

**A Rite of Passage with Outward Bound:  
Transpersonal Perspectives of the Solo  
from 16 Wilderness Guides**

by

Michael William Cammack  
B.A., University of Victoria, 1989


A Thesis Submitted in Partial Fulfillment of the  
Requirements for the Degree of


**MASTER OF ARTS**


in the Department of Psychological Foundations in Education

We accept this thesis as conforming  
to the required standard.

  
Dr. Honore France, Supervisor  
(Psychological Foundations in Education)

  
Dr. G. G. Hett, Departmental Member  
(Psychological Foundations in Education)

  
Dr. W. Zuk, Outside Member  
(Department of Arts in Education)

  
Dr. R. Fowler, External Examiner  
(Department of Social and Natural Sciences)

© Michael William Cammack, 1996

University of Victoria


All rights reserved. This thesis may not be reproduced  
in whole or in part, by photocopy or other means,  
without the permission of the author.

Supervisor: Dr. Honore France


### Abstract

This open-ended inquiry examined the transpersonal and ecopsychological dimensions of the wilderness solo and applied heuristic and hermeneutic methodologies to interpret the collective perspectives of the solo from 16 wilderness guides. Twelve of the wilderness guides interviewed were from the Outward Bound Program while four of the guides were from a wilderness-based corrections program for adjudicated youth, the Coastline Challenges Program. Two additional perspectives were included from graduates of the Outward Bound Program. One is a life-span profile of a 1941 graduate while the second perspective documents a 1994 expedition at the Outward Bound-Western Canada mountaineering school. Three females and fifteen males participated in the research project (N=18). The primary results provide considerations for safely conducting wilderness solos while the secondary results profile wilderness guides on two levels: (1) the influencing factors that led each individual to become a wilderness guide, and; (2) the guide's immediate relationship with Nature in the present tense. The relationships that the solo participants and the guides have with Nature generally indicates a shift from egocentrism towards ecocentrism, a movement of identity that widens and deepens over time (see Figures 1-4). Recommendations suggest applying the solo in learning and therapeutic expeditions in educational and counselling settings. Differing responses to the intensity of the solo indicate exercising fundamental caution when considering wilderness solitude as an adjunct to experiential education or therapeutic applications. Given the absence of visible rites of passage in Western culture, the Outward Bound solo provides the mentorship and the opportunity for both genders and most ethnic groups to safely experience that transformative process.


Examiners:




Dr. Honore France, Supervisor  
(Psychological Foundations in Education)



Dr. G. G. Hett, Departmental Member  
(Psychological Foundations in Education)



DR. W. Zuk, Outside Member  
(Department of Arts in Education)



Dr. R. Fowler, External Examiner  
(Department of Social and Natural Sciences)

## Table of Contents

<u>Abstract</u> .....	ii
<u>Table of Contents</u> .....	iv
<u>Figure Captions</u> .....	vi
<u>Frontispiece</u> .....	vii
<u>Chapter 1 Introduction- A Rite of Passage with Outward Bound</u> .....	1
-The purpose of the study .....	1
-Rites of passage .....	3
<u>Chapter 2 Philosophical Foundations of the Inquiry</u> .....	5
-Transpersonal Psychology .....	5
-Ecocentrism and Deep Ecology .....	11
-Transpersonal Ecology .....	15
Three bases of identification .....	16
a- Personally based identification.	
b- Ontologically based identification.	
c- Cosmologically based identification.	
<u>Chapter 3 Literature review</u> .....	18
<u>Chapter 4 Methodological Foundations of the Inquiry</u> .....	26
-Co-researchers: the subjects, the setting and the procedure .....	26
-Choice of methodology .....	27
-Hermeneutics .....	28
-Heuristic methodology .....	31
<u>Chapter 5 Results from the Outward Bound Program</u> .....	38
-Outward Bound since 1941 .....	38
-Outward Bound today .....	40
-Outward Bound-Western Canada .....	42

-Results from the 12 wilderness guides from the Outward Bound Program .....	46
<u>Chapter 6 Results from the Coastline Challenges Program</u> .....	66
-Profile of a wilderness program for adjudicated youth .....	66
-Results from the 4 wilderness guides from the Coastline Challenges Program .....	68
<u>Chapter 7 Conclusions and Discussion</u> .....	78
-Implications and recommendations for experiential, educational and counselling applications .....	
<u>Bibliography</u> .....	83
<u>Appendixes</u>	
Appendix A Glossary of terms .....	90
Appendix B Wilderness Research Project participant information statement .....	98
Appendix C Human participant release form .....	100
Appendix D Questionnaire for wilderness group leaders .....	102
Appendix E Interdisciplinary, triphasic overview of transpersonal processes .....	104
Appendix F Life-span profile of a 1941 Outward Bound graduate .....	106
Appendix G Photo-journal of a 1994 expedition .....	113
<u>Figure Captions</u> .....	126

## Figure Captions

Figure 1. Figure illustrating the shift from egocentrism to ecocentrism.

Figure 2. Figure illustrating the shift from egocentrism to ecocentrism with the addition of spirit, emotions, body, and mind added to the figure.

Figure 3. Figure illustrating the reverse shift from ecocentrism spiralling backward into the egocentric boundaries of individuation and self-limiting alienation.

Figure 4. Open figure for promoting individual exploration towards expanding personal self-awareness of a balanced integration of spirit, emotions, body, and mind.

Figure 5. Ascension through the clouds as Blowdown Pass, elevation approximately 7,000 feet.

Figure 6. Photograph of the Marmot Valley within the Stein Watershed during a 1994 expedition.

Figure 7. Photograph of a typical solo site taken at the base of Mt. Gott in the Stein Valley during a 1994 expedition.

Figure 8. Group above Blowdown Pass after the final ascent.

Were you ever out in the Great Alone, when the moon was  
    awful clear,  
And the icy mountains hemmed you in with a silence you  
    most could *hear*;  
With only the howl of a timber wolf, and you camped  
    there in the cold.....  
While high overhead, green, yellow and red, the North  
    Lights swept in bars? .....

from the Collected Poems of Robert Service

(1907, p. 30)

## Chapter 1

### A Rite of Passage with Outward Bound:

#### Transpersonal Perspectives of the Solo from 16 Wilderness Guides

People rarely have the unique opportunity to spend an extended time alone in a pristine wilderness environment away from the distractions imposed by society and an involvement with others. The purpose of this ecopsychological inquiry is to develop an information base of collective experiences people have while spending a period of time completely alone in a wilderness setting. The Outward Bound solo is conducted in an orderly fashion with personal and collective group safety an integral aspect of the wilderness experience. Applying heuristic methodologies (Moustakas, 1990) and hermeneutic interpretive principles (Wilber, 1981), this research is an exploration of the collective phenomenon of the wilderness solo.

Interviews were conducted with twelve wilderness guides from the world-wide Outward Bound Program, an adventure based wilderness program. The interviews with Outward Bound guides provide insights from individuals working in Canada, the United States, Great Britain, and Hong Kong. Interviews were also conducted with four wilderness guides from the Coastline Challenges Program, a wilderness based corrections program for adjudicated youth based in Victoria, British Columbia. The four individuals interviewed from the Coastline Challenges Program had no previous direct involvement with the Outward Bound Program. Three clusters of information emerged from the collective interviews with the sixteen wilderness guides that are as follows:

- 1- Historical factors shaping each guide's initial relationship with wilderness experiences (e.g. parental influence, mentor influence, organizational influence, personal motivation, etc.);
- 2- an intersubjective data base regarding the implementation of the wilderness solo, a three-day period of time where participants are

completely alone in the wilderness without contact from other members of the expeditionary team. Both the Outward Bound Program and the Coastline Challenges Program integrate solos within the design of their programs;

3- the third cluster of information revealed the present tense relationship that each wilderness guide has with Nature.

In addition to the sixteen interviews conducted with wilderness guides, two individual profiles are included to exemplify the impact of the Outward Bound process on participants (see Appendixes F and G). The first biographical profile is of an individual who completed the very first Outward Bound course in Aberdovey, Wales during 1941 and returned again in 1944 to participate in further training with the 34th Outward Bound group. As this individual had just retired, this is an Outward Bound life-span profile. The second evaluation is an intensive photo-journaling account of a standard nine-day Outward Bound course completed between July-2nd to July-10th, 1994 and provides a look at the Outward Bound-Western Canada mountaineering school. The two individual profiles provide perspectives covering a 53 year span exemplifying the enormous success, tenacity, and changes that have occurred with the Outward Bound Program since its origin in 1941. In total, eighteen individuals (three women and fifteen men) participated in this research project (N=18).

To summarize, this heuristic inquiry into the three-day solo explores how individuals respond to the experience of spending extended time alone in a remote wilderness setting. Eighteen individuals provided unique contributions, voluntarily giving information through direct, open interviews. Those interviews provide a data base for implementing the solo during wilderness expeditions in academic and therapeutic settings. The three clusters of information emerging from the research contain historical profiles of wilderness instructors and the influences shaping their decisions to become wilderness guides, suggestions

for the safe implementation of solo experiences, and confidential insights from the eighteen participants regarding their immediate relationship with Nature as a whole. Collectively, the information from the eighteen participants explicate an intersubjective illustration of the essence of the wilderness solo. These interviews provide integral insights for designing an expeditionary learning or therapeutic model based upon the principles of an ecocentrically-based psychology, ecopsychology. The conclusions recommend an ecopsychological model for conducting solos at educational levels, i.e. physical education, environmental studies, geography, etc. (Drengson, 1980). The conclusions also consider implementing the wilderness solo at a therapeutic level, either privately or in consultation with other agencies. Considerations for expeditions specifically designed for special needs groups are also addressed in the conclusions.

### Rites of Passage

Central themes emerging from these interviews emphasized interpreting the wilderness solo as a transformative event, process or passage. Since its inception, one consideration of the Outward Bound Program design was to assist young men embarking on the "threshold of life" (Heathcote, n.d.) to make that passage from childhood to early adulthood. All cultures prior to the industrial revolution had various forms of rites of passage as an inherent aspect of the passage from adolescence into adulthood. Since the industrial revolution, the rite of passage has largely disappeared in Western culture and that disappearance has resulted in a distinct relationship split between male children and their fathers (Bly, 1989 & 1990). Conspicuously absent in North American culture are the rites of passage that were visible prior to the onset of our modern society. While some cultures still maintain the formal rite of passage (e.g. the Jewish 'bar mitzvah' or the aboriginal 'vision quest'), today's culture does not ordinarily acknowledge that passage in any direct, meaningful way.

Rites of passage are a product of the culture and follow a predictable time schedule. Coined by Arnold van Gennep, rites of passage follow a distinct triphasic pattern of stages: separation, transition, and incorporation. The separation stage involves the complete removal of the individual from the normal social context—family, peer group and community. The transition stage involves experiences that facilitate a movement from intellectual learning towards experiencing nonordinary states of consciousness. The third and final stage is that of incorporation where the individual is reintegrated into his or her own community in a new social role defined by the differing ceremony. The purposes of the rite of passage are to "redefine, transform, and consecrate individuals, groups, and even entire cultures" (Grof & Grof, 1990, p. 121). Indirectly, the wilderness solo mimics the aboriginal vision quest and has the triphasic characteristics of any rite of passage. The wilderness solo may represent, in theory, the rite of passage visibly missing in modern Western culture. The results of any rite of passage are:

a considerable increase in emotional and physical well-being, an enhanced sense of personal strength and independence, feelings of deep connection with nature and the cosmos, and a sense of social belonging and cohesion.

(Grof & Grof, 1990, p. 124)

Although the Outward Bound Program does not address the solo directly as a rite of passage, the triadic characteristics of the rite of passage are nonetheless an inherent aspect of the solo experience. This research attempts to understand the meaning and nature of the solo and to identify what values may exist in utilizing the solo as a modern version of the rite of passage.

## Chapter 2

### Philosophical Foundations of the Inquiry

The following section describes the orientation and bias influencing this research. The historical and theoretical development of transpersonal psychology, deep ecology, and ecocentrism are critical concepts for the interpretation of the interviews contained in the results section of this thesis. Additionally, the concepts just mentioned are fundamental considerations for an expeditionary learning/therapeutic model suggested at the conclusion of this thesis. Each of the preceding concepts are defined individually as they relate to this research project.

#### Transpersonal Psychology

Transpersonal psychology emerged as a distinct discipline at the end of the 1960s. The same individuals who formulated the humanistic movement, Abraham Maslow, Stanislof Grof and Anthony Sutich, were also responsible for applying the term 'transpersonal' to the discipline of transpersonal psychology. Humanistic psychology, known as the 'Third Force Movement', arose:

in response to a critique of the mechanistic, deterministic, and, to many, limited and limiting- if not outrightly pessimistic- view of human nature presented by behaviorist and Freudian theory.

(Fox, 1990, p. 289)

Abraham Maslow, in an attempt to acknowledge the human relationship with the universe, the cosmos, mysticism, and aspects of eternal existence advocated that:

Humanistic, Third Force Psychology... [be] transitional, a preparation for a still 'higher' Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like.

(Maslow, 1968, quoted in Fox, 1990, p. 296)

After deliberating over various terms other than transpersonal, Maslow, Grof and Sutich agreed upon the term transpersonal psychology, during February of 1968, as addressing the inclusive nature of the human experience they had struggled to describe. The term transpersonal implies a conception of the self that is beyond individuality, beyond development of the individuated self into something which is more inclusive than the individual person (Fox, 1990, p. 296).

The formal discipline of transpersonal psychology evolved with the first Journal of Transpersonal Psychology appearing in 1969 and the Association of Transpersonal Psychology forming in 1971. Transpersonal psychology has developed an institute for graduate studies, The Institute of Transpersonal Psychology, further contributing to the acceptance of transpersonal psychology as an applied psychotherapeutic paradigm.

A precise definition of transpersonal psychology requires the understanding that the discipline is a transformative theory by nature, defined by the person applying the term for a particular purpose. For example, Lajoie & Shapiro (1992) reviewed 202 citations from journals, newsletters, and books examining primarily English definitions in their study. After considering all 202 citations, they selected forty citations that qualified as potential definitions of transpersonal psychology. The forty citations were chronologically listed reflecting the transformative process inherent in the emerging nature of transpersonal psychology. Definitions were included in their study when the citation met the following criteria:

- (a) the citation contained one or more statements which singly or collectively offered a precise definition of the field of transpersonal psychology as a whole; or,
- (b) the citation contained a comprehensive characterization of the field of transpersonal psychology as a whole that could be construed as a definition.

(Lajoie & Shapiro, 1992, p. 80)

Of the forty definitions selected, Lajoie & Shapiro (1992) recommended that five of the citations be integrated as a comprehensive illustration of the subject areas that transpersonal psychology collectively addresses. None of the definitions, however, addressed the human interrelationships with nature. Lajoie & Shapiro (1992) offered the following succinct statement as a precise, contemporary definition of transpersonal psychology:

Transpersonal psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness.

(p. 91)

Of the forty definitions examined by Lajoie & Shapiro (1992), I have chosen one definition that covers (in as wide a definition as possible) the general character of the evolving nature of transpersonal psychology. Transpersonal psychology:

- suggests at once a new and an ancient vision of reality.
- is a psychology that honors all the world's great spiritual traditions and their mythic portrayal and appreciation of the divinity of each human being- the Inner Self.
- extends our sense of human development to include intuitions of our essential nature and its realization.

- is a psychology that comprehends the figural events of our individual lives by remembering, as context, the very ground of existence.
- explores how the wholeness of humanity, past and present, affects us and how an unchanging reality, the absolute, manifests in our thoughts and actions.
- calls our attention to a state of consciousness that enables some human beings to experience reality in ways that transcend our ordinary "personal" perspectives.
- acknowledges the possibility of going beyond the limited outlook of everyday awareness.
- learns from those individuals capable of sharing their evolved state and teaches others how to launch forth on the transformative journey.

(Mann, quoted in Lajoie & Shapiro, 1992, pp. 84-85)

Although Lajoie & Shapiro (1992) made an effort to organize and define an esoteric discipline clearly and concisely, little reference is made towards defining transpersonal psychology as a therapeutic paradigm. For that reason, the following description of transpersonal psychology is adopted as an operational definition of the therapeutic value of a transpersonally based model. Frances Vaughn (1983) has asserted herself as a significant contributor to the development of transpersonal psychology as a psychotherapeutic modality and defines the discipline as follows:

Transpersonal psychology is specifically concerned with optimum health and well-being, and supports a balanced integration of body, mind, emotions, and spirit, viewing any problem from a wholistic perspective. Transpersonal values reflect this perspective, and any particular difficulty is therefore viewed in the larger context of a person's life, while clients are supported in developing inner resources for continuing growth and awareness. In addition to humanistic

values that support self-actualization, transpersonal values emphasize the importance of developing self-awareness and examining those beliefs that shape our reality. Consciousness is considered to be the central determining factor in changing behavior as well as self-concept..... By becoming conscious of limiting beliefs and assumptions about who and what one is or can be, a person may choose to re-evaluate or discard such beliefs, thereby creating the conditions that favor change and development in a desired direction.

(pp. 102-103)

No references in Lajoie & Shapiro (1992) specifically address the direct, subject to subject interrelationships that humans have with nature. For that reason, I adopted a further operational definition of transpersonal theory proposed by Drengson (1986) that directly relates transpersonal processes to interrelationships with nature. Defining transpersonal phenomenon from an ecophilosophical perspective describes the holistic idea as processes of identification. Relating these transpersonal processes to environmental relationships, Drengson (1986) clarifies the triphasic progression as both linear and expansive at the same time:

- [1] At a non-environmentally aware stage, there is a prepersonal awareness that has not yet developed an integrated, self-reflexive identity. Here one often acts either from habit or blind reactivity.....(p. 51)
- [2] With differentiation from nature we have the personal stage of development. When there is an integrated self-identity, and one can perceive that they are aware of nature as something other than themselves, then they can view it as an object, and make subjective and objective judgments and distinctions. This awareness makes it possible to transcend the limitations of acquired self-identity as it relates to nature. The full developmental process moves from a

prepersonal stage through a personal stage and culminates in a stage of transpersonal awareness.

[3] The transpersonal does not limit reflexive awareness only to the person. The transpersonal subject joins other subjects in communities of intersubjectivity. There is possible here a more balanced, impartial view, not only of personal life within a culture, but also of human life within the biosphere [ecosphere]. The transpersonal transcends narrow anthropocentrism [human-centredness]. It recognizes the inherent values of other forms of life which are not seen to compete with human life but to enrich and complement it. At the transpersonal stage it is possible to live impartially and compassionately toward all beings.....(p. 52). As development continues to the transpersonal stage, the subject becomes aware of its reciprocal interconnections with the object; it becomes aware, in other words, of its participation with the other in the creation of the total environment. The fully developed transpersonal self is not attached to illusions of separateness that engenders alienation. At the transpersonal level, actions are appropriately responsive, for there is an immediate awareness of participation in the creation of the inter-subjective community, its experienced reality and one's effects on nature.

(Drengson. 1986, pp. 51-53)

The definition provided by Vaughn (1983) describes how transpersonal theory provides a platform for an applied psychotherapeutic model. The definition provided by Drengson (1986) details how interrelationships with nature are a progression from the pre-personal, personal to the transpersonal level. For the purposes of this thesis, the definitions provided by Vaughn (1983) and Drengson (1986) are adopted as operational definitions of transpersonal processes for evaluating the information from the

eighteen individuals who provided details about the wilderness solo and their relationships with nature.

### Ecocentrism and Deep Ecology

The deep ecological perspective views human beings as interconnected and an interdependent part of Nature. This perspective is not an anthropocentric or human-centred position. The deep ecology conception of the self promotes a movement away from the predominant mind-set of narrow, egocentric preoccupation towards expansive, ecocentric processes of identification and transformation. A deep ecological perspective promotes biospherical egalitarianism (in principle), principles of diversity and of symbiosis, and rejects the "[person]-in-environment image [while favouring a] relational, total field image" (Naess, 1973, p. 95) when describing interrelationships between human and nonhuman life.

Definitions are provided (see Appendix A) by individuals who have contributed to an ecocentric vision of understanding human interrelationships with the balance of the inhabitants of the earth. In defining ecocentrism, Metzner (Winter, 1991) states that "the prefix *eco* refers to multiple interrelationships" (p. 147). 'Centrism' is qualified as meaning a center or focus. The prefix 'eco' coupled with 'centrism' naturally indicates having a center or focus of multiple interrelationships, or, as expansive a focus of multiple interrelationships as possible. The same meaning also applies when the prefix 'eco' is coupled with psychology, ecopsychology. The term ecopsychology implies the transpersonal dimension, a psychology that has as expansive and ecospherical a focus of interrelationships as possible.

The distinctions between shallow and deep ecological relationships with nature were initially proposed by Arne Naess (1973), a distinguished Norwegian philosopher. The notion between deep and shallow interrelationships with nature have emerged since that time to become the theoretical foundations of the

environmental movements we see today. In his pivotal paper, The shallow and the deep long range ecology movement, Naess (1973) formulated the basic principles of the deep ecology movement as being a:

- 1) Rejection of the [person]-in-environment image in favor of *the relational, total field image....*
- 2) *Biospherical egalitarianism-* in principle....
- 3) *Principles of diversity and of symbiosis....*
- 4) *Anti-class posture....*
- 5) *Fight against pollution and resource depletion....*
- 6) *Complexity, not complication....[and]*
- 7) *Local autonomy and decentralization....*

(pp. 95-98)

While Naess proposed the initial principles of the deep ecology movement, he also identified the shallow ecological perspective as an anthropocentric, human-centered relationship that humans have with nature. Nature, according to the shallow ecology ideal, is viewed as having only instrumental value, a resource-based relationship of persons towards nature. A shallow ecological relationship treats Nature as an object of exploitation for human purposes and with Nature having no intrinsic value in and of itself. The shallow ecology mind-set can also be described as a reform ecology in that reforms in technological practices occur only after pressure has been brought to bear upon individuals or industries depleting or eliminating natural resources (biospherical degradation) for personal or corporate profit without consideration given for biospherical sustainability and continuance (Drengson, 1989). In shallow ecological perspectives, human beings are individuated and separate from Nature and maintain a human-centered relationship towards nature. In contrast, the deep ecological perspective views human beings as being intrinsically interconnected and an interdependent part of Nature, the "relational.

total-field image" that Naess (1973, p. 95) proposed in his paper on shallow versus deep ecological distinctions.

The basic principles of the deep ecology movement were eventually distilled into an eight-point platform that was formulated between Arne Naess & George Sessions during April of 1984 (quoted in Fox, 1990). The eight-point philosophy of deep ecology is as follows:

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy *vital* needs.
4. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.
5. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.....
6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change is mainly that of appreciating *life quality* (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.

(pp. 114-115)

The eight-point set of principles of the deep ecology movement provide an understandable and nontechnical set of environmental ethics for the gradual movement from an egocentric mind set towards ecocentric states of consciousness (Fox, 1990, p. 117).

In addition to the eight-point platform of principles, Naess (1987) later introduced:

perhaps for the first time ever, a concept of **ecological self**....[with Naess offering only] one single sentence resembling a definition of the ecological self. The ecological self is that which this person identifies.

(p. 35)

Naess shifts the definition of the self to processes of expansive identification in opposition to the narrow, limited, atomistic sense of self typically individuated and set apart from others (see Figures 1-4). The deepening and widening identification of the ecological self with other life forms, the ecosystems and the earth as a whole becomes a challenge to create what Naess calls "community therapy" (1987, p. 40), a healing of our relationship to the widest sense of community, that of all other life forms.

In proposing the expansive model of the ecological self and a need for a community therapy, Naess provides a challenge to all disciplines, including psychology, to provide the setting and methodology for the development of a community therapeutic model that supports and nurtures the development of the ecological self. The implied challenge is to facilitate individuals or groups to move from a state of narrow egocentric preoccupation towards an expansive ecocentric process of identification and transformation (see Figures 1-4).

### Transpersonal Ecology

Expanding upon the meaning of deep ecology and ecocentrism, Fox (1991) advocates three basic ideas that illuminate the essence of ecocentrism, deep ecology, and the interrelationship between deep ecology and transpersonal psychology. Fox refers to that interrelationship as transpersonal ecology. Acknowledging the original source:

first put forth in the early 1970s by Arne Naess.....[1] The first is the idea of ecocentrism, that is, the idea of adopting an ecology-centered (or an Earth-centered) approach in our interactions with the world around us, rather than an anthropocentric or human-centered approach. In this view, the nonhuman world is considered to be valuable *in and of itself* and not simply because of its obvious use-value to humans. [2] The second basic idea is that of asking deeper questions about the ecological relationships of which we are a part, by addressing the root causes of our interlinked ecological crises rather than simply focusing on their symptoms. [3] The third idea is that we are all capable of identifying far more widely and deeply with the world around us than is commonly recognized, and that this form of self-development, self-unfolding, or "Self-realization," as Naess would say, leads us spontaneously to appreciate and defend the integrity of the world around us. I refer to this third sense of deep ecology as "transpersonal ecology" because it clearly points to biographical or egoic sense of self. Broadening and deepening our sense of felt commonality-with the world around us leads us from a relatively narrow, atomistic, isolated, or particle-like sense of self to a wide, expansive, participatory, or field-like one.

(p. 107)

Developing methods for shifting orientation from egocentrism to ecocentrism within the framework of an expeditionary learning or therapeutic experience are secondary goals of this research project. The predominant psychological conception of the self is an egocentric, reductionistic, atomistic and narrowing conception of the self. A transpersonal, ecological conception of the self, on the other hand, shifts towards an *ecocentric* and holistic conception of the self. This theoretical shift involves a conceptual transition from the conventional reductionistic, egocentric concept of the self towards an "as expansive sense of the self as possible" (Fox, 1990, p. 249); an ecocentric process of identification. An ecocentric process of identification implies an as expansive as possible focus of multiple interrelationships. Adding to the idea proposed by Naess (1987) of the "**ecological self**...[as]... that which this person identifies" (p. 35), Fox (1990) proposes three ways persons come to identify more widely and deeply. He refers to the three processes of identification as being personal, ontological and cosmological and are described as follows:

- [1] Personally based identification refers to experiences of commonality with other entities that are brought about through personal involvement with these entities..... (p. 249);
- [2] Ontologically based identification refers to experiences of commonality with all that is that are brought about through deep-seated realization of the fact *that* things are..... (p. 250)... that things *are* impresses itself upon some people in such a profound way that all that exists seems to stand in the foreground from a background of nonexistence, voidness, or emptiness..... (p. 251);
- [3] Cosmologically based identification refers to experiences of commonality with all that is that are brought about through deep-seated realization of the fact that we and all other entities are aspects of a single unfolding reality..... (p. 252).  
(Fox, 1990)

These three bases of identification of commonality are explicated during the interviews with the sixteen wilderness guides when each individual discussed their direct, present tense relationship with Nature. A synthesis of their collective responses is included in the results section.

Developing the theoretical foundations of an expeditionary therapeutic model based upon the principles of ecopsychology is an underlying goal of this thesis. I observed while working with groups in the wilderness that, for most people, the widening of the field of identification is an underlying and naturally occurring group phenomenon while travelling on an extended expedition through the wilderness.

### Chapter 3

#### Literature Review

For the purposes of interpreting the interviews with the participants of this study, specific terminology unique to transpersonal psychology and deep ecology is used to collectively describe the wilderness solo. The most succinct definitions for each term were chosen when that definition provided the clearest description of the term. These operational definitions appear throughout this thesis and are detailed in the glossary of terms (see Appendix A). These definitions were chosen to orient the reader to ideas that are interdisciplinary in nature, originating largely from transpersonal psychology and ecophilosophy. The transpersonal, ecophilosophical approach adopted includes analogies drawn from mythology, religion, literature, poetry, as well as other disciplines (see Appendix E). An interdisciplinary approach was chosen so that resources ordinarily excluded from a traditional, empirical research process became accessible. The focus of this research is symbolic rather than sensory. Interdisciplinary resources provide descriptive access to the symbolic dimensions of consciousness. The freedom to conduct an open-inquiry of the wilderness solo were guided structurally by heuristic methodology (Moustakas, 1990) coupled with the interpretive principles of hermeneutics (Wilber, 1981). Interdisciplinary analogies are included when appropriate for the clarification of meaning.

This is likely the first evaluation of the Outward Bound process from a transpersonal position of ecocentrism. The historical and conceptual development of transpersonal psychology, ecocentrism and deep ecology preceded any literature review distinctive to the Outward Bound Program. An exhaustive degree of research about the Outward Bound Program has developed since it began in 1941 (Shore, 1978). Literature specific to the Outward

Bound Program appears in Chapter Five, the chapter profiling the development of the Outward Bound Program since 1941 until today. The following literature review is specific to the bias influencing the data collection and reviews other relevant studies that contained common themes relating to wilderness guides and the solo experience.

Although I discovered Henry David Thoreau's (1854) writings after concluding my interviews, I was immediately struck with the approach that he took when subjecting himself to the raw, experiential immersion in the wilderness experience. Unknowingly, I replicated his method by experiencing nature from a subjective, first-hand basis spending two years living outdoors. After that experience, I reported my experience in much the same way that he outlines in the following passage from Walden or, Life in the Woods:

I went into the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion.

(Thoreau, 1854, p. 143)

The search of existing literature regarding interrelationships with nature originating from psychological perspectives was, for

the most part, a waste of time. Accessing psychologically based information immediately relevant to the wilderness solo became an interdisciplinary process of discovery. According to Metzner (1991):

The one discipline that, sad to say, has hitherto remained virtually untouched by any concern for the environment or the human-to-nature relationship is psychology. You will search in vain in texts and journals of any of the major schools of psychology- clinical, behaviorist, cognitive, physiological, humanistic or transpersonal- for any theory or research concerning the most basic fact of human existence: the fact of our relationship to the natural world of which we are a part.

(p. 147)

Scientific literature relevant to the essence of the wilderness solo is limited. Any significant mention of the solo in the Outward Bound research database is also limited (Shore, 1977). The dominant disciplines that scientifically explore the core wilderness experience are counselling psychology or physical education. There are studies from these disciplines that examine experiences with wilderness solitude, however, those studies contain limited references about human interrelationships with nature.

Morrison (1986), from the discipline of counselling psychology, phenomenologically explored what common themes emerge when persons intentionally spent time alone in the wilderness and if the resulting experience could be deemed therapeutic. Six individuals participated in the solo experience with each person choosing their own location and circumstances while spending three to four days alone on solo. Each individual was provided with a personal journal, a tape recorder, and drawing instruments. Before embarking on the solo, each participant was asked to describe their experience of being alone in the wilderness over the few days and nights while on solo. The determination of what constitutes wilderness was defined as varying between each participant with the term wilderness

meaning "something different to each person" (Morrison, 1986, p. 7). The soloists reported emerging themes that included:

- [1] freedom from routine and distractions (simplicity);
- [2] increased spontaneity in terms of personal expression and bodily rhythms;
- [3] attunement to senses and nature;
- [4] a sense of pride in accomplishment;
- [5] an increased appreciation for relationships with other people;
- [6] and a reliance on humor.

(Morrison, 1986, p. v)

Other underlying themes that emerged included confrontations with boredom and personal fears which lead each individual to explore:

an inward journey that resembled a vacillating spiral-eventuating in a deeper understanding of themselves in relation to their "worlds". The solos had a meditative quality which enabled the soloists to become conscious-in-the-moment and to rely on personal intuition.....[with these emerging themes engendering]..... an intimacy with the self, the soul. An intimacy which allows one to turn inward, in order that there may be a sharing outward. An expression of the self-being-in-the-world.

(Morrison, 1986, pp. v-vi)

Morrison (1986) concluded making no definitive statement regarding the therapeutic value of the solo although stating that there is in the wilderness a "potentially healing environment" (p. vi). She does, however, provide insight into her original question, that of gathering a collective description of the experience of being alone in the wilderness. Criticisms arose regarding individual safety, preparedness, willingness of the participants, an individual's

variable life circumstances, and short versus long term effects of the solo experience. Finally, she notes the potential therapeutic enhancement of the wilderness experience being influenced by the wilderness guides personal commitment and experience as factors to consider when facilitating a wilderness solo.

Richley (1992), from the discipline of physical education and sports studies, provides further phenomenological insight into the research of wilderness solitude and the implications of how the solo may be of therapeutic value. Richley's (1992) study is comparative to Morrison's (1986) study in that the participants spent three days and three nights in a wilderness setting of their own choice. Richley's study had only four participants, however, and were given instructions to describe their experiences in a written diary. The information from the participant diaries were then integrated with interviews following the solo. The information from the diaries coupled with data from the interviews explicated the collective essence of the participant's wilderness experiences. After a thematic analysis was completed for each participant, the collective emerging themes suggested that:

wilderness solitude can be viewed as a therapeutic experience..... [and] that self chosen solitude offers an environment where there is potential for personal growth, self-discovery, and renewal.

(Richley, 1992, p. v)

In her conclusions, Richley (1992) recommended the need for future qualitatively oriented research of this type and stated that phenomenological research is still in its infancy in the Western world. She also recommended that future wilderness researchers consider that:

[1] there is very little qualitative research on the phenomenon and therapeutic benefits of wilderness solitude:

[2] the possibilities for further phenomenological research are infinite;

[3] even to replicate similar studies will render a multi-perspectival view of the phenomenon;

[4] further studies using different descriptive methods and different data may show whether the common themes of wilderness solitude identified here are structures that extend beyond the participants in [her] study;

[5] if bracketing and researcher bias is adequately addressed, then further studies should yield quite similar results.

(p. 133)

A doctoral dissertation by Duenkl (1994) adds credibility to the recommendations of the previously cited studies regarding the potential therapeutic value of the wilderness experience. Duenkl's (1994) study explores the roles that wilderness leaders play in facilitating the healing of our split or separation from nature. Duenkl's (1994) dissertation has remarkable similarities to my study. My study and hers were completed in different disciplines, with different references, documentation, and general methodology; without any knowledge of either study being conducted (virtually at the same time). In many ways, our separate studies confirm each others results and findings.

Duenkl's (1994) phenomenological exploration of wilderness leadership, conducted within the discipline of physical education and sports studies, involved a thematic analysis of interviews from six wilderness travel leaders. Roles of wilderness leaders were examined who conducted ecotourism-based excursions. The leaders influence for encouraging individual transition towards an enhanced ecocentric vision of the world as a result of the excursion was identified. Her research found that there is a lack of research in "identifying what the outdoor leader's role consists of in terms of promoting environmental awareness" (Duenkl, 1994, p. i). Themes

that emerged from her thematic analysis infer that the roles of wilderness leaders include:

- [1] Instilling a deep sense of morality;
- [2] Creating a bond with the natural world;
- [3] Interaction and processing of experiences;
- [4] [the] Leader's continual growth;
- [5] The unique potentials of wilderness experiences;
- [6] and Making the connections [with Nature].

(Duenkl, 1994, p. i)

Duenkl's (1994) conclusions state that personal immersion in the wilderness setting promotes the possibility of bridging:

the gap in our understanding of how individuals can achieve passage from a human centered reality to a symbiotic reality.....[and how] future outdoor leaders..... [will] be able to realize their potential of enabling individuals to discover a path toward ecological consciousness.

(p. ii)

Duenkl (1994) provides a detailed model of how an individual achieves the passage from human centeredness toward ecological consciousness, referred to as the "Reality Transition Model" (p. 140). My thesis focuses on rites of passage, processes, or personal and collective transformation as a movement from egocentrism towards ecocentrism (see Figures 1-4). This movement resembles the same content and fundamental shift in consciousness as Duenkl's Reality Transition Model (1994, p. 140). The wilderness soloist may experience a passage from egocentrism towards ecocentric consciousness which implies a deepened enhancement and movement towards an expanded ecologically oriented consciousness. Ecological consciousness first begins with the individual and ultimately generates outwardly towards other persons one is

involved with, directly or indirectly. Processes of ecological identification are expanded upon later in this thesis and are addressed directly in the conclusions.

In summary, I originally set out to conduct a study similar to that of Morrison (1986) and Richley (1992), interviewing participants who had voluntarily spent an extended period of time alone in the wilderness. The only programs which conducted supervised solos, to my knowledge, were the Rediscovery Program (1989) and the Outward Bound Program (Cammack, 1989). The Rediscovery Program has, to date, a limited history and accessing participants from that program proved to be an obstacle. I also examined the Vision Quest Program (Greenwood & Turner, 1987), which involves expeditionary travel with horses and mules but does not appear to include a wilderness solo in the overall structure of their program. The Outward Bound Program was chosen because it has routinely used the solo since 1941. Of the thirty-two Outward Bound schools, in thirty different countries, on five continents; all have the solo experience as an integral part of the structured program. The remarkable transcultural appeal of the Outward Bound Program coupled with the outstanding history of the participants led me to pursue the Outward Bound Program as a source of subjects for my study. Midway through the research, however, I found that I learned far more about the wilderness solo from interviewing the wilderness guides rather than the participants. The collective experience from the wilderness guides represents perspectives from thousands of solos. Interviewing wilderness guides revealed a broader perspective of the solo, the depth of which are detailed within the results and in the conclusions of this thesis.

## Chapter 4

### Methodological Foundations of the Inquiry

#### Co-researchers: the subjects, the setting and the procedure

The subjects for this study were obtained through direct contact through the programs to the guides themselves. The directors of the Outward Bound-Western Canada program were contacted. The directors of the Coastline Challenges Program were contacted. The original intention was to interview persons who had recently completed the solo. Due to the tight structure of both of the programs, interviewing recent graduates from each program posed problems because of time restraints and additional issues relating to client confidentiality. During the course of the subject search, however, I discovered that research specific to wilderness guides was limited and recommended (Hendy, 1975, Shore, 1977). Considering the problems of time restraints and confidentiality, I discovered I may learn more about the solo from interviewing the guides who had extensive backgrounds with the solo in a variety of settings. The choice of subjects was made. The directors of each program connected me to the guides who voluntarily shared their experiences with me through a series of interview questions (see Appendix D). Prior to the interview, each person was informed of the nature of the research (see Appendix B) and voluntarily agreed to be audiotaped during the interview (see Appendix C). Although cautious, each person participated voluntarily without any influence from outside sources. The interviews with the sixteen guides were conducted between May 13th, 1994 and August 21st, 1994. Most of the interviews took place in an office or at an outdoor setting. Some of the interviews were conducted at the guides home. Each individual was interviewed at their convenience and at a place that was left to the discretion of the individual. A dam broke during one interview. People disappeared from their solo sites during one interview. A group scattered and a rescue party was formed during

another interview. Two interviews were cancelled due to unforeseen circumstances beyond our control. Each interview took on a unique character of its own.

The ages of the Outward Bound guides ranged from 24 to 63 years of age. The Outward Bound guides were collectively involved with the program between 1955 to 1994. Eight of the Outward Bound individuals were actively guiding while the other four persons were involved at other levels; for example, instructor training of younger guides, program management, or consultation. The oldest Outward Bound instructor actively guiding was 44 years old while the youngest was 24 years old at the time of the interviews. Two of the Outward Bound guides were female while the remaining ten were male.

The ages of the Coastline Challenges guides ranged from 33 to 46 years of age. Two of the Coastline Challenges guides acted in a supervisory capacity while the other two were still actively guiding. Three of the Coastline Challenges guides were male while one was female.

### Choice of Methodology

Choosing the methodology for explicating the essence of the wilderness solo was a process of discovery. Evaluating the collective meaning of wilderness relationships and the meaning of the solo required methodology relative to the transpersonal, ecopsychological foundations of the research. A hermeneutist attempts to understand the symbolic meaning of mental productions while the process of heuristics provides the actual guidelines for arriving at the junction of intersubjective, collective meaning. The decision to join hermeneutic interpretive principles with heuristic methods of data collection occurred when I recognized that joining the two processes together formed a complementary union. Hermeneutics and heuristics are discussed separately for the sake of clarity.

## Hermeneutics

The disciplinary roots of hermeneutics are found in the critical interpretation of theological and philosophical literary texts. A hermeneutist examines what the conditions are in which a human act took place making it possible to interpret its meanings. Hermeneutic philosophy was developed by Wilhelm Dilthey and other German philosophers beginning as a study of:

interpretive understanding, or meaning, with special attention to context and original purpose. The term *hermeneutics* refers to a Greek technique of interpreting legends, stories, and other texts. To make sense of and interpret a text, it is important to know what the author wanted to communicate, to understand intended meanings.....

(Patton, 1990, p. 84)

A current philosophical form of hermeneutics is defined as originating with Heidegger, Gadamar, and Taylor and is concerned with ontology, being or being-in-the-world, and conditions of existence. Hermeneutics proceeds from a:

communality that binds us to tradition in general and that of our object of interpretation in particular [providing] the link between finality and universality, and between theory and praxis.

(Denzin & Lincoln, eds. 1994, p. 121)

A central consideration of hermeneutical interpretation immediately relevant to this study is that:

one must know about the researcher as well as the researched to place any qualitative study in a proper, hermeneutic context ...[and that] one can only interpret the meaning of something

from some perspective, a certain standpoint, a praxis, or a situational context.....

(1990, Patton, p. 85)

The collective perspective for establishing meaning derived from the solo experience was formulated from the hermeneutical interpretation documented from the sixteen wilderness guides from this study. According to Wilber (1981), establishing meaning in the hermeneutical context is established "only by inter-subjective discussion among a community of concerned interpreters" (p. 32). Developing an inter-subjective correlation of the meaning of the wilderness solo from the sixteen guides became an objective to create an "inter-subjective community" (Drengson, 1986, p. 53). This is a core concept of transpersonal, ecophilosophical theory. The community of interpreters for this research project emerged after intentionally choosing individuals who had devoted extensive periods of their lives directly immersed in the wilderness. After choosing the criteria for participants of this study, conducting the interviews in an orderly way became a basic task of data collection.

For the purposes of clarity, Wilber's (1981) definition of hermeneutics was adopted as an operational definition for this project. Ken Wilber is considered a central contributor to the genuinely inter-disciplinary field of transpersonal psychology. Wilber describes the science of hermeneutics as follows:

Hermeneutics is the science of interpretation, or the determination of the *meaning* of mental productions... [Hermeneutics] is a trans-empirical discipline, for no amount of analytical-empirical-scientific data, no matter how complete, can totally establish meaning.... [Meaning] is established, not by sensory data, but by unrestrained communicative inquiry and interpretation..... [The] truth of the mental realm,..... is established only by inter-subjective discussion among a community of concerned interpreters.

whose data is not *sensory* but *symbolic*. The point is that even though truths in the mental-symbolic sphere are non-empirical and cannot be determined by empiric-scientific inquiry, nonetheless they *can* be decided. There is a perfectly legitimate way to *ground* mental truths, and that ground is a "community of like-minded interpreters." "Only a community of interpreters can generate the intersubjective basis for a set of criteria that might validate the truth claims forming a coherent interpretation"..... [Hermeneutics]..... is forged in the fire of inter-subjective discourse and inquiry among a community of concerned scholars whose demands for *good interpretation* are every bit as stringent as those for good empirical facts.

(Wilber, 1981, p. 32)

Concluding on the choice of a qualitative, hermeneutical platform as the guiding principles of this project, I am in full alignment with Wilber's (1981) considerations and opinions about empiricism. He is emphatic when he states:

...from the start that... I consider exclusive empiricism to be radically and violently reductionistic, no matter how cleverly concealed; the demand for "empirical proof" is really a demand to strip the higher levels of being of their meaning and value and present them only in their aspects that can be reduced to objective, sensory, value-free, univalent dimensions.

(p. 33)

Qualitatively researching the symbolic meaning and essence of the wilderness solo is diametrically in opposition to the general nature of quantitative research. In contrast to a qualitative study, quantitative researchers:

emphasize the measurement and analysis of causal relationships between variables, not processes. Inquiry is purported to be within a value-free framework.

(eds. Denzin & Lincoln, 1994, p. 4)

On the other hand, the qualitative, hermeneutical emphasis focuses on the values and the meaning experienced by the researcher and the participant. Qualitative researchers attempt to understand:

.....processes and meanings that are not rigorously examined or measured (if measured at all), in terms of quantity, amount, intensity, or frequency. Qualitative researchers stress the socially constructed nature of reality, the intimate relationships between the researcher and what is studied, and the situational constraints that shape the inquiry. Such researchers emphasize the value-laden nature of the inquiry. They seek answers to questions that stress how social experience is created and given meaning.

(eds. Denzin & Lincoln, 1994, p. 4)

While hermeneutical principles guided the explication of the inter-subjective essence of the collective meaning of the wilderness solo, heuristic methods organized the data collection in an orderly, step-by-step process.

### Heuristic Methodology

Heuristic methodology provides the formal structure and guidelines for collecting and interpreting the information relevant to this research. As a form of qualitative inquiry, heuristic research has its disciplinary roots in humanistic psychology. The root source of the word heuristic comes from the Greek word, *heuriskein*, which means to discover. The Greek word, *heuriskein*, has also been translated as the English word, 'eureka' or 'I find', which is related to the exhilarating feeling of the revelation of

discovery (Patton, 1990, p. 71). Specifically, the heuristic inquiry asks the core question: "What is my experience of this phenomenon and the essential experience of others who also experience this phenomenon intensely?" (Patton, 1990, p. 88). This thesis investigates what my experiences are of wilderness phenomenon and what are the essential inter-subjective wilderness phenomenon of others who have also shared intense experiences in wilderness settings.

Although heuristic inquiry has roots in phenomenology, heuristic inquiry differs from phenomenology. According to Patton (1990), the distinctions between phenomenology and heuristic inquiry involve the following four specific differences:

- [1] Heuristics emphasizes connectedness and relationship while phenomenology encourages more detachment in analyzing an experience.
- [2] Heuristics leads to "depictions of essential meanings and portrayal of the intrigue and personal significance that imbue the search to know" while phenomenology emphasizes definitive descriptions of the structures of experience.
- [3] Heuristics concludes with a "creative synthesis" that includes the researcher's intuition and tacit understandings while phenomenology presents a distillation of the structures of experience.
- [4] "Whereas phenomenology loses the persons in the process of descriptive analysis, in heuristics the research participants remain visible in the examination of the data and continue to be portrayed as whole persons. Phenomenology ends with the essence of experience; heuristics retains the essence of the person in experience."

(Douglas & Moustakas, quoted in Patton, 1990, p. 73)

Credited with formalizing heuristic methodology, Moustakas (1990) outlines the heuristic inquiry into six phases of investigation

which comprise the general outline of any heuristic research design. The heuristic approach begins with the initial engagement, [1] an identification of the area of exploration and focus of the study. The balance of the heuristic inquiry utilizes inductive analysis beginning with an:

- [2] immersion in the setting [which] starts the inductive process;
- [3] ..... the incubation process allows for thinking, becoming aware of nuance and meaning in the setting, and capturing intuitive insights, to achieve understanding;
- [4] ..... a phase of illumination that allows for expanding awareness;
- [5] ..... a phase of explication that includes description and explanation to capture the experience of individuals in the study;
- [6] Finally, [a] creative synthesis [that] enables one to bring together as a whole the individual's story, including the meaning of the lived experience.

(Denzin & Lincoln, 1994, p. 216)

As a form of qualitative inquiry, heuristic methodology does not attempt to establish validity through quantitative measurements, correlations or statistics. The question of validity in heuristic inquiry is accomplished by establishing meaning from lived experience. For our purposes, validity will be established hermeneutically through the inter-subjective thematic analysis emerging from the collective interviews from the sixteen wilderness guides participating in this study. According to Moustakas (1990),

The question of validity is one of meaning: Does the ultimate depiction of the experience derived from one's own rigorous, exhaustive self-searching and from the explications of others

present comprehensively, vividly, and accurately the meanings and essences of the experience?

(p. 32)

Throughout the heuristic inquiry an emphasis is continually placed upon "personal knowledge, indwelling, and the tacit dimension" (Patton, 1990, p. 72). Tacit knowing is described as the:

inner essence of human understanding, what we know, but can't articulate..... [Tacit knowing gives] .....birth to the hunches and vague, formless insights that characterize heuristic inquiry.

(Patton, 1990, p. 72)

Personal hunches often guided each step of this inquiry. My personal involvement with the wilderness coupled with the in depth interviews with the participants from this study:

affirms the possibility that one can live deeply and passionately in the moment, be fully immersed in mysteries and miracles, and still be engaged in [the] meaningful research experience.

(quoted in Patton, 1990, p. 72, Craig, 1978: 20)

The six phases of the heuristic outline, according to Moustakas (1990), involve the following specific steps to complete the inquiry:

[1- Initial engagement] .....to discover an intense interest, a passionate concern that calls out to the researcher, one that holds important social meanings and personal, compelling implications. The initial engagement invites self-dialogue, an inner search to discover the topic and question.....

[2- Immersion] .....the researcher lives the question in waking, sleeping, and even dream states. Everything in his or her life becomes crystallized around the question..... The immersion

process enables the researcher to come to be on intimate terms with the question..... Primary concepts for facilitating the immersion process include spontaneous self-dialogue and self-searching, pursuing intuitive clues or hunches, and drawing from the mystery and sources of energy and knowledge within the tacit dimension.

[3- Incubation] .....the researcher retreats from the intense, concentrated focus on the question.....[where] on another level expansion of knowledge is taking place.....[incubation] enables the inner tacit dimension to reach its full possibilities..... incubation allows the inner workings of the tacit dimension and intuition to continue to clarify and extend understanding to levels outside the immediate awareness.

[4- Illumination] the process of illumination is one that occurs naturally.....[and] is a breakthrough into conscious awareness of qualities and a clustering of qualities into themes inherent in the question.

[5- Explication] The purpose of the explication phase is to fully examine what has awakened in consciousness, in order to understand its various layers of meaning....[including] the recognition of new constituent and themes. Ultimately a comprehensive depiction of the core or dominant themes are developed.

[6- Creative Synthesis] .....[When] all the data in its major constituents, qualities, and themes and in the explication of the meanings and the details of the experience as a whole..... [are brought together when] ..... the researcher is challenged to put the components and core themes into a creative synthesis.

(p. 27-32)

The results of this heuristic study of the wilderness solo are explicated in the conclusions in transpersonal, ecophilosophical terms as defined by Drenegson (1986, see glossary of terms, definition #4). Each phase is equally balanced with interpretation

coupled with description (Patton, 1990, quoted in Denzin, 1994, p. 216). Examples of relating these processes to interrelationships with nature are a process of creative synthesis, structurally organized by the guidelines of the heuristic inquiry.

### Procedures

The procedures for reporting the results from the eighteen participants of this inquiry are differentiated and are as follows:

- 1- Twelve Outward Bound guides will be examined separately in Chapter Five.
- 2- Four Coastline Challenge guides will be examined separately in Chapter Six.
- 3- A life-span profile of a 1941 Outward Bound graduate is included to provide a perspective of the impact of the Outward Bound Program on one individual (see Appendix F).
- 4- A photo-journal (Progoff, 1975) and personal profile are included from a 1994 Outward Bound-Western Canada expedition (see Appendix G & Figures 5-8).

Appendix A has a glossary of terms containing the operational definitions for the entire thesis. Appendix B contains the cover letter that accompanied the human subject release form describing the purposes of the research project. Appendix C contains the human subject release form used for obtaining informed consent when contacting the participants for this research (Moustakas, 1990, pp. 57-58). Appendix D contains questions that were asked of all sixteen wilderness guides who voluntarily shared information about their personal wilderness experiences, solos and otherwise. Appendix E contains an interdisciplinary overview of the linear, triadic nature of transpersonal processes. Appendix F contains a life-span profile of a 1941 graduate of the Outward Bound Program. Appendix G and Figures 5-8 contains an intensive photo-journal from a 1994 expedition with the Outward Bound-Western Canada

mountaineering school. The figures section contains photographs from the 1994 Outward Bound-Western Canada expedition (see Figures 5-8). The figures section also contains four figures that are visual aides that exemplify the shift from egocentrism towards ecocentrism (see Figures 1-4). Elaborations of Figures 1-4 are addressed at the conclusion of this thesis.

## Chapter 5

### Results from the Outward Bound Program

Outward Bound is not a solution  
in its own right....  
but it's an excellent beginning.

(Outward Bound Trust, n.d., p. 8)

#### Outward Bound since 1941

Without exception, the chartered Outward Bound Program has established its non-profit, coeducational programming globally as the transcultural world leader in experiential, outdoor education. This, by itself, is a bold statement. Although many other outdoor programs exist that aspire towards excellence in adventure-based outdoor leadership and education (Ratz, 1992, Henley, 1989, Sawyer, 1988, Greenwood & Turner, 1987), they have yet to withstand the test of time necessary to determine the long term effectiveness of their programming. Since its beginnings during 1941, the Outward Bound Program has gone on to establish thirty-one individual schools and centers in thirty countries across five continents (5th International Outward Bound Conference, 1994). No other existing program has attained this degree of global success across a diversity of cultures while maintaining the integrity of the original program ideology. The chartered Outward Bound Program has developed an educational model that is truly transcultural with a continually growing appeal for diversification across many cultures. While other programs exist that incorporate wilderness experiences similar to the wilderness solo within a culturally-specific context (e.g. the aboriginal vision quest), the transcultural dimension of the Outward Bound Program appeals to most ages, ethnic origins, and is flexible to the specific needs of individuals with varying degrees of

other challenges. The Outward Bound Program satisfied a demonstrated transpersonal criteria as a prerequisite of this research design. Other programs are culturally-specific rather than transcultural and are either in the first years of development or have not yet developed enough data to make any distinct statements particular to the successes or failures of their programming. The Outward Bound Program ideology provided all of the essential ingredients necessary for the type of hermeneutic, heuristic inquiry required for conducting an in depth, transcultural examination of the wilderness solo.

Founded in 1941, the Outward Bound Program had its beginnings when two individuals, Lawrence Holt and Kurt Hahn, joined together from two dramatically different backgrounds. Lawrence Holt, a partner in the merchant marine Blue Funnel Line, aspired to provide sea-going training for the deck officer-apprentices of his fleet. His vision was to provide a fully-rigged sailing ship working as a commercial enterprise to act as a training center for future officers and Masters of his fleet of ships. Kurt Hahn was a Jewish, German-born educator who had recently been liberated from the Nazi death camps. Hahn had originally been an educator in Baden, Germany until the Second World War when, after openly criticizing Hitler's activities, he was incarcerated for his outspoken viewpoint. After Hahn's release was arranged by influential friends, he escaped to England where he made plans for establishing the Gordonstoun School at Scotland. In 1940, the Gordonstoun School moved to Aberdovey, Wales where the combined forces of Lawrence Holt and Kurt Hahn established the Aberdovey Sea School, unifying both of their dreams of providing educational resources for boys on the threshold of manhood (Cammack, 1989).

Although Kurt Hahn is often credited with the creation of the Outward Bound Program, it was Lawrence Holt who suggested the term 'outward bound' (Hahn, quoted in Vokey, 1993, p. 3) as implying that "threshold of life" (Heathcote, n.d.) the young men in the sea-

going school were embarking upon. The expression 'outward bound' was originally used when seamen described "the moment a ship left its moorings, committing itself and its crew to the unknown hazards and adventures of the open sea" (Bacon, 1983, p. 98). In fact, the Outward Bound schools evolved in direct response to the needs of providing survival training for the young seamen who were dying as the result of being torpedoed during the war, particularly the merchant fleet of Lawrence Holt's Blue Funnel Line. Outward Bound's financial losses were directly underwritten by the Blue Funnel Line during the first five years that the Outward Bound Sea School operated. While Lawrence Holt satisfied his needs as a partner in the Blue Funnel Line to provide adequate training for the sea-going apprentices, Kurt Hahn was also given the opportunity to further his goals as an educator to establish an educational program that satisfied the needs of the youth of that day.

### Outward Bound Today

The original Outward Bound Sea School has gone on today to establish thirty-one chartered schools and centers located in thirty different countries on five continents. While each chartered school maintains the original ideology of the Outward Bound Trust, each school maintains its own individual identity and focus. The Outward Bound Trust is a registered charity, a non-profit, coeducational organization that grants permission, in the form of a charter, to operate an Outward Bound School. The mission statement from the Outward Bound Trust states that:

The Outward Bound Trust exists to help PEOPLE live more FULFILLED, WORTHWHILE and PRODUCTIVE lives by providing opportunities for PERSONAL DEVELOPMENT through CHALLENGING EXPERIENCES in DEMANDING ENVIRONMENTS.

(Outward Bound Trust, n.d., p. 1)

Each individual school is autonomous, responsible for the active implementation of the Outward Bound philosophy specified by the Outward Bound Charter. The Outward Bound philosophy has two simple beliefs. The first presupposition is that all people are capable of more than they might realize. The second presupposition is that few people have a deep appreciation of what can be achieved by team work and mutual support (Outward Bound Trust, 1991, p. 4).

Outward Bound utilizes the teaching medium of the wilderness environment, primarily by land and by water. The four commonly accepted outcomes of participating in an Outward Bound Program are increases in: (1) self-esteem, (2) self-awareness, (3) self-assertion, and (4) acceptance of others (Hendy, 1975, p. 119). The four outcomes of the Outward Bound programming are achieved experientially during expeditionary learning excursions, by land or water, that progress in predictable stages while collectively conquering a variety of skill-building obstacles as a group.

A word of caution is imperative while considering the Outward Bound model. The Outward Bound Program is not, in itself, a panacea. Participation in a wilderness program of this kind may not be beneficial for everyone. The list of pseudo 'Outward Bound-type' programs goes on ad-infinitum and are usually not sanctioned by the Outward Bound Trust. A common misconception for many people is the misapplication of the name 'Outward Bound' to other adventure-based programs, especially correctional programming for young offenders. Although many positive long term effects of the Outward Bound Program are well documented (Shore, 1977), regarding the program as a "panacea for the problems and uncertainties of youth" (Hendy, 1975, p. 5-6) has been a serious problem facing the Outward Bound movement for many years and remains a problem to this day. Widespread success has been reported for programs for adjudicated youth that use the basic goals and methods derived from the Outward Bound model. Although corrections-based wilderness programs commonly draw from the wisdom of the Outward Bound model, the sanction and charter of the Outward Bound Trust does not

necessarily extend to correctional programming. Twelve of the total sixteen wilderness guides interviewed for this project were from chartered Outward Bound Schools while the remaining four wilderness guides were from the Coastline Challenges Program, a corrections program for adjudicated youth. The primary focus of this research is the wilderness solo and both programs have a wilderness solo structured within their program. While the Coastline Challenges Program resembles the Outward Bound Program in many ways, the delivery of the two programs are done in a distinctively different manner. The Coastline Challenges Program is not directly affiliated with nor sanctioned by the Outward Bound Program in any direct way. Although the two programs adhere to many of the same philosophies, the Coastline Challenges Program is an ideal example of how the Outward Bound model has become transformed and channelled to the needs of a specific target group. The descriptions and the results from the two differing programs are reported separately in an effort to highlight and contrast the differences, applications and inherent value of each program.

#### Outward Bound-Western Canada: profile of a mountaineering school

A group of British instructors established the first chartered Outward Bound School in Canada at Keremeos, British Columbia in 1969. Although primarily a mountain-based school, mobile programming was developed during the 1970s and 1980s that included sea/kayaking and sailing courses off Vancouver Island as well as additional expeditionary programming in the Rocky Mountains and the Yukon. The school relocated in 1988 from Keremeos to Pemberton where the school is situated today. In 1975 an additional chartered school opened in Eastern Canada on Black Sturgeon Lake where the prominent theme of the courses feature expeditions by water, paddling and portaging, as well as hiking through the boreal wilderness areas of Ontario (International Newsletter, December 1993, Issue 25). In January of 1996, the international headquarters of the Outward Bound Program relocated

from the United Kingdom to Vancouver, British Columbia. The international headquarters is responsible for establishing new schools, establishing national programs, implementing safety standards on an international basis, exploring issues related to program quality, as well as protecting and registering the trade mark internationally (Ridgelines, Dec. 1995, p. 1).

The following statistics are provided as an example of the general content of the programming and staff components of the Outward Bound-Western Canada School. Programs offered by Outward Bound-Western Canada during 1996 include nine day spring skiing courses, thirty day mountain skills courses, thirty-six day national leadership courses, twenty-one day wilderness leadership courses, seventeen day youth adventure courses (ages 15-16), twenty-one day mountain venture courses (ages 17-19), nine day adult challenge courses (ages 21 and up), and nine day women's challenge courses (ages 30 and up) (Ridgelines, Dec. 1995, p. 12). In addition to these public courses (76% of overall programming), Outward Bound-Western Canada offers Community Service Programs for schools, colleges, youth-at-risk as well as programs for women survivors of violence (17% of overall programming). The final customized program that rounds out their services are specifically tailored courses for corporate executives, a Professional Development Program (7% of overall programming). During 1994, 540 people participated with Outward Bound-Western Canada making a total of over 10,000 persons participating in public courses since 1969. Although children as young as twelve have participated in school courses, the youngest participants are usually fifteen years old. There are often individuals in their fifties and sixties with the oldest person reported completing a course being seventy. Eighty percent of the revenues generated for Outward Bound-Western Canada comes from public course fees while the balance of funding is raised from community donations (Fundamental Facts, 1994). During 1993, a total of 34 field staff were used with 56% being male and 44% being female. The average age of the instructional

staff is 31.44 years of age and the average years spent with the school is 3.9 years with a total of 5.2 years being spent involved somewhere within the Outward Bound system (1993 Field Staff Statistics, p. 3).

### Summary

The diversity and generalizability of the Outward Bound model is truly remarkable and almost incalculable (Shore, 1977, Cammack, 1989). Outward Bound was chosen as a resource for this research project because it has strategically utilized the wilderness solo as a component of the expeditionary learning experience for over five decades. Although the wilderness solo is not directly addressed as a rite of passage, that passage is indirectly addressed by the presence of the solo within the expeditionary process. The solo also contains the central elements of any rite of passage; the separation, the transition, and the incorporation back into the group in a new social role (Grof & Grof, 1990, p. 121). As no condensed body of research appears to exist specific to the solo, this research was conducted in an effort to develop a broader understanding of the varieties of experiences individuals have while progressing through the wilderness solo. Recommendations on whether the wilderness solo can be utilized as a modern rite of passage (Bly, 1989 & 1990) can only be made once a careful understanding of the extreme events occurring during the solo are considered.

### Data synthesis from the wilderness guides

The results of this inquiry are reported in a synthesized form of three clusters. The first cluster of information describes the background profiles of the wilderness guides who provided the information for this research. The second cluster of information is specific to the solo and are the collective reflections and experiences of the guides. The third cluster of information is relative to the immediate relationships that the guides have with

nature in the present tense and how those relationships with nature have evolved over a lifetime of experience.

While an empirical approach stresses objectivity throughout the research process, the emphasis of a qualitative approach is subjective rather than objective. The qualitative focus of these perspectives are based upon the intersubjective correlations between individuals rather than the narrower nature of a purely subjective viewpoint (although the subjective viewpoint is important, too). The spirit of this heuristic design is to develop an intersubjective data base derived from a community of individuals who have had similar wilderness experiences. The results contain examples of subjective differences (verbatim quotes) while focusing on the intersubjective consensus of commonalities necessary for hermeneutical validation.

The following results are a synopsis of the open questioning from the wilderness guides. The series of same questions (see Appendix D) were asked of each guide and the results are reported concisely and includes some examples of the individuals unique experience. Each interview was taped. While evaluating each interview, special attention was placed upon the immediacy and intensity of the "feeling tone" (Sachs, 1987, p. 81-82); the tone of voice, mannerisms, intuitions, sensitivities and spontaneity of evocation to the response of each question (Novak, 1978, p. 67). The internalized experiences and reflections of each individual were then contrasted for emerging themes that formed the intersubjective conclusions derived from each question. Direct quotations are included as examples of individual questions. No complete profiles are included in an effort to protect the anonymity and confidentiality of the participants (see Appendix C). When significant informative content was coupled with an intensity of feeling tone and a spontaneity of evocation, that information was included in the intersubjective pool of data that formed the collective responses from the wilderness guides.

### Results from 12 wilderness guides from the Outward Bound Program

The interviews with the twelve Outward Bound guides were conducted between June 9th, 1994 and August 21st, 1994. Most of the interviews took place in an office or at an outdoor setting. Some of the interviews were conducted at the guide's home. Each individual was interviewed at their convenience and at a place that was left to the discretion of the individual.

The ages of the Outward Bound guides ranged from 24 to 63 years of age. The length of time they were collectively involved with the Outward Bound Program ranged between 1955 to 1994. Eight of the individuals were actively guiding while the other four persons were involved at other levels, training of younger guides, program management or consultation. Some were retired. The oldest instructor actively guiding was 44 years old while the youngest guide was 24 years old at the time of the interviews. Two of the Outward Bound guides were female while the remaining ten instructors were male. Persons with long standing involvement with the Outward Bound Program were sought as participants. As the Outward Bound Program has only been coeducational since the late 1970s, finding experienced female instructors as interview sources was an obstacle. A specific search for female guides was required so that their perspectives could be included in this study.

The results are reported in three sections. Section One contains the influencing factors that shaped the guides involvement with the outdoors. Section Two contains information specific to the solo. Section Three contains information relevant to what the guides relationship with nature is in the present tense and how that relationship has changed over time.

### SECTION ONE

#### Factors shaping the guides involvement with the outdoors

Four Outward Bound instructors had their first involvement with the outdoors in the British Isles while the other eight Outward Bound guides were from Canada. All four of the British instructors

acknowledged institutional involvement as the primary influencing factor that brought them into contact with the outdoors. The British instructors family influences were mentioned secondarily, if at all. One British instructor indicated that the Outward Bound Program was the first significant outdoor influence as a youth. All four of the persons from the British Isles described a recreational call to adventure as a primary attraction to outdoor activities. All of the British guides were involved with mountaineering and all pursued their interests during their early schooling and later at institutional/organizational mountaineering programs.

The remaining eight instructors were from Canada. One was originally from the Canadian Arctic, one from Saskatchewan, and one was from Alberta. Two were initially involved with the outdoors in Ontario. The remaining three were from British Columbia. One Canadian guide described the Outward Bound Program as the original significant outdoor influence. All eight persons from Canada described a recreational call to adventure as a primary attraction to the outdoors. All eight Canadian Outward Bound guides attributed the family as primary influences with the outdoors with institutions/organizations mentioned as secondary influences.

Collectively, the twelve Outward Bound guides described various mentorships as significant influences shaping their outdoor involvement. Mentors included family members, girl guide or boy scout instructors, academic education instructors, and private program instructors. One guide indicated that both the father and the mother shared equally in influencing an involvement with the outdoors. One guide indicated that a brother was the significant influence. Two fathers of the guides were mentors for others as scout leaders with the Beavers and the Boy Scout movement. Two persons identified Outward Bound instructors as having a significant influence upon their outdoor involvement. One guide described an instructor from the Kandelore Program, a wilderness program in Ontario, as having a significant personal impact. Another guide grew up in a total wilderness community of 300 people in the Canadian

Arctic and, in that one instance, the wilderness was the primary influence. Summarily, the British instructors attributed more influence towards institutional involvement differing from family influences. The Canadian instructors identified family influences as the predominant source of influence for activities in the outdoors.

Collectively, all twelve of the guides identified a variety of institutional/organizational sources influencing their involvement with the outdoors. In addition to family and mentor influences, the Beavers and the Boy Scouts were a natural bridge to the outdoors for many young boys. For one young girl, the first influence was with the Girl guides which led to the Army Cadets and eventually led her to instructor status. Extreme examples of organizational influence vary from military involvement near the Arctic circle while another related an immersion in outdoor church-camp activities in Saskatchewan. Both were engaged in outdoor activities within the framework of vastly different organizations.

Academic, experiential education at schools and universities were the most distinguishable institutional influences mentioned by many of the guides. Outdoor programs at universities in Scotland and England were described. Outdoor clubs at universities in Ontario, Alberta, and British Columbia were mentioned that had active recreational and social outings. University programs were mentioned in the Pacific Northwest of the United States. Mountaineering, skiing and caving were common activities for many of the guides while they were university students.

Outdoor technical schools were described by many of the guides. Attending Outward Bound was a turning point of three of the twelve guides, one in England and the other two in Canada. Other skills-oriented outdoor programs attended include the National Outdoor Leadership School (NOLS) in Wyoming; the British national showpiece, Plas-y-Branen, located in the North Wales; and the Kandelore Program in Ontario. Guides also attended the Yamnuska Mountaineering School and the Enviro Wilderness School, both in Alberta. All of these schools teach the technical aspects, called the

"hard skills", of mountaineering and other modes of expeditionary travel). All of the twelve Outward Bound guides became involved with some form of formal technical training at some point. That training may have come directly from a mentor or indirectly through shared experience within an experiential education program. The collective historical profile of an average guide would include family involvement at an early age, some involvement with any one of the preceding organizations, or usually both. The usual course for most of the guides included initial influences with the family, followed by academic institutions, and then technical training programs.

### Career Profiles

Two distinct career profiles from the twelve Outward Bound instructors emerged. The first group, the senior instructors, were intermittently involved with Outward Bound while they pursued other careers. Most of the twelve guides had university degrees or were in the process of obtaining one. Most went to universities during the winter and were instructors during the summers. Once their university courses were finished, most embarked upon other careers relating to their academic pursuits. Many of the senior instructors remained involved with Outward Bound at different levels after they assumed careers of their own. Some returned to train new instructors; others helped establish new schools in different countries; while others served distantly on a governing board of directors. All of the twelve guides maintained some level of contact with an active Outward Bound Program after pursuing their individual careers.

The second group, the career instructors, clearly emerged from interviewing the younger guides. Eight of the twelve Outward Bound instructors were career instructors or saw their future as career instructors with Outward Bound or as entrepreneurs. This means they had already achieved goals in various types of management or that they were academically or experientially pursuing expanded

goals. Two of the guides were completing a program now offered in Adventure Travel Guide Administration at the Cariboo College at Kamloops, British Columbia. Other guides worked with Outward Bound during the summers and were consultants for other outdoor programs (i.e. the National Outdoor Leadership Schools, a.k.a. NOLS, in Wyoming). Administering private programs as entrepreneurs or consulting with other recreational programs was the primary activity of many senior instructors and clearly the goals of many of the career instructors.

The types of careers the twelve Outward Bound instructors pursue include the following dominant order:

- 1) consultants/entrepreneurs of recreational-adventure programs;
- 2) consultants in corporate/organizational development running micro-Bound courses, four day leadership programs using the same Outward Bound group principles with people indoors;
- 3) students in adventure travel administration, undergraduate students of psychology, graduate students in human development and psychology within organizational or therapeutic settings;
- 4) professors that teach or professors that have returned to wilderness guiding as a way of life;
- 5) engineers;
- 6) career guiding simply as a means of travelling around the world while also getting paid!

## SECTION TWO

### Quantities of solos conducted by the twelve Outward Bound Guides

The twelve Outward Bound guides interviewed were directly responsible for monitoring at least 4,625 solos. Indirectly, many of the guides supervised solos conducted by other guides.

### Varieties of solo settings used by Outward Bound Guides

A wide variety of solo settings were reported at differing geographical locations. Most of the solos were in British Columbia or in Ontario. The guides described other areas where solos were

conducted including the British Isles, the United States, along the coastal shores of the Philippines, and on islands near Hong Kong.

In British Columbia, areas surrounding Keremeos were commonly used until 1988 when the Outward Bound base-camp relocated to Pemberton. The British Columbia solo sites are generally in secluded mountain settings, inaccessible to other people. Being near water is an essential aspect of a solo site. The usual solo site has a strategic view along a lake, a stream, or on an island. Shade is essential and often a high alpine or boulder field area helps to escape the bugs found lower down. Near Pemberton, British Columbia, mountain settings surrounding the Goldbridge-Bralorne areas are commonly used. Bordering on the coastal mountain range, the western slopes are rain forests and the drier side of the eastern valley are grasslands and poplars. Most solos in British Columbia are done in the mountains although some solo sites are on islands or along the ocean coastline. In Eastern Canada, the solo sites are usually along the waterways. Similar solo settings were also reported in Alberta. Examples in the British Isles included locations primarily surrounding Eskdale and the Cader Idris area of Wales. In the United States, solo sites included the coastal mountains of the Pacific Northwest in Washington and Oregon and the mountains surrounding Death Valley, California. Locations in Florida were also mentioned. In Minnesota, dogs and sleds were used as expeditionary aids while the solo settings were in snow camps and snow pits. Near Hong Kong, solos were held on islands, the sites being used regularly with different expeditions. The principles for solo at the Hong Kong School are essentially the same, except that it is so hot. They take 5 gallons of water on solo, without any food. The Hong Kong School sometimes conducts solos along the Philippine Coast. Two guides reported conducting their own solos in the Himalayas and at other locations around the world. Condensed solos are conducted in corporate settings with executives. These condensed, micro-Bound courses are in office settings with management groups utilizing similar group activities normally used

outdoors. These are mini-solos (one hour long). Mini-solos are also used with adjudicated youth as a build-up to a 48 hour solo. The most extreme solo setting reported was in a cave, an underground site where candles were used for light. I imagine that an underground solo takes on an entirely different dimension than those above ground.

### Features of the solo

A critical consideration of the solo is that it is an integral part within an overall group expedition. The solo is strategically placed within the context of the groups movement towards functioning autonomously by the end of the expedition. The solo is not an event in itself, the solo is an event that occurs within the design of an expeditionary learning group experience. Depending upon the "tone" of any given group, the solo usually occurs near the midway or two-thirds point of an expedition. The overall expedition structure includes a training phase, an expedition phase, the solo phase, and a concluding activity phase where the persons limits are challenged physically and psychologically (Cammack, 1989, pp. 18-19). The group ordinarily determines the concluding activity in consultation with the guide and the group often completes the final activity autonomously without the direct supervision of the Outward Bound guide. Most Outward Bound expeditions finish with a small community project where the group performs a task that extends beyond the group benefitting the community.

The most salient features of the solo are discussed as either positive or negative considerations and events described by the guides. The changes made as individuals or as a group are described after the positive and negative results of the solo are first considered.

### Positive considerations of the solo

The positive characteristics of an Outward Bound solo may include:

- 1) a great opportunity for a safe solo, a unique time without contact from other people leaving the individual dependent on their own resources, the bare essentials, a time for nature observation, to observe the habitat immediately around you;
- 2) time to think about what you are doing, individually and as a group;
- 3) time to make changes and goals about group participation and see if those changes have occurred before the end of the program;
- 4) a physical rest from the preceding high energy activity, getting ready for the last physical push, the major expedition:
  - a- the people need a rest.
  - b- tension between group members has usually reached its peak two-thirds of the way through the expedition.
  - c- time for personal processing of any active conflicts that have usually arisen at that point of the expedition.
  - d- coming together after solo gives the group an opportunity to resolve conflicts as a unit prior to the expeditions ending;
- 5) depending on the instructor, a structured time for limited types of activities during solo, a structured solo experience:
  - a- a time for solo letters, where a letter is written, and then mailed back to the student 6 months latter.
  - b- focusing questions within the solo letter, to engage the individual in active self-reflection.
  - c- a period of self-reflection on the goals the participant has set for themselves and how that relates to different settings as the Outward Bound experience is used as a metaphor for that persons external life.

The solo provides time for an examination of individual course involvement, an examination of the balance of the course structure and how the individual will complete the course within the context of the group, and the opportunity for the extension of that same criteria to the external family and society when they leave. It starts on a small basis within the group and then generates

outwards to their home lives. The solo is in the middle of the program for physical rest and mental preparation for working as a group during the final challenges of the completion of the program. The solo is an integral part of the whole group process. The solo provides the opportunity for a motivated individual to stop, review their lives (where they are now, have been, and where they are going) and explore new perspectives and dimensions about who they are as an individual and in relation to others. The Outward Bound essence:

"is to help somebody through a major change in their lives that they are conscious of..... unless they want to change, you are fighting a real uphill battle.... Outward Bound is the opportunity for somebody who knows that their life is changing.... and says my life is not going to be as it was. I want to take stock, I want to see who I am, I want to be able to look at my values and my directions and decide where I want to go.....,in that sense, the solo is a wonderful opportunity, .... here I can stop, I can think, I can reflect,.....in that sense.....the solo as an integral part of the change process. It wouldn't have the same impact just on its own..... The solo is not a package, it's part of a process." (#3)

The solo:

"crystallizes their thoughts, it helps people understand what's important, who they are, what their values are, what really matters when you cut through the B.S. .... it helps them get back in touch with who they are,.... particularly if it's done at a time when their starting to have kind of a sense of who they'd like to be, who they want to be..... the vision of the future." (#4)

The guides provided a variety of examples of the solo. One guide received letters years after the solo experience acknowledging the benefits of solo and the positive changes that

began in their lives as a result of solo. "Sometimes it [the solo] takes a long time to process, there's no question" (#7). Another guide described a "hilarious" (#8) event when a person walked away from a major corporate expedition during the solo and quit the company saying that he would not work for the company any further. During that solo, the individual made up his mind that he was through with the corporation. Another guide reported an incident when the solos were conducted in "the survivalist mode" (#2), conducting the solo with only the barest of essentials. A soloist picked some berries, snared a marmot, and then couldn't eat the marmot. The soloist fed the marmot the berries and eventually set the marmot free.

A striking example of the Outward Bound solo occurred on a course with a quiet young woman who contributed well to the group in her own way. When picked up after the solo the guide reported that:

"She just looked different, she had almost a beatific kind of glow to her. She didn't have bad skin to start with but her skin was, I remember it being so clear and unblemished and I remember her eyes....., the whites being incredibly white and she just had a piercing gaze that almost made you want to turn your head. And I just thought, wow, this is really something."  
(#6)

Although she was a quiet person, she did share that the experience had been very moving and the time coupled with the setting had given her the opportunity to reflect back upon her family, her life, and other non-specific issues that were, perhaps, unavailable to access with words for her and share at the time.

#### Negative considerations of the solo

The solo can be the absolute highlight of the course for some while the opposite is true for others. Some like everything about the course except the solo. The two biggest fears of an Outward Bound expedition are fears of rock-climbing and:

"fears of being on solo. Solo is the most difficult fear to talk about with other people in the group." (#5)

The negative considerations of the solo includes two categories, the physical hazards and the emotional hazards.

The physical hazards to consider during a solo are:

- 1) a single incident of a student drowning, "that's definitely the worse." (#2);
- 2) the potential for hypothermia is a constant threat, especially during the winter solos;
- 3) soloists wandering outside of the solo boundaries while conducting a solo, especially with adjudicated youth;

"I lost one [person] once, on one of the hoods in the woods programs, and he wandered off and it took 24 hours to find the person. That was pretty scary." (#7);

People sneaking around solo sites is a routine occurrence with the younger population.

- 4) one incidence of bears wandering into a solo site, a mother bear with two cubs, with nothing negative occurring during that incident;
- 5) people becoming obsessed with hunger during a solo without food near Hong Kong, people were sent to the hospital after returning from solo after eating too much food and becoming quite ill;
- 6) physically removing people from the group because of drug use;
- 7) generally, people that become sick while on solo are a cause of concern.

The emotional hazards to consider during a solo are:

- 1) fears of being on solo. Solo is the most difficult fear to articulate with the group. Instructors will identify those individuals who are the most afraid of solo and make special efforts to dispel those fears. Instructors identify:

"those who are desperately afraid of being alone. They will rationalize the fear of bears, lack of noise, etc. .... those fears are outward expressions of fears of being alone." (#3)

Guides will place individuals who are fearful close to the instructor base camp or nearer to some one with whom they have become close with during the expedition. Some people are brought off solo because they are too frightened. These situations are the exception rather than the rule;

2) the genuine emotional hazards that may unfold during the solo. The history of that group has to be understood. Understand the group's emotional environment before you place them apart from one another for the solo. Knowing the emotional environment dictates where they are physically placed for the solo. Understand the emotional tone of that group, even when shadowing (observing the group or individual from a distance);

3) imposing specific structure into the solo has created a negative environment with some individuals having a bad emotional experience during the whole solo;

4) boredom during solo, difficulty focusing and concentrating can be a real problem with some group members who resort to visiting other members which sabotages the true intention of what solitude and the solo can be.

Some people come out and say solo was a waste of my time, persons who have not utilized the writing process and seem to have no self-reflective abilities;

5) "I've seen people totally flip out, both male and female." (#12)

a- one man came down demanding that he have his books back to read while on solo. stating that he knew himself and that this was a total waste of time. He returned and finished his solo without the books.

b- one women, ranting and raving..... pulled out of her solo closer to the base camp. She wanted to have the safety of an enclosed tent as opposed to an open tarp.

The following is an example of an emotional event that was triggered during a solo. During a summer course, a person had swam across from his solo site, stolen a canoe and then paddled over to the instructor. Crying his eyes out, he had an amazing history. A year prior, he had struck and killed a small child during a rain storm similar to the rain storm that was occurring during this solo. He was experiencing a post-traumatic experience. He had recognized three separate significant events that had traumatized him, and, while on solo made an attempt to confront those feelings. The guide spent the next two days actively listening to the soloist. The solo event triggered the intensity of his unresolved conflicts. He experienced a "flooding" (#4) of his unresolved conflicts and was able to begin the slow journey towards resolving his feelings regarding those issues. Although resolution was not reached during those two days, the initial acceptance that these issues had to be dealt with marked the beginning for this individual to resolve those conflicts.

#### Changes in the group members after completing solo

After solo is completed, the group gathers together for an informal meal. Guides reported:

- 1) initially, a shyness of being alone without contact from others. Changes are subtle and internal, the impact of the solo takes on an increase of meaning as time passes by. Soloists often want to share the experience with the instructor rather than the group. It takes careful handling by the instructor to debrief the completed experience. After there has been some break from solo, the time allows the individuals to open up to one another. Being able to articulate that experience makes the experience more real.
- 2) more of an effort towards willingness of cohesion, team building and tolerance of individuals who had previously been treated with disregard or disrespect.
- 3) many women coming through solo with a feeling of empowerment. More women come out of the program obviously illuminated from the

experience. Women come out of the experience with a greater sense of personal self-control. "(I have seen it more with women more than with men." (#2)

4) it puts things into perspective. It gives people a chance to see how things are going in group. People focus on resolving conflicts that they may have had with other members prior to solo.

5) it varies between groups. Some groups come together and work more cohesively while others have the opposite effect.

6) the final expedition follows the solo, the group is judged as to maturity to function as an overall group. Most groups come together as part of the overall process after solo, regrouping and trying to bring all of these things together as a whole, physically and emotionally, in preparation for the final expedition. Putting these elements together is part of the overall process where the group demonstrates what they have learned during the final expedition where the instructors pull back. Hopefully the individuals have learned to balance their activities with action and reflection.

7) groups almost always work better together after the solo at a different level. Little frictions and small irritations have disappeared after the solo and the group works in a more harmonious fashion for the final expedition:

"Generally the group has really rebonded well after that [the solo]. Usually, at the beginning of solo, just the timing of it, people are a little bit ticked off and tired of each other ..... there is a bunch of frictions going on in the group and so they're not that unhappy to just have a bit of space for themselves..... when they've come back they've set there for three days and there's no question, they really want to tell everybody what they've been feeling and thinking, and to tell other members of the group.....at that point they are feeling pretty positive because .....most of them were a little worried about solo and now they've realized, 'I've done it' ..... The group definitely forms more positive bonds after solo..... they seem to be much more directed." (#7)

### Debriefing Solo

Some groups need time after solo before debriefing, while other groups are ready to talk about the solo as soon as the solo is over. Developing a sensitivity to the actual tone of the group is an essential acquired skill of the group instructor and is an individual affair. Some groups are ready to talk as soon as they finish their solo while others require time before they are ready to discuss freely with one another what their experience actually was during the solo. Quite often, the group will gradually gather together, have dinner, and then the conversation usually turns to the solo experience. Learning when to debrief a solo is an experiential skill that is dictated by the tone of the individual and is an acquired skill from watching how different people open up to others after the solo. There is no set time to debrief the solo experience that can be routinely applied person to person or from group to group. The instructor may play an important role in helping individuals articulate and personalize a meaningful solo experience.

### SECTION THREE

#### Extensions of identification towards Nature

The first series of questions during each interview were historical questions intended to profile each guide and to develop rapport with each participant. The second series of questions were informational questions specific to the solo. The final question each participant was asked during the interview was: What is your relationship with Nature right now? This question was posed to determine whether or not the guides involvement with Nature over a lifetime of experience had either a personal, an ontological, or a cosmological basis of identification (see processes of identification in Chapter 2, p. 16). While identifying the varying responses, I found that the responses were either personal, expansive, or transpersonal. A personal response indicates an extension of identification that is related solely in personal terms. An expansive

response indicates an extension of identification that is related in terms that extends beyond the self but does not suggest an interconnectedness to all other entities. A transpersonal, cosmological response indicates that the immediate extension of identification is made within a matrix of commonality with all other entities. The ages of the guides are included. In most cases, an expansive relationship appears to develop over a period of time. Generally speaking, the younger career instructors were more inclined to relate themselves to Nature in solely personal terms. The older guides, on the other hand, related their relationships to Nature in terms that were expansive, extending beyond themselves to a wider perspective that included relationships to or a commonality with other entities.

(#1) expansive, ontological based identification.

- 55 years old at the time of the interview.
- immediacy of extension of identification extends to experiential education.
- all of us can do more than we imagine.
- encourages a continual "pushing out of the envelope" (#1), a further expanding of who we are and what we will become. We can define the envelope (through experiential education), push it out, and continue to expand who and what we are by continuously expanding on our personal envelope as we develop and evolve.

(#2) expansive, ontological based identification.

- 60 years old at the time of the interview.
- immediacy of extension of identification extends initially to the group and ultimately to the family.

(#3) expansive, ontological based identification.

- 63 years old at the time of the interview.
- immediacy of extension of identification places the self in context with Nature.

"Nature is a hell of a lot tougher than we think it is and I have absolutely no qualms about clear-cuts, about anything that man does to nature; eventually man will wipe him or herself out and nature will just go right on and put it all back together again.... Nature is very resilient.... We have got to really concentrate on how can we live with nature. How can man and nature survive each other? .... How can we keep that balance? .... but in the long term, we're not going to be the winners, nature will ..... It may be a million years, but in nature a million years is nothing." (#3)

(#4) personal, occupational based identification.

- 37 years old at the time of the interview.
- immediacy of extension of identification is solely in personal terms, relationship with nature is occupational and historically recreational.

"My relationship is more with people, the principles I have learned from Outward Bound..... applying those principles to working with individuals or groups within organizational frameworks, ..... working with groups indoors and implementing the same basic group principles to applications in differing settings, with great results." (#4)

(#5) personal, occupational, recreational based identification.

- 43 years old at the time of the interview.
- immediacy of extension of identification is solely in personal terms, relationship with nature is occupational and historically recreational.

"It's something I value and I do on my own time, and I'm attracted more to wild places than I am to city places, whatever." (#5)

(#6) expansive, ontological based identification.

- 32 years old at the time of the interview.

- Immediacy of extension of identification places the self in context with Nature.

"I would describe it like a hunger."

"I find my self dreaming about going off on a long solo but there doesn't seem to be enough time, raising a family, to get out and do this."

"I find myself dreaming about climbing, do a lot of running, and do a lot of climbing in a gym. You can find adventure anywhere. Maintaining an initial awe towards different aspects of life can occur at any level of life, active or inactive." (#6)

(#7) transpersonal, cosmological based identification.

- 44 years old at the time of the interview.

- immediacy of extension of identification is in the context of commonality with all other entities.

"I like to feel like I'm a part of it..... If I were to say anything ..... I would say I feel a part of nature out there and if anything, I think that I'm almost it's [nature's] eyes and it's ears. I'm the part that can appreciate and certainly cogitate all these wonderful things around me and not a lot of Nature can actually do that, so, if I'm anything, I'm the eyes and the ears and the feelings of the universe, if you like. I guess that's how I have to sum it up." (#7)

(#8) transpersonal, cosmological based identification.

- 29 years old at the time of the interview.

- immediacy of extension of identification is in the context of commonality with all other entities.

"One of the most fulfilling things for me on all realms..... the spiritual realm, emotional realm, the physical realm, I get .....pleasure out of being in the wilderness. I have an emotional relationship with the wilderness in so far as I'm very respectful for the wilderness and the teachings that it has provided for me..... I have got a very high regard and

respect for its ability to be a big teacher of, if you listen, to many different lessons, many different possibilities lie in communication, and energies ..... coming into play with nature so..... I've got quite a good spiritual connection. .... I'd say again, my mentor was the biggest person that opened my eyes to that, to the..... environment that exists there, it's not just a fun one, its also a very gratifying one." (#8)

(#9) personal, occupational based identification.

- 24 years old at the time of the interview.
- immediacy of extension of identification is solely in personal terms, relationship with nature is occupational and historically recreational.

"I have a great love for the mountains and for the sea and having worked on the ocean, I have a tremendous respect for it [the sea] as well." (#9)

- views working in the outdoors as an occupational method of travelling world-wide.

(#10) personal, occupational based identification.

- 33 years old at the time of the interview.
- immediacy of extension of identification is solely in personal terms, relationship with nature is occupational and historically recreational.
- initially an adventure-based involvement.
- life's work outdoors has been a process that has evolved over the years from a diverse resource of influences.

(#11) personal, occupational based identification.

- 34 years old at the time of the interview.
- immediacy of extension of identification is solely in personal terms, relationship with nature is occupational and historically recreational.

(#12) transpersonal, cosmological based identification.

- 30 years old at the time of the interview.
- immediacy of extension of identification is in the context of commonality with all other entities.
- response was quick, deliberate and without hesitation:  
"Spiritual is the quickest word I can come up with. And health, would be another word, .....it's my balance.....point. And it's physical, it's critical to me..... When I'm out in nature..... I figure if I'm out for two weeks, I get one week of balance in the city"..... (#12)

## Chapter 6

### Results from the Coastline Challenges Program

#### Profile of a wilderness program for adjudicated youth

The primary research sources specific to the Outward Bound Program are within education, psychology, and corrections. While psychology research dominates the literature, the perspectives from education and corrections are important examples of the diversity of the Outward Bound model (Shore, 1977, p. 497). Although the Coastline Challenges Program is not sanctioned by the Outward Bound Trust nor is it affiliated with Outward Bound-Western Canada, the Coastline Challenges Program is a great example of how the Outward Bound ideology has been adapted for correctional applications with adjudicated youth. Operating under the direction of the Boys' and Girls' Clubs (Victoria, British Columbia), the Coastline Challenges Program contracts their services to the Corrections Branch of the Ministry of the Attorney General in the Province of British Columbia.

While the Outward Bound Program ordinarily runs its programs during the late spring, summer and early fall, the Coastline Challenges Program is active throughout the year in every type of weather. While Outward Bound has clearly emerged as a co-educational program with little differentiation between gender in group structure, the Coastline Challenges Program is almost exclusively a program tailored for young male offenders between fourteen to eighteen years of age. While most Outward Bound participants pay for the wilderness expedition from their own pockets, the funding for the Coastline Challenges Program is ordinarily derived from the Corrections Branch. While the vast majority of participants of the Outward Bound program come from wide varieties of cultural and ethnic backgrounds from around the world, the participants of the Coastline Challenges Program are generally caucasian or aboriginal Canadians. Although most

participants coming to Outward Bound do so on their own volition and with a certain degree of enthusiasm for the wilderness, completing the Coastline Challenges Program is ordinarily a condition imposed upon the adjudicated youth by the courts and the young men are often resistant to the experience viewing it as a punitive consequence of their actions. The contrasting differences between the Outward Bound Program and the Coastline Challenges Program are readily apparent. Participating with the Outward Bound Program is almost exclusively an individual voluntary choice or a call to an adventure while the choice for participation with the Coastline Challenges Program is usually orchestrated as a condition of probation made by the courts. Participation with the Outward Bound Program is generally done as a free agent. The mandated participation within programs like the Coastline Challenges Program is referred to by Kopp (1972) as "coerced therapy" (p. 112), whereby the person does not freely choose the services of the agency. Those services are imposed upon the individual by the community or the family and are governed by the courts.

Although the reasons for going on a wilderness expedition vary from person to person, the structure of the wilderness excursions of these two programs are generally organized by the same principles developed by the Outward Bound Program since 1941. These programs were chosen for this research because both programs have been routinely utilizing the wilderness solo for many years. The Coastline Challenges Program must be credited, however, in at least two areas. The first is obvious. Regardless of the weather, instructors and young offenders are out in the elements challenging adverse weather conditions during every month of the year. Their program functions during all seasons, regardless of the intensity of the weather. The second area that the Coastline Challenges Program must be credited with, as a corrections program, is that they provide a skill-building program in a wilderness setting that is individually and collectively supportive rather than punitive. The coerced client is often hostile to the wilderness group process and

can often provide a real challenge to the instructors patience and creativity to keep the group functioning smoothly. Despite the variances in the weather and temperament of the young offenders, the Coastline Challenges Program delivers a solid, skill-building wilderness program that may be considered punitive, but is beneficial for the individual, the group, and ultimately benefits and services the community. Although correctional based programs provide a service that is specific to a narrow portion of society, the ultimate credit for the general program design must be attributed to the Outward Bound model.

#### Results from interviews with 4 wilderness guides from the Coastline Challenges Program

The interviews with the Coastline Challenges guides took place between May 13th, 1994 and August 10th, 1994. Two of the interviews took place in an office setting while another took place at a guides home. One interview was attempted outdoors and was concluded later in an indoor setting. The ages of the Coastline Challenges guides ranged from 33 to 46 years of age at the time of the interview. One female was interviewed while the remaining three participants were males.

The results are reported in three sections. Section One contains the influencing factors that shaped the guides involvement with the outdoors. Section Two contains information specific to the solo. Section Three contains information relevant to what the guides relationship with Nature is in the present tense and how that relationship has changed over time.

#### SECTION ONE

##### Factors shaping the Coastline Challenges guides involvement with the outdoors

Two of the Coastline Challenges guides were from British Columbia, one was from Alberta and the other was from Ontario. All four guides mentioned family members as directly influencing their

involvement with outdoor activities. Although one person's father was mentioned as a significant mentor, the remaining three guides made no elaborative statements regarding any direct mentors. A degree of adventurous camaraderie between brothers was mentioned by two of the guides. None of the Coastline Challenges guides had any formal background with the Outward Bound Program. Technical/recreational institutions that contributed to the guides exposure to the outdoors were the Rescue Squad, the Volunteer Ski Patrol, canoeing associations, and the Y.W.C.A. Academic backgrounds included psychology, physical education, and leisure studies. One guide went directly to work with groups in an outdoor setting at the age of seventeen. The predominant influences the Coastline Challenges guides attributed to their involvement with the outdoors were family, recreational/adventure pursuits, some institutional/organizational involvement, and occupational pursuits.

### Career profiles

All of the Coastline Challenges guides had extensive histories as wilderness life-skills instructors with adjudicated youth. Two were still actively guiding while the other two were involved at differing levels of front-line youth outreach counselling.

Privatization of the Corrections Branch of the Provincial Government gave birth to the Coastline Challenges Program during 1986. One guide was involved through this transition to privatization having worked as a corrections officer at the outdoor program managed by the government. A significant change occurred with privatization with the atmosphere for working with young people. As a result of the transition to privatization, the corrections approach moved from:

"a punitive-based program to more of a developmental program where we really... try to center on the needs of each individual and the needs of the group and work on some of the ..... behavioural deficiencies, to be able to work within the group and their abilities to take care of themselves and make

choices. .... a highly structured, highly supervised program [preceding 1986] removes the ability for the person to make a lot of choices." (#13)

Since 1986 the Coastline Challenges Program has become a life-skills program that encourages the person to make healthy choices. The wilderness experience is utilized as a metaphor for life, a place where healthy decisions are a constant part of the overall group wilderness experience.

A summary career profile of the Coastline Challenges guides includes management positions in corrections, handling referrals from the local community school system, private work with family groups as a whole, and wilderness life-skills instructing. All four of the guides were involved at one level or another actively implementing the community based program.

## SECTION TWO

### Information specific to the solo

The Coastline Challenges guides collectively supervised 2,050 solos. The solos were all conducted along the coastal terrain or in the mountains of Vancouver Island, British Columbia. The ideal solo settings are the same as the Outward Bound solo settings with one exception. Soloists are often strategically placed on islands or at the base of a steep, rugged mountain along a shoreline. Wandering out of the solo boundaries is a predominant problem with adjudicated youth. Nature provides many natural boundaries that reduces wandering and the solo sites at the Coastline Challenges Program are arranged in a manner that specifically reduces wandering. The settings ranged from:

- a safe (base-camp) farm setting nestled in old growth timber;
- Nitnat Lake during a raging winter storm;
- the West and East Coast beaches of Vancouver Island;
- 1/2 a mile apart or as close as 50 to 100 feet apart;

- high in the snow during the winter or high in the alpine during the summer;
- along the rivers of Klayoquot Sound;
- high in the mountains of Strathcona Park;
- along Barkley Sound, Todd Inlet, and Finlayson Arm;
- and along the shores and on the islands of Cowichan Lake.

#### Positive considerations of the solo

The varying positive characteristics of the Coastline Challenges solo are basically the same as the Outward Bound solo. Added benefits for the adjudicated youth may include:

- 1) an opportunity for the young person to spend some time alone to engage in self-reflection and do some reflective writing in the solo journal provided to each person on solo; make projections on where they would like to be in the next while; look at the choices that got them into the spot that they are in today. The solo is a catalyst for self-reflective capabilities and many of the kids need encouragement to recognize their abilities to actively engage in self-reflection;
- 2) a chance for the guide to see what stage of the processing each individual is at that moment, in the here and now;
- 3) a debriefing during and after the solo to make sure that they are emotionally and physically doing well as the kids are more likely to be open with the instructor on the second day of solo;
- 4) a chance for the individual to make some personal decisions about the direction of their life.

#### Negative considerations of the solo

The negative considerations of the Coastline Challenges solo are essentially the same as an Outward Bound solo. The most predominant problem with the Coastline Challenges solo is that people have left the solo sight or abandoned the group as a whole:

"Our most difficult times are when a young person would elect to leave the program, to run away. We consider that extreme.

Then we're concerned about this person's personal safety.... That happens rarely. When solo takes place .....there is a lot at stake for all parties and it's one of the final significant events the young person goes through that marks his readiness and willingness to graduate from the program .... We want it to be a positive experience,.... not a punitive experience, not a degrading experience or a frightening experience." (#13)

The young adult may bolt secretly away and then the counsellor is burdened with taking care of the group that has stayed while also tracking the other person(s) that have left the solo site. The safety of the person, the group and the instructor are all at risk when someone pulls out suddenly.

Other negative occurrences the Coastline Challenges guides reported may include:

- 1) some individuals require some structure and interaction, some are lethargic and view the experience as simply putting in time, some are just bored and hate every minute of it. Some put up a crude shelter, climb into their sleeping bags for three days, bury their head in the bag for the entire period, and make no effort to be creative with solo experience;
- 2) a majority of kids, if they don't get a fire going, get depressed;
- 3) the two greatest fears were of solo and not being able to smoke cigarettes. Completing solo is a demonstration that these issues can be completed;
- 4) some kids have taken off and stolen from other campers;
- 5) one young member erected his solo tent covering the entrance of a wolf's den who had cubs. Although the wolf only gave the fellow a menacing glare, there were no confrontations and the solo site was relocated;
- 6) being so terrified of being alone that a person threatened to injure himself and eventually was taken off of the solo;

"I do remember one kid that had to talk a lot, he was emotionally upset and ..... cried most of his solo, so we had to

be there for him,..... He was very young, a lot of fear and a lot of family issues were..... coming up,..... and flooding more than anything else. And so just helping him deal with that and trying to ...[help him]... get a grip on himself and what he wanted and what he could do with that sort of thing. Did he have any great insights into it? I don't think so because he wasn't ready for that yet (#14);

7) some require a lot of reassurance and one on one feedback about their abilities for self reflection. Guidance with the solo book helps them through the solo, structuring some goal setting questions combined with some self-confronting questions is often suggested.

The primary noticeable differences between the Outward Bound solo and the Coastline Challenges solo are a result of the expedition sequence being split up over a series of week-ends. The program during the winter is run only on week-ends so the young adult does not have to leave school or home. The Coastline Challenges Program is a program without walls. The expedition and the solo is taken in weekend pieces and, according to the collective guides, ends up being less effective. The solos during a twenty-six day summer expedition are considered more beneficial versus the week-end expedition solos which are openly acknowledged as having less benefits for the individual. The week-end solos are simply less effective. During the extended 26-day summer program, the group needs a three day rest and generally works together harmoniously as a group during the final, major expedition. The placement of the solo during a weekend structure does not often include the fatigue factor that is a general consideration of the overall group process of the Outward Bound expedition design.

Another consideration that has a negative impact on the group members is that, for many reasons, the young adult does not complete each sequence of the week-end program. Completing the expedition as a group is integral to the Outward Bound design and the

week-end sequencing of the Coastline Challenges Program appears to inadvertently disrupt the cohesion of the group structure.

### Changes in the group members after completing solo

The benefits that individuals make after a Coastline Challenges solo are generally the same as the Outward Bound solo. Considerations the Coastline Challenges guides mentioned are:

1) people appreciate the others more than before, it can be a turning point for some kids. Others have come back from solo as stronger members of the group, often wanting to participate more genuinely with the others rather than prior to the solo;

2) the benefits of a solo is varied by the different length of courses, where you actually do the solo, and to some extent, the overall group dynamics that have developed in preparation for the solo. Real change takes a period of time;

3) they have demonstrated that they have completed some new personal conquests where concerns were voiced at the beginning of the program:

"Something..... really universal..... the acknowledgement to themselves, to their peers and to their instructors that they have successfully completed..... something significantly difficult to do." (13);

4) the importance to debrief soon after they have finished solo. The kids are bubbling over with conversation about the solo, which diminishes the longer the group is back together. Debriefing the questions and fears individuals have regarding solo will direct the degree of impact the solo experience will have on an individual mandated to participate in this program:

5) the kids definitely function better as a group after the solo. The end is near and they have internalized the idea of working together as a group. "Like horses to the barn" (#16), the kids can see the end and that they are nearing the finishing line, and they all want to do it together.

### SECTION THREE

#### Extensions of identification towards Nature

The first series of questions during each interview were historical questions intended to profile each guide and to develop rapport with each participant. The second series of questions were informational questions specific to the solo. The final question each participant was asked during the interview was: What is your relationship with Nature right now? This question was posed to determine whether or not the guides involvement with Nature over a lifetime of experience had either a personal, an ontological, or a cosmological basis of identification (see processes of identification in Chapter 2, p. 16). While identifying the varying responses, I found that the responses were either personal, expansive, or transpersonal. A personal response indicates an extension of identification that is related solely in personal terms. An expansive response indicates an extension of identification that is related in terms that extends beyond the self but does not suggest an interconnectedness to all other entities. A transpersonal, cosmological response indicates that the immediate extension of identification is made within a matrix of commonality with all other entities. The ages of the guides are included. Most guides related their relationships to Nature in terms that were expansive, extending beyond themselves to a wider perspective that included relationships to or a commonality with other entities. Generally speaking, no tangible differences in the relationships towards Nature were observed between the Outward Bound guides versus the Coastline Challenges guides. In most cases, an expansive relationship appears to develop over a period of time. The following are examples from the interviews:

#### (#13) expansive, ontological based identification.

- 34 years old at the time of the interview.
- immediacy of extension of identification places the self in context with nature.

- all personal time is spent in the wilderness on personal or family trips:

"I've changed a lot in the last little while. I feel before ..... [that] the West Coast was a place for me to experience adventure. I got a lot from that. Now as a parent, I look at ..... going on trips and doing things and..... the outdoors now as a place that I feel I have to take care of for my grandchildren. So I look..... at it as tomorrow, what tomorrow looks like for my grandchildren rather than what it looks like for me right now doing a climb or doing a river..... I feel..... a responsibility, much more of a caretaker." (#13)

(#14) personal, career, recreational based identification.

- 46 years old at the time of the interview.
- immediacy of extension of identification is solely in personal terms, relationship with Nature is occupational and historically recreational.
- did not offer any informative disclosure extending far beyond the self.
- answered, "Strictly on a social basis." (#14)

(#15) transpersonal, cosmological based identification.

- 34 years old at the time of the interview.
- immediacy of extension of identification is in the context of commonality with all other entities.

"My relationship with nature is that I love being in the wilderness and ..... I feel that wilderness brings out qualities in people that they don't know exist in themselves and it brings us closer to what we really are rather than what we've come to be .....as human beings..... more in tune to nature, ..... to live and cope with the wilderness more than we do now..... I love bringing anybody into the wilderness and seeing how close-knit environmental issues, us, other animals,

the whole eco-system is intertwined and by affecting one thing, we affect it all" (#15)

(#16) expansive, ontological, career based identification.

- 33 years old at the time of the interview.
- immediacy of extension of identification places the self in context with Nature.

"I'm uncomfortable in voicing it because its something very personal..... To vocalize it would be something that would require me, probably, to write an essay ..... Life is a lot simpler out there [on expedition] ..... You worry about the present when you are on a trip. What matters is what happens now..... On a canoe trip, I don't worry about the next rapid, I'm dealing with the present one, and the past one I can reflect upon and enjoy and learn something from it but it's a more healthy existence..... It's a basic philosophical way of looking at the world.....we are not controlling it [the world], it is something that is in balance....." (#16)

## Chapter 7

### Conclusions and Discussion

#### Implications and recommendations for counselling

The purposes of this heuristic inquiry were to develop an information base of the collective experiences people have while on solo. Previous studies speculate that the solo may be therapeutic. Although the solo may have therapeutic qualities, I believe it would be a misnomer to recommend and sanction the solo as therapeutic in all cases. The solo does, however, have distinctive transformative characteristics. Many people experience positive, transformative events during the solo when the experience is monitored carefully and balanced within an expedition. Some people also experience negative emotional reactions to the intense solitude, usually when fears or unresolved conflicts are brought to the surface during solo. It would be a mistake to recommend the solo as a therapeutic method excluding the context that the balance of the expedition provides. Even within the expeditionary context, a well planned solo may have dramatic physical and emotional events occur that requires a skilled technical guide and empathic facilitator. Although physical and emotional hazards and risks do occur, extreme events are the exception rather than the rule.

The potential influence of the guide as a mentor and role model are, perhaps, one of the most valuable aspects of the Outward Bound solo. Given the absence of any visible rite of passage in Western culture, the solo (with guide as mentor) provides a remarkable opportunity for persons of both genders, most ages and ethnic groups to experience a rite of passage. The guide can influence the significance of any solo by the degree of structure introduced into the environmental setting of the solo. The guide may also play an important role in setting the tone for the solo. The tone for the solo can be addressed before the solo, may be addressed during a solo, and is ordinarily debriefed after the solo. Helping the soloist to

articulate that experience is an essential aspect of making the solo meaningful to the individual and to the group as a whole.

The variance in extreme events that 'might' occur during an expedition or during the solo indicates exercising great caution when considering the solo in the context of a therapeutic group process. Unforeseen events can and do occur in the outdoors. Precautionary procedures must be in place before an expedition proceeds to the solo phase. Accidents can occur before, during, or after solo. Mishaps with wildlife are rare. Minor physical accidents are more common. The emotional fears that arise, especially towards rock-climbing and the solo, are the predominant topics of concern during an expedition.

#### Implications and recommendations for academic institutions

The Outward Bound model is flexible to the needs of a diverse population, physically or mentally challenged, adjudicated youth, older populations, and includes many other specific groups (Cammack, 1989). Substantial data has demonstrated the success of implementing Outward Bound expeditions with young adults and special needs students who are not responding to traditional teaching methods. Conversely, the bonus of rewarding exemplary students with the challenges of adventure-based, action-oriented learning experiences are also recommended. Implementing expeditionary learning opportunities for the general student population and the special needs population would, in most cases, enhance interpersonal skills and individual confidence for those completing an expedition. Expeditions with the Outward Bound Program that include a solo will, in most cases, facilitate meaningful adventures in learning.

#### Implications and recommendations for philosophy

The interview results addressed the relationships persons have with Nature and how those relationships have evolved over time. Ecophilosophers have speculated that persons have personal,

ontological, or cosmological extensions of identification with Nature (see Chapter 2). The interview results from the 16 wilderness guides adds some credibility to that speculation. I would, however, change the terms of the extensions of identification to personal, expansive, and transpersonal. The results suggest that there appears to be a movement from egocentrism towards ecocentrism that is an expansive process that occurs with most persons over a period of time. The expedition process and the interview results from the 16 wilderness guides provides many examples of the transition from egocentrism towards ecocentrism. The expedition process provides examples of how the individual and the group makes that transition during the comparatively short time of the expedition. The profiles of the guides provides examples of how that transition can occur over a period of a lifetime. Vaughn (1985, pp. 22 & 36) illustrates transpersonal processes as a series of expanding concentric circles, a movement from various levels of individuation through to transpersonal levels of consciousness. I have developed a series of expanding spirals to provide a visual model of the **ecological self** (Naess, 1987, p. 35), a continually opening, increasingly expanding, deepening, and widening process of identification towards transpersonal ecocentrism (see Figures 1-4). Conversely, Figure 3 of my illustrations exemplifies the opposite process of transpersonal regression, a process of egoic contraction (a spiral backwards within the limited boundaries of egocentrism). Transpersonal processes are evident across many disciplines including psychology, mythology, religion, and literature (see Appendix E). The movement from egocentrism towards ecocentrism occurs over time and is a collective, transpersonal phenomenon that is observable at many disciplinary levels. The wilderness solo provides the unique opportunity, for some, to experience that transformative process at the personal level.

### Limitations

The limitations encountered during this open-ended inquiry are in part a product of the methodological design. The focus of this inquiry included historical profiles of the wilderness guides, descriptions of the solo, and explored the philosophical dimensions of ecological relationships. A large amount of data was collected in all three of these areas and reducing the data down to a comprehensible level may have eroded the quality of the findings. Future studies may choose to isolate individual issues rather than focus on an open-ended process of data collection.

Another significant limitation was encountered when I attempted to address ecological relationships as either personal, ontological, or cosmological. Identifying personal relationships with Nature was readily apparent. I had misgivings about labelling an ontological or a cosmological relationship and found the theory in application to be vague and potentially misleading. I addressed ontological relationships as expansive indicating a movement towards the transpersonal and away from personal levels of identification. An expansive relationship was readily identifiable and distinguishable from the personal level of identification. Identifying transpersonal relationships was less awkward than attaching the label of cosmological to any one individual response. The term transpersonal indicates a level clearly beyond the self inclusive of others while the term cosmological seems to be misleading in some ways. I found that most persons clearly responded at the personal, the expansive, or at the transpersonal level of viewing their relationship to the world around themselves.

### Recommendations

Wilderness programs are often criticized in the media. Excessive flooding of an individual's extreme unresolved conflicts during an expedition may indicate that the wilderness setting may not be the best place to resolve those conflicts. Future studies may wish to address the iatrogenic effects of wilderness programming.

Women seem to be more illuminated and empowered during the solo and expeditionary learning experience. Future studies may wish to address gender specific issues. Only three of the eighteen subjects of this study were female. Conducting a study addressing women's issues would only expand our knowledge of effective wilderness programming.

Developing methods for enhancing the solo experience and methods for measuring the long term impact of the solo would also expand our knowledge of wilderness programming. Developing further qualitative or quantitative methods that address environmental relationships would likely add credibility towards the emerging transpersonal and ecopsychological theories proposed during this thesis.

Outward Bound has over one million world-wide graduates as of 1996. Conducting world-wide life-span impact studies of Outward Bound graduates and instructors would be a valuable research project.

Conducting group therapy in a wilderness setting is an emerging approach. Developing clear guidelines for conducting wilderness group processes as a therapeutic method would make a clear contribution to the discipline of counselling psychology.

Finally, debate exists whether the wilderness guide is the primary teacher during an expedition or if the wilderness itself is the primary teacher. I propose that the learning is experienced from a unique combination of the two, a combination of Nature coupled with the well-tempered nurturing of the wilderness guide. Future studies may wish to directly address the roles of mentorship and the roles mentors play in enhancing the wilderness rite of passage process.

## Bibliography

- Bacon, S. (1983). The conscious use of metaphor in Outward Bound. Denver, Colorado: Colorado Outward Bound School.
- Buber, M. (1970). I and thou. New York, New York: Charles Scribner's Sons.
- Bertolami, C. (1981). Effects of a wilderness program on self-esteem and locus of control orientations of young adults. Unpublished master's thesis. University of Victoria: Victoria, British Columbia.
- Bly, R. & Moyers, B. (1990). A gathering of men. [Film]. New York, New York: Mystic Fire Video.
- Bly, R. (1990). Iron John: a book about men. Menlo Park, California: Addison-Wesley Publishing Company, Inc.
- Brushy Bottom Chronicle. (1993, Dec.), 1993 field staff statistics. Vancouver, British Columbia: Outward Bound Western Canada. p. 3.
- Cammack, M. (1989). Outward bound and equitational therapy: is an integrated therapeutic model feasible? Unpublished undergraduate thesis. University of Victoria, Department of Psychology: Victoria, British Columbia.
- Campbell, J. (1949). The hero with a thousand faces. Princeton, New Jersey: Princeton University Press.
- Cohen, M. (1993). Integrated ecology: the process of counselling with nature. The Humanistic Psychologist. Vol. 21, No. 3. 1-8.

- Denzin, N. & Lincoln, Y. (1994, eds.). Handbook of qualitative research. Thousand Oaks, California: Sage Publications.
- Drengson, A. (1980). Wilderness travel as an art and as a paradigm for outdoor education. Quest, 32 (1), 110-120.
- Drengson, A. (1986). Developing concepts of environmental relationships. Philosophical inquiry: international quarterly, Vol. VIII, No 1-2.
- Drengson, A. (1989). Beyond environmental crisis: from technocrat to planetary person. New York, New York: Peter Lang Publishing, Inc.
- Drengson, A. (1995). The way of wild journeying. Unpublished article. University of Victoria: Victoria, British Columbia.
- Duenkel, N. (1994). Healing our split from nature: a phenomenological exploration of wilderness travel leadership. Unpublished doctoral thesis. University of Alberta: Edmonton, Alberta.
- Fox, W. (1990). Toward a transpersonal ecology: developing new foundations for environmentalism. Boston, Massachusetts: Shambala Publications, Inc.
- Fox, W. (Winter, 1991). Introduction: from anthropocentrism to deep ecology. ReVISION. the journal of consciousness and change. Vol. 13, No. 3.
- Fuller, B. (1979, int. John Love). Turning points. Quest, p. 104.
- Greenwood P & Turner S. (1987). The vision quest program: an

- evaluation. Santa Monica, California: The Rand Corporation.
- Grof, C. & Grof, S. (1990). The stormy search for the self. Los Angeles, California: Jeremy & Tarcher, Inc.
- Hasell, J. (1976). Outward Bound: a survey of culturally determined programme modifications and an assessment of their impact upon youth in selected developing countries. Unpublished research proposal. Vancouver, British Columbia: Simon Fraser University.
- Heathcote, B. (n.d.). Outward Bound- how a great idea was born. Strive. (magazine of the Outward Bound Trust).
- Hemingway, E. (1952). The old man and the sea. New York, New York: Charles Scribner's Sons.
- Hendy, M. (1975). Outward bound and personality: 16 PF profiles of instructors and ipsative changes in male and female students 16-19 years of age. Unpublished doctoral dissertation. University of Oregon: Eugene, Oregon.
- Henley, T. (1989). Rediscovery: ancient pathways-new directions. A guidebook to outdoor education. Vancouver, British Columbia: Western Canada Wilderness Committee.
- Hesse, H. (1943, trans. by R. & C. Winston, intro. by T. Ziolkowsky, May-1969). Magister Ludi: the glass bead game. New York. New York: Bantam Books. pp. xi-xii.
- Hesse, H. (1963, trans. by J. Mileck & H. Frenz). Steppenwolf. New York, New York: Bantam Books.
- Hong Kong Outward Bound School (1994). The 5th international

Outward Bound Conference. Tai Mong Tsai, Sai Kung, Hong Kong: The Hong Kong Outward Bound School.

Jones, E. (n.d., producer, director not known). Eiger climb. programme no: 19. [Film]. The World of National Geographic: Voyager. Vancouver, British Columbia: T.H.A. Media Distributors Ltd.

Kesselheim, D. (1979). Outward bound: adaptive programs for independent schools. Greenwich, Connecticut: Outward Bound, Inc.

Kopp, S. (1972). If you meet the Buddha on the road, kill him! the pilgrimage of psychotherapy patients. Toronto, Ontario: Bantam Books.

Lajoie, D. & Shapiro, S. (1992). Definitions of transpersonal psychology: the first twenty-three years. The Journal of Transpersonal Psychology. Vol. 24, No. 1. 79-98.

Mann, R. (1984, preface). The light of consciousness: explorations in transpersonal psychology. Albany, New York: State University of New York Press. pp. viii-ix.

Metzner, R. (Winter, 1991). Psychologizing deep ecology. ReVISION: the journal of consciousness and change. Vol. 13 No. 3.

Miles, J. (Winter, 1986). Wilderness as healing place. The trumpeter: voices from the Canadian ecophilosophy net work. Vol. 3, No. 1.

Morrison, J. (1986). The wilderness solo: solitude and recreation. Unpublished master's thesis. University of Alberta: Edmonton, Alberta.

- Moustakas, C. (1990). Heuristic research: design, methodology, and applications. Newbury Park, California: Sage Publications, Ltd.
- Naess, A. (1973). The shallow and the deep, long-range ecology movement. A summary. Inquiry, 16:95, 100.
- Naess, A. (Summer-1987). Self-Realization: an ecological approach to being in the world. The Trumpeter, Vol. 3, 35-42.
- Nietzsche, F. (1954, trans. Walter Kaufman). The portable Nietzsche. New York, New York: Bantam Books. pp. 137-139.
- Novak, M. (1978). Ascent of the mountain, flight of the dove. San Francisco, California: Harper & Row, Publishers. pp. 43-87.
- Outward Bound. (1993, Dec., ed. Schaeffer, G.). Outward Bound Canada. International Newsletter, Issue 25.
- Outward Bound Trust. (n.d.). Core message. Chestnut Field, Regent Place, Rugby, England: Outward Bound Trust Limited. pp. 1-8.
- Outward Bound Trust. (1991). "It's a beginning". Chestnut Field, Regent Place, Rugby, England: Outward Bound Trust Limited.
- Outward Bound-Western Canada. (1994). Fundamental facts. Vancouver, British Columbia: Outward Bound Western Canada.
- Patton, M. (1990). Qualitative evaluation and research methods. Newbury Park, California: Sage Publications, Ltd.
- Preston, A. (1994). "Outward bound" - the beginning - a thumbnail sketch. Unpublished article.

- Progoff, I. (1975). At a journal workshop. the basic text and guide for using the intensive journal. New York, New York: Dialogue House Library.
- Ratz, J. (1992). The national outdoor leadership school. Summer instructor seminar application form. Lander, Wyoming: The National Outdoor Leadership School.
- Richley, A. (1992). A phenomenological investigation of wilderness solitude. Unpublished master's thesis. University of Alberta: Edmonton, Alberta.
- Ridgelines. (1995, Dec.). O. B. international headquarters moving to Vancouver. Vancouver, British Columbia: Outward Bound-Western Canada. p. 1.
- Rowse, J. (1994). The experience of connecting with nature. Unpublished master's thesis. University of Victoria: Victoria, British Columbia.
- Sachs, O. (1987). The man who mistook his wife for a hat and other clinical tales. Harper and Row, Perennial Library: pp. 80-84.
- Sawyer, D. (1988, int.). 60 minutes. Vision Quest. New York, New York: C.B.S. News. Vol. XX, No. 43.
- Service, R. (1907). Collected poems of Robert Service. New York, New York: Dodd, Mead & Company.
- Shore, A. (1977). Outward bound: a reference volume. Greenwich, Connecticut: Outward Bound, Inc.

- Streng, F. (1985). Understanding religious life. Belmont, California: Wadsworth Publishing Company.
- Thoreau, D. (1854). Walden or, life in the woods. Boston and New York: Houghton, Mifflin and Company.
- Vaughn, F. (1983). Choosing wholeness: transpersonal values in counselling for women. Sex Roles. 102-110.
- Vaughn, F. (1985). The inward arc: healing and wholeness in psychotherapy and spirituality. Boston & London: Shambala Publications, Inc.
- Vokey, D. (1994, May). Kurt Hahn and the origins of Outward Bound. Ridgelines. Vancouver, British Columbia: Outward Bound Western Canada. pp. 3, 7-8.
- Wilber, K. (1981). Up from Eden: a transpersonal view of human evolution. Boston, Massachusetts: Shambala Publications, Inc.
- Wolcott, H. (1990). Writing up qualitative research. Newbury Park, California: Sage Publications, Ltd.

## Appendix A- Glossary of Terms

## Glossary of Terms

Deep Ecology Since the origin of the term "deep ecology" began with Arne Naess (1973), the chronological development of the deep ecology movement has emerged concerning the following basic ideas:

1- In the paper, The shallow and the deep long range ecology movement, Naess (1973) formulated the basic principles of the deep ecology movement (at that time) as being:

- 1) Rejection of the [person]-in-environment image in favor of *the relational, total field image....*
- 2) *Biospherical egalitarianism-* in principle....
- 3) *Principles of diversity and of symbiosis....*
- 4) *Anti-class posture....*
- 5) *Fight against pollution and resource depletion....*
- 6) *Complexity, not complication.....[and]*
- 7) *Local autonomy and decentralization....*

(pp. 95-98)

2- The formal platform of the deep ecology movement were eventually distilled into an eight-point list that were formulated in April of 1984 (Naess & Sessions, quoted in Fox, 1990). The eight point platform that constitutes the basic philosophy of deep ecology are:

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

3. Humans have no right to reduce this richness and diversity except to satisfy *vital* needs.
4. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.
5. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.....
6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change is mainly that of appreciating *life quality* (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.

(pp. 114-115)

Ecocentrism In defining ecocentrism, Metzner (1991) states that "the prefix *eco* refers to multiple interrelationships" (p. 147).

'Centrism' is qualified as meaning a center or focus. The prefix 'eco' coupled with 'centrism' would naturally indicate having a center or focus of multiple interrelationships, or, as expansive a focus of multiple interrelationships with the environment as possible.

Ecological Self Naess (1987) shifts the burden of definition of the self to processes of expansive identification as opposed to a narrow, limited, atomistic sense of self as individuated and set apart from others. Naess (1987) introduced:

perhaps for the first time ever, a concept of **ecological self**...[with Naess offering only] one single sentence resembling a definition of the ecological self. The ecological self is that which this person identifies.

(p. 35)

Ecopsychology The meaning of the prefix 'eco' coupled with psychology, ecopsychology, naturally implies a transpersonal perspective; a psychology that has as expansive and ecospherical of a focus of interrelationships as possible. An ecopsychological platform would be inclusive as opposed to exclusive to most other psychological paradigms.

Transpersonal Ecology. According to Fox (1991, Winter), the three central ideas essential to deep ecology are:

- (1) The first is the idea of ecocentrism, that is, the idea of adopting an ecology-centered (or an Earth-centered) approach in our interactions with the world around us, rather than an anthropocentric or human-centered approach. In this view, the nonhuman world is considered to be valuable *in and of itself* and not simply because of its obvious use-value to humans.....
- (2) The second basic idea is that of asking deeper questions about the ecological relationships of which we are a part, by addressing the root causes of our interlinked ecological crises rather than simply focusing on their symptoms.....
- (3) The third idea is that we are all capable of identifying far more widely and deeply with the world around us than is commonly recognized, and that this form of self-development, self-unfolding, or "Self-realization," as Naess would say, leads us spontaneously to appreciate and defend the integrity of the world around us. I refer to this third sense of deep ecology as "transpersonal ecology" because it clearly points to biographical or egoc sense of self. Broadening and deepening-

or our sense of felt commonality-with the world around us leads us from a relatively narrow, atomistic, isolated, or particle-like sense of self to a wide, expansive, participatory, or field-like one.

(p. 107)

### Hermeneutics

Hermeneutics is the science of interpretation, or the determination of the *meaning* of mental productions... [Hermeneutics] is a trans-empirical discipline, for no amount of analytical-empirical-scientific data, no matter how complete, can totally establish meaning.... [Meaning] is established, not by sensory data, but by unrestrained communicative inquiry and interpretation..... [The] truth of the mental realm..... is established only by inter-subjective discussion among a community of concerned interpreters, whose data is not *sensory* but *symbolic*. The point is that even though truths in the mental-symbolic sphere are non-empirical and cannot be determined by empiric-scientific inquiry, nonetheless they *can* be decided. There is a perfectly legitimate way to ground mental truths, and that *ground* is a "community of like-minded interpreters" ..... [Hermeneutics]..... is forged in the fire of inter-subjective discourse and inquiry among a community of concerned scholars whose demands for *good interpretation* are every bit as stringent as those for good empirical facts.

(Wilber, 1981, p. 32)

Heuristics The theoretical traditions of heuristic inquiry are based in humanistic psychology. A method of qualitative inquiry, *heuristics* asks the central question, "What is *my* experience of this phenomenon and the essential experience of others who also experience this phenomenon intensely?" (Patton, 1990, p. 88). A heuristic inquiry examines connectedness, relationships, essential

meaning, personal significance and the search to know, and concludes with a creative synthesis that includes the researcher's intuition and tacit understandings (Patton, 1990, p. 73).

### Transpersonal Psychology: definition #1

Transpersonal psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness.

(Lajoie & Shapiro, 1992, p. 91)

### Transpersonal Psychology: definition #2

According to Mann (1984), transpersonal psychology:

- suggests at once a new and an ancient vision of reality.
- is a psychology that honors all the world's great spiritual traditions and their mythic portrayal and appreciation of the divinity of each human being- the inner Self.
- extends our sense of human development to include intuitions of our essential nature and its realization.
- is a psychology that comprehends the figural events of our individual lives by remembering, as context, the very ground of existence.
- explores how the wholeness of humanity, past and present, affects us and how an unchanging reality, the absolute, manifests in our thoughts and actions.
- calls our attention to a state of consciousness that enables some human beings to experience reality in ways that transcend our ordinary "personal" perspectives.
- acknowledges the possibility of going beyond the limited outlook of everyday awareness.

- learns from those individuals capable of sharing their evolved state and teaches others how to launch forth on the transformative journey.

(quoted in Lajoie & Shapiro, 1992, pp. 84-85)

### Transpersonal Psychology: definition #3

Transpersonal psychology is specifically concerned with optimum health and well-being, and supports a balanced integration of body, mind, emotions, and spirit, viewing any problem from a wholistic perspective. Transpersonal values reflect this perspective, and any particular difficulty is therefore viewed in the larger context of a person's life, while clients are supported in developing inner resources for continuing growth and awareness. In addition to humanistic values that support self-actualization, transpersonal values emphasize the importance of developing self-awareness and examining those beliefs that shape our reality. Consciousness is considered to be the central determining factor in changing behaviour as well as self-concept..... By becoming conscious of limiting beliefs and assumptions about who and what one is or can be, a person may choose to re-evaluate or discard such beliefs, thereby creating the conditions that favor change and development in a desired direction.

(Vaughn, 1983, pp. 102-103)

### Transpersonal Psychology: definition #4

Relating the transpersonal experience to understanding environmental relationships, Drengson (1986) clarifies the tri-phasic developmental process as a progression:

[1] At a non-environmentally aware stage, there is a prepersonal awareness that has not yet developed an

integrated, self-reflexive identity. Here one often acts either from habit or blind reactivity.....(p. 51)

[2] With differentiation from nature we have the personal stage of development. When there is an integrated self-identity, and one can perceive that they are aware of nature as something other than themselves, then they can view it as an object, and make subjective and objective judgments and distinctions. This awareness makes it possible to transcend the limitations of acquired self-identity as it relates to nature. The full developmental process moves from a prepersonal stage through a personal stage and culminates in a stage of transpersonal awareness.

[3] The transpersonal does not limit reflexive awareness only to the person. The transpersonal subject joins other subjects in communities of intersubjectivity. There is possible here a more balanced, impartial view, not only of personal life within a culture, but also of human life within the biosphere [ecocentrism]. The transpersonal transcends narrow anthropocentrism [human-centeredness]. It recognizes the inherent values of other forms of life which are not seen to compete with human life but to enrich and complement it. At the transpersonal stage it is possible to live impartially and compassionately toward all beings.....(p. 52). As development continues to the transpersonal stage, the subject becomes aware of its reciprocal interconnections with the object; it becomes aware, in other words, of its participation with the other in the creation of the total environment. The fully developed transpersonal self is not attached to illusions of separateness that engenders alienation. At the transpersonal level, actions are appropriately responsive, for there is an immediate awareness of participation in the creation of the inter-subjective community, its experienced reality and one's effects on nature (p. 53).

Appendix B- The Wilderness Research Project  
Information Statement

## The Wilderness Research Project

The purpose of the Wilderness Research Project is to gather information from individuals who have voluntarily spent an extended period of time in the wilderness. The general nature of the research project is to develop a deeper understanding of how individuals react to the wilderness experience in different ways. In addition to understanding how individuals react differently to the wilderness experience, collective reactions that persons share in common will also be explored. The information gathered from the Wilderness Research Project will culminate in an M.A. degree from the University of Victoria's Department of Psychological Foundations in Education.

Individuals who participate in this research project will be asked questions about their personal perceptions of their experience in the wilderness and how that relates to their personal lives and their extended community. When information has been gathered from a number of different persons, that information will be compared and contrasted for individual and collective differences and similarities. The final conclusions will be made available to the participants who express an interest in the outcome of the research project.

I would like to thank you for your interest in the Wilderness Research Project and would be happy to answer any questions you may have regarding this research endeavour.

Michael W. Cammack  
Graduate Student

5345-A West Saanich Rd.  
Rural Route #5  
Victoria, British Columbia  
Canada-V8X-4M6  
Telephone 604-744-3318

Appendix C- Human participant release form

## Participation-Release Agreement

I agree to participate in the research study of personal reactions to wilderness experiences. I am voluntarily participating and disclosing information about my experiences in the wilderness and understand the nature and purpose of the research study. I also understand that I am free to withdraw from participation in the research study at any time and without explanation. I grant permission for the data collected from this research to be used for the completion of an M.A. degree, including dissertation and any other possible future publication. I also understand that my name and any other information which might identify me will not be used under any circumstances.

For purposes of gathering information for this research study, I agree to meet with the researcher for one interview of approximately 1 and 1/2 hour in length and for a second interview (if necessary) of approximately 1 and 1/2 hour in length. I agree that audiotape recordings of the interview session(s) will be made as a process of collecting the information about wilderness experiences. Each interview will occur in a mutually agreed upon time and place. I understand that all audiotapes of the interviews will be erased immediately after the completion of the research project. I understand that personal anonymity and confidentiality will be maintained throughout this research project and that all personal information gathered for this research project will be kept in a secure place until that information is erased.

---

Wilderness Research Participant  
Date

---

Wilderness Researcher  
Date

Appendix D- Questionnaire for Wilderness Group Leaders

## Questionnaire for Wilderness Group Leaders

Name \_\_\_\_\_

- 1- What is your birthdate and current age?
- 2- What is your gender?
- 3- How many years have you been involved with wilderness programs or experiences and what varieties of wilderness experiences have you had over the years?
- 4- What are your original influences that brought you into initial contact with wilderness programs or experiences?
- 5- For purposes of a life-span impact study, what is your current occupational status?
- 6- Has wilderness programs or experience influenced your career directions over the years? How has participating in wilderness experiences influenced the direction of your life, both in the past and what you are doing presently?
- 7- What experiences with guiding people on solo have you previously done?
  - A- How many people, approximately, have you personally guided on solo?
  - B- In what variety of settings have you led solo?
  - C- What are your personal impressions of solo?
  - D- What are the most extreme events (positive or negative) that you have witnessed while monitoring a solo?
  - E- What do you see are the greatest benefits of solo?
  - F- What do you see are the greatest drawbacks or potential hazards of solo?
  - G- How have you seen people change during or after completing solo?
  - H- After solo was completed, what changes have you seen individuals make as group members while travelling through the wilderness?
- 8- What stands out as the most significant memories that you have from your involvement in the wilderness?
- 9- Tell me what your relationship with nature is right now? How has your relationship with nature changed over time? Tell me what your relationship was like before spending time in the wilderness and then tell me what that relationship with nature is like right now?

Appendix E- Interdisciplinary, Triphasic Overview  
of Transpersonal Processes

Transpersonal Processes as an Interdisciplinary Overview

<b>Pre-personal</b>	<b>Personal</b>	<b>Transpersonal</b>
1st level	2nd level	3rd level
<u>Perspectives from psychology:</u>		
Pre-egoic	Egoic	Transegoic
Pre-historical Self	Historical Self	Transhistorical Self
Subconscious	Self-conscious	Superconscious
	-Subject-Object relationships	-Subject-Subject interrelationships
	-Deliberative action	-Spontaneous, free action
<u>Perspectives as a rite of passage:</u>		
Separation	Transition	Incorporation
	Redefinition	Transformation
<u>Perspectives from mythology:</u>		
Departure	Initiation	Return
<u>Perspectives from religion:</u>		
Edenic State	Earthly State	-Heavenly State or Christ Consciousness
	Buddhist Dukka	-Nirvana or Buddha mind
	-Profane Time	-Sacred Time (eternal, timeless)
	-I-It/I-Other Relationships (others are objectified)	-I-Thou Relationships (self separate from others transcended)
<u>Perspectives from literature:</u>		
	Ernest Hemingway (heroes exemplify egoic contraction)	Martin Buber
		Joseph Campbell
		Buckminster Fuller
		Hermann Hesse
		Friedrich Nietzsche
		Frederick Streng
		Ken Wilber
<u>Perspectives for the listening self:</u>		
Pre-mordial Listening (pre-egological)	Everyday Listening (egological)	Ontological Listening (transego)
-organic, fluid, ecstatic, wander.	Skillful Listening (ego-bracketed)	-hearing the meaning of sound.

Appendix F- Life-Span Profile of a 1941 Outward Bound Graduate

The following information is provided as a life-span profile of an individual who participated in the first Outward Bound group in 1941. An interview was conducted with Captain A. J. (Tony) Preston on May 18, 1994.

Captain Tony Preston turned 69 during August of 1994. He had just retired from a life at sea. His first involvement with ocean vessels occurred when he was sixteen years old. His first direct involvement with seamanship took place with the first Outward Bound group during October of 1941. He returned during 1944 to participate in the 34th Outward Bound group completing his second Outward Bound Program. The first group in 1941, according to Tony, was spent "scrambling" to get the program up and going. In contrast to the first program where no awards for completion were awarded, the 34th group provided ceremonial acknowledgment for completion of the sea-going program.

Since 1941 and his involvement with Outward Bound, Tony worked from 16 to 25 years of age as a merchant seaman with the Blue Funnel Line. From ages 25-43 Tony followed his devotion to the sea by working in the Canadian Navy. From 1968-1993, then ages 43 to 69, Tony worked as a ships captain for the Fisheries and Oceans Department until his formal retirement. Tony spent his entire working life at sea acknowledging that the Outward Bound Program played a critical role in shaping not only his career, but also his character. In particular, he identifies Lawrence Holt, chairman of the Blue Funnel Line and co-founder of the Outward Bound Program, as playing an instrumental role in his character development as a young man and ultimately as a seaman. Tony attributes his involvement with the Outward Bound Program (and especially with Lawrence Holt) as a pivotal influence that ultimately shaped the direction of his career. For that reason, I included Tony Preston's profile as an illustration of the impact of the Outward Bound Program. Tony's career since graduating from the Outward Bound Program provides an excellent example of how Outward Bound began

and how that program influenced Tony's character and career over a life-span.

The following questions were asked of all eighteen participants of this research project. Captain Preston's Outward Bound exposure preceded the current status of what Outward Bound has become today although the general educational principles have remained unchanged over the years. While some of these questions are inconsistent with the training of the original Outward Bound Sea School, Captain Preston's interview is included in this study to provide a fifty-three year perspective of the Outward Bound Program.

1- What is your birth date and current age?

As of August, 1994: 69 years old.

2- What is your gender?

Male.

3- How many years have you been involved with wilderness programs or experiences and what varieties of wilderness experiences have you had over the years?

The original intention of the Outward Bound Program was to prepare young men for survival and the rigours of the open sea. Although wilderness survival training became a portion of the Outward Bound Program, the original intention of the Outward Bound Sea School was to prepare sailors for survival at sea in all conditions.

-1941- at age 16, he participated in the first Outward Bound School in Aberdovey, Wales.

-1944- at age 19, he participated in the thirty-fourth Outward Bound School, also at Aberdovey, Wales.

-1944 until 1993- Tony worked as a merchant seaman with the Blue Funnel line and in the Canadian Navy and retired at age 69 after working as a ships captain for the Canadian Fisheries and Oceans.

4- What are your original influences that brought you into initial contact with wilderness programs or experiences?

As a lad of sixteen, Tony watched the huge sailing ships at the docks of Liverpool where he made an inner decision to go to sea. Shortly thereafter he became involved with the first Outward Bound Program in 1941. Tony returned again for further seamanship training with the thirty-fourth group of Outward Bound during 1944. Although Kurt Hahn is often given credit for originating the Outward Bound Program, Tony emphasized that it was Lawrence Holt, the Chairman of the Blue Funnel Line, who took the most influential role in shaping his involvement with the Outward Bound Sea School. Tony emphasized that if Lawrence Holt had not loaned a 60 ton schooner, the Prince Louis Battenburg, with the later addition of the 80 ton ketch, the Garibaldi, the Outward Bound Sea School would have probably developed in a much different manner than we see today (Preston, 1994). According to Captain Preston, the beginnings of the Outward Bound movement are a direct result of the shared responsibilities of both Kurt Hahn, the German-born educator, as well as Lawrence Holt, the chairman of the Blue Funnel Line (a merchant marine company).

5- For purposes of a life-span impact study, what is your current occupational status?

After a life working at sea, Tony is a retired ships captain.

6- Has wilderness programs or experience influenced your career directions over the years?

"Absolutely!" Tony's life-span sums up how the original Outward Bound Sea School shaped not only his career, but also his entire life as a whole.

7- What experiences with guiding people on solo have you previously done?

The original school had no solo, although the students did spend a period of days out on the open ocean. When asked about the existence of a solo during the formative years of the Outward Bound

program, Tony replied that there was no formal solo during the original programs. However, he pointed out that:

You still have to overcome an environmental challenge, whether it's going to sea, a wilderness challenge, whether it's going to sea in an open boat .... There is nothing more lonely than an open boat and an empty sea, or going and climbing a mountain, it's still a wilderness challenge. It's just a different type, that's all..... it was much too dangerous to leave people adrift on the open sea during war-time.

8- What stands out as the most significant memories that you have from your involvement in the wilderness?

Tony re-emphasized that Lawrence Holt, of the Blue Funnel Line, exerted a direct influence upon him during his formative years of early adulthood.

9- Tell me what your relationship with nature is right now? How has your relationship with nature changed over time? Tell me what your relationship was like before spending time in the wilderness and then tell me what that relationship with nature is like right now?

Tony's response to this question was unwavering, that he had developed a "respect for the environment, the elements". He re-emphasized when I asked what his current relationship with nature was by saying (with a whimsical grin) that he had the "deepest respect for nature" which he reiterated to me on more than one occasion during our interview.

#### Tony Preston: Quotations and Remarks

The first school was an Outward Bound Sea School and its design was:

to prepare young men, not necessarily for going to sea, but for the rigours of surviving at sea in life boats and rafts should

their boats be torpedoed.....The emphasis was more on seamanship rather than expedition.

On the 34th course, Tony did an expedition on the Cader Idris, a one day expedition. He spent three days out on the Prince Louis, where seasickness was common. By the 34th group, the structure of the program was much more organized with disciplined physical training. Skills taught were rope-tying, rowing, sailing, etc., "training was all slanted towards seamanship." From morning through the afternoons, skill training that combined seamanship with athletics made up a usual day with the early Outward Bound Sea School. Most of the instructors were all survivors of shipwrecks torpedoed at sea. Your chances of survival were remarkably improved once you reached the lifeboat. There was no swimming during the first programs. A certificate of completion was issued on the 34th course as a final award statement. There was no certification from the first course.

Tony was the bugler. Rules were enforced by an honour system of moral development. If you kept the rules, you touched the flag each day at bugle call. If the rules were not kept, the individual was judged by a jury of his peers.

Tony saw Kurt Hahn only once during the first group of 1941, Kurt Hahn was rarely there (as he was running a different school), and there was, perhaps, 36 individuals in the first group. "The remarkable thing about Lawrence Holt", although technically not an educator, he was visibly active getting Outward Bound going. "Lawrence Holt has to get equal credit for the development of Outward Bound as Kurt Hahn." Lawrence Holt intervened during 1944 when Tony was going through a very difficult time; "with my ideas and my career and where it was going...[Lawrence Holt] took a personal interest in me, and he was like a father." As a result of the intervention, Tony spent six weeks on a farm and later spent another six weeks at Aberdovey. Lawrence Holt helped the developing careers of many young sailors. Tony attributes what happened to him with the Blue Funnel Line and his relationship with Lawrence

Holt and the Outward Bound Sea School as turning points in shaping the direction of his life's career. After Lawrence Holt intervened during 1944, Tony stated that:

I never really looked back..... It was Lawrence Holt that really got me going..... The real fire was lit by Lawrence Holt, no doubt about it..... he was a remarkable man.

Tony Preston returned to visit Aberdovey. While visiting in 1983, Tony said it was "highly organized [and]..it was very professional":

I went back in 1983. Aberdovey now is very much like all the other Outward Bound..... you know the rock climbing, and the mountaineering, and the mountain rescue, with some kayaking, maybe some boat work in the estuary but no great emphasis on seamanship. The emphasis is moved more to the mountains, which, it really doesn't matter. It still brings out self-reliance, leadership, confidence and all the other good things you want to bring in people that makes them realize what they can do..... what they are capable of doing.

The first return since 1944 was "very emotional" for Tony. Concluding, Tony stated that:

The respect that it teaches you for the environment, the elements; and it is only when you are tested that you find out what you are capable of. This is the value of Outward Bound.

## Appendix G- Photo-Journal of a 1994, Nine-day Expedition

Outward Bound Group P-537

July 2nd-10th, 1994

Photo-Journal

by

Michael Cammack

Considerations of my wilderness experience are included as they influenced my participation and interpretation of the overall research project. Results from a personal intensive photo-journal (Progoff, 1975) outline a standard, nine-day, 1994 Outward Bound expedition and adds to the profile of the Outward Bound-Western Canada mountaineering school. Personal perspectives of an Outward Bound excursion are included for contrast with the profile of the 1941 Outward Bound graduate (see Appendix F).

July 2nd, 1994

Day One- Upon arrival at the Pemberton bus depot, we were immediately taken to a sheer rock face to climb rocks. I was surprised to be immersed in mountaineering activities so quickly. Prior to climbing the rocks we did the Gordian knot, an exercise done in a circle with each group members hands crossed and interconnected. The puzzle was to unravel the knot without letting go of each others hand. Great fun.

I reached my first impasse halfway up the rock face. I climbed up onto a ledge where I was unable to reach any place where I could secure a grip and continue climbing. I twisted my arthritic knuckles attempting to carry on up the rock and still couldn't figure a way to climb any further. At this point I began to doubt whether I would be able to physically handle the demands of the whole program if I couldn't climb a small face. After sitting on the ledge for what seemed an eternity, I realized that I could swing onto the face of an adjoining rock if I placed full faith on the rope and full faith in falling safely (with the support of the rope and person holding the rope) if I didn't make the jump. Memories of falling many years ago were also flooding my concentration while clinging to the ledge. I finally made the leap of faith, connecting with the opposing ledge and scrambled to the top of the rock. What a rush of overcoming fear there was sitting there looking over the valley below out of sight of the others. The group leader offered me the opportunity to climb the rock face again taking a different route. This time I quickly traversed the obstacles of the climb placing more faith on the rope and myself while taking greater risks on the face.

We later made camp near the Pemberton River where I was informed that I would be sleeping in the tent with the four women participants. After hemming and hawing about the idea of spending the whole expedition sleeping with four women I finally told the instructor that I would need a solo tarp to set up my own sleeping area. That was fine with everyone and our plans were to leave early

the next day for the base of the mountains where we were to ascend to the top end of the Stein watershed through the Blowdown Pass.

#### July 3rd, 1994

Day Two- After an early rise, we were driven to the semi-arid border of the coastal and interior range to the base of Blowdown Pass. The sky was clouding over and the top of the pass was not visible because of the clouds. The climb looked mysterious, intimidating and snowy. We hiked up into the mist for a couple of hours to the edge of the snow line where we found a small, glacier-fed lake. My back was feeling pretty good at this point but my hands were swelling and sore from the rock-climbing the day before. We made camp along the glacial lake at the base of the mountain shrouded in clouds. The valley below looked and seemed a million miles away. The group went up to look at Blowdown Pass while I blundered through the semantics of erecting the solo tarp and living out of the back-pack.

#### July 4th, 1994

Day Three- We arose to the sight of the mountain still locked in fog. My back was sore and my hands were quite swollen and slow at tying and untying knots. As we began the ascent into the fog and mist, it became obvious that we were in for some rain. The climb was the most difficult of the whole trip, although I didn't know it at the time. We had the heaviest loaded packs of the trip and the passage over the Blowdown Pass into the Stein watershed involved a lot of sideways twisting and turning that really bothered my back, my second impasse. As we left the valley we gradually ascended into the mist where the visibility was almost nil. The rain began to fall, my hands were swelling and my back was killing me. I began to really doubt whether I'd hold up for the whole trip and told the instructor about the back pain and my concerns. He told me this was the steepest and hardest part of the whole trip (well almost the steepest and the hardest!). We made it over the Blowdown Pass and

descended a grade suitable for a mountain goat where we set up camp on a knoll overlooking Cottonwood Creek and a sweeping view of the Marmot Valley in the Stein watershed. We were all cold, exhausted and grumbling.

#### July 5th, 1994

Day Four- The clouds had lifted the following day to reveal the first barren peak that we were to climb. We packed only a light day pack with food and emergency supplies so the hiking was easier even though I was feeling the ten to fifteen years difference between myself and the other hikers. The peak was an easy climb compared to the day before and we beheld a spectacular view of north, west, east and south. We spent an hour or so on the top taking pictures and viewing Marmot Valley and our solo site, the valley to the west at the base of Mt. Gott. It looked like the view from the top of the world.

On the hike back down from the peak the group became fragmented and split apart when one person charged off ahead of the rest of the group leaving the others behind. Although the person was heading directly back towards our base camp we ended up "bushwhacking", going directly through the underbrush rather than finding an easier route. By this point of the nine-day expedition, the individual roles between leaders and followers were beginning to emerge. I was good at leading going downhill but always pulling up the drag going uphill! This was true during the entire nine-day trip. That evening over the campfire the group processed the probabilities of what can occur when groups split-up in the wilderness. It largely fell on deaf ears.

#### July 6th, 1994

Day Five- We packed lightly again today and explored the magnificent Marmot Valley located across Cottonwood Creek on the eastern side of the valley. The crossing involved more "bushwhacking" with little attention paid to choosing easier routes

in favour of taking a direct route. By this point I realized that the one person had asserted themselves as the group leader and little was done by the instructors to alter the formation of the group roles. We hiked until we found a small lake at the highest point of Marmot Valley. The lake was covered with ice and snow with the exception of a small opening in the ice where the lake emptied into a stream to the valley below. It was very hot and I immediately stripped to my shorts and swam out into the lake to the ice where I crawled out onto the ice and snow and sprawled out like I was on a beach. The group went into hysterics watching me do this. They said I acted like I was at home. The water was freezing and on the way back my sinuses "locked up" from the cold when I swam under the water. We spent a relaxing afternoon there at the frozen lake, lunching and snoozing into the afternoon. On the hike back the instructor circumvented the "bushwhacking" route and we explored the valley to the west where we were to spend our solo the next day. We found some crystal clear caverns carved into the granite floors of the streams by the cold water as it fell down the valley from the glacier. I wished that I had an underwater camera at that point to photograph the frigid, still waters and the multi-coloured caverns beneath the surface of the water.

#### July 7th, 1994

Day Six- Solo day! Everybody is tired. I am looking forward to solo but the others are apprehensive about being alone in the wilderness. We are all visibly exhausted and in need of rest. The other group members are spread out over a great distance between one another. They are all placed far enough apart so that they will never see one another during the solo yet informed that each person is within calling distance if an emergency arises. I am taken furthest up the base of Mt. Gott away from the others where I can see the high end of the lake and the unnamed peak we ascended two days before. That peak seemed like it was my backyard, far away but still very close.

We were dropped off at the solo site at noon. I spent the rest of the day doing much needed laundry and setting up my solo tarp and camp so that I could view Mt. Gott and the possibility of seeing wildlife, mountain goats or bears. I found a still pool in the stream where I bathed soon after doing laundry. My solo site is on the edge of a sprawling creek that erupts out of the ground every now and then, submerged in many places and running freely on the surface in others. I spent the rest of the day exploring the parameters of the solo site wishing that I could venture further out than I was told to remain. I found a large rock with a crack running through the center of it and a small tree growing out of the crack. I'm not sure why I liked the symbolism of that little tree growing out of that rock amongst the splendor of everything else there at my solo site. I waited until the sun was hitting the rock the next day to get a picture of the tree. The day was hot and the sun slowly found a resting place over the top of Mt. Gott. I was in bed and out like a light as soon as the sun went over the crest of the mountain. I awoke, however, in the middle of the night and was awestruck with the stars. I wasn't looking out at the Milky Way, I was right in the middle of it all. The stars were all around me, the view from the top of the world.

#### July 8th, 1994

Day Seven- I awoke peaceful to the solitude and sanctity of the mountain and the valley below. I loved this place. The sun was slowly making its way across the horizon over the unnamed peak to the south and slowly moved towards Mt. Gott. I waited all day until the sun broke through the clouds hitting the peak to the south so I could get a good picture of the peak, the lake and the valley below. I packed my gear so that I would be ready to leave when the group came along. Still no signs of wildlife. Around midday I became tired and decided to take out my sleeping bag resting in the sun, feeling the warmth of the sun through the bag, basking in the moment. I had been watching for wildlife and still hadn't seen any

sign all day. Laying in the sun on my back, I looked over the barren rocks to Mt. Gott and suddenly noticed that one of the barren rocks was moving! My gaze froze on the whole mountain trying to isolate the small movement I had seen. Gradually I picked out a mountain goat travelling in bursts of movement across the face of the mountain. When the goat stopped moving the goat blended perfectly with the mountain. I watched as he slowly moved up the mountain when the remainder of the group came up the valley. Not taking my eyes off of the goat for fear of losing sight of him, I pointed up the mountain towards the goat until everyone was able to pick the goat out from the rest of the mountain. No one could see him until he finally broke out onto some snow away from the rocks. The contrast between the snow and the goat made it easy for everyone to spot him.

We all had lunch at the lake, had a swim, and then returned to the base camp where we spent our last night in the Stein watershed. I longingly wanted to continue exploring the valley to the east while most everyone else was anxious to get back to civilization. I reluctantly conceded that the journey was soon to end.

The return. That same afternoon, we gathered our gear together and prepared for the ascent over the mountain to Blowdown Pass. We were about a day and a half hike back to the road where we were to be picked up by the Outward Bound base-camp staff. As we ascended the mountain a huge rock broke loose from the hill and roared past everyone below. The instructor intervened and stopped the "lead" person from charging ahead of everyone and spread everyone out in a systematic way that regulated falling rocks from hitting people below. A little structure can save a lot of heartache. We gathered for a group-photo after crossing over the mountain towards Blowdown Pass. Everyone was all smiles.

The passage over Blowdown Pass was uneventful. Hiking was largely routine for everyone by this point. My back felt better than it had at any point over the whole trip. I had conserved my output throughout the whole trip to this point, avoiding too much sun and

trying to estimate exactly how much wilderness travelling my back could handle. Seeing that the end was near, I was like a horse going back to the barn. I passed everyone and was the first one back to the base camp at Blowdown Lake, feeling physical strength and personal optimism that I hadn't felt for many years. I dumped my pack and went for a long, cold swim in the lake.

#### July 9th, 1994

Day Eight- We climbed the highest peak this morning prior to hiking down the mountain to the road. We packed lightly and had a fun day using ropes and harnesses to climb the steepest inclines of snow and ice. There was a rock cairn at the top of the peak and the view was slightly higher than the first peak we had ascended a few days earlier. The group was in great spirits now, although some members looked weary. After sliding down the hill, we gathered our packs and hiked down to the road where we camped and waited for the pick-up the next day.

We had a campfire "go-around" that night and the instructor asked if everyone's expectations had been met during the trip. This was the first intentional, soft-skill processing that had taken place during the trip in a direct manner. The person who had asserted themselves as the "bushwhacking" leader fell into tears stating that they hadn't been able to shake that usual role as a "taking charge" person in groups. The instructor demonstrated a high level of group processing skills when this happened. At this point it seemed to me that nine days was too short of a period of time for individual roles to fully manifest themselves in a way that could be challenged and changed in much of a constructive way. Individual roles could easily be identified after nine days, however, and I began to speculate how, in the future, intentional group processing could be integrated into expeditionary learning.

July 10th, 1994

Day Nine- For me, the last day began before everyone. I got up at early dawn, anticipating what the complications of returning would mean for me. I awoke with the realization of just how much of myself I had invested in this experience; quitting work to take this trip; to finalize school after finishing this trip; making a huge career shift; everything else loomed ahead of me as I sat drinking coffee alone that morning while everyone else quietly slept into the dawn.

We were rushed back to the base camp at 7 A.M. having to prepare for leaving the program by 11 A.M. Preparing to leave involved a short ceremony where we were all given a graduation certificate, Outward Bound pin, and an emotional farewell. We all filled out a course evaluation form which, including the farewell ceremony, rapidly consumed the balance of the morning. I realized by now that attempting to gather information about the solo experience from group members would be a strategical nightmare if not an impossibility due to the obvious time constraints and overall intense, timing structure of the Outward Bound Program. As I had already completed in depth interviews about the solo with a small number of wilderness guides, I decided while driving home to devote the entire research focus to interviewing wilderness guides (rather than wilderness participants) and that I would likely develop a larger data base about wilderness experience from individuals who had devoted a great portion of their lives to the wilderness experience in a variety of settings. This was the third impasse that I passed through as a result of participating in the Outward Bound Program. In hindsight, this has become a fruitful decision and was finally realized after participating in a structured Outward Bound course. The departure was an emotional one, with the feeling of leaving home and family permeating the good-bye farewells.

### Synthesis: Inner Changes from Outward Bound

Finishing an Outward Bound course is exhausting, overwhelming, and awe inspiring in different ways that, I believe, are revealed over time. My first impasse occurred the first day while scaling the rock face when I had to overcome the fear and self-doubt about my age and physical abilities to handle the demands of the program. The second impasse occurred on the third day while climbing over the Blow-Down Pass where the twisting and the turning of the heavy pack aggravated my back pain near the limit of, what I thought at the time, my back could handle. Both of these passages were physical and attitude based notions that I had about myself at that exact moment. Both of these were small passages.

The third impasse, or passage, was less obvious and more subtle, occurring the final morning when I awoke before everyone else and the reality of going home, finishing school, completing my thesis, and many other "things" flooded my concentration. The flooding of concentration has taken time to clear. Now, months later, I reflect back on the entire experience and am still awe-inspired by the intensity of the pristine beauty of those mountains, the stars I could reach out and touch on my solo night, and the comforting knowledge that every inch of that whole valley is buried in snow at this very moment. What seemed like major obstacles to me five months ago have all faded now and have been replaced by a series of larger obstacles that don't seem as overwhelming to me now. Life is simpler in the woods. One of the original British instructors from Outward Bound confided with me that, at a particularly difficult point of his life, he looked back at his Outward Bound expeditions and said to himself, "If I survived Outward Bound, I can handle anything" (2). I suppose, in part, that optimism is only a portion of the value of what Outward Bound instills in people who participate in their program.

After returning home, I reflected on the mountain ascents and the meaning of those experiences to me. I was trying to understand and describe the idea of wilderness passages and somehow describe

the transformation that can happen while mountaineering. A week after finishing my expedition, while watching a documentary about a solo attempt of the mile high North Face of the Eiger (the highest mountain wall in the Swiss Alps), I was surprised to hear the transformation described by Welshman, Eric Jones, the first Briton to make a solo attempt of the Eiger (Film, n.d., producer and director not known, The World of National Geographic: Voyager). After waiting five years "Eiger watching", a three day clear forecast was issued and it appeared that Eric Jones would have his chance to fulfil his ambition to solo the Eiger. Everything went relatively smooth until Jones disappeared from camera view for four hours where he had encountered an ice-bulge, smooth as marble, completely bare of snow and ice where it appeared he would go no further. Here he described his passage that followed:

Standing on this tiny ledge, I got very frightened. I was frightened because of the falling stones on the ice, I was frightened because I... I wasn't tied on, I couldn't find anywhere to put a piton in, I was frightened because I thought maybe this pitch was beyond my ability. *A very strange thing happened at this point- suddenly I felt as if I was going through some sort of barrier. I felt very calm, I could think very clearly without my judgment being clouded by fear. I felt I'd committed myself, and I had everything to win. I was constantly being peppered by falling stones, I was climbing to the limit of my ability [italics added].* I eventually struggled up and managed to place one of my axes into the ice above the bulge. I was in a very exposed position now- all the stone fall was being funnelled down on top of me, my heart was pounding, ..my calf muscles felt as if they were on fire with the strain. But ahead of me, about a hundred and fifty foot above, I could see the brittle ledges which were protected by overhangs. Eventually I... I reached this little ledge which was two foot long, nine inches wide. I quickly banged in a piton, and tied myself on to

it, and then thankfully slumped myself down- I was safe. I had about three hours more daylight left, but no way was I going to move from this spot- I was finished emotionally and physically. I just decided at five o'clock in the afternoon, I'd bivouac. ... I eventually reached the highest point on the Eiger- I was there. I dropped down on my knees.... I started crying, sobbing in the snow, I don't know why, whether it was a relief of tension, or whether it was from... from happiness. I was very happy. I was thinking that many people have described the North Face of the Eiger as a killer, a savage mountain, but to me it was a very kind mountain- it had allowed me to climb up it, I had immense satisfaction from doing the climb, and [the mountain] had let me live through this adventure.

(pp. 7-11)

As mentioned in the introduction of this thesis, the central themes emerging from these interviews emphasized understanding the collective wilderness experience as a transformative event, process or passage. The word passage infers some degree of change, transformation, or a process that occurs sometimes with a sense of immediacy described by Eric Jones during his daring solo ascent of the North Face of the Eiger, an infamous climb under the best of conditions. He captured the exact moment of egoic transcendence and personal transformation that occurs with some individuals during a wilderness expedition. He stated that:

*A very strange thing happened at this point- suddenly I felt as if I was going through some sort of barrier. I felt very calm. I could think very clearly without my judgment being clouded by fear. I felt I'd committed myself and I had everything to win.*

(Jones, n.d., p. 8)

My point of repeating that specific moment from Jones' Elger solo is that, for some individuals, the passage is specific and can be pinpointed to a particular moment or circumstance that occurs during the expedition. As many of the interviews with the wilderness guides have exemplified, the impact of the wilderness experience may not necessarily be assessed by any one specific event. The overall impact of participating on a wilderness expedition typically, for many of the participants, expands in meaning over time. This became immediately apparent to me when I interviewed the older, more seasoned veteran guides. Some individuals' recognition of any change or passage occurring requires time to emerge from the subconscious to the conscious level of awareness. While some passages are specific and identifiable to a specific circumstance, the predominant theme that I gathered from the direct interviews with the wilderness guides was that the overall wilderness immersion experience, in itself, had lasting meaning and value that became further illuminated as time progressed.

## Figure Captions

Figure 1. Figure illustrating the shift from egocentrism to ecocentrism.

Figure 2. Figure illustrating the shift from egocentrism to ecocentrism with the addition of spirit, emotions, body, and mind added to the figure.

Figure 3. Figure illustrating the reverse shift from ecocentrism spiralling backward into the egocentric boundaries of individuation and self-limiting alienation.

Figure 4. Open figure for promoting individual exploration towards expanding personal self-awareness of a balanced integration of spirit, emotions, body, and mind.

Figure 5. Ascension through the clouds as Blowdown Pass, elevation approximately 7,000 feet.

Figure 6. Photograph of the Marmot Valley within the Stein Watershed during a 1994 expedition.

Figure 7. Photograph of a typical solo site taken at the base of Mt. Gott in the Stein Valley during a 1994 expedition.

Figure 8. Group above Blowdown Pass after the final ascent.

Note- I have developed a series of visual aides to illustrate the **ecological self** (Naess, 1987, p. 35) as a continually opening, increasingly expanding, deepening, and widening process of identification towards transpersonal ecocentrism (see Figures 1-4). Figure 3 exemplifies the opposite process of transpersonal regression, a process of egoic contraction (a spiral backwards within the limiting boundaries of egocentrism).

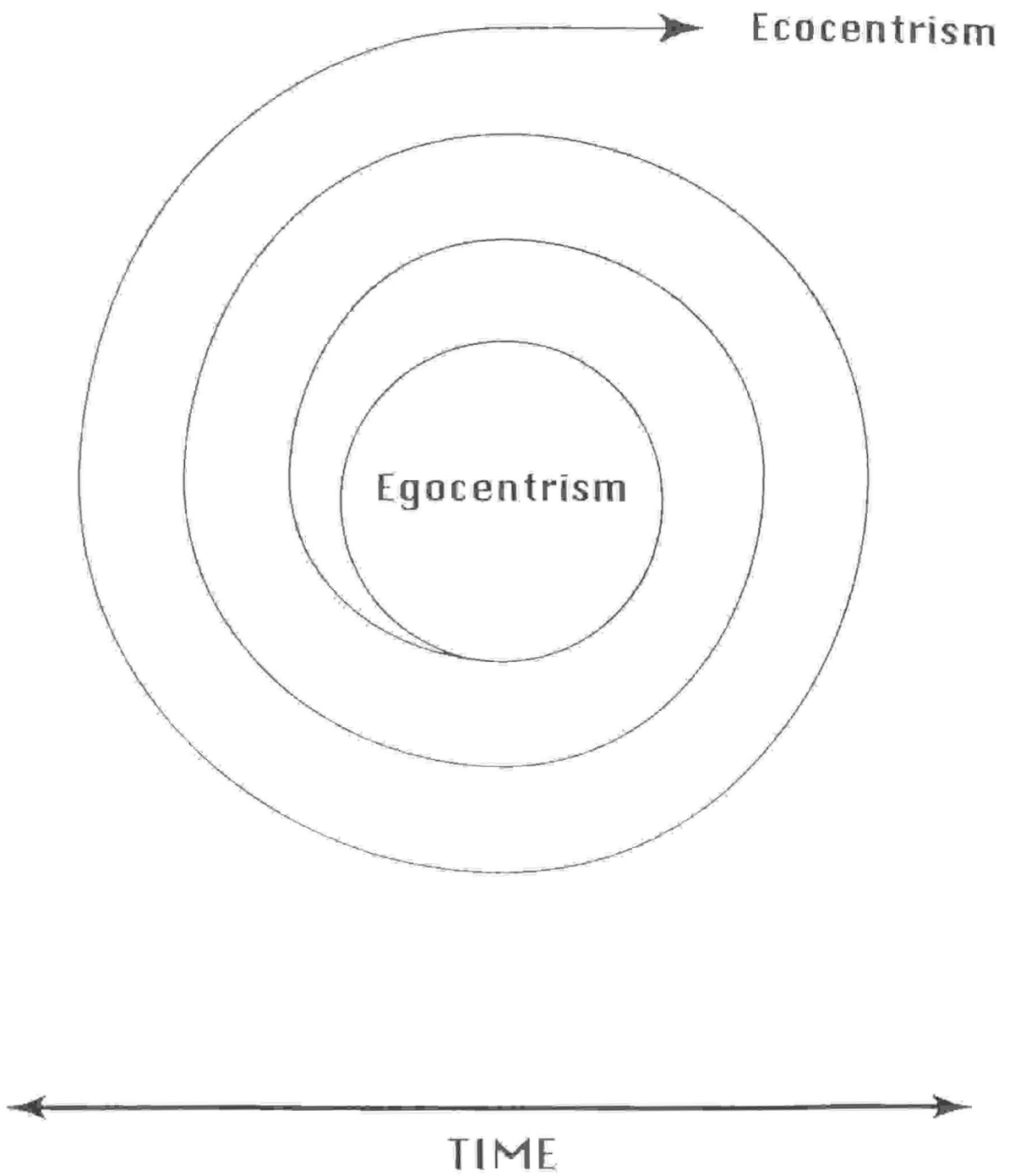


Figure 1. Figure illustrating the shift from egocentrism to ecocentrism.

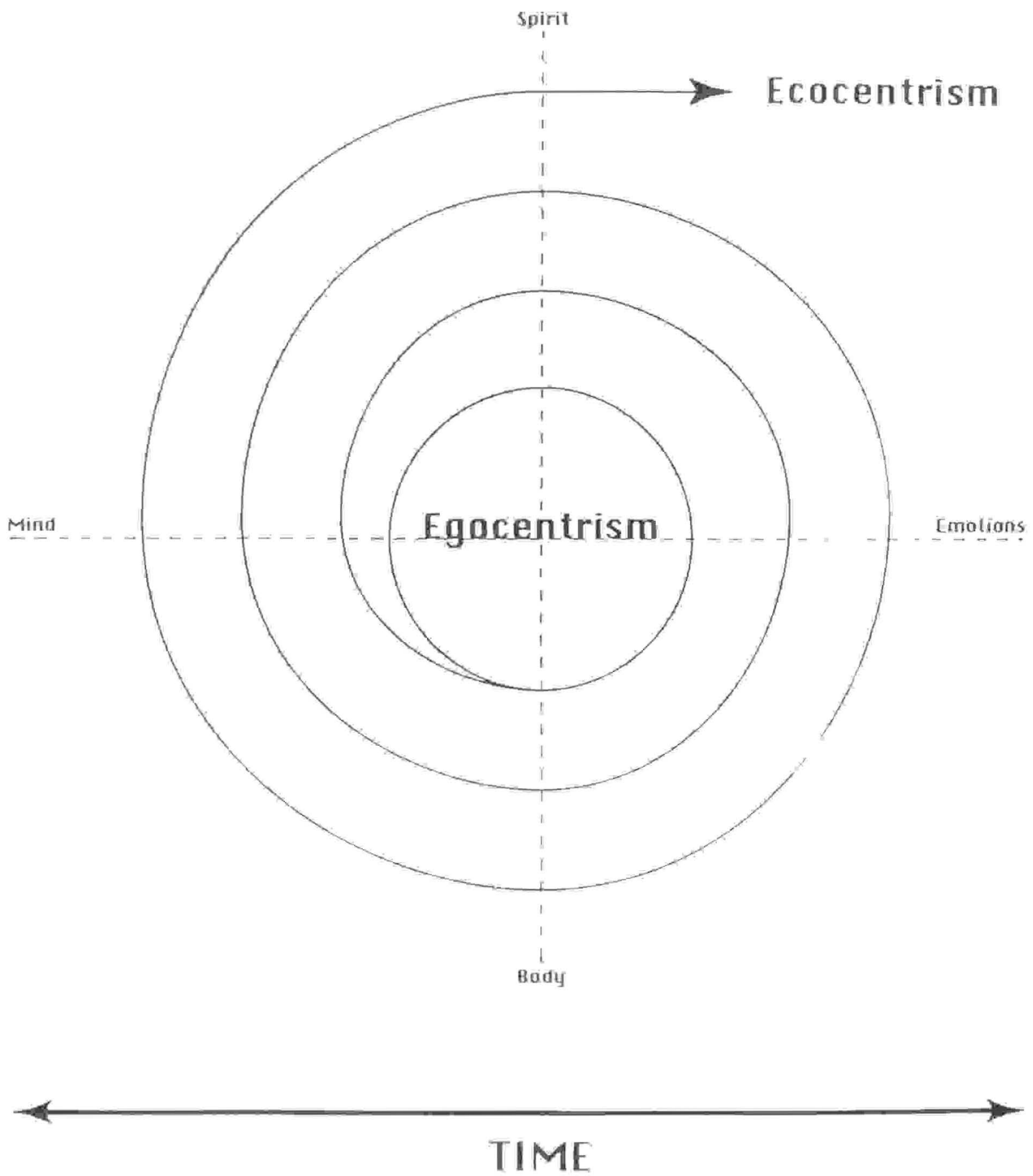


Figure 2. Figure illustrating the shift from egocentrism to ecocentrism with the addition of spirit, emotions, body, and mind.

# EGOIC CONTRACTION

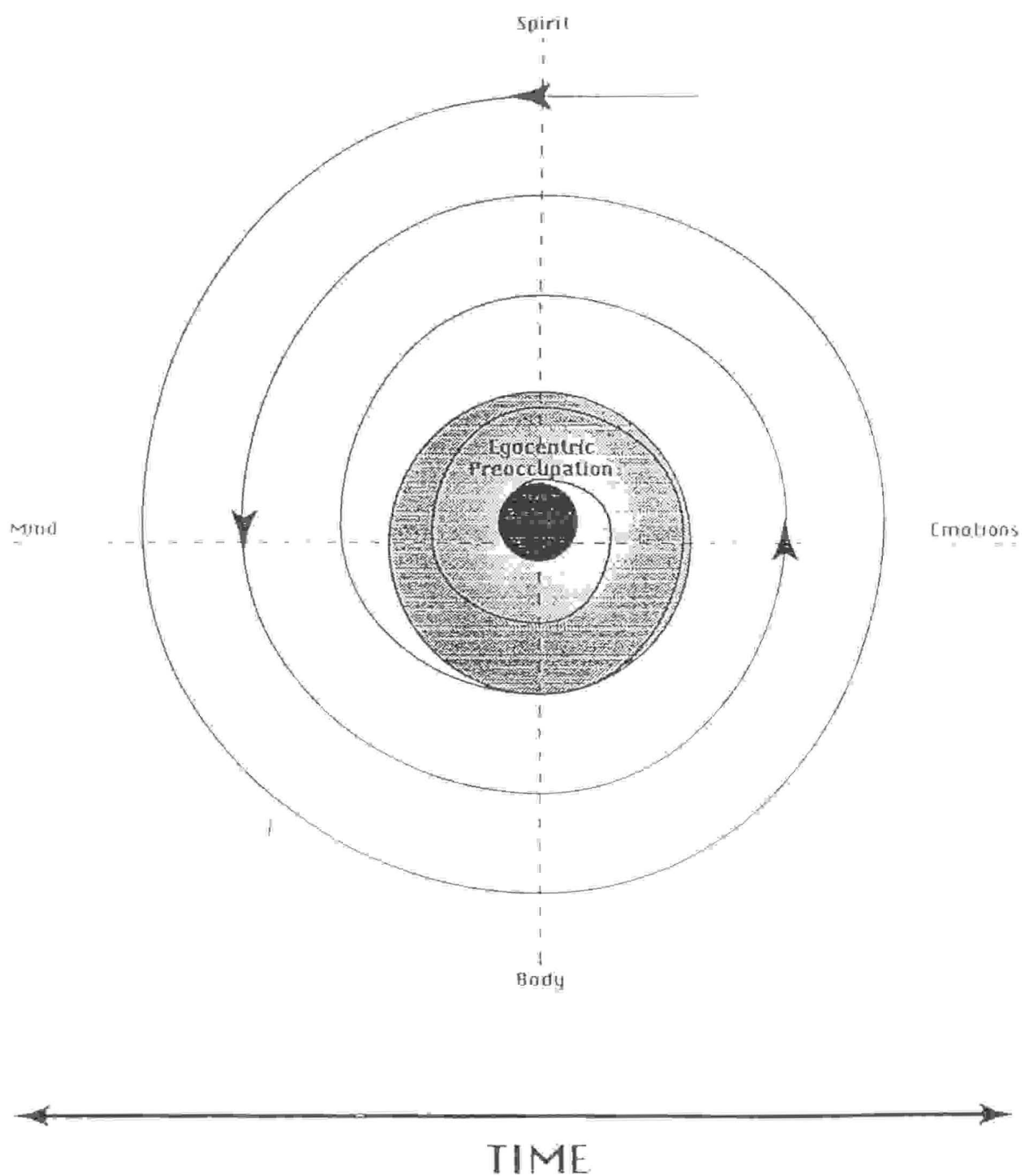


Figure 3. Figure illustrating the reverse shift from ecocentrism spiralling backward into the egocentric boundaries of individuation and self-limiting alienation.

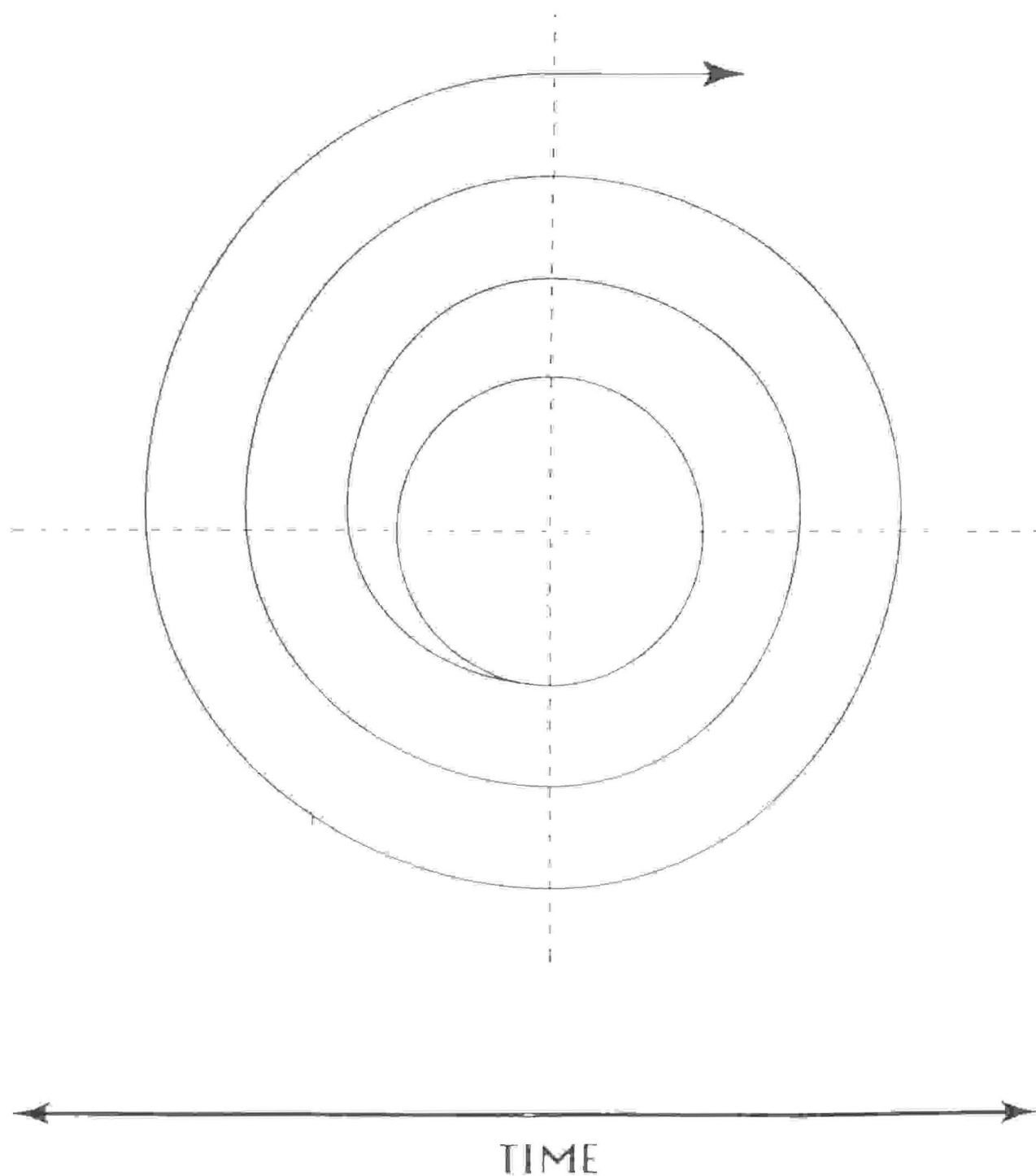


Figure 4. Open figure for promoting individual exploration towards expanding personal self-awareness of a balanced integration of spirit, emotions, body, and mind.



Figure 5. Ascension through the clouds at Blow Down Pass, elevation approximately 7,000 feet.



Figure 6. Photograph of the Marmot Valley within the Stein Watershed during a 1994 expedition.



Figure 7. Photograph of a typical solo site taken at the base of Mt. Gott in the Stein Valley during a 1994 expedition.



Figure 8. Group above Blowdown Pass after the final ascent.

## VITA

Surname: Cammack

Given Names: Michael William

Place of Birth: Denver, Colorado, United States of America

### Educational Institutions Attended:

University of Victoria	1982-1996
Northern Lights College	1973
Santa Monica City College	1969-1970

### Degrees Awarded:

B.A. (Psychology)	University of Victoria	1989
Farrier Certification	Northern Lights College	1973

### Honours and Awards:

- (1) University of Victoria Research Bursaries 1994-1995
- (2) Outward Bound-Western Canada Research Bursary 1994
- (3) Coastline Challenges Wilderness Counsellor  
Training for Adjudicated Adolescents Bursary 1990
- (4) Victoria Life Enrichment Society Substance Abuse  
Counselling Internship Bursary 1983-1984
- (5) National Design Council of Canada Craft Award 1974  
(Design of Merit Citation)

### Publications:

Cammack, M. (1989). Outward bound and equitational therapy. is an integrated therapeutic model feasible? Unpublished undergraduate thesis. University of Victoria, Department of Psychology: Victoria, British Columbia.

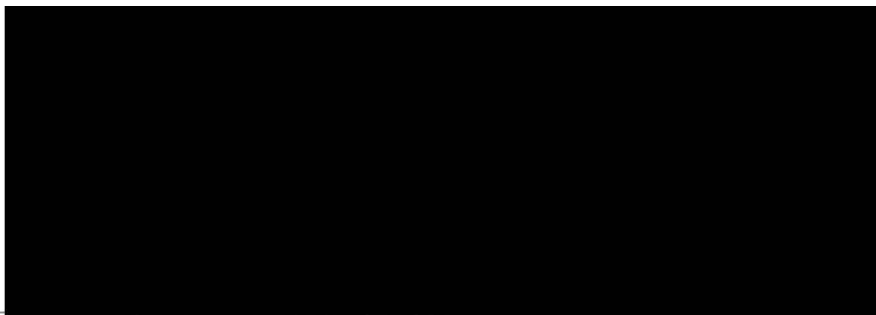
PARTIAL COPYRIGHT LICENSE

I hereby grant the right to lend my thesis to users of the University of Victoria Library, and to make single copies only for such users or in response to a request from the Library of any other university, or similar institution, on its behalf or for one of its users. I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by me or a member of the University designated by me. It is understood that copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Title of Thesis:

**A Rite of Passage with Outward Bound:  
Transpersonal Perspectives of the Solo  
from 16 Wilderness Guides**

Author



---

Michael William Cammack  
April 30th, 1996