik, the English outdoor education, but also with current trends in France, Denmark, the Czech Republic and Austria. In addition diversity was also considered in relation to gender and ethnicity in papers.

- **Finland Welcomes Europe and the World: proceedings of European conference Tornio, Finland** *Journal of Adventure Education and Outdoor Leadership*, 13 (2), (1996)

European Youth Work



- Youth is a period of semi-dependency through which young people pass prior to being granted full adult status
- Effective youth work relates to the ability of youth organisations to support young people through complex and protracted transitions and to find ways of appealing to young people beyond the teenage years
- The early youth organisations philosophy was based on the idea of correcting young people who had perceived deficiencies, rather than encouraging them to make informed choices about their lives
- There are four different categories of work with young people: leisure based work; personal and social development; preventative work and; youth social work
- Models frequently used in youth work: control model; socialisation model; informal education model; citizenship model
- Educational approaches mostly used in Europe: mainstream youth work; issue and project-based youth work; detached and outreach work and intensive group work

Key concepts and evolution of youth work

Disadvantaged young people are the target group of the NFE project. Many of our partners are youth workers or frequently collaborate with youth workers therefore it was deemed appropriate to briefly discuss key concepts and explain the meaning attached to various terms. For engaging in a professional discourse regarding youth work practitioners, theoreticians and politicians need to use the same language and understand the significance of various concepts as well as key processes involved in working with young people. This chapter attempts to outline key elements related to youth work in Europe.

There is no clear definition about what constitutes youth work, of how its effectiveness should be measured or about which young people can be regarded as disadvantaged. It is also clear that definitions of youth as a stage in the life cycle are socially and historically variable and those transitions to adulthood have become increasingly protracted across much of Western Europe.

Defining youth

In the modern world, youth is an intermediate stage in the life-cycle: children are regarded as dependent and in need of protection, while adults are regarded as full citizens. Youth is a period of semi-dependency: young people are treated differently from children and granted certain rights, but denied the full range of entitlements granted to adults. Youth is problematic because 'there is no clear end to the status of childhood and no clear age at which young people are given full adult rights and responsibilities' (Coles, 1995). Importantly, various legal rights and responsibilities are granted in stages, some of which are based on chronological age (such as the right to marry) while others are dependent on the completion of stages in the transitional process (such as the completion of full-time education). Moreover,

being **defined as a period of semi-dependency through which young people pass prior to being granted full adult status**, the boundaries of youth are highly variable because the attainment of independent adulthood is conditioned by social norms, economic circumstances and social policies.

In the early modern period, young people frequently began work before puberty, while in the 1950s and 1960s youth was frequently seen as synonymous with the teenage years and many young people gained a degree of economic independence at the age of 15 or 16. Over the last two decades, youth transitions have become increasingly protracted and complex: young people are remaining in full-time education for longer periods, and, partly due to changes in benefit regulations, frequently remain dependent on their families until their mid twenties.

These changes have important implications for youth work as to be effective models of youth work must evolve so as to keep pace with the experiences of young people in modern contexts. According to Furlong and Cartmel, 1997 young people today face a more uncertain future than that experienced by the previous generation. Changes in the labour market and in education, a broadening of social networks and a restructuring of employment opportunities are central to an understanding of the experiences of young people in modern Europe. The decisions which they have to make are more complex and a lengthier involvement in youth cultures can lead young people to become more involved in risky behaviours such as crime, drug abuse, alcohol abuse, and sexual experimentation. For youth work, according to Jephcott, (1954: 152:3) these changes are particularly significant insofar as youth organisations have been seen as ‘a device for policing the child out of mischief or one for speeding them more quickly into the adult world?’.

A recent Home Office report in the United Kingdom on young people and crime argued that:

‘If it is true that young people grow out of crime, then many will fail to do so, at least by their mid-twenties, simply because they have not been able to grow up, let alone grow out of crime’ (Graham and Bowling, 1995: 56).

In this context, a central feature of effective youth work relates to the ability of youth organisations to support young people through complex and protracted transitions and to find ways of appealing to young people beyond the teenage years.

Origins and development of youth work

In many respects, youth work is characterised by confusion and uncertainty, its aims are ambiguous and potentially conflicting and workers are frequently unable to adopt long-term strategies due to the lack of a statutory base and the consequent financial uncertainty in a time of economic restrictions. Indeed, Banks (1994) argues that the history of youth work is one of crisis management, uncertainty and missed opportunity. To understand the position of youth work today and the ways in which youth work agendas are set, it is necessary to provide a brief overview of the origins and development of youth work.

The origins of youth work are probably buried in the mists of time forever and the precise date when organised youth work began will remain a mystery. The beginning of organised youth work is thought to have originated shortly after the industrial revolution: prior to industrialisation, youth formed a less distinct stage in the life-cycle and the family played a key role in the economic socialisation of its young.

The formal origins of youth work in Europe date back to the early nineteenth century when voluntary groups were formed in response to the perceived needs of young people, which frequently related to the alleviation of poverty and a perceived need to provide moral leadership for the young. The oldest existing voluntary youth organization is the Young Men's Christian Association (YMCA) which was founded in 1844 in Britain. Many different reasons have been cited as to why voluntary youth groups began to emerge in this period, ranging from a concern about declining moral standards in young people to fears about 'the potential threat posed by the working classes at the time, by socialising young people into middle class values and ways of thinking' (Evans, 1994: 180).

Indeed, in recent years there has been a tendency to criticise the values of early voluntary youth groups although MacAlister Brew warns of judging early youth organisations from a modernist perspective:

It is true that the work was often tinged with patronage and flavoured with a kind of piety which is tasteful today, but that it made an incalculable contribution to the lives of many young people in an age when few cared for them is indisputable and should not lightly be dismissed (MacAlister Brew 1957: 119).

One particular criticism has centred on the claim that early youth organisations over-emphasised Christian evangelism, that organizers frequently had little knowledge of the needs of young and that intervention often inhibited learning through experience. Davies and Gibson (1967), for example, argued that middle class adults often became involved in youth organisations to ensure: that the young people grew into 'full Christian manliness' together with training them to be 'good citizens' and for responsible roles in society', all involved preparing the young to accept an economic, political and religious structure because it was there and because any disturbance of it would have endangered the position of those who controlled it (quoted in Evans 1994: 180).

In this context, **the early youth organisations tended to have a philosophy which was based on the idea of correcting young people who had perceived deficiencies, rather than encouraging them to make informed choices about their lives**: the original aim of most uniformed organizations being to instil discipline into young people. Despite these criticisms, in general the early voluntary youth groups responded to the perceived needs of young people of that era, assisting disadvantaged young people within society through providing various services. Until 1945, voluntary organisations were the backbone of youth work provision.

Starting from the fifties the view was put forward that the aim of youth work should be to offer individual people in their leisure time, opportunities of various kinds, complementary to those at home, formal education and work, to discover and develop their personal resources of body, mind and spirit and thus better equip themselves to live the life of mature, creative and responsible members of a free society (National Youth Bureau: 1990: 9).

It must also be remembered that the 1950s was a period of rapid social change which had specific consequences for the life experiences of young people. In the 1950s a teenage consumer market emerged for the first time with consumer goods such as clothes and records being specifically targeted at teenagers. The growing affluence of young people in this period, together with an expansion of the youth leisure market, also had implications for youth work:

With the emergence of teddy boys and beatniks, even the most casual observer had to notice that the Youth Service was ill equipped to offer much to young people, who if press reports were to be believed, were achieving staggeringly high levels of lawlessness, rebellion and bad manners (National Youth Bureau: 1990: 9).

The emergence of a new category of consumer who had access to their own money and had the power to spend on a distinct range of products created problems for both the older generation and the youth service.

In the UK Lord Kilbrandon was explicit in identifying **the major focus of youth work as:**

- a) those with delinquent behaviour**
- b) those in need of care or protection**
- c) those beyond parental control and**
- d) those who persistently truant (Stone 1995: xi).**

The Albermarle Report (1960) and the Kilbrandon Report (1964) both stressed the importance of personal and social development in young people through involvement in youth work, although the terms used were often vague: such as 'personal growth' and 'development of character'.

The next milestone for youth work was the publication of the Alexander Report in 1975. One of the key recommendations was that youth work should be delivered by the community education service which provides informal education for all age groups. Subsequently, local authorities began to specify the aims and objectives of youth work more clearly: - responsive to the personal educational needs of the individual whether social, - intellectual or recreational and within a community development context, so that it is concerned with the individual's role in relation to wider society. In sum, the history of the development of youth work is chequered and has its roots in the Christian values. **The original aims of youth work were to provide young people with the opportunity to develop through constructive use of leisure time and a number of recent writers have argued that in essence youth work has not moved far from its nineteenth century roots** (Jeffs, 1979).

Current models of youth work

One of the major problems in evaluating youth work in a contemporary European context stems from the lack of a single agreed definition as to what constitutes youth work. As Williamson (1997: 101) argues:

'Youth work' is a somewhat amorphous concept, encapsulating a range of methodologies in work with young people in a range of organisational and institutional contexts.

The numerous different types of youth work which can be identified (such as uniformed organisations, club based work, outreach and detached work as well as sports and general leisure clubs which focus on the needs of young people) makes a precise definition of youth work extremely difficult. Banks (1994) argues there are four different categories of work with young people:

- **leisure based work**
- **personal and social development**
- **preventative work and**
- **youth social work.**

Two of these categories (personal and social development work and preventative work) are frequently seen as capturing the essence of youth work. The youth club is one example of work which emphasises personal and social development work and informal education through structured leisure based activities. Preventative youth work targets certain groups in an attempt to reduce a specific problem (for example teenage pregnancy). At the same time, Banks (1994) recognises an overlap between the different categories: preventative youth work often moves away from group work and focuses on specific individuals – at which point it can become indistinguishable from youth social work. Moreover, with an increase in young people's leisure activities, the personal and social goals are frequently diluted as young people become involved in activities that do not encompass formal youth work but which nevertheless aim to help them develop various skills and competences.

In this section we try to identify the main models which underpin youth work in Europe

The models of youth work implemented by different organisations are partly conditioned by their perceptions of the problems facing young people and of the sort of solutions which are prioritised. Theoretically, a distinction can be made between approaches which highlight individual deficiencies and aim to help young people to find individual solutions to their personal problems and a contrasting perspective which attempts to locate young people's experiences within a set of social, economic and political structures. These perspectives are reflected in the key youth work models outlined below.

Control Model

The control model of youth work rests on the assumption that young people are a threat to the prevailing social order and that action by the state or voluntary organisations is required to help control and monitor young people. This was a prevalent model adopted in eastern European countries where youth work was exclusively under the strict control of the dominating political party. Youth work was regarded as an instrument of political indoctrination. Now after the collapse of the communism the control model is still influential but the focus has changed (education for democracy). Historically this model was fairly explicit in the types of organisations which emerged in the immediate post-war era as a response to an increase in youth leisure time and the emergence of youth cultures which were frequently perceived as a threat to the social order, stability and moral values of society. With shorter working hours and an extension in the period occupied by education, young people were spending an increasing amount of time on unstructured leisure activities and were frequently seen as being at risk of 'acquiring bad habits', 'getting into trouble' and even 'risking contamination'.

European governments' response to this perceived problem was to provide young people with structured and acceptable leisure activities and supplementary education through youth work. The control model, not only in eastern Europe, attempted to instil military discipline into young people (especially uniformed groups which placed an emphasis on character building through discipline).

In this context, successive youth policies implemented by different countries throughout Europe were aimed at the control of deviance and perceived unacceptable behaviour. Jeffs (1979) and Smith (1988) both argue that the **investments made by the governments into youth work and education were justified as being a method of social control. The idea that youth policies have been implemented as a means of social control** are well documented (see Williams, 1988 and John, 1981) and it has been argued that early

youth workers saw the control of working class youth as part of their duty and attempted to replace working class values with middle class ones. Hannah, who is sometimes portrayed as the founder of the first youth club, stated that young people were not innocent beings, but were corrupt and had evil dispositions which could be corrected through informal education (Hendrick 1994).

Socialisation Model

The socialisation model of youth work begins with a similar premise to that underlying the control model: that young people should be acclimatised into the values and norms of society as part of the transition to adulthood. Effectively the control and **socialisation models are both concerned with the containment of young people (Springhall, 1977; Jeffs, 1979; Davies 1985), although the socialisation model highlights the positive personal benefits which are associated with the structured use of leisure time. Rather than explicitly emphasising control or the need to reduce a potential threat, the prime aim of the socialisation model is to prepare young people for their roles in adult society and to encourage them to explore the choices and opportunities which may be available.**

In many ways, **the socialisation model can also be seen as a ‘deficit model’ in which young people are portrayed as lacking in skills or in need of guidance: a deficit which youth work attempts to address.** Cockerill (1992), for example, argues that key themes such as empowerment and equality are based on a ‘deficit model’ and that youth work frequently attempts to target disadvantaged groups. As such **youth work is frequently seen as ‘a rescue mission for the disadvantaged’** (Cockerill, 1992: 18).

Informal Education Model

The importance of informal learning or education as an integral part of youth work is frequently emphasised, highlighted in the following statement from the Inspectorate: **“Youth work comprises a wide range of educational activities which aim to provide young people with opportunities for personal and social development outside the formal system of education”**. It may take place in statutory or voluntary youth clubs, uniformed youth groups such as the Girl Guides or the Boys’ Brigade or even on street corners. Regardless of the setting its fundamental characteristics remains the same: purposeful interaction between adults and young people. When youth work is of high quality it has a clear educational content which is understood by all those involved.

From a theoretical point of view, Freire (1975) argued that **informal education can help empower young people and ultimately help them to take more control of their lives.** Rogowski also claims that **informal education is about the empowerment of disadvantaged groups and for young people helps ensure that they: are not integrated into the structure of oppression, but (instead) transform that structure so that they can become beings for themselves** (1990: 31).

On a more practical and less political level, the concept of empowerment through informal education has been one of the central tenets of youth work in Europe:

Within the principles of youth work there is a clear ideology about the empowerment of young people, who through their participation in youth work programmes will grow and develop as individuals having particular knowledge, skills and the confidence to participate fully in their clubs, organisations, projects, communities and society in general.

In this context, attempts have been made to increase the amount of decision making young people have within many youth organisations

Citizenship Model

In recent years there have been various debates about the ways in which youth work can provide young people with opportunities to develop as citizens, although Williamson (1997) has argued that the relationship between 'citizenship' and 'youth work' is hard to grasp because both concepts are difficult to define and are dependent on the political climate for their formulations. For Williamson: "Youth work may have a part to play in preparing young people for at least some elements of citizenship and for participation in civil society" (1997: 11).

Citizenship is a concept related to an individual's access to services (health, benefits etc.) or to social integration or social solidarity. The majority of definitions of citizenship are based on Marshall's (1950) argument that citizens should have three types of rights: social, political and civil. There has been much debate around young people's access to citizenship rights (see Jones and Wallace 1992 and Coles 1995) and Williamson (1997) argues that over the last decade there has been an erosion of concern about rights and more emphasis has been placed on obligations. The citizenship model of youth work evolves from a concern to help young people to become active citizens within their society: Although Williamson (1997) suggests that new mechanisms should be introduced into youth work which promote citizenship and help guide and assist young people, he remains somewhat sceptical about the potential for developing a citizenship model of youth work: relatively small numbers of young people are involved with youth work and funding tends to lack stability. The author concludes that: youth work may be one such mechanism which has, in the past, been overlooked as a policy measure for achieving this end. Youth work can do little to affect the 'status' elements of citizenship for young people though, through the provision of advice and support, it can ensure that they avail themselves of their diminishing entitlements (Williamson, 1997: 14).

Educational approaches in Youth work

Earlier, it was suggested that the term youth work covered a broad range of activities in a range of different contexts. It ranges from the supervision of very informal leisure pursuits through to preventative work with vulnerable young people and sentenced offenders. In many ways it is difficult to connect such a diverse set of activities and identify common aims. In this section different strands of youth work which exist in Europe today are identified. Youth work is an all encompassing term which relates to many activities involving young people.

The main thrust of youth work then is a focus on the interaction between adults and young people and the majority of youth work is conducted in a base whether this be a purpose built youth club, a church hall or a community centre. **Four main types of youth work are outlined here: mainstream youth work; issue and project-based youth work; detached and outreach work and intensive group work.**

Mainstream Youth Work

Mainstream youth work is often seen as taking place in a traditional youth club setting. **The youth club provides young people with a safe environment to enjoy structured leisure activities and participants are provided with the opportunity to develop personal and social skills through informal education.** Mainstream youth work is frequently supported

by community education but the voluntary sector plays a strong role in the provision and staffing of local clubs. In this context, Youth clubs provide a direct service to young people in the form of social education, cultural experiences, leisure, recreation and citizenship.

Williamson (1997: 102) argues that youth work ... may be viewed as a 'playground for the learning of citizenship, a platform for giving young people a voice and for promoting their initiative, self-confidence and creativity, within a framework of support, guidance and credible advice and information.

However, while the youth club model may be relatively successful in providing opportunities for personal growth and raising self confidence, many young people do not attend centre based youth organisations or may only join in for a limited period of time. Moreover, there are concerns that non-attendees are perhaps the most vulnerable young people.

Issue and Project-Based Youth Work

The philosophy behind issue-based youth work is that young people can face many cultural, social, political and economic issues which: can result from unsatisfactory family relationships, inadequate housing, unemployment, poverty, poor health, low self esteem, or can be issues on racism, sexism and changing roles in society. Such issues are of concern to young people and can be manifested in terms of vandalism, homelessness, truanting, gang activity and drug abuse.

As such, **issue-based youth work aims to help young people deal with a specific set of problems which they are facing or may face in the future and aims to equip them with the skills or information to deal effectively with these situations.** Youth information services are included in this category of youth work.

Jeffs and Smith (1989) put forward two major criticisms of issue-based youth work. First, serious issues can be trivialised leading to shallow debates: racism, for example, may be reduced to an individual issue without a full discussion of social dynamics and cultural histories. Second, the young people can be influenced by the leaders' opinions and 'moral righteousness' is frequently inherent in the message being conveyed:

"The emphasis on young people adopting particular value positions and behaviour does mean that there tends to be a failure to fully address existing beliefs and actions. In other words, there is a drift towards the attempted imposition of the practitioner's viewpoint, rather than an exploration and development of the young person's" (Smith, 1988: 80).

Detached and Outreach Projects

Detached and outreach youth work involves youth workers seeking out the clients, rather than waiting for young people to find their way to youth clubs. 'Detached' projects are frequently issue-based with youth workers operating in the young person's environment and trying to contact potentially vulnerable young people who are not involved in traditional youth clubs. When detached youth work is an extension of centre-based work, it tends to be referred to as 'outreach' work: the aims are fairly similar although detached workers sometimes aim to draw young people into more formal club settings.

Mountain (1989) sees detached and outreach workers as trying to contact young people who do not have the confidence or inclination to participate in club based activities. The aim is to

communicate with young people in their own community, which is seen as the most natural environment for contacting young people who are 'at risk' (Hening, 1977). Detached work can provide a bridge between young people and the local agencies which may be able to meet their needs (Graham and Smith, 1993).

Although detached youth work is seen as meeting the needs of potentially vulnerable young people and as providing a credible challenge to club-based work, its growth has been slow (Wathan, 1989). Indeed, the major drawback with detached projects is that they can take time to establish and can be resource intensive. On the other hand, the main advantage of detached work is that **youth workers are working with young people in their own environment and they can learn much about their fears, lifestyles, hopes and aspirations**. This background information can provide the detached youth worker with the tools to provide for the needs of potentially vulnerable young people.

Intensive Group Work

Intensive group work (IGW) (until recently known as Intermediate Treatment (IT)) is a term used to refer to intervention through group work with young people who are identified as in trouble or 'at risk' of getting into trouble. Jones (1985) argues that IT represents a step before removing young people from their homes. Pickles (1983) states that IGW has various objectives, some are concerned with personal growth and development, similar to the main aims of youth work in general. IGW also aims to provide young people with skills and education and may try to prepare young people for the world of work. In Europe, IGW is associated with community-based welfare approaches.

It is important to recognise that IGW is not universally recognised as youth work insofar as attendance is compulsory and young people may have little control over the level of their involvement (Jefferies and Smith, 1988). On the other hand, Pickles (1983) argues that IGW has benefits for those most at risk.

Control is explicit in IGW and Rogowski argues **it needs to adopt a more radical approach with greater emphasis on risk-taking and empowering young people as opposed to control and discipline, together with a recognition of the societal pressures that young people in trouble are under**. There is also an emphasis on equal relationship between the workers and the young people, and of starting from the real world which they inhabit and of enabling them to exercise more power over their own lives (1990: 33).

In this chapter we have explored a number of perspectives on youth work and traced the historical roots of youth provision in Europe. Although we have been able to trace changes in the philosophies underpinning youth-work, we have argued that in recent years the circumstances of young people have changed considerably: transitions have become more complex and protracted and youth work models which were appropriate in an age of rapid and fairly predictable transitions may be less appropriate in today's world. In other words, the main models of youth work were developed at a time when the client group was much younger and one measure of effectiveness relates to the extent to which youth work remains attractive and meets the needs of older youths (especially the most vulnerable) who today face complex decisions and challenging economic circumstances.

Personal and social development work and preventative work are frequently seen as capturing the essence of youth work in most European countries. These work models are regarded as being underpinned by strong theoretical principles and extensive practical

experience. However educational work through outdoor activities is one example of work which emphasises personal and social development work and non formal education through structured leisure based activities. It could be argued that using outdoor activities as tools in non-formal education the social worker adopts a model which could be labelled “leisure based work”. The question at stake here is whether outdoor activities are capable of contributing to developing various skills and competences.

The promoters of the NFE project started from the assumption, based on anecdotal and empirical evidence, that if properly used, outdoor activities could make a significant contribution to young people education. While acknowledging the limits of using outdoor activities in youth work we strongly encourage youth workers to employ outdoor activities in developing social related skills and competencies. These activities are very appealing to young people, they are enjoyable, you learn while playing and young people’s personality is strongly engaged when performing them.

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Examples of good practice and the impact of outdoor activities on young people



- Austria- Institut fur Sozialdienste
- Czech Republic-Ester Association
- Czech Republic-Charles University
- Finland-Centre of Outdoor Adventure Education of Northern Finland
- France-Apprendre par l'Experience
- France-ADALPA-MIJAEC
- Germany-bsj Marburg
- Greece-Department of Second Level Education of West Attica
- Lithuania-Youth Exchange Agency Vilnius
- Norway-Base Camp
- Poland-FRAJDA
- Poland-AWF Poznan
- Romania-University of Transylvania
- Romania-Human Reform Foundation
- Sweden-Centre of Environmental Education Lincoping
- United Kingdom-Brathay Hall Trust
- United Kingdom-Buckinghamshire Chilterns University College
- European Institute for Outdoor Adventure Education and Experiential Education

This chapter attempts to present examples of good practice as they have been developed by the members of partner organisations from the participant countries. The aim is to provide a glimpse into the practice. The collection of information on good practice and the encouragement of sharing good practice throughout Europe are two of the main aims of the European Institute of Outdoor Adventure Education and Experiential Learning (EOE).

EOE (www.eoe-network.org) is a network of European organisations and individuals with the aim to enhancing the trans-national development of outdoor adventure education and experiential learning, to realise youth exchange projects, to organise international conferences, to develop quality standards, to enhance the co-operation between youth care organisations, experts and practitioners in the field. The European Institute of Outdoor Adventure Education and Experiential Learning is currently chaired by Professor Barbara Humberstone.

For the sake of consistency, a structure of presentation was suggested to partners. Nevertheless, there is some variation in the ways in which practice is presented here. This diversity is not only accepted but encouraged and it is thought that the structure and the content of the presentation gives the diversity of partners' experience.

4.1. Austria- Institut für Sozialdienste

The Institute for Social Services is a facility established by the welfare service, in which qualified social workers, psychologists, marriage counsellors, consultants for the disabled, tutors, doctors, psychotherapists, lawyers and interpreters work together. The Institute for Social Services is politically independent, non-denominational and active in all regions of the state of Vorarlberg in Austria. Our head office is in Bregenz (near the border between Germany and Switzerland). The **IFS** was founded 40 years ago and is considered a model institution for social work on a regional level. The Institute for Social Services offers help to people with social problems or questions. We also publish a regular magazine with the title "IFS-Info" which can be ordered.

Youth Intensive - Programme

1. Description of characteristics of individuals or groups we work with:

- Young boys and girls, who cannot be held in a conventional institution or who require short - term intervention in a specific form of experience social education or therapy.
- Youth who are incapable of working or fitting into groups due to their special living situations.
- Youth who have been confronted with alcohol or drug abuse, but who are not addicted yet (separate clarification necessary).
- Youth with socially unbalanced behaviour, whose development can be started with an experience and social educational intervention.
- Youth who are in a short-term crisis, but who have no distinct antisocial behaviour. Therefore a short-term intensive intervention seems useful to avoid a long-term intervention.

Demographic data:

Admission age: 20 young people, aged between 13-14 years old. We also had 62 young people that were 15-18 years old.

Gender: We worked with 38 male and 44 female young people.

Of these 23 were of school age, 22 compulsory school completed, 30 compulsory school not completed, 7 were in secondary school, 2 were in apprentice school, one had a job without vocational training, 26 were jobless and 30 were declared unfit for work.

Reasons to prevent a person from participation:

- psychoses
- serious early disorder with inclination to psychotic disposition
- physical addiction (the participation is possible at any time after a physical withdrawal)
- less gifted persons

2. Description of the specific circumstance in which the educational intervention took place:

- Stay abroad: in Romania, Czechoslovakia, Lithuania, India
- Length of time: 10 weeks
- Educational experience phase: minimum 3 weeks

This phase takes place in nature, away from civilisation. It is believed that in nature and in small groups the youth would have to deal with themselves and their history. They may learn to show consideration for themselves as well as for other people. They could experience that some tasks can only be solved in teamwork.

The exact run of events depends on the host country. So there is a difference between leading the trip through a desert or through a jungle. The two young people are accompanied by their supervisors and if necessary a person, who is familiar with the surroundings. During these three weeks they should cover a predetermined distance and manage different tasks (building up the tents, cooking, etc.) Here the supervisors' work is process oriented and they act in accordance with the aims of the youth.

On the trip the young people are self-supported with very few auxiliary materials. So they will learn to help themselves and to search creative solutions because of the lack of "unnecessary" things. Due to the fact that the project takes place in open nature, away from the familiarity of civilisation, there is little chance for them to escape. The participants have no other choice, but to accept the tasks and to solve the problems. That is often a new experience, because many young people react by either trying to run away or by refusing to participate, when they are confronted with tasks, which they think cannot be accomplished.

On the basis of such experiences and the advantage of being far from the familiar social surroundings the youth can have a look at their personal situation. Often the result is that things do not seem so hopeless and miserable any more. The possibility of trying new things, without reaching the social border, gives the youth the chance to have positive experiences, to see that even they can achieve great things. So they take courage into trying new things. By reduction to the individual, to the small group and to nature the participants learn to deal with aggression, fears and hurtful experiences in a different way. When you the young people find themselves in a small group for a long time and when they depend on these people from the group, they may try to discover new forms of communication and other solutions to conflicts.

It is an important aspect that escape is not a possible solution. Times of self-reflection, in which the youth can think about their personal situation, lead to intensive discussions between the young person and the supervisors as well as to conversation among the young people. The youth learn a lot about each other; therefore these conversations are very important.

- Work project: period of 4 weeks at least

When the young people have begun to know themselves better, when they have learned to value themselves more and have gained more confidence in their own opportunities, then they could be given the chance to experience that they are not only getting help, but that they themselves are also able to help other people. In a social project the young people could be involved in providing for people in need, by helping them build huts, in harvesting work, etc.

In this phase of the project the youth become acquainted with people from different cultures and life styles. They have to deal with “strangers” and they get the feeling of being a stranger in a foreign country by themselves. That is an essential experience, especially for youth with inclination to the right-wing radicalism.

Due to the fact that the aggressiveness against foreigners in Austria is increasing more and more, this seems an important aspect. The youth become acquainted with the inhabitants of the host country as individuals. This can take away the fear of strangeness. Experience has taught us that socially discriminated young people are very suspicious, anxious and therefore also aggressive, when they are confronted with new or strange situations. By this behaviour they want to avoid getting hurt themselves.

This experience can also rebuild and revitalise their philosophy of life. The work is very easy, so the youth get a new approach to the world of work. The demands are not very high, so the risk to fail is little. This motivation should build the basis for the next steps. We believe that it is important for the young people to do something useful and productive, so they are able to be proud. Our youth are often faced with the experience of failing again and again. They expect a failure from the start, because they had often gone through this. So they willingly break off before the end in order to save themselves from the hurt of failure. We offer help projects, which do not exceed the abilities of the youth, and there is hardly a possibility to escape, so the youth have to hold out to the end. Maybe that is the first opportunity for them to experience that they are able to achieve something and that they are not the “eternal loser”. Maybe that is the first step towards them being able to also approach tasks and requirements in our society.

The young people who will visit a school after their stay abroad, will also use the time for learning. First of all they should “learn to learn”. The minimum time for the educational experience phase and the social project is 2 weeks and 3 days. This time is used according to the requirements of the young people. So it is possible to prolong the educational experience phase in the beginning or to make this part following the work project once again. But it is also possible to add time to the social project. That will be useful, when work is one of the main topics for the young people.

3. Formulation of the particular educational problem that needed to be solved:

- Social situation of the youth at the time of registration:

IFS works with young people who:

- Have difficulties in establishing personal contacts (17)
- Are incapable of building relationships with others (45)
- Have problems in handling sexuality (17)
- Have made desperate attempts to escape from daily environment (35)
- Have been involved in criminality (33)
- Are unemployed on long basis (23)
- Have no home (22)
- Are totally addicted and depend on the tutor (7)
- Come from very low income families (3)
- Have serious problems with siblings (17)

- Encounter serious educational problems (58)
- Have manifested violence against other young people (20)
- Problems related to puberty (39)
- Suffered sexual harassment (14)
- Severe break up from families (7)
- Antisocial life style(19)

4. Description of the educational intervention, which took place:

- Basic aspects of the educational experience:

At the World Congress for Experiential Education, Lee Gillis defined the adventure therapy as follows: "In the centre of the adventure therapy is a positive change caused by a real challenge, which compels authentic action. Direct consequences produce an immediate feedback. The experienced educationalist / therapist creates a situation and accompanies the process (facilitation). He/she reflects the behaviour of the patients and consequently intensifies the natural feedback. The decision if he/she will use the old way of behaviour or the newly learned one is due to the patient himself/herself." For Lee Gillis an experience is a platform for change. Experience through adventure is caused by new, unexpected and challenging situations. The platform presents the possibility to make experiments and to try out new ways of behaving and roles without serious consequences. According to Gillis the change is equivalent to learning.

Experiences play an important part in the life of young people. On this occasion it is not decisive for the learning success how long the experience takes time, but how intensive it is and how much the young persons are personally involved. An experience and the resulting success or failure lead to a learning process for the young people, when it is highly formative. Only then the experience remains in the memory and can help the young people at important moments in their further life.

Learning by imitation and exercises leads to a transformation of feelings into real action and to the habit of self-conquest. Therefore, we believe that adventure education supports individual characteristics, as the development of one's own initiative, spontaneity, creativity, discovery of hidden talents and strengths, increase of self-confidence and self-value and the acceptance of responsibility for decisions made in a much higher degree than conventional education would. Concentrating on the work, daily stress factors such as school, job, and social standards can be disregarded for a while. On the other hand the small group which is concentrated in a narrow space supports the social learning. The young people have the possibility to discover themselves, to meet other people in new circumstances, to help others and to accept help by themselves, to take responsibility and to delegate responsibility to others. The community also promotes learning objectives such as concern for others, communication competences, constructive mastering of conflicts and willingness to cooperate in a "realistic" way.

A creative ritual arrangement of the process should show the psychological, social and systemic development processes. Working with processes means there is a need to adapt the learning aims and methods to the resources and needs of our clients and to follow the topics which appear during the work. We are convinced that everything a person needs for a positive

learning process already exists within the person, and that the person in question only needs to build on what he/she already has. Based on our systemic understanding we act on the assumption of a complexity of influencing variables which will be integrated into the work. In our approach to this project these experiences should be expanded and completed. In a further phase the young people should be given the possibility to help others, in order to instill in them the concepts of “charity and consideration for others”.

Special objectives of Young People Intensive Project

- new sense of morality
- getting in touch with oneself and one’s own body
- learning to keep agreements
- intercultural understanding
- distance, seeing everyday life from a distance
- strengths, coming to know variety
- analysis of one’s own history, setting realistic goals for the future
- attentiveness

- Necessary structures: Daily structures

Different times:

- time to get up
- time to eat
- night’s rest
- time to relax
- right to privacy

Finding out the order in which the work is to be done:

- motivation and control
- networking with the locals

Every evening the experiences and impressions of the day will be discussed and heightened by different therapeutic practices and intervention. They depend on the therapeutic knowledge of the supervisors. Analogies with the history of origin, memories of traumatic experiences, which can break through as a consequence of special incidents, will be picked up and treated actively.

The young people learn, with the assistance of their supervisor, to cope with pain and to find the necessary resources to continue with their lives.

Rules

- report and notice of departure
- rules for pocket money
- rules for the tent, camping place and rooms
- hygiene rules
- organisation of reflection times
- times for smoking
- rules of the hosts
- alcohol and drugs
- sanctions

- Rituals living with the locals

Weekly structures:

- reflection two times a day as a ritual (focussed on topics) and if required (problem orientated)
- writing letters as a ritual (to themselves, to friends and relatives, in other projects)
- health check

Structure of the project

- process based on the objectives of the agreement
- reflection on the existing impressions with the youth (impressions of the country, of the flight, fears and expectations)
- finding out the order in which the work is to be done
- distribution of tasks and roles among the young people

General methods

Vision search – Asking a question, finding a topic and then forgetting it again, stop and have a look at the end of the road and find a connection between the road and the question.

Working with symbols – Search a symbol in nature for the most impressive experience and show it to the group.

Relationship – This work should be done in small groups of two young people and a supervisor, or just one young person and the supervisor. One to one discussions enable a focus on the relationship between supervisor and the young person, in order to respond to the requirements of each person. So a high degree of individuality and flexibility is possible.

Maybe the intensity after the project is not the same. The risk of becoming neurotic is given in this group constellation, because there is no control from outside. Mostly conflicts results from relations. The relationship between the young person and the supervisor does not imply that there is not a certain degree of distance, the two are not friends and they do not have a personal relationship.

Role playing – Role playing is a good method to refer to everyday life. It has to be prepared and to be performed as a ritual. First one can practice with everyday situations and then one could turn to situations at home.

Leadership – If there is always someone to take the lead then responsibility will be given up. The system will grow weak. Leadership can be delegated and a general view can be kept on the meta-level. Even young people should practice to take the lead.

Reduction of risks – Everybody has his/her own the responsibility. There is a new pressure from the group; otherwise the group takes the responsibility. It is important to look for several solutions, to agree on one and then to stick to it.

Relaxation exercises – They serve as the unconscious absorption of the experience on another perceptive level. The best feeling is in the group, when they have confidence in reaching the aims.

Creative working, action and fun – The aim is the deliberate escape from habitual structures to reach the different levels of consciousness and to sensitiveness. Further goals of the creative techniques are the general enlargement of the margin of actions, and with regard to expression, the integration of conscious and unconscious processes. The work with symbols is a great part of creative actions (social atom, biographical work, theatre, dance, role playing, pantomime, etc.). These methods are not used as a conscious, creative process in order to achieve clearly defined goals. Thus the young people can, for instance, learn to take responsibility even in the preparation phase on planning projects and actions.

Conscious rituals for the positive support of processes – Rituals are frames, standing aside everyday life. Rituals can give guidance, and can be used in situations of crisis to overcome them in a positive way. We use them especially to make young people aware of the way in which events take place, of the transitions and changes and in order to give them structure and to build up of community spirit. A further level of this method is initiation ceremonies. Here they are used as a support before and after the entry into a new cycle of life, e.g. from childhood to youth, from girl to woman, from boy to man, etc.

Systemic working indoors and outdoors – Processes in the systemic meaning are always fixed on interactive parts and are not reduced to single factors. The way of thinking is not in terms of causal concepts, but in terms of networks. Making resources visible and strengthening them enables the support of the self-organisation and the self-healing potential in every system. Here it is possible to transfer the experience and the newly learned things into everyday life, which is very important.

The process of self-experience – On the one hand this is the red thread through the three pillars mentioned above; on the other hand it is always a continuous process. Psychological, social and systemic development processes will be started, strengthened and made conscious. It is necessary to adapt the learning aims and methods to the resources and needs of the actors and to follow the things, which are essential for the sequence of operation and what will be said or done.

Among other things the results of the reviews of cases have to be used. If possible parts of the power bags are used, e.g. when friends of the youth are involved. Also young people from the group can volunteer for the power bag for new young persons!

Systemic working is a fixed part of our work:

Hence follows a necessary and narrow cooperation with the parents. This cooperation includes also the complete social surroundings of the youth. The young person is not the only bearer of the symptoms. He/she will be influenced by people in his/her environment, in which he/she is integrated by the social contacts. The social aspects of his/her development, such as the type of education in the family, ways of behaviour, social position and the belonging to a social stratum are very important reasons for his/her disorder.

Consultations

The aim of the work with parents is to cause the requirements for a good cooperation between parents and YIP. Generally the work with parents is strongly aimed at talks. So discussions with parents are one of the essential parts of working with parents.

- maintenance of human relations / improvement of relationship to the family
- work on the educational behaviour of the parents
- collection of information
- working up of parents problems concerning their children

Regular talks to the parents are useful for cooperation and therefore are held at variable intervals and in private with the parent.

A focal point is the planning and realisation of concrete actions to master a crisis. On this occasion the therapist should encourage the family to act. Especially at the beginning it is important to offer support and stabilisation in great crisis, supply of information, clarification of circumstances and intervention in education as a model character. The role of the co-worker is directive, but not authoritarian. The co-worker should take the clear leadership, but he/she must not forget that the values, needs and wishes of the family are the most important.

Setting

The place for the meetings should be open. It is possible to meet in an office, at home or in a neutral place. It is always a matter of agreement. The family should be asked which place they prefer. Especially at the beginning, it can be helpful for the family to be in their own social surrounding. Sometimes they need the security of their own home. The necessary setting has to be planned individually with each family again and again.

Consultation meetings

In regular intervals – 30 hours in all during the 23 week project.

Parents' evenings – Participants are all parents who have children in the YIP. It is expected that the parents who have their children in the YIP should participate. The participation is open to parents whose children have finished the YIP. The parents have the possibility to meet other parents in similar situations and to get support from each other.

Topics:

According to interest and actuality:

- personal situation of the participants (condition)
- know how transfer to the parents (e.g. aspects of a leaving process)

Setting:

According to the topic new places may aid the problems, or experience-centred places may be used.

Aim:

The parents should get support to learn new ways to solve conflicts and new behaviour patterns.

- experience of self value
- enlargement of competences for the parents
- mutual support
- exercise, training and experience of an effective communication
- demonstration of new behaviour patterns, e.g. by role playing, sociograms and sculptures
- the parents should have the possibility to talk about their situation with their child and to share similar experiences with other parents.

These evenings give the opportunity to exchange information and experiences among parents. It is often important to get information about the changes and what has remained unchanged from parents whose children are in a later phase. They need courage because often the parents experience feelings of guilt and think they have failed. Thus the support of the group is a great help to search for new solutions.

Frequency: once a month

Family training / family camp

Main reasons for being committed into the YIP were often massive conflicts between the young people and their parents. In most cases the unfriendly behaviour on both sides (they don't want to see each other, they shout at each other or they don't talk any more) gives way to a starting mutual interest during the stay abroad, where they find time to calm down and to reflect upon the situation. In this case, care should be taken that the family does not fall back into old behaviour or destroy the newly learned social manners by mutual overstrain.

This meeting immediately after the return gives the possibility for the parents and the young people to meet again in a safe environment and for them to try out together the new ways of behaviour. Here the parents can exchange experiences among themselves and with the supervisors and the young people can do the same. This is also an opportunity for the family to try out something new together. The supervisors will give support and instruction. Last but not least the children can see their parents in extreme situations and vice versa, but these the situations are under control in order for them not to escalate into a crisis. There are many situations in which families can meet affectionately and naturally because they are in a safe environment away from everyday life.

Setting – The meetings take place in a hut or in the outdoors in summer time, situated apart.

Therapist / parents hours (max. 10 hours per family)

Parent's camp – On this weekend the parents should take a look at their personal situation. The aim is that the parents are able to understand the situation of their child and to put themselves in their child's position. They try this with the therapeutic and experience educational methods. Therefore the parents can enter into the process in their own way and manner and so they can contribute to their children's development in the programme. During these days the supervisors receive a lot of important information to help them with their work with the family.

In addition, a weekend with therapeutic methods will intensify the process. Here the main themes are prospects for the future. This weekend will be used to reflect with the children the relation with their parents, with themselves, their approach to friends, and their attitude towards their future once again. Thus group dynamics arise which will be worked up together.

Power Bag for youth

The power bag is the association of persons in the surroundings of the young people, who are willing to care for the young people and to take on tasks in order to realize the aims.

Persons who can be members of the power bag:

- the young boy / girl
- the parents
- an other relative, chosen by the young person
- another elder confidential person of the young person
- the supervisor
- the family counsellor / therapist
- perhaps a teacher or a future teacher
- a “god-father” / “god mother” that is perhaps a honorary working person
- members of institutions which take care of the young person, e.g. probation office

This circle of persons can be composed of a part of above mentioned persons. During the first phase abroad the young people and the parents are invited to name the persons for the power bag.

Shortly before the return of the young person, the group will be invited to set the aims and to work out the resources of the several persons to support the young person. Afterwards several meetings will take place according to the topics. It may happen that only those persons come to these meetings, who are relevant for a particular topic. The work can be innovative and creative and uses also group dynamics methods. The meetings take place regularly and last for two hours. They are moderated by YIP-employees. In each meeting they keep a record, which is sent to all participants.

The whole power bag meets three times at least.

- perhaps once during the stay abroad
- twice at least in the phase of new orientation
- four months after the programme has ended
- (Financed by aftercare operations)

Possible topics:

- future housing situation
- job situation
- management of crisis
- development of personality of the young person as: increase of self-value, patterns of problem solutions, finding of capabilities, staying in control, etc.

During the next steps it is necessary to work out how the several members of the power bag can support the young person concretely and what they will do; e.g. if an uncle will help the young person to search for a job, or if the confidential person can act as a mediator in conflicts with the parents.

Most persons in the **power bag** are not from the YIP team, so they also can be of great help after the project.

Time contingent: approx. 10 hours

5. Short-term and long-term consequences of the educational interventions described above:

Values, aims, measures as a basis for a statistical evaluation

In order to be able to make a statement about the effectiveness of the programme and about the satisfaction of the clients an evaluation list has been made. Based on this list the statistics of the several interview groups have been collected at three different times, before the project, immediately afterwards and one year after the project.

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Evaluation by the young people:		
Statistics before the project		
Statements in total:	54	100.0 %
of which positive	20	37,0 %
of which negative	34	63,0 %
of which neutral	0	0,0 %
Statistics after the project		
Statements in total:	55	100.0 %
of which positive	42	76,4 %
of which negative	13	23,6 %
of which neutral	0	0,0 %

From the above it is interesting to note that the young people have given a positive evaluation relating to basic values and aim of only 37 % at the start of the project, while the positive evaluation of all data is 51,3 %. In the interview after the end of the project the difference is only -4,9 %. From this result you can draw the conclusion that basic values and aims became more important to the youth, they became more transparent for the young persons.

Evaluation by the parents

Statistics before the project

Statements in total:	71	100.0 %
of which positive	30	42,3 %
of which negative	41	57,7 %
of which neutral	0	0,0 %

Statistics after the project

Statements in total:	39	100.0 %
of which positive	34	87,2 %
of which negative	5	12,8 %
of which neutral	0	0,0 %

Statistics 1 year after the project

Statements in total:	200	100.0 %
of which positive	101	50,5 %
of which negative	99	49,5 %
of which neutral	0	0,0 %

Whilst the positive statements in the first interview are only -1,2 % below the results of the statistics of the whole study, and in the interview after the project 1,7 % above, they are reduced steadily in the course of time. In the last interview after a period of one year the difference is -12 %. That leads to the conclusion that the positive results of the last interview from the whole study are less based on the expected values and aims, but rather on the measures.

According to this thesis, it can be assumed that the measures and also the methods have been valued highly at that moment, also they have not had the expected effect at the time of the interview. Moreover, there is a necessity to verify if the aims are realistic according to the possibilities and the long-term effect of the project.

Evaluation by the supervisors

Statistics before the project

Statements in total:	30	100.0 %
of which positive	26	86,7 %
of which negative	4	13,3 %
of which neutral	0	0,0 %

Statistics after the project

Statement in total:	33	100.0 %
of which positive	19	57,6 %
of which negative	14	42,4 %
of which neutral	0	0,0 %

Statistics 1 year after the project

Statements in total:	35	100.0 %
of which positive	18	51,4 %
of which negative	17	48,6 %
of which neutral	0	0,0 %

Also the opinion of the supervisors is similar. Whilst the positive statements compared to the whole study were at the beginning 2,2 % higher, they decreased to – 7,3 % in the second interview and in the last interview finally to -10,2 %.

Evaluation by the warding authorities

Statistics before the project

Statements in total:	90	100.0 %
of which positive	56	62,2 %
of which negative	34	37,8 %
of which neutral	0	0,0 %

Statistics after the project

Statements in total:	101	100.0 %
of which positive	80	79,2 %
of which negative	21	20,8 %
of which neutral	0	0,0 %

Statistics 1 year after the project

Statements in total:	55	100.0 %
of which positive	19	34,5 %
of which negative	36	65,5 %
of which neutral	0	0,0 %

The results of the warding authorities show the same tendency as those of the parents and the supervisors: -1,6% at the beginning, - 1,1% after the project, - 10,7%.

Measures – Especially after the results of the interviews regarding the basic values and aims it is interesting to take a look at the valuation of the measures.

Evaluation by the young people

Statistics before the project

Statements in total:	62	100.0 %
of which positive	36	58,1 %
of which negative	26	41,9 %
of which neutral	0	0,0 %

Statistics after the project

Statements in total:	73	100.0 %
of which positive	63	86,3 %
of which negative	10	13,7 %
of which neutral	0	0,0 %

In both interviews the positive statements by the youth are higher than the results referring to the whole study. The conclusion is that they estimate the measures of the YIP.

Evaluation by the parents

Statistics before the project

Statements in total:	89	100.0 %
of which positive	45	50,6 %
of which negative	44	49,4 %
of which neutral	0	0,0 %

Statistics after the project

Statements in total:	34	100.0 %
of which positive	31	91,2 %
of which negative	3	8,8 %
of which neutral	0	0,0 %

Statistics 1 year after the project

Statements in total:	211	100.0 %
of which positive	117	55,5 %
of which negative	94	44,5 %
of which neutral	0	0,0 %

Also the parents give more positive statements for measures at the beginning and after the project than there are positive evaluations at all. Only in the interview one year after the project you can notice 7 % less positive statements. The measures lose significance in the course of time

Evaluation by the supervisors		
Statistics before the project		
Statements in total:	34	100.0 %
of which positive	27	79,4 %
of which negative	7	20,6 %
of which neutral	0	0,0 %
Statistics after the project		
Statements in total:	47	100.0 %
of which positive	31	66,0 %
of which negative	16	34,0 %
of which neutral	0	0,0 %
Statistics 1 year after the project		
Statements in total:	23	100.0 %
of which positive	12	52,2 %
of which negative	11	47,8 %
of which neutral	0	0,0 %

Also the supervisors show a similar evaluation. Whilst the positive statements compared to the whole study are a little low at the start -5,1 %, they increase to + 1,1 % in the second interview. Then they finally are -9,4 % lower in the last interview again.

Evaluation by the warding authorities

Statistics before the project

Statements in total:	97	100.0 %
of which positive	67	69,1 %
of which negative	30	30,9 %
of which neutral	0	0,0 %

Statistics after the project

Statements in total:	123	100.0 %
of which positive	98	79,7 %
of which negative	25	20,3 %
of which neutral	0	0,0 %

Statistics 1 year after the project

Statements in total:	65	100.0 %
of which positive	29	44,6 %
of which negative	36	55,4 %
of which neutral	0	0,0 %

The results of the evaluation relating to the measures correspond with the results of the evaluation of the whole study. The differences between the three are minimal.

All in all the measures have got more positive statements than the basic values and aims. Obviously they are estimated by the interviewees. It is debatable whether they are sufficient for the reaching of the mentioned values and aims. On the other hand it is also important to analyse exactly, if the mentioned aims can be achieved in a project of half a year or if the project can only be an impulse.

In the year 1997, the Institut für Sozialdienste started the YIP to take care of youth with serious personality problems. Until today 82 young persons have gone through the programme. All in all, YIP is settled down in Vorarlberg very well and it is well received and appreciated by the clients.

- **The work with parents, the intensive build up of relationships, the successful motivation, the competence of the staff, the cultivation of contacts and the work with relationship between parents and children during the whole course of the project as well as the extensive setting have been mentioned as the strong points by the interviewees.**
- **Also the good preparation time and the stay abroad have been rated positively. The low possibilities to escape as well as the opportunities for talks and discussions during the stay abroad have caused a change in the youth. The youth return from abroad highly motivated.**

The study refers explicitly to two difficult topics:

The first is the *stress for the supervisors*. This is not easy to deal with, it is important to consider this problem sensibly. The frame requirements during the stay abroad have to fit. It is also important to provide instruments to the care-takers, e.g. a supervision, in which they can find out ways for themselves to back out abroad and to gather new strength.

The second point is the *time of new orientation*. Here more flexibility has been expected. To some extent the duration of the project, especially the length of the phase of new orientation, has been criticised. Almost every young person will go through a crisis after the project again, but it depends on the success of integrating the young people into the social community and also on how much support they receive from the community, if they will be able to cope with the crisis constructively or if they will fall back into old ways of behaviour.

The employees of the YIP have tried hard to adapt to the requirements of their clients. They show the necessary flexibility to face changing demands. For instance, in the case of the 14 year old teenagers coming to us, we adapted the programme to their needs by taking out the aspects of job problems and focusing on reintegration into the family.

The birds nest - an example for a social cosmos

She just turned 17 and after our 10-weeks-away-from-home project, she lived again together with her foster family (her parents and their natural daughter). Trying hard to meet her foster parents expectations, it seemed impossible for her to live up to those expectations. On top of that she felt guilty for that and was starting to loose what she had worked for so hard while we were away – the belief in herself and in the goals that she had set for herself... Everything seemed to collapse like a house made from a deck of cards. Also between the other family members the relation was changing and getting more difficult. The situation had developed over years and it involved mixed feelings.

What can be done? What is a good way to find the best solution in spite of all these mixed feelings? How can I find out? My feelings told me to find a place for her outside the family home. But it was not up to me to make this decision. To find out about her honest impression about what is the best for her in her situation the social cosmos was of good help. By coincidence I had an old birds nest. When she saw it she put four leaves and a stone in it and said: "That is me and my family." We were sitting outside in her favourite spot, the nest on my knees. The leaves were symbols for the family members and I asked her if it was possible to choose one

leaf for herself and one for each family member. She chose the most damaged leaf for herself and put it into the nest on the edge where it was about to fall out. She turned it around as well so that the backside was on top. There was nothing protecting the leaf from falling out of the nest. The other leaves she put next to each other on the opposite side of the nest. Those three were all held by the stone. With those leaves as symbols it was easier to talk about her feelings and impressions. I could ask her for instance about the leaves' settings and feelings, why she put them that way or another and if the position had certain meanings. I asked her what she would like to change if she could change anything she wanted to. First she looked for a safe place for the nest, so she put it down on the ground next to a tree where it was less windy and well protected. She changed the placement of the leaves a bit. Her leaf was safer in the nest, but still not as safe as the others. Then she noticed that she did not put it the right way before. The other leaves should not have been set so safely into the nest. It is not only HER not being held safely.

Because of the symbols in a social cosmos it is possible to change things in the picture and to feel the difference. With her permission to change something within her social cosmos I took her leaf out of the nest and placed it about a meter away on a nice spot under a twig. She looked at me quite surprised telling me that this constellation felt much better straight away. She found out for herself that she was looking for a secure spot (under the twig) outside the family. She still wanted to stay in contact with them and improve the relationship with her family, but from a healthy distance. The social cosmos helped her understand her situation and her feelings. That was an important step in discussing options to put into practice. She was able to make a decision based on her true deepest feelings and not only on present emotions like anger and disappointment.

4.2. Czech Republic

4.2.1. Czech Republic ESTER Association

Ester association is a Non-Governmental Organisation working in the field of full time care of young people with psychological and social handicaps.

Ester is currently developing long term projects with national minorities, mainly Romany young population.

An example which is typical for the kind of work we do is “JAVORNIK TOGETHER”

The first aim of “**Javornik Together**” was to prevent and stop abuse of drugs, sniffing, alcohol, gambling and both psychical and physical abuse in families. Our target group is made up of people from the most disadvantages social groups, many of them of the Romany origin, most of them actually in previous care of state institution for children and young people. Now parents themselves, they experience the same problems they had in childhood.

All together we have approximately 250 people coming to us.

The way of life of this people is characterised by:

- a] chronic unemployment [many of adults never worked]
- b] critical living condition, danger of loosing children for this reason
- c] chronic and dependent life on only state social support
- d] missing own ability to change the situation
- e] inclination to asocial, excluded way of life.
- f] very low education, mostly only in special schools for mentally disabled.

The political acceptance [non-official at state level] of this situation is dictated by a number of reasons. Most of the reasons are caused by the critical state of affairs in this poor region and by the fact that there is not enough willingness and practical tools provided to make the necessary changes. However, a number of changes did take place and with some help from institutions providing support, the slow process of changes can be seen.

The project “**Javornik together**” promotes a number of activities. From the experience of the team that has been working for some years together on this project, we not only gained an in depth knowledge, but we were also able to develop a philosophy and a strategy to be able address these issues. Thus we have been able to start to work towards making these necessary changes.

They are:

- a] development and realization of steady work places for parents [supported actively by the Employment office in Jesenik]
- b] development and management of supported living - flats and houses for families
- c] concentrated support of children and young people
- d] concentrated support of families and individuals, social field and community work

The programmes have been developed and in form of supported project are also realized. In the project we employ ten men and women from the clients under a one year contract agreement for each of them. The aim of the employment is the training of work skills and educating in new trades. The programme includes ongoing help to support access to the regular job market.

Most of the work activities are located in our own construction - training centre. For this we have developed, renovated and re-built eight flats and family houses, for the families that are in most critical situations, and need to be relocated. The social assistance and support is structured around the new condition of living, using our community centre and social fieldwork for continuous support.

From the project, the programme that focuses on the work with children, young people and with their families is presented here as an example of good practice, regarding the non - formal education together with pedagogical and social long term support, emphasising on the outdoor activities. All of these are used to combat the danger of abuse by social exclusion and pathological crisis in the children's and young people's lives.

The centre for children and young people – structure of programme and activities

The centre's role is to provide a concept and general support for team and volunteers who are working with the children, young people and also parents. The concept is based on the needs described earlier, and the purpose is to help bring change to the lives of families and mainly children and young people, who are in many cases living their lives in critical situations.

The support for team is of material nature, organizational and administrative. Assistance for the professional needs of the members of the whole team is also given.

Programmes of the Centre – Direct Work with Children

The programme is divided in segments:

- daily education - after school programmes
- daily free time programmes, including sports
- weekend programmes
- live-in programme with therapeutic individual care

Daily education programmes are developed for all children who need it and also who are motivated to improve their own standing in school. From Monday to Friday, from early afternoon there is an open class and educational programmes take place. The schoolwork and most school problems are monitored and by using various techniques for motivation, teamwork and achievement, the work with the children leads to improvement in knowledge and also better behaviour in school. The vision of the programmes is to prepare children to transfer from school for the mentally disabled to mainstream schooling. Also the important part of the work is to explain why they have been sent to those schools and why they should have the opportunity to be good pupils in regular schools.

The problem is not with the underprivileged children, but with the school system. The schools for mentally disabled children are widely misused to solve the deep social problem of our society.

Daily free time programmes are an important part of the education and pedagogical work with our children. All of them are by nature very gifted in physical disposition. They are born “to run” and are the best in any sport. If there were a special school for sports only, they would be the best students in that school. In our afternoon and evening programmes, we use the time with children in an active manner and play games together with them, mostly in the outdoors. For instance we go for cycling through the mountain terrain or local villages. This summer all the children learned to swim. As part of the outdoor programmes there is a rather strict emphasis on the pedagogical problems -that is to train in the same way as games also the behaviour, the gentle way of communication, the care about things, care about one others, helping the younger and others.

During weekend programmes the children stay together as a group, mostly in the Ester house in Zalesi. The important aim of the weekend time is to promote basic values of life as an alternative example to the pathological life style the children’s families practice. The weekend programmes have been running for three years. The core group of children achieved remarkable progress. The most visible success is in the area of building self-esteem, accepting one’s own views and the critical views on life events and finding ways to grow and to learn to keep on the right road.

One of the best examples for good practice is the weekend work that we do at our farm. All the children not only learned how to take care of the horses and sheep, how to train horses, but also have become very good at riding horses. The education in open beautiful scenery of our mountain terrain has no comparison. Daily programmes are based on sharing values, starting with preparing and eating breakfast together (together means in community with other live-in clients from psychosocial rehabilitation, members of teams, volunteers and guests). The time of eating together is very important. Learning (also teaching) about values of having daily meals as one possibility and having daily hunger as the other real possibility of millions of people is just one short example of using time together in a serious way.

For the evening programmes, reading is encouraged rather than watching videos (we have no TV), and this is accepted without any problems. The best time we adults have is ending the day by reading from a book or having quiet talks in the dark when the children are in beds. The recipe for success is to have enough time for the children and to know how to use the time. The live-in programme was developed and started as an answer to the critical situation of families in crisis.

The standard solution for the government agency responsible for the children’s welfare is to go to court and ask permission to take the children from family and place them in the state institution. Usually the family totally collapses and the children are no longer seen until they reach eighteen years of age. This is the best way to promote social exclusion and the only solution the government has and the only one they practice. That is the easiest so-called ‘solution’ to take care of the children’s welfare.

We have tried to change this for some time now. Finally, last year, we proposed a solution to the Court. The three-way agreement was taken to the judge. In the case of parents whose children the court agreed with placement into government institutions, the government institution and our organization made an agreement. The parents voluntarily agreed for their children to be taken from them until the necessary changes will be made within their family. They also preferred the children to stay in our care. Social welfare workers asked

the children to have no contacts with the family and full responsibility for the care is within our organization. The court asked us to guarantee the safety, educational and pedagogical work, social support and also to work in compliance with the standards of the quality of the social work, according to the guidelines of the Ministry of social work and social welfare. We requested some financial support and for limited state workers interference in the process of rehabilitation of the family as a whole. Also the parents had to agree to accept any work we offer them as employment, to stop daily alcohol drinking and all other individual request we would have. We agreed to intensive social work with parents, to give them daily work and employ them and mainly to work together to rebuild or relocate the family in optimal living conditions.

The programme runs very well. Both parents work and are one of the best among our working clients. The children prosper also quite well and have improved in many aspects. We would like to relocate the parents before the end of this year and unite the family. Also the cooperation with the government agency is on the best level and the judge is asking for more out of court agreements like the one we have made.

For our organization, a new chapter in social work has begun. We had a lot of extra work time, not enough finances and needed to adapt to the new situations. No one in the team has ever hesitate to do a little extra, to learn new skills and learn how to implement them. What is of great advantage to us is the fact that we have the fantastic chance to live in the middle of the nature, having nature at our door steps and daily absorb the opportunity to accept the life style we help to create and promote. Also the possibility to practice psycho-social therapeutic and rehabilitation methods, combined with the education and [in] nature provides a base for stabilization and success in treatment.

Looking back, we have to ask what is the most important in any social work and educational process and any provided care? To answer this from the experience we have had, the most important is to have the opportunity, the strength and the motivation not to stop this process. This is a very hard answer to accept. But one can see the changes taking place. And to have this opportunity in our work is one of the most rewarding experiences.

Author Abe Stanek.

4.2.2. Czech Republic- Charles University in Prague

Charles University is one of the oldest universities in the world. The Faculty of Physical Education and Sport of Charles University aims to form and educate specialists in physical education, sports, recreation and rehabilitation-physiotherapy. In the national context the Faculty is one of the most important educators of youth workers, outdoor education facilitators and teachers working with disabled young people. Although we are a formal education institution our department preoccupations strongly encourage the development and promotion of non-formal ways of education. We encourage the development of systematic methods in non-formal education. In order to develop our students' abilities to organise educational interventions that are not formal we provide opportunities for learning.

Usually one course takes seven days, and is organized by the Department of Turistika, Outdoor Sports and Outdoor Education based at the Faculty of Physical Education and Sport. The course offers elaborate programmes combining a traditional Czech creative approach to outdoor sports and activities, providing adventure, extraordinary experience and challenge, with the Czech tradition (Czech habits, folk dances and cuisine) and visiting fascinating cultural and historical places, sights and monuments. The course takes place in the Faculty's Outdoor Centre (close to Stránad Neárkou) located in the beautiful natural environment of Southern Bohemia in the bio-spherical reservation called Tebosko, a region included in the UNESCO list.

Through outdoor activities (cycling, orienteering, initiative games, rope and obstacle courses, drama, environmental education etc.), the participants are given an opportunity to get acquainted with nature, their colleagues and themselves in new and challenging situations. The whole course programme is framed up in features and elements of Czech culture, so that the University students obtained the basic knowledge of Czech culture in an exciting and unforgettable way.

It is an intensive seven-day course. The programme joins together three concepts - *didactic*, *performance* and *experiential*. This programme was accepted many years ago as a common or model programme for other pedagogical, P.E. and sport faculties. It has influenced many pedagogical and P.E. specialists and professionals. The recent programme has been provided since the late 1990s by the sub-department of "Turistika", Outdoor Sports and Outdoor Education at the Department of Outdoor Sports, Faculty of Physical Education and Sport, at Charles University. It is an introduction into the area of turistika and outdoor sports. For more than 40 years the programme has received positive feedback from university students and, in a modified version, from high school students and pupils of elementary schools. The course is situated in Southern Bohemia, in a beautiful landscape of a protected area (a biosphere reservation under the protection of UNESCO).

The course covers theory and practice of outdoor pursuits (cycling, cyclo-touring, orienteering, climbing, and mountaineering), initiative and co-operative games, ropes courses, basic information about outdoor equipment, safety and environmental education. The course provides a model programme of outdoor education in schools or leisure centres.

We work with groups of 8 to 12, led by experienced instructors or facilitators. Specialists from the Department conduct the theoretical lectures. All programme parts are described in the book "Turistika a sporty vy pírode" (Neuman et al., 2000). The course provides an overview of basic skills and knowledge for Outdoor Education.

Examples of activities developed in order to promote various social and group related skills are presented below. Of course we believe that such short leisure activities in themselves could not change the world, but they could be employed in addition with youth work methods in order to develop skills and competencies that are not possible to be promoted through formal educational settings.

Developing: trust, responsibility, cooperation

Levitation

- Number: 8 - 16 people
- Age: 16 and older
- Time: 20 minutes
- Equipment: none
- Place: flat grassy area or forest

Description:

We do not promise that you will really get your body flying in this game, but at least you can experience a similar sensation. Let's try a simple exercise that needs full concentration. The first volunteer lies down on the ground with his hands by his stiffened body, as a board, and starts thinking about leaving the ground, his body lifting.

His colleagues take his body from all the sides and lift it up slightly above their heads, carrying him on their straight arms. They hold him there for a while. Then they slowly and carefully lay his body down on the ground. No one is speaking during the exercise. Each member of the group gets to try once.

Variation:

- This calm meditative exercise can become rescue training. The task is to carry a body over some area. Everybody has to take part in the carrying. The carried body is horizontal and cannot touch the ground. Six or eight is the best number of people for carrying one body. They should carry the body about 30 meters, depending on the efficiency of the team. To stress the rescue character of this activity we can tie the carriers to the rope (2 meters gaps).
- Data transfer: each of the players must be carried over an area (15 - 20 m).
- The group lifts up a person lying on the ground, carries him/her over the area, lays him/her down and then returns (carrying the person back as well). Then they take another member of their team. All of them will be carried. This can be a team competition or a time race.

Safety: Full concentration of all carriers is necessary. Stop the game if necessary.

Developing: trust, cooperation, physical contact, responsibility

Human ladder

- Number: 10 - 20 people
- Age: 15 and older
- Time: 20 minutes
- Equipment: 9 firm sticks - 1m long and 4cm in diameter
- Place: any flat area without obstacles

Description:

Pairs of the same height stand opposite each other. Each pair holds one stick on both ends and this way make one step of a ladder. Now we have a human movable ladder whose bars are at different heights. The task for each person is to safely climb on this ladder. That means that he/she steps on one bar and holds on the second or third one. When he/she gets to the end he/she lifts his/her body, holds the heads of the last people in the rows and carefully jumps down. Then he/she joins the ladder at the end and someone from the beginning can start climbing.

Variation:

- The ladder can become a bridge we walk on and for safety we only touch heads of people holding the bars.
- Individuals with good balance may try walking without any help of their hands
- We may create a very long or everlasting bridge by shifting the first step, which has already been walked on, to the end. We can also have a team competition.
- The ladder can ascend, descend, turn , we can walk on it in a slope.

Safety: Do not always place the same people at the beginning of the ladder, because this is the most difficult position. Jumping from bar to bar is not allowed. Be gentle jumping down the ladder at the end - no long jumping or pushing. Do not lift the bars above the shoulders.

Source: Neuman, J. (2004) Education and learning through outdoor activities. Games and problem solving activities, outdoor exercises and rope courses for youth programmes, Project Outdoor Sports Education. IYNF (www.iynf.org)

4.3. Finland - The Association for Outdoor Education for Northern Finland

Pohjois-Suomen is a large association, which brings together educators in the field of Outdoor Adventure Education from Northern Finland. We try to complement the education that pupils receive in schools. We work with young people at risk, disabled young people and our activity has been recognised as being successful by the regional educational authorities. We provide alternative education for more than 400 pupils a year.

The text presented further is somehow less orthodox in terms of following the suggested structure of presentation of good work practice within our organisation. Steve Bowles, a very well known theoretician, practitioner and critical voice within the outdoor education world is presenting here an exceptionally valuable discussion on key concepts within this project: non-formal education, informal education, formal education, youth work, social work, etc. The opinions expressed here have a rare quality; they challenge common thinking, they prompt us to meditate and offers a different stance on issues that we think are very clear and through this creating a need for further debate and analysis which is the most beneficial contribution that someone could bring to the theory and practice in outdoor education.

“There are but few crimes that I cannot imagine myself involved in. There is also a kind of honour found in thieves and vagabonds. Formal systems of laws and order are, at best, fragile and at worst mere imaginary naive structures of surface-layers. Non-formal education is condemned to such appreciations. Nothing much is new here as borders are criss-crossed.

I will try and give an example of a non-formal education project in Finland which was attached to “Fair Trade”, boats, the sea, folk, winds and weathers and also attached to globalisation issues under capitalism. Such is the simple aim without grand expectations - but with hope. It is hope that centres, anchors ironically, a non-formal education way. Expectation is another world and family of word(ed) meanings. A fair trade atmosphere “feels” as much as it “reasons” the ways ahead. A fair trade “deal” is like that. But this little non-formal journey may take some time. A campfire chat might be needed too.

Fair trade? Whenever has there been such a “thing”? Even barter systems have within a face of competitive exchange. Fair trade? Sometimes this may work under its own cooperative associations. Sometimes. Just what can be said? Maybe we can avoid “Value” when we talk together. Maybe non-formal ways are more like a “gift relationship”. But I digress I think.

To begin let me repeat a few of the things already said before and easily found on the website (www.Poseka.fi) or in referenced articles. I repeat these things so that the context of this short piece remains open and also intact. It is also necessary to say that this little essay-piece is meant to contribute to our EU project (see website at www.nfe-network.org) and again this context is important. Finally I wish to write through my own considered opinion that non-formal education and outdoor adventure activities are not, in the professional or academic sense, in any way so disciplined or structured so as to permit strict analysis in formal ways. With this said I begin by setting a scene of Finnish comments and experiences. Let me begin by a pre-ambule and conversational travel.

Non-formal education (here taken as an education based upon learning rather than teaching per se) is a “battle field” of interests and conflicts. There is no one-way and there is no identifiable discipline involved that could satisfy a pure or even soft science. There is no professional or scientific programme called non-formal education. That is one starting point. Non-formal education may, as Matti Telemäki has said firmly, be considered as “semi-professional” at best. In this we can be suspicious of any organisation that claims professional status for their work, claim well researched and documented evaluations for their programmes that are advertised as repeatable or even available for “travelling” of theories and we can be suspicious of any attempts to formalise and discipline this work (in the attempts for funding?) through masks of “best practices”. By saying all this I do not mean that non-formal ways are bad or mad or even irrational. Not at all. Non-rationality may enter this domain of work that is non-formal (the imaginative, affective, cognitive and even the social body politic) but there is no intention here to blame or shame or label non-formal ways as being “this” OR “that” as such. Non-formal ways may be said to have an energy that displays a balance, which is a life-blood betwixt and between formal and informal ways of being alive and well. But this writer refuses professional status and scientific vigour. The best that non-formal education can hope for is reasonableness in the domains of a “just good enough” philosophy on-the-move.

This is even more significant and necessary to emphasise because Youth Work itself (which our project centres upon quite much) is thick with variable moments and variable structures. As the recent report for Youth Work in Finland (1997) stated clearly Youth Work in Finland is a kind of patchwork-quilt. To record this reality it is best to stay true, the report says, to the “tension” within and to the “polemic” within. But, as this report also emphasises, such respect for the tension and polemical realities need not (must not) be used as an excuse to avoid some “form” of “unifying” conceptualisations and practical co-operations. With this appreciation the metaphor of a patchwork quilt is apt. But non-formal ways of education and learning are happy ways with youth work when considered in this way. There is a “home” here even if variable families dwell within and even move around quite much. It is fair, here in this context to say that non-formal education is an adventure (see Bowles 1996, 1998 for this adventure theme through Georg Simmel where a sense of fragments meets with unity). Another thing needs saying and repeating, social work (different from youth work) is a very formal domain. Issues that involve the professional social worker cannot be handled through non-formal ways. It is a mistake to even think otherwise. This rather hard comment does not mean that non-formal ways cannot be useful or helpful or reasonable in social work domains. But it does mean that non-formal ways are not social work just as they are not science, not professional and certainly not available for analysis in the strict sense of that word. Social work and science and the professional domains have their own discourses and practices, which do handle “their own” matters. Non-formal education is not a big part of this and never will be - never can be. The legal system alone ensures this as formal ways are always central - social work and social workers are not wild and free as variable rainbows; quite the opposite in fact. There are tight and strictly disciplined systems to follow. What is more is that these forms of law and order must be followed. If the youth worker finds a special kind of freedom in the work the social worker does not. Such black and white pictures however do not paint over the potentials for cooperation here. Youth work and social work can and do link hands quite often and here a non-formal education takes root.

The comment here is that: non-formal educators, as cultural workers, must avoid all over-exuberant claims. But all this might take a little bit of slow-time. In fact the idea, here, might ask for patience and sympathy. A sympathetic reading is justifiably hoped-for-with-and.

The above words may be better embedded when considered alongside some of the informal interview comments (discussions made for this project during 2004-5 in Finland).

“ We have not yet managed to find direct links to outdoor activity and outdoor adventure programmes although it seems to depend much on the people involved, their own education and awareness etc. Our field of social work has not yet been satisfied with existing outdoor-based activities. But indirectly much good has come about. we have found much usefulness in our outdoor activities, like sleeping in a cabin in the forest or camping, as then we can get to know who we all are in a relaxed atmosphere. This has been important for us. If this is what you mean by non-formal then OK. But social work demands are a long way away from what we have seen some outdoor adventure people even understand. ...”.

(comments from social worker and school counsellor Heli Clarke)

The comments from this experienced social worker do, I think, ring true. She warns us, in a kindly way, about being over-exuberant. But she was never saying that outdoor activities were useless or unimportant. She does remind us however to stay within our limits as non-formal workers. I think this (without irony) limit is significant. As Telemäki said so many times we are “semi-professional” not professional!!! Let us dance and celebrate with such semi-professional tunes.

What also comes from this is the realisation that both legal and political realities - without which professional social work could not exist - are paramount to any kind of claims made for non-formal education. It is also, in this straight context, clear that the political economy is central here too. What work is granted what payment? It is not surprising that some of the most successful non-formal projects have been those with voluntary workers or workers that can claim little salary. In fact it seems reasonable to say that whenever non-formal educators receive big salaries they have done so by working in very formal ways and in ways that satisfy the forms of the market-place (as in management training and outdoor activities). But now we begin to talk in formal ways. The point is that the political economy and the legal and ideological forms of such are inherent and central to non-formal work. Might I say that such a condition is unavoidable for education, any education. Such might not be the case in terms of “learning” when “learning” is non-critical and/or a mere learning that satisfies some subtle status quo ideology as a will-be and must-be world as self-evident. But I am beginning to say much more than I can say from the cited text above.

Another comment from a social worker and outdoor adventure based educator is fitting here. Again this comment came from deliberate discussions concerning our non-formal education project:

“It is quite difficult to speak about outdoor activities especially when adventure is included in this talk. Even when I would like to include an ecological awareness - a sense of time and place - in the work still there is a kind of negative image involved. Social workers are, maybe rightly, suspicious of this outdoor adventure world. Perhaps TV only makes it worse ... But slowly things might work. “

(Interview comment from Sirpa Ojala, 2004, Finland and for this report)

What can be said from this? First that even an outdoor activity with an ecological perspective is not quite appropriate. It does not take any major brainstorm to link this with G8 meetings and the global capitalist economy as they refuse ecological (sustainable) ways. But this is not what Sirpa Ojala said. This is my own interjection. Sirpa has her own thoughts concerning ecological ways with non-formal ways. Her point is really that outdoor activities are suspicious. This especially so when adventure is used in the official communications. Yet, like Heli Clarke, she does not give up on hope.

We are however reminded firmly (through these comments) about the links between non-formal education-learning and professional social work, between outdoor (sometimes adventure) work and social work. It is not that social workers refuse this, it is more that they deeply question it all and somehow “wait” for evidence. This evidence, however, will never come from non-formal ways. This is the point. Yet again we are, I think, reminded that we must not be over-exuberant. To be a little wild and semi-professional is OK is it not?

The big and interesting point, at least for me in this report, is that both Heli Clarke and Sirpa Ojala are professional social workers that also work, when they can, with non-formal outdoor activities. Their comments are not just anecdotal. They are real and from the everyday lived experience that is social work experience. Yet at the same time they do not exclude or deny outdoor activities as being worthwhile. Again I wish to emphasise that non-formal ways must celebrate and activate their own ways rather than try to copy or simulate professional ways. If this can be done in public it is my belief that non-formal education might, just might, contribute to the good life and well being of folk and with folk and folkways. I do not say this as an intellectual pursuit.

One more comment from an informal interview concerning this project might help more this patchwork quilt to blow in the winds. I spoke to Paivi Muronen, another experienced social worker and lecturer, who has travelled those different roads between university, the street, family, friends, official administrations, non-formal happenings and the work that involves reporting upon such wide-spread work. Paivi, like both Heli and Sirpa, does not give black and white picture images. She keeps things open as it were. Paivi, like Sirpa and Heli are professional in their work and yet still find something good in semi-professional non-formal ways or working. Paivi commented thus:

“ there is no one way for analysis in Finnish non-formal learning or education. There are only many different ways. The whole scene is so diverse and mixed up that ... it is impossible to identify any one way or best way or certain way for this work.”
(Paivi Muronen, 2004, comments from informal chats + e-mails)

I also asked Paivi about gender issues, as she knows quite much about this area of discourse and practice. She was slow and considered in her reply. In asking her this kind of question I already knew that she had been involved with feminine issues and education. She responded, I guess, with that same kind of awareness. As a male today such positions are reasonable even if, at the same time, ideological. But when we ask questions about the “needs” of young folk today we do need to ask and critique ourselves on the questions that “we” make. Gender is significant and to ignore it is painful. Non-formal ways do, in my own experience, try and handle gender issues quite well. In my experience I have found many gender issues emerging but almost as many issues somehow talked and walked. The point is that non-formal ways do have the possibility to keep gender issues open and together. Sometimes. Formal ways

(when they are self-evident - not good science that is) do not permit such an opening up of issues, like gender, and do not openly invite critical and communicative conviviality. But again I am saying much more than can be said. I am running away with “things” too fast and too much. Yet again that slow bicycle ride needs to be ridden well, and without falling off. (again we respect here Stephen Toulmin as he himself respected Wittgenstein). That slow bicycle ride is much needed today when so many must run to stay still in a 25 hour-day economy. If Wittgenstein needed a full hour of lecture just to begin to form a question then our non-formal chat-lines, campfires too, are rather useful. Our ways, non-formal ways, are not anti-intellectual in this sense. They may thrive through complexity and variability.

The basic point is what Paivi said:

“ Gender issues are, of course, important in non-formal ways of learning and education ... But there are so many women’s groups doing different things ... so many different women doing the same kinds of things ... the whole scene is complex and varying ... there are not only big differences of gender within society, there are also big differences within women’s groups and activities ... non-formal organisations show this big difference clearly. It is very difficult to identify a mainstream in non-formal work concerning women and gender issues unless the wider society is taken into consideration and used as an anchor ... “

(from Paivi Muronen, 2004, e-mail and chats)

What the 1997 “Review of National Youth Policy Finland” brought out as a “tension” and “polemical” condition is here mirrored as it were by the comments from Paivi. Even when ecological (Green) issues are involved we see huge differences within. As young Finns take certain positions concerning global and political issues through non-formal organisations there is no one-way in total. In fact Finnish youth may be seen as quite contradictory in some ways if a solid analytical concept is used to evaluate the “behaviour” of youth. Difference within is just as significant as differences from this or that. If this is not post-modern I do not know what is. But I am not sure that Paivi, Sirpa or Heli would be happy for me to say that they are post-modern. But with artistic licence I might use that term to help this essay and myself along.

Why feminine voices? Most social workers and educators in Finland are women. Most outdoor adventure workers in Finland are men. Simple as that. Most sports teachers in Finland are men. When this comes to what we call non-formal education however the scene changes. Without statistical evidence I would claim that non-formal ways have a fair “mix” of gender. This is not the time or place to try and handle such issues but this is time and place to open them up in public. Such an opening-up is the best that a kind of text like this can do.

At least my preamble has been able to say one or two things that must inform our project. First there is no one-way. Second there are huge and active differences within each face of non-formal education ways. Third a non-formal education project is condemned to a kind of half-way house condition (the danger being of trying to be professional and formal) where over-exuberant claims are quickly deconstructed and happily denied. The semi-professional status of this non-formal work may well be work that lives with “strangeness” (see Telemäki 1996, after the work of T. Aittola et al 1995 where “confronting strangeness” is seen as a part of “reflective” - maybe reflexive - modernisation process) but this adventure condition is no

bad thing. In fact we can argue that this very adventure condition is the atmosphere that non-formal ways breath in and then exhale as difference yet again. Such can be said this far.

If, as our project seeks, there can be identified certain “best practices” or even “good practices” to record in a book, a report or even a “manual” that others in Europe can read and think about then - we can say that the best practices of non-formal ways are never over-exuberant, always a little strange, always variable, in tension, full of polemics, never one-way streets with clear signs but still (and yet) well worthwhile. Non-formal ways are not professional but, at best, “semi-professional” in the eyes of formal ordering of things.

Now with all this said, already far too academic, we can take a look at one Finnish non-formal education project.

Estella and Fair Trade

This Finnish project concerns people, non-formal organisations, boats, travel, cooperation, participation, global politics, the sea, the wind, the rain and Finland meeting Africa. I begin from comments from Pia and Jukka (both project members and members of our association):

“We certainly learnt the ways of the sea and the boat and folk. It was sometimes difficult being at sea for so long and living so close to people inside small cabins. But there were beautiful moments too and many fantastic times. The work was sometimes hard but not as hard as the people in Angola faced, in their poverty, so we found a balance that was real. It was also a huge step for us when we needed to work with such different organisations as the Ministry for Trade and schools and the children and teachers, newspapers and magazines, port officials, customs officials and even our own group as they would change over the years. The rebuilding of that old boat was also an incredible, slow and difficult job of work. But we did it and something came out of our work, which was good for us and for others. “ (my paraphrasing of the words from Jukka Lindell and Pia Korhonen, 2004, from personal chats)

If I might allow the words of Pia and Jukka to speak for themselves I can continue this story from a slightly different perspective. Then maybe a reader might connect with the time and the “space” of the sea and the winds and those “other” issues that haunt us all. That is as the formal inevitability rears its sometimes ugly head for us to kiss and embrace. For without the formal ways how could non-formal ways exist? Can I write through “spaces”? Sometimes, a little and maybe. I try. I try without those chains and claims of professional status and without a hidden agenda as cultural capital gains. I write this more as a beggar, vagabond or thief in the social ordering of things.

But, now, less of my-self, more of the project (although such a conflict is inherent within non-formal ways of recording - few non-formal workers will agree to questionnaires or agree to answer those kinds of questions in a social, impersonal, perceived vacuum) and back to “Estella”. To oversimplify a very complicated story this is what happened:

A group of young folk had an idea and it grew as more people joined it. The idea was to renovate an old sailing ship and then to use that boat to make fair trade between Finland and Angola (more details of this project can be found from the websites and from my own text in the Finnish outdoor adventure education journal "Seikkailu Kasvatus" also on poseka.fi website). Over a ten year period this project had ups and downs but in the end the group managed to make the trip to Angola and also promote fair trade ideals in many places in Finland, including schools, and cooperate with Angola. The work involved everything from creating a non-profit-making organisation through to the renovation of an old sailing boat with auxiliary engines. It involved many years of meetings with political and economic institutions and officials and it involved work where most folk needed to learn things by doing. The majority of the workers were not professional sailors or mechanics or administrators. The more formal aspects which concerned this project - navigation, finance, administration, mechanics, politics - were interspersed with informal and friendly association(s) as this project moved between the formal and the informal. In this a non-formal happening was evident. It was also clear, again to oversimplify, that the necessary idealistic visions were deeply connected to both pragmatism and realism. It was also fun at times even if there were many times when the project group had big difficulties. The project also worked, of course, at more micro-levels on interaction as small group processes got to work and as individuals reflected and acted again in various ways. There was also a traditional link, an outdoor adventure education link, whereby affective and cognitive aspects of lived-experience were evident. The romantic sailing boats mixed with the dirt and the grease of the real-boat-work just as the project survived through much good planning and analysis. If an extra comment now may be made as an observation it can be said that this was no artificial problem-solving game or wan, pale and limp teamwork game as is so popular today. This was a project in action in real time and real place and this was an adventure as a total philosophy (for a wider treatment of this project see the books, Telemäki and Bowles 2001 and Bowles and Telemäki forthcoming).

It would take a full book to do justice to all the project in action and consequence but here I may venture a few pertinent comments from a non-formal education perspective vis-à-vis many contemporary ideas of such work. I number them for brevity although such mechanical systems might rightly seem to be awful:

- 1) This project, "Estella - Fair Trade - New Winds", has within itself certain key words, participation being one of them. This "participatory" nature of non-formal projects is essential to the life-blood - participation from beginning to end. Of course the ship needed expert hands (a qualified sea captain for example) but folk worked together, hands-on learning through experience as well as through more formal ways like maps and charts and weather patterns. Participation was one key to the whole project. In another way of saying this was no "top-down" system provided by experts. This was more "horizontal" and "bottom-top" way and in this a "democratic participation" was evident. This fairly simple point is often ignored or refused by those that will play their grand-games of "expert-systems" as "providers" of experience through so called centres of excellence.
- 2) It is often branded about as "value" (even as the insipid absurdity of "value-added") when a project seeks to justify itself in the public domain. It is instructive then to consider the kinds of "value" that the Estella project displays in practice and discourse.

It is instructive because, in the main, outdoor based education learning projects either ignore or refuse to discuss or acknowledge the kind of “value” that this Estella project displays. I mean here “use-value” vis-à-vis “abstract-exchange-value”. The Fair Trade winds blow in ways that cannot escape capitalism and globalisation (therefore politics and political-economy). I have written this before and here there is no need for repeating details. However what does need repeating is that most outdoor-activity projects have yet to even consider such distinctive differences in “value”. Non-formal ways and projects have no such ignorance. This is the point. It is a major point.

In terms of European Union projects this point is also a major one. If such projects get “organised” from, for example, the UK then we find that a very American approach is “provided”. Management training talk is the talk of the town and the outdoors are places to achieve success in terms of the competitive global economy. The language games of the UK are “risk-based” and instrumental in the main. A rural community has no voice here at all. Again these debates I have written around before and here, in this context, I wish only to emphasise the way that “Estella” project with Fair Trade is totally alien to most outdoor programmes that are “provided” by “experts” and expert-systems in the UK. By most I do not mean all. This Estella project has within one link to “house-holding” from Aristotle rather than what many call the “miss-economy” of global capitalism today. This project also links well with “Convivial” tools of life and work which Ivan Illich and others (especially ecological others) have said for many years. But this brings us into a non-formal education way that is in conflict with market-led systems of excellence full of expert “providers” of this or that “thing”.

- 3) Another point I would like to emphasise through this non-formal project is one that attaches itself to the “public domain”. The Estella project workers travelled around different towns and schools and youth organisations to “tell their story”. This they did through theatre and song, theatre and poetry and street-wise ethics. They not only gathered items from Finland (to take with them in the boat to Africa) they also acted in the public domain as they turned “private troubles” into “public issues”. One needs no reminding here of the past work of C. Wright Mills (1959)

One theatre performance. I witnessed happily, was that which was held in a broken-down house with holes in roof and wall. But the theatre was wonderful. The Estella project group performed their own version of traditional (“Faustian” - bildung?) stories as it involved Africa and Finnish folk with Fair Trade. Goethe would, I think, have been quite happy at this too. But theatre was made locally. How to say this in a short and simple way? Let me try this: it was “ME-FIST-OIL” that centred the performance and the story. As Angola and Africa cries out in pain in global capitalism ways “me” and “fist” and “oil” was the message and never the massage. This non-formal project did not ignore traditional literature!!! This non-formal project performed a story of “selling souls to the devil” in return ... for what? Abstract exchange value? The cash nexus? Perhaps some of the best associations peeked out through this rather romantic and artistic “anti-production”. Such is non-formal ways at their best I say. Such theatre questions the marketing-value of “things” today and tries to keep alive folk as folk and folkways. This project was no mere vocational-learning project!!! This was a project for real even when romance was central. In fact romance (a non-formal way) linked with the formal ways in this project (see for a well considered account of romance, inside (non)formal education, the works of Alfred North Whitehead in the 1920s and 1930s

- see also this same website for a more detailed display of such a non-formal poetic-romance where I try and use Whitehead, a very formal scientist and philosopher, in the context of the “Epics” peradventure, see www.poseka.fi; coming up on your screen soon as they say).

But the point here is not merely an academic one. This project Estella was living both romance and practical wisdom with the street. Such is not, I firmly say, even a consideration of MOST outdoor (adventure?) related projects that pretend to be non-formal education. Of course my words demand verification and critique. My words now demand replies and new “winds”. But what the Estella non-formal project helps us to consider is those ways that are not merely “providers” or “centres of excellence” with “best practices” and “codes of correct conduct” etc.

This project reminds us about the public domain and social selves. This project reminds us of globalisation (capitalism wildly on the run without brakes to stop and even think for a while) and politics.

But also this project reminds us that folk are active, they are imaginative and they do. If the WHO rock band sang the song “The Children Are Alright” this Estella project performs such possibilities in public. This project tries to find alternatives to “ME-FIST-OIL” self-evidences.

If European Union funding systems and outdoor professionals and the providers of experience disagree then such is an open debate ready now and in waiting. At least now a debate is possible whereby alternative voices might find a hearing. Such is hope. But, of course, **hope** is yet another question in certain worlds that worship “*expectation*”.

Through the Estelle project self-evidences built upon “value” and even the best measured “worth” and “expectation” are critiqued through the very practice of alternative ways - now formally word(ed) in some strange-way. The “tension” (polemic) atmosphere is, I hope, becoming. The conflicts and the heart and soul becoming too. I hope as I try. Even, if I am lucky, the *adventure* becomes a little here alive and well. Words and families-with-words might also be displayed as OK. Marketing and market-ed words may now find alternatives as this text is not written by a “provider” for a “client”. Nobody pays me to write this!!! I do not write this for “value-added” cultural-capital concerns. The tension and polemic peradventure is a gift that non-formal ways travel with well. This is never an idle denial of the “concept” even when the “non-concept” is thriving through non-formal ways. This is, I claim, a little bit of this and a little bit of that together, different, as reasonable conversation. This kind of strangeness - this non-concept activeness of non-formal ways - is a kind of tension and polemic but such is the necessary “home” for active concepts anyway in the political adventure camp that is good life itself. As those like Jacques Derrida might say: difference cannot be defined by oppositional or predicative generality (this OR that type of thing) as a system of logic with a kind of “original-truth” claim as such. Non-formal education works with difference does it not? But this is one context for my own writing and outdoor-activeness and adventure in the past. I have called this work: “DIFF-ERRANT”, the travelling post-modern ethic without the Knight in White Armour as it were. But still moral culture is around and about. Outdoor folk are quite often a little bit rebellious are they not but something else enthuses and intertwines with this act of adventure as rebellion.

In conclusion, I hope that my words may make sense sometimes. Non-formal education ways are not built upon formal expectations in will-be-must-be-worlds. But without “worded-forms” how else can we find education learning in the public domain all together? Even story-telling is worded. Even the most wonderful smile is worded too. Even the most conversational ways are word(ed) in some way (some uncertain way) peradventure. Also even science is worded through religion and religion through science as C. C. Gillispie (1959) says clearly. Oh, yes, there are so many ways inside and we can imagine ourselves as criminals can we not?

But such conversational ways (ironic or not) do not need to use and to practice the discourse of capital-gains, programming, providers, systems of expert-value or even method (without character) for itself. I hope that this piece moves along and with such a pathway seldom travelled by our wan and pale outdoor activity professionals (1).

Notes

(1) This little piece is meant to build up upon and widen my existing reports for the NFE project. See the websites of “NFE” and “POSEKA” for this context. I have written this piece rather informally, but if something more formally disciplined does not peek out or move with the spaces then I have failed. The work of the late Matti Telemäki, Finnish professor of Youth Work has informed much of my own work and if my writing style is informal that should not be disrespectful of his disciplined work. My thinking has also been deeply influenced by both Georg Simmel and Zygmunt Bauman where post-modern ethics are not mere business games or at least do not have so to be. However, as Bauman says in one of his few texts on education: “The post-modern has split one big game of modern times into many little and poorly coordinated games, played havoc with the rules of all the games and shortened sharply the lifespan of any set of rules.” (Bauman 1997) and it is this kind of appreciation that may well inform us as non-formal educators as we “crisscross” around. Bauman helps an analysis emerge which does not destroy non-formal and informal wildness. Bauman and others of similar refined taste also help us to navigate without the ideological self-evidences of market-speak-spend. Non-formal ways with outdoor activities today surely need such helping hands after the hijacking of outdoor and adventure education ways by management training texts. This is why I also take rather seriously the work from Finland by Juha Suoranta between 1996 and 2004 where he confronts reasonably the commodification and radical monopolies of our non-formal education ways. (July 2005, Kemi, Finland)

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4.4. France

4.4.1. France - Association APPRENDRE PAR L'EXPERIENCE

Centre Européen des Formations Actives was founded in 1994 by the pioneers in France of the Experiential Learning and Outdoor Education (1986), with a grant from the European Commission.

Programmes: Training of trainers and social workers – Principles of the active education, Social development of youth at risk, Youth programme, Source Centre of the Outdoor Education, articles and publications. Adults training and professional development are proposed in France by “Experientiel” – Outdoor Management Development.

Dynamization through experience – developed by the Association *Apprendre par l'expérience* for the “Mission Locale” of Chanteloup-les-vignes (West of Paris) and for a socialization programme (1998-2003).

Population – In many suburbs around large cities a “Mission Locale” has been created, which is a local service for welcoming and orienting 16-26 year-old people with serious problems of social integration. In 1989, the Mission Locale of Chanteloup-les-Vignes and of Conflans-Sainte-Honorine, two neighbour suburbs West of Paris, investigated a new way to stimulate these young adults.

Context – Martial Dutailly, at that time director of this Mission Locale, had been impressed by the results he observed after an NFE trainers programme given by *Apprendre par l'expérience* to the staff of another social institution. He asked the Association to design such a programme for young people. His team got very involved in this initiative by informing, motivating and participating to the programme with them.

Martial (now president of *Apprendre par l'expérience*) said:

‘We needed to find for these young people a new tool for revealing another way of looking at life, for developing a new self-confidence and above all for developing new strategies for the difficulties they meet.’

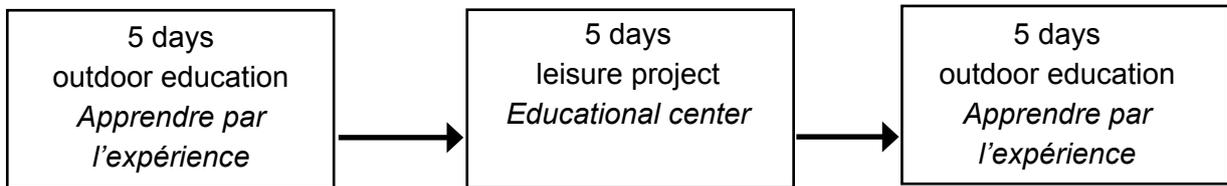
Later, the programme would be lead by *Ile-de-France Formation*, in the frame of a socialization programme financed by the local authority (*Région*).

Educational problem – A growth of job offers at this time (+ 17%), but the stability of exclusion of a part of the young people had demonstrated that the deeper problem was not a lack of knowledge or professional qualification, but major behavioural problems: lack of self-esteem, no respect of rules and of other people, lack of tenacity and autonomy, no team work, etc.

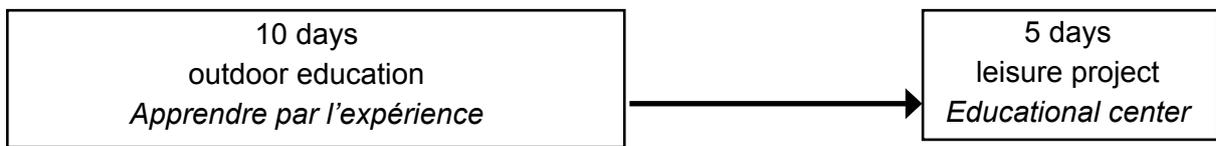
Description of the programme – 10 to 14 participants (17-26 year-old) – learning by doing through outdoor activities like climbing, rope down, *via railway*, ropes course, caving, orienteering, mountain bike, etc.

Two options:

- 2 outdoor modules near Paris



- 1 outdoor module south of France



***The experiential process needs time.
It is a subtle and adapted combination of elements which set off a self-apprenticeship.
The role of the facilitator is essential.***

A true story – 14 trainees from 16 to 28 years of Yvelines (South West of Paris), including 5 girls, arrive at 6:30 am in the bus at the lodging *Chantelozère*, on the tableland of Aubrac (Lozere, South of France). Introductory group activities, intendancy. Two facilitators, Patrick and Raymond; qualified sport monitors.

Day 2: Patrick (responsible for the course) gives the objective for the excursion:

- to remain in the group; to be satisfied;
- to be able to share one's opinion;
- to be ready to play different roles.

The group is divided into three. The girls are effective, logical, persevering, whereas four boys do not get involved and return to the lodging. The objective "to remain in group" is not achieved. Patrick takes the four boys separately and asks them firmly:

"Did you comply with the rules? (immediate and objective answers and required, without comment)
"Who wants to leave the training course as of the following day, and who wishes to seize this opportunity?" (those who don't accept the rules must return).

Patrick expects that two disturbing and provocative boys find their challenge at the time of the exploration of the cave. It is done the third day.

Day 3: The group is amazed in front of the entry of the cave. The two 'trouble makers' do not dare enter, but succeed in the first three difficulties thanks to the assistance of Patrick. The ring-leader cannot go further and influences his team mate. The remaining group, led by the girls breathes without the two negative leaders. Those are outdistanced, but Patrick,

considering that the risks are only apparent, lets them do what they want. At the exit of the cave three young people are “missing”. Jean-Michel, the caving monitor, goes to find them. They underwent the consequences of their acts and they were very afraid: “were are lost, we will die...” In the evening the atmosphere is very good; the group is more matured.

Day 4: Mountain bike expedition. The two leaders discourage themselves quickly. The others arise stronger after 45 km; the moral of the group is good and the cohesion is obvious. The climbing gives an opportunity to our two leaders to be more involved. One of them is very much at ease, psychologically as well as physically; he climbs, but he is quickly falls into his own trap, the play of the provocation becomes again aggravating, brutal, violent and underhand. But he discovered himself as being a “sensitive person”; he is afraid of it.

Day 5: During one of the dynamic exercises, the group must trace on the ground using a rope blindfolded a geometrical figure. The boys trace a square, the girls a triangle. The debriefing is focused on the work of synthesis and analysis during this play.

Day 6: The group leaves in bivouac close to a sheepfold on *Causse de Sauveterre* (wilderness tableland). The instructions are written on a large slate, which the trainees carry and read again on the way. Patrick thinks:

“They manage to do from one simple moment something strong; everyone has a role to play and a place to take.”

Day 7: The ropes course reveals to everyone the strength of character of one of the girls who pushes back her limits, always constructive, simple and realistic in spite of her handicap of weight. She is mature and has much empathy.

The individual discussions with Patrick are more numerous at the end of the training course. Nine young people made a success of the spectacular crossing of the canyon while making use of a rope. With the end of the exercise they must jump into space by making the swan dive. The barbecue and *aligot* (a local gastronomic speciality: potatoes, cream and cheese...) makes them go to sleep at 2 a.m.

At the time of the evaluation, coming back at “home” (*Mission locale*), the account of the group is impressive: they all lived a strong and tiring experience, emotionally, as well as socially and physically. It is obvious that the girls carried out this adventure and discovered much about themselves and other people. One of them reacted strongly to the behaviours of some boys who “muddled her”. She knew how to make the difference between their “sympathetic” behaviours and what they had lived during their experience. One of the boys said of her, admiring:

“She wants to be a boy when it is needed, and a girl at other times”!

The greatest victories are sometimes quiet: the boys are there, more discrete this time, but their eyes are shining. It is the first time these young people lived in a group of people they did not know. Honesty, confidence, listening to others, patience, good environment, solidarity are the words they choose to summarize what they have just lived. The coordinator of the socialization programme, Catherine, has a good raw material to explore with them in the continuation of their course.

Effects

On the certificate given to each one, Patrick noted a “special mention”.

However, they could always re-live this type of experience in their own life even, if they do not return.

When the group came back to the *Educational center*, Monique, the pedagogic adviser remarked to Patrick:

“I had thought that they would be only four or five to continue with us, but they are all here, very interdependent and they ask what we can offer them here. There are things which we realize only after they are done; the catch was operated for them during the weekend after the course... If you knew what each of them has experienced during these last years of difficulties, you would cry. This is why we must understand that they need time to digest and put in words what they have just experienced.”

An evaluation was realized by the Mission locale six months after a four day Outdoor Education course. It was found that 65% of the participants had found a long-lasting solution (qualification training or long term job).

4.4.2. France ADALPA

ADALPA specialises in the organisation of activities of sport bound for young people. Our association is particularly justified to take part in this network of European partners who work to elaborate a framework of reference for good uses of the “outdoor activities” as educational support, in particular with young people with difficulties of inclusion. The organisation is part of the MIJAEC (Mouvement Internationale Jeunes Arc en Ciel), which mostly works with young disadvantage people, and we provide complementary education for these groups.

1. The ADALPA experience

1.1. Associative Project:

Departmental association attached to the General Council of Aveyron, the ADALPA has the mission of promoting and developing the activities of sport for all and on the whole department.

Extract of the “Associative Project”:

“Convinced of the very positive contribution of the practice of the sports and leisure of sport in the blooming of a person, and in particular of its educational and teaching value for children and teenagers, ADALPA wants to facilitate the access of these practices to the greatest number of people, and on the whole of territory of Aveyron”

Extract of the “Educational Project”:

“... the sports activity becomes then an educational support (self-control, concentration in the effort, training of a technique, autonomy, respect of the environment...) and a factor of personal blooming (individualized progression, direction in awakening, pleasure of the practice, satisfaction of the success, solidarity and life of groups...)”.

1.2. General organisation:

ADALPA manages sports complexes on behalf of the local communities of Aveyron (sailing, kayaking, a VTT centre, leisure centres...). These function during the summer season with the leisure centres and the tourist customers, and the remainder of the year for the school establishments and the sporting clubs. The team of ADALPA is made up of 10 permanent and 300 seasonal organizers (animators of leisure centres, sporting monitors, maintenance hands, cooks, drivers...). The annual budget is of about € 2,1 M, including more than 70 % coming from the economic activity (sales turnover).

Target groups:

Beyond the economic management of the sports complexes, the ADALPA is seen entrusting a mission of public utility and departmental interest: participation in the “Local Contract of Safety”, contribution to the “Departmental Programme of Nature Activities”, the formation of organizers and interventions to the Faculty of Sports, the development of the activities of sport in educational circle etc.

Within this framework it is possible to identify three target groups:

1 - “youth at risk to offend”:

Actions of insertion for youth at risk to offend identified within the framework of the “Local Contract of Safety” of the town of Rodez.

2 - “underprivileged young people”:

Young people coming from underprivileged social environments and identified by the social workers within the framework of the operation “First Departure on holiday” of the Region Midi-Pyrenees.

3 - “disabled people”:

Working with disabled people on the basis of nautical Arvieu-Pareloup in co-operation with Association “Equality on Water”.

2. Practical case: working with young people from underprivileged social environments

2.1. The operation “First Departure on holiday”:

It began in 1996, this operation aims at allowing young people who never went on holiday to have access at very preferential conditions with stays in leisure centres. The financing is ensured by four partners:

- The families, which contribute to a total value of € 50 for stays of a value ranging between € 600 - 800.
- Cases of family benefits, which bring a fixed-rate aid of € 15 per day.
- The Midi-Pyrenees Region, which brings a fixed-rate aid of € 16 per day.
- The organizers of the stay, who agree to make reductions of about 20 - 30%, (either to accommodate these children at cost price except expenses of marketing).

Each year this scheme makes it possible for nearly 2000 young people from 6 to 14 years of age to go on holiday, the recipients being identified and being accompanied in this step by the social workers by the Caisse d'Allocations Familiales (CAF).

2.2. The centres of ADALPA:

During the summer the 2004 ADALPA accommodated 60 young people of the operation "First Departure" at two of its centres:

The stay "small sailors": (40 young people/560 days holidays)

Intended for young people from 9 to 14 years of age, this two-week stay is composed of a training course of sailing on the Lake Pareloup (during the first week) and of a training course of kayaking on the Lot Valley. Lodging is done on campsites in tents, with participation in the collective life (preparation of the meals, washing up, household etc.). The "First Departure" group represents approximately the third of the total staff complement (30 young people).

The stay "Search of the Treasury": (20 young people/280 days holidays)

Intended for young people from 7 to 11 years of age, this two-weeks stay takes place on the plateau of Aubrac (1 200 m altitude), on the topic of the activities and games in nature (rope' tree, huts, ponies, VTT etc.). Lodging is done into house (country cottage of 50 beds), in complete pension (provided meals and household). The groups "First Departure" represent approximately the quarter of the total staff (40 to 50 young people).

2.3. Lesson resulting from these target groups:

At the end of each stay an assessment is made by the animation team. Arising from this are the main following lessons concerning the operation "First Departure":

- **necessary "social co-education"**: Condition imposed at the time of the choice of the stays (effective of the group "First minority Departure" within the stay), it aims breaking with the image of the "social ghetto" and at inserting these young people in a "normal" environment. The immersion of those young people functions well, and the social approach is completely erased because of the spontaneous bonds of friendship (to be noted that the approach would be different with "young people at risk to offend"). The investigation of satisfaction reveals a rate of 86 % of "satisfied or very satisfied", higher than the average recorded on the whole of the stays.

- **preparation “upstream” with the families:** The gained experience showed the importance of the preparation of these “first departures on holiday” for families which were never separate. From this there was a need for preparation upstream with the social workers, the establishment of a bond of confidence with the organization conducting the project and the possibility of communicating with the children during the stay. The financial implication, even modest, is also an essential factor of success of the stay (“normal” relation of customer with person receiving benefits, implication and choice on behalf of the families).

2.4. The original contribution of outdoor activities:

The objectives contained in the educational ADALPA report (see appendix) remain perfectly adapted to the young people accommodated within the framework of the operation “First Departure on holiday”:

- Confrontation with the natural elements gives a dimension of “adventure”, within a safe framework, which makes it possible for young people to show their feelings openly and to learn how to be “really themselves”.
- The progressive discovery of the sports activity in natural environment puts the body and its directions in awakening, which contributes to the well being and personal blooming.
- The sporting dimension is sometimes a privileged ground of expression and recognition for those who have more difficulties in the field of the theoretical and intellectual training.
- The collective practice of sport activities is a place of privileged exchanges, with more authentic relations between young people having lived moments of intense emotions together (descent in the kayaking, crossing of lake).
- Finally it provides opportunities for respect (of oneself, others, instructions, material, environment), where each one learns how to make choices and with be responsible for their own actions.

In conclusion, and after several years of collaboration with the operation “First Departure”, the ADALPA can testify to the success of the integration of these young people resulting from underprivileged social environments and of the very positive and single role played by the practicing of outdoor sports in this harmonious integration.

Olivier de VESVROTTE. Director ADALPA

4.5. Germany bsj-Marburg

The bsj e.V. Marburg is a non-profit youth organisation that works with the physical aspects and potentials of life styles. Body, movement and physical expression are the focus of bsj's social work programmes. Founded in 1986 bsj co-operates with the Department of Physical Education of the Philipps University of Marburg. Bsaj has been running the outdoor centre ZERUM in Ueckermuende (Mecklenburg-Vorpommern) since 1993. This centre is specialised in using outdoor adventure education for the integration of disabled girls and boys. By order of the Federal Ministry for Families, Senior Citizens, Women and Youth, ZERUM realises a nation-wide pilot-project with the aim of enhancing the further qualification of professionals in the field and to integrate methods of outdoor education in the practical work with disabled people.

Non-formal education in contexts of social disadvantages

Peter Becker (EOE), Martin Lindner (bsj), Jochem Schirp (bsj)
Marburg, October 2004

Introduction

Social disadvantages and reduced development chances of children and teenagers particularly occur in a social environment which is generally labelled as 'social focus', 'areas that are afflicted with problems' or 'areas with a special developmental need'.

Social statistics register a poor infrastructure in those residential areas (day-care institutions for children, recreational facilities, opportunities to further education), a relatively high percentage of migrants and immigrants regarding the over-all population, a relatively low income on average, drug and crime burden, apartments in need of rehabilitation, a high proportion of people with low results on their certificates, if at all, high unemployment, a majority of people dependent on social welfare.

This social typology, based on urban spaces, says little about the people living there, with all their problems and hopes, expectations and disappointments. Here, we have to take a much more differentiated look at the individual cases, in order to adequately reconstruct and understand the individual conditions which are responsible for lives that are disadvantaged or not integrated.

For most of the past 20 years, the bsj – as an independent body of the municipal youth work – has worked with children and teenagers living in these social environments. Thus, we are going to limit our report on disadvantages that occur in these areas. However, they largely coincide with the enumeration of the disadvantaged groups that are listed by the project.

However, we cannot say anything about groups that belong to the area of physical or mental disadvantage. Not only are our experiences too little, but the variations of this disadvantage appear so diverse that it would break up the time and space that is at our disposal to formulate somewhat adequate statements that are of meaningful experience.

A second remark needs to be made prior to the actual report. It is surely trivial, since widely acknowledged that education is more than just schooling. But there is less certainty and

consensus about which elements of practical education outside the classroom concretely support the growing up of children and teenagers in such a way that it leads to an autonomously created and successful orientation towards life. Furthermore, the way in which these elements and methods contribute to education is open to discussion as well. We proceed from the assumption that the expectations that different professional groups have created in the course of their work with disadvantaged young people could be helpfully used for the development of educational programmes outside school.

Since every job creates a certain habits and attitudes towards life, which determine a specific point of view with regard to reality, it is important to take into consideration the viewpoint of as many different occupational groups as possible. With regard to our selection we proceed on the following basis.

Youth social workers belong to an occupational group that predominantly works with young people who have difficulties with integrating in the community and who are threatened by exclusion from those systems that provide financial and cultural resources for a successful life. Because of this part of their experience that deals with the apparent crisis of young people who can no longer manage, and in order to prevent or reverse exclusion from normal life and then to facilitate inclusion of these young people, the youth social workers become directly and deeply involved in the life of each young person. Therefore, due to their experience, they should be well placed to provide information about which general non-formal educational activities and which specific activities within outdoor education provide for the establishment and development of a successful life experience.

Especially primary teachers and teachers working in schools with a lower standard deal with many behavioural problems and learning difficulties of children and teenagers from disadvantaged social environments, which negatively affect their integration into society. If teachers did not limit their professional occupation exclusively to imparting knowledge, they too should be able to provide information about those non-formal educational activities outside the classroom, which have a positive impact on the process of integration of these young people.

Teachers employed in training young people outside school try to help those who do not have a job because of lack of qualification, to get the necessary qualification by offering alternative academic and practical programmes. These programmes benefit particularly older German teenagers, but children of migrants and immigrants as well, for whom the school could not provide suitable prerequisites to be part of the job market. On the basis of their experience, the teachers are able to provide information about which activities outside the classroom best support their learning processes, thus increasing the chances to participate and integrate effectively into society.

Young people from disadvantaged social environments often also encounter the judicial bodies– the police and the court. Due to case examples and case reconstructions both these groups have gained insight into the reasons for deviant behaviour and all the negative consequences which result in few chances for participation of these young people. Therefore it can be expected that the representatives of both bodies - as well as others who work in fields dealing with the effects of unsuccessful socialisation - have gathered ideas on the basis of their work about activities outside the classroom, which are beneficial to the successful inclusion of young people.

Finally, clergymen need to be mentioned who, due to their work through their pastoral engagement, are often in touch with the crisis experiences of children and teenagers. The confessional scouts associations and other organisations associated with child and youth community work, demonstrate that the church must be counted amongst the institutions, which provide extracurricular or non-formal educational opportunities outside the classroom. This supports the argument that clergymen should contribute their experiences to our topic as well.

Before we present our results, a methodological comment has to be mentioned in advance. The standardised survey with questionnaires using closed-ended questions is often regarded as a survey technique that should prevent uninhibited replies. The researcher chooses the possible answers that he/she considers as relevant according to each topic of the survey, and the interviewees are asked to give an opinion by making a tick. On the social as well as the subject level this procedure has significant consequences.

On the social level, this standardised and closed method of investigation can signal that the interviewer is not really interested in the interviewee and his/her opinion, feelings, values, interests and so forth, but merely in his/her reaction as triggered by the given questionnaire. At an extreme level, this lack of curiosity shows disrespect towards the individuality of the interviewees who are used as some kind of 'information office', in order to approve or dismiss a given concept.

On the subject level, this avoidance of an open conversation by replacing a standardised investigation device leads to a considerable reduction of possibilities of insights. Since the interviewees assign to given characteristics by ticking an answer, the analysis of the information provided can be carried out in the end.

Formation and interpretation is not produced by the information gathered, but is affected by the subjectivity and validity of the experience of the interpreter (Oevermann, 2002).

Finally, the standardisation thoroughly misjudges its subject, because it insinuates the standardisation of educational processes. Since only if we can assume that identical educational processes and identical interview situations exist, a standardised interview can work. At the same time, the given categories already predetermine what should be found out in the interview.

This considerable disadvantage determined us to have an open talk with the representatives of the individual occupational groups, which was recorded. Due to limited time and space we left out a detailed interpretation of the data, but they were summarised in their results and relate to the formulated questions of the report. We interviewed only one representative of each occupational group. One reason for that is based on the assumption that everyday job conditions create relatively similar job habits and attitudes. Our goal was to gather ideas and suggestions which allowed us to reconstruct the non-specific formation of job habits and attitudes.

About conducting the survey

We first determined those occupational groups whose professional image was based upon the acquisition of extensive knowledge relating to situations, lifestyles, behavioural patterns,

educational biographies and so forth of socially disadvantaged teenagers. Then we identified our concrete interview partners.

For this purpose experts working for regional youth authorities of different federal states were consulted. Our expectations of the interview partners were:

- professional habits and attitudes gained from a sufficiently long professional field experience
- occupation in an area as urban as possible, as we assume that the patterns of social disadvantage reproduce particularly in urban environments. Therefore, it is necessary to implement a non-formal educational conception in those areas, which is oriented towards integration
- willingness of the interview partners to participate in a qualitative study
- ability to reflect and distance themselves from the everyday actions and forces of action of their own work experience

After the initial contact with the experts six interviewees were identified. These six people spread out over two big towns with more than 500,000 inhabitants as well as one smaller town with 90,000 inhabitants in two different federal states. During the initial contact by phone, we explained the overall framework of the Large Scale project 'Non-formal education through outdoor activities'. We also inquired about the willingness of these people to participate and, afterwards arranged an appointment for a qualitative interview. Approximately two weeks after the initial contact this talk took place in the workplaces of the interviewees and was recorded on tape. The length of all conversations was around 70 to 90 minutes. Finally, only a short time after the interview, the tape recording was summarised in a report with a length of three to four pages.

Selected results

1.1 On the behavioural patterns and problems of socially disadvantaged teenagers

Young people living in socially deprived areas or situations only seldom have their specific strengths and abilities recognised. The interviews conducted prove to be no exception. Most of the people we talked to described the socially disadvantaged teenagers in exactly the same way with regard to their problems. There is an almost constant pattern as follows: male teenagers especially, show bad achievements and performances in school. Their behavioural repertoire is characterised by unreliability, a tendency to be frustrated, unpunctuality and so forth. Their abilities to communicate and verbalise are obviously deficient. Some dialogue partners (trainers outside school, youth social workers) have discovered a negative development in recent years. All interviewees report an increase of drug usage, especially in the context of immigrants. The interviewed juvenile judge complains about changes in the sphere of youth crime and an increase of mal-treatments and bodily injuries, particularly in the case of girls.

Family deprivation is a common theme. This relates to problematic situations in the lives of the adolescents in early stages of their childhood whilst still in their parental home, the lack of fully stimulating and supportive settings and the dominance of electronic media, violence and alcohol and so on. Generally, the interviewees also recognize problems and challenges associated with demographic shifts caused by migration and especially immigrants. They

stress that the chances of young people to enter the job market have clearly decreased because of the global and technological changes in the work environment.

Only the clergyman identifies a different gender specific development. While male teenagers comply with the picture mentioned above, many female teenagers show a different behaviour. As an example, he mentions a big group of Muslim girls, who constructively approach the problems and do everything to improve their own situation. "They try everything to avoid becoming like their brothers and fathers." He sees one reason for this in the close contact of the girls to their mothers and therefore a higher willingness to communicate and exchange.

1.2 On the notion of life and the future plans of social disadvantaged young people

In deprived urban environments those supportive structures, which are necessary for the development of successful educational biographies and thus for the integration in systems, such as the school and the job market, are often established neither in the public nor in the private sphere. The development of habits and attitudes is primarily structured by immediacy and closeness, the importance of bodily resources, the relevance of emotions, but less by the ability to distance oneself and a methodological approach to life. This interpretation is backed up by the expert interviews we have on hand. Another statement belongs to this argumentative line, namely that in the transition stage from school to a job, young people only seldom have a distinct idea about the fact that it is necessary for them to lead a responsible life in order to hold a long term job. Young males focus mainly on owning a car and going out with their girlfriend, on satisfying their immediate needs, but to make no long-term efforts. The conversational partners, on the one hand, name the constitution of school and, on the other hand, the biographic dispositions of teenagers as a central argument for problematic school careers as well as the frequent dropping out of training and occupation.

1.3 On the role of school in the educational biographies of disadvantaged young people

The scene for school careers of socially disadvantaged young persons is usually represented by secondary schools with a lower standard - the so-called 'Hauptschule' - or similar branches in comprehensive secondary schools. These schools are set in a social environment classified as districts with special developmental needs. The metaphors coined for this type of school, such as 'school for the left-overs' or 'hostel orientated towards education', demonstrate that even if pupils succeed in this type of school, a trouble-free entry into the professional career can hardly be guaranteed. The situation in these schools requires the teachers to take a closer look at the social or rather personal backgrounds and the prerequisites of their students' learning biographies. This affects the organisation as well as the structure of their lessons and teaching methods. The teachers, nevertheless, should remain teachers and not become social educationalists.

As most dialogue partners say schools cannot cope with this task nor do the general framework and educational political priorities make a re-orientation possible. Teachers are often asked too much to be able to go into the particulars of the specific situation and the individual problems of young people. Moreover, according to a clergymen dealing with young people, school is seemingly concerned with imparting knowledge in the sense of gaining cognitive competences and not so much with experiencing in the sense of social competences.

“... I wouldn't like to be a teacher in German secondary schools with a lower educational standard. I think there is partly a certain resignation, that teachers are sometimes happy when their students don't appear in class, when they play truant. Then they are able to teach the others ...” This is the perception of the juvenile judge, who furthermore finds fault with the teachers, who only know very little about the reality of the young people's lives. Besides, a certain resignation on the teachers' side exists. This is especially a problem of schools with a lower standard, such as the 'Hauptschule'. Teachers working at secondary schools with a higher standard of education and achievement could pass on the problematic teenagers to those with a lower standard. According to the juvenile judge, schools have to be more flexible. The 'Hauptschule' has to be more attractive for young people, so that they can be helped and supported by the institution. “Doesn't school have to be structured in a way that the students are able to develop their potentials and abilities? Especially if young people are not as much supported by their families as they were in former times, schools should lay different emphasis.”

Positive feedback, experiences of self-effectiveness, purposeful support and a resource-oriented attitude: these are further aspects, which determine the claims the interviewees have towards school. The secondary school teacher is of the opinion that experience workshops have to be established in schools, where experiences of success, achievement, self-esteem and self-respect could be gained that could be directly transferred and applied to everyday life.

The manager of the training centre set outside the classroom sees a central task of his facility in primarily supporting socially disadvantaged adolescents in the stage between their long school experience and their first employment, so that they regain pleasure in being challenged by work, realise achievements and accept set-backs. The interviews clearly demonstrate that schools are important with regard to the development of adolescents' education-oriented habits and attitudes. They also show that schools take an important role in forming the pupils' curiosity, open-mindedness and their attitude towards the world – in a positive as well as a negative respect.

1.4 On the importance of non-formal education

Education in a broad perspective aims at a never-ending, open process of developing an autonomous lifestyle in as many spheres of life as possible. This includes the professional and private spheres, the participation in social and cultural life and so forth. “Capability of acting and criticising, of self-determination and of an independent lifestyle requires more than imparting and accumulating knowledge: self-initiative and work, learning and acting together with others, cultural and emotional education are unconditionally part of this broad view of education and educational processes.” (BMBF 2004) In the context of the PISA study, which is concerned with comparing the students' abilities, education has become a broad public issue worldwide, especially in Germany. It is also asked which aspects of education – besides school as a central location of an institution imparting knowledge - are vital for the learning processes of the students. Here, non-formal and informal methods and educational institutions become increasingly important. In this context non-formal education subsumes every type of education, which is part of an optional programme on offer. Non-formal educational institutions are the facilities of child and youth support, clubs and associations and commercial bodies offering educational programmes for adolescents, e.g. in the area of private tuition, culture, music, travelling and sports. These institutions are therefore structured

and legally organised, but nonetheless show a high flexibility in individual arrangements. “Education is more than schooling” - this slogan clearly shows that educational biographies of children and teenagers have become increasingly pluralized and individualised. Above all, if taking a closer look, these biographies must be carefully differentiated regarding gender, social class, migration, religion, disabilities and so on.

Although the interviews were primarily conducted with representatives of non-formal educational institutions, it becomes obvious when analysing the data how strongly the interviewees focus on school as an educational institution and negate or rather ignore their own possibilities for educational learning arrangements.

Youth support as an instrument is largely present only in the context of crisis management, which is compensating and supporting and takes ‘after-care’, but ignores the preventive and educational function. Even when criticising its present constitution (see above), school still has a comprehensive educational mission. It needs to be mentioned as well that the formation of social and emotional competences is closely linked to a classic teaching concept (ethics, social science classes). (juvenile judge)

Youth social work remains in subordinate position. Phrases such as “to help young people”, “to support them, so they can cope with the demands of the job training” dominate (training outside of the classroom). This may be connected with the general social valence of youth (social) work, but also with the fact that the conversational partners subjectively see themselves in a subordinate position to the institutions constituted by the government.

According to the protagonists, non-formal education is hardly incorporated in youth social work; it only may happen in the context of social integration and control, which for example sports clubs exert through their community-binding function.

With great plausibility further explanations can be given for this surprising result of the data collected. While school as an obligatory institution includes all adolescents over an extensive period of time, youth (social) work only deals with a comparatively small part of children and teenagers, often only selectively. Other non-formal educational institutions (private tuition, culture, travelling) presuppose the existence of financial resources and do not primarily orientate themselves to those social classes lacking access to education.

Another reason for youth work excluding itself from the educational scene is firstly the existence of an educational conception, which understands education as frontal imparting of cognitive knowledge. Secondly, the protagonists see themselves as insufficiently qualified to instruct and initiate systematic educational processes.

1.5 About the relevance of adventure and outdoor activities

The reactions and notions of the conversational partners are highly diverse with regard to the question of the ‘educating’ effects of adventure and outdoor activities carried out with socially disadvantaged young people. The manager of the training centre as well as the secondary school teacher react very open-mindedly when being asked whether adventurous arrangements or outdoor programmes are purposeful. In this environment, they said, young people could immediately experience what it means to have made the efforts and to have seen it through successfully. Other important advantages are the immediate sense of achievement and the ability of the adventure to connect to body-related teenage lifestyles.

However, the problem of the transfer has to be taken seriously. After successfully managing an adventurous situation, it is difficult to expect an immediate effect on the job training or rather on acting in and dealing with everyday life. Nevertheless, adventurous situations have to be an integral part of the learning processes in school and a central element of training PE (physical education) teachers. Other interviewees, too, emphasize an integration of adventurous educational programmes in schools. The manager of the training centre welcomes the possibilities of transfer in his own professional everyday life, but also draws attention to the limits of those projects, since the training first of all focuses on the overall curriculum and other subject requirements.

The clergyman refers to another set of problems: young people approach rather quiet activities ("sun, beach and ocean") in their leisure time, rather than strenuous hikes, bike or canoe trips. Compared to the 1990s, when many disadvantaged young people still participated in adventurous activities and programmes in the outdoors with enthusiasm and profited from them, a greater approach to a passive consumer attitude can be ascertained.

1.6 Excursus: On the distinction of the structure of adventure and sport and their meaning within the context of non-formal education processes during adolescence

The opinions, the knowledge and experience of people doing practical work prove to be a fertile source of information about the reality of concrete non-formal and formal education processes, which the particular education goals, that is the autonomy of young people's lives should be achieved with. Irrespective of this knowledge, which is absolutely necessary for the understanding of non-formal education, it is important as well to clarify the matters children and adolescents are confronted with during their personal development.

In his novel Emile Rousseau already drew the readers' attention to the fact that people are taught by 'three kinds of masters'. "This education comes to us from nature, from men or from things. The inner growth of our organs and faculties is the education of nature. The use we learn to make of our growth is the education of men; and what we gain by our experience of our surroundings is the education of things." (Rousseau 1997, 11).

In this context adventure - as an intended way of coming to terms with sublime parts of nature - presents a cultural entity, whose structural demands possess educational and experiential potentials that are activated when the adolescents face an adventure.

In the following, a comparative examination of the structure of "sport" and "adventure" will be carried out. The reason for this procedure is that adventure activities are frequently equated with sporting activities. The terms 'adventure sport' and 'adventure' are often used synonymously as well. We, however, take the view that structural differences between both kinds of activities do exist, and the most important shall be mentioned in advance. Whereas in sports routine it is the normal case and crisis that are the exception, crisis is the normal case and routine the exception when facing an adventure.

The immanent examination of the structure does not consider the specific structural and institutional backgrounds and settings, in which the individuals or groups of individuals facing an adventure are embedded.

Sport and physical activity are attractive to young people, and hence tend to be effective, because of the biological and physiological conditions prevailing in this phase of life, which

make physical learning processes easy to handle. The older we become and the more our biophysical, biomechanical and organic capacity begins to decline, the more difficult it is for us to maintain stamina, fitness and elasticity at a consistently high level. Expressed in the theoretical language of Bourdieu, young people possess in their bodies a form of “capital” which gives them a competitive advantage over adults in this particular field, especially as it has become one of the main currencies of contemporary society. Dynamic activity, expressiveness, fitness, spontaneity, street credibility or even that risky shift in orientation away from a traditional past and towards an open future which is so typical of modern society - as symbolised by the constant stream of new trends - can all be borne excellently well by the adolescent body. But what kind of experience do sport and adventure actually offer?

The basic pattern of sports activities

Owing to their specific structural make-up, both training and competition, the two subsystems of sport, which constitute the preparation and registration of improvements in physical performance, enable young people to experience the central value patterns of democratic working society.

The fact that our physical resources are just as scarce as the time available in which to use them, as dictated both by the competition calendar and by our biological limitations, necessitates the introduction of a methodical lifestyle, which permits the systematic exploitation of both these scarce resources. Lack of time makes a rejection of such a methodical lifestyle an inexcusable waste of time. Young people who engage in sport have a chance to experience the virtue of a methodical lifestyle in the context of play. The training processes they undergo enable them to experience, literally “in the flesh”, what it means to replace an open future with a planned future, to anticipate both individual and collective goals, to use one’s own resources economically and purposefully, to judge the results obtained in the light of one’s own biographical past and future and to invest accordingly.

Training can indeed be interpreted as a learning and experiential model in which “irrational passions” are systematically transformed into “rational interests”. The postponed satisfaction of needs as a pattern adopted by young men and women practicing sports is the best example of such a gradual transformation. At the end of adolescence, this process will end with the assumption of an occupational role or with marriage.

As the results of the training process are extremely significant - inasmuch as they provide the basis for access to rewards such as rankings and social opportunities - they are ascertained according to the rules of objective comparison. In this connection, competitive sports provide a model for the fair distribution of scarce goods, in this case meaning rankings (which are kept artificially scarce). These rankings are distributed according to the performance differential as registered in the competition. This in turn is determined neither by luck nor by deceit but rather by a combination of talent and effort. Those who play by the rules learn that the performance differential is ascertained according to the competitive principle, that the rewards are a fair exchange for the performance rendered and that the inequality to which this gives rise is one for which the individual is responsible, i.e. that the performance hierarchy is not final but can be corrected.

This experience provides young people with orientation at a time when they are redefining their identity. The discovery that social relationships in the sport model function differently from

those in the family model adds the experience of specific, role-oriented social relationships to that of diffuse social relationships with which most young people are already familiar. The patterns of value and meaning inherent in training and competition and the formation of the sports habitus constitute a pool of resources which can serve young people - to the extent that they have appropriated the same - as a source of rational behaviour in their occupational roles and in the role of adult citizen. Nevertheless, there are three qualifications that must be mentioned at this juncture:

- (a) The appropriation of the basic sports pattern is more likely to succeed if there has already been some form of “pre-socialisation”, i.e. if the young person in question already possesses the qualities required even if only in rudimentary form (e.g. an embryonic ability to cope with disappointment, to make realistic demands of oneself and an open concept of time). If there has been no such “pre-socialisation”, as in the case of those young people who can be assigned to the broadly defined category of “disadvantaged youth”, admission to sports activities is much more difficult. As has already been shown, sport requires a pattern of orientation and behaviour that ensures the efficient handling of physical resources in training and the continuous pursuit of a goal. These patterns, however, are unlikely to arise in young people growing up in a situation of social deprivation. If we want to include more disadvantaged youth in future programmes, it will be necessary to find project activities whose contents and organisational structures are compatible with those forms of habitus that arise in a situation of social deprivation. Having “picked up” such young people “off the streets” and having removed them from the neighbourhood which plays such an important role in their lives, it is indeed possible for concepts for their belated socialisation to be implemented as part of the projects.
- (b) When it comes to the incorporation of the relevant habitus formations, it soon becomes clear that the degree of systematic involvement helps determine the success of the appropriation process. To use the theoretical language of Bourdieu again, the social world (of sport and the rules governing it) can become part of the body or, vice versa, the body (the incorporated sporting pattern) a part of the social world only if the psychosocial and temporal costs are commensurably high. One of the typical characteristics of non-competitive sport activities is their low degree of commitment on the part of those involved. It can therefore be assumed that their socialising power, at least with regard to long-term values, is rather weak. This does not mean that non-competitive activities are unimportant to the development of young people. They provide opportunities for relaxation. They provide temporary relief from the strictness and self-control of everyday life or permit the animation of our potential for play which at school, and later at work too, has to be disciplined.
- (c) The value and orientation patterns inherent in sport activities can be described as the physical version of the work ethic that defines the legitimisation framework of working society. Both of these - both working society and the work ethic - are in a state of crisis. The fact that there are fewer and fewer jobs as a result of structural rather than economic factors means that fewer and fewer people are participating in the labour market. This naturally diminishes the importance of the work ethic. As, on the other hand, individual lifestyle does not permit a complete absence of purpose or orientation, these are being sought and found elsewhere and so are taking over the function of the work ethic. A successful identity can orient itself to aesthetic experience and authentic representation even after the loss of the self-esteem provided by the individual’s occupation (cf. Taylor 1991, Oevermann 1999).

Parallel to the transformation process, it is also apparent that the willingness to commit oneself and remain loyal to organisations is no longer a long-term phenomenon. This kind of long-term commitment has been replaced by short-term commitments to the most attractive option on offer. This attitude is best exemplified by the “floating voter” and is understandably given that individuals these days are confronted with such a large number of options that a long-term commitment to just one organisation can hardly be deemed rational.

Both lines of development, which can be observed in most European countries, favour the development of sports and other forms of physical activity that are of a basically episodic nature as well as permitting the presentation of an authentic identity. Performance aspects may not have become obsolete, but they have become secondary. When searching for an attractive model in which this developmental trend is reflected, adventure is bound to spring to mind.

The basic pattern of adventure activities

Those activities which centre on the overcoming of an exceptional situation are currently enjoying considerable popularity, and not just among young people. White-water rafting, the traversing of mountain ranges and impassable forests, treacherous climbs, cycling tours in foreign countries and grappling with the elements on the high seas, all create experiential situations in which young people in the process of establishing their independence can find out what it means to be forced to make instant decisions in uncertain situations and how what appears to be a threatening future, because of its uncertainty, can also be perceived as an opportunity for development. If we attempt to summarise the learning and experiential opportunities provided by adventure, we will arrive at the following overview (see Becker, 1998):

- a) Adventure requires participants to come to terms with alien and unfamiliar situations and to overcome both internal and external obstacles. By exceeding the limits by which the familiar way of life is defined, young people place themselves at a distance from the familiar and so can view it more critically and integrate new elements.
- b) As no two adventure situations are ever the same, the solutions demanded will be structural rather than routine. In those situations in which routine gains the upper hand, decisions become imperative; alternatives have to be weighed up, risks analysed and the experience already acquired transferred.
- c) Most adventure situations have to be mastered within and by the group. The relationship between responsibility and trust becomes a central topic while communicative exchange processes, a willingness to discuss and the ability to handle conflicts are all required.
- d) Adventure situations cry out to be passed on. This permits reflection on what happened and the narrative reinforcement of the experience. Opportunities arise in which the events experienced can be used to reflect on the individual’s own biography and to articulate expectations for the future.

It is clear from these examples that adventure contains the empirical world of the adolescent. Yet even after this phase of life, the necessity of deliberate decisions and a coming to terms with an open future both determine personal development, if this is oriented to the concept of autonomous practice.

It also becomes clear, however, that those abilities which are required to handle the adventure situation are largely equivalent to the key qualifications listed in the job profiles of many of the jobs currently available on the labour market. Decision-making competence, flexibility, the ability to co-operate, willingness to assume responsibility, team spirit and often the readiness to take risks are all considered necessary qualifications for those seeking to meet the demands of the modern working world.

Besides these two aspects, that of education and that of preparation for working life, there is a third point to be mentioned in favour of including more experiential learning projects in the two EU exchange programmes. Excitement and risk, both of which can be linked with adventure activities, offer a good point of access for those disadvantaged youth whose recreational needs are often geared to action and the search for risk situations. The integrative power of adventure can be used first to satisfy young people's need for thrills and excitement. Going beyond this compensatory function, the projects must then promote the aforementioned opportunities for experiential learning.

If more physical activities are to be included in future programmes, this will have a positive effect on the participants' commitment and loyalty to certain values and standards. Physical activity, as discussed here, is a latent instrument of socialisation, the impact of which is to be found among the side-effects. As the administrative creation or improvement of persuasion as a means of legitimisation becomes self-destructive the moment it is planned or its planning becomes apparent (Habermas, 1976), the communication of the same becomes all the more effective if it is not removed from a concrete action. The two forms of physical activity discussed above are both in a position to provide this kind of latent, informal acquisition and reinforcement of meaning.

1.7 Recommendations for the practice

Based on the interviews with the representatives of those occupational groups, which we think to be experts of the lifestyles of these so-called young people 'at risk' and based on the excursus, recommendations for the practice for the implementation of adventure and outdoor activities in the context of non-formal education can be derived, which are substantiated by the social work experience of the bsj.

- a. Formal educational systems are still of great importance for socially disadvantaged young people with regard to their participation in society and a successful entry in the job market. This suggests opening schools to an environment, which includes living, learning and experiencing and which considers the adolescents' social and personal experiences and integration. Therefore a close co-operation between the institutions of formal and non-formal education is vital. Activities from non-formal educational contexts, especially youth work, should be incorporated in schools. But schools should open up for wider learning contexts outside the classroom as well.
- b. A formal and non-formal practical orientation that tries to minimize the risks of the educational biographies of socially disadvantaged teenagers or rather tries to increase the chances to develop a successful life needs to consider the importance of physically and emotionally oriented lifestyles as well as their strengths and resources. Within this framework, adventure and outdoor activities offer an excellent approach. They offer an environment in which a playful contact with crisis and routines is possible. The adventure incorporates typical features of teenagers and their needs to excitement and action. In its core, the playful confrontation with wild nature also constitutes a model of experience, which is based on every educational process. Managing adventures

requires assuming responsibility and the finding of sensible solution to crises, which arise if routine is called into question by unexpected events, forcing the individuals to make decisions. Thus new experiences are made possible and the educational process is enhanced.

- c. The integration of adventurous activities in our highly regulated school system is somehow a paradox. However, the discussion about the transfer of the effects of short-termed outdoor activities demonstrates that single or selective initiatives have only little effect on habits and attitudes. The qualification of teachers is therefore even more important, so that teachers are able to independently instruct and conduct adventurous activities. When acquiring physical abilities, certain safety standards, extensive knowledge about nature, adequate methods used for reflection and qualified institutions of non-formal education, especially Centres of Excellence, can function as important mediators. Nevertheless, they have to gain extensive knowledge about the specific target groups in order to consider the concrete set of problems of the respective group of clients when planning, arranging and controlling the adventurous activities. Against this background close co-operation is vital on the basis of contracts and sponsorships between schools and Centres of Excellence. Knowledge, know-how, skills, different views over problems and new approaches to problems, roles and perspectives are exchanged on both sides and open up a new access road to interacting with children and young people without questioning their own professional habits and attitudes.
- d. If adventure is meant to fully develop their potential in the environment of non-formal education, increasing qualifying impulses and networks are required. Many efforts are part of this framework, e.g. to establish the educational aspect of non-formal activities, to learn methodological competences and to clarify the self-understanding of those occupational groups that goes beyond the professional profile of care and crises intervention.

It should be expected that Centres of Excellence make the educational considerations of their programmes transparent and carry them out and evaluate them with regard to their respective target group. Against this background of family deprivations, which children already have to face in early stages of their lives and which was noticed by all conversational partners, suitable concepts would need to be developed for the co-operation of Centres of Excellence with day-care institutions for children or rather primary schools, if possible with parental support.

According to present debates about economic and educational policy debates, it seems to be possible especially with regard to social policy to request public resources for outdoor activities carried out with socially disadvantaged young people in order to give the opportunity to participate and work against further processes of disintegration.

- e. Social-educational work with young people that show particularly difficult (educational) biographies cannot be solely reduced to a normalising mission that follows the aim of imparting qualifications and establishing psychosocial dispositions enabling an easy start into the job market. Although being employed is still an important basis for social acknowledgement, self-esteem and self-respect, full employment will be unrealistic in the near future. Many young people are confronted with crises and gaps in their job biographies as well as with shorter, longer or partly permanent phases of unemployment. As individuals depend on experiences of social acknowledgement, of self-realisation in a social cooperative context in order to be able to develop self-esteem and self-respect, a social educational work with young people 'at risk' has to mainly focus on "the support of individuals and social groups to develop self-esteem,

self-consciousness and the capability of self-determination.” (Scherr 1998, 65). It deals with the successful management of times of unemployment, the assimilation to specific burdens caused by unemployment, the structuring of everyday life, the development of purposeful productive activities and types of cooperation, which “are at least partly able to substitute what employment and work achieves or is supposed to achieve when being employed” (EBD., 76).

Non-formal educational programmes that are based on adventure and go beyond a pure educational perspective aimed at leisure time offer a large variety of opportunities to transfer, refer back to, use and work with later on. Some reasons for this are as follows: their basic structure, which focuses on trust, team work and support. Then, these programmes make use of a reflexive component that follows the management of adventurous situations and moreover the attempt to transfer experiences with regard to the questions of individual lifestyle.

1.8 Cornerstones of good practice

The second part of our report investigates the question that principles for a practical interpretation of youth work, that deserves the label ‘good’ should aspire to. Since no observation records of events that are practical oriented are available and since it was not possible to draft protocols in this short period of time of writing the report, we are going to explain those cornerstones which the work of the bsj is based on and which are imparted to the bsj staff before starting their job.

1. Educational processes are not standardised due to their crises-oriented openness. Every practical orientation of life carries out an educational process of its own that takes place as a chain of crises management. The successful application must presuppose an unchanging course of processes. This prerequisite applies to, for instance, the production processes of industrial products, such as the automatic filling of bottles or the production of cars. Every product produced can be ‘treated’ with the same program. The structural logic of education, however, demands a crises-provoking disruption of routine and thus the opening of developmental processes, without which no transformation of the respective educational level could take place. The equal subordinate logic of programmes ignores this prerequisite und misses the determining core of education. The representatives of the open youth work and youth support are therefore no trainers, who systematically practise skills that are externally pre-shaped (without wanting to discredit the necessity of working with repetitions). They have to focus on the structural logic of crises management. This goes for the case of the institution offering opportunities to promote education, for the early prevention of imminent crisis as well as for the deputy solution of manifest crisis that cannot be solved by young people themselves. In situations where crises become too serious therapeutic support needs to be claimed. Because it is the goal of every supportive system to maintain or re-establish autonomy it has to be set up in a way that aims at reinforcing personal strength, i.e. at the help for self-help.
2. In order to offer adequate activities or support, the staff needs to first of all identify the problems and reconstruct them by using the criteria of sensibility and normality that are suitable for the practical orientation of life. Understanding the specific case then gives way to a distanced attitude, which is important when selecting and using the educational offers and means of support and, moreover, when integrating the specific aspects of the case into the general public of the crises-free routine.
3. Dealing with adventurous activities forbids the conclusion of a contract between staff members and children and teenagers, as it is common practise in ABC programmes.

Contracts do not go with adventures. Contracts transform humans into legal subjects, who act on the level of a barter transaction. They suppose the possibility of non-compliance with the agreements that have been met by formally arranging barter and deciding on corresponding sanctions when not being fulfilled. Individuals and groups who approach risky situations in nature are neither legal subjects nor participants on the market. They rather form communities of fate. The dramatic aspect of the task that can only be solved together in a team is the central element of outdoor activities, thus fostering a sense of community. The adventure does not belong to the sphere of societal, but community adjustments and processes. The interactions follow the principle of reciprocity. It can be expected for certain tasks to be performed, but they are not compulsory. Sanctions are based on the level of distributing of honour and disgrace, i.e. the mutual esteem, and are therefore not as effective as under the conditions of a contract.

4. Managing adventures automatically demands that staff members create a learning climate based on mutual trust. Only if mutual trust exists, crises-oriented situations can be solved in nature and in reflection phases. Thus, staff members have to contribute to the development of a group climate that is characterised by openness, emotional care and mutual acknowledgement and expressed by serious participation in the communication and decisions-making processes when managing specific situation.

This type of participation, which corresponds to the arrangement and establishment of a crisis-oriented lifestyle, refers to a basic situation of every educational process. Staff members must consider this aspect for the children and young people's own good. Every serious educational programme presupposes a more advanced development of competences on the side of the learner than has actually been produced so far. If this would not be the case, what already exists would merely be repeated. This discrepancy makes one wonder about the responsible demands and expectation of these programmes. In the context of the adventure this tension is heightened, since the consequences of failing can be extremely threatening. Therefore, staff members have to coordinate the risks and the demands of the existing competences. No standardised programme exists for this specific coordination. Taking into account the conditions of each case a decision has to be made in every individual situation. In order to sensitise staff members with regard to working and coping with situations of the 'protected crisis', they assist experienced colleagues and participate in meetings which reconstruct decisions made in these contexts.

5. A reflection phase is carried out following the activities, which automatically results from the structure of the adventure as well. Activities that demand crisis management need to be discussed. Those who have experienced an adventure want to live it through again by talking about it. These stories usually offer sufficient opportunities for (biographically) reflecting and thinking about transfers. On the basis of the outdoor experiences future actions are subject to discussion as well. Staff members have to make use of the children and young people's entanglements in the stories, i.e. make them aware of these entanglements, so they can positively affect their further educational future. It goes without saying that staff members have to be aware of adequate reflection and reconstruction methods as well as sensitivity for the conversational processes. Again, there are no standardised training programmes for developing a particular know-how to lead a sensitive conversation. Tutored work experience as well as joining experienced colleagues is recommended.

By introducing this catalogue of quality criteria of a 'good' youth work that focuses on informal education with adventure elements in a natural environment - which is of course open to further additions - the presentation is brought to a conclusion.

Summary

In the working paper at hand the authors have taken up different aspects of a non-formal education for those groups of adolescents, who are regarded as socially disadvantaged in several ways and whose biographies are euphemistically described as being at high risk. As the international school achievement study PISA discloses, the risk of school failure and therefore the risk of an unsuccessful entry into the working world are particularly high with these subpopulations in Germany.

The studies reveal a significantly high correlation between the social situation and school success. Thus, the school selection code is primarily a social selection code as well. Functioning as legal attorneyship, youth work outside school has to make sure that it contributes to the reduction of social disadvantages and develops other supporting structural measures on whose basis it is possible to act.

From this not only interventions can be derived with regard to changes in school structures, but there are demands for a professional orientation within youth work outside school in particular. Within this context the ambivalences and structural linking of youth work and social work into a socially segregated social system should not be underestimated.

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4.6. Greece - Department of Secondary Level Education of West Attica

The Department of Secondary Education supervises 52 schools most of them situated in a very industrialised area. The organisation provides educational support for the young people of the area. We organise the social integration of immigrants many of whom come from the former USSR countries.

<p>Key words</p> <p>Self-esteem empower Initiative Mutual trust/acceptance</p>	<ul style="list-style-type: none"> ● Penelope Lagiou, Greece ● Arsis-Association for the social support of youth is a non-governmental organization working for the social support of disadvantaged young people, the prevention of youth marginalisation and the defence of youth rights ● Young people aged between 16-22 seeking for psycho-social support/ vocational training ● Social mobilization of disadvantaged young people. ● Empowering young people faced by social exclusion to become more independent and capable to respond adequately to the demands of everyday life
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4.6.1. The example of ARSIS- Association for the Social Support of Youth

ARSIS (founded in 1992) is a non-profit, non-governmental organization working for the social support of disadvantaged young people, the prevention of youth marginalisation and the defence of youth rights. Arsis cares for young people aged over 15, who experience serious difficulties in the process of their social integration and are faced with hard life conditions such as deprivation, poverty, insufficient support and security in their family, homelessness, school failure, conflict with the law, confinement in prisons, prejudice and unemployment. The main objective of ARSIS intervention is the instigation of change in the way young people make decisions, structure their lives, interact with others and cope with their needs and obligations. Arsis adopts a multi-dimensional model of work, attempting to address many different and complicated needs of young people.

Our services include:

- Psycho-social support: counselling, group work, legal advice, information, liaison with social services, support to deal with personal, social, housing or other problems and needs
- Preparation for employment: assessment, orientation, basic skills development, placements in vocational training programmes, job search, support of work placements, productive workshops and social enterprise initiatives
- Social and recreational mobilisation: participation in group and leisure activities, art and creative workshops, exhibitions social and cultural events, communication, visits, youth exchanges.

ARSIS helps disadvantaged young people to improve their self awareness, personal and social skills, expression, self-organisation, confidence and access to opportunities. To experience co-operation, recognition, trust, security, friendly learning conditions, community atmosphere, positive values and relations with caring adults.

A weekend in the mountains

Description of characteristics of individuals or groups we have worked with:

19 young people- male and female- aged 16-22 took part in the activity, eight of which were immigrants, two repatriated, nine attended school classes, but they faced difficulties in their school achievement. The hard living conditions they experience are translated into feelings of neglect, bitterness, loneliness, disappointment, and anger.

Programme: A two-day excursion in the mountain

Problems identified:

- Lack of communication skills (within the group, with the educators and social workers, with the community).
- Unwillingness in participating in a group, in building a relationship based on mutual trust
- Unwillingness to face challenges
- Lack of capacity to cope with their needs
- Lack of ability to assume personal responsibility within a group
- Lack of personal initiative
- Lack of capacity to make decisions and solve problems

Description of the educational intervention that took place:

Nature is an ideal placement for these young people, far from the negative influences they experience in the urban environment, and a chance for them to spend some time in a relaxing atmosphere and improve personal and social skills in friendly learning conditions. The idea of spending two days in the mountains was accepted with enthusiasm by the members of the group.

Our first step was the preparation of the excursion: what things to bring with us; how to get there; what to do during our staying there. A young man offered to make the arrangements to spend the night in a shelter. Others volunteered to make the list of the equipment needed.

But all of us tested our strength of will against the hard weather conditions walking for two hours on a snowed in path. Our motto was: "Help each other!" Exhausted, but content, we reached the shelter on top of the mountain. We had done it!

Divided into groups we organised our stay: the "fire" group took the initiative to make the fire; the "cook" group to prepare lunch. It took us some time of "hard negotiating" to decide which of us would do the washing up. Finally, a group of boys took on the task.

Taking long walks in the forest gave us the chance to have a close contact with nature, be aware of the importance of the forests in our life and discuss ways of protecting natural environment. Learning is effective when it is followed by entertainment. A song contest kept us awake until late in the night. Before going to bed, we decided which of us would take shifts to keep the fire on all night long.

Next morning, divided into two groups, we played with the snow and made our snowman. We took pictures and, sitting by the fire, we talked about what we experienced and how we felt during the two days. But it was time to go back to routine. Working together, we put everything in place and walking back the path, we took the bus to the city.

Short term and long term consequences (effects) of the educational interventions described above.

Through this educational intervention young people:

- Were encouraged to discover aspects of their personality and improve their self-awareness.
- Increased their self-confidence.
- Were eager to listen to others' opinions.
- Were encouraged to work in teams, learn to cooperate and communicate within the other members of the group.
- Raised their sensitivity on natural environment.
- Improved their ability to make decisions and solve problems.

It was a good opportunity for the young people to spend time together with other people their age, and with the educators and volunteers in a different setting. This new situation gave them many chances to get familiarised with the adults and broaden the "image" they had already formed about them.

They also saw themselves taking new roles in a different setting and managed to break some stereotypes derived from their social background (e.g. There are no "male" or "female" tasks, doing the washing up is not necessarily a girl's job).

They became more independent and capable to respond effectively to the demands of this specific situation. They shared some wonderful moments of joy and peace of mind, participating in games and various activities.

Opinions expressed by the young people:

"For me, it was the first time to spend the night in the mountains with the other people of my group. I had fun, I shared new experiences."

"I experienced alternative ways of entertainment, I experienced companionship."

"I learned to listen to the others; I learned to cooperate on a common goal."

"I learned to trust other people, I am more positive towards the others now."

The social workers who worked with these young people reported some changes in their behaviour, more specifically they referred to the following:

- They had improved their ability to concentrate
- They improved their skills to communicate and collaborate with the other members of the group.
- They started to feel more comfortable expressing their opinion in and out of the group.
- They felt more comfortable “exposing” themselves to others, talking about the difficulties they faced, but at the same time, expressing their demands.

4.6.2. The example of Schedia, Center of artistic and educational training.

<p>Key words</p> <p>Anti-Bias Cultural diversity democracy</p>	<ul style="list-style-type: none"> ● Giannis Athanasiou and Tania Dimitriadis (example A), Greece ● Eleni Karayorgi (examples B, C), Greece ● Schedia, Center of artistic and educational training for the support of social integration of marginalized social groups ● Children aged 10-14 and young people aged 15-19 mainly Muslim and Romany ● Encouragement and self-respect development ● Anti-bias education through artistic and environmental outdoor activities ● To empower Muslim and Romany children/young people to become visible and be accepted in the community they live in.
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Schedia (means “Raft” in Greek), founded in 1987, is a non-profit organization seeking to:

- promote educational research and artistic experimentation through training seminars for teachers and art workshops/cultural events for children
- support the social integration of marginalized social groups through pilot programmes or interventions that include indoor and outdoor activities, or through supportive – interactive actions within intercultural schools.
- promote respect for diversity by supporting children in their efforts to develop a confident self-image and group identity; foster children’s empathetic interaction with people from different backgrounds; develop children’s critical thinking against stereotypes and bias; support children with necessary skills to be active and defend themselves in bias situations.

Schedia organises national cultural events and participates in many international events and conferences.

A. "City snap-shots"

Participants:

The participants were a group of 12 young people (nine boys and three girls), aged between 15-19, either Muslim or Romany, living in Metaxourgio, an area in the centre of Athens, under extremely substandard living conditions. They worked in the streets, some of them had already dropped out school and others had never attended school.

Programme: It was a street-working intervention.

Problems identified:

- Lack of self-esteem
- Lack of confidence
- Lack of discipline and respect for other's values and opinions
- Lack of ability to assume personal responsibility within a group

Description of the educational intervention, which took place

Our first meeting with these young people occurred under violent circumstances: they "attacked" the building of an organization Schedia was collaborating with, for the support of the Muslim children of pre-school age and their families. They threw stones and then took over the place. We offered to buy them something in a nearby bar, to talk about the situation and there they expressed their demand: "Do something with us, for us!"

Realizing that these young people worked and experienced rejection and social exclusion in the city they lived in, we decided to start a photograph programme with them about their city, which would give them opportunities to see things around them through a different viewpoint, the viewpoint of the observer, not that of the drop-out, and come in touch with the other citizens in their area.

Giannis Athanasiou, social worker, and Tania Dimitriadis, artist-animator, were the two people who planned the activities and supported the whole action voluntarily.

We bought cameras for each member of the group and asked them what they would like to photograph. They liked to start with their houses, their families, their neighbourhood. Taking these pictures was a good chance for them to talk about some more personal issues, e.g. little matters of everyday life, problems with their families or relatives.

The next step was to take pictures of the streets around their neighbourhood and the public places, such as, parks, squares, cafes. The social worker encouraged them to "capture" any scene that impressed them. During this activity, they met and talked to people they had never met before; they learned a great deal about the history and the people of their area.

Some of them had never been to the sea, had never seen a real ship. Travelling to Piraeus, a big harbour near Athens, was an amazing adventure for them, a journey to a new world and a chance for taking numerous pictures of this new setting. This also offered them the possibility to have interesting discussions about professional activities and life in the harbour.

The children had the idea to photograph each other. The animator encouraged them to decorate t-shirts with their photos, a symbolic action to remind them of the moments they shared as a group. Some of the children took the responsibility to negotiate the purchase of the t-shirts, being in the place of the buyer and seeing the seller treat them in a respectful manner was a first time experience.

Short-term and the long-term consequences (effects) of the educational interventions described above.

- The young people became more aware of the mechanisms that operated in their city
- They were more aware of the rules that regulate cohabitation among people from different cultures
- They improved their ability to communicate within the group
- They improved their ability to cooperate within the members of the group as well as with the adults (social workers and animators)
- They were more willing to engage in new activities

Through this educational intervention the young people have improved the image they had of themselves - they have raised their self-esteem. They have obtained positive attitudes towards their future and have expressed their desire to start evening classes to learn to “read and write” as they said. They discovered and improved their artistic skills, some of them had the “eye of a professional photographer” as the animator reported.

But the most important breakthrough was that these young people managed to vitiate stereotypes adopted by some people (by some educators as well) about them; that “they don’t have moral principles, they don’t want and they can’t act”. These young people have proved quite the opposite.

The following examples are activities of an educational intervention project titled “ Educating Muslim children” held by Schedia in co-operation with the University of Athens. The project lasted one year

B. Journeys into different worlds: a journey in the world of the neighbourhood

Participants:

The participants were a group of nine children, four girls and five boys, aged between 10-14, all of them classmates in an intercultural school. Four of them were from Christian, Greek-speaking families, the other five from Muslim, Turkish-speaking families. There were considerable differences in their level of learning - some of them having great difficulties in reading and writing. They faced problems in their relationships, there was an obvious division based on their religious and linguistic background, which often resulted in conflict.

Programme: Educational placement.

Formulation of the particular educational problem that needed to be solved.

- Lack of confidence
- Lack of communication skills
- Lack of initiative
- Lack of discipline and respect for other's values and opinions

Description of the educational intervention, which took place

Our intervention was designed in cooperation with the teacher, who was the link between the children and us. As a starting point, we used the "Environmental Study" subject matter to awaken the children's interest for exploring the world around them. Travelling is a subject that stimulates children's imagination and the best way for them to become aware of their surroundings by first hand experience.

We began our journey visiting the nearby stores - the greengrocer's, the butcher's, the baker's, the corner shop. We urged children to observe what there was on the stands of each shop, encouraging them to ask the owners any questions about things of their interest. At first, they were a little bit inattentive, but gradually their interest grew, especially in the corner shop, where the owner let them walk around and touch all the new and wonderful merchandise. Their excitement led to the asking of a lot of questions and a need to express their desires.

Our next stop was at the baker's where they wanted to taste all kinds of cookies. After much negotiation with their teacher and the animator, they were satisfied with some cookies.

We ended up in a garage, led by Ibrahim, a pupil of the group, who wanted to show us the kind of job he would do when he grew up. To our surprise, the owner told us that Ibrahim often went there to watch them working so he had been an "expert" at engines and cars. He was very proud to show us around. We left the garage with the boss's agreement that he would hire Ibrahim, after finishing school.

Back to school, in the yard, we dramatized what we had experienced in the neighbourhood. We started with the "I am talking through your hands" communicative game, in an effort to make children speak about their future dreams, what they would like to be when they grew up. We noticed that there were mixed pairs of Greek and Turkish speaking children. It was a funny game for them and a good chance to say something about themselves. Children then chose a profession and mimed it while the others had to guess what it was. Helped by their teacher and the animator, the group made their own "professions story".

C. Journeys into different worlds: a journey in the world of plants

Description of the educational intervention, which took place

Our journey started with an exploration of the world of plants, outside school in a nearby park. During our walking to the park, the children showed us the way, feeling proud of being our guides.

In small groups, they walked along the paths in the park; they observed many plants, met the gardeners and learned new things from them. Each group sketched the plant they liked best.

We then found a nice place under the trees and, by playing games, we approached nature through our senses. The animator asked the children to close their eyes and touch the trunks, feel the leaves, smell a tree and then try to describe it. Although they had verbal difficulties they all managed to present their description. In groups, they used their bodies and motion to mime the shape of the trees and the plants.

We finished with some very lively activities in which the children, improvising, transformed themselves into the roots of a tree which is growing, blooming, withering. They managed to give the impression of a tree.

Short term and the long term consequences (effects) of the educational interventions described above.

- The children seemed to be more tolerant to each other
- They tried to avoid conflicts and improved their ability to communicate within the group
- They also developed their ability to cooperate in certain activities.

The children are more aware of the world around them now. Dramatization helped them open up, speak about themselves and their dreams in the group. They seemed to be more able to accept diversity and more tolerant towards the “other”, the “stranger”.

They improved their verbal skills, they are more disciplined. A teacher commented:

“I felt that they started better accepting each other.”

This activity gave the children the chance to have a comprehensive perception of the world around them. The “world of plants and trees” rose feelings of peace and a sense of harmony in the group, released them from the tension of the classroom. Through the games, they touched each other, they got familiar with each other and they learnt to collaborate. Another teacher said:

It was in the game with the tree that we felt, for the first time, an internal cohesion in the group. (a teacher)

4.6.3. Environmental education projects

<p>Key words</p> <p>Environmental awareness/ sensitivity</p> <p>Sustainability</p> <p>Active citizen</p>	<ul style="list-style-type: none"> ● Spiridoula Margariti, Greece ● Department of Secondary Education of West Attica is a formal organization directly supervised by the Ministry of Education. The Department provides educational services to 47 schools situated in an industrial area near Athens ● Pupils aged 12-18 volunteering in environmental education projects ● Environmental awareness/sensitivity of pupils ● Experiential learning/ collaborative learning ● Contributing to pupils’ environmental sensitivity and their development as active citizens
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Environmental education, as an extra-curricular innovative activity in secondary level schools, is a learning process that gives our pupils the opportunity to develop positive values and beliefs related to environmental issues; to develop critical attitudes towards their own behaviour and the behaviour of the others, thus to realize personal and social responsibility towards the environment; to develop their initiative and capacity for commitment to sustainability.

“Think globally, act locally”, inspired by this motto we try to involve our pupils in outdoor activities so that they come to their own judgments about what they think are the most appropriate actions to take in situations affecting the environment of their area.

The following examples are activities/actions undertaken by pupils during one-year environmental education projects.

A. Working in the environment for the environment; the example of a group of a High school pupils

Participants

We worked with a group of pupils - boys and girls – aged between 13- 15.vThey live in an industrial area characterised by degrading of natural/urban environment.

Description of the specific circumstance in which the educational intervention took place

We organized a Beach cleanup day, a voluntary work, as part of an environmental education project about the marine environment.

Formulation of the particular educational problem that needed to be solved

According to the teachers who work with this group of children both in the classroom and the environmental education project, most of the pupils have difficulties:

- to participate in the group
- to communicate effectively with each other
- to make decisions
- to undertake their personal responsibility towards matters related to the environment they live in.

Description of the educational intervention, which took place

Equipped with gloves and garbage bags we visited the beach we had already chosen. The pupils discussed the way they were going to work, they formed four groups, each of them taken the name of a sea creature, that is, ‘the dolphins’, ‘the whales’, ‘the seagulls’, ‘the mermaids’. They also chose their leader. Each group decided what kind of garbage they would pick up; any kind of plastic, glass, paper, tins. The leader of each group wrote down the quantity of their findings.

After the garbage had been collected, sitting in a circle on the beach, we urged the pupils to discuss about what they had found, asking them questions such as:

- What is the amount of the garbage you collected?
- How long does it take to get decompose?
- Who is responsible for all this garbage on the beach?
- What is the impact on the environment?
- Is there something we can do about the garbage problem?

The pupils announced that the greatest amount of the garbage originates from all of us. The following questions were raised: “What are we going to do with all this garbage collected?” and “Are some of them recyclable?” Since there were no recycling bins along the beach they decided to ask for some, writing a letter to the local authorities. Using a stick they had found on the beach and a cardboard they made their own label “Beaches are not landfills - keep them clean” and stuck it in the sand.

Short term and the long term consequences (effects) of the educational interventions described above

Through this activity pupils:

- developed their communication skills
- realised the value of working as volunteers
- felt content of being members of a group sharing a common goal
- learned to listen to each other
- learned to cooperate with each other
- learned to make their own decisions
- realised that people’s actions can have a harmful affect on the quality of the environment
- have become more willing now to go on with similar activities during the next school year

The pupils seemed to be more aware of peoples’ behaviour towards the environment. They realized that we have to take action, as individuals and as a society, for a cleaner, healthier environment.

They enjoyed participating in this activity, they enjoyed discussing and exchanging ideas and opinions, they felt satisfied because they managed to achieve their goals. The pupils comments are eloquent in this respect:

“Through my participation in this activity, I found out what it means to become a member of a group and work with others for a common goal.”

“What I have learnt through this activity is that all of us are responsible for the things that happen around us.”

“I had the chance to express my own opinion, to listen to my schoolmates’ opinions and all of us to make our own decisions and find ways to protect the environment.”

One of the teachers said:

“Working with these pupils in the classroom, I would have never imagined this part of their personality: active, cooperative, enthusiastic to undertake action. A different picture of them out of the classroom.”

B. Improving our schoolyard: a high school group of pupils’ intervention in the school grounds

Participants

The group was made up of 28 pupils (10 boys - 18 girls) aged between 14-15, with very low marks in school. Most of the pupils come from repatriated families with a low standard of living (unemployment, lack of permanent job, divorced parents). The unfavourable conditions these pupils were faced with within the family along with social intolerance reflected upon their attitudes and behaviour at school.

Programme:

It was an educational placement in the schoolyard, as an extra curricular, voluntary activity.

Formulation of the particular educational problem that needed to be solved

- Low self-esteem
- Lack of communication skills
- Lack of confidence
- Lack of discipline and respect for other’s values and opinions
- Lack of capacity to make decisions
- Lack of initiative

Description of the educational intervention, which took place

On the one hand, for most of these pupils, as teachers report, the school building and its surroundings is a place they dislike, a “house of pain” as the graffiti on one of the outside walls made by them declares. On the other hand, school is the place where pupils spend half of their day, make friends and develop social skills. Keeping that in mind, we decided to run an environmental education project about improving the schoolyard through activities and interventions designed by pupils and their teachers.

Pupils, as a whole, discussed their ideas about changes they could make. One group took some photographs of the spots they wanted to change. Another group drew on a cardboard “the school they are dreaming of”, where, by using their imagination, they drew the ideal yard, a place with lots of trees and greenery, with “corners” for communication and creative activities.

Then they decided upon practical ideas about what they could do in order to make the schoolyard look better. So, they:

- cleaned the place and distributed leaflets to their schoolmates in order to make them aware about the problem of the garbage.
- consulted a gardener and made a small school garden with native plants and flowers
- made a basketball court
- repainted the outside walls and decorated them with new graffiti and pictures of natural scenes.
- created their own “eco-code” concerning everybody’s behaviour towards the school grounds.

Short-term and the long-term consequences (effects) of the educational interventions described above

- They can better communicate within the members of the group and with their teachers as well.
- They improved their understanding of their own personal needs and the needs of the school community.
- They are more responsible as individuals now.
- They realized the importance of collective work.
- They improved their ability to make decisions, take initiative and solve problems.

Through this project, pupils seem to change attitudes towards school. They raised their self-esteem and realised that all of them can contribute to school life. They had opportunities to enrich their knowledge and learn from experience, by improving the school surroundings and making them more natural. A pupil who participated in the project said:

“I enjoyed so much to help with my mates in the garden. It was wonderful to see the flowers grow and the yard become colourful!”

The teachers taking part in the project commented that:

“We managed to motivate pupils through a variety of outdoor activities and strengthen relationships with them. It was so touching when our colleagues praised them for what they had achieved.”

“Some pupils proved to be very skilful at making things, and so through some of the activities, they appreciated manual work.”

A parent said:

“I felt very proud of my son when the teachers told me that he has changed, he is more positive towards school now.”

C. Playing outdoors brings us together; the example of a multi-cultural group of pupils

Participant:

As described in the previous example.

Programme: An outdoor game in a city park

Formulation of the particular educational problem that needed to be solved

- lack of communication skills
- lack of interest for school
- low self estimation
- lack of desire to learn new things

Description of the educational intervention, which took place

It is our conviction that pupils, without any knowledge with regard to their origin and culture, should seek their identity in the society they live in. Any exclusion from the world that surrounds them makes them vulnerable to phenomena of violence and alienation.

Playing is an important way to learn as well as to have a good time. Working with young people from different cultural backgrounds, we decided to involve them in playing old traditional team games of their place of origin, in an effort to bring them together and help them realise that social coexistence requires relationships of mutual respect among people from different cultures.

The teachers asked the pupils to “interview” their parents or grandparents and write down games they used to play outdoors in the places of their origin. They were encouraged to speak about the countries of origin of their families and the games they had collected: where their families came from, whether they lived in a city or village, what kind of outdoor games they played, where they played these games –in the streets, in the yards, in a square, in a garden, in an open space, by a river or a lake, on a beach, in the forest etc. Realising that some of the pupils were reluctant or shy to speak, one of the teachers made the start by telling them a nice story about her village and describing a game her parents used to play there.

Using some funny activities, we divided them in small groups. Each group had to decide the game they liked best and make a description of it, i.e. why they like this game, what the rules are, how they form the teams, if there is a leader, how they choose him/her, what is the role of each player in the team, skills needed, what the goals are, how the game ends. Then they prepared to play their game. They defined the place, they set the rules, they chose their leader and they made the necessary arrangements. One of the rules they stressed was “to play fairly, not to cheat”. They presented a lot of “forgotten” games, such as marbles, hide-and-see, and skipping-rope.

Short-term and the long-term consequences (effects) of the educational interventions described above.

Playing games was a pleasant challenge for the pupils to improve skills for better communication.

The teachers comments are very relevant here:

“It was so surprising for the pupils to see that their parents played almost the same outdoor games although they lived in different countries! And that will help them to break some of their stereotypes, I hope...”

“They were motivated to learn to cooperate in a relaxing and joyful atmosphere.”

The pupils valued this experience as they said:

“It was nice to talk with my grandparents about the games they used to play when they were children. They were touched when they remembered their homeland.”

“It was a way to come closer to my schoolmates.”

Educational needs of the young people we work with

The aim of this survey was to identify the educational needs of the young people we work with. This is part of a research developed within the NFE Project of the Youth Programme.

A questionnaire was distributed and answered by 20 persons, as follows:

- 5 social workers, working in relevant organizations with young people aged between 13-18 who face difficulties in the process of their social integration.
- 2 psychologists, who work in non-formal organizations that deal with young people at risk, and with unemployed young people
- 1 educator who deals with children
- 1 educator who deals with young people who take part in Special Olympics
- 11 teachers, who work in secondary schools (formal education - with a great number of pupils coming from repatriated families or families with low income or with a history of unemployment) and practice outdoor activities as part of environmental education projects.

Question 1: To what extent the young people you work with need to be encouraged to behave responsibly within the social group they live in?

Note:

In order to avoid confusion the term responsibility is defined here as follows:

- Responsibility is a discretionary capacity, which the person feels is required or is expected to fulfil over and beyond his formal authority.
- The opposite is irresponsibility.
- Responsibility means to be concerned and sensible about the group's problems.
- Responsibility means to understand the group's problems and be involved in solving them.
- Responsibility means to act in compliance to the laws and moral codes.
- Responsibility means an active attitude, which determines involvement over and beyond formal expectancy.

1. Very important 2. Important 3. Not important 4. Don't know

Answers

Very important 13
 Important 7

Question 3: To what extent the young people you work with need to be encouraged to communicate effectively within the social group they live in?

Note:

In order to avoid confusion the term is defined here as follows:

- Communication may be defined as the process of transmitting information to another individual or group of individuals and having it received and assimilated by them. For most people, communication means talking and being able to communicate meanings.
- Communicating means to give information for the purpose of being received and understood by others.
- The signals containing information are not only verbal but also non-verbal.
- Information may be conveyed through body movement, gestures, face grimaces, body attitudes and other.
- Most of the information we send and receive is non-verbal.

1. Very important 2. Important 3. Not important 4. Don't know

Answers

Very important 13
 Important 7

Question 4: To what extent the young people you work with need to be encouraged to behave honestly within the social group they live in?

Note:

In order to avoid confusion the term is defined here as follows:

- Honesty and integrity is one of the most important principles that must govern interrelationship in a society.
- It means to behave in order to respect laws and rules.
- It means concordance between thoughts, words and actions.
- It means to keep promises against obstacles.
- It means to behave according the morals of society.
- It means to tell the truth even when it may cause rejection by others or punishment.

1. Very important 2. Important 3. Not important 4. Don't know

Answers

Very important 8
 Important 12

Question 5: To what extent the young people you work with need to be encouraged to manifest discipline and respect for other young peoples' values within the social group they live in?

1. Very important 2. Important 3. Not important 4. Don't know

Answers

Very important	14
Important	6

Question 6: To what extent the young people you work with need to be encouraged to make decisions within the social group they live in?

1. Very important 2. Important 3. Not important 4. Don't know

Answers

Very important	13
Important	7

Question 7: To what extent the young people you work with need to be encouraged to permanently learn and enrich knowledge within the social group they live in?

1. Very important 2. Important 3. Not important 4. Don't know

Answers

Very important	16
Important	4

Question 8: What other educational needs are important for the young people you work with?

- Ability to develop self-esteem
- Ability to develop self-control
- Willingness for voluntarily work in school and within the community (to develop the sense of volunteering)
- Desire to develop aesthetic values

4.7. Lithuania- The Youth Exchange Agency - Vilnius

The Youth Exchange Agency is situated in a high-risk region of Vilnius, dominated by unemployment and drug addiction. The organisation started to provide social services for disadvantaged children and their families in 1996. At the present we offer temporal care housing for disadvantaged “street career” teenagers, a day activity centre for children and teenagers, family services for disadvantaged parents and a “Drop - in” centre for homeless people. We work together with the re-socialisation and integration programmes of governmental and non-governmental institutions.

Lithuania has experienced unprecedented changes in the last decades. Modern youth and social work methods have been implemented in many social and economic sectors and levels. The most tangible changes took place in the system of education. This constantly changing area has become the driving force of economic, social and cultural development. However, these changes are characteristic not only to Lithuania. Our economy, social and cultural life has come to exist within the European and global context, therefore, to characterise it we invoke changes and development.

The educational system has to adapt to the changes in everyday life and try to respond to the needs of the different target groups of young people. Due to marginalisation, the lack of schools in remote areas, the increasing number of youth at risk, and of pupils ‘dropping out of schools’, the strained relations in the family life, the educational institutions and the non-governmental organisations in the local communities are trying to discover ways to prevent the growth of such situations in our country. It has been perceived, that year-by-year the number of young people at risk to offend is increasing. Unfortunately there are only a few ways that are attractive enough for young people to determine them to return back to school or to integrate into society. Moreover, it is time to recognise that, for many individuals, there is a vacuum outside the school, devoid of intense experience, which results in low self-esteem.

Increasingly, in today’s world, people view adventure experiences in natural settings as a desirable way of escaping from the mundane situations of their day-to-day life. Visits to national and forest parks, especially those within easy reach of urban areas, are increasing although a trend towards shorter more frequent trips is evident in a number of countries. Nature-based adventure recreation is one type of activity that we can begin to examine and understand by focusing on its experiential qualities. Much research has focused on the beneficial products or consequences of adventure recreation (e.g. stress reduction, and self-esteem) (e.g. Hattie, Marsh, Neill & Richards, 1997). This approach is limiting in the sense that it has focused mainly on pre and post assessments of adventure experiences, and thus failed to give due regard to the richness and complexity of such experiences. If we are to understand these experiences fully, we need also to focus on the participants’ immediate conscious experience (e.g. thoughts, images, feelings and sensations) during adventure recreation. To attempt to measure all the dimensions of adventure indicated in the literature during the lived experience would likely change the nature of the experience itself and would be unrealistic in practice.

We have been trying for more than ten years to implement experiential learning and outdoor education in different kinds of social and youth work within Lithuanian educational system for the various target groups. But so far non-formal education has not reached its full recognition. These methods are mainly used by non-governmental organisations in Lithuania.

Outdoor education and experiential learning is used very successfully in the work with disadvantaged young people, here, in Lithuania, and activities that involve a certain degree of risk have proved to be very attractive for young people, as they have the chance to overcome their fears, to reach their main goals, to reflect upon their own experience, to work together as a group, to make compromises and to get feedback from others, to raise awareness and understand the steps that need to be taken in the decision making process.

Education, in our view is a lifelong process that enables the continuous development of a person's capabilities as an individual and as a member of society, and can take three different forms:

- **formal education** - the structured educational system usually provided or supported by the state, chronologically graded and running from primary to tertiary institutions;
- **informal education** - learning that goes on in daily life and can be received from daily experience, such as from family, friends, peer groups, the media and other influences in a person's environment;
- **non-formal education** – the educational activity which is not structured and takes place outside the formal system.

The main difference between informal and non-formal education is the fact that the first is non-voluntary and mostly passive whereas the latter results from an individual voluntary action and is mostly active.

Non-formal education covers two rather different realities: on the one hand educational activities taking place outside the formal education system (for example a lecture on social rights organised by a trade union) and on the other the experience acquired while exerting responsibilities in a voluntary organisation (for example being a member of the board of an environment protection NGO).

A more operational definition given by OECD is that “the formal system refers to all those aspects of education within the sphere of responsibilities and influence of the Minister of Education, together with private schools, universities and other institutions which prepare students for officially recognised qualifications. The non-formal sector comprises learning activities taking place outside this formal system, such as those carried out within companies, by professional associations, or independently by self-motivated adult learners”. This definition is formally correct, but does not take into account the experience acquired in citizens' groups or voluntary organisations.

According to the more practical definition of the European Youth Forum, non-formal education corresponds to a collection of teaching tools and learning schemes that are seen as creative and innovative alternatives to traditional and classical teaching systems. Via personal interaction and flexibility in problem solving, people can discuss matters of relevance to their lives as citizens in society and integrate their knowledge. Different sorts of people take part in this process but the majority is to be found in non-governmental organisations involved in youth and community work.

A Council of Europe “working group on non-formal education” has elaborated its own definition of non-formal education as a “planned programme of personal and social education designed to improve a range of skills and competencies, outside but supplementary to the formal educational curriculum. Participation is voluntary and the programmes are carried out by trained leaders in the voluntary and/or State sectors, and should be systematically monitored and evaluated, the experience might also be certificated. It is generally related to the employability and lifelong learning requirements of the individual person.”

Non-formal education is a way of helping societies to be more democratic and to respect human rights. It is a necessary supplement to formal education. Through involvement in non-formal education, citizens may get a chance to experiment and take on responsibilities. They are able to develop their curiosity and enthusiasm, to learn to work together and to practise democratic decision-making and negotiation, which is an important step towards active democratic citizenship. Moreover non-formal education develops personal, social and professional skills through experimenting in a relatively safe environment.

Through different activities of non-formal education people can obtain experience that can be compared with traditional formal work experience and should be recognised as such. These activities involve democratic decision making and negotiating, participation, personal development and help them to obtain such qualities as commitment, involvement, responsibility, solidarity, democratic awareness, motivation, initiative, emancipation and empowerment, creativity, respect, tolerance, intercultural awareness, criticism, intellectual independence and self-confidence

In our view, experiential education is based on experiential learning, which originated in the theory of experience. Learning from experience (experiential learning) is the “natural way of learning”. Experiential educators operate under the assumption that educational goals can be effectively met by allowing the nature of learner’s educational experience to influence the educational process. In experiential education, the student becomes more actively involved in the learning process than in traditional, didactic education. For example, going to a zoo and learning through observation and interaction with the zoo environment is experiential and in contrast to reading and talking about animals in a classroom. The main difference here, from a pedagogical point of view, is that the educator who takes his/her students to the zoo rather than stay in the classroom probably values direct experience more highly than abstract knowledge. Experiential educators are generally aware that experiences alone are not inherently good for learning. Thus, experiential educators try to arrange particular sets of experiences which are conducive towards particular educational goals.

In Lithuania experiential education is widely implemented across a range of topics and mediums - for example, outdoor education, service learning, and group-based projects. Many educational projects are experiential, but do not refer to themselves as such (e.g., excursions, physical education, manual arts, drama, art, and so on).

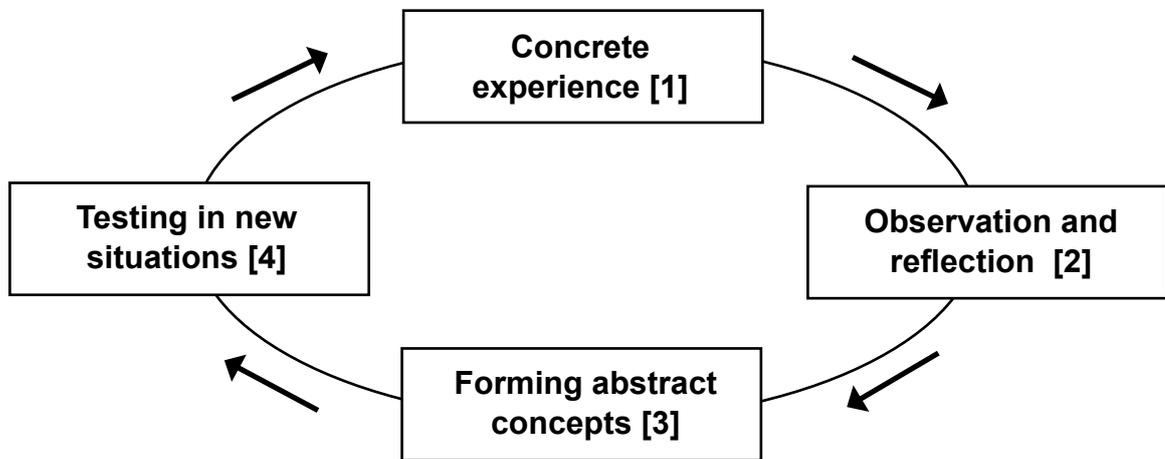
Some see informal education as the learning that goes on in daily life. As friends, for example, we may well encourage others to talk about things that have happened in their lives so that they can handle their feelings and to think about what to do next. As parents or carers we may show children how to write different words or tie their laces. As situations arise we respond.

Others may view informal education as the learning projects that we undertake for ourselves. We may take up quilting, for example, and then start reading around the subject, buying magazines and searching out other quilters (perhaps through joining a Quilters Guild).

Many view informal education as the learning that comes as part of being involved in youth and community organizations. In these settings there are specialist workers / educators whose job is to encourage people to think about experiences and situations. Like friends or parents they may respond to what is going on but, as professionals, these workers are able to bring a special insight and ways of working. Informal education can be all of these things. It is a process - a way of helping people to learn.

But another thing is non-formal education as an organised educational activity outside formal systems. The distinction made is largely administrative. Formal education is linked with schools and training institutions; non-formal with community groups and other organizations; and informal covers what is left, e.g. interactions with friends, family and work colleagues.

Our philosophy is mostly based on David A. Kolb's (with Roger Fry) famous model of four elements: concrete experience, observation and reflection, the formation of abstract concepts and testing in new situations. He represented these in the famous experiential learning circle.



Kolb and Fry (1975) argue that the learning cycle can begin at any one of the four points - and that it should really be approached as a continuous spiral. However, it is suggested that the learning process often begins with a person carrying out a particular action and then seeing the effect of the action in this situation. Following this, the second step is to understand these effects in the particular instance so that if the same action were taken in the same circumstances it would be possible to anticipate what would follow from the action. In this pattern the third step would be to understand the general principle under which the particular instance falls.

Generalizing may involve actions over a range of circumstances to gain experience beyond the particular instance and suggest the general principle. Understanding the general principle does not imply, in this sequence, an ability to express the principle in a symbolic medium, that is, the ability to put it into words. It implies only the ability to see a connection between the actions and effects over a range of circumstances. (Coleman 1976: 52).

Educators who have learnt in this way may well have various rules of thumb or generalisations about what to do in different situations. They will be able to say what action to take when say, there is tension between two people in a group but they will not be able to verbalize their actions in psychodynamic or sociological terms. There may thus be difficulties about the transferability of their learning to other settings and situations.

When the general principle is understood, the last step, according to David Kolb is its application through action in a new circumstance within the range of generalization. In some representations of experiential learning these steps, (or similar ones), are sometimes represented as a circular movement. In reality, if learning has taken place the process could be seen as a spiral. The action is taking place in a different set of circumstances and the learner is now able to anticipate the possible effects of the action.

Two aspects can be seen as especially noteworthy: the use of concrete, 'here-and-now' experience to test ideas; and use of feedback to change practices and theories (Kolb 1984: 21-22). Kolb joins these with Dewey to emphasize the developmental nature of the exercise, and with Piaget for an appreciation of cognitive development. He named his model so as to emphasize the link with Dewey, Lewin and Piaget, and to stress the role experience plays in learning. He wished to distinguish it from cognitive theories of the learning process (see Coleman 1976).

In Lithuania there is a holistic, experiential educational approach which involves gradually exposing people to new challenges so that they can develop insights into their own abilities and develop personal and practical skills.

Outdoor education is a form of experiential education that is important in our society today. A large portion of society participates in some forms of outdoor education, such as fishing, hiking, camping or boating. According to Ford (1981), outdoor education is in, about, and for the outdoors, implying a place, a topic and a reason. Another working definition states, that outdoor education is „an experiential method of learning which takes place primarily through sensory involvement with the out-of-doors” (Priest and Gras, 1997).

Hammerman (1994) examined seven basic needs served by outdoor education:

- effective learning, realism and education,
- environmental literacy,
- re-creative experiences,
- basic skills,
- awareness,
- environmental respect.

People learn effectively through active learning and in experiential education they are often empowered by their own groups and given responsibility for the management of that group. This possibility to work in a group and learn at the groups or individuals own pace facilitates learning by students.

Outdoor education today is one component of a larger environmental education. If people are using the outdoors for an activity, such as fishing, kayaking, biking, or hiking, they are doing so within a context of the surrounding of natural environment. By learning about the nature environment, they hopefully will develop a deeper respect and appreciation.

Outdoor education programmes in Lithuania tend to have positive impacts on typically measured outcomes (such as self-confidence and team work skills). The positive effects of outdoor education programmes are roughly equivalent to the effects of other innovative psychosocial interventions, but may be longer lasting

The most commonly researched outcomes have been self-constructs such as:

Self-esteem: General feelings of self-worth or self-value.

Self-confidence: General feeling of personal likelihood to succeed and cope. Often includes aspects of self-esteem, that is, of feeling good about one's self, but it is possible to have a high level of self-esteem (i.e. feel like one is worthwhile), yet to lack confidence about one's self when going into life situations

Self-concept: Refers to one's organization and nature of beliefs about one's self. Self-concepts are generally considered to become more multi-dimensional over time. In other words, early on in development, children tend to have a vague, general concept of themselves, which gradually diversifies into concepts about themselves as students at school, in relation to peers, in relation to family, emotionally, physically, and so on. There is debate about whether one's self-concepts are formed top-down (i.e. specific beliefs flow on from general beliefs) or bottom-up (i.e. general beliefs are formed on the basis of specific beliefs).

Self-efficacy: Belief in personal capacity to do various tasks. General self-efficacy refers to one's personal belief in the ability to do general aspects of life. Specific self-efficacy refers to beliefs about one's ability to perform specific tasks, for example, driving self-efficacy is one's belief in one's level of ability as a driver. Self-efficacy theory was developed by Albert Bandura

The most commonly stated goal of outdoor education programmes and other personal growth programmes is to do with the enhancement of self-related constructs, often self-esteem or self-confidence, but also self-concept and self-efficacy. Previous to the popularity of these self-construct terms, the most commonly stated goals of outdoor education programmes included character development, behaviour, motivation, and attitude.

'Character development', 'personal growth', and development of self-constructs are commonly valued goals in our society, and are largely taken for granted as desirable. However, they are a relatively recent phenomenon. Previous to the 20th century, social institutions, including schooling and psychology (which barely existed) did not philosophically emphasize the distinction, development, and promotion of the self to nearly such an extent. Greater emphasis, for example, was placed on maintaining status quo, developing the relationship with the divinity and organizations (such as the organised system of worship, the government or monarch) and the family or field of endeavour. It can be argued that with the ousting of religion as the primary organizational culture in our society, and the rise of capitalism and emphasis, particularly in North America, on personal freedom, as well as the creation of affluence, leisure-based lifestyles, the road to the 'cult of self' was paved, and outdoor education programmes have found their success by marketing themselves as avenues to self-development.

The general assumption in our modern society, and in outdoor education, is that higher levels of self-esteem, self-confidence, self-efficacy and/or self-concept are good. Indeed, there is clear evidence that people who are higher than average for these self-constructs tend to also have other desirable qualities, such as higher academic performance, report better quality relationships, and so on. However, the assumption that boosting the self-constructs is therefore desirable, is overly simplistic and can be misleading. For example, high levels of the self-constructs, which are not matched by high levels of actual competence may actually be delusional self-belief and create a blind spot to the need for skill development.

There is no learning process without any kind of risk. Risk has to be created, but in the very safe way to experience it. As young persons grow and mature, their self-concept is determined and moulded, to a large extent, by other people's perception of them. The behaviour patterns of many children, therefore, are dictated by that they believe to be the expectations of others.

These expectations and assumed behavioural parameters eventually create self-imposed limitations and boundaries on the child's actions. The child feels safe and comfortable acting within the perceived "acceptable limits", but fears to challenge and exceed the imaginary and learned behavioural expectations.

Timmerman (1975) stated that:

"The bigger we get the more we want to wander around in the world to look and see. The more we look and see then more we grow. It is a never-ending circle. The only thing that hinders us from looking over the fences is ... fear."

Wood said that: "if I never try anything, if I never take a risk, I stay right where I am if I hold myself back, I trade appearances for the opportunity to find out what I am really like".

How can we know when the individual feels safe enough to dare to choose the new step forward? Growth usually takes place in little steps and each step forward usually comes from a feeling of being safe. Assured safety permits higher needs and impulses to emerge and to grow towards mastery. A point is reached where no one individual can make a decision for another individual. He/she must start trusting his/her own experience, realizing the evaluation by others should not be a prerequisite. Other opinions can be considered, but the only person who knows what they are doing is the individual. He/she can either hide behind a facade, or can take the risks in becoming himself/ herself.

During experiential learning camp, one youngster (who was the non-formal leader of the group, a hyperactive person, all the time gathering youngsters around him and dictating the rules in the group, also a very big manipulator) could not cross the river on the "monkey bridge" blindfolded. It was too much of a risk for him. He dared to say, that he is afraid, but he could not manage to go to the other side of the river. After a short deliberation, the task was made a bit easier – he could choose a person who will lead him. With the help of a friend he did it. After this task during evaluation he said that it is so important to have a person whom you can trust, and also it is very important to be chosen to be a leader. Other youngsters gave him feedback about his behaviour and what they did not like about it.

No one leader can avoid risk in the outdoor or experiential learning activities. As we know from practise it is good to "create" such situations, where young people can overcome their fears by doing tasks prepared by leaders. Otherwise they can create by themselves situations, which are not always controlled in order to avoid unexpected risk effects. After that it is very important to reflect: What I have done? How do I feel? What it gave to me? What would I did different for the next time?

Potential for personal growth

To do risky tasks for most young people is a very attractive way to express themselves. But the leader has to “control”/moderate the situation, otherwise from the adventure element can become a real danger.

Results of the survey carried out in Vilnius

Respondents: 30 social and youth workers, who are working with various ages and sexes of youth groups, took part in this survey.

With regard to how youth and social workers evaluate encouragement of **responsibility** for young people they work with, a proportion of 62.5% perceive this to be very important and 37.5% as being important. As we can see responsibility is evaluated mostly as a very important educational need for young people in their social group.

Initiative is seen as less important for young people in their social surrounding, 37.5% of respondents perceived this as being a very important factor, 50% of respondents as an important factor and 12.5% answered “Don’t know”.

Communication as one of the most important tools for the normal adaptation in social life for young people is seen as a very important educational need, but at the same time to some extend also as not important. 62.5% of respondents perceived communication as being very important; 12.5% perceived communication as important; 12.5% as non-important.

Honest behaviour is not very much recognized by social and youth workers as a very important educational tool. Some social or youth workers did not know exactly what we mean by honest behaviour. Only 50% thought that honesty was an important aspect; 12.5 thought that it was important; 12.5% thought it was not important and 25% acknowledged the fact that they did not know how important this factor was.

As well as honest behaviour, discipline and respect is more or less seen as important, though some social and youth workers did not know exactly what we mean by that. Only 50% of respondents perceived discipline as being very important; 37.5% perceived discipline as being important and 25% did not know whether discipline was important.

Decision-making is seen very much as very important and important educational need. Outdoor education could help with this need quite a lot in our respondents’ opinion. A proportion of 62.5% thought that this was very important; 37.5% thought this was important.

Permanent learning is also seen as not a very important educational need. To some extent it is seen as the least important from all educational needs mentioned in the survey. A proportion of 50% of our respondents thought that permanent learning was very important; 12.5% thought that it was important; 25% thought that it was not important and 12.5% responded that they don’t know.

The answers to the open-ended question: “What other educational needs are important for the young people?” have identified the following: **group decision making, conflict resolution, work in the team, leadership skills, self-confidence, self-esteem, respect of others,**

freedom of decision making, trust, respect, tolerance, understanding of cultural diversity, skills to adapt to the requirements of the society, to develop a competitive and a goal-oriented style of life.

These results reflect the opinions of the respondents we were able to get in contact with. As our organization mainly work with the partners, whose target group is young people from disadvantaged social situation, social and youth workers they see as most important those educational needs that are basic for primary social integration processes. So communication, decision-making, and responsibility are the most important, basic social skills. Permanent learning, honest behaviour, discipline are more important for the secondary level of social integration. Thus they are seen as less important. In any case all those social skills, which could be learned through outdoor education methods are seen as important educational needs in the work with young people mostly from disadvantaged social situations.

A. Examples of good practice

1. Description of the target group:
 - a. Young people at risk to offend aged between 15-20. Most of them have left school and have only primary or secondary education.
 - b. 14-25 year old students from school or university.
 - c. 6-18 year old school pupils.
 - d. 15-24 year old volunteers of the organization, mostly pupils or students.
 - e. 14-16 year old boys, pupils, very active and unpredictable;
 - f. Young people aged between 14-16. All of them pupils and students from various secondary schools in the middle of Lithuania. More than 40 percent of them from socially weak families.
2. Description of the specific circumstances, in which educational intervention took place:
 - a. Experiential learning hikes, summer/work camps
 - b. Work in community, individual projects;
 - c. Hikes, camps;
 - d. Summer camps, non-formal education seminars;
 - e. Summer camps;
 - f. Catholic summer camps for teenagers. Goal: development of their communication and cooperation skills.
3. Formulation of the particular educational problem:
 - a. Lack of communicational skills, lack of capacity to make decisions, lack of respect, etc.
 - b. Cultural misunderstanding;
 - c. The lack of responsibility;
 - d. Lack of competence and skills to work with the target group; lack of motivation to continue working; lack of confidence to take initiative and responsibility; lack of trust in a group.

- e. Lack of determination, lack of communication skills, lack of capacity to make decisions, lack of initiative, lack of ability to assume personal responsibility within a group, lack of discipline and respect for other's values and opinions.
 - f. Our main goals were communication and cooperation development in theoretical and practical levels. Day structure: workshops (trust games, psychological tests, ethics and behaviour rules, development of artistic skills etc.) The games where older pupils were responsible for younger ones proved to be very effective.
4. Description of the educational intervention:
- a. There was an incident where three young people took the leader's car and had an accident. As a result the car was badly damaged. After this incident the whole group sat and discussed about everyone's responsibility in this situation and what action to take in order to solve the situation. The solution was found: to raise money for car reparation.
 - b. Discussion in the group;
 - c. Equal division of tasks and responsibilities;
 - d. We used various methods of non-formal education (ice breakers, trust, initiative games, forum theatre, discussions, reflection etc.). The aim was to build a trusting atmosphere within the group and with the help of that to reach our aims – to make young people more confident in their choices, responsibilities, their colleagues and so on. Young people spoke about having an opportunity to gain a deeper knowledge of themselves, to see their weak and strong sides, to be motivated to continue doing what they began.
 - e. The biggest change takes place when you give children the possibility to get some experience and then to use it in practice. Only we have to control this process, if it to be in right direction.
 - f. 80 % of the participants have expressed their wish to come to the camp again. With some informal survey we have realized that participants have gained basic communicational and co-operational skills. Teenagers became braver, more active, and have made new friends.
5. Description of short term and long term consequences:
- a. First it was important, that the entire group was responsible for the behaviour of some participants and every one made some effort and a commitment to improve the situation. Responsibilities were followed, youngsters were trying to find a job in order to raise the money. The goal was reached in the end.
 - b. After group discussion and the clarifying of the problem, not only did the group become stronger, but also all participants grew "spiritually" and understood cultural diversity and richness.
 - c. –
 - d. In most cases we saw only short-term effects – young people were willing to take initiative and new responsibilities after the outdoor activity. However this motivation was only manifested for over a period of one or several months. Of course some people stayed motivated for as long as a few years, maybe because the outdoor activities were organised regularly several times a year and because of their personality traits (strong sense of responsibility, increased interest in the work they do and so on).

- e. The results are often seen when young people are given the possibility to overcome obstacles by themselves, independently. They use their communication skills, they make decisions by themselves and if they trust in themselves they could provide help to others. The most important thing is to reach the peak of experience, and then to take very important decision by yourself.
 - f. As written above.
6. What makes you believe, that the educational intervention was successful:
- a. We have observed the behaviour of participants during further activities, we discussed with them about the impact of that situation.
 - b. Group observation;
 - c. Parents observations;
 - d. We see people change after some period of educational intervention – their friends say so, young people themselves say so. They speak about a chance to see the different way of education – different from what they receive in school – education that is firstly meant for personality growth rather than having basic formal educational knowledge.
 - e. It is difficult to see results at once, but very experienced professionals say that changes are clearly seen every time they observe that group.
 - f. As the young people were able to analyse themselves, our goals were reached. Young people were capable to overview themselves, their behaviour, they were able to take decisions by themselves. In future they will be able to adapt to society and are also strong enough to change negative situations. Many positive responses were communicated by teenagers themselves and by their parents.

B. Examples of good practice regarding the use of outdoor activities in non-formal education

Interviews:

1st interview (psychologist)

“It was a group of teenagers aged between 16 to 20, 20 participants in total. Normal youth, members of religious community. Mixed sexes. Last grade pupils of secondary school or students. They more or less knew each other. But this was not the constant group. They gathered for the summer camp of religious community youth. After this event group hasn’t stayed.

So it was summer, forest, and a little stadium. Activities of experiential learning took half of the day in the whole schedule of the summer camp.

The goal of camp was to discover yourself. To find out who you are, to trust others and yourself. Young people as all teenagers had some identity problems, or self-confidence and communication problems. All those problems were connected with natural getting mature processes. So the goal of our activity was to help teens to know themselves and the group, to feel their input into the group processes.

The frame of the activity was: icebreakers, concentration exercises ... before of course acknowledgement with the rules and aims of this activity, what do they can expect etc. After a short evaluation in the group, we did an exercise to start them to reflect upon their experience in the group. It is strange how they are used to it and here it comes the main learning. After that, some exercises for the group, then the situation is created that the group has to take common decisions to overcome some obstacles (for example to collect things from the defined space with time limit). And then reflection with the questions: how the group was working, why they took such and such decision, what input each made, what the group did to achieve the goal, which decisions were right, which not, etc.

The peak of the experience was the exercise "Cosmic ship". The goal of this exercise was to create the situation of competition between two groups, then they can reach the same goal only by cooperation in between them. This was a cooperation exercise together with the lesson of how to care about all members of the group and innovative thinking. Lesson how to keep the rules by overcoming them but not breaking them, by questioning them.

It is hard to tell if there were any of long-term consequences, because the group was not observed as a group afterwards. Short consequences where seen during evaluation of the exercise. Participants have told us that this activity has caused some questions: how they tolerate the opposite opinions, how they are able or not to contribute to the group decisions. So those insights about them and the group, questioning themselves and their behaviour was the main moments of self-identification and awareness.

Participants expressed the personal need and influence about this activity in the final evaluation of the camp, activity was evaluated very positively."

2nd interview (Psychologist)

"The group was made up of teenagers and young people from 17 to 24 years old (8 participants). Group of ex "drop – outs", who have been learning together in the crafts centre for one year. It was more or less 'successful cases', who came to final summer work and leisure camp. Mixed sexes. Educational level – from 7 to 12 grades of secondary school. Characters: some behavioural problems, which are coming out in certain situations (like alcohol abuse, etc.) and communicational difficulties.

The event was 8 days work and leisure summer camp in very modest conditions: no shower, etc... Already an experience... Camp schedule was made like: half a day hard work with renovation of old house and half a day - activities with experiential learning exercises (around 4 hours every day).

The goal of the camp was to create situation of the group dynamics, to make communication very intensive, for the participants to open to each other and with this to change the models of their behaviour and to reflect upon each other. This should influence softening of their problems. For example: abuse, behaviour, which shows distrust to others. All this had to diminish a little.

The main principle was, that the entire group lived in very intimate and close conditions. All lived together. As it was mentioned conditions were very modest, rather to say - challenging.

And also work has created intimate atmosphere, you had to be together with others, there was no place to run away.

The activities in the second part of the day became the peak of the day experience. It was activities of two types: group decision-making in problematic situations and individual challenges – some risk elements, trust the group elements (for example swamp walk). There were a lot of activities with closed eyes (so called 'blind geometry'). Also exercises of personal challenge (like descending from the high tree then the group is holding the robe). For example not everyone dared to do this exercise and it showed insufficient trust in the group. But it was good that the group was not making fun of those who were not trying, the atmosphere was good and warm.

For the young people the task to go to another side of the river on the robes was the most challenging and exciting. From the first sight it could look as a physical exercise, but it was not.

While living together and intensively relating with each other, some conflicts occurred between the participants. Conflicts were related to the self-images: confrontation of how we see each other in the group and how the group sees us. Many conflicts were solved on the spot, but some were not solved.

Reflections of the day took place in the evening, after dinner in a family like atmosphere. They have spoken about their experience. It was rather difficult because many conflicts came out to the surface, because people became brave enough to speak about it. Those conflicts turned into constructive reflections of the likes and dislikes. That was the indicator of the intensive experience. The sign that we have worked in the right direction.

I could mention as a long-term consequence that the group who participated in the camp, as they continued their second year in the craft centre became very strongly related to each other. And it differs from the youngsters who came for the first year, significantly. They call new ones as 'jerks' now (like not mature enough, or cool enough, etc.), of course it is the result of one-year work, but the summer camp was the peak of that year. I could say that I observed the increase of participants' self-awareness, they got a more realistic self-image. And also some communication problems have diminished. I state this on the basis of my observations and participants' opinion (like while having informal communication, while smoking, etc.).

4.8. Norway -Base Camp AS

Base-Camp is a large outdoor organisation. It develops and delivers educational programmes based on outdoor activities to schools, youth organisations and charity organisations throughout Norway.

The most striking feature of outdoor recreation in Norway is the variety of activities that people enjoy, from quiet strolls near home to cycling, bathing, mountaineering and white-water canoeing. The most popular activities are less strenuous pursuits that require little in the way of equipment and other resources.

Most of the outdoor activities people take part in are informal, not organised by clubs and organisations. About 17% of the population belong to an outdoor recreation organisation, or 38 per cent if we include membership of sports associations.

People say that the most important reason for visiting the countryside is to find peace and quiet. This is followed by the opportunity for being together with friends and family, which is of central importance for many people. Exercising and keeping fit is another important reason many people give for their outdoor activities.

A varied picture

The main patterns of outdoor education in Norway have been relatively stable and very varied for the past 20 years. However, there have been some marked changes, and if anything, the variety of activities people enjoy has become even greater.

Less strenuous activities such as sunbathing, swimming and short walks near home and in the countryside dominate most people's holidays and leisure time. Cycling is another activity many people enjoy, and its popularity has grown considerably recently. Activities such as mountaineering, rafting, parachuting, etc. have also become more popular. They have received a great deal of attention in the mass media, even though the number of people who actually take part is fairly small.

Fishing is still a very popular activity, but town-dwellers fish less than people who live in the country, and young people less than adults. Cross-country skiing has become less popular among young people. The number of people who pick berries is sinking, but in Northern Norway large numbers of people still collect berries. In contrast, it is mainly people from the towns who pick mushrooms. The number of hunters is rising and now includes 10% of the male population over 16 years of age. The proportion of women who are hunters is low, but rising.

A better life

People who take part in outdoor activities usually become interested in nature conservation and understand its importance. Outdoor education also helps to improve people's physical and mental health. Recent research shows that even a moderate level of activity (for example a regular half-hour walk to work) has a positive effect.

Certain outdoor activities, such as mountain biking, can have negative impact on the environment because they damage the terrain and may cause erosion. This is also a problem along heavily used paths and at sites where people often camp. Some areas are more vulnerable than others: for example, the vegetation in boggy areas and in pine forest on sandy ground is very easily damaged and worn away by walkers. Different groups of users may also come into conflict with each other - for example, cyclists with hikers and people who are rafting with anglers.

Access to the countryside under pressure

The right of access to the countryside is of fundamental importance for outdoor recreation in Norway, but is under pressure today for a number of reasons. The kinds of developments that can cause problems include the introduction of charges for access to areas that have traditionally been open to everyone and the privatisation of uncultivated areas. The expansion of tourism based on our natural and cultural heritage can also restrict other people's opportunities.

Opportunities for children and adolescents to take part in outdoor recreation are of crucial importance for the future of outdoor recreation. Children and young people spend much of their time in organized activities indoors nowadays, and in time, this may result in a reduction in outdoor activities. In the long run, this may have very negative effects on the health of the population and people's views on environmental issues.

Easy access to areas that are suitable for outdoor recreation is essential, whether they are near people's homes, along the coast, in the forests or in the mountains. And people are more likely to use these areas if the environmental quality is high - if they can experience peace and quiet, for example, and if the water is clean and there is no litter on the beach.

White paper on outdoor recreation

The right of free access to the countryside must be maintained, and areas that are suitable for outdoor recreation must be safeguarded. A new white paper on outdoor recreation was published at the end of 2001. This document set out a framework for outdoor recreation activities.

The new curriculum for primary and lower secondary schools includes opportunities for outdoor recreation activities as part of the school day. Further measures are needed to help teachers put these opportunities into practice.

NGOs have an important role to play in helping to provide access and facilities for outdoor activities and in encouraging and promoting outdoor recreation. To do this, they need a stable framework and adequate resources. A system of grants for activities run by NGOs is one source of financial resources.

As part of the follow up of the White paper on outdoor recreation, the National association for outdoor recreation (FRIFO) has been given the responsibility for implementing the National year of outdoor recreation in 2005.

FRIFO has developed a strategy for the implementation, with the following two main targets for the project: in order to enhance outdoor recreational activities, it is necessary to mobilise the wider public, make the diversity of different outdoor recreational opportunities more visible and also to focus on the importance of such activities to society as a whole.

Friluftsliv - A Norwegian approach to nature (text based on Bjorn Michaelson's presentation to the EOE seminar in Edinburgh Scotland 1998)

One of Norway's most famous writers, Henrik Ibsen, was among the first to use Friluftsliv as a word and topic, on paper, in his poem *P vidderne* (On the mountain plains) in 1869. Trying to translate Friluftsliv directly into English is like trying to explain your culture with a few words to someone from a different country. The task grasps in a sense too much. However, Gunnar Breivik (Professor at The Norwegian University of Sports and Physical Education; Oslo) and Nils Faarlund (Principle of an Independent school for Mountainering in Hemsedal, Norway) have translated it directly as (Fri) open-(luft) air-(liv) life, pronounced free-loofts-leave (Breivik 1978) (Faarlund 1994). Nils Faarlund writes in the same article. In Norway, the tradition of friluftsliv is a way of recreating understanding for nature, of rediscovering the true home of mankind. Friluftsliv is similar to, but not exhausted by the English term 'outdoor recreation', it has resonance in French 'la vie en plain air', in the nature life, or in the archaic English term nature 'faerd'. However it is translated, friluftsliv draws on traditional crafts, tools and lore from a Norwegian culture which was still consonant with the rhythms of free nature. Its roots and values are in harmony with the poesophy (poetry/philosophy) in the European Deep Romantic Movement of the last century.

The well known Norwegian philosopher Arne Naess writes in his article 'The Norwegian Roots of Deep Ecology' (Naess 1994):

"Has Norway anything to tell the world? ... I don't know of anything else other than the classical Norwegian friluftsliv, free air life. Norwegians walk, run and creep into nature to get rid of whatever represses them and contaminates the air, not only the atmosphere. They don't talk about going out, but in and into nature. There they find themselves, who they are, what they stand for. And they come back wholer, surer of themselves, readier to face the problems inevitably confronting them in cities, towns, even in their old local communities."

This approach was already underlined by Fritjof Nansen (1861 1939), a Norwegian polar explorer and humanitarian, in his speech to the youth in 1921 (Pedersen 1998), in his efforts to influence the youth in the cities "to take up a simple life in nature... in the great lonely emptiness, where new and greater thoughts stream into us and leave a mark that cannot easily be erased... one feels something basic, something that feels like one's real self, and one comes back with a fresher and healthier view of life than we have in the city" (Faarlund 1994). Friluftsliv and different outdoor sports became an important part of the Norwegian identity, especially around the turn of this century when Norway was gaining independence as a young nation.

The relations with Denmark were terminated in 1814 and with Sweden in 1905, after hundreds of years of cultural and economic suppression. The self-esteem that awoke was then as now, important for Norwegians and the Norwegian government. In addition it helped the national health standard, which affects the BNP. Friluftsliv was supposed to be (my translation) society's

medicine to cure its own diseases. The recreational way of interpreting friluftsliv harmonised with the industrial growth philosophy and new ideas within economy, where something bad for society can be balanced by something good (Kaltenborn 1993). The recent developments are not unique for Norway. But the importance of a friluftsliv, as a symbol for the elite, in the building of an independent nation, is perhaps shown because Norway has an official political definition of friluftsliv, that is being present in and doing physical activity in Nature, during your spare time with the aim to experience environmental change and Nature itself (Direktoratet for naturforvaltning 1992). The political definition is close to the ordinary people's friluftsliv interpretation. But, like many other topics, we formed gaps between; ordinary people's practice, the intellectual definitions and traditional outdoor life/friluftsliv in rural opposite urban areas. Norway also has a North-South difference in interpretation of what is the proper way of doing things, according to laws and traditions. Put in another way, we have a cultural imperialism within the topic friluftsliv (for further reading see Pedersen (1998) in her article 'Friluftsliv, viewed from the top of Europe Friluftsliv - A critique of our modern society and a way home').

Today's friluftsliv in Norway, is a mix of traditions, sports and newer risk taking activities, where nature is increasingly a playground for personal development. Nature is an arena for (quoting Steve Bowles), DNA activities (desperate narcissistic activities) or Coca Cola – friluftsliv to use my terms. It is described by many (intellectuals) as an unconscious misuse of nature totally in the grasp of our commercialised society. Friluftsliv is therefore used and misused to reach governmental aim and financial surplus. This is far from the goals expressed by Nansen and through the deep ecological movement represented by, among others, professor Ane Naes. I prefer to emphasize this part of Norwegian friluftsliv because it is a pragmatic critique of society, a sort of back to basics lifestyle. Nils Faarlund uses the expression 'friluftsliv is a way home'. Home is the situation where man lived and lives sustainable as a natural participant in Nature. He also says that Nature is the true home of culture, expressing a relationship and reminding us that our lives and, therefore, cultures are founded on our natural surroundings. This approach wants to use friluftsliv to enlighten people to see that we cannot live without Nature.

By rediscovering our natural environment, learning about its needs, there might develop a love for Nature that commits people to change their relationship to Nature. Friluftsliv should therefore, in sense of content and as a method, help people to see how devastating their everyday lives are including friluftsliv habits/activities/equipment for our environment. I will give you an example relating to clothing, the next time you want to buy an anorak, you purchase one made of wool or cotton, instead of Gore-Tex. Why? Because natural materials desintegrate and are recycled by nature. Synthetic fabrics don't, they are one of the many contributors in the fast growing global resource and waste problem. A problem that the remaining unspoiled nature that many of us appreciate is paying the price for.

Concluding remarks

This environmental approach is annoying for many because, it is moralistic. Some things are wrong, measured up against what benefits nature or not. That makes it, in many ways, an unwanted contributor within an academic discipline. But, if you acknowledge the fact that nature is suffering because of the human way of life, then it affects you, and you know you are a part of it. This moralistic approach is a threat towards activities using nature as a sparing partner or activities that are devastating physically and in comes a sense of values/

attitudes towards nature. It forces you to analyse your personal and professional outdoor life. The hardest part is trying to get consequences (if possible?) without fleeing from this world reality and disappearing as a participant.

Moving to Alaska and living ecologically sustainable by yourself will not necessarily make the world a better place to live in. If you truly love the nature that gives you your opportunities to do your friluftsliv, then the ecological approach can change your approach to nature, so that others change their sets of values and so on. But, we have to recognise the dilemma first of all, and then use our outdoor life/education to make a difference. In short, it is truly a revolutionary approach, and like so many other revolutions, it demands of us a will to stay on the narrow path of idealism, taking the impact as it hits you from the mainstream. Does nature have a choice? Good luck, if you want to try, it is like 'pissing against the wind ... but somebody's got to do that too!' Lecturing in outdoor life and environmental Management has entangled me into this revolutionary approach as long as I have been working at Ytun Folk High School. For those who are not acquainted with the Norwegian Folk High Schools, we have no curriculum, exams or scores during our nine-month courses in Outdoor Life. All of our 90 students experience our effort to maintain a low impact outdoor life, firmly rooted in Norwegian friluftsliv traditions. But, my students are trendy, so the challenge is enormous. We approach our students like we try to approach nature, learning by doing things together as equal participants. We try to create mutual understanding through problem solving and by setting and changing the agenda as the course evolves.

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4.9. Poland

4.9.1. Szkoła Aktywnego Wypoczynku FRAJDA - Poland

FRAJDA is one of the best-known providers of outdoor education in Northern Poland. We work with schools, youth organisations, charities, and provide complementary education. Our focus is on developing skills such as communication skills, initiative, honesty, courage, co-operation and mutual support. Each year more than 1000 pupils spend at least a week in our camps.

FRAJDA, the School of Active Recreation is a holiday centre for children and youth. The centre is located at Szczecin Sea waterfront, far away from the city traffic, which gives us the opportunity to offer a great variety of educational outdoor activities. Our unique local resources such as water, forests and wildlife, as well as the things we provide: good accommodation, specialist equipment and expertise of our staff, help us apply interesting methods of work with children.

The programmes, which we have been using for the last 10 years are based on the young people's developmental needs and their natural urge to learn, meet people and be active. These programmes are popular among children and young people, for those who have the opportunities to grow in normal conditions, as well as for those coming from underprivileged communities.

We are establishing a Centre of Learning New Skills where young people can learn new holiday sports, such as sailing, windsurfing, climbing, or canoeing. We also want to teach children skills typical of some jobs like geographer, cook, fire fighter or forester.

The main criterion we use to divide children into activity groups is age. Younger children are interested mainly in playing so this is how we organize their activities. Older children, whose ability to concentrate is much better, require more complex methods.

Taking advantage of the wonderful natural resources around us, we have modified and enriched our programmes with new elements over the last 10 years. Our main aim is to find new ways to stimulate young people's personal development. We are particularly interested in providing them with practical knowledge about the world they live in, in strengthening their self-esteem, teaching them respect other people, their values and opinions, as well as in helping them learn new skills and show initiative.

As I have already mentioned, the programme addressed to young children (7-12 years old) is based on play. During a summer camp (13 days) they gain "skills", i.e. they take part in theme activities including tasks to be completed by the whole group. Children learn group work, collective decisions and creative thinking. A badge, which can be changed depending on how much time children spent or how much initiative they showed to complete the task, represents each gained skill. So, they can get a sailor skill, for children who have learned three knots, or a super sailor skill for those who are willing to learn more about sailing. There is also a cyclist skill, for those who passed a special test path, and a super cyclist skill for those who managed to cycle 30 kilometres. Then there is a commando skill, for those children who have learned climbing, and a super commando skill for the ones who managed to survive a night in a shelter in the woods.

Children's imagination and initiative, together with observatory skills that every teacher should have, help us introduce new ideas. Group work also encourages creativity and initiative of individual group members.

The most popular skills are:

1. **AN OARSMAN, A CANOEIST** – “I am not afraid of water, I know what to do in a boat or a canoe.”

Activities are conducted on shallow waters, so the fear of deep water does not disturb the process of learning how to row a canoe.

Before the activities start the children learn in detail about safety measures, the necessity to wear life jackets and how to behave in emergency situations, e.g. sudden changes of weather conditions.

The activity ends with a short test where children have to show that they can manoeuvre the canoe and cooperate with another oarsman.

The activity helps those who cannot swim to overcome the fear of water. They learn by behaving in a sensible manner and by following certain rules can make canoeing a fascinating opportunity to enjoy your natural environment.

2. **A LITTLE SAILOR** – “I know three knots, I know what a stem and a sheet are and I am not afraid of lists.”

This activity is organized with the assistance of older children, who have already learned how to sail; they like it and are willing to share their skills.

They present how yachts are built, teach how to tie knots, tell younger children about their experiences.

Both groups benefit from such meetings. Firstly, the younger children learn better and faster from their older friends, they realize that everybody can sail and that if you want to know if you like something or not, you have to learn what it is about. Secondly, when older children play the role of teachers, they learn a very important skill of effective communication and personal responsibility for what you teach. It encourages most of these young people to learn more so that they can make their presentation more impressive.

3. **A COMMANDO** – “I am not afraid to walk over a rope bridge, I can climb a high wall, I am not afraid of darkness.”

In this activity children overcome their fear of darkness, height and speed. We need here some specialist equipment, i.e. snap-hooks, safety belts. Of course, we can conduct this activity without climbing equipment but then it would not involve so many emotions and concentration at the beginning, and the way to success and self-satisfaction would be much longer.

From the very start of this activity nobody needs to be persuaded that it is going to be fun and all the children are very determined to succeed. If a participant is not able to operate the equipment, they cannot take part in the activity.

It is very important to sum up the activity after it has been completed. It is not the point to praise the best and fittest children, because it is the weaker and less fit ones who accomplish the most. It is crucial to encourage fitter children to help those who have difficulty climbing.

If a teacher does their job well, this is the best activity to enhance the children's confidence. People who are confident of their skills and abilities can function more effectively in all social situations.

4. **AN INDIAN** – “I can recognize animal trails, I can start a bonfire, I can decipher a message.”

Making use of a popular children's game called 'A Red Indian', we can sneak in many positive values. Dividing the group into 'tribes' and assigning tasks we introduce the spirit of team work, communication and fair competition.

Learning animal trails provide children with a valuable knowledge about nature that they have probably had contact with earlier at biology lessons. The children have the opportunity to confront their theoretical knowledge with reality, gaining practical skills useful in orienteering.

Starting and putting out a bonfire is the final skill learned in the forest.

5. **A COOK** – “I have cooked a dish in a clay stove and on a grill, I have baked my own bread and a pizza.”

Children like cooking activities very much. In modern times when families have no time to cook and have their meals together, such activities are very exciting for children. They enjoy all kitchen chores, provided they do not last too long. Their most favourite tasks are:

- cooking a pizza on their own and preparing a unique topping,
- baking a cake with fruit gathered in our garden,
- grilling meat or sausages and preparing their favourite salads.

The most important stage of this activity is having a meal in our garden at a table the children have set and decorated themselves. When a teacher asks the group a question: “How would you like our dinner to look like?”

he or she receives an instant information concerning the group's needs so that he or she can arrange the meal in the way that makes everybody feel a host. Children emphasize the character of the meal with flowers, candles or more official clothes.

Such meetings consolidate the group and stay in memory for many years. It is a perfect way to release communication needs and to build ties within the group. Preparing meals collectively is a natural method of integrating the group members, teaches task sharing according to individual predispositions and, last but not least, effective cooperation.

6. **A WIZARD** – “I have learned magical tricks.”

In order to become a wizard and learn a few magical tricks a child needs to know how to concentrate and how important it is to be determined if you want to complete the task. The activity ends with a show given in front of the group. The activity stimulates the imagination and teaches how to concentrate on a task.

7. **A FORESTER** – “I know types of trees and animal shelters, I am familiar with animal and bird voices.”

While learning this skill children realise that they are a part of our natural environment and that everything we do, no matter if it is good or bad, has influence on our environment. So we should try to get to know this environment as much as we can. Our programme includes practical outdoor activities conducted with a naturalist and the presentation of films.

8. **A GEOGRAPHER** – “I can forecast the weather and I do not mistake the four quarters of the globe.”

It is a skill that complements the children’s practical knowledge concerning meteorology. The ability to forecast weather by watching clouds or sunset colours can be valuable for sailors and windsurfers or it can be a perfect way to impress friends. It is good to know where the wind blows from and why it brings warm or cold weather. Adding new practical skills can also strengthen a child’s confidence and improve their position in a group of peers.

9. **A SCULPTOR** – “I have made my own work of art.”

In our village there is a man who is an amateur sculptor. He carves animals, boats or human figures in wood. He came once to our centre to sell his sculptures to our guests and the children started asking him about his work. The children were so persistent that in a matter of minutes they spontaneously formed a group interested in sculpting classes. The artists lent them his material and tools and after four hours the first works of art were ready. Since such situations repeated themselves, we decided to introduce sculpting skills into our program. This incident proved that children love discovering new opportunities and they find satisfaction in creativity.

10. **ROBINSON** – “I can build a shelter, but how to start a bonfire?”

This is an activity, which teaches the participants how to survive in the outdoors. It also shows how pleasant spending time in the outdoors can be.

11. **A FISHERMAN** – “I have made my own fishing rod and I have caught a fish.”

We teach task oriented activities that start with the participants making their own fishing equipment, preparing a bait and end with a mini competition. Some concentration and effort is required, and we have a grilled fish for supper.

12. **A FIRE FIGHTER** – “I want to be a fire fighter – a real fire fighting competition!”

This activity is a four-hour fire-fighting competition starting with a presentation of specialist equipment and fire fighter’s work. Then a group of children takes part in games such as racing, operating fire-fighting equipment, etc. To win the competition the group has to work together and do their assignments as fast and accurate as they can.

All the skills the children gain during the camp are presented at the notice board. It encourages all the group members to compete and get more badges than the others. At the end of the camp every child gets a T-shirt with our logo with badges and stickers on it. The skills the children get are the measure of their individual achievements but, first of all, they represent

their improved confidence and trust in their own abilities. Older children who take part in sailing and windsurfing activities require more specialist and a methodologically complex programme.

Generally speaking, all the water activities require from the participants a lot of attention and self-discipline. In order to implement the programme effectively, it is worth the effort to write a two-week detailed plan of actions in advance and to present it to the participants. Consequently, young people know what is to be accomplished and can concentrate entirely on the tasks.

We also made short-time programmes for children living in the resort where our School is located. One of them was an Art Workshop. The task was to create a huge map of our cottage and its surroundings, with all interesting natural places. The children together with our competent personnel made a beautiful nature map of the region they live in. The map became like a postcard of the cottage. It is located in the most visited spot in the area. Names of all creators are permanently placed next to the map so that every visitor could see that. It took four days to make the map, but the interest of its existence and pride of having it, has lasted for over two years. It is really unprecedented to see that the map was not damaged after all this time, which is the proof of respect for one's own work. Now it is visited by both visitors and local families from Czarnocin.

In order to collect information on educational needs of young people we conducted a survey among young staff of four secondary schools in the villages where children and young people have smaller chances for development.

Question 1: To what extent the young people you work with need to be encouraged to behave responsibly within the social group they live in?

1. Very important	12 %
2. Important	40 %
3. Not important	44 %
4. Don't know	4 %

The majority of the respondents chose answers 2 and 3. Because the percentages of these answers were very similar, the conclusion may be that young people have to be encouraged to behave responsibly within their social environment although the pressure does not need to be strong.

Question 2: To what extent the young people you work with need to be encouraged to manifest initiative within the social group they live in?

1. Very important	12 %
2. Important	54 %
3. Not important	28 %
4. Don't know	6 %

The majority of the respondents chose answer 2, which means that young people have to be strongly encouraged to show initiative within their social environment. Only 28% claimed that the young people needed little encouragement to show initiative in a group.

Question 3: To what extent the young people you work with need to be encouraged to communicate effectively within the social group they live in?

1. Very important	8 %
2. Important	20 %
3. Not important	70 %
4. Don't know	2 %

The majority of the respondents chose answer 3, which means that young people do not need to be encouraged to communicate effectively within their social environment. A very small number of youth (only 8%) needs such encouragement.

Question 4: To what extent the young people you work with need to be encouraged to behave honestly within the social group they live in?

1. Very important	18 %
2. Important	22 %
3. Not important	56 %
4. Don't know	4 %

The survey shows that a minority of young people need to be strongly encouraged to be honest within their social environment. As many as 56% of the surveyed think that young people do not need encouragement to be honest.

Question 5: To what extent the young people you work with need to be encouraged to manifest discipline and respect for other young peoples' values within the social group they live in?

1. Very important	14 %
2. Important	32 %
3. Not important	46 %
4. Don't know	8 %

The majority of the respondents chose answer 3, which means that young people need to be encouraged only in a small degree to show obedience and respect to other people's values. Only 14% think that the young people need such encouragement.

Question 6: To what extent the young people you work with need to be encouraged to learn how to make decisions within the social group they live in?

1. Very important	10 %
2. Important	36 %
3. Not important	48 %
4. Don't know	6 %

Only a very small number of the respondents (just 10%) think that young people need strong encouragement to learn how to make decisions within their social environment. The majority of the respondents (almost a half of them) think that the young people they work with do not need such encouragement.

Question 7: To what extent the young people you work with need to be encouraged to permanently learn and enrich knowledge within the social group they live in?

1. Very important	16 %
2. Important	34 %
3. Not important	48 %
4. Don't know	2 %

The percentages above show that the most popular answer was No 3, which means that young people do not need to be encouraged to constant learning and enrichment of their knowledge.

Question 8: What are young people's educational needs?

- related to their future life and examinations
- they expect the teacher to be competent and involved, which can encourage them to self-improve.
- the need to communicate, express and form opinions effectively, to learn how to be assertive
- the ability to judge a situation and respect the rules
- practical application of theoretical knowledge, developing personal interests
- learning foreign languages as an instrument to meet people of other cultures

4.9.2. Poland-AWF Poznan

Akademia Wychowania Fizycznego im Eugeniusa Piaseckiego - Poland

AWF is the oldest school of Physical Education in Poland. The organisation is the main provider of teachers, youth workers, outdoor activities facilitators in the region. Each year about 100 graduates leave our faculty and engage in professions related to education. We take an active part in regional projects regarding integration of young people with disabilities, young people belonging to national minorities and youth at risk from urban areas.

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Educational needs and examples of good practice on non-formal education in Poland

A. Evaluation of non – formal educational specific needs

The aim of this paper is the diagnosis of educational needs of the youth with mental and motor disability on the basis of great city environment in Poland. The research was conducted in the complexes of schools for disabled children in Poznan in June 2004. It comprised 192 teachers who work with physically and mentally disabled students. The teachers' task was to identify the educational needs of the youth they worked with and to define the intensity of " how important " the particular needs are for them.

The following educational specific needs have been identified:

1. social and personal responsibility
2. capability of manifesting initiative as members of a group
3. ability to communicate effectively within a group
4. willingness to behave in an honest manner and respect group's rules and codes
5. discipline and respect for other's values and opinions
6. ability to make decisions
7. desire to permanently learn and enrich knowledge

56% of the respondents think that the young people must be encouraged to behave responsibly within the framework of the social group where they belong. Only 6% of the respondents think that young people behave responsibly.

The survey shows that 48% of the respondents believe that the young people must be encouraged to show the initiative. Only 10 % of the respondents think that young people possess such a skill. The lack of initiative in the case of the youth with mental and motor deficiencies may result from the excessive care given to them in their family environments. The decreased self-dependence of disabled children, resulting from their disability, leads to the situations in which parents or other people taking care of them help them out excessively and sometimes impose on them the manner of performing given tasks. As a result, the readiness for displaying their own initiative is rather limited.

24 % of the respondents think that in comparison with other educational needs, the ability to communicate effectively is not important for the youth; 31 % claim that it is very important and 41 % that it is important. More than half (74 %) of the teachers questioned claim that the young people do not possess the ability to communicate effectively.

Most teachers (74 %) stated that the youth should be encouraged to be honest, and only 15 % of teachers declare that the youth they are working with are honest.

Similarly, as we have shown above in relation to the behaviour of young people, obedience and respect for the values of the others is at a low level, 87 % of the teachers claim that the young people are not able to respect the values of others.

90 % of teachers believe that the young people do not have the ability to make decisions. This is strictly connected with the lack of initiative discussed above. It is essential to stimulate and encourage young people to be more independent.

56% of the respondents believe that young people need to be encouraged to permanently learn and enrich knowledge within the social group they are part of.

The teachers questioned mentioned also some other educational needs that, in their opinion, are quite important for the young they work with. These needs are:

- the need for efficient way of expressing negative emotions in the group
- the need for efficient signalling of mental needs in a clear manner
- the need for shaping the skills of assertive behaviours
- the need for shaping pro-healthy behaviours (including the addictions prevention scheme)

- the ability of coping with difficult situations (personal and social)
- the ability of creating proper self-assessment
- the need for recognition
- the need for success
- the need for mutual acceptance
- the need for social safety (understood as full integration with able, healthy people)
- the need for the feeling of economic safety
- the need for shaping self-dependence and resourcefulness in life
- the need for continual stimulation

Conclusions

The most important needs for the disabled are: social and personal responsibility and desire to permanently learn and enrich knowledge. The prevailing part of the surveyed (87 %) proved that the young people the teachers work with should be encouraged to satisfy their educational needs to a greater extent.

The results of the research show that young people should be encouraged to a great extent to behave responsibly and to constantly learn and enrich their knowledge within the social group in which they live.

B. Examples of good practice on non-formal education in Poland

Recreation means voluntary undertaking activities which develop a human being and which are a form of his self-fulfilment and self-expression. From a personal point of view these activities are perceived in the categories of free choice and internal need as well as mental, emotional and intellectual self-realization. The meaning of recreation is essential for a good frame of mind and realisation of one's own 'self', for social engagement, creative experiences and physical benefits both for able-bodied and disabled people. This is the sphere of personal needs of a human being, which favours of well being and the quality of life.

Outdoor recreation makes up for the lack of activity regardless of the type of disability. Outdoor recreation of the disabled is just this form of participation in physical culture, which fulfils the need for the non-formal contacts with others and influences the increase in social integration.

In recent years there has been a growth in the number of programmes offering various forms of outdoor recreation for the disabled in western countries. The research shows that disabled people prefer the same forms of outdoor recreation as able-bodied people (i.e. horse back riding, sailing, canoeing, downhill skiing, climbing). In some cases, depending on the type of the disability, some special equipment has to be provided for a given form of recreation.

Bellow we will present several examples of good practice regarding the use of outdoor activities in non-formal education.

Horseback riding and climbing camps

Group characteristics:

The participants of the camp were young people suffering from cerebral palsy, autism, Down's syndrome, partial paralysis of the limbs, and young people with amputated limbs.

Educational tasks:

- The goals were:
- to increase the scope of the independence of the disabled youth,
- to teach them responsibility,
- to teach them to make decisions,
- to encourage them to take the initiative in the group,
- to encourage them to undertake new activities.

Programme:

Climbing camps, as well as horseback riding and canoeing camps have been organized since 1994 by the volunteers from the Spirit Foundation for the Natural Rehabilitation of the Disabled from Torun. .

The idea of including the natural rehabilitation into the process of making disabled children and young people independent initiated a range of outdoor events which have been organized for 10 years by the volunteers from the Spirit Foundation for the Natural Rehabilitation of the Disabled. Initially they organised canoeing trips along the Black Hancza River, then there was a rock climbing expedition (the participants climbed Raptawicka Turnia, the wall of Cracow Gorge, Szpiglasowa Pass, Zawrat). The founders of the Foundation consulted their ideas with the most prominent representatives of the Polish alpine climbing and mountain rescuers (B. Krauze, T. _ajkajtys, P. van der Coghén). Following these consultations some methodological basis for therapeutic climbing of the disabled were established, especially for the paraplegics in the wheelchairs, and for the young people with amputated limbs. Wall climbing was used as a means of enforcing a range of natural movements improving the spastic parts of the organism of the disabled.

Then climbing was combined with horseback riding therapy (equestrian therapy) and thus camps have been organised in the rocks of Jura Krakowsko-Czestochowska. Equestrian therapy uses special horses of a breed raised by the mountaineers inhabiting the East Carpathians (the Hucul breed). A Hucul horse has a special built and values for therapeutic activities and its gentleness and balanced character enable to create special ties with a disabled person. The Foundation also organises horseback riding therapeutic camps in the Augustowska Forests. Most of the participants are blind, deaf, and young people suffering from the Down's syndrome. The camps programme includes horseback riding exercises, hydrotherapy, rope climbing and canoeing.

A special type of camp combines canoeing and horseback riding, where half of the participants are disabled young people and the other half are young volunteers. The events take place in Augustowska Forests along the axis Czarna Hancza – Augustowski Canal. One group of the participants goes by canoes and the other group rides horses across the forests. In the evening both groups meet at one camping site and in the morning they set off for the next stage of the trip.

Cycling and horse-riding camps in the Kashubia Region**Group characteristics:**

The students of the Faculty of Tourism and Recreation prepared an outdoor event for girls and boys aged between 12 and 13 with light and moderate mental disability. The participants were recruited from the Complex of Schools for Disabled Children in Poznan.

Main educational tasks:

These were:

- improving the ability of communicating,
- learning personal and social responsibility,
- making decisions,
- broadening ecological knowledge,
- getting acquainted with the specific culture of the region.

Programme:

The event was organized by students of the recreation specialty at the Faculty of Tourism and Recreation within the scope of the subject called "Recreational Events".

The participants had to cover 14 kilometres by bike including more or less 3 kilometres of canoe trip. The participants followed the following route: Wiezyca – Patulskie Lake – the Botanical Garden in Golubien – Patuly – Szymbark – "Wie_yca" Boarding House – the courtyard of "Hubertówka" Inn. There were four checkpoints along the route at which the participants were performing some agility tasks and answered the questions that were suitably awarded with points.

- Checkpoint I (during the canoe trip)

The task of the participants was to cover the designed route in the shortest time possible by means of slalom among the buoys.

- Checkpoint II (in the Botanical Garden)

The task of the participants was to answer the questions concerning the knowledge about nature and the rules of behaviour in the forest and in the Kashubia Region.

- Checkpoint III (in Szymbark)

The cyclists' task was to cycle through the streets of a small town being aware of the traffic regulations. The policemen assessed the correctness of their cycling with regard to the traffic regulations.

- Checkpoint IV (in front of the Boarding House)

The tasks for the cyclists: the slalom ride among the posts, then taking a mug with water from the table and placing it on another mug without stopping; throwing cones at the target, rolling the volleyball along the marked route in the shortest time possible; knocking down plastic bowls.

At the end of the event musical and motor activities took place by the campfire.

Outdoor events in Regetow

Group characteristics:

The group was formed of children and young people aged between 7 – 25, suffering from muscular dystrophy and young volunteers (university and high school students).

Educational tasks:

- improving communication skills,
- improving decision making skills,
- improving the ability of developing the initiative,
- showing respect for other people's values,
- obeying the rules by participation in the defined forms of recreation.

Programme:

In the mountainous village – Regetow in Beskid Niski – there are camps organised for the young people with muscular dystrophy. The initiator of the camps is Jolanta _uczak, a biologist by training, who has bringing together young people with impaired motor function and groups of volunteers for several years. In summer and winter, she organises trips to the mountains, to a centre (two houses and a chapel) built by the young volunteers in Regetow. Due to its sightseeing values this is the perfect place for outdoor recreation. The participants take part in mountain hiking, horseback riding therapy, races in the wheelchairs, and various recreational games. Before leaving for Regetow, there are canoe trips following a different route each year. They last for ten days. Both able-bodied and disabled young people spend most of the day in a canoe, learning how to cover difficult routes, how to cooperate and how to be responsible for themselves and for the others. Every evening they put up camps in sites on the route, they prepare meals together and then play together by the camp bonfire. Natural situations help with the integration the young people, improve the communication skills and give them a chance to develop the initiative within a group.

Scout camps in Mielnica

Scout camps for the young people with impaired motor function have been organized since 1989 on the initiative of P. Janaszak, a surgeon and orthopaedist specialising in the field of physiotherapy. He started the Mielnica Foundation, which initially organised scout camps for the disabled youth and created its own physiotherapeutic base. The Foundation has been developing all the time.

The basic field of its activities is the enlargement of the Physiotherapy Centre for the Youth in Mielnica and versatile help for the disabled which includes:

- conducting the research in the field of physiotherapy with special regard to summer camps,
- organising diversified forms of recreation for the disabled and sports activities such as fencing in the wheelchairs, weight lifting, rugby,
- organising excursions home and abroad and integrative events like the Picnic of Mielnica Friends or occupational therapy workshops.

Complex physiotherapy is combined with outdoor recreation. Every year on Goplo Lake in Mielnica the Nationwide Olympics of the Skills of the Disabled called “ Abilimpiada” takes place. This is the only event of this type in Poland. For many years the Foundation has been cooperating with numerous volunteers from Poland and abroad (among others the USA, Canada, Finland, Sweden, Japan, the Czech Republic, Slovakia, France, Germany, Holland and Belgium). Within the framework of the Volunteers Centre of the Foundation many courses and practical activities take place. The volunteers learn how to combine therapy with recreation and put their own ideas into practice.

The participation of the disabled in summer camps develops a range of social skills:

- effective communication,
- obeying the group rules,
- respecting the values of the others,
- broadening the knowledge,
- coping with difficult situations.

Scuba diving programmes for the disabled

The worldwide authority in recreational diving of the disabled is Disabled Scuba Association (HSA) in San Clemente. Its aim is to promulgate diving educational programmes together with instructor courses. In 1999 HSA – Poland was registered, affiliated with the Board of Underwater Activity. Nowadays in Poland there are seven branches of Disabled Scuba Association and the Underwater Tourism Centre NAUTICA. They organize scuba diving camps that aim to make disabled people independent through carefully chosen forms of recreational activities. The peculiarity of the water environment allows to influence in diversified aspects both within the mental and physical sphere of the disabled. Currently NAUTICA offers three programmes addressed to the young people with different disabilities:

- “Silent World” is a programme intended for the deaf and the deaf-mute young people. Under water communication is limited to using signs, this being the basic barrier in integration with hearing people. While diving, the deaf have a chance to look at their handicap in a different way. So diving gives the opportunity for broadening the effective communication skills. Undertaking activities of this type often means going out of the limits of one’s capability.
- “Water Route” is a programme addressed to the young people from foster homes and care-taking institutions. Learning how to dive gives the young people, who are often lost and deprived of an aim in life, a chance to strengthen the feeling of their own value and self-confidence. The programme is based on teaching self-discipline, competition and cooperation. Each dive brings along new sentiments, and also strengthens in a natural way the feeling of responsibility for a partner and for oneself.
- “Zero Gravity” is a programme intended for the physically disabled young people. In this case water not only neutralises the tension of muscles, but also allows to discover new motor possibilities of one’s own body. Scuba diving increases the confidence in one’s own strength and creates the conditions for recognising one’s own capabilities.

Most schools for disabled children conduct cyclical outdoor events: picnics, feasts, trips, camps, olympics. One of such schools has in its curriculum mandatory classes in skiing on the artificial slope “Malta Ski” which is available all year round. Each year students of this school take part in Skiing Competitions organized by the Association “Fit Together”. The competitions are organised in Korbiewo, a well-known Polish centre of winter sports. As a reward for being the first, the students participate in summer or winter sports camps.

An exceptional outdoor event, which caused a stir in Poland, was the expedition to the North Pole in which 15-year-old Jan Mela participated, walking with the help of an artificial limb (after the amputation of a lower and upper limb). The expedition was organised by a famous Polish explorer and traveller, a member of The Explorers Club in New York - Marek Kaminski, who is the first man to reach both Poles in one year without any help from the

outside. Before the expedition, Jan Mela did a range of exercises improving both his physical and mental condition. The preparations of the young explorer were supervised by a team of consultants: a physiologist, a psychologist, a vascular surgeon. Despite having an artificial limb and the difficult weather conditions, Jan Mela (together with M. Kaminski, W. Moskal, W. Ostrowski) crossed the frozen Arctic Sea and reached the North Pole. He showed the other disabled people that they are able to overcome their own limitations and consequently pursue their aims in spite of their physical deficiencies. Jan Mela dedicated the expedition to all the disabled people, and the North Pole became a symbol of crossing the borders.

The above examples have a local character and such is the peculiarity of the outdoor events in Poland. There are various different sports events, competitions and contests, Para Olympics all across Poland. The information about outdoor recreation of the disabled in Poland is scattered; scientific research has also only a regional reach, there is no extensive and complex data concerning the institutions and programmes available. Outdoor recreation is mainly the domain of educational institutions (schools for the disabled children, integrative schools, universities) as well as associations and foundations, which are non-governmental organisations characterized by lawfulness and depending on the work of volunteers. The volunteers play a crucial role here. They cooperate and lend a helping hand to the professional staff. Recreational events are most frequently organized by volunteers from the foundations and associations for disabled people as well as church organisations for the youth functioning both in small towns and in university centres. Also students of such specialties as special education, re-socialisation, tourism and recreation and physiotherapy organise different types of recreational events during their placements.

4.10. Romania

4.10.1 Romania-The University of Transylvania Brasov

The University of Transylvania has 20,000 students. The faculty of Physical Education and Sport prepares teachers, youth workers, outdoor facilitators from the Transylvanian region. The faculty is actively involved in programmes at regional scale involving the integration of minorities and of youth at risk from urban areas.

Professor Dr. Balint Lorand and Adrian Deac
Lecturer Elena Moldovan

Example 1

Description of characteristics of individuals or groups we have worked with

- Group: 12 – 16 years old – institutionalised children
- Education: 6th – 10th grade
- Low level of tolerance to frustration
- Dependent of adults (especially of the leader)
- Bad relationship; antisocial
- Bored, indifferent

Description of the specific circumstance in which the educational intervention took place

The group of children went out for a few hours away from the institute to pick flowers, without any adults around; after a week they went to pick leaves which they had to stick on a piece of paper and after doing that they had to specify the name of the tree.

Formulation of the particular educational problem that needed to be solved

- Trying to have contact with other persons than those already familiar to them (when returning they also had to know the names of the flowers they had picked)
- Encouraging self-trust (due to the freedom of action)
- Developing the capacity of making decisions

Description of the educational intervention which took place

Some teachers were quite sceptical:

“Will they manage?”
“Will they really bring flowers?”
“Aren’t you afraid to leave them alone?”

The children were amazed to find out that they will go by themselves:

“Who is coming with us?”

“But what will you do with flowers?”

“We had enough with Marul-Dulce, and Maia! We’d better stay and watch T.V.”

When they came back they asked what they were supposed to do with the flowers. The answer was: “You are going to offer them to someone from the Mosement Theatre.

Long term consequences(effects) of the educational intervention described above

- They had the possibility to socialise with people outside the centre, as they knew the names of the flowers
- They also made two urgent decisions (we received flowers that were planted in the city gutters)
- They observed that even a small gesture has a big value: “How nice of you!”
- They have quickly forgotten about TV (they stayed playing in the yard and it took them a while to bring us the flowers) - frustrating situation transposed as an easy one.

What makes you believe that the educational intervention was successful

- They told me that it is different when they are alone, but they can handle it (they are rejected by the community, they received aggressive contacts from this part), they have spoken nicely, they stayed together (the group’s strength), they enjoyed the beauty of the nature.
- They still pick flowers or stick dried leaves on paper
- The people who receive the flowers from them ask them: “Who made you do this?” and they are happy to answer: “It is because we want too” or “This is a nice thing to do!”

Example 2

Description of characteristics of individuals or groups you have worked with

- Group: 5 boys and one girl – institutionalized children
- Age: 14-16 years old
- Education: boys in the 7th and 8th grade, and girls in the 10th grade
- Features and personality (general things)
 - Self-centred (especially during a game)
 - indifferent
 - tensed communication relationship (especially between sexes)
 - low level of tolerance
 - high level of dependence on adults
 - insecure, confuse
 - vulnerable outside the institute

Description of the specific circumstance in which educational intervention took place

- Going on a trip by bicycle (about 25 km) repeated at 7 – 10 days with the same group
- Facing the group with a crisis: a flat tyre.

Formulation of the particular educational problem that needed to be solved

- Creating a group cohesion
- Obeying the rules of living together at a micro and macro social level
- Assuming the responsibility
- Make decisions/ spontaneity in making decisions

Description of the educational intervention which took place

When faced with the moment of crisis, the accompanying adult had a group discussion: "What do we do now?" The children answered:

"We leave it here!"(the child that had the flat)
 "We should leave him to come back alone"
 "He should handle it"
 "He shouldn't have come with us!"

The adult accompanying them explained to them what a flat tire means and advised them to come up with a plan together, a strategy for what will follow – not taking into consideration their ideas. He suggested to them: "Each of us will carry the broken bicycle for 10 minutes except for the girl" Their reaction was reaction: "But isn't she ridding just like us?" After a short while somebody had an idea: "Let's stop a car! Maybe someone will help us and then two of the boys will go ahead to bring a pomp and something to fix it." The accompanying adult explained to them: "There is no point in blaming those who aren't stopping"

Explain what was the short term and long term consequences (effects) of the educational intervention described above

- A frustrating situation (because the trip was interrupted also because the distance was far from the initial position) was transposed into something positive: they were happy that the trip took longer, that they could do something for all of them, that they could repair the flat tire by themselves.
- Everybody collaborated: they understood that the opposite sex needs protection
- They made decisions (combined with the suggested one)

If it is possible, explain what makes you believe that the educational intervention was successful

After this event we went out again with the same group and I noticed:

- Initiative(they took all that they thought to be necessary for repairing something, they took, without any suggestion, food and water)

- Good collaboration (they looked after the girl and they hurried each other so they might leave quicker)
- Respect towards others (strangers, as well as people they knew)
- Good reaction to other frustrating situations

Example 3

Description of characteristics of individuals or groups you have worked with

- Big group, heterogeneous regarding age (6-16 years), boys and girls (15+10) – institutionalised children
- Education: 2 from primary school, 1st – 9th grade
- Indifferent, bored of the existent “offers”
- Frustrated (punishment as a result of undesired actions: physical aggression and verbal aggression)
- Aggressive relationship towards the smaller ones (until the age of 10)

Description of the specific circumstance in which educational intervention took place

- A walk in the snow, with the intention of sliding (without sledge) for 7 hours

Formulation of the particular educational problem that needed to be solved

- Raising the limit of answer in frustrating situations
- The reconsidering of relationship with the classmates (especially with the smaller ones) from institution
- Controlling the capacity of having initiative
- Helping each other
- Forgetting the negative side

Description of the educational intervention that took place

- The sliding down the hill was done “without a sledge”(we haven’t sledges anyway) and without nylon bags – “they managed”
- On the top of the hill they took out from under their clothes some plastic bags: they had found bags on their way, they also used a part of a damaged car.
- Initiative – “It is better with bags, right?” “Can you see how fast we go down the hill?” In the moment we caught them doing this “activity” we told them that it was time to continue our trip and they answered: “We want to stay!” “We can’t go because we are wet!” But they gave up pretty easily – and they helped their smaller classmates to climb the hill. They took out their frustration in a snow fight where I was the principal target. They found out more about plants and road marks.

Explain what was the short term and long term consequences (effects) of the educational intervention described above

- They could help their smaller classmates (even if they were cold, wet and they wanted to walk faster)
- In summer they remembered of that Sunday when they had the snow fight.
- More relaxed days came concerning the relationships within the institution (for children and for those who were not really interested in having any kind of relationship with the adults until then, they were trying to approach them and to communicate.

If it is possible, explain what makes you believe that the educational intervention was successful

- Now they like to do activities in winter because of their previous pleasant experience with snow, which brought something different in their life and something else beside “staying in the hostel.”
- They could hit their teachers “I hit Mister X right in the head with a snowball”, and for while the antagonism educator-educated disappeared.

Example 4

Description of characteristics of individuals or groups you have worked with

- Group: 9 girls and 7 boys (+3 teachers) institutionalised children
- Unsecured
- A small baggage of common memories
- No respect for other values (without an adequate social training)
- Hatred (typical for the institutionalised children)

Description of the specific circumstance in which educational intervention took place

- A one day trip to Prahova Valley

Formulation of the particular educational problem that needed to be solved

- Making “memories” and living experiences different from those they had inside the institution
- They were exposed to Romanian culture and spirituals values
- Becoming more motivated for every day life
- Trusting in one’s own capabilities and the group members

Description of the educational intervention which took place

- Other teachers – “They will listen to ‘manele’; it is a waste of time!”
- During the visit to Iulia Hasdeu’s museum in Campina they sat down on an armchair next to the door – after they were told off, they made sure to inform the others not to touch the objects in the museum.
- They were impressed by the visit to N. Grigorescu’s Museum and Suzana’s Monastery and Cheia.
- They paid great attention to the museologist’s presentation.

- At the memorial house of Nicolae Iorga an interactive presentation took place and they were congratulated for their answers.
- At one monastery one of the children was caught stilling a cross and we explained to him that stilling is not a good deed and that it is condemned morally and socially.

Explain what was the short term and long term consequences (effects) of the educational intervention described above

- The interactive way of communicating information appealed to them very much, especially the fact that they received praise.
- The child who was caught stilling behaved very well in the next trips.
- The next month they motivated to learn, they did not skip classes because if they had done that they couldn't have participated in the next trip.

If it is possible, explain what makes you believe that the educational intervention was successful

- The children were thrilled to tell what they had learned from this experience, beside having nice memories or souvenirs; they are able to describe that day.
- They became more sensible concerning God and Arts.
- They became aware of the positive impact that some historical figures have had on our society.

Example 5

Description of characteristics of individuals or groups you have worked with

- Group: 16 children (8 girls and 8 boys, and 3 teachers) – institutionalised children
- Age: 12-16 years old
- Education: 6th to 10th - pupils of emotional nature
- Depending on adults (favourite adults are suffocated)
- Unstable outside the institution

Description of the specific circumstance in which educational intervention took place

- Field trip to Transylvania for 5 days

Formulation of the particular educational problem that needed to be solved

- They need to adapt to living in a society, away from the protective environment of the institution
- Socialisation
- Gaining the trust in society at large and respecting its values
- Widening the limits imposed by the rules of the institution (autonomy, decision-making, spontaneity)

Description of the educational intervention which took place

- They went shopping and took a walk unsupervised in Targu Mures, a Transylvanian town
- At first they were a little scared but they enjoyed the “freedom” and they were able to observe on their own the evolution on the large social scale – they enjoyed it
- They showered for as long as they pleased, even though others waited their turn
- They had verbal conflicts (making bad jokes, making fun of others) with the youngsters accommodated there; they were told how to live in a civilized way in hostel conditions – each one pays its gas, cannot afford to waste them because they pay them out of their own pocket. They were given tasks: who washes the dishes, who does the cleaning, who lays the table – as group responsibilities

Explain what was the short term and long term consequences (effects) of the educational intervention described above

- Conclusion: they managed on their own in a foreign town
- They understood the meaning of respect towards the other people’s goods and the rules of living together
- They gained courage and they enjoyed the given trust when they were by themselves
- Statements: “They were different, they treat girls in a new way”

If it is possible, explain what makes you believe that the educational intervention was successful

- They become shy when a foreign person approaches the group
- They are willing to leave the institution for other similar projects
- They wish to manage with their money by themselves

Example 6

Description of characteristics of individuals or groups you have worked with

- Group of 8 children: 6 girls and 2 boys – institutionalised children
- Age: girls: from 10 to 11 years old
Boys: from 9 to 10 years old
- Education: medium level, primary school
- Dependent on adults
- Bored, indifferent
- Selfish (especially in the game in which participate the grown-ups)
- No self trusting

2. Description of the specific circumstance in which educational intervention took place.

- During the winter: in the institution’s back yard – the making of a snow man

3. Formulation of the particular educational problem that needed to be solved.

- Gaining the trust in themselves and in the group
- Initiative
- Decision
- Developing the creativity

4. Description of the educational intervention which took place

- The children were happy that they would build a snowman (by modest and almost inexistent means)
- “We must build a snowman from three huge snowballs”
- “let’s see how to dress up the three huge snowballs”

5. Explain what was the short term and long term consequences (effects) of the educational intervention described above.

- They dressed up the snowman with different objects which become the hat, the hands and they even made a wife and a child for the snowman – initiative
- The snowman was dressed according to the season (a scarf, gloves, hat)
- They gratefully collaborated and the excitement of the process they were even tolerant with the ones who joined the group
- They were “forced” to collaborate when they lifted a part over the others (“Come on, let’s all push together, bring a ladder!”)

6. If it is possible, explain what makes you believe that the educational intervention was successful.

- They realized that for a creation the imagination is approved and encouraged
- They enjoy bragging about what they accomplished
- They can describe certain events from during the activities (especially if they look at the photographs taken then)

Example 6

Description of characteristics of individuals or groups you have worked with

- Group: 5 girls and 5 boys – institutionalised children
- Age: 12 to 115 years old
- Education: medium and inferior level of education, 6th -7th form, primary school
- Self-centred: they want to draw attention only on themselves
- Lack of friendship between the ones of different ages
- Dependant on the protective environment of the institution
- Low abilities of to take care of themselves
- Low level of tolerance towards frustration

Description of the specific circumstance in which educational intervention took place

- Camping for 5 days

Formulation of the particular educational problem that needed to be solved

- Encouraging the children to help each other and to develop friendly relationships among them
- Learning to take care of themselves
- Learning to adapt to other environments than the one of the institution

Description of the educational intervention which took place

- “In camp, each of us must do something: to gather and to chop some wood, to prepare the meals for the others, to bring water, to watch the fire, to keep everything tidy. We mustn’t leave the camp without letting somebody know, we mustn’t play with fire, or throw things randomly, we mustn’t waste the water, or take food without permission, we mustn’t swear!”
- The children were given a multitude of offers: “Let’s jump the fence to go to the lake” (we did not have sufficient funds to pay for the entrance to the lake), “Let’s make a huge fire”, “An adult should sleep with us!”, “Let’s race the cows!”, “Let’s eat all the good stuff at the beginning” (diversification of food for the 5 days)
- During a storm: “We are afraid! What’s going on? Why aren’t we returning to the hostel?”

Explain what was the short term and long term consequences (effects) of the educational intervention described above

- Good collaboration, especially during the campfire every night, which was a good moment for stories, memories, jokes.
- They realised that a good rationalisation of the food ensures that there is enough for the whole stay.
- They communicated with the lake watchmen who understood them and they let them go to the lake, so they did not have to resort to jumping the fence (good communication with adults they had just met).

If it is possible, explain what makes you believe that the educational intervention was successful

- They can be motivated to take part in activities that they do not like so much or which they consider to be disgraceful (washing dishes, collecting garbage), they would have done these sort of activities even if they had not been supervised

Example 7

Journal of an outdoor education lecturer - Elena Moldovan

For most of my students, at first, the activity seemed bizarre; they could not understand why they should see nature through all their senses and to notice all her wincings. Facing this sudden reality I was forced to invent lots of activities, to throw net full of evanescent words and it meant a will exercise.

I decided I should do something with one group of students that had really great communication, team building, initiative and discipline problems. Every time I entered the classroom I could see them arguing over trivial issues, showing lack of respect for other's values. Most of them are boys, with similar ages between 21-23, in their last year of university at the Faculty of Physical Education and Sport.

One spring morning, on a country side road covered with grass and leaves freshly washed out by sun, under the high sky, me and the students had already been walking for a few hours. I could feel the impatience among the students who tried to convince me the road was not taking us anywhere. I responded indirectly: "The truthful goals deep inside each of us, aren't they?"

The landscape was wonderful and while I tried my best to make students understand the objective way to see nature, the sky, the light, I asked them to count the trees, the birds and listen to the quiet in that place. Then we arrived in a beautiful place where we decided to make a garden. We decided on the location, the next step was to plan the size, the shape, and the dimensions of the habitat. It was decided to create the habitat in the shape of a large apple tree and to call this habitat the Apple Garden. The name of the garden was unanimously accepted.

The construction phase was well under way, volunteers marked off the area and dug up the ground. We then planned a special planting day for May. On this day, every student brought flowering plants and planted them in the garden. It took an entire day, but we got in all 250 flowers. There were pink petunias, red sages, white daisies, yellow and orange marigolds, and many other nectar producing flowers. They made a rainbow of colours in the garden and their sweet smelling fragrance was just waiting to tempt the butterflies, and the bees.

In June, students and former students got together and decided to dedicate our new habitat garden to nature because by creating it, they were now more informed about nature and discovered its beauty. The anticipation of the students was overwhelming. They were eager to present their wonderful garden to former students and teachers and so proud that they helped in its creation.

The Apple Garden was truly an act of giving. All our students had taken part in its creation in some way or another. A project that started off as a praise to Mother Nature, turned into a wonderful educational tool that gives back to students.

The garden has been used as a springboard for language-experience stories getting students excited about stories and actually writing them, brainstorming sessions. In addition, the garden was used as a focus area or gathering place for assemblies and special outdoor

programmes. The educational benefits that the garden has to offer students are only limited by their teachers' own imagination.

This inquiry process stimulates curiosity and makes the students wonder. According to many researches there is no meaningful learning if there is no inquiring mind seeking an answer, solution, explanation, or decision. By incorporating this type of science teaching in an outdoor learning centre, students experienced meaningful learning.

The theme that dominated our discussion while we all sat in the Apple Garden was how educational standards envision change throughout the system. Students expressed and gave new ideas about how teaching standards should encompass the following changes on emphasis (I had given this brainstorming idea to my students because I was sure they were the best critics of our educational system; they succeeded to create the new matters by comparison):

<i>Less emphasis on:</i>	<i>More emphasis on:</i>
<ul style="list-style-type: none"> Treating all students the same Responding to the group as a whole Rigidly following curriculum Focusing only on students acquiring the information and scientific knowledge Presenting scientific knowledge through lecture, text Asking for recitation of the acquired information at the end of a chapter Maintaining sole responsibility and authority Supporting competition Working alone 	<ul style="list-style-type: none"> Understanding and responding to individual student's interests, strengths, experiences, and needs Selecting and adapting the curriculum Focusing on students' understanding, ideas, and inquiry processes Guiding the students in active and extended scientific inquiry Presenting scientific knowledge through demonstration Providing opportunities for scientific discussion and debate among students Continuously assessing students Sharing responsibility Supporting a student community, with cooperation, shared responsibility, and respect Working with other teachers to enhance the science program

During the outdoor activity they demonstrated skills and attitudes necessary for safe and comfortable outdoor experiences. Students improved their ability to make decisions, and had a positive attitude towards each other. They had also improved willingness to expend effort to achieve personal and group goals, and they enhanced their communication skills. They were happy to recognise the effects of communication and actions and began to accept that the reactions of others may reflect different perspective than their own and showed sensitivity to the others too. They were now aware of the relationship of individuals to groups, for personal space and privacy and different roles that individuals play within groups and the interdependence of those roles. They developed skills in this group process and they assumed the different roles within the group.

After this outdoor experience all my colleagues reported that the students behaviour improvement, their participation in classes increased and there was greater discipline.

For the following year I decided I should know and understand my students personalities, characteristics and abilities in order to find the best way to communicate and to help them understand themselves better. This second group of students was also in their 4th year at the Faculty of Physical and Sport Education, with ages between 22-23, the number of boys was still higher than the number girls, this group was very different of the first group I have described. During classes they demonstrated understanding, respect and appreciation for self, others and their views, awareness and appreciation of living things and understanding of basic ecological process. They were the ones who asked me for this outdoor experience because they never had one. They were curious if they were able to practice the theoretical courses I taught them.

This outdoor activity took place at Bâlea, a wonderful touristic attraction situated in the Sibiu County, between Moldoveanu and Negoiu peaks, the highest peaks in Romania. The Bâlea Fall is one of the most famous falls in Romania, with a 50-60 meters leap, at 1200 meters altitude, the secondary summit of the glacial circuit.

Bâlea Fall Fagaras Mountains expedition

The breathtaking scenery and the beauty of the lake makes this area the biggest tourist attraction in the Fagaras Mountains and the most beautiful tourist resort in the Carpathian Mountains.

The theme of the outdoor activity was to set up a camp and get through the night. One of the most interesting campsites we have ever seen was set up unexpectedly after a two-days trip into the snow-shrouded Fagaras Mountains Area. The one pass we were looking for was a low saddle between higher and more rugged peaks. It was the only way to cross the backbone of the range and reach the other side of the divide.

Snow swirled as we gathered around the map. We could not see any landmarks, yet we were anxious to keep moving. We were convinced that the slope ahead of us was the right direction and we continued climbing higher and higher.

After an afternoon of climbing, we reached the top of the ridge. If we had made the right choice, it would be an easy ski to the pass. We dropped our packs and skied to the edge, only to peer over an abrupt cliff that fell a thousand feet to disappear mysteriously into the clouds. Obviously, we had made the wrong choice. After the clouds cleared up enough so we could see, we realised that our objective was half a mile to the north across the basin.

Although it was somewhat unsettling to know we would have to make an unplanned camp on an exposed ridge, it turned out to be the most spectacular camp we had ever made. Eventually, the clouds began to lift. Through the opening of our tent high on the ridge, we watched the framed moving picture of clouds billowing and tumbling, now covering, then breaking dramatically to unveil snow-burdened peaks.

Although high, exposed ridges can be dangerous during bad weather, they also give one the chance to witness the most breathtaking sceneries.

Selecting the Campsite

We took in consideration all the aspects that were:

- Wind protection. Trees, outcroppings, and a large pine all provide protection from wind. We watched for loaded branches of snow, and placed the tent so that we were not directly under them.
- Avalanche hazard. We avoided camping on any slope or at the bottom of any slope that would have the remote possibility to avalanche. We checked the surroundings for vulnerability below open areas, steep, narrow chutes or overhanging cornices.
- Water availability. This is especially important. We luckily had a source of water from an open stream and we saved a lot of fuel and time melting snow.
- Altitude. We also avoided valley bottoms and low meadows because cold air would have settled in lower areas and could have made a chilly, frosty camp. Benches and platforms above the meadow we selected were warmer.
- Terrain. The easiest location for tents was obviously a flat area. Once the site has been selected, the members of the group divided up the tasks of setting up camp, putting up tents and making a kitchen area. The temptation was to sit and relax but we got the heavy work over with while still warm and energised. Work had the advantage of keeping us warm.

Pitching the Tent

I told my students that even if they were used to setting up tents there were a few additional considerations in the winter. So, we:

- Stamped out a level platform with the skis, and used them to smooth the snow. They smoothed it further by stamping it out with their boots.
- Placed the entrance downhill. Cold air flowed into tents facing uphill.
- Placed tents ninety degrees to the wind. This kept tents door free from drifting snow.
- In front of all the tent doors, we dug a square hole 1-2 feet deep that served as a porch when brushing off boots or changing socks.

Kitchen

While some were setting up the tent, others tried to make the kitchen area. Even if it was April, we were facing winter weather, however, cooking could be done outside.

They have learned in the theoretical courses that the kitchen area can vary in size depending on how much time you have and how energetic you feel after skiing all day. The ideal kitchen areas are three to 4 feet deep rectangular holes shovelled in the snow. Our kitchen length was 5 to 8 feet and the width 3 to 4 feet. A shelf was made in the snow approximately 1 foot below the top, the hole where a stove was set. It was deep enough; they could work with the stove and did all of the cooking without bending or kneeling. Most importantly, the stove was protected from the wind. Like kitchens at home, they are places where everyone congregated and chatted:

“The most ambitious kitchen I’ve ever seen was about 8 feet deep and covered with a tarp, it had shelves, a cooking area, and storage”, said one of my students.

Changing Clothes

While setting up the tent and constructing the kitchen, they had worked and kept warm. But after those chores the activity level dropped and they needed to be careful to put on dry,

warmer clothing before they chilled. Most of them changed into a dry pair of socks and then put on a pair booties. Over the booties, a pair of water-resistant over boots were worn for walking around in the snow. The bootie-over boot combination does the trick when it comes to keeping warm while standing around in the camp.

Cooking

By the time the members of the group have changed into warmer clothing and laid sleeping bags in the tent, the water on the stove was hot. First on the programme was a hot drink for everyone. Cocoa, tea, hot milk everyone enjoyed what they wanted. The idea was to start replacing lost fluids right away and at the same time to provide extra heat for the body.

During climbing they consumed a gallon of water and another three quarters was consumed at supper and breakfast. They tried to keep drinking liquids to the point of forcing it, in this way dehydration was prevented. They were aware of the fact that dehydration can lead to fatigue, contributes to making them colder, and could lead to hypothermia.

For the main course, cooking was easy since they had taken care of all the preparation before leaving on the trip. Frozen and dried food was simply dropped into the hot water and allowed to soak for a few minutes. They put spoonfuls of butter on the food to raise the food caloric value. When supper was finished, they kept the stove going for more hot drinks.

Stove Safety

Stoves are dangerous if handled improperly. We were lucky and it was possible to cook outside the tent and we were safer. Whatever they did, they treated the stove with caution. Stoves produce carbon monoxide.

A few matters they've remembered:

- For stoves which need to be primed, solid fuel or fire starter pellets are the safest, especially when cooking in tents. White gas used as a primer flares up violently while solid fuel burns predictably.
- Avoided wrapping the stove in any kind of insulation. Used only insulation under the base of the stove.
- The tank became so hot it could not be touched, they turned off the stove and let it cool.
- Filled the tank before they started to cook. After filling, replaced the cap on the fuel bottle and placed it far away from where they were operating the stove.

Pollution

Winter is as necessary a time as any to minimize environmental impact. Vegetation that can be trampled on and destroyed at summer campsites is well protected under a layer of snow. The problem of winter camping is human waste. One characteristic of frozen and dried food is that it keeps you regular.

Students took care to find a bathroom site well away from any streams or drainage paths because otherwise the spring melt would wash all the preserved human waste from the winter into the streams during a short period of time, fouling the stream early in the season. They were careful not to drop wax wrappers, carried out the orange and banana peels.

Water

Melted snow produces water that never tastes as good as from a mountain brook. They speeded up the melting process by pouring a bit of water left over from a water bottle in the bottom of the pan, allowed it to warm and added snow, just enough that the snow did not soak up all the water.

Getting Settled

To make their sleeping area more comfortable, they positioned themselves in the desired location, then bounced up and down jamming their buttocks into the pad, making a depression for their hips. This kept the pad in position as well as it was more comfortable for sleeping. They brushed snow off clothing. Boots were removed while sitting in the tent and hanging their legs over the porch. They knocked the snow off the boots before they brought them in so the tents did not get wet.

A candle was tied to the tent's centre pole. Some students brought small candle lanterns to hang in the tent when arranging and sorting equipment. They wrote in their notebooks before retiring at night.

Keeping Warm

- The important first step was to get into the sleeping bag warm. They did not expect the sleeping bag to warm them, that is why they knew they had to be warm when they first climbed into the bag. Students drank lots of hot liquids or went for a quick ski to get the blood circulating.
- They also kept sleeping bags close together.
- They wore clothing inside the sleeping bag so they increased their comfort at night. Some of them had to put on a hat, wear shirts and jackets.
- They kept the bag's hood closed up, leaving only a small opening for their mouth. The hood drawn up in this way helps to keep heat in from the head and neck area.

Cold Boots

Boots in bed? Some did, some did not. The students that did not find stiff, frozen boots in the morning had them in the sleeping bag, which was a little uncomfortable. They placed both boots in one bag and put them someplace in the sleeping bag where it was comfortable. Their moist mittens and socks were dried by placing them underneath their shirts next to their warm skin. Gaiters commonly freeze up. Before retiring, they knocked the snow off and placed them under their bags. Others put them in the same bag as their boots and took them to bed. Students that had problems with the zippers rubbed them on snow seal or candle wax.

Morning

The first person awake in the morning had bravely got up and fire up the stove and the first thing to do was to prepare hot drinks. By then everybody had woken up.

Boots, which have been kept warm in sleeping bags all night, were tied together and hung around the neck underneath a jacket. This helped them keep them warm until they were ready to leave.

They kept on drinking hot drinks after breakfast in order to start the day with a good supply of fluids. Even while packing, they paused and sipped a little cocoa or tea.

The last thing to do after the tents were down and packs packed was to remove the booties and put on their boots. The boots were warm from hanging underneath their jackets. Warm boots with warm feet is the only way to start the trip. The feet are the hardest parts of the body to warm up. If they start to get cold, it may be a couple of miles down the trail before they feel comfortable again.

We checked to make sure the camp was clean, and we were off for another day, on our way back home.

On the way we discussed a lot about this new great experience in the wilderness. During our conversation I could notice their happiness concerning the fact that they have been able to put in practice everything they were taught to. The educational values students assumed by the time this expedition took place were:

- discovering the beauty of nature
- strong understanding of beauty developed students' perception and contemplation habit of the nature in order to enrich their aesthetical perception
- ability to determinate their inner aesthetic emotions
- learning about nature, life and healthy protection skills
- achieving an optimistic point of view towards life
- identifying stress sources and modalities to prevent or control them
- desire to spend more spare time in nature

I really hope that after this expedition all my students, future teachers, will be able to put in practice the educational values they obtained. They probably will because they demonstrated skill, judgment, confidence and sensitivity through participation in this environmentally responsible activity, they had also selected and carried out activities relative to their skill levels and hazards involved, demonstrated use of personal and group gear, food preparation skills, route finding skills.

4.10.2. Romania - Human Reform Foundation (HUREF) Odorheiul Secuiesc

Our organisation offers a number of different adventures focusing on promoting self-confidence and problem-solving skills. We offer interactive courses and excursions in nature where participants may receive professional training in wilderness skills. Each course is centred around one or more primary activities such as mountaineering, hiking, rock climbing, caving, kayaking or surfing. During our winter courses skiing is taught. While people are learning to kayak or belay a partner hanging from a cliff, they are learning how to work with and rely on others, be responsible and accountable and how to overcome their personal boundaries of what they believe they can achieve.

There are additional elements in each course to enhance your experience, like environmental awareness and ecology, seminars about inter-ethnic problems, outdoor orientation with a map and compass, as well as first aid and practical rescue work. Courses range from two-day weekend courses to full 10-day expeditions.

HUREF and Youth Movement for Nature Conservation

“Green is the colour of Nature, heart is the symbol of Love.”

A new NGO was born:

Green Heart -Youth Movement for Nature Conservation was formed in 1989 in Hungary. Twelve years later, in 2001 we could celebrate its birth in Romania too. The work was started with the experience and help of Hungarian teachers.

Our region

Situated in the Eastern Carpathians, our region is covered with pine-forest mountains and mild hills. Some of the most important rivers in Romania have their sources here (Olt, Mures). The region is wealthy in mineral water springs.

Function

Our basic principle is to educate children to be respectful and loving toward nature. We organize activities within and outside schools. Our focus is the protection of valuable environmental features and the environmental education of 6-14 year old children.

Our members include kindergartener children, secondary school students, university students and adults. The number of our members in Romania is about 1200 (in 2004).

Activities

We work in groups led by teachers. With their help children can gain knowledge and come to love and respect nature.

Environmental protection

Children choose an environmental feature in their neighbourhood that they monitor and protect if it is needed.

River programmes

Our main observation points are the rivers. There are groups that watch the quality of the water at the same time every season by using a standardized data sheet.

Environmental education

The leaders of our groups are teachers, who are committed to environmental education. With their help children can gain knowledge and come to like and respect nature.

Methods

We try to give as many opportunities as possible for the children to meet with nature.

Personal experiences

We put emphasis on personal experience and experimental direct observation. Doing research and testing with children is to help get information and keep in touch with nature.

Discussion

Beyond loving and knowing nature and acquiring basic environmental knowledge, we teach children how to negotiate with adults.

Programmes

There are bird watching studies, geological studies, plant and animal identifying, insect taming, orientation learning etc. We keep our eyes on animals. Far away from urban areas, the spiders, snakes, worms and caterpillars are not enemies, but interesting creatures.

In the future

We started to build up a living Network between people, schools and NGO`s.

Ecological Learning Centre

The Green Heart - YMNC has a wood made hostel at Chirui Bai, Harghita Mountains. The place is perfect for environmental education: rivers, forests, cliffs are waiting for the children. They can ride bikes, horses, they can climb up on the cliffs etc.

Last, but not least. We started to build up a living Network between people, schools and NGO`s.

Educational needs identified through a survey

Evaluation of non – formal educational specific needs:

The aim of this paper is the diagnosis of the educational needs of the young with mental and motor disabilities on the basis of great city environment in Romania. The research was conducted within educational centres in June 2004. It comprised 192 facilitators who work with physically and mentally disabled young people. The facilitators' task was to identify the educational needs of the youth they work with and to define the intensity of “ how important “ the particular needs are for them.

There are some specific educational needs:

- social and personal responsibility
- capability of manifesting initiative as members of a group
- ability to communicate effectively within a group
- willingness to behave in an honest manner and respect group's rules and codes
- discipline and respect for other's values and opinions
- ability to make decisions
- desire to permanently learn and enrich knowledge

58% of the respondents thought that the young people must be encouraged to behave responsibly within the framework of the social group where they belong. Only 12% of the respondents believed that young people behave responsibly.

50% of the respondents thought that the young must be encouraged to show the initiative. Only 5 % of the respondents thought that the young people possess such a skill. The lack of initiative in the case of the youth with mental and motor deficiencies may result from the excessive care given to them in their family environments. The decreased self-dependence of disabled children, resulting from their disability, leads to the situations in which parents or other people taking care of them help them out excessively and sometimes impose on them the manner of performing given tasks. As a result, the readiness for displaying their own initiative is rather limited.

A proportion of 10 % of the respondents believed that in comparison with other educational needs, the ability to communicate effectively is not important for the young people; 60 % claim that it is very important and 30 % that it is important. More than a half (67 %) of facilitators claim that the young people do not possess the ability to communicate effectively.

Most facilitators (74 %) believe that the youth should be encouraged to be honest, and only 15 % of teachers declare that the youth they are working with are honest.

Similarly, as we have shown above in relation to the behaviour of young people, obedience and respect for the values of the others is at a low level, 87 % of the teachers claim that the young people are not able to respect the values of others.

90 % of teachers believe that the young people do not have the ability to make decisions. This is strictly connected with the lack of initiative discussed above. It is essential to stimulate and encourage young people to be more independent.

60% of the respondents believe that young people need to be encouraged to permanently learn and enrich knowledge within the social group they are part of.

The teachers questioned mentioned also some other educational needs that, in their opinion, are quite important for the young they work with. These needs are:

- the need for efficient way of expressing negative emotions in the group
- the need for efficient signalling of mental needs in a clear manner
- the need for shaping the skills of assertive behaviours
- the need for shaping pro-healthy behaviours (including the addictions prevention scheme)
- the ability of coping with difficult situations (personal and social)
- the ability of creating proper self-assessment
- the need for recognition
- the need for success
- the need for mutual acceptance
- the need for social safety (understood as full integration with able, healthy people)
- the need for the feeling of economic safety
- the need for shaping self-dependence and resourcefulness in life
- the need for continual stimulation

The most important needs for the disabled are: social and personal responsibility and desire to permanently learn and enrich knowledge.

Journeys into the world of plants and trees

A 11 children group, 6 girls and 5 boys, aged 10-14, all of them classmates in an intercultural school. Four of them were from Christian, Hungarian-speaking families, the other five from Romany families. There were considerable differences in their level of learning - some of them having great difficulties in reading and writing. They faced problems in their relationships, there was an obvious division based on their religious or linguistic background, which often resulted in conflict.

It was an educational placement.

These young people manifested lack of ability to communicate effectively within a group, lack of discipline and respect for other's values and opinions

Our journey started with an exploration of the world of plants, outside school in a nearby park. During our walk in the park, the children showed us the way, feeling proud of being our guides. In small groups, they walked along the paths in the park, they observed many plants, met the gardeners and got information from them. Each group sketched the plant they liked best.

We then found a nice place under the trees and playing games, we approached nature through our senses. The animator asked the children to close their eyes and touch the trunks, feel the leaves, smell a tree and then try to describe it. Although they had verbal difficulties they all managed to present their description. In groups, they used their bodies and motion to mime the shape of the trees and the plants.

We finished with some very lively activities in which the children, improvising, transformed themselves into the roots of a tree that is growing, blooming, withering. They managed to give the impression of a tree.

The children improved their ability to communicate within the group. They also developed their ability to cooperate in certain activities.

This activity gave the children the chance to have a comprehensive perception of the world around them. The "world of plants and trees" made them feel peaceful and gave them a sense of harmony in the group, thus they became free from the tension they felt in the classroom. Through the games, they touched each other, they got familiar to each other, they learned to collaborate. It was in the game with the tree that we felt, for the first time, an internal cohesion in the group.

Working in the environment for the environment in Harghita

We worked with a mixed group of high school pupils (boys and girls), aged 13-15. They live in an area characterised by a degrading natural environment and lack equal opportunities in society.

We organized a forest cleanup day, a voluntary work, as part of an environmental education project about the mountain environment.

According to the teachers who work with this group of children both in the classroom and in the environmental education project, most of the pupils have difficulties to be part of a group, to communicate effectively with each other, to make decisions, to undertake their personal responsibility towards matters related to the environment they live in.

Equipped with gloves and garbage bags we visited the forest we had already chosen. The pupils discussed the way they were going to work, they formed 4 groups, each of them taking the name of a sea creature, that is, 'the Bears', 'the Wolves', 'the Stags', 'the Hedgehogs'. They also chose their leader. Each group decided what kind of garbage they would pick up; any kind of plastic, glass, paper, tins. The leader of each group would make a note of the quantity of garbage they found.

After the garbage had been collected, sitting in a circle in the forest, we urged the pupils to discuss about what they had found, asking them questions such as: "What is the amount of the garbage you collected?", "How long does it take for this type of garbage to decompose?", "Who is responsible for all this garbage in the forest?", "What is the impact on the environment?", "Is there something we can do with the problem of the garbage?"

The pupils announced that the greatest amount of the garbage originates from all of us. The question was: "What to do with all this garbage collected? Are some of them recyclable?" Since there were no recycling bins in the area, they decided to ask for some, writing a letter to the local authorities.

As a close –up we asked the pupils to have a look around and talk about how they feel participating in this activity. Through this activity pupils developed their communicative skills, realized the value of working as volunteers, felt content of being members of a group sharing a common goal. They learnt to listen to each other, to cooperate with each other, to make their own decisions. They realised that people's actions can have a harmful effect on the environment. As they said, they are more willing now to go on with similar activities during the next school year.

The pupils seemed to be more aware of peoples' behaviour towards the environment. They realised that we have to take action, as individuals and as a society, for a cleaner, healthier environment. They enjoyed participating in this activity, they enjoyed discussing and exchanging ideas and opinions, they felt satisfied because they managed to achieve their goals.

4.11. Sweden - Centre for Outdoor Environmental Education

The centre is part of the University of Linköping with national and international connection, networking for Outdoor Environmental Education in Teacher Training Education, in-service training and exchange of teachers and students in this area.

Swedish perspective on Environmental and Outdoor Education

This a field of education and research that is both thematic and interdisciplinary. The learning takes place to a great extent outdoors, creating an arena for outdoor experiences.

It is a complement to traditional teaching methods. The foundation for learning is formed by experiences in the environment that surrounds us. As this outdoor environment is a current source of knowledge, it provides us with rich material for historical retrospect, as well as studies of the present day and the future.

The learning stems from the fact that the outdoor environment can be of different kinds. In this way, the rural area, the city, the forest etc. each function as an ideal learning environment, a complement to the classroom and the library.

Reflected experience is the type of knowledge acquired from the environmental and outdoor education. This knowledge combines experience, personal discoveries and linguistic concepts.

An important aspect of the environmental and outdoor education is to develop an understanding of mankind and society's place in local and global cycles.

Educational needs in Sweden

Survey organised by Anders Johansson in 2004

Question 1. To what extent the young people you work with need to be encouraged to behave responsibly within the social group they live in?

Very important: 72% Important: 26% Not important: 2% Don't know: 0%

Question 2. To what extent the young people you work with need to be encouraged to manifest initiative within the social group they live in?

Very important: 64% Important: 34% Not important: 0% Don't know: 2%

Question 3. To what extent the young people you work with need to be encouraged to communicate effectively within the social group they live in?

Very important: 66% Important: 23% Not important: 8% Don't know 2%

Question 4. To what extent the young people you work with need to be encouraged to behave honestly within the social group they live in?

Very important: 64% Important: 30% Not important: 6% Don't know 0%

Question 5. To what extent the young people you work with need to be encouraged to manifest discipline and respect for other young peoples' values within the social group they live in?

Very important: 72% Important: 19% Not important: 6% Don't know: 4%

Question 6. To what extent the young people you work with need to be encouraged to learn how to make decisions within the social group they live in?

Very important: 68% Important: 26% Not important: 6% Don't know: 0%

Question 7. To what extent the young people you work with need to be encouraged to permanently learn and enrich knowledge within the social group they live in?

Very important: 68% Important: 26% Not important: 4% Don't know: 2%

A summary, in order of appearance, of the answers given to the question "What other educational needs are important for the young people you work with?"

1. The most important is to take care of each other
2. The environment
3. To make the young people more aware of their own development
4. To encourage respect for adults as well as other young people
5. Learning about different species, especially plants etc.
6. To be able to listen to each other
7. They need help to develop self-confidence and to start believing in their own capacity
8. They also need help to start believing in the possibility to "cross borders"
9. Make the students aware of their own progress
10. Work hard and consistently having a long-term perspective
11. Learn that you are good enough as you are, even if you do not want to participate in, for instant outdoor activities, are not able to participate (maybe because of a disability) or are not able to fulfil some mission because of any reason
12. To work with personal development and self-esteem
- 13: Make a foundation to build further on social skills within a group and in society
14. Learn how important it is to take care of each other
15. Long-term thinking
16. Joy
17. Humour
18. Freedom of choice
19. Everything, because we are building the foundation for learning
20. Learn to listen to and understand instructions
21. Wait for each other and take care of each other
22. How to create people who care
23. To give them self-esteem and strengthen their self-value

24. Language and writing skills and reasoning (logic) skills.
25. Understanding communications between cultures, social groups and different personal moods.
26. Knowledge of how to use compromises when dealing with people they do not like.
27. To use their common sense, and be able to take new decisions on their own.
28. To learn from each other and to give motivation to motivate.
29. Learn to think by your self and to trust your own evaluations.

Comments from facilitators:

- “The groups I have been working with consist of young people which are not used to being part of groups but rather being frozen out and who are usually very alone in their normal environment. The most important goal we have is to show these young persons that they can interact in a group and to give them a chance to feel membership and importance in a group. Our hope is that they can bring the positive experiences with them when they return to their normal environment and that these positive experiences will make them a bit stronger and might give them strength to go on and show the world that they are also individuals with possibilities and knowledge and not just someone that you may harass and call silly names. We do not believe that a week of summer camp can make huge changes to people’s minds but we do hope that every change in the right direction matters and that is the reason that we keep up our work.”
- “An important erudition is that there is a world and nature around us which don’t adapt to us, but to which we can adapt. They have to be encouraged to see the opportunities and not to get caught in obstacles and difficulties. They should be encouraged to try their own and others methods, theories and solutions, to discuss, to evaluate, and to critically examine.”
- “When working with young, disabled, people it is important to strengthen the individual as well as the group. To work with uncommon methods in a neutral context is a good way. “Friluftsliv” as a method is one way to find new ways to solve problems and to reach the goal of education.”

4.12. United Kingdom

4.12.1. United Kingdom-Brathay Hall Trust

Brathay is a charity, established in 1946. Its objectives are the development of young people, research into the process of youth development and training with those involved in this work. Brathay delivers residential and non-residential experiential development and training courses at its base in Cumbria. Brathay subsidises its work by delivering development training for the corporate sector.

Educational Needs and Example of Good Working Practice of Non-formal Education in the UK

Introduction

Let us suppose for a moment that we are about to equip a group of people for a journey to an unknown destination. We do not know by which route they will get there or which method of transport they will use. We know something about how they got to where they are and what they appear to be like right now. Some of the people think they know where they would like to go but others are not so sure if that destination will hold what they are looking for. Some of the people are worried about what they will find, others are scarred from previous experiences along the way. Some are hopeful of enjoying the rest of the journey but others are scared and gloomy based on their previous experience. The group will not be together for long but are likely to have to come into contact with other similarly confused people along the course of the journey. Some are not sure if they want to go on a journey at all and others are not sure if a journey is at all necessary.

This group of people with a wide range of needs is not dissimilar to a group of young people about to take part in a programme of experiential learning. This report looks at the needs of young people involved in experiential learning and the way in which non-formal, experiential, outdoor education can address these needs. It will outline some of the current initiatives in the field particularly those of Brathay Hall trust, an educational charity in the heart of the English Lake district that has been providing developmental opportunities since 1946.

As facilitators what do we do for this group of people that will be meaningful and useful? We are just another person that they have met along the way. What do we have to offer? What do these people need?

The needs of young people attending residential, experiential, non-formal learning are clearly diverse. At Brathay and throughout the UK young people from all walks of life attend residential experiences that are aimed at meeting these needs. This report is divided into two sections. The first examining the needs of young people in today's society and the second looking at specific programmes aimed at addressing these needs.

Part 1. Evaluation of non-formal, educational, specific needs

The needs of the young people attending non-formal education through outdoor activities are experienced in the wider context of people's needs generally. The needs of the young people that the NFE Project considers fall into the youth category and information and research into the specific needs of the young people will be examined here on three levels:

1. Theoretical - where specific authors have outlined young peoples needs.
2. Practical - where youth workers and experiential facilitators have drawn up aims and objectives.
3. Studies of young people's own perception of their needs.

Theoretical and academic perspectives

One might suppose that the aims and objectives of any educational programme, formal or non-formal, would be based on the exact and assessed needs of the young people on the programmes. However, just as mainstream education does not undertake specific evaluation of needs of all the individuals it includes, neither on the whole does non-formal education. Some young people may have been assessed for special educational needs by educational psychologists but this information is not necessarily passed on to youth workers or outdoor providers. It is unlikely that many of the participants will have been psychometrically tested or assessed empirically in relation to the course that they are about to attend.

It is left then to the professionals that work with these young people to make a judgement as to their needs. Non- formal education has some advantage over mainstream education in this area as it is more likely that those who that take part have similar educational needs; often they come from a particular, targeted client group. The professional judgement of these workers is based on experience and training, often backed with qualifications in the field.

As a starting point when defining the needs of young people it is useful to look at some of the current published thinking on the matter. There is surprisingly little written specifically about the needs of young people. Perhaps this is because of the ethical issues involved. By defining what young people need, we are in some way imposing a set of values. This in itself undermines the valuable principle of self-determination. Mark Smith (1982) outlines key values and guidelines that help educators for social change to be aware of their own potential for influencing their clients. He defines these as: Problems should be defined by the person who "owns" them, Seeing the good in everyone, Consistency, Flexibility. Common Sense, Freedom of Choice, Equality, Confidentiality. This list reflects in some way the needs of young people as far as the qualities of those that work with them are concerned. By modelling these behaviours one might hope to help people in making choices and becoming more able members of society without unduly imposing a set of values. He concludes that

1. "All members of society have the right to a full emotional, social and intellectual development.
2. Society has an obligation to ensure that people gain access to the resources and opportunities that enable such development."

Society then, has an obligation to provide for the development of its members. So what does society understand by the term needs of young people - particularly those in need? Moray Council in Scotland defines the following areas of need:

PHYSICAL CARE

- A home to live in
- Food
- Protection from danger
- Good health care

AFFECTION

- Physical contact
- Comforting
- Patience
- Approval from others

SECURITY

- Continuity of care
- Predictable environment
- Positive home atmosphere
- Unconditional love from parents or carers
- Consistent rules and controls

STIMULATION OF POTENTIAL

- Learning to play and access to play facilities
- New and varied experiences
- Promotion of educational opportunities
- Leisure activities/hobbies

GUIDANCE AND CONTROL

- Taught acceptable social behaviour
- Learn from others
- Good models to follow from parents, teachers and other significant adults
- Understanding consequences of their actions

RESPONSIBILITY

- Develop ability to look after oneself
- Learn to make decisions
- Learn from own mistakes
- Receive praise and encouragement

INDEPENDENCE

- Increase capacity to make decisions
- Enter the world of training and work
- Achieve a balance between reliance on others and independence from others
- Have access to parents or significant adults especially in times of trouble
- Adequate self care skills
- Emotional maturity

The Council defines those in need as youngsters that have significant deprivation in one or several of these areas. By defining these needs they are able then to develop a programme to deal with meeting the deficiency. Clearly many of the young people that we work with at Brathay have had deficient provision in one or more areas from this list and the needs outlined in the NFE document are echoed in the list also.

Tom Bentley (1998) argues convincingly in “Learning beyond the classroom” of the need for non-formal education as a way of meeting the needs of young people in a changing society. He highlights the paradox of providing traditional skills and knowledge and learning with:

“...the values and obligations of citizenship, that they learn right from wrong, and that they achieve standards set for them by adults and experts. We want them to understand the essence of what is valuable in a world increasingly characterised by diversity, mobility and choice.”

Bentley argues that formal education can no longer rely on setting a system of values for young people to adhere to. Society is in a state of change demographically and socially and the balance of ethnic groups and generations all have influence. Non-formal education and particularly experiential outdoor education would seem to be able to provide a counterbalance to the problems faced by formal education. He highlights the importance of developing emotional intelligence and “The habits of thoughtfulness and emotional self-management established in childhood and adolescence”.

In ‘Delivering Good Youth Work- A Guide to Thriving and Surviving’ Ingram and Harris highlight the difference between ‘want’ and ‘need’ and conclude that needs are the things a person must have to live and thrive. They go on to cite Maslow’s hierarchy of Needs as a background model underlying their findings and later summarise the work of Pringle- ‘The needs of Children’ and Button- ‘Discovery and Experience’. Two of the needs from that summary are of particular interest to outdoor facilitators:

“Need of stimulation - Doing exciting things that break the pattern of everyday life. Doing activities that are creative, experiencing a range of emotions in a safe environment.

Need of challenge - Trying something that you do not know that you can do, conquering your fear, enjoying success, coping with failure and learning from it and perhaps having another go. Transferring experience in one activity to another. Developing mental strength and tenacity. Supporting others when you feel you need support yourself.”

These needs were directly reflected in the survey of aims and objectives of Brathay courses that follows in the next section. Often youth workers recognise intuitively the need for young people to escape the everyday routine and explore new horizons. Many courses at Brathay, particularly those of a shorter nature, had these needs as specific objectives. The extent to which youth workers and facilitators intuitively assess the needs of the young people on outdoor development programmes is crucial to their effectiveness. Ingram and Harris conclude that young people’s needs should be assessed in a number of areas:

- Emotionally- emotional intelligence
- Socially- relationships, communication, equality, coping

- Physically- activity, fitness and well being
- Cognitively- thinking skills
- Spiritually- values and beliefs of self and others
- Academically- information, learning, processing, skills etc.
- Politically- structures, knowledge, issues, having a voice
- Empowerment – personal decisions and choices

The needs in the NFE questionnaire certainly fall within the categories outlined above. These needs however explore the needs of all young people. John Huskin's book 'Priority steps to inclusion' examines the needs of young people at risk and is more aligned with the client group considered by the NFE questionnaire. He lists four priority social skills: "Self-esteem, Awareness and Management of Feelings, Empathy with others and Appropriate Values", and then he lists further needs for: "Communication skills, interpersonal skills, problem solving, negotiation skills, planning skills and reviewing skills."

A fundamental need of many young people on courses of outdoor development is the need to enhance self-esteem and self-confidence. Huskins argues that before formal education can be accessed, these needs must be met. A large majority of courses at Brathay reflect this in their stated aims and objectives- particularly when dealing with young people excluded from mainstream education.

These key texts suggest then that the needs outlined by the NFE project are important to young people in the UK. These texts are often used as points of reference when considering best practice in youth work and form some of the common language between youth workers and experiential facilitators. This language is often used in the description of aims and objectives for programmes at Brathay.

Brathay and partner organisation's perspective

The needs outlined in the NFE questionnaire are those of developing:

- a. Social and personal responsibility
- b. Capability of manifesting initiative as members of a group
- c. Ability to communicate effectively within a group
- d. Willingness to behave in an honest manner and respect groups rules and codes
- e. Discipline and respect for other peoples values and opinions
- f. Ability to make decisions both in small matters and in important matters
- g. Desire to permanently learn and enrich knowledge and skills

Respondents are asked to rate the importance of these needs for the young people that they work with. These ratings are:

1. Very important
2. Important
3. Not important
4. Don't know

Brathay’s position as one of the UK’s larger providers of development training through the outdoors means that they work with clients from all over the country with target groups within the remit of the NFE project. Course aims and objectives are based on the client/partner organisation’s perception of the needs of the young people and in consultancy with Brathay training consultants.

A survey of the aims and objectives of 20 courses from 16 clients that bring young people to Brathay and that meet the criteria of the target groups “...social integration of under privileged youth, disabled, immigrants, minority groups, youth at risk and unemployed” was carried out.

Although the young people that attend the courses may, in some cases, display different needs to those agreed before the course, the aims and objectives are usually accurate. However, some of the language used in the questionnaire is different to that found in the course aims and objectives. For example the head of the Pupil Reintegration Service for Lancashire defined the following aims for residential participants at Brathay:

- “Develop personal and social skills
- Present pupils with challenging opportunities
- Develop capacity to learn from experience
- To challenge pupil behaviours and explore choices, decision making and consequences
- Present opportunities to take on and learn about responsibility
- Encourage pupils to respect and value themselves, other people and the environment.”

Some of the language used is identifiable in the questionnaire. Other language is less specific but fits the breakdown of the definition given by the NFE Project. In this case needs a, c, e, f, g were identified from the objectives stated above.

Aims and objectives that included self-confidence and developing personal strengths were included under need “b. initiative” as the definitions refer to “confidence in physical and psychological resources”. Similar criteria were used to decide if the other needs were identifiable in that group of young people.

From the results of the survey an importance was given to each need overall based on the frequency of clients that identified that need prior to a course. Frequencies of 0-5 (inclusive) were rated as Not Important, 6-10 inclusive were rated Important and 11-16 as Very Important. This rating does not however take into account the size of each client or number of young people that attend courses. In that case the rating for needs f. and g. would be greater as there are large numbers of delegates who attend courses geared towards this objective as part of the Positive Activities for Young People (PAYP) programme- a nation wide initiative.

Questionnaire answers: Client and provider level

NFE Need	a	b	c	d	e	f	g
Frequency that need was stated	11	13	15	10	12	10	8
Importance Rating	Very important	Very important	Very important	Important	Very important	Important	Important

See appendix A for a list of the client organisations included in the survey.

From the point of view of Brathay as a provider of non-formal education and from the many clients that request courses, the NFE questionnaire's stated needs are clearly reflected.

Government/ funders/ sponsor's perspective

An understanding of some of the initiatives behind Brathay programmes is also useful in answering the questions posed. There are policy and structures at national and local levels that have been created to deal with the needs outlined in the questionnaire.

Politically, the development of young people as active citizens has been high on the agenda since the 1980s. The Crick report (1998) established active citizenship as important in mainstream, formal education. Non-formal education and specifically youth work has traditionally promoted similar values and is cited as having 'great potential value'. (Hall et al, 2000).

The 1998 education reform act introduced the idea of a national curriculum. Reports following its introduction criticised its focus on predominantly academic criteria. The National forum for Values in Education (SCAA 1996 in Higgins and Humberstone - Outdoor Education and Experiential Learning, 1999) produced a statement of values aimed at better meeting the needs of young people as proposed by the 1988 Education Reform Act. Some of these reflect closely the needs for young people highlighted by the NFE.

“Society: We value truth, human rights, the law, justice and collective endeavour for the common good of society. In particular we value families as sources of love and support for all their members and as a basis of a society in which people care for others.

Relationships: We value others for themselves, not for what they have or what they can do for us, and we value these relationships as fundamental to our development and the good of the community.

The self: We value each person as a unique being of intrinsic worth, with potential for spiritual, moral, intellectual and physical development and change.

The environment: We value the natural world as a source of wonder and inspiration, and accept our duty to maintain a sustainable environment for the future.”

These influential papers have led to the birth of several initiatives that include experiential outdoor learning as a way of meeting these needs. There has been a trend to more widespread acceptance of non-formal education as a way of meeting the needs highlighted above and the bringing together of formal and non-formal education in referring young people to courses of experiential learning.

Young people's perception of needs

A valuable insight into young people's perceptions is the 2020 Vision Summary Report. Here, young people were questioned and surveyed on the issues that were pertinent to them.

Their findings show that 63% of the young people felt that education ‘did not prepare them for life in the real world’ but also that 90% felt ‘you carry on learning after school’. The findings showed also that young people felt that colleges and schools fail to...”teach the practical, life and social skills that young people see as important.” Communication (NFE need c) and decision-making (f) could fall into this category.

The report also shows that the other needs surveyed by NFE are important needs of young people. Young people want a community that is “responsible and friendly” (matches need a.), “which is multicultural and free from unfair discrimination” (matches need e.) Some of the needs outlined then, are considered important.

Another interesting survey is *The Values Debate: a Voice from the Pupils* (2001: Woburn Press) by Professor the Revd. Dr Leslie Francis in *The Values and Beliefs of Young people* by Bertie Everard. This is similar in scope to the 2020 report. He recommends that there is evidence to suggest that – “There is a need to support the significant minority of young people who lack a sense of purpose, have low self-esteem and entertain suicidal thoughts”.

He also suggests that “There is a widespread need for training in interpersonal skills... training in listening effectively”.

Importantly he finds that “Informal educators (eg youth workers) need to promote the value of learning (not schooling)” and that training should “equip young people to make choices”. He also finds that 68% of young people admit to “to hang(ing) about with friends, doing nothing in particular”. Clearly there is a need for the development of creative responses by young people in this area.

Young people then, perceive their needs in a similar manner to the adults that are working with them, although some of the needs in the NFE survey are not specifically drawn out in these two articles. My overall interpretation of these articles would suggest that the language used by young people and that of the survey are somewhat different. Also the non-formal education we are interested in here involves those that are likely to fall into minority groups. The majority of the young people surveyed would be less likely to express concerns about areas that did not affect them and that are specific to the minority groups concerned.

Conclusions

Looking at each of the needs in turn and taking into account the different levels of perception of need, it would seem fair to conclude that ALL of the needs in the survey are of HIGH IMPORTANCE to young people attending non-formal education through outdoor activities. It is not possible to say that each individual would have these needs and clearly some needs are more relevant to some groups and individuals than others.

Overall though, it would be safe to say that the needs in the questionnaire are important and relevant.

PART 2 - Example of best practice

Coventry and Warwickshire NOF 11th 15th August

Characteristics of group

The young people in this group are those identified as not yet having defined a placement of education or work after leaving school at the age of 15 or 16. The term used for this group is NIEETs (not in education employment or training). The senior worker involved in the selection of these groups described them as likely to be the children in the middle of the class who neither excel nor completely disengage but that for some reason or other have not made a positive decision as to their destination. The desired outcome of the course at Brathay would be that the young people involved make a positive choice as to their own future.

The scheme is funded by the government as PAYP- positive activities for young people and interventions can take many forms. The scheme in Coventry is administered by the youth service who target the client group mentioned above in specific areas where there are concerns about the numbers of young people defined as NIEET.

Coventry is defined by the government report Bridging the Gap- as one of the 44 most deprived local authority districts in England. Along with the high rates of young people defined as NIEET in Coventry come the associated risks of social exclusion , unemployment, crime and drug use and teenage pregnancy (Bridging the Gap, 1999).

At Brathay the young people who come have been identified by the youth service as NIEETs and some preliminary work has already been done on identifying specific development areas for each individual involved. They arrive at Brathay for a five day programme of experiential learning. This generally takes place in the summer between finishing formal education and the autumn of that year.

Some of the young people that attended this particular course had been excluded from school on a number of occasions and were very wary of engaging with adults at all. Take Leanne for example- "I was always getting kicked out of school and shouted at by loads of adults and the police. When Amanda asked me if I wanted to go I thought she was having a laugh, but then I believed her because she was one adult that never shouted at me."

Establishing a safe, fun environment is essential to re-engaging with young people like Leanne. This process usually starts before the group has even arrived at Brathay with preliminary work by the local youth worker and then a pre course briefing with Brathay staff. In the case of Coventry PAYP groups this has been one day of work where the young people can experience the activities and type of experience that they will take part in so as to reassure them that it will be a useful experience. Leanne says- "We had to go to loads of meetings to help us prepare for the trip but they were good and we met some Brathay staff and they were nice and I knew they would be 'safe', like Amanda".

Once people like Leanne had become engaged in the programme they talked to other young people that were having doubts about the project and helped convince them to attend too. These taster days were pivotal to the success of a course where young people were unsure about the prospect of coming at all.

The 'taster day' also allowed the Brathay staff to begin to understand the nature of the group that was to visit. Where possible Brathay uses pre course briefings to this end. The course director is then better informed as to the character of the group that is coming and most importantly is able to gauge their readiness for learning and stage of development and design a programme accordingly.

Once the course director has met the group then they will plan a detailed programme of experiences that match the needs of the group. The programme used on this occasion is outlined below. The objectives of this programme are fairly general to include the needs of all the different young people involved and the aim clearly outlines the main purpose of the programme.

Aim

To help young people make the transition from school to post 16 education, training or employment.

Objectives

- To develop self-confidence
- To develop self-esteem
- To explore how we support each other
- To learn through personal challenge
- To broaden horizons”

Programme and outline of activities

Day 1: Ice breaker and confidence building activities. These are likely to include small, group, problem solving exercises. The group of 14 young people was split into 2 groups of 7 to maximise the Brathay trainers contact and to minimise the negative effects of too large a group. The trainer aims here to establish rapport with the group and begin to understand the group from a developmental perspective.

Orienteering- An opportunity for the trainer to observe the group working alone and for the group to familiarise themselves with the locality that they will be working in.

Group contract session Using the previous experience of working together as a basis for conversation the course director facilitates a conversation that establishes a way of working together during the week that the whole group can sign up to.

The group finishes the day with their basic needs met; they know where they are sleeping and eating, where when and how the course will operate and most importantly that the experience will be safe on a physical and emotional level.

Day 2: The day would begin with an indoor session that begins to look at the concept of learning through experience. Kolb’s learning cycle will normally be introduced as a way of working together and the idea of stretching one’s boundaries will be introduced to set the tone for the day. This usually takes the form of showing the group a graphic:



The concept of challenge by choice is used in conjunction with the diagram to help young people understand that they will learn and enjoy themselves more if they fully engage with the activities and try to explore and extend their own boundaries. The element of choice is always retained to maintain the psychological and emotional safety of the individual. The group is given permission by each person to encourage them to stretch themselves throughout the course. The group is then set up for a day of personal and group challenges in the context of learning about themselves and others.

Ghyll Scramble

This adventurous activity is the ascent of a mountain stream that tumbles down a mountainside. The ascent involves jumping over pools or into them and climbing small waterfalls. By the nature of the activity the group is required to help one another. The activity is intrinsically engaging and feels particularly adventurous to young people from the inner-city. For one young person at risk the element of adventure was an important aspect of the course: "The physical activities we done gave me a better buzz and adrenaline rush than any drugs could ever give me."

Trust work, Ropes course and or Creative work

The afternoon was spent developing trust in a progressive sequence. Beginning with easier, blindfold activities such as leading a partner by the hand around an easy route and then moving onto challenges like sprinting whilst blindfolded, the group developed confidence and built on the group work established in the morning.

Throughout the day the trainer will be facilitating conversation around the themes that have arisen for each group. There is a choice of challenge for the group later in the day. Often for groups the creative workshop can be as challenging as the more typical adventurous activities. Creating a sculpture out of doors, or making a poster can often regenerate a young person's interest in areas in which they had previously encountered exclusion and disillusionment.

Journey planning

The day was reviewed using active reviewing techniques that enable young people to express their feelings and emotions about the experiences they have lived. In the light of this review they are given the opportunity to decide on a journey they would like to undertake. As much responsibility as possible is given to the group for choosing activities, organising the day and making decisions.

Day 3: Journey Day The group on this occasion chose to walk unaccompanied over an easily navigable hill (shadowed by staff). They then paddled in open canoes along Lake Windermere for three hours to arrive back at Brathay. The group process took several turns during the journey and tempers were fraught. One group member who had behavioural issues before the course reflected that- "I had a few arguments but as we were all together we had to learn to 'forgive and forget'". The very real need to stay together and sort problems out compelled the group into experiencing new behaviours.

Mask Making

The group made plaster cast masks of each other's faces. This is an opportunity for reflection and meditation. Soft music is played and silence is encouraged. This can be a profound experience for some young people who have never experienced such a peaceful moment. The masks are often used later in the week as a centre piece for posters that reveal their

feelings, hopes, aspirations and dreams. The mask making activity is set up with this in mind and the young people are encouraged to reflect on these areas. After the experience the group shared thoughts, feelings and ideas stimulated by the process.

Day 4.:

Team challenge

The group was given a series of activities that they have to programme into their day taking into account the needs of the whole group. The challenge is to generate points that lead to a final prize at the end of the day. By this stage the group will be managing its own time. Responsibility is handed to the group although there may be some coaching from trainers if the group or individuals are struggling. Trainers will get alongside the young people to talk with them throughout the day and may use techniques such as Neuro Linguistic Programming to focus them on transferring the learning back to everyday lives.

Evening Barbeque and Reflection

The evening is used for reflection on the week and the learning that has taken place. Often the group is shown photographs of themselves with music. When reflecting on the week young people often spontaneously comment on their sense of achievement and here the trainer may focus them on looking ahead. On this occasion the paper table cloths used for the meal served as an impromptu graffiti sheet. Participants wrote positive comments about each other. The experience of feedback greatly adds to the sense of discovery of self. One participant commented- "I also became closer to all my friends and have learnt more about them and me".

Day 5: The young people are encouraged to set targets for themselves before undertaking the Pamper Pole. This activity involves climbing a telegraph pole and leaping off to touch a ball suspended in the air. It is a great opportunity to experience the feeling of trying for a goal in an atmosphere of support and trust. Many participants find that they exceed their own expectations and the goals they set for themselves on the activity. The opportunity is taken to review the activity as a metaphor for their own lives and the possibilities that are open to them. Some comments from participants:

"I was challenged to do things that I didn't think I could do but found out that if I had the will power that I could succeed".

"(the staff and activities) have helped me overcome a lot of fears e.g. heights and confidence. They have built these things up for me by doing the activities that we did."

The comments from the young people were recorded by the visiting youth worker on return to Coventry. She still keeps in touch with some of the young people that attended. Her perception was that the course had been a pivotal moment for some of them and that it had influenced the fact that 85% of the young people involved in the project as a whole (not all of whom attend residential at Brathay) went on to positive destinations. One year later most of the young people who came on the residential were still in employment education or training. Some of the comments of the young people involved also highlight the ongoing effect of the experience:

"I learned a variety of new skills such as team work, leadership skills, verbal communication skills and much more. These then helped me to achieve things I never thought I could achieve. I also achieved not having spliffs or alcohol for five days, which was hard work but I got through it". Leanne

"I think the whole experience was great, it has given me more confidence in life and because I have tried things I didn't think I could do it has made me proud of myself."
Kerri

I believe the educational intervention was successful. There are a number of factors that are key to this and other programmes at Brathay. Firstly the relationship with Brathay and the visiting staff is important. When the visiting youth worker and the Brathay course director are able to talk the aims and objectives through and specifically tailor the activities to the needs of the young people involved the course is far more likely to be successful. Although this course was part of a series of 10 courses, all contracted together, each course was adapted to meet the group where it was at the start.

Also important is building a relationship of trust with the young people. This often involves a calm, non-authoritarian approach to addressing behaviours that need challenging. The young people described the workers involved as 'safe'. This means that they were on the young people's wavelength and is a term used to describe people that are 'all right' or 'great'. It is a term that conveys a great deal of respect. The fact that staff were non-judgemental and able to address issues without shouting was appreciated by the young people. "We were treated with respect, no adults told us off and we said what we wanted to do". This also reflects positive effect of handing responsibility to the young people.

The pre course brief was important in quickly establishing a safe atmosphere for the young people. The emotional safety of clients is as important to Brathay as their physical safety. The first part of the course was aimed at establishing an environment of trust and support that is common to all Brathay programmes. In this environment people are more likely to share thoughts, feelings and ideas. The ability of staff to draw out the learning and help people reflect on the experiences is also crucial.

The trainers on this course and particularly the course director were both highly skilled in opening up conversations and using activities that allow young people to reflect on their experiences. This is done in a subtle way and although activities are central to the course, the value of the course is in the process that unfolds for each individual and the trainer's abilities to capture the learning. Not many of the participants commented on this aspect directly, probably because of the stealthy way in which the trainers did their work. One girl, Staci commented though that "we were able to come together as a group and experience many emotions...I also have great respect for (the trainers) for helping young youths like ourselves." Another participant mentions that "We fell out but then chatted about it and sorted it without getting told off".

The safe environment that was established also meant that the young people could afford to attempt activities without losing the respect of either staff or other participants if their efforts were not successful. This is supported by the concept of challenge by choice. The feeling that develops during courses is that it is okay to try something and discover that it is scares you or that it is too difficult. The important thing is how participants are encouraged to reflect on that experience and make it useful and relevant to their personal development.

Finally, another important aspect of the course is the ending. It is important that the course is closed by recognising the distance travelled by individuals in some way and that the experience is translated into something useful to take back to life in Coventry and outside of the group. As one young person said, this could be a “once in a lifetime experience”. The ending of the course and focussing the young people on real goals and next steps is important in making the course real for their actual lives.

Although we have looked here at one particular course, the aspects of the course that made it successful are common to most good practice in non-formal education through outdoor activities. The aspects of tailoring courses to meet specific needs, establishing a safe learning environment, developing trust and mutual respect between workers and clients, encouraging participants to challenge themselves, skilful facilitation of personal and individual processes and work on transferring learning to everyday lives are, I feel, some of the elements that make non-formal education interventions in the outdoors so powerful and effective.

Conclusions

So what then of our group of young people that we considered at the start of this report? To help these people in any way we must start to look at the individual agendas and issues that each person has and begin to find the common ground that exists between them, even if at the start this is only confusion and uncertainty. There is much that can be done to alleviate the uncertainty and help the people feel that this group is something that they want to be part of. Once they are engaged with the programme a journey, of sorts, has begun from confusion towards clarity and understanding. The journey needs to be a fun place but one that challenges and stimulates the travellers. Through this journey many will see themselves and others differently and begin to discover their own potential in the larger journey of life.

Appendix A

Bedford Housing Link
 Bradford Youth Development Partnership
 Bradford Youth Service
 Castlehaven Community Association
 Connexions Coventry and Warwick (LSC Learning Gateways Project)
 Young Carers Chester
 Coventry Youth service PAYP
 Coventry Democracy Project - Looked after young people
 Knowsley Mentoring project
 New Routes Burnley
 Lancashire PRS
 Police and Youth Encouragement Scheme
 Police Inclusion Programme
 Penistone schools Re-engagement With Learning Programme
 Pitstop Project Barrow

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4.12.2. Buckinghamshire Chilterns University College

Buckinghamshire Chilterns University College- Faculty of Leisure and Tourism
The Department of Sport and Recreation comprises the subject areas of leisure, sport, music management and entertainment.
Examples of this include Outdoor Education & Adventure Recreation, Music Industry Management & Popular Music, and Sports Industry Management & Outdoor Studies.
The faculty hosts the Outdoor Learning and Experiential Education Research Unit which develops research in Outdoor Education from undergraduate to PhD level.

The Stoneleigh Project - An outdoor retreat based approach to spiritual development for young adult volunteers The Stoneleigh Group is a network of organisations formed in 1999 to promote the spiritual development of young people. The network includes national

and regional voluntary youth organisations, charitable funding agencies, retreat centres and educational consultants under the umbrella of the Wrekin Trust.

The voluntary organisations were invited by the funding charity to provide a spiritual development project for young adults aged 18 to 25 volunteering in their organisations and showing leadership potential. The idea was inspired by the idealism and passion young people have for changes in society. The project set out to support them in realising some of their dreams.

Beginnings at Camas

Camas is the first retreat centre to which the Stoneleigh Project took a retreat group. It is on the west coast of an island off the coast of Scotland. It is part of the Iona Community, a Christian community based on the nearby island of Iona and involved in various social justice projects. Camas is a row of cottages by the sea two miles from the nearest road or house. For six months of the year a group of young people live as a community in this simple place without mains water, electricity or transport growing their own food. Their aims are a sustainable lifestyle and spiritual development. Their purpose is to welcome groups of young people to stay with them for a week at a time. The approach to retreat work adopted by the Stoneleigh Project has been significantly influenced by the Camas style and our three visits there.

Being by the sea the retreat can be a literal as well as metaphorical immersion in a remote landscape! However, this is only one part of the programme. The first step is for a young person to ask to become involved and to choose a mentor from within their organisation to accompany them. The role of the mentor is to support the young person in their development. This work will start well before the retreat and may already be a part of the organisation's support work.

During the retreat the mentor experiences the week as a participant alongside the young person. We ask them all to consider three questions, 'who am I?', 'what do I believe in?' and 'where am I going?' After the retreat the mentor's role is to help the young people with the projects they set out to undertake in their communities.

The natural setting

The retreats are set in remote, beautiful and dramatic settings. These characteristics are familiar to many outdoor projects. However, remote does not need to be far away. The project has been successfully conducted in a wood only three miles from a town and on a golf course! The key is providing a secluded space in which people feel secure, removed from their everyday worlds and stimulated by the surroundings. Contact with nature is significant. It somehow allows people to encounter their own natural selves. In this state it is easier for people to connect with their own sense of being. At the same time it is possible to take a more critical look at the culture in which they are normally immersed.

Although the location can be close by it cannot be anywhere. The historical and cultural setting of the place will support the project if it has stories to tell about simple living and spiritual development. For instance, Camas' link with the Iona Community, which was founded on the location of the first Christian church in northern Scotland set up by St. Columba in the sixth century, works well for the retreat. His version of Christianity was heavily influenced by egalitarian principles and the Celtic connection with nature. This background gives the project a rich source of relevant values on which to draw.

The present is also a living lesson. The daily rhythms of night and day, the coming and going of the tide, the growing of fruit and vegetables and the ever changing weather add to the rhythms of the community and a relationship emerges with the landscape rather than a sense of trying to control it. The emphasis is on 'being with' the landscape rather than 'active in' or 'looking at', approaches that better describe many other outdoor projects. It is only possible to be with a place if you are also with yourself. The relationship is two way and this supports naturally and gently the inner reflection the retreats hope to promote.

Community life

A special feature of the project is that the group join an existing community already living simply together in the chosen place for the sake of their own development. These community members are volunteers and can be from a wide age range. It may include young members of their families. The older mentors and younger participants compliment this age range further. The result is a community that is not dominated by any age group. This further enriches the potential for exploring values across the generations.

The communities are intentional, that is they have come together for the specific purpose of self-development. They are also egalitarian. They have no hierarchy and make decisions collectively day by day. One person acts as a facilitator. To collaborate with the community in residence the visiting group are also supported by a facilitator who's only tasks are to hold the space so that it is safe and to hold the purpose so that the group stay with their intention.

This approach to living, working and learning together is a novel experience to many visitors. It is often most explicit in the daily routines of cooking, cleaning and gardening. It is also evident in the twice-daily meetings at which the stories of the day are told, news is passed on, problems are resolved and plans made. This experience of every voice being respected and heard is a critical element in the early stages of the retreat. It creates possibilities for a quality of relationship between people not normally experienced by the visitors. As it is with the landscape, the experience of being with others in this way allows people to be with themselves in the same gentle and open manner.

An emerging experience

Once the visiting group have begun to settle in to the routines of the place the main work of the retreats is to discuss in what way activities each day might help them to explore the three central questions posed to them. Activities can get in the way of being together and they can also enhance it. The potential of the surroundings, the weather, the mood of the group and the needs of the community all contribute to an emergent plan that unfolds at the meetings.

No one is expected to do anything if they do not want to. Several things can happen at once. Activities may involve journeys, camps, adventure, creative arts, ceremonies, solos, yoga, martial arts, celebrations, rituals, music and more. What is possible emerges out of the resources of the whole community and the imagination and aspiration of the visitors. Themes such as self, others or the environment may be used to frame a day. It is never the same twice! To an outsider the activities may look very conventional. However, it is the way they are agreed upon and the intention with which they are conducted that makes them different.

The evaluation of the first pilots at Camas taught us much about what worked. It also demonstrated that the participants, mentors and their parent organisations, considered the outcomes highly effective. It helped us identify which young people were most likely to benefit and the importance of supporting them after the retreat back in their communities. It also

taught us to be patient. It takes a long time for a young person to develop into an agent of change. Much of the follow up work involved investing in the social capital each young person felt they had acquired.

We also discovered that the mentors benefited as much if not more from the personal development opportunities. We identified which of our group had the capacity to become facilitators and we found out that some of the young people valued the chance to return to the project as mentors or community members.

Developing meaning and value

The next phase of the piloting gave us the chance to see whether we could recreate the approach we had evolved with Camas by ourselves in other places. This would be crucial if the project was to grow beyond the occasional weeks available at this one special venue. We chose venues in north Wales, Cae Mabon, and northwest England, Gillerthwaite. Both we felt had the landscape qualities we needed and could provide stimulating retreat venues that we could populate with our own host communities ahead of the arrival of the main visitor group.

This second phase also gave us a chance to explore more fully the 'curriculum' and the 'practice' of the retreats.

A curriculum for spiritual development

Four curriculum themes emerged from our discussions during this second phase. Whilst 'leadership' had been a goal at the outset the participants felt 'mastery' was a better term to encapsulate the range of outcomes young people experienced. It described to them the experience of feeling stronger in themselves and so more able to express their values and dreams. Some would express this as leadership that influenced other peers or set out to support others young people.

Participants also felt they had learned a new way to think critically about themselves, their life stories and about the communities they were a part of. This perspective on their family and culture gave them a sense of agency and an ability to act in areas where previously they had felt unable.

The retreats encouraged discussion about values more than any other topic. Sometimes abstract and often practical and very real issues would be explored. In many cases the chance to do this with adults but in a way not determined by adults was a critical factor.

All three of these themes could lead to discussions about spirituality. Again the freedom from authoritative voices from amongst the adults gave young people a rare chance to discuss and explore their thoughts about spirituality. This happened whether they already belonged to a faith tradition or not. Participants described many experiences during their retreats as spiritual and this theme was held to be the most significant element of the 'curriculum'.

Ways of knowing and being

As the retreats were active so the opportunity was available to try out ideas in practice. Long and deep discussions would crop up at any moment. People would reveal previously unknown talents unexpectedly. Rituals such as sharing the lighting of candles or the opening of a meal would express emerging feelings. Often, the everyday tasks of watering the plants or baking the bread would become rich in meaning. An abseil could be undertaken to symbolise a person's transformation.

Knowledge comes from many places. In the modern world it is often abstract and generalised or it may be rooted in fantasy or fiction. The retreats are very real. For a while knowledge that comes directly from experiences in nature and with others is privileged. It can be expressed and explored with others who will not challenge it or submerge it in their 'expert' knowledge but will help the individual explore and celebrate it. Meaning becomes grounded in the everyday life of the community and can take on a tangible form.

This tangibility applies to beliefs as well. The experiences and values that make up an identity are connected with real events acknowledged by others. They come alive. The chance to assert a way in the world is perhaps the element of the retreats that supports the choices participants make after the retreat. It is not behaviour change that is the result, though this can happen. It is more likely a change of meaning and intention that occurs along with a different sense of power and confidence in being this way. Ultimately we think this could make a difference to the paths people take. We suspect, as a result, these young people are more likely to change the world around them for the better.

In this way a fire by the sea can be just a barbeque about to happen. It can also be symbolic, perhaps of things that are to be left behind, a change or commitment to something new, a representation of the life within us, a centre from which to draw strength or a centre, which connects the friendships, formed.

A circle in which plans are being made for the day can feel entirely different. After the retreats many people report feeling a very different energy in themselves when they join groups. In some cases, others in those groups who have never heard of the Stoneleigh Group report a different atmosphere when Stoneleigh participants are present. This is not something mysterious. We think it is simply the result of a confident person grounded in their beliefs and purposeful in life engaging with the world.

Education for justice and sustainability

The Stoneleigh Group is by no means the only project to achieve such outcomes. However it has given us the opportunity to explore, with different ways of thinking, the dynamics present in the process of informal education. We have been able to experience, describe and reproduce an atmosphere that is considered special, even unique, by the informal educators involved. As a result the project will enter a third phase of development and growth.

We have also found some new ways to think about the process of experiential learning and have begun to make explicit some ways of describing the value of outdoor education that have previously been implicit in practice but hard to articulate. We hope this will support the future work of the Stoneleigh Group partners, informal education with young people and the part that can be played by outdoor learning retreat style. We believe this approach has the potential to make a contribution to the emergence of active citizens for a more just and sustainable world.

Source: This text is part of research by Chris Loynes who is registered for part-time PhD study with OLEE Research Unit at BCUC.

Outdoor Education-Aspects of Good Practice

This section is based on a report prepared by Her Majesty's Inspectors (HMI) and additional inspectors (AI) from the Office for Standards in Education (Ofsted) which were commissioned

by the Department for Education and Skills (DfES) in UK to undertake an evaluation of the personal development aspects of outdoor education, with specific focus on the work of outdoor education centres (referred to as centres in this document). In particular, the evaluation sought to identify good practice and the unique contribution made by outdoor education to enhancing young people's personal and social development (PSD). It is an examination of out of school activities or non-formal education through outdoor activities selected by the inspectors.

Outdoor education (OE) is a general term used to embrace different types of activity undertaken by primary and secondary students in a range of contexts: outdoor and residential visits; field work; outdoor and adventurous activities; outdoor pursuits; and 'outward bound' activities. (It is also the term used for similar activities experienced by young people made available through youth or social work organisations). This report concentrates on the opportunities provided for students of age 9–16 years in outdoor education, linked to aspects of the National Curriculum in physical education (PE).

The evidence base for this report includes section 10 inspections of primary and secondary schools carried out during the school years 2001/02 and 2002/03, and reports by HMI on physical education published since 1999. These reports yielded background evidence on the work of students across the ability range and in a variety of settings: in school grounds; off-site in the locality; on daily visits to outdoor activity centres; and sometimes during a residential visit. Additionally, reflecting the focus of the inspection, 15 outdoor education centres were visited to look at the quality and range of opportunities available to students and to evaluate the impact of the activities on their learning. In gathering this evidence, HMI and AI held discussions with heads of centre and staff from centres and schools. They also interviewed students, observed 62 preparatory and follow-up lessons and read documentation including curriculum plans and evaluations.

Main findings

Outdoor education gives depth to the curriculum and makes an important contribution to students' physical, personal and social education. However, not all students in schools benefit from such opportunities.

- The quality of teaching in outdoor education in school-based settings and in centres is generally good. Weaker teaching focuses on the activity itself with insufficient attention given to the way the activity contributes to students' learning. In school-based settings, this is often due to limitations in accommodation and resources but also to teachers' insecurities in subject knowledge and fears of litigation.
- The quality of teaching in centres is good or better in 80% of sessions. In 32% of sessions it is very good. Factors contributing to good-quality teaching include small group size, teachers' specialist knowledge and their ability to adapt tasks to provide an appropriate challenge for students.
- The majority of centres provide good opportunities for students to engage in self-assessment. However, insufficient use is made of these and other assessments to examine the effects or outcomes of students' experiences on the formation of attitudes and values over the longer term.
- In the majority of cases, teachers accompanying groups on courses play a supporting role in sessions. In some cases, however, the school teachers keep to general supervisory duties and do not exploit the opportunities to use their skills and to develop them still further when working with specialist teachers.

- Students generally make good progress in outdoor education, both at school and outdoor centres. They develop their physical skills in new and challenging situations as well as exercising important social skills such as teamwork and leadership.
- Students' attitudes and behaviour during outdoor and adventurous activities and outdoor education activities are good and often exemplary, with mature responses to challenging situations.
- In most cases, school and outdoor centre staff work closely to plan a programme with clear objectives that provide a purpose for each activity. However, the use of residential courses as part of a coherent scheme of work for outdoor education and personal and social education, with procedures for assessing and recording students' work, is rare.
- Leadership and management are good or better in over half the centres and at least satisfactory in the large majority. The majority of centres have a range of systems for evaluating the range of provision and various benefits for students, although few assess the impact of provision on improving students' attitudes and achievements.
- The quality of accommodation and resources is generally good in the majority of centres and is often very good. This is a key feature in the success of centres and students benefit significantly from the opportunity to learn in different settings using a wide range of specialist resources.

Points for action

To achieve further improvements in provision for outdoor education, schools and centres should:

- develop the systems for evaluating the impact of provision on improving students' attitudes and achievements
- make better use of assessment data, including students' self-assessments, to seek evidence of students' learning, and the formation of attitudes and values over the longer term
- improve the quality of teaching still further by ensuring all teaching takes sufficient account of students' responses and teachers' intervention guides their learning
- ensure all teachers accompanying groups on courses can develop their skills and knowledge when working with specialist teachers
- improve programme planning to ensure that students' residential experiences support their future work in the school curriculum
- ensure the benefits of outdoor education can be experienced by all students.

Evaluation of provision

Quality of teaching

The quality of teaching in outdoor education in school-based settings and centres is generally good. The occasional unsatisfactory teaching focuses on the activity with insufficient attention to students' learning. Consequently students' make insufficient progress. Good and very good teaching in outdoor education shares the same general characteristics as teaching in normal classrooms, but some of these are particularly important, including:

- clear, demanding but realistic expectations of students of all ages
- teaching that ensures students take responsibility for their work and evaluate it
- crossing subject boundaries to broaden students' understanding
- relating activities to specific learning outcomes
- engaging with students to check they understand what is required of them
- focused feedback that helps students move forward
- support for students but also high levels of encouragement for them to be independent learners
- clear attention to safety and risk management
- end of session focus on 'how it went and why?'

These features are often found in lessons taught by enthusiastic teachers with up-to-date specialist knowledge of outdoor education and a keen interest in using the content and outcomes of activities as a means of developing social attitudes, team work and self-motivation. Such teaching ensures that students engage in a range of tasks that make increasing demands on them, as in Example 1.

Example 1

The teacher is lively and communicative as she challenges students over their map-reading skills in a school-based Year 11 lesson. She questions individuals and the whole group to determine their understanding of key words to describe terrain and other features that influence expedition preparations. As groups discuss concave and convex features of map contour lines, the teacher responds to their uncertainties by asking them to visualise the terrain and describe how it would influence the route to be walked when carrying backpacks. Individuals are selected to lead route-planning tasks and others are given responsibility for specific jobs such as reading compass bearings and identifying local features. The skilful intervention of the teacher maintains the pace of the lesson and ensures the activity supports the development of students' expedition planning skills and awareness of safety, as well as effectively engaging them in teamwork.

In outdoor education lessons taught in school-based settings, however, less experienced teachers tend to opt for activities offering lower levels of challenge which are well within the capacity of students. This is often due to the limitations of accommodation and resources and insecurities in subject knowledge. For some of these teachers it can also be attributed to a lack of understanding about good practice in health and safety, concerns about taking risks and a fear of litigation.

The quality of teaching in centres is good or better in 80% of sessions. In 32% of sessions it is very good. The best sessions are characterised by the expert contributions of specialist teachers who are secure in their judgements about how far students might be expected to take the initiative and make independent decisions in challenging situations. They are able to give students constructive feedback based on accurate observations of their responses and also create a real sense of adventure for all students, regardless of their ability. Examples 2 and 3 show lessons with these features.

Example 2

Inside a cave, Year 10 students are given a range of sensory experiences – darkness, cold, wet, enclosed spaces – as they are led, and lead each other, through a series of chambers and caverns. The use of specialist equipment, helmets, lamps, waterproof clothing and Wellingtons emphasises the special nature of the journey and potential risks. The teacher asks questions about the stalactites and stalagmites and about the way the cave has been formed. As they go deeper into the cavern, they are encouraged to help each other manoeuvre through narrow spaces and deep running water. The teacher uses specific situations to develop students' responsibility for their personal safety and that of others. For most, this is a memorable journey, particularly as they walk under a waterfall, catching their breath as they feel the chill of the icy water.

Example 3

An introductory session on climbing started at the centre, where Year 9 pupils practised putting on their harnesses and learned about general safety and the purpose of the climb to follow. The teacher made it very clear that to operate well as climbers the personal and social development objectives of co-operation, good humour, teamwork, responsibility, and effort were basic requirements for everyone. As they travelled to the quarry face, pupils in the group were excited and good humoured as they talked about the challenge that lay ahead. During the final walk to the rock face the teachers checked students' recall about safety using quick-fire open and closed questions and students were quick to show they had listened and knew the expectations. At the rock face, an ideal south facing outcrop with 10-15 metre climbs, the centre teacher set up ropes expertly and quickly whilst students scrambled and traversed with the second teacher. Working as groups of four, rotating in role (climb, belay, assist belay, guide route), each student tried four routes of increasing degrees of difficulty. Sensitive and supportive teaching ensured good teamwork and improvements in climbing technique. Everyone climbed two or three routes and learned how to belay. They discussed the difficulties most of them experienced when being lowered down after the climb, an activity which tested their trust as they leaned away from the rock face. This moment of 'leaning out', 'touching the karabiner' and the 'rhythm of belaying' were used by students to illustrate strengths and weakness during their review of the session.

Pupils in primary schools also enjoy opportunities to learn and consolidate new physical skills in activities rarely experienced by the majority of students in schools. Example 4 highlights the acquisition of new skills in a challenging context.

Example 4

As Year 6 pupils prepared themselves for canoeing they showed a good awareness of how to handle the specialist equipment such as waterproofs, helmets and buoyancy aids, and how they should be used correctly. They listened carefully to safety instructions, as demonstrated by the way they used the paddle to slide into the canoe, applying the 'do's, don'ts and why' approaches outlined by the teacher. They completed a range of paddling and manoeuvring exercises using their newly-acquired understanding of how to paddle forwards, backwards and in circles. As they gained confidence, most students moved more quickly and changed direction with ease. All pupils made very good progress in performing basic paddling skills in this new activity and confidently explained why they had to paddle in a specific way.

From the moment students arrive at a centre they are faced with high expectations for them to take responsibility and to show improvement. This ethos is usually introduced as part of the introduction and welcome sessions, which set out the work of the centre, the purposes of the visits and the rules, regulations and behavioural expectations of community living. During one visit, noticeable improvement was observed in the cleanliness and tidiness of the dormitory. Following inspection each morning, dormitories were given scores out of ten for overall appearance and, from a low start in some cases, students began to work harder and encouraged a recalcitrant minority. A clear 'feel-good' factor had developed.

Students generally make good progress in outdoor education, both at school and outdoor centres. Their achievement is good or better in almost four fifths of the centres visited. They make most progress in sessions where they are challenged through constructive feedback from teachers and are given a range of opportunities for listening and imitating behaviour, asking questions, observing, exploring and applying skills in different contexts. Students also enjoy outdoor education sessions because they often experience more challenging activities, supported by specialist resources and teaching through different programmes.

The best teaching also shows a flexibility that enables teachers to exploit opportunities as they arise. For example, during a mountain walk, time was taken to discuss conservation issues and national policies for the countryside, or to reflect on events to illustrate how survival relies very much on working together as a team. This is crucial as centres work towards a sensible balance between the attainment of outdoor education objectives and those relating to citizenship and students' personal and social development.

As well as developing performance skills, a high priority for many outdoor education courses is to use the activity or environment to challenge students to think about the way they work and their attitude to it. Courses in outdoor education most notably contribute to students' personal and social development, because they allow them to respond to challenges and to show how they:

- take responsibility, co-operate with others and work effectively as a team
- understand rules and regulations
- engage in decision-making and apply their problem-solving skills
- assess and manage risk
- take the initiative and lead others during an activity.

Example 5 shows how these features emerge in a lesson.

Example 5

Year 11 boys are grappling with the challenge presented by the 'spider's web', involving a rope obstacle suspended from the ceiling. They work together effectively, listening to each other's solutions and agreeing a way to enable them to pass through the spider's web safely. As they progress with the task, the gains made in knowledge and understanding about the need for precision and control of movements and the importance of analysing, planning and selecting approaches to solving problems are accompanied by clear improvements in teamwork, co-operation and self-confidence. At different times during the activity, individual students adopt a leadership role by encouraging the group to take a particular decision and guiding them through the task.

Students on residential courses are given opportunities to develop broader personal and social skills. For many students, residential courses provide opportunities to form positive relationships with centre staff, their own teachers and peers, learning to be both self-aware and self-critical, and to seek and accept advice. This is because they are able to work on sustained activities in closely monitored environments where they can reflect on their decisions and their contributions to group tasks, and develop good work habits.

In most centres, teachers work with small groups of students and this is a significant factor helping teachers get to know students and establish positive relationships. The most successful teachers have an excellent ability to relate well to the students, combining good humour and patience with high expectations of students' behaviour and application. Centre teachers rely on schools to provide information about students' capabilities but this is often very general. However, working with small groups helps teachers to adapt content quickly to meet the identified range of students' different needs. They also make effective use of their observations and assessments of students' responses to provide well-judged feedback.

In a minority of sessions, students made limited progress because tasks were not adapted to take sufficient account of students' responses and teachers did not intervene to take opportunities to guide students' progress.

During residential courses, centre staff encourage individuals to set their own targets specifically related to their needs rather than compare themselves with others in the group. Outdoor education also enables students to work with new people in their own and other year groups, and occasionally students from other schools.

Students' involvement in self-assessment is a good feature in most centres. The majority of residential courses require students to complete a record of achievement (RoA), which involves setting three achievable aims for the week. At best these tackle a combination of subject and personal and social development areas, such as: 'to learn to tie the ropes and to do a figure of eight knot; to help someone; and to work with others, not just my mates'. Each evening students are given an opportunity to reflect on the day's experiences and the extent to which they have met their targets. However, where target setting and evaluation are not supervised, the quality of targets and subsequent evaluations are often too general to be of any real value. Some centres have also designed an electronic RoA for students who may not be able to produce a written one of high quality. This is a simple template which students can fill in. One centre is also developing the use of voice recognition packages using the expertise of the local university.

Only a minority of centres and schools work together to assess and record systematically students' achievement during residential courses, or their impact on learning, attainment and personal development.

The majority of centres also conduct a post-course review, which asks students to think about the activities they have experienced, but often ignores what they have learnt. Consequently most students recall aspects of their behaviour and the effort they put in to their participation. Students' comments are rarely carefully monitored by staff and consequently reviews often fail to examine the effects or outcomes of students' experiences or seek evidence of longer term and sustained influences on attitude and value formation.

Some centres are usefully developing a set of criteria concerned with specific elements of personal and social development, such as relationships and taking responsibility. For each of these elements, criteria are assigned to levels that indicate the range of achievement that might be expected at a particular key stage.

Most centres are also making increasingly good use of information and communication technology (ICT) and students' ICT skills, for example by recording their experiences using a digital camera and using images and other information to prepare and send a newsletter back to the school website. Other students develop their skills in using the internet to find out information about the terrain they would be walking.

The role and effectiveness of school teaching staff accompanying groups on residential courses varies according to the relationship between the centre and the school and the confidence of individual teachers. In the majority of cases where school teachers have a long-standing relationship with the centre, they play a supporting role in lessons, often helping individual students. In some cases, however, school teachers keep to general supervisory duties and do not exploit the opportunities to use their skills and to develop them further when working with specialist outdoor education teachers.

Curriculum provision

Outdoor education continues to thrive in those schools where headteachers or individual enthusiasts provide leadership and a vision that promotes a well-balanced PE curriculum and outdoors off-site, day or residential experience as part of curriculum extension and enrichment. They recognise the importance of outdoor education experiences in giving depth to the curriculum and to the development of students' personal and social development. Students' participation in a range of activities enables them to develop skills, including their ability to:

- orientate maps and read compasses, and complete an orienteering course
- plan and navigate mountain walks, making important decisions about terrain and weather
- describe and discuss changing climates, renewable resources and energy consumption using correct vocabulary
- apply existing skills to new and more challenging activities such as rock climbing, abseiling and gorge walking
- work safely and responsibly with specialist equipment in different challenging contexts.

Objectives for outdoor education often correspond with the content of subjects of the National Curriculum. For example, canoeing and climbing techniques relate to physical education, pond analysis to science and knowledge about settlements to geography. At best, outdoor education is part of a well-structured programme designed for a specific group of students, as illustrated in Example 6.

Example 6

Outdoor education is offered as a non-examination option in Years 10 and 11. There are currently 127 students taking the course, which is organised into a series of modules providing good opportunities for students to undertake a variety of progressively challenging activities, such as climbing, canoeing and problem solving. Residential opportunities are planned effectively to develop students' school-based experiences and ensure they have opportunities to apply their knowledge and skills in challenging environments. A clear set of objectives is agreed with students and all activities focus on these, providing a good sense of direction, purpose, coherence and consistency to the course. Each module is assessed and students' achievement is used to plan new learning.

Students studying for GCSE coursework, such as the Countryside Stewardship Course, use centres as work-related environments in order to develop their skills in areas such as conservation. For example, a small group of Year 10 pupils working at their local centre assisted centre staff working on a small area of mainly silver birch woodland on the edge of a wide drive. When describing their work, pupils in this diligent group of young conservationists were able to explain in detail the nature of their work using correct vocabulary. Others use their outdoor experiences to meet part of requirements of award schemes, such as the Duke of Edinburgh's Award.

Some schools use additional funding from a range of national and local initiatives to improve opportunities for outdoor education and provide a more balanced curriculum that caters for students of all abilities. Example 7 illustrates how some schools in Cornwall are making the most of their location close to the sea and countryside, where skills in outdoor education are particularly relevant. These schools are also working closely with the LEA and other community providers to ensure effective use of local expertise and resources.

Example 7

All pupils have opportunities to go sailing, and there is residential experience for all pupils in Years 7 and 8. A trailblazer scheme for low attainers is linked to key skills. This means that pupils are becoming self-reliant, and leaders are also emerging. Pupils are gaining experience in individual outdoor activities such as sailing, canoeing, rock climbing and orienteering, and at a local adventure centre pupils have worked in groups on team-building activities and outdoor challenges, which require co-operation and leadership skills. The pupils are encouraged to join local sailing, canoeing and climbing clubs. Pupils gain relevant accreditation in a range of activities.

Schools work closely with the LEA and many partners in the provision of residential experiences and in running a range of courses; many students are actively involved in tuition. Assistance is received from the local sailing and adventure centres, police officers and the Royal Naval Air Station. Good links are also being established with higher education establishments that offer outdoor pursuits.

In some cases, as in Example 8, schools ensure that all students in a specific year benefit from a residential experience.

Example 8

In one secondary school in the south west, all Year 8 students have a short residential experience. This includes a good balance of curriculum extension activities and outdoor pursuits. All students undertake climbing, caving and some water sports. They also use the locality to study aspects of local history, design and technology and the environment. For example, the local Roman iron workings are explored as a settlement and the techniques of extracting iron are replicated. The school recognises the pastoral significance of the residential experience and all tutors stay at the centre with their tutor groups. The improvement in relationships is evident and often remains throughout a student's school life. The students' families recognise that the students are far more independent on their return and a spirit of co-operation is much more evident.

Despite these positive examples, outdoor education remains a minority area in the physical education curriculum of most secondary schools.

The quality of curriculum opportunities in centres was judged to be good in all centres and very good in a third. These courses clearly make an important contribution to a range of students' physical and social skills. Residential visits, in particular, have a positive impact on many young people. Many students working in centres enjoy new challenges and take on responsibilities in unfamiliar locations. For example, pitching a tent, cooking their own meals and navigating a mountain walk are new experiences for many students, and ones which contribute to their personal and social development. In most instances, students demonstrate mature responses to new and changing situations, as in Examples 9 and 10.

Example 9

During a late night mountain walk, Year 9 students setting out for the summit expressed some apprehension about the darkness and the possibility of getting lost. As they ascended the grassy path towards the summit they reassured each other during team stops and encouraged those at the back to set the pace so that 'we can keep together'. During these team stops discussions took place about the stars, with teachers pointing out the plough and the planet Mars in the south east. Discussion moved on to the distant lights of surrounding towns and the stunning views. Apprehension had given way to fascination that so much could be seen in the dark.

Example 10

During a mountain walk, Year 7 pupils kept a steady pace and encouraged each other to keep together on their first real mountain experience. The fierce gusts of wind and flurries of snow as the group ascended the footpath on the top edge of the steep escarpment left no-one in doubt that this was a challenging walk.

As well as recognising their intrinsic benefits, schools often use residential and off-site experiences to compensate for gaps in curriculum provision, for example the lack of outdoor education in PE or personal and social development programmes. They also use them to promote health, fitness and a fulfilling use of leisure time. Where schools offer such experiences they expect centres to offer specialist courses reflecting their distinct identity. Most do this successfully by offering a range of day-time and residential experiences. For example,

one centre offered courses linked to GCSE and A-level PE coursework; mountain walking opportunities, which included map reading, geology, geography and ecology; camping and expeditions linked with the Duke of Edinburgh's Award; canoeing and kayaking; climbing and abseiling, including using ropes, climbing indoor and outdoor rock faces; caving, exploring the limestone caves and learning about the geomorphology of the cave environment; mountain biking as a means of exploring the local hills and mountains; and additional activities, including night walks, orienteering, problem-solving, treasure hunts, bowling, swimming or visits to local towns.

In this centre, the standard programme varied in length (two, five or seven days) and students worked in small groups following different activities for about one day each, often linked together in an arrangement that allows everyone to try each activity. Centres also offer flexibility and schools can negotiate changes to suit the needs of specific groups, for example a more sophisticated climbing course or snowboarding when weather permits.

An important feature of good outdoor education programmes is that they encourage schools to become more inclusive by improving the access of all students to new curricular activities that suit their varying needs. For example, some schools consider that outdoor education is uniquely placed to focus on aspects of personal development and citizenship for their disaffected students and therefore offer them residential courses, as outlined in Example 11.

Example 11

A secondary school reviewed its Key Stage 4 curriculum to determine whether it is meeting the needs of all its pupils. The review demonstrated that the curriculum offered to the least able students was far too academic and was a factor in their disaffection and poor attendance. Working with the local further education college, the school established a number of link courses for students for one or two days each week. The school identified the students who might benefit from such a programme, using recognised characteristics of disaffected students, who were often: working on their own; in trouble in lessons; lacking social skills; low attainers (mostly boys); and irregular or very poor attenders. The students and their parents were interviewed prior to being allocated a place on the programme.

At the start of the Year 10 programme, the students spent five days at an outdoor education centre. Boys and girls attended different centres. Throughout their time at the centre, the programme focused on team building activities. The students were expected to play an active part in all the activities and in the domestic duties: the latter were interesting and new experiences for many. The outdoor activities increasingly called upon them to rely on others and to contribute as members of a team. At the beginning, the students were often forced to work together against a common 'enemy' – the staff or the weather!

By the end of the week, the students had made considerable progress. For example, their greater confidence and team spirit had an unexpectedly positive impact at the school. Before they went to the centre, if they were unhappy with any aspect of school life they did not object, but simply opted out and stayed at home. After their residential experience, they talked more, sharing feelings and opinions with each other and with their teachers. As a result, relationships between students and teachers improved. Teachers responded to students' feelings by revising course content, offering students a more coordinated college and school curriculum that met their needs.

Such residential experiences are most effective where there are good links between schools and outdoor centres so that the contribution to the curriculum of residential experiences is clear and is evaluated to guide future planning. Too often, however, such coordination is absent and this challenging environment is only recognised as a 'one-off' activity. Consequently, the work of the programme is not developed further when students return to school, so that the long-term benefits are lost. For example, the strength of this work is significant in students' personal development but it is not yet an integral part of the formal curriculum.

Significantly, outdoor education activities also involve students in risk assessment and in the management of risk. Outdoor education is uniquely placed to offer structured opportunities for students to identify hazards, calculate the related risks and decide the significance of a risk in order to determine and implement the precautions necessary to eliminate and minimise risk. Students' involvement in risk management makes them aware of potential harm and contributes towards their being able to take greater responsibility for their own and others' safety.

Many centres are also promoting outdoor education as a fulfilling leisure activity with health and fitness benefits. This involves provision of additional 'mobile' services that take outdoor education into schools and communities or the offer of weekend and holiday courses so that students can return and revisit experiences in the same learning context to consolidate and practise new skills and behaviours. This sometimes leads to further and more varied work. For a minority, this can involve a major expedition at home or abroad.

Despite this very positive picture of students involved in residential courses, the majority of students are unable to take part. Often, the extra-curricular nature of the activity, its cost or limits on the numbers that can be taken, lead to a 'first come, first served' basis for selection. This means that even in those schools that do want to promote outdoor education, many students who would like to take part are not able to participate.

Furthermore, despite general recognition of the value of outdoor education and residential experiences, some schools remain unconvinced of the benefits when weighed against the pressures on curriculum time, lack of specialist expertise, concerns about taking risks and fear of litigation. This situation is not helped as the role of the LEA adviser diminishes and some LEAs reduce funding arrangements, thus inhibiting the role of centres in curriculum-related provision.

Leadership and management of centres

Leadership and management are good or better in over half of the centres and at least satisfactory in all. Where provision is well led and managed, key staff have:

- high levels of commitment to the aims of outdoor education as a vehicle for personal development
- clearly defined roles and responsibilities
- strong lines of communication, including newsletters and regular network meetings with their schools, LEA and other youth and community groups
- collaborative working relationships with teachers and a shared agenda for provision
- a well-focused development or action plan, based on a rigorous audit of strengths and weaknesses and systematic evaluation
- effective policies and procedures for the protection of children and ensuring a healthy and safe learning environment.

The monitoring and evaluation of provision is generally good and occasionally very good. Centres collect data in a number of ways, such as:

- registers of schools and other groups attendance at courses
- questionnaires collecting teachers' levels of satisfaction with courses and teaching
- surveys of students' attitudes before and after the course
- letters from parents on the success of different courses
- portfolios of photographic evidence of events or students' performances.

These data often provide evidence of the range of provision, course attendance and improvements in students' behaviour and attitudes, and usually feed into the centre's interim and annual reports. All centres have adapted their programmes to take account of feedback and changing demands from schools and other users. In general, however, reports often emphasise events and the structures in place rather than considering the impact of provision on improving students' attitudes towards education, their learning or their achievements.

The quality of staffing is a significant factor in determining the success of centre-based outdoor education. In many centres, experienced and well qualified heads of centre effectively lead teams of full-time and part-time specialist teachers and centre support staff with a strong belief in, and commitment to, the role of outdoor education in promoting students' personal and social development. Clear roles and responsibilities and good lines of communication contribute significantly to effective management. The majority of staff have access to a range of in-service courses commensurate with the resources available.

The majority of centres have a role in training teachers, for example in mountain leadership, and have established close links with many national governing bodies. All centres actively engage in countryside conservation and where centres deliver a substantial number of scientific, geographical and environmental courses, staff are actively engaged in research to support this work.

Most LEA centres feel well supported by their LEA. However, a minority of centre heads report various changes in 'ownership' of the centre. For example, transference of the centre between different LEA departments such as lifelong learning, education or leisure inhibits development planning over the long term. It also makes lines of accountability unclear and staff morale suffers as a result of the uncertainty. Some problems of budgeting can be associated with changes in LEA funding and short-term funding arrangements that inhibit medium term development planning.

Many centres spend heavily on specialist staff, accommodation and resources. Several heads of centres reported concerns about funding and the competing demands of providing a service for schools in a specific LEA and offering commercial courses in order to raise funds for ongoing developments. Many heads of centres have successfully bid for additional monies which are helping to improve the range and quality of provision. For example, one centre used monies from the Landfill Tax to develop environmentally friendly sustainable living courses, others established new Healthy Living Projects for 11–14 year olds using lottery funding.

The quality of accommodation and resources is generally good and often very good. This is a key feature in the success of outdoor centres and students benefit significantly from

the opportunity to learn in different settings using a wide range of specialist resources. The majority have good onsite facilities such as sleeping and eating areas, classrooms, changing and drying rooms. The grounds around the centres are generally well maintained and contain a wide range of equipment, facilities for challenges and problem-solving tasks, and well-developed environmental areas that suit the needs of the centre users. In a minority of cases, however, poor, run-down external environments do little to encourage a positive attitude among students working in the centre. Although most LEAs continue to invest significantly in maintaining centres, a minority have reduced the budget and this is having an adverse effect on external maintenance. Centres also work in the wider surroundings making good use of local caves, climbing areas and mountain walks with varying degrees of difficulty.

Source: OFSTED (September 2004) Outdoor Education-Aspects of Good Practice

Document reference number: HMI 2151

Website: www.ofsted.gov.uk

4.13. The European Institute of Outdoor Adventure Education and Experiential Learning (EOE)

EOE was founded in 1996 and is a non-governmental association. The EOE is concerned with the development of European Networks between youngsters, social and youth workers, teachers, educators, academics and students concerning Outdoor Adventure Education and Experiential Learning and the realisation of projects, especially youth projects, in the field of Outdoor Adventure Education and Experiential Learning. It holds regular congresses in partnership with various practitioner and academic organisations in different countries. It disseminates information and research and encourages the important link between theory and practice, to promote quality of practice and credible research.

www.eoe-network.org Secretary Ina Stan email- istan01@bcuc.ac.uk

Statement of intent and mission

What is outdoor adventure education?

There are many views concerning outdoor adventure education. There is, however, a great deal of common ground.

Practitioners seem to agree that OAE comprises most, or all, of the following elements:

- stimulate personal and social development:
- academic, aesthetic, spiritual, social and environmental elements
- increased responsibility for own learning
- developing increased confidence and self respect
- direct experience (ie experiential learning)
- some experience with the outdoors
- a “journeying” element
- respect for the environment
- professional standards to ensure:
 - community
 - physical and emotional safety
- protection of the environment from overuse.

Issues affecting the development of OAE

These are some of the key trends and issues influencing the directions in which OAE is developing:

- **Mind and body.** There have been many debates over the centuries about the relationship between mind and body. In modern education, the debate concerns whether or not a primarily intellectual form of education is adequate for the proper development of the individual, or whether a more direct, non-abstract form of educational experience is more appropriate.

- **Relationship between the individual and society.** As civilisation moves and change accelerates, many individuals become disconnected from society. They feel that they have no control and influence through the political process to bring about beneficial changes in their lives and within their communities. Practitioners can work outdoors to help people to identify areas where they can take control of their lives and take a more active part in their communities.
- **Relationship between individuals and the environment.** Environmental issues are of increasing importance in the political agenda, yet many people live an urban life that does not allow them to experience the relationship between their actions and the elements that support life on earth. Outdoor adventure education can provide direct contact with the natural world, which can enable people to develop informed values and opinions.

The Institute`s Mission

The Institute will:

- promote the development of OAE through an exchange of practical and academic knowledge
- develop new frameworks, initiatives and approaches to enhance OAE across the community

The values of the institute are based on:

- respect for diversity and community
- the promotion of equality of opportunity
- the recognition of professional standards

The purposes of the institute are:

- to develop theoretical foundations for the field of OAE
- to develop professional standards that recognise commonality and diversity
- to undertake research and implement project to influence the quality of practice
- to identify and develop areas of commonality with environmental education

The Institute will achieve this by:

- developing networks and exchanges for academic staff, students and practitioners
- facilitating conferences
- promoting information exchanges through electronic media, publications and congresses
- coordinating collaborative research projects
- developing trans-national codes of practice
- developing professional development programmes and core curricula for programmes to achieve an international accepted degree
- monitoring and evaluating the quality of provision

This Non-formal education through outdoor activities project is amongst a number of trans-European projects that have been supported and/or initiated through the EOE. Details of publication and conferences can be found earlier in the Guide and on the EOE website.

Evaluation of the impact of outdoor activities in non-formal education



- Reflections on the evaluation process regarding the educational impact of outdoor activities
- Evaluation conducted on outdoor education programmes for disadvantaged young people yields a number of positive findings. Among these are improvement in self-concept, social adjustment, academic achievement, and group cohesion. Relationships with peers, parents, teachers, and counsellors were also improved in some of the programmes. Teachers also reported greater ability to teach specific skills and academic behaviours, and to lessen disruptive behaviour when programmes were conducted out of doors
- Evaluation conducted by Kaye Richards on Brathay Hall Trust in the UK
- Evaluation conducted by Martina Gasser from IfS Jugend-Intensivprogramm Institut für Sozialdienste, Austria

Opinions regarding the educational impact of outdoor activities on disadvantaged young people are highly diverse. Anecdotal evidence of a positive impact is being lately supported by empirical studies conducted in various European countries. The manager of the training centre, as well as the secondary school teacher, reacts very open-minded when being asked whether adventurous arrangements or outdoor programmes are purposeful. In this environment, they said, young people could immediately experience what it means to have made the efforts and to have stood it with success. Other important advantages are the immediate sense of achievement and the ability of the adventure to connect to body-related teenage lifestyles. However, the problem of the transfer has to be taken serious. After successfully managing an adventurous situation, it is difficult to expect an immediate effect on the job training or rather on acting in and dealing with everyday life. Nevertheless, adventurous situations have to be an integral part of learning processes in school and a central element of training physical education (PE) teachers. Interviews conducted in Germany by our partners from bsj Marburg emphasize an integration of adventurous educational programmes in schools. The manager of the training centre welcomes the possibilities of transfer in his own professional everyday life, but also draws attention to the limits of those projects, since the training first of all orientates to the overall curriculum and other subject requirements.

The clergyman refers to another set of problems: young people approach rather quiet activities ("sun, beach and ocean") in the leisure time than strenuous hikes, bike or canoe trips. Compared to the 90s, in which many disadvantaged young people still participated in adventurous activities and programmes in the outdoors with enthusiasm and profited from them, a greater approach to a passive consumer attitude can be ascertained.

A word of caution is also expressed by Steve Bowles who emphasises that

"Non-formal education (here taken as an education based upon learning rather than teaching per se) is a "battle field" of interests and conflicts. There is no one-way and there is no identifiable discipline involved that could satisfy a pure or even soft science. There is no professional or scientific programme called non-formal education. That is one starting

point. Non-formal education may, as Matti Telemäki has said firmly, be considered as “semi-professional” at best. In this we can be suspicious of any organisation that claims professional status for their work, claim well researched and documented evaluations for their programmes that are advertised as repeatable or even available for “travelling” of theories and we can be suspicious of any attempts to formalise and discipline this work (in the attempts for funding?) through masks of “best practices”. By saying all this I do not mean that non-formal ways are bad or mad or even irrational. Not at all. Non-rationality may enter this domain of work that is non-formal (the imaginative, affective. cognitive and even the social body politic) but there is no intention here to blame or shame or label non-formal ways as being “this” OR “that” as such. Non-formal ways may be said to have an energy that displays a balance which is a life-blood betwixt and between formal and informal ways of being alive and well. But this writer refuses professional status and scientific vigour.”

Non formal educational programmes range from simple, near-school activities to lengthy, more expensive wilderness camping experiences. In either case, positive behavioural changes among young people have been reported. A review of possible programmes/ activities and possible benefits is a step in the direction of offering new opportunities to these young people.

It was mentioned previously that outdoor education is a means of curriculum enrichment, whereby the process of learning takes place out of doors. Outdoor education broadly includes environmental education, conservation education, adventure education, school camping, wilderness therapy, and some aspects of outdoor recreation. Among the curricular areas often associated with outdoor education are language, arts, social studies, mathematics, science, nature study, and music. Self-concept enhancement is approached through outdoor physical stress situations and opportunities for leadership development.

Outdoor activities seem to enable young people and teachers to interact in an environment free from the limitations of the classroom. For example the change in environment can facilitate learning by removing disadvantaged young people from the setting which they may already identify with failure.

What are the characteristics of disadvantaged young people?

Disadvantaged young people exhibiting one or more of the following characteristics over a long period of time and to a marked degree, which adversely affects their educational performance and social integration:

- an inability to learn which cannot be explained by intellectual, sensory, or health factors;
- an inability to build or maintain satisfactory interpersonal relationships with peers and teachers;
- inappropriate types of behaviour or feelings under normal circumstances;
- a general pervasive mood of unhappiness or depression; or
- a tendency to develop physical symptoms or fears associated with personal or school problems.

The term includes a broad group of young people. The term does not include children who are socially maladjusted, unless it is determined that they are seriously emotionally disturbed.

There are many different terms used to describe disadvantaged young people. Those used most frequently in the literature include emotionally disturbed, disruptive, aggressive, emotionally handicapped or conduct disordered. Such students are frequently said to have “behaviour problems.” Behaviours that characterise disadvantaged young people lead to referral for services include defiance, uncooperativeness, shyness, withdrawal, passivity, self-consciousness, fearfulness, and anxiety, to name a few. The degree of severity and the duration of these and other behaviours may vary from young people to young people.

What effects can outdoor education have on disadvantaged young people?

Research done on outdoor education programmes for disadvantaged young people yields a number of positive findings. Among these are improvement in self-concept, social adjustment, academic achievement, and group cohesion. Relationships with peers, parents, teachers, and counsellors were also improved in some of the programmes. Teachers also reported greater ability to teach specific skills and academic behaviours, and to lessen disruptive behaviour when programmes were conducted out of doors.

Reports from individual programmes show promising results in the application of outdoor education principles in teaching behaviour disordered youth. Lane (1983) found increases in peer relationships and group cohesion in their counselling-oriented “Group Walk-Talk” programme, which combined hiking and counselling in a public school programme for adolescents.

Residential programmes that use wilderness camping have also reported success. According to Griffen (1981), an evaluation of the Eckard Foundation, a residential therapeutic camping programme, revealed significant improvement in self-concept, personality adjustment, and academic skill level. Rigothi (1974) reported favourable student and teacher evaluation of student adjustment and academic achievement in a similar programme for secondary students with emotional and drug-related problems.

Non-residential programmes also have reported success with behaviour disordered students. Burdsal and Force (1983) examined counsellor ratings of youth involved in three two-week wilderness expeditions. The results show that boys are perceived as becoming more self-reliant and as increasing in involvement with the therapeutic process.

Hobbs and Radka (1975) studied behaviour change during a short-term (five-day) therapeutic camping programme. Operant techniques were used to modify verbal behaviours of adolescent boys during group therapy sessions. Besides having success with modifying verbal behaviours, the authors also reported that the group became more close-knit and generally worked together on camp problems.

Possible methodological shortcomings must be taken into consideration when evaluating the results of many outdoor education studies. Byers (1979) mentions that a common problem in many studies of this nature is the lack of a control group. However, this is no longer seen as necessary in more recent interpretative orientated research where a different paradigm for undertaking research and evaluation is advocated (Denzin and Lincoln 1994; Sparkes 2003; Humberstone 2004). To correct other problems with research, Byers recommends documentation of the actual content of camping programmes. Also, short-term outcomes in terms of changes in camper behaviour must be assessed along with the relationship between the outdoor programme and these changes.

What types of programmes and activities can be used with disadvantaged young people?

Currently in existence are many types of programmes that utilise the out-of-doors in influencing disadvantaged young people. Many are long-term residential camps that offer wilderness camping as therapy, while others are wilderness camping programmes of shorter duration. The latter include summer programmes, month-long programmes, and day camps. Another type of programme is the school class that integrates outdoor education into the curriculum areas or combines the academic programmes with high-adventure programming.

Disadvantaged young people benefit from activities that offer a challenge. Camping, hiking, rock climbing, rappelling, canoeing, rafting, and backpacking are all activities that can be adapted to the novice and do not require exceptional physical ability. A patient and knowledgeable facilitator can make these high-adventure activities success experiences for the disadvantaged young people. Other activities that benefit disadvantaged young people include ropes courses, initiative games, cross-country skiing, orienteering, cycling, skin diving, tubing, and sailing.

Although not all schools can provide these activities, there are near-school activities which are also valuable. Field trips that emphasise nature study, environmental education, conservation of natural resources, awareness of the outside world, local history, community services, nutrition, physical education, and health education can also be learning experiences for disadvantaged young people.

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Evaluation of a European 'Centre of Excellence' - Brathay Hall - the UK

Kaye Richards

Research and evaluation has been completed on a range of corporate development and youth development training courses at Brathay. As a collective, this research and evaluation has identified a number of outcomes of some development training courses at Brathay. These are listed below. In general, development training courses at Brathay achieve a wide range of personal and social development outcomes. The research and evaluation completed to date has started to show that these objectives can include the building of group cohesion, self-confidence, self-awareness, and awareness and appreciation of others. Ongoing research and evaluation is being completed across a range of courses at Brathay to identify if these outcomes are evident across all courses and to ascertain more fully the processes that enable such outcomes to be arrived at.

Outcomes of Corporate Development Courses at Brathay

- Corporate development courses at Brathay have positive effects on delegates' performance back in the workplace.
- Delegates leave corporate development courses with an increase in motivation to facilitate change in the workplace and an increased capacity to embrace change in the workplace.
- Delegates on corporate development courses develop stronger professional alliances with other co-workers during courses.
- Managers report increased levels of self-efficacy for individual delegates following attendance on corporate development courses at Brathay.
- Two-thirds of delegates on corporate development training courses successfully complete action plans (as developed during a Brathay course) when back in the work place. Further, it has been shown that work performance has been increased as a result of this process.
- It has been shown that after three months of completing a course at Brathay delegates maintain personal relevance derived from the course and continue to apply this within the workplace.
- Apprenticeship courses at Brathay allow delegates to develop a more positive attitude to work and to recognise how they need to change specific working practices in order to enhance effectiveness in the workplace.

As a result of management development courses at Brathay, corporate delegates:

- increase performance in the workplace;
- experience high levels of involvement and responsibility;
- have changed feelings and emotions towards themselves and others;
- are able to give and receive feedback more effectively;
- have a more positive attitude to work;
- are less threatened by organisational change;
- are motivated to change working practices;
- complete action plans back in the workplace;

- become aware of the effects a Brathay course on their attitudes and behaviours;
- increase feelings of self-confidence;
- sustain personal change.

Outcomes of Youth Development Courses at Brathay

- Youth development programmes are successful in creating a positive social learning environment whereby young people make constructive connections to school, work and social life.
- Young people build more sustainable social and peer relationships as a result of participating in Brathay courses. Research has shown how the development of these relationships has a positive impact upon how young people value themselves and others and provides an important component for young people in key transitions during adolescence.
- As a result of participating in Brathay courses young offenders and young people at risk of offending form better relationships with police officers and develop a greater sense of responsibility for their individual actions.
- The process of research and evaluation at Brathay has been successful in moving the focus of enquirers away from delegates' reactions to the course and towards their opinions of the effects of the course.

As a result of youth development courses at Brathay, young people:

- develop a wide range of social skills;
- develop self-confidence and become more assertive;
- develop sustainable relationships with adults and other young people;
- increase levels of motivation;
- develop a greater appreciation and awareness of others;
- actively engage in a social learning environment;
- experience high levels of involvement and responsibility;
- achieve personal challenges;
- are supported in key times of transition;
- sustain personal change.

Outcomes of Corporate Development and Youth Development Courses at Brathay

- Delegates leave with an increase in positive attitudes towards themselves, others, their learning and, if appropriate, work.
- Delegates leave with a greater awareness of their individual skills and personal and professional resources.
- Delegates experience an increase in self-confidence and assertiveness.
- Objectives set on Brathay courses are almost always achieved in practice and delegates consistently have high levels of satisfaction of Brathay courses.
- Strong group support that is developed across Brathay courses allows delegates to take greater risks, which increases the likelihood for learning and change processes to occur.
- The high level of facilitation and coaching skills of Brathay trainers provides a significant contribution to the impact of learning for individual delegates across both

youth development and corporate development courses. It has been shown that the behaviour of the Brathay trainer has the most significant effect on learning achieved: more than any other aspect of a Brathay course.

- The attention and time that is given to the building of the partnership between the client organisation and Brathay is a key ingredient for delegates to achieve successful and relevant learning outcomes.

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Evaluation-Comparison-Analyses (EVA)

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Pedagogic care of the individual based on experiential learning is a much discussed topic in times when the government has to save money. The intensive programme for young people (JIP) of the institute of social services also faced these criticisms at the start. The Austrian Liberal Party (FPÖ) for example set up a parliamentary inquiry, when they heard about the intensive programme for young people. This was immediately picked up by the media (newspapers: Die Neue and Vorarlberger Nachrichten (10.10.97). While the programme was in the project status, it was evaluated by methods of qualitative research. From that the PC (personal computer) programme EVA was finally developed. This is an evaluation which is comprehensive and is user-friendly and feasible to use in the experiential learning field.

Originally German pedagogical approaches (from Rousseau to reformatory pedagogies) at the turn of the century emphasised their roots in the history of the German mind. Educational procedures should be independent of sociopolitical influences (Baacke, 1995). This theoretical approach was strongly criticised in the mid-sixties, pushing the humanities based pedagogical approaches into a defensive role. This caused a change, where the methodology and the methods of psychology and sociology were adopted. Today the humanities-based origins are accepted once again, without wanting to hark back to traditional ways of doing things. These days we are no longer concerned with the theory of the mind and the pedagogic intention but the theory of action. There are now academic papers about the theory of action; the person taking action was discovered as the object of research. It was recognised that pedagogic action is not just about the relationship between educator and pupil, but involves the complete system (school, parents, youth welfare authority, Peer Group) in its historical and social surroundings (Baacke, 1995).

The main starting point was the importance of objects, events and experiences for people. The reconstruction of individual points of view is the tool to analyse social worlds. This resulted in two basic ideas: firstly, an essential criterion of the research is its relationship to practice and secondly, the hermeneutic principle of understanding. This means that social reality understood through books must always take into account the previous understandings assumptions of the researcher.

What does this mean? You might think that there is bound to be insuperable chaos in pedagogies since it is possible to get completely different results from almost identical starting conditions. The complex structure of a character results in the diversity of self-concept, which includes all the attitudes towards oneself. Persons, constellations, starting conditions, moods, feelings and influences are so unique and different that you can hardly give a definite and clear statement about the result. Experiences that we have had within JIP are unique on top of that, because they cannot be repeated. In accordance with symbolic interactionism, the meaning which individuals ascribe to their actions, must be the empirical starting point.

This point of view includes the following principles:

1. The person's actions are based on what a fact/situation means to him / her.
2. The importance of such a fact/situation is deduced and understood from the social interaction of the person with others.

3. These meanings (influences) are included and changed into an interpretative procedure. (Baacke, 1995)

Qualitative Evaluation Research

Evaluation research not only comments on actions of an organisation, parts of an organisation or programmes, but also describes, evaluates and optimises procedures or interventions in general, using empirical research methods and qualitative methods systematically.

Aims are:

- to improve the practical part of the programme
- to initiate, accompany and evaluate changes
- to emphasise professionalism
- justification towards sponsors within social services (Flick, 1995)

- to optimise actions
- to check how participants accept the programme
- to estimate changes in clients (not only to have the young people's statements about what they have changed, but also to observe the tendency within the transit period (e.g. by parents) (Amesberger, 1994)

Qualitative evaluation research has developed from the practical problems of the quantitative evaluation research.

One problem is that the enormous variety of realities that you are dealing with in this field, have to be used as the basis for decisions/conclusions drawn from them. Because this area is so complex, we cannot come to a good scientific certainty about the criteria of validity, reliability and objectivity that is possible with quantitative methods.

In the pedagogical setting it is also not a prime objective of the evaluation to generalise the results (Amesberger, 1994; Flick, 1995; Paffrath, 1999).

Comparison of quantitative and qualitative methods

In quantitative research a model of supposed conditions and relations is constructed, hypotheses are tested, the persons examined have the status of an example, the research methods have to be generalised and separated from cause and effect.

Theory and methods are most important, but especially in experiential learning they were not much abided by. Mostly, what is described are the elements and the sequence of events in programmes, i.e. a link is made between certain parts of the programme and certain human behaviours.

This kind of research predicts changes in human behaviour by trying to prove that the changes were caused by the programme. For this reason the results were not satisfying.

The discomfort was based on the experience that standardised questionnaires strongly restricted the diversity of the social aspect. Complex structures were also simplified and reduced. In the end the results of the research were neither used in everyday life nor acknowledged in politics (Paffrath, 1995).

Representatives of the qualitative methods criticise:

- Social facts cannot be identified objectively; because they are social actions, they must be interpreted differently according to the situation.
- Social phenomena do not exist outside a person, but are the interpretation of the individuals of a social group
- Quantitative measurements cannot cover social actions but reduce them to a variable, which makes them a problem
- If hypotheses (theories) are set up before the examination, the person taking action might be influenced. By using standardised methods the scientist keeps his distance and does not know the research subjects. Therefore we run the risk that the interpretation of the results might not correspond to reality.
- The distance between scientist and the research subject makes it difficult for the respondent to speak openly. (Lamnek, 1995)

There are further reasons against the use of quantitative methods, especially regarding the examination of action orientated work as used in experience based pedagogies:

- "Quantitative assessments require an experimental design including control groups and an exclusively summarised evaluation, but sometimes this cannot be achieved and doesn't make sense" (Mayring 2002;2003)
- a random test is never really accidental
- the small group develops special dynamics and cannot be generalised therefore
- the problems of a small group cannot be compensated for by examining several groups, because the programmes meet clients' demands and are therefore unique
- there are no control groups
- there are hardly any valid reliable instruments (Paffrath, 1999)

Considering these critiques on one hand and the fact, that the pluralisation of life forms in modern society is emphasised, qualitative research gains more importance.

Fast social change and diversification of life forms result in new contexts. Description should be the basis of human understanding and thus the basis of qualitative social research (Flick, 1999). This is subjective i.e. the description by a subject from his / her point of view, for example from the parents' position. This experience based description of their own situation gives detailed information to the scientist, tells him or her, what it means to the person to participate in social situations, for example to participate in the programme. Our description of others is also subjective. It is always important to keep the original meaning.

The following principles can be recognised:

- Constant monitoring of the actual suitability of methods and theories, even during the research process, so that changing situations can be reacted to with flexibility;
- The methods are open enough to meet the complexity of the field under examination. The choice of the method depends on the object to be researched.
- EVA comprises data processing of four different interview groups at three different stages (periods of time).
- Qualitative research shows the differences of perspectives on a situation and starts with the subjective and social meanings for the persons involved. This principle is also accomplished by EVA. In this way, it is possible to analyse meanings for individuals, but also what they mean for the group as a whole (for example young people in general).

In the qualitative procedure the communication of scientist and interviewed person is not a disturbing factor but a part of the research. Certain communication rules have to be obeyed. It is important to take time for the interviewed person and to create a comfortable atmosphere so that people are disposed to talk about their situations. Empathy makes it easier for the interviewed person to speak about delicate matters.

- Individual steps of the research procedure should be disclosed to the respondent if possible.

The sequence of events in EVA

1. It starts with finding authenticity and structures to approach the field of research and to show the results. The researcher knows the special structures and special features, because EVA is used in everyday work (Flick, 1995).
2. The next step is to set up an hypothesis. The actual work includes a concept, the practical application thereof and implied hypotheses about the effects. These are to be checked against the personal experiences of the persons interviewed. The question was: "Did the programme help the people concerned in any way, and how?"
3. By combining specific research approaches and methods, it is possible to take into account the widest range of aspects of a problem. (systematic triangulation).

In our work it is very important for us not to influence the opinion of the people concerned and to get the views of several groups of people (young people, parents, assigning persons, coaches). It is the object of our programme - the JIP Programme - to understand the views of the person taking action. That's why an open inquiry is carried out, which is then orientated to the topic of JIP.

We asked about strong and weak points, causes and effects, but we did not give contents.

4. The next step is the choice of a method. The motivation for developing EVA was in order to have a qualitative instrument, which can be used in everyday life and – at the same time – to obtain quantifiable results, because they can be communicated in a more transparent way. For social and political decisions as well as changes in contents, the experiences of as many people concerned as possible should be considered. It is important to show respect for each other and for the opinions of the persons concerned.
5. Data are recorded by various methods (notes, tape recorder) and transcription. This guarantees that the scientist deals with the Thematic of the text as reality. When the data are transcribed, the text substitutes reality further on. Therefore the question is: what and how much of the actual object is finally left in the text? This is a lot in EVA, since the original text is processed completely and the original statements can be recalled from the PC at any time. (Flick, 1999)
6. Interpretation of the data

Rationale of qualitative methods

Finally a few thoughts regarding the justification of qualitative methods. Hardly any examination is perfect; this can be said in general. It is important to know the limits and not to pretend the opposite. The trustworthiness of quantitative methods is established through validity, reliability and objectivity. Critics of qualitative methods say that these factors cannot be verified and are not valid for this reason.

They think in qualitative research the reader needs illustrative quotations to understand interpretation and results. In this way the scientist can decide what is relevant or irrelevant. They think it is dangerous that important aspects are missed or glossed over. Not so with EVA, since the results were quantified and can all be traced back to the original text. We do not claim generalisation, but there are factors to increase trustworthiness.

Triangulations for example – these are several variations of combinations, such as the incorporation of different scientists, different methods, different places and time settings or data. Subtypes of data-triangulation are distinguished by Denzin {& Lincoln (1994)} according to time, place and persons. He propagates the examination of phenomena at different times, different places and persons (Flick, 1999).

EVA includes this data triangulation considering different sources of data, which are different groups of interviewed persons (parents, young people, assigning persons, coaches), at different times (before the project, after the project and a year after) and different places (at home, in the office of the organisation, in a café)

- Transferability as the opposite of external validity. – does the research examine to what extent a result could possibly be transferred to other situations. Our claim in this respect is limited. However EVA enables benchmarking of the same working areas.
- Dependability as the opposite of reliability. This is the question of to what extent you can rely on the researcher to measure a phenomenon correctly. The following questions have to be answered: are the conclusions justified by the data? Are they logical? A systematic review of the layout of the procedures and of the conduct of the research process could offer a solution. This criterion has not been checked yet, because EVA is a new product.
- Confirmability as the opposite of objectivity recognises to what extent an examination is neutral. The scientist must show that s/he recognises his or her personal prejudice in the perception and interpretation of the results (Paffrath, 1999; Zelger, 2000)

EVA tries to be trustworthy by giving a complete analysis, which can be proved, because every result can be reconstructed and traced back to the basic data.

How is this put into practice in the JIP programme?

The inquiry aims at:

- young people within the programme
- their parents / people they can relate to
- assigning persons

Topics which are interesting for us

- Methods of access: How do our clients get to know about the programme? How do they experience the first contact?
- Expectations of the programme?
- Assessment of the programme regarding: Were the expectations fulfilled? What was their personal achievement? What was good? What was bad? Suggestions for improving the programme.

Procedure

Partner institutes of the Institute for Social Services have also started to offer the intensive programme for young people (JIP), which leads to a constant increase in numbers of interviewees. The person in charge interviews all persons within the JIP Programme 2-3 times in total (at the start and 6 to 12 months after the end of the programme). The interviewer only gets a guideline for the questions. In some cases the questions can be answered in writing. The results are transmitted to the central computer, where they are evaluated (analysed) by the computer programme EVA. The interviews are copied from the Word document into the EVA programme. After determining the criteria (such as young person, age, reason for assignment) the text is split into single elements, which have to be analysed.

During preparatory work, specific codings of research fields were made and summarised in groups. These data are a fixed component of EVA, which can be extended at any time, if new relevant aspects arise. When basic texts are worked out separately, the evaluation of the statements of the interviewees is analysed, as well as their conclusion of cognitive relations.

An example:

Interviewees started talking about the topic "changes in behaviour". 94 times this was mentioned in a positive connection, 56 times in a negative connection. The interviewees established relationships between the theme "changes in behaviour" and themes like "relationship work, living abroad, systematic work and outpatient care".

The condensation of the themes can be traced back by the programme to the original text. This way of analysing fields of problems is simple and efficient. With this programme the results are illustrated by charts and graphs (diagrams), which is a perfect instrument for a presentation to sponsors.

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Description of good practice standards regarding non-formal education through outdoor activities



- The best practices of non-formal ways are never over-exuberant, always a little strange, always variable, in tension, full of polemics, never one-way streets with clear signs but still (and yet) well worthwhile. Non-formal ways are not professional but, at best, “semi-professional” in the eyes of formal ordering of things
- Managing adventures requires the self-responsible solution of crises, which arise if routines are called into question by unexpected events, forcing the individuals to make decisions. Thus new experiences are made possible and the educational process is enhanced
- Centres of Excellence have to gain extensive knowledge about the specific target groups in order to consider the concrete set of problems of the respective group of clients when planning, arranging and controlling the adventurous activities.
- Social-educational work with young people that show particularly difficult (educational) biographies cannot be solely reduced to a normalising mission that follows the aim of imparting qualifications and establishing psychosocial dispositions enabling an easy start into the job market

In keeping with the overall approach of this guide we begin this section with a word of caution expressed by Steve Bowles in his report;

“If, as our project seeks, there can be identified certain “best practices” or even “good practices” to record in a book, a report or even a “manual” (Guide) that others in Europe can read and think about then - we can say that the best practices of non-formal ways are never over-exuberant, always a little strange, always variable, in tension, full of polemics, never one-way streets with clear signs but still (and yet) well worthwhile. Non-formal ways are not professional but, at best, “semi-professional” in the eyes of formal ordering of things.”

Discussions regarding “practice standards”, “good practice standards”, “cornerstones of good practice”, “good work practice” etc. have sparked long and hot debates within our group. We started with challenging even the philosophical underpinning of the conceptual discourse on this theme. Especially the term “standards” which becomes more and more adopted throughout Europe in formal educational settings, was the target of a vivid debate. It was decided that this concept emphasises a bureaucratic perspective and by using it we would accept and share a view that we do not actually agree with. Our view is that education is far too complex a phenomenon to be regulated by “standards”, “norms” or “benchmarking”. As a result of our beliefs it was decided to use other terms to illustrate the fact that within this area of reality there are practices that have had a positive impact on young people and that could inspire others.

As explained by Peter Becker, Jochem Schirp and Martin Lindner, formal educational systems are still of great importance for socially disadvantaged young people with regard to their participation in society and a successful entry in the job market. This suggests opening schools to an environment, which includes living, learning and experiencing and which considers

the adolescents' social and personal experiences and integrations. Therefore a close co-operation between the institutions of formal and non-formal education is vital. Activities from non-formal educational contexts, especially youth work, should be incorporated in schools. But schools should open up for wider learning contexts outside the classroom as well.

1. A formal and non-formal practical orientation that tries to minimize the risks of the educational biographies of socially disadvantaged teenagers or rather tries to increase the chances to develop a successful life needs to consider the importance of physically and emotionally oriented lifestyles as well as their strengths and resources. Within this framework adventure and outdoor activities offer an excellent approach. They offer an environment in which a playful contact with crisis and routines is possible. The adventure incorporates typical features of adolescence and their needs to excitement and action. In its core the playful confrontation with wild nature also constitutes a model of experience, which is based on every educational process. Managing adventures requires the self-responsible solution of crises, which arise if routines are called into question by unexpected events, forcing the individuals to make decisions. Thus new experiences are made possible and the educational process is enhanced.
2. The integration of adventurous activities in our highly regulated school system is somehow a paradox. However, the discussion about the transfer of the effects of short-termed outdoor activities demonstrates that single or selective initiatives have only little effect on routine habits and attitudes. The qualification of teachers is therefore even more important, so that teachers are able to independently instruct and conduct adventurous activities. When acquiring physical abilities, certain safety standards, extensive knowledge about nature, adequate methods used for reflection and qualified institutions of non-formal education, especially Centres of Excellence, can function as important mediators. Nevertheless, they have to gain extensive knowledge about the specific target groups in order to consider the concrete set of problems of the respective group of clients when planning, arranging and controlling the adventurous activities. Against this background close co-operation is vital on the basis of contracts and sponsorships between schools and Centres of Excellence. Knowledge, know-how, skills, different views of and approaches to problems, roles and perspectives are exchanged on both sides and open up new access to interacting with children and young people without questioning their own professional habits and attitudes.
3. If adventures are meant to fully develop their potential in the environment of non-formal education, increasing qualifying impulses and networks are required. Many efforts are part of this framework, e.g. to establish the educational aspect of non-formal activities, to learn methodological competences and to clarify the self-understanding of those occupational groups that goes beyond the professional profile of care and crises intervention.

It should be expected that Centres of Excellence make the educational considerations of their programmes transparent and carry them out and evaluate them with regard to their respective target group. Against this background of family deprivations, which children already have to face in early stages of their lives and which was noticed by all conversational partners, suitable concepts would need to be developed for the co-operation of Centres of Excellence with day-care institutions for children or rather primary schools, if possible with parental support.

According to present debates about economic and educational policy debates, it seems to be possible especially with regard to social policy to request public resources for outdoor activities carried out with socially disadvantaged young people in order to give the opportunity to participate and work against further processes of disintegration.

4. Social-educational work with young people that show particularly difficult (educational) biographies cannot be solely reduced to a normalising mission that follows the aim of imparting qualifications and establishing psychosocial dispositions enabling an easy start into the job market. Although an employment is still an important basis of social acknowledgement, self-esteem and self-respect, full employment will be unrealistic in the near future. Many young people are confronted with crises and gaps in their job biographies as well as with shorter or longer or partly permanent phases of unemployment. As individuals depend on experiences of social acknowledgement, of self-realisation in a social cooperative context in order to be able to develop self-esteem and self-respect, a social educational work with young people 'at risk' has to mainly orientate to "the support of individuals and social groups to develop self-esteem, self-consciousness and the capability of self-determination." (Scherr 1998, 65). It deals with the successful management of times of unemployment, the assimilation to specific burdens caused by unemployment, the structuring of everyday life, the development of purposeful productive activities and types of cooperation, which "are at least partly able to substitute what employment and work achieves or is supposed to achieve when being employed" (EBD., 76).

Non-formal educational programmes that are based on adventures and go beyond a pure educational perspective aimed at leisure time offer a large variety of opportunities to transfer, refer back to, use and work with later on. Some reasons for this are as follows: their basic structure which is orientated to trust, team work and support. Then, these programmes make use of a reflexive component that follows the management of adventurous situations and moreover the attempt to transfer experiences with regard to the questions of individual lifestyle.'

Cornerstones of good practice

A vivid and lively debate between the partners in this project was conducted on the question: Which practice deserves the label 'good'? We believe that bsj Marburg experience with regards to formulating cornerstones of good practice expresses many partners' views:

1. 'Educational processes are not standardised due to their crises-oriented openness. Every practical orientation of life carries out an educational process of its own that takes place as a chain of crises management. The successful application must presuppose an unchanging course of processes. This prerequisite applies to e.g. the production processes of industrial products, such as the automated filling of bottles or the production of cars. Every product produced can be 'treated' with the same programme. The structural logic of education, however, demands a crises-provoking disruption of routines und thus the opening of developmental processes, without which no transformation of the respective educational level could take place. The equal subordinate logic of programmes ignores this prerequisite und misses the determining core of education. Representatives of the open youth work and youth support are therefore no trainers, who systematically practise skills that are externally pre-shaped (without wanting to discredit the necessity of working with repetitions). They have to orientate to the structural logic of crises management. This goes for the case of

the institution offering opportunities to promote education, for the early prevention of imminent crisis as well as for the deputy solution of manifest crisis that cannot be solved by young people themselves. In situations where crises become too serious therapeutic support needs to be claimed. Because it is the goal of every supportive system to maintain or re-establish autonomy it has to be set up in a way that aims at reinforcing personal strength, i.e. at the help for self-help.

2. In order to offer adequate activities or support, the staff needs to first of all agree to the respective problems and reconstruct them by using the criteria of sensibility and normality that go for the practical orientation of life. Understanding the specific case then gives way to a distanced attitude, which is important when selecting and using the educational offers and means of support and, moreover, when integrating the specific aspects of the case into the general public of the crises-free routine.
3. Dealing with adventurous activities forbids the conclusion of a contract between staff members and children and teenagers, as it is common practise in ABC programmes. Contracts do not go with adventures. Contracts transform humans into legal subjects, who act on the level of a barter transaction. They suppose the possibility of non-compliance with the agreements that have been met by formally arranging barter and deciding on corresponding sanctions when not being fulfilled. Individuals and groups who approach risky situations in nature are neither legal subjects nor participants on the market. They rather form communities of fate. The dramatic aspect of the task that can only be solved together in a team is the central element of outdoor activities, thus fostering a sense of community. The adventure does not belong to the sphere of societal, but community adjustments and processes. The interactions follow the principle of reciprocity. Obligations to perform can be expected, but are not obligatory. Sanctions are based on the level of distributing of honour and disgrace, i.e. the mutual esteem, and are therefore not as effective as under the conditions of a contract.
4. Managing adventures automatically demands that staff members create a learning climate based on mutual trust. Only if mutual trust exists, crises-oriented situations can be solved in nature and in reflection phases. Thus, staff members have to contribute to the development of a group climate that is characterised by openness, emotional care and mutual acknowledgement and expressed by serious participation in the communication and decisions-making processes when managing specific situation.

This type of participation, which corresponds to the arrangement and establishment of a crisis-oriented lifestyle, refers to a basic situation of every educational process. Staff members must consider this aspect for the children and young people's good. Every serious educational programme presupposes a more advanced development of competences on the side of the learner than has actually been produced so far. If this would not be the case, the already existing would merely repeat itself. This discrepancy leads the question about the responsible demands and expectation of these programmes. In the context of the adventure this tension is heightened, since the consequences of failing can be extremely threatening. Therefore, staff members have to coordinate the risks and the demands of the existing competences. No standardised programme exists for this specific coordination. Taking into account the conditions of each case a decision has to be made in every individual situation. In order to sensitize staff members for working and coping with situations of the 'protected crisis' they assist experienced colleagues and participate in meetings which reconstruct decisions made in these contexts.

5. A reflection phase is carried out following the activities, which automatically results from the structure of the adventure as well. Activities that demand crisis management want to be told of. Those who have experienced an adventure want to live it through again by talking about it. These stories usually offer sufficient occasions for (biographically) reflecting and thinking about transfers. On the basis of the outdoor experiences future actions are subject to discussion as well. Staff members have to make use of the children and young people's entanglements in the stories, i.e. make them aware of these entanglements, so they can positively affect their further educational future. It goes without saying that staff members have to be aware of adequate reflection and reconstruction methods as well as sensitivity for the conversational processes.

Again, there are no standardised training programmes for developing a particular know-how to lead a sensitive conversation. Tutored work experience as well as joining experienced colleagues is recommended'.

This Guide will conclude by looking at what has been achieved during this period and briefly discuss these in the light of the initial aims and objectives.

The overall aim of this project was to bring together experts in the field of social development and change, educators, social workers, outdoor facilitators, youth from youth organisations and researchers in order to create a Non-Formal Educational Framework which, constitutes the main element of a European Training Centre of Excellence within the European Institute of Outdoor Adventure Education and Experiential Learning (EOE).

In fact 77 people from 12 European countries contributed directly to the writing of the Guide. These were educators, social workers, outdoor facilitators, youth workers and researchers. As a result of a debate at the beginning of the project it was decided that it was more appropriate to use the word Guide to Non-formal Education through Outdoor Activities.

Objective 1. Identify best practice in the field of non-formal education through outdoor adventure activities in the area of social integration of under-privileged youth, disabled, immigrants, minorities groups, youth at risk and unemployed.

Best practice was identified by all of our partners and a collection of activities that are currently employed is presented in the Guide. These practices are also presented in more detail on the web-based Guide. We also decided that these examples of good practice are presented in a format that best suits each partner and this will offer a view on various schools of thought present in different countries.

Objective 2. Create a panel of experts in the aim of selecting the most valuable experience in the field of non-formal education by taking into consideration problems, which have both, a trans-national and a specific, national or local character.

The Guide in its final stages was reviewed by a panel of experts in the area of non-formal education, outdoor education, psychology of education and youth work. Their advice was sought and their suggestions taken into consideration when structuring the guide and designing its content. Previously an internal evaluation procedure ensured that each contribution was assessed by colleague partners in the project.

Objective 3. Creation of a ‘Non-formal educational framework (NFEF)’, which will be structured as a social learning programme.

The initial idea of creating a “framework” was found by partners as being too prescriptive. It was thought that a more “non-formal” approach was needed and therefore it was decided to structure the Guide like stories and instead of presenting “programmes” it was decided that examples of good practice will be presented and those interested to learn will be rather inspired by interesting stories.

Objective 4. Production of manuals and of an e-learning (Content Learning Management System) for the delivery of the NFEF.

The Guide was created and its content was also made available through Internet. This is accessible at: http://www.nfe-network.org/LearningZoneEL/VLE_Map.htm The Content Learning Management System (CLMS) is based on the content of the Guide but contains information in a form which makes it more immediately accessible. It is a learning resource that can be used by practitioners and theoreticians alike. The problem is that we haven’t managed to translate it into other European languages. This is now the aim of future projects.

Objective 5. Creation of a Training Centre of Excellence, which, in addition to theoretical preparation will provide high quality practical preparation of facilitators, instructors and social workers.

The whole idea of Centres of Excellence was discussed and it was decided that it would be almost impossible to create centres of excellence mostly because we could not decide what “excellence” means. How do we define excellence? Therefore it was decided that this term to be employed with caution. The field has not reached a maturity stage in its development and the variety of existing situations makes it impossible to define excellence. What for some is regarded as excellent is not excellent for others using a different way of looking at things. A consensus between different partners is difficult to reach and therefore “good practice” within each country was defined but it was thought that the timeframe of this project made this attempt impossible to achieve its aim.

Objective 6. Establish the foundation for a benchmarking system for Outdoor Education in Europe and the guidelines for good practice in collaboration with National organisations.

The idea of developing a sort of a benchmarking (standard) system was regarded by most partners as being impossible to achieve for the time frame of the project. However some directions were discussed and a general concept of “examples of good practice” was designed. The main features of what constitutes good practice are mentioned in the previous chapter of the guide.

Beside making a contribution to the development of theory and practice in the area of non-formal education through outdoor activities, the partners in this project have had a chance to make friends and develop a network of organisations that will be working in the future to developing further what has been started with this project.

End Reflections:

Missing Links Between Non-formal Education and Outdoor Activities



It is fair to say that maturity in any one area of work shows itself through a critical disposition. In other words those that work hard to do well and have worked hard to do well are critical of themselves and their work. It may even be said that the most mature professional voices are those voices that are the most critical. In old fashioned language : one would not expect such a maturity from teenagers even when teenagers do show so much hope and promise for the future. But this rather old fashioned way of saying things may need a few more solid and reasonable things to add before becoming, in any way, worthy of debate.

Maybe in contemporary funding circles it is old fashioned to consider or question just what it is that we do. So long as we get the funding then all is OK it seems. But there is so much good going on today in the non-formal and informal education circles that there is some space for critical comment. That much is for sure. Informal education found maturity many years ago. Non-formal education still struggles. This is one major point. It is a major point that must be admitted and handled. Such a struggle need not mean a problem to be solved. Such a struggle need not mean that all is lost. Such a struggle may be a very educational “sign” that is a sign of movement. As those like John Dewey and (in a slightly different tradition of this work) Paulo Freire would say : education is always a zone of conflict that is being handled as the situation emerges through folk as they live together.

Many although by no means all non-formal outdoor activities are seen as linked to the adventure. Such is a tradition since Kurt Hahn and Geoffrey Winthrop Young from the early 1900s in Europe. This tradition is being followed on through people like Colin Mortlock and Harold Drasdo in the middle to late 1900s. The institute that has supported this our project here is called the European Institute of Outdoor Adventure Education and Experiential Learning. So with this in mind we might expect the terms of “outdoor activities” and “adventure” to be fairly well covered in a well conceptualised and disciplined way. However this is not the case. Our project has not yet been able to conceptualise these basic terms of reference and because of this any chance of a comparative analysis has been lost.

This missing link - this lack of concept - is however no fault of the editors or partner participants. It is a common and widely felt flaw in the work generally. It is a sign that this working area has not yet matured to the extent of being able to reasonably identify the key meaningful threads that characterise an outdoor activity or an outdoor adventure activity.

It is often the case that terms like “outdoor” are taken as self-evident and the everyday taken-for-granted-world usage (to say this is not to belittle taken-for-granted self-evidences as such) is all we have on display. Many will claim to use skiing, canoeing or mountain biking as outdoor activities but rarely, if ever, will they be able to identify those key aspects which make meaningful such activities vis-a-vis the outdoors. What, we ask, are the commonalities between these so called outdoor activities and what are the major differences in terms of meaning and situated meaning?

The “outdoors” is somehow attached, without undue doubt, to concepts like Nature and the Elemental. The “outdoors” is attached to the wind and the rain, the sun and the moon, the trees and the flowers and so on. This much is clear enough. But for our project this atmosphere is lost as if the “outdoors” was anything at all to anybody at anytime. The “outdoors” is also firmly attached to moving moments of human being that are in a kind of playful zone between city and countryside. It is clear to us that an outdoor activity in rural areas is not the same (never the same) as an outdoor activity in the city. One only needs to look at the ecological “green” projects in Europe to see this clearly. The “green” movements are city-based movements not based on rural folk. My comments here are in no way intended to deny the usefulness of the ecological awareness of city folk but my comment here is meant to open up some big limitations for our project as it stands today.

The adventure arena, like the outdoor atmosphere, is a self-evidence. If we look at the fringes of non-formal outdoor activities as educational we do find respect for centuries of hard thought and public announcements. For example Georg Simmel writing and lecturing around adventure and outdoor-indoor events (significant events) is only respected by a few isolated researchers today. For most Simmel has never even existed. If we look to more recent work where non-formal activities are adventurous we may look at Peter McLaren as he uses the concept of “liminality” in the adventure experience with education but, at the same time, identifies a certain ritual within this eventfulness. It is through such vital critical work (especially when the creative arts are used - theatre for example - in outdoor places) that an outdoor adventure activity takes on a kind of situated meaning that stands up well to research discipline. But it must be said that here, in our project, we have not yet managed to find this kind of maturity. We have more missing links than we have links.

In terms of a fairly well documented social science which investigates education generally and the atmosphere of the “outdoors” we find that politics is one central issue. The politics of Nature being just one big issue. Yet in our project it is a kind of apolitical (even an asocial) human being who is identified as the “subject”. The same flaw is seen through the well respected texts surrounding ethics and morality. In this project it seems as if the subject is outside both ethics and morality in any deep and real meaningful sense.

In short : the self-evidences remain central to this project group and when the basic themes are questioned then it is quickly seen that there everything still to do no matter that a good start has been made with all the best intentions.

However our project was meant to report upon existing states of affairs and to gather existing practices. It will be left to future projects to try and make sense of the situations. It will be up to a future project to bring out the mature natures of those things that we think we do.

(Steve Bowles, Kemi, Finland, 20.12.2005)

Project partners

The European Institute of Outdoor Adventure Education and Experiential Learning

EOE is a network of European organisations and individuals with the aim to enhance the transnational development of outdoor adventure education and experiential learning, to realise youth exchange projects, to organise international conferences, to develop quality standards, to enhance the co-operation between youth care organisations, experts and practitioners in the field. <http://www.eoe-network.org>

Secretary: Ina Stan email: istan@bcuc.ac.uk ,BCUC Kingshill Road, High Wycombe Buckinghamshire, HP13 5BB United Kingdom

Association APPRENDRE PAR L'EXPERIENCE -France

Centre Européen des Formations Actives was founded in 1994 by the pioneers in France of the Experiential Learning and Outdoor Education (1986), with a grant from the European Commission. Programmes : Training of trainers and social workers (Principles of the active education), Social development of youth at risk, Youth program , Source Centre of the Outdoor Education, articles and publications. Adults training and professional development are proposed in France by "Experientiel"-Outdoor Management Development. <http://www.experientiel.com/>

Address: Association APPRENDRE PAR L'EXPERIENCE

Centre Européen des Formations Actives7, rue de Béarn, 78000, VERSAILLES, FRANCE

Mouvement International des Journées Arc en Ciel- France

C'est un Mouvement tout à la fois sportif et de jeunesse qui considère l'activité physique et sportive comme partie intégrante de la culture. Sa finalité première est le traitement des Activités Physiques et Sportives (APS) par l'action et la réflexion, en privilégiant leur dimension culturelle et pour qu'elles soient un moyen original de communication entre des jeunes d'origine culturelle et linguistiques différentes ainsi qu'un moyen d'intégration sociale. <http://www.mijaec.org>

ADALPA

Address: 17 rue Aristide Briand - BP 831 - 12008 RODEZ Cedex

Tél : (33) 5 65 75 55 40 - Fax : (33) 5 65 75 55 41

Civic Association Ester-Czech Republic

NGO working in the field of full time care of young people with psychological and social disabilities. Developing long term projects with national minorities, mainly the Romany young population. <http://www.os-ester.com>

Address: Zalesi 111, Javornik, Jesenik, Czech Republic, 78070

Universita Karlova v Praze -Czech Republic

The Faculty of Physical Education and Sport of Charles University aims to form and educate specialists in physical education, sports, recreation and rehabilitation-physiotherapy. In the national context the Faculty is one of the most important educators of youth workers, outdoor education facilitators and teachers working with disabled young people. <http://www.cuni.cz>

Address: Jose Martiho 31, Praha, Praha 6, Czech Republic 162 52

Universitatea Transilvania Brasov- Romania

The University of Transilvania has 20,000 students. The Faculty of Physical Education and Sport prepares teachers, youth workers, outdoor facilitators for Transylvania region. The faculty is actively involved in programmes at regional scale involving the integration of minorities and of youth at risk from urban areas. http://www.unitbv.ro/english_ver/index.php3

Address: Bdul. Eroilor, 25, Brasov, Romania, 2200.

Institut für Sozialdienste- Austria

The Institute for Social Services is a facility established by the welfare service, in which qualified social workers, psychologists, marriage counsellors, consultants for the disabled, tutors, doctors, psychotherapists, lawyers and interpreters work together. The Institute for Social Services is politically independent, non-denominational and active in all regions of the state of Vorarlberg in Austria. Our head office is in Bregenz (near the border between Germany and Switzerland). The IFS was founded 40 years ago and is considered a model institution for social work on a regional level. The Institute for Social Services offers help to people with social problems or questions. We also publish a regular magazine with the title "IFS-Info" which can be ordered. <http://www.ifs.at>

Address: Schedlerstr.10, Bregenz, Voralberg, Austria, 6900

The Association for Outdoor Education for Northern Finland

Description of the organisation: Pohjois Suomen is a large association which brings together educators in the field of Outdoor Adventure Education from Northern Finland. We try to complement the education that pupils receive in schools. We work with young people at risk, disabled young people and our activity has been recognised as being successful by the regional educational authorities. We provide alternative education for more than 400 pupils a year. <http://www.poseka.fi/>

Address: Makelankatu 9, Kemi, Finland, 94600

Akademia Wychowania Fizycznego im Eugeniusa Piaseckiego- Poland

AWF is the oldest school of Physical Education in Poland. The organisation is the main provider of teachers, youth workers, outdoor activities facilitators in the region. Each year about 100 graduates leave our faculty and engage in professions related to education. We take an active part in regional projects regarding integration of young people with disabilities, young people belonging to national minorities and youth at risk from urban areas. www.awf.poznan.pl

Address: Krolewej Jadwigi 27/39, Poznan, Poland, 61-871

Szkola Aktywnego Wypoczynku FRAJDA- Poland

FRAJDA is one of the best-known providers of outdoor education in Northern Poland. We work with schools, youth organisations, charities, and provide complementary education. Our focus is on developing skills such as communication skills, initiative, honesty, courage, co-operation and mutual support. Each year more than 1000 pupils spend at least a week in our camps. www.frajda.com.pl

Address: Pogodna, no.9, Szczecin, Poland, 71-376

Base Camp AS- Norway

Develops and delivers educational programmes based on outdoor activities to schools, youth organisations and charity organisations throughout Norway. http://www.norway.com/directories/d_company.asp?id=14569

Address: Paarb, 30, Trysil, Norway, 2421

Verein zur Förderung bewegungs- und sportorientierter Jugendsozialarbeit e.V.- Germany

The bsj e.V. Marburg is a non-profit youth organisation that works with the physical aspects and potentials of life styles. Body, movement and physical expression are the focus of bsj's social work programmes. Founded in 1986 bsj co-operates with the Department of Physical Education of the Philipps-University Marburg. Since 1993 bsj runs the outdoor centre ZERUM in Ueckermuende (Mecklenburg-Vorpommern) which is specialised in using outdoor adventure education for the integration of disabled girls and boys. By order of the Federal Ministry for Families, Senior Citizens, Women and Youth, ZERUM realises a nation-wide pilot-project with the aim to enhance the further qualification of professionals in the field and to integrate methods of outdoor education in the practical work with disabled people. www.bsj-marburg.de

Address: Biegenstrasse 40, Marburg, 35037, Germany

Youth Exchange Agency-Vilnius Lithuania

It is situated in a high-risk region of Vilnius, dominated by unemployment and drug addiction could find a living. Our parish started to provide social services for disadvantaged children and their families in 1996. Till now we have temporal care house for disadvantaged "street career" teenagers, day activity centre for children and teenagers, family service for disadvantaged parents and "Drop - in" for homeless people within a hygienic centre. We work with the re-socialization and integration programmes together with governmental and non- governmental institutions.

Address: Visu Sventuju g.5 Vilnius, Lithuania, 2001

Center for Outdoor Environmental Education- Sweden

Description of the organisation: A Center at Linköping University with national and international connection, networking for Outdoor Environmental Education in Teacher Training Education, In-service training and exchange of teachers and students in this area. http://www.sweden.org/Science/Environment/Education/Outdoor_Programs

Address: Tekbikrigen 3, Mjardevi, Linkoping, Ostergotland, Sweden, 581 83

Department of Secondary Level Education of West Attica- Greece

Description of the organisation: The Department of Secondary Education supervises 52 schools most of them situated in a very industrialized area. The organisation provides educational support for the young people of the area. We organise the social integration of immigrants many of whom come from the ex USSR countries.

Address: P.Fepaioy, 70, Elefsis, Greece, 19200 email:margariti@sch.gr or tee1e@otenet.gr

Human Reform Foundation- Romania

Description of the organisation: Adult education - courses, training - (Accredited by Romanian Educational Ministry in 15 professions and skills education) extra curricular non-formal education - indoor and outdoor trainings. Community development, cultural education.

Address: Str. Crisan 13, Odorheiu Secuiesc, Harghita, Romania 4150 email: huref@kabelkon.ro

Brathay Hall Trust- United Kingdom

Brathay is a charity, established in 1946. Its objectives are the development of young people, research into the process of youth development and training those involved in this work. Brathay delivers residential and non-residential experiential development and training courses at its base in Cumbria. Brathay subsidises its work by delivering development training for the corporate sector. www.brathay.org.uk

Address: Brathay Hall Trust, Ambleside, Cumbria, LA22 0HP

Buckinghamshire Chilterns University College- Outdoor Learning and Experiential Education Research Unit (OLEERU)-Faculty of Leisure and Tourism

The OLEERU Research Unit is directed by Professor Humberstone and undertakes social and cultural research in aspects of the outdoor field. It consists of a number of staff and PhD students. There have been a number of successful PhD's in the outdoor studies area. The Department of Leisure comprises the subject areas of leisure, sport, music management and entertainment and outdoor studies.

<http://www.bcuc.ac.uk/main.asp?page=384>

Address: BCUC Kingshill Road, High Wycombe Buckinghamshire, HP13 5BB United Kingdom