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# **Adventure Social Work**

## **Evaluation of a New Zealand Therapeutic Outdoor Adventure Programme.**

A thesis presented in partial fulfilment  
of the requirements for the degree of  
Masterate of Social Work at  
Massey Unversity

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# Abstract

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This thesis evaluates a New Zealand pilot programme, Women's Adventure Initiatives (WAI), designed to offer a therapeutic outdoor adventure experience for young women aged 12 to 16 years.

The research design and the WAI pilot programme were informed by an eco-feminist approach which is the most common feminist approach applied in the outdoor adventure field. The programme was based on the 'Personal Growth through Adventure' model developed by Jackie Kiewa (1994).

The objectives of this research were to acknowledge and validate the participants' experiences of the programme by documenting their personal and collective accounts and to make recommendations based on the findings for the development and implementation of further programmes for young women.

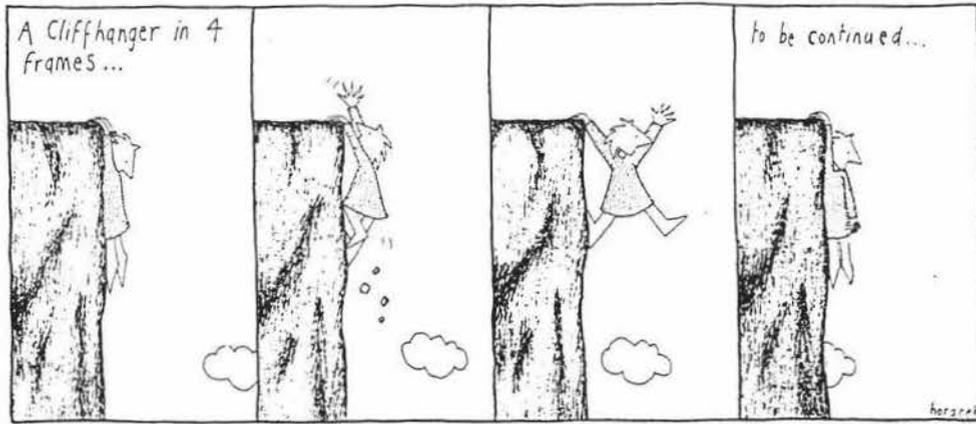
The method used in this research was that of a naturalistic inquiry using a qualitative research design based on eco-feminist methodology. The data was collected through the use of summative and formative written questionnaires, tape recordings and written/art material. The data was analysed using content analysis to code and then categorise the responses into themes.

For this research I decided to test the hypothesis that a therapeutic adventure approach is a beneficial alternative to traditional counselling methods through the use of activities and group therapy incorporated into the experience of an outdoor journey (Jennifer Davis-Berman & Dene Berman, 1994, USA).

This thesis describes the responses of the participants and facilitators who attended the WAI pilot programme. The research findings support the use of eco feminism, and the 'Personal Growth through Adventure' model, indicating that overall the programme was a positive experience for each of the participants and the general consensus was that further programmes would be beneficial.

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As I hung from the cliff there were three words that I held on to -  
'Never give up'



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# Introduction

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## Introduction

Let her  
swim, climb mountain peaks, pilot airplanes,  
battle against the elements, take risks, go out for adventure,  
and she will not feel before the world...  
timidity.

Simone de Beauvoir  
(cited from Outward Bound Trust NZ, 1989, p.27)

The intention of this chapter is to introduce this research study and to outline my reasons for undertaking it. Two historical and three current New Zealand programmes offered to "at risk" youth are outlined as are the objectives of this study. This chapter concludes with an introduction of the chapters contained in this thesis.

People in New Zealand, particularly younger people, have always been drawn to outdoors activities. The 1940's saw the emergence in New Zealand of the Outdoors Education movement and today a variety of programmes are offered at both primary and secondary school levels. Traditionally, however such pursuits have been considered to be mainly the domain of men but women too have always been in the outdoors and have utilised a variety of outdoor activities. Their involvement has not been as visible and when their exploits have gained attention they have often been trivialised in comparison to those of men.

This thesis follows the experiences of a group of young women who took part in a New Zealand therapeutic outdoor adventure programme and then analyses the effects of the programme on participants.

Apart from my concern at the gap in knowledge about women and their involvement in outdoor adventure programmes I was motivated to undertake this research for the following reasons. The first stemmed from my personal experience of camping and bush journeys as a teenager. I had been fearful, wanted to give up and then came the exhilarating feeling of achievement. I remember feeling that I could do anything. The atmosphere of the bush, the taking of risks and particularly the fact that I chose to take those risks and overcome my fears increased my personal confidence. Despite the intense physical tiredness I felt after such experiences I would also yearn to return and experience more adventures in the outdoors. Certainly I gained an increased sense of my own abilities. I could carry a pack for 4 days, I could sleep on the ground and abseil down a cliff face. I could face my fears and achieve my goals in the outdoors.

I was aware that there were adventure programmes for young men in the Rotorua area (my home), and I was keen to investigate whether a similar programme could be effective in bringing about positive changes for young women.

There is clear evidence about the range and extent of historical and existing practice in New Zealand of therapeutic outdoor adventure programmes (Martin Ringer, 1995, NZ). Much of this approach owes its origins to the early beginnings of both Outward Bound which sought to increase the survival skills of sailors, and to Project Adventure with their adventure-counselling programmes (Jim Schoel, Dick Prouty & Paul Radcliffe, 1988, USA).

Over the last twenty years there has been a steady number of groups in New Zealand communities using therapeutic and preventative outdoor adventure programmes in the fields of youth, mental health, addictions, and community development, in the belief that such experiences can make a positive change to the lives of the participants.

Two programmes from the late 1980's that are highlighted in the literature are the *Northland Wilderness Experience* and *Arapaepae*.

The *Northland Wilderness Experience* was an outdoor therapeutic programme based in Whangarei. It aimed to provide "at risk" young people aged 15 to 19 years with the opportunity for successful experiences in participating in and mastering outdoor activities and, in so doing, to develop their self-esteem and self-confidence. The belief was that an increase in self-esteem would transfer into other areas of the young person's life hence improving their ability to cope in these areas and reduce their "at risk" behaviour. The programme included a ten day bush experience, with a two year follow up period involving regular two day outdoor experiences (Sally Zwartz, 1988, NZ).

Evaluation of the programme by Margaret O'Brien in 1990 indicated that the impact on most of the participants had been positive, improving their self-esteem by reducing their sense of helplessness and by increasing their range of coping strategies.

*Arapaepae* a Department of Social Welfare outdoor pursuits centre near Levin was adapted from the Outward Bound model to meet the needs of "at risk" young people aged 13 to 17 years. The fifteen day course was designed 'to encourage group development, self confidence and decision making' through participation in outdoor adventure activities (John Woods, 1991, p.7, NZ). The programme which began in 1986 ran 15 courses each year with a total of 230 young people attending annually.

Unfortunately these two programmes and others like them were closed due to government funding restraints, leaving ongoing gaps in the services provided to young people, particularly those "at risk".

More recently outdoor programmes for “at risk” youth, mainly young men, have become referral points for social workers looking for programmes that offer self-esteem building and cultural awareness. Three such programmes are:

1. *Youth Alive* (Auckland), a nine day programme to help adolescent males bring about changes in their lives within a safe and challenging environment (Youth Alive pamphlet, 1997, NZ).

2. *Te Arawa Journey* (Rotorua) a preventative youth work project which offers a challenging and learning environment that promotes crime-free and healthy lifestyles as the first option for youth participants (Te Arawa Journey pamphlet, 1998, NZ).

3. *Te Whakapakari* (Great Barrier Island) a programme for youth which has been operating for over 10 years and which has managed to survive funding cuts. It is a one to three months programme mainly for young males involved with the Youth Justice section of Child, Youth and Family. The programme aims to promote working together as *whanau* in order to survive in wilderness surroundings (Erin Eggleston, 1996, NZ).

As was the case with the programmes offered in the 1980's these programmes too, are reliant on unpredictable funding sources and may not survive beyond the 1990's.

The New Zealand Health Service, in which I am employed, has been increasingly concerned about the efficacy of current services available for adolescent clients. Jennifer Davis-Berman & Dene Berman (1994, USA) suggests that a therapeutic adventure approach can overcome the limitations of traditional counselling methods through activities and the use of group therapy incorporated into the experience of an outdoor journey.

For this research I decided to test this hypothesis, working with a group of young women. In so doing I also sought to improve my group work skills and social work practice.

It seemed likely that the development and evaluation of a pilot programme in this area might provide information on how to improve and develop further programmes to meet the needs of future participants. At the same time, the discussion and analysis of the pilot programme would contribute to the existing literature by giving voice to the experiences and views of the young women who participated in a therapeutic adventure programme.

As I considered my reasons for wanting to carry out this research my objectives became clear and I decided that I wanted to:

- increase the representation of young women in the therapeutic outdoor adventure literature by developing material which incorporated young women's perspectives about such programmes.
- acknowledge and validate young women's experiences of such programmes with a focus on documenting their personal and collective accounts.
- evaluate and assess the appropriateness and worth of a pilot programme and determine if changes were needed to enhance its future usefulness.
- make recommendations based on the findings of the research for the development and implementation of further programmes for young women.

The research design and the development of the outdoors programme on which this study is based are informed by an eco- feminist approach which is the most common feminist approach applied in the outdoor adventure field.

As Denise Mitten (1994, USA) states 'eco-feminism is the merging of feminist and ecological principles for the purpose of mediating humanity's relationship with nature' (p.70). The emphasis is on the connection with nature rather than the traditional view of participants conquering nature (Denise Mitten, 1994, USA; Constance Russell & Anne Bell, 1996, USA; E. Dunstall, 1997, NZ). This theoretical stance fits well with Maori views about the relationship between land and people (John Patterson, 1992, NZ). The various theoretical approaches and models in this area are discussed in Chapter Three.

The Women's Adventure Initiatives (WAI) pilot programme was designed to offer a therapeutic outdoor adventure experience for young women aged 12 to 16 years. It was set up following ongoing requests from the Rotorua Womens' Centre for outdoor programmes for young women and my need for a research project in this field.

Set in the Lake District of Rotorua (figure 1) part of the programme involved a journey into the bush areas of Lake Okareka, Lake Tikitapu, Lake Rotokakahi, and Te Wairoa and involved a four hour bush walk, an overnight camp and a kayaking day trip.

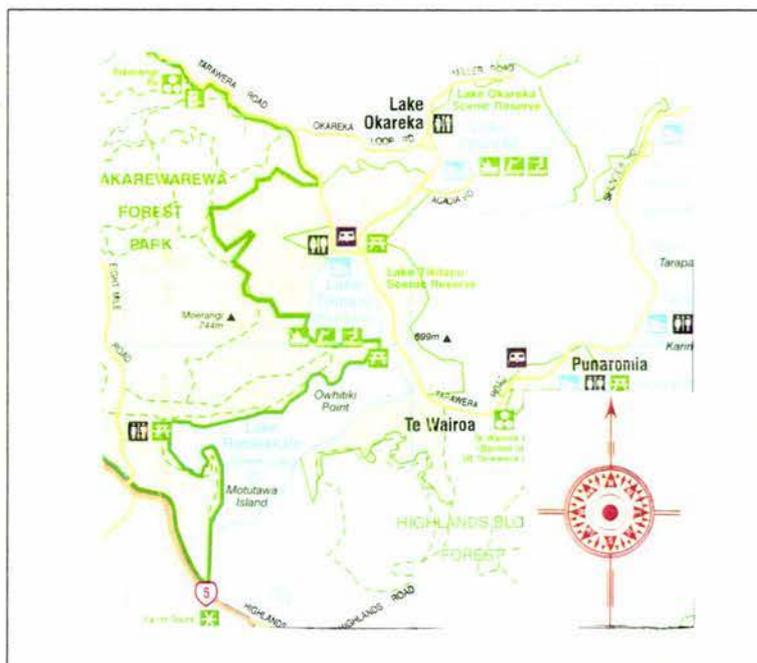


Figure 1: Map of programme setting

## **Summary**

New Zealand has, over the past 60 years offered a range of outdoor programmes to a range of client groups for various purposes. This study seeks to assess and evaluate a particular programme and approach via a therapeutic outdoor adventure experience for young women aged 12 to 16 years.

This chapter introduced and outlined my reasons for undertaking this research study. Two historical and three current New Zealand programmes offered to “at risk” youth were outlined as were the objectives of this study. The following section provides an introduction to the chapters contained in this thesis.

## **Outline of the thesis**

There are seven chapters in this thesis. In Chapter One I have introduced the aim of the thesis and the context of the research which is to make visible the experiences of the young women participants of the WAI programme.

Chapter Two explores the literature on outdoor adventure programmes. It presents the variety of definitions contained in the literature and considers key qualitative research undertaken with regard to adventure programmes. Three of the five core features of therapeutic outdoor adventure programmes: adventure activities, natural environment and the role of the facilitator, are described.

Chapter Three highlights the barriers to women's participation in therapeutic outdoor adventure programmes as evidenced in the literature. The fourth and fifth features, small group process and the underlying theoretical approaches to therapeutic outdoor adventure programmes in New Zealand and overseas, are outlined.

In Chapter Four, the research methodology is described. The purpose of the study, is outlined as is the participant selection and sample size. The methodological underpinnings section discusses eco-feminism and the use of qualitative evaluation methods to meet the objectives of the study. This chapter includes the steps undertaken for data collection and data analysis and concludes with the acknowledgement of researcher bias and an outline of ethical, legal and cultural considerations, in particular, the importance of the consultation process with adult maori women.

Chapter Five describes the pilot programme. It outlines the selection process, the content of the sessions and the high and low experiences of the participants and the facilitators.

Chapter Six, Data and Findings, presents and analyses the findings of the study. This chapter outlines the participants' views of the programme and the changes required for future programmes. The findings indicate that the predominant positive outcomes for the participants were the increase in their knowledge about themselves, knowledge about the other group participants and knowledge about the activities they experienced. The outcome of two self-perception questionnaires is also discussed in this chapter.

The thesis then concludes with Chapter Seven, Discussions and Conclusions, which summarises the study and its findings. Recommendations are made for future programmes.

# Outdoor Adventure Literature

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## Introduction

Wilderness experiences combine activities which employ the use of different faculties and involve individuals in both verbal and nonverbal experiences, as well as in group and individual activities, they offer a unique multi-dimensional therapeutic experience

(Ruth Rohde, 1996, p.51,USA).

Prior to the late 1900's the outdoors was portrayed as the domain of men (Deborah Bialeschki, 1992,USA; Pip Lynch, 1986, NZ ), men with a quest to conquer mountains, to conquer the sea and to conquer any inhabitants they may have come across. In conjunction with this belief was the myth that women were physically unable and emotionally unstable and hence not suited to take part in outdoor activities.

However there are also examples of women mountaineers who do not fit this stereotype, for example, Mrs Von Lendenfeld (1883), Emily & Agnus Acland, Fanny Tripp, Rosa Moorhouse (1892). Nonetheless there continued to be a preoccupation with men's outdoor experiences, leaving an ongoing struggle for women to be acknowledged as participants in outdoor activities (Pip Lynch, 1986, NZ).

This has meant that the outdoor adventure literature both historical and current in New Zealand focuses mainly on the experiences of men continuing the stereotypical image of those who utilise the outdoors. Unfortunately this stereotyped image remains intact in 1999. A recent example is the opening of a local outdoors store called 'The Outdoorsman Headquarters'. Such a name continues to position men in the outdoors, women remain invisible and inactive.

The lack of acknowledgement of women's involvement in outdoor activities has meant that women's experiences have not been included in the literature. Recent historical research by women writers has seen an increase in the knowledge of women's activities in the outdoors. For example: Christine Dann and Pip Lynch (1989) in their book *Wilderness Women: Stories of New Zealand Women at Home in the Wilderness* explore the meanings of outdoor experiences for women in New Zealand.

Women Outdoors New Zealand (WONZ) an outdoor activities organisation has also increased the awareness and the participation of New Zealand women in the outdoors. Formed in 1988 it became a national organisation of women in 1990. It aims to enable all women to have a go at whatever outdoor activities they choose (Terry Moore, 1991, NZ).

This chapter presents the variety of definitions contained in the literature. It considers key qualitative research in the area of adventure programmes and describes three core features of a therapeutic outdoor adventure programme: adventure activities, natural environment, and the role of the facilitator.

## **Definitions**

The first question I explored when I began the journey of writing this thesis was 'What is Adventure Social Work?' As a feminist social worker I was looking for the connection between adventure and feminist social work practice. I had noted that one of the key principles of feminist social work is empowerment (Mary Nash, 1989, NZ).

I found in the literature that empowerment is also a key aspect of feminist adventure work and, as Karla Henderson (1992, USA) notes: 'It is clear that girls and women, today more than ever, are interested and are seeking to empower themselves through involvement in outdoor activities' (p.50).

Hence my choice of the term Adventure Social Work as in practice my overall goal is to empower programme participants whether they be individuals, families or communities.

Adventure Social Work is not a term commonly used. When I began to review the literature I was struck by the large number of terms which were used to describe this field. These included: Wilderness Therapy; Adventure Therapy; Outdoor Education; Experiential Learning; Experiential Therapy; Adventure-based Counselling; Therapeutic Adventure; Experiential Education; Camping Therapy; Tent Therapy; Therapeutic Wilderness.

Karla Henderson (1997, USA) offers two definitions of the term adventure. In the first definition she states:

Adventure is a particularly compelling attribute of the outdoors. Adventure may be an outcome that makes outdoor experiences unique from other recreation activities. Adventure gained through the outdoors may mean completing a three mile hike, discovering an animal's home, or building a campfire that actually stays alight (p.3).

In the second definition she adds the dimension of risk:

Adventure lies in appropriate risk taking. It is a challenge to know the differences between positive risk taking and unhealthy stress. When this balance is found, however, adventure begins (ibid).

At the First International Conference for Adventure Therapy in Perth in July 1997 workshops were held to attempt to decide on a common definition and/or common term for the work that people were doing. There was agreement it was a diverse field but that it was useful to explore that diversity rather than to have but one definition and one term for this field.

Wilderness Therapy is a term used often in the literature. Irene Powch (1994, USA) describes Wilderness Therapy as 'the healing effects of specific therapeutic activities in a novel environment' (p.12) and acknowledges the many definitions of Wilderness Therapy experiences.

Irene Powch (ibid) sees that 'ropes course is a component of challenge course which is a component of adventure-based therapy which is one component of a wilderness therapy programme' (p.14). Certainly there is agreement in the literature that because wilderness therapy takes place in a wilderness setting it offers a spiritual component that urban courses are unable to offer (ibid).

Jennifer Davis-Berman & Dene Berman (1994, USA) offer a more specific definition of wilderness therapy. They state that 'Wilderness Therapy involves prompting change in troubled individuals through the application of mental health principles and practices in outdoor settings' (p.198). This reflects the growing increase of adventure programmes offered by mental health services.

Throughout this thesis a variety of terms are used to describe the work occurring in this field. As a feminist social worker facilitating therapeutic outdoor adventure programmes, I have found the term Adventure Social Work appropriate in describing my practice.

Adventure Social Work offers a therapeutic outdoor adventure programme. It does not however offer therapy. Therapy is defined as 'involving a planned course of intervention designed to deal with a set of specific individuals problems' (Jennifer Davis-Berman & Dene Berman, 1994, p.194, USA). A therapeutic outdoor adventure programme provides opportunities for participants to benefit in a general way, such as in improved self-confidence, and may provide a platform for further personal change, such as empowerment (Jennifer Davis-Berman & Dene Berman, 1994, USA).

## **Adventure programmes - research.**

Research completed in the outdoors has used both qualitative and quantitative approaches. The quantitative research has provided us with evidence of participation patterns of women in the outdoors but tells us little about their experiences in those settings. This gap has led to the current popularity of qualitative methods in researching outdoor programmes.

In reviewing the research literature I was surprised at the lack of completed research in the adventure programme field. The research which has been undertaken has focused on outcomes, mainly on effectiveness. Description and definition of process is also important as Jennifer Davis–Berman & Dene Berman (1994, USA) point out,

in addition to data on effectiveness, it would seem that qualitative data describing the process, especially the therapeutic process of wilderness programmes would be valuable (p.175).

Qualitative research methods are advocated by a number of North American researchers, as being particularly suitable in evaluating adventure or wilderness programmes (David Kolb, 1991, USA; Michael Patton, 1980, USA; J Rowley, 1987, USA)

J Rowley (1987, USA) argues for the use of qualitative methods. He asserts that such methods might be especially suited to the evaluation of wilderness programmes and suggests that:

qualitative research offers outdoor adventure educators another important way to substantiate and bring legitimacy to traditional claims, some of which could not be confirmed, employing quantitative approaches (p.11).

David Kolb (1991, USA) advocates the use of qualitative methods, in much the same way, citing personal interviews, participant observation, and journal analysis as especially appropriate data collection strategies.

Michael Patton in his books *Qualitative Evaluation Methods* (1980, USA) and *Practical Evaluation* (1982, USA) cites a qualitative evaluation of a wilderness programme. Unlike studies that rely solely on subjective or clinical impressions as measures, Michael Patton's study was actually designed and executed as a qualitative study.

Michael Patton conducted the evaluation himself and as well served as a participant/observer in the programme. The programme involved the training of staff over a period of two years using various wilderness settings. The research experience was structured to the extent that a set of basic questions guided the evaluation. Utilising the information gained and his own observations of the process of wilderness trips, Patton attempted to identify common themes and metaphors which emerged during the experience.

Through interviews and direct observation he determined that five metaphors seemed to be recurrent, and characterised the experience of the participants. These included:

- group cohesion and identity metaphors,
- life challenge metaphors,
- process and change metaphors,
- metaphors of self,
- giving special meaning to things and experiences.

(Michael Patton, 1982, p.138, USA)

Clearly this qualitative approach to evaluation focuses more on the process of a programme and less on outcome. In this regard the programme is seen to contribute to the introspection, sense of self, group feeling and goal setting of the participants (Jennifer Davis–Berman & Dene Berman, 1994, USA).

Karla Henderson and Alison Bialeschki (1987, USA) also carried out a qualitative evaluation. The programme was a week long women's programme. The sample of women was pre-tested and all programme participants also took part in the study. The study employed the participant/observer method.

After analysis of the data collected by the observers, Karla Henderson and Alison Bialeschki (1987, USA) concluded that

the women really enjoyed the choices that they were given regarding the wilderness activities they engaged in; that they enjoyed being out-of doors; that they appreciated the woman-only nature of the programme; that they relished the challenges in the programme; and finally, that the women felt that they were able to play (pp.26-28) .

Maria D'Haene (1995, USA) evaluated the effectiveness of feminist-based group interventions in the development of affiliation, competency, and empowerment in young women. The findings were that participants had achieved personal and collective empowerment through the process of a 13 week women-only group work programme.

In terms of research of programmes for young women, Terry Porter (1996, USA) reported on research conducted in 1992 by an American Outward Bound programme called 'Connecting the Courage' which was facilitated by Joanne Stemmerman and Helen Fouhey. Designed for 12–13 year old girls the programme was 14 days in length with the overall goal 'to let them know that we really value who they are' (Terry Porter, 1996, p.270, USA). The programme was based on the belief that young women are relationship based, that is, tuned into people rather than to accomplishments and objects.

This research highlighted important areas of programme design which differed from previous programmes. These areas were:

- the use of an 'artistic' approach, which combines the traditional course elements of rock climbing, tramping, canoeing with activities such as drama, journal keeping, writing, and art activities.
- having women facilitators as role models, who modelled speaking honestly and assertively, having courage and acknowledging vulnerability.
- the development of healthy, safe and positive relationships by facilitators with the young women on the programme.

The success of this programme meant that Outward Bound now operates other programmes for adult women and young women (Terry Porter, 1996, USA).

In summary, this research literature advocates for the use of qualitative research methods in evaluating adventure programmes and was important in providing a basis for the design and research of the WAI programme.

## **Core features of adventure programmes**

Therapeutic outdoor adventure programmes are planned adventure based activities set in a natural environment and which have a clear therapeutic approach, to meet specific goals and needs of the group participants (Michael Gass, 1993, USA). These programmes use a series of activities which are designed so that the group is required to work together, to problem solve, to apply skills and rely on each other (Michael Gass, *ibid*). Programmes vary in length depending on funding available, type of group, the models of intervention and the objectives of the programme.

Simon Priest and Michael Gass (1997, USA) outline a model that describes, from a behavioural perspective, four types of adventure programmes that are currently predominant (Figure 2)

Type	Purpose	Outcome
Recreation	to change feelings	new energy & fun
Education	to change thinking	new knowledge
Development	to change behaviour	new ways to act
Therapeutic	to change misbehaviour	new ways to cope

Figure 2: Types of adventure programmes (Priest & Gass 1997, USA)

While this model takes from a behavioural perspective it is helpful in providing a framework from which to identify differences in adventure programmes. If I were to utilise this model I would position the therapeutic adventure programme researched in this thesis between Education and Development types.

Three core features of therapeutic outdoor adventure programmes that I have identified from the literature are adventure activities, natural environment, and the role of the facilitator. These will each be discussed in this chapter with a further two core features, small group process and theoretical approaches, discussed in Chapter Three.

## 1. Adventure activities

The use of 'action orientated, adventure based activities' is unique to adventure programmes (Cynthia Clapp & Suzanne Rudolf, 1993, p.113, USA). These activities are mainly physical activities that can take place in the natural environment and/ or indoor facilities. These may include non-competitive group initiatives, activities in a bush environment such as: tramping, rock climbing, abseiling, camping, ropes courses; and/or activities in the water environments of sea, lakes and rivers such as: kayaking, canoeing, sailing.

The activities are usually structured by programme designers/ facilitators with specific goals in mind (Irene Powch, 1993, USA). The programme goals are based on a theoretical approach such as: narrative, behavioural, Rogerian, feminist. These are discussed in Chapter Three. The setting of attainable personal goals by the participants however are not imposed by the facilitators but are identified and determined by the participants (Anjanette Estrella, 1996, New Mexico). At the beginning of the WAI programme participants wrote their goals in a personal action plan which they reviewed at the end of the programme. The successful completion of adventure activities featured in their plans.

In programmes, such as those run by Project Adventure New Zealand (P.A.), the sequencing of activities, 'the correct selection of activities at any given time for any given group' (Karl Rohnke, 1989, p.7, USA) is important in providing positive outcomes for participants.

P.A. divides the programme activities into seven main categories: Icebreakers, De-Inhibitizers, Trust, Communication, Decision-making/ Problem-solving, Social Responsibility, Personal Responsibility which contribute in the following ways:

1. Ice breakers provide opportunities for participants to get to know each other.
2. De-Inhibitizers enable participants to take some risks in the group.
3. Trust activities offer participants opportunities to entrust their emotional and physical safety to the group through activities that involve an increasing the amount of risk.
4. Communication activities focus on increasing participants' skills for communicating during the group decision-making process.

5. Decision-making /problem-solving activities provide the group with opportunities to work co-operatively using effective communication.
6. Social responsibility activities enable participants' to be reflective assessing strengths and weaknesses within the group.
7. Personal responsibility activities enable participants to set individual goals and develop skills to achieve those goals. (Wendy Ellmo & Jill Graser, 1995, USA).

It is recognised by Project Adventure that these categories at times overlap with each other and that they can be used in different sequences depending on the programme involved and the needs of the group.

Relating these to therapy we see that the same sequence occurs in a more traditional one to one scenario. Clients work through problems to solve specific issues at certain stages of the therapeutic process.

Such activities utilise the Adventure Wave model,

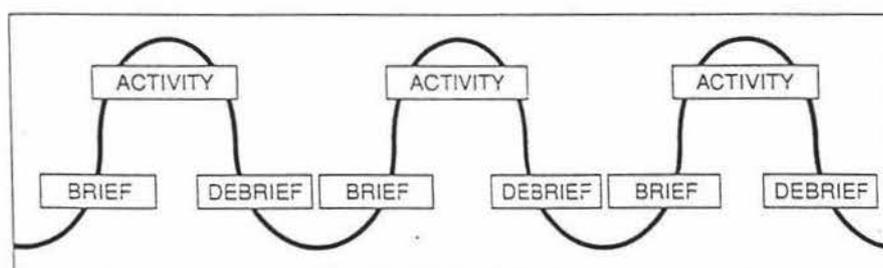


Figure 3: The Adventure Wave (Schoel et al, 1988, USA)

which defines activity sequencing as a 'wave' in which each activity has three main stages: briefing, activity and debriefing. During the briefing stage the activity is framed by the facilitators. Framing can include the activity instructions and metaphors which relate the activity to the goals and nature of the group.

It is suggested in the literature that metaphors are an effective way to bring about change within groups. There are two types of metaphors that are used. Imposed metaphors are created and directed by the facilitators. Derived metaphors are created and directed by the participants while imposed metaphors require the facilitator to direct the experience for the participants. In the derived metaphor model the facilitator guides and supports the participant in their creation of metaphors for the specific activity (Heidi Mack, 1996, USA). Feminist writers argue that the metaphors (imposed metaphors) traditionally attached to activities do not address the needs and voices of women and are based on men's experience (ibid). This is reflected in the historical dominance of male writers which is discussed in the following chapter. Feminist writers therefore advocate the use of derived metaphors which focus on giving women control of their healing and personal change rather than on experiences which are directed and controlled by the facilitators (ibid).

As the majority of group initiative activities have been developed in USA there is also a need for NZ programmes to change the metaphors so as to be appropriate and relevant to the NZ experience. For example: an activity called 'Mine Field' gives the metaphor of people being guided through a minefield by their team mates while they are blindfolded. NZ has changed this 'war metaphor into a conservation and protection metaphor of a Kakapo nest. The Kakapo is a protected and rare native bird of New Zealand. A participant who is blindfolded is guided through the Kakapo nest attempting not to touch any of the Kakapo's eggs. The activity remains the same but the metaphor gives a very different meaning and creates a very different environment.

In the activity stage the group works on the activity with little input from the facilitators. Activities are group focused: the group has to work through the activity themselves, with the focus being as much on the process as on the tasks.

The debriefing stage enables the group to reflect on the process and outcomes of the activity. As Heidi Hammel (1993, USA) states 'the primary purpose of debriefing is to allow participants to integrate their learning, thus gaining a sense of closure or completeness to their experience' (p.231).

Martha Bell (1996, USA) highlights the importance of reflection after an activity: 'Much of the essence of experiential learning in the outdoors rests on the effective facilitation of personal growth through reflection' (p.141). Heidi Mack (1996, USA) discusses the use of methods to reflect on the experience in debriefing:

the debrief following this activity would be a time when women might make the connections between the activity and their life outside the group. This reflection would not exclusively rely on verbal communication: instead, women would choose their most effective way of reflecting, be that using journals, drawing, silent reflection, or discussion (p.27).

Certainly in therapeutic adventure programmes the processing of the experiences is considered to be one of the most valuable aspects of the programme, as by connecting the adventure to one's own personal life, the transference of the experience makes the adventure worthwhile (Michael Gass, 1993, USA; Jennifer Davis- Berman & Dene Berman, 1994, USA).

In summary, the use of sequenced adventure activities, which include briefing and debriefing processes, is one core feature of a therapeutic outdoor adventure programme. A second core feature is the physical setting of the programme.

## 2. Natural environment

Climb the mountains and get their good tidings  
Nature's peace will flow into you as sunshine flows into trees.  
The winds will blow their own freshness into you, and storms their  
energy...and cares will drop off like autumn leaves.

John Muir (cited from Outward Bound Trust, 1989, NZ)

The use of the natural environment is highlighted in the literature as a key factor in adventure programmes. Participants are taken out of their familiar living environment and immersed in situations that are new and unique (Michael Gass, 1993, USA; Jennifer Davis-Berman & Dene Berman, 1994, USA). These settings, ideally outdoors, range from remote bush and lake to facilities close to cities.

While various groups and ages benefit from outdoor experiences, Jennifer Davis-Berman & Dene Berman (1994, USA) note that urban dwellers in particular benefit from having experiences in the outdoors environment. It is suggested in the literature that the natural environment is 'therapeutic in and of itself' (Jennifer Davis- Berman & Dene Berman, 1994, p.199, USA). Therefore situating a programme in a natural environment can increase the therapeutic benefits of the experience for the participants.

Eco-Feminism supports this view by acknowledging the importance of the natural environment. The environment enables participants to have a sense of spiritual connection with nature, with themselves and with humanity (Karla Henderson, 1996a, USA; Irene Powch, 1994, USA; Nina Roberts, 1996, USA; Ruth Rohde, 1996, USA).

The literature suggests that a natural outdoor environment is central to a therapeutic outdoor adventure programme. It provides the setting for participants to have a new and unique therapeutic experience. A third important feature to such programmes is the role of the facilitator in delivering a safe and therapeutic programme.

### **3. Role of the facilitator**

The role of the facilitator in therapeutic outdoor adventure programmes is important in enabling a process to occur through which the participants can reach their goals. Irene Powch (1994, USA) suggests that the role of the adventure facilitator is 'to facilitate the process by which a person engages the wilderness either alone or with others, and derives healing from that interaction' (p.14).

The importance of recognising both the physical and psychological safety of participants in therapeutic groups is highlighted in the literature. Through the provision of risk management strategies adventure facilitators identify the physical and psychological risks to participants as well as the risks to the environment.

These strategies are important to enable participants to feel trust in the facilitators and that they have been given reliable information about risks and safety (Denise Mitten, 1996, USA). Irene Powch (1994, USA) states that the role of the facilitator is important in providing an environment that 'feels psychologically safe to each participant' (p16) which includes ensuring that the participant understands the activity and can appreciate that it could be well within their ability to achieve.

Adrienne Rich (1996, USA) offers a feminist perspective of risk management:

Risk management, based on the belief that the participants are the ultimate authority on what is risky to them, is shared by all who are involved. A feminist outdoor leader might consider that each group member brings unique contributions to the outdoor experience, both process skills and technical skills. It is the leader's job to facilitate the emergence of these contributions while honoring the choices each participant makes (p.106)

Participants often perceive the activities available in adventure programmes to be of high risk to their physical and psychological safety. Good risk management ensures low possibility of any actual physical and psychological harm (Jennifer Davis-Berman & Dene Berman, 1994, USA).

Feminist facilitators view the relationship between themselves and participants as important in accomplishing activities. A collective decision making approach involving consensual, problem-solving skills is important in order to address any power issues between facilitators and participants. Adrienne Rich (1996, USA) suggests that part of a feminist's facilitators style is 'the validation of personal experience, especially of those who are not privileged in the dominant social structure' (p.106). This leadership style I believe enables participants to feel psychologically safe and empowered to try new adventure activities.

Feminist facilitators acknowledge the value of appropriate risk management strategies that help to ensure the participants have a positive and safe experience in the outdoors (Adrienne Rich, 1996, USA). As eco-feminism was the underlying theoretical approach in the WAI programme the role of the facilitators was to provide risk management that was empowering to the participants. This included a collective decision-making approach, the validation of participants' personal experience and the facilitation of safe risk management strategies.

## **Summary**

The literature on the three core features, adventure activities, natural environment, and role of the facilitator, provided a basis for the design of the WAI pilot programme. This design included a sequence of adventure activities using 'The Adventure Wave' model and were facilitated with an eco-feminist risk management approach in the natural environment of the Lake District of Rotorua, New Zealand.

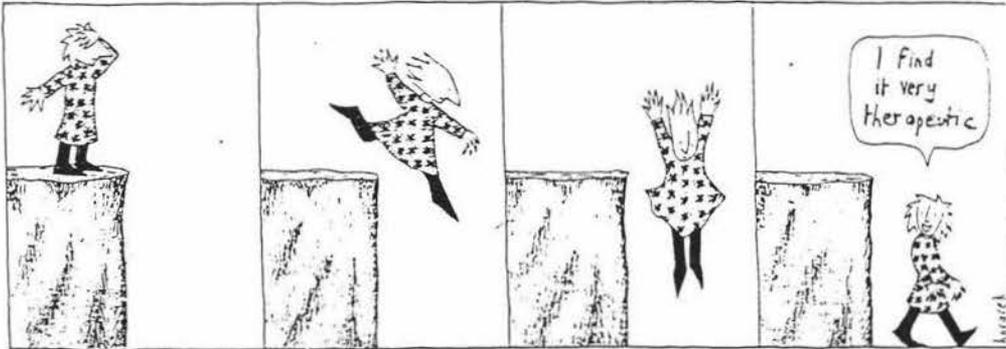
This chapter explored the background literature relating to adventure programmes. It highlighted that both historical and current New Zealand literature focuses mainly on the experiences of men and in doing so continues the stereotypical image of those who utilise the outdoors. A variety of definitions are used to describe the work in this field. For this study the term Adventure Social Work is appropriate in describing my feminist social work practice.

This chapter has considered qualitative research in the area of adventure programmes. It has described three of the five core features of such programmes, adventure activities, natural environment, and the role of the facilitator, as identified in the literature on therapeutic outdoor adventure programmes. The fourth and fifth features, small group process and the underlying theoretical framework, are discussed in the following chapter which also highlights the current barriers to women's contribution to the literature which has led to the under-representation of women's voice in the adventure literature. It provides an overview of six therapeutic approaches that are referred to in the therapeutic outdoor adventure literature.

# Theoretical perspectives

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## Introduction



What makes an adventure programme therapeutic? Richard Kimball (1979, USA) compares the impact of adventure experiences to electricity: 'we know how it works, but we are not sure why' (cited in Ted Wichmann, 1993, p.348, USA). In this chapter, my intention is to identify the past and current theoretical perspectives and models used in the adventure field. In doing so I will also discuss the fourth and fifth core features, small group process and theoretical approaches, identified in the literature on therapeutic outdoor adventure.

This chapter then provides an overview of the six key approaches generally utilised in therapeutic adventure programmes. I will first discuss the three traditional approaches: psycho-dynamic, behavioural and humanistic which continue to dominate the literature and research. These will be followed by consideration of narrative, maori and feminist approaches. The feminist approach takes precedence over the others as being the most central theory used in this project. The perspective of each will be described and how they are utilised in the adventure field will be outlined.

I argue that women's voices have until recently been under-represented in the adventure literature (Karla Henderson, 1996b, USA; Deb Jordan, 1996, USA; Helen Nearing, 1996, USA; Karen Warren & Alison Rheingold, 1996, USA; Karen Warren, 1996, USA; Rita Yerkes, 1996, USA).

As Rita Yerkes (1996, USA) suggests:

History teaches us that women's achievements, and even more importantly, their central concerns and values, are easily forgotten or submerged. Voices can be stilled through sheer amnesia. The fact is that the presence of women's activities still remain underrepresented in experiential education literature (p.ix).

The previous lack of literature written by women reflects the barriers which restrict both women's participation in outdoor activities as well as their involvement as facilitators in the adventure field and their voice in the literature. This is true of the New Zealand experience as well as internationally.

As Karen Warren (1996, USA) suggests:

The ability to speak from one's own experience is the best remedy to powerlessness. Yet the access to an audience through the wide dissemination of the written word has frequently been closed off to women. Women face a multitude of constraints in their attempt to gain a voice in the field of experiential education ( p.2).

Helen Nearing (1996, USA) believes that women outdoor professionals have had their contributions ignored, hidden or trivialised. Karla Henderson (1996a, USA) calls this 'the womanless phase of research and practice' (p.108). In the last 100 years women have participated in outdoor activities but have been excluded from the literature because their achievements have been questioned and trivialised, or by the selective reporting of only male experiences (Christine Dann & Pip Lynch, 1989, NZ; Karla Henderson, 1996a, USA,).

Karen Warren (1996, USA) identified five current barriers to women's contribution to the growing body of literature in this field. These barriers are:

- 1 The psychological barrier that makes a woman feel like an 'imposter in the academic community' (p.3).
- 2 limited financial resources.
- 3 Family commitments. As T. Loeffler (1997, USA) explains: 'Leaving home and family to participate in outdoor activities may place women in direct confrontation with the 'putting the family first' values they have been socialised to uphold' (p119).
- 4 Social conditioning that the 'woods is no place for her' (p.3) inhibits women writing about their experiences in their outdoors.
- 5 The invisibility of female role models in the outdoors and in the literature.

I was concerned about the lack of literature written by women, particularly feminist writers and as this thesis is based on feminist principles the lack of literature to inform the research left a gap. In 1990 a group of women outdoor facilitators challenged themselves and other women who utilised outdoor activities to begin to increase the literature written by women. The outcome was that three books written by women have been published since 1993. *Wilderness Therapy for Women* edited by Ellen Cole, Eve Erman and Esther Rothblum.(1993, USA), *Women's Voices in Experiential Education* edited by Karen Warren (1996, USA) and *Outdoor programmes for young offenders in detention An overview.* written by Susan Reddrop (1997, Australia).

The Journal of Experiential Education (USA) (December 1997) has also contributed to an increase in recent relevant literature as all the articles were written by women. This recent literature has added to the diversity within this field and offers an exploration of feminist approaches.

## **Small group process**

The fourth core feature identified in the literature on therapeutic outdoor adventure programmes is the use of small group development (Michael Gass, 1993). Adventure programmes aim for successful small group experiences (Wendy Ellmo & Jill Graser, 1995). Group work is considered to be particularly appropriate in meeting goals in adventure practice because of the belief that 'groups are relevant especially to the empowerment of children and adults because mutual aid, emotional support, and peer learning are achieved readily in a group' (Germain, 1988 cited in Maria D'Haene 1995,p.154, UK).

Feminist group work aims to establish supportive environments in which participants can be encouraged to explore, discover and experience being in a collective group of women. (Maria D'Haene, 1995, UK). Anjanette Estrella (1996, New Mexico) advocates for the 'building of community' (p.40) through a process of activities, sharing of information and acknowledging the experiences and fears of group members.

Also highlighted in the literature is the establishment of group rules for emotional and physical safety, such as 'no put downs', as it is through the establishment of group rules that the emotional and physical safety of the group can be enhanced. (Anjanette Estrella, 1996, USA). As John Scott (1991, Australia) highlights from 'The Outdoor Experience' programme in Melbourne 'the overall goal of the group was to help members achieve a sense of co-operation and trust' (p.35).

In working with small groups on therapeutic outdoor adventure programmes it is important to be aware of the stages of group development, particularly when planning the sequencing of the adventure activities (Terry O'Brien, Kate Harrison & Karine Health, 1995, Australia).

A model that is widely used in adventure programmes to describe the stages of group development is the five stage model of forming storming, norming, performing and adjorning (Simon Priest & Michael Gass, 1997, USA). For the WAI programme, sessions one to three could be identified as the forming stage when the group came together for the first time and began to form relationships. The establishment of group rules (The Treaty) occurred with the aim of creating an emotionally and physically safe environment.

During the storming stage group members can begin to have concerns about the way the group is relating and communicating. It is a time when power struggles can occur between group members (Simon Priest & Michael Gass, 1997, USA). Although this occurred at every session it was most noticeable during the fourth session of the WAI programme and continued until the end of the first day of the camping experience. Relationships with the other group members then began to improve. This led to the norming stage where an atmosphere of co-operation occurred and the group entered the performing stage of supporting each other and interacting well to complete the adventure tasks.

The adjorning stage of the WAI programme occurred at the evaluation session and marked the end of the programme. It was a time of reflection and of reviewing the group and the programme. This stage is highlighted in the literature as important in providing long term change in the group members (Simon Priest & Michael Gass, 1997, USA). Follow-up activities are now recognised as essential in programme design to provide effective completion of the programme by group members (ibid).

Critics of the group stage model note that it is linear and does not explain what occurs within each group stage. These critics do acknowledge the usefulness of this model in providing a framework in which to 'conceptualise group development' (Jeff Ashby & Don Degraaf, 1998, p.162, USA).

During the WAI programme this model appeared to be linear and did not fit well with 'The Adventure Wave' process of briefing, activity and debriefing. WAI facilitators identified that all five stages of this model occurred at every session, rather than one stage per session.

There is no common agreement on the theoretical base which underpins therapeutic adventure programmes (Martin Ringer,1997, NZ) and there is no standard theory or model which describes all therapeutic adventure programmes. Programmes in NZ, Australia, and the USA vary in theoretical approach, in client group, in length and in follow up activities (Susan Reddrop,1997, AU; Martin Ringer,1997, NZ; Ted Wichmann,1993, USA).

It is certainly acknowledged by current writers that there is a need to develop a coherent theory base for the field (Jennifer. Davis-Berman & Dene Davis,1994, USA; Martin Ringer,1997,NZ; Ted Wichmann, 1993, USA;)

Lee Gillis (1993, USA) poses the question:

Is this field evolving into a process unto itself, so different from traditional psychotherapy that it may become recognized as a 'fifth force' for behavior change, along with psychoanalysis, behaviorism, human existentialism, and family systems theory? (p. ix)

From the literature review I have undertaken I believe that adventure therapy is not evolving into a separate recognised theoretical approach. Instead I consider that practitioners continue to use traditional approaches (such as behavioural, psycho-dynamic, humanistic), critical approaches (feminist, narrative) and in New Zealand a maori approach, combined with practice models such as 'Personal growth through adventure' in the outdoor adventure environment.

As I discussed earlier there are many different definitions and positions taken in the adventure field. This is true also of the field of psychotherapy where many approaches are available to the practitioner with particular client groups. Adventure therapy has brought together in therapy and adventure practice two diverse and evolving fields which are informed from a variety of sources (Martin Ringer, 1997, NZ).

In my current social work practice I have taken an eclectic approach to counselling utilising psycho-dynamic, cognitive-behavioural, Rogerian (humanistic) and feminist approach. From my own evaluation of the literature it is my belief that a feminist approach can best inform this research project. One of the reasons why a feminist approach is appropriate is it's aim to acknowledge and validate the young women's experiences of the programme.

In reviewing the literature on therapeutic adventure for this research I concentrated on six current theories and models which have informed therapeutic outdoor adventure programmes in New Zealand, Australia and USA. The first of the six key approaches is the psycho-dynamic approach.

## **Psycho-dynamic**

Psycho-dynamic approaches focus on personality development and the unconscious dynamics within the individual such as conflicts, inner forces or instinctual energy. The aim is to enable the individual to gain insight and awareness about the reasons for their symptoms and anxiety by looking back into the individual's past.

As Martin Ringer (1996, NZ) states 'the unifying theme of all psycho-dynamic therapies is that the therapeutic process is used to unearth previously repressed, or out of awareness patterns of thinking and behaviour' (p.4).

It is argued that once a person gains insight into their thoughts and feelings and has brought these to consciousness, the individual is then able to make informed choices and develop effective coping abilities to lead a positive life.

Martin Ringer (ibid) identifies two variations in the role of the practitioner using this approach. Traditional analytical psychotherapy and self-psychology. In traditional analytical psychotherapy the facilitator's role is to interpret the person's story without disclosing themselves to the person. Whereas with self-psychology the practitioner is focused on rebuilding the person's relationships, hence uses their relationship with the person to achieve this. Clients for whom this approach is appropriate are typically individuals with depression, anxiety, early abuse experiences, traumatic experiences or substance abuse.

As adventure practice is predominantly based on group work, one of the significant strategies in using a psycho-dynamic approach is the development of trust and communication between group participants, with each other, and between the practitioners and group participants (Martin Ringer, 1996, NZ )

One of the drawbacks of this approach is the emphasis on the verbal process, which can limit the method's effectiveness with participants who are not highly motivated or who may not feel comfortable in expressing themselves verbally in a group. This is often the case with adolescent participants. This approach can be criticised over difficulties with scientific assessment and evaluation. For those who find this significant, the behavioural approach has much to offer.

## **Behavioural**

The basic premise of the behavioural approach is that human behaviour is influenced by environmental conditions. Practitioners using this approach focus on changing current behaviour or attitudes rather than developing insight linked to past experiences.

Social learning theory has developed out of the behavioural tradition. It acknowledges the importance of environmental consequences and has continued to emphasise that the environment shapes behaviour. Behaviourists also believe that people can interpret their environments. It is an approach which focuses on aspects of the individual, aspects of the environment and the interaction between them, which includes individual's perceptions, expectations and beliefs about what is causing their behaviour.

As Carole Wade and Carol Tavris (1993, USA) state: 'social learning theory emphasises how observation and imitation affect learning and how expectations, perception and interpretation influence human social behaviour' (p14). Because the behavioural approach is able to be measured scientifically in a quantitative way it has dominated, and continues to dominate psychological research.

Behaviourism works well within the medical model which is also based on modernist 'factual scientific knowledge', in which the client's problem is considered to be observable, measurable and quantitatively researchable, so therefore it is considered that when treatment is given to a client by a 'knowing' behaviourist practitioner, the problem can be 'solved' (Blair Gilbert, 1998, NZ).

Adventure therapy programmes based on this perspective focus on changing specific behaviours (Simon Priest & Michael Gass, 1997, USA; Susan Reddrop, 1997, Australia). For example, Michael Gass (1993, USA) states that 'adventure therapy focuses on placing clients in activities that challenge dysfunctional behaviours and reward functional change' (p.5) and behaviourists suggest that adventure therapy owes its origins, basic principles and philosophies to the field of experiential education.

Experiential education is focused on the belief that direct experience is essential to the process of growth in the individual towards learning or behavioural change (Michael Gass, 1993, USA). In experiential education the learning process is achieved by the individual actively participating and then reflecting on their experience.

Feminists acknowledge that experiential education has existed for many centuries in many cultures. Karen Warren and Alison Rheingold (1996, USA) observe that:

Experiential education existed for the working class tradespeople who passed their craft along experientially; for the indigenous people throughout the world who take lessons from experience in nature; for women who taught life's lessons to their children long before university- educated white men started to write about it (p.125).

Adventure practitioners strive to set up activities that encourage participants to behave in appropriate new ways. While the pre-activity information describes to participants the nature of the activity, the post-activity focuses on debriefing with participants what they did differently and how new behaviours may be applied to their lives and their future behaviour.

Clients for whom this approach is appropriate are typically individuals with conduct disorder, oppositional defiant disorder, childhood and adolescent issues, substance abuse, and with those clients who have a limited sense of self reflection and sense of responsibility, those who are constantly acting out. It is an approach popular in programmes with criminal offenders.

A popular approach used by behaviourists in adventure therapy is the stress model which has its roots in Kurt Hahn's Outwood Bound model. This was a model developed for British seamen in the late 1940s which had an emphasis on fitness, survival skills and self discipline (Outward Bound, 1989, NZ).

The stress model as is indicated by its name, believes that for transformation to occur in participants there must be stress (Ruth Rohde, 1996, USA; Karen Warren & Alison Rheingold, 1996, USA). Therefore a facilitators role can be to enhance the participants perception of risk thereby increasing the stress (Michael Gass, 1993, USA; Richard Kimball & Stephen Bacon, 1993, USA; Reldan Nadler, 1993, USA).

Richard Kimball & Stephen Bacon (1993, USA) state that:

the intentional use of stress is central to the change process of wilderness therapy. Stress is often magnified by students' tendencies to exaggerate the level of risk....The resulting anxiety sets the stage for a potentially transformational experience(p.21).

Michael Gass (1993, USA) believes that through the use of 'eustress' or the healthy use of stress, individuals have to change their dysfunctional behaviours in order to attain a 'state of equilibrium' (p.7). Through the use of consequences in the group process that individuals gain awareness into their own behaviour (Richard Kimball & Stephen Bacon, 1993, USA). It is believed that many uncooperative irresponsible behaviours can be minimised or eliminated through direct feedback from the environment and from other group members (Richard Kimball & Stephen Bacon, 1993, USA).

Critics of Behaviourism suggest that the use of term 'environment' is very vague and that the behaviourist assumption that humans are 'passive recipients of environmental events' (Carole Wade & Carol Tavris, 1993, p14, USA) is too narrow, ignoring the individuals' ability to feel and to think for themselves. This has been a significant issue for those within the humanistic tradition.

## Humanistic

The Humanistic approaches are based on the assumption that all humans are individuals who are striving to and have the ability to reach their full potential, a process named 'self actualisation'. Such approaches emphasise the individuals' own sense of self and their sense of their experiences. The development of this approach began in the 1960's when practitioners were looking for an alternative to the psycho-dynamic and behavioural approaches.

Abraham Maslow (1908 –1970) focused on the notion of self actualisation of humans and developed the model of a hierarchy of needs in which human needs and motives were ranked as a pyramid. At the base of the pyramid are basic survival needs such as food and shelter, the next levels then focus on safety, feelings of belonging and love, and end at the apex of the pyramid with self actualisation, when the person has reached their full potential.

Maslow argued that the needs of the individual must be met at each level before that individual can successfully move to the next level of the pyramid (Douglas Bowne, 1993, USA). He suggested that the reason people display anti-social behaviour is because their needs of belonging, love and self worth are not met (Carole Wade & Carol Tavris, 1993, USA).

Carl Rogers (1902-1987) was another influential leader in the development of a Humanistic approach. His client-centred theory (Rogerian theory) continues to be a predominant theory used by practitioners today, particularly in the social work profession. He was also influential in the development of the phenomenological and existentialist approaches (Herbert Burkes & Budford Steffire, 1979, USA).

Rogerian theory concentrates on the individuals 'natural capacity for growth and development' (Herbert Burkes & Budford Steffire, 1979, p.36, USA). Rogers believed that to become fully functioning human beings we need unconditional love and support from others, what he termed unconditional positive regard (Carole Wade & Carol Tavis, 1993, USA). When this does not occur and individuals are treated with conditional regard, Rogers maintained that the individuals suppress feelings and aspects of themselves which then leads to unhappiness and a denial of the 'real self' (Carole Wade & Carol Tavis, 1993, USA).

In these terms the main goal of counselling is to 'encourage full exploration and appropriate expression of feelings to develop a deeper understanding of themselves and other people' (Martin Ringer, 1996, p.3, NZ ).

As Herbert Burkes & Budford Steffire (1979, USA) suggest the practitioner 'genuinely accepts and cares for the client and experiences none of the client's self-experiences as being more or less worthy of positive regard' (p 57). This positive regard toward the client is key to the effectiveness of the counselling and aims to build the client's self esteem (Carole Wade & Carol Tavis, 1993, USA).

Frederick Perls (1960) developed Gestalt therapy, Such therapy aims to enable the client to express their feelings without fear of the consequences, thus enabling them to self-actualise. Perls believes that when people lose their ability to function and to feel, they are unable to reach their full potential (Carole Wade & Carol Tavis, 1993, USA). Role playing is a method used in this approach to enable the expression of feelings.

Existential therapy another humanistic approach is one in which clients explore the meaning of existence. It is based on the assumption that individuals have the power to choose their own destinies (Carole Wade & Carol Tavis, 1993, USA). A key aspect in this therapy is the development of self responsibility to enable clients to find the strength to carry out their own goals.

Although Existential therapy is popular, some argue that it ignores the social, cultural and economic influences of society on the individual and places too much responsibility on the individual (ibid).

In the adventure field the humanistic approach is popular. Martin Ringer (1996, NZ) states that 'Humanistic therapies are based on the premise that the participants will rebuild deficits in their functioning by 'restorative' experiences with leaders and the group participants' (p.4).

Adventure facilitators using this approach focus on building positive relationships between group members. The facilitators take an active role and are visible 'real' people demonstrating their own feelings, hopes and aspirations.

One of the main aims in the design of adventure programme is the structuring of activities in order to develop positive interdependence between group members (Martin Ringer, 1996, NZ). Pre-activity briefings and post-activity debriefings are essential in focusing the participants on the importance of communication and on identifying positive experiences between members. Briefing sessions can enable the participants to become aware of functioning in new ways (ibid).

According to Douglas Bowne (1993, USA) equipment plays a crucial role in group and individual experience. He links the use of adventure equipment such as tents, cooking equipment, and safety gear, in meeting basic needs of the participants in the outdoor environment, as a key aspect of a Humanistic perspective. Once their basic needs are met participants in an outdoor programme are able to concentrate on meeting their other needs.

Typically those clients with whom this approach is appropriate are individuals with: anxiety, depression, substance abuse, adjustment disorders, and those clients who are motivated to develop a deeper understanding of themselves and other people.

Project Adventure (PA) run a programme in North America, called Adventure-Based counselling (ABC) which aims to improve the self-concept of its participants. Jill Ellmo & Jill Graser (1995, USA) noted that

Project Adventure game and activities give people opportunities to challenge themselves and to take risks within the supportive atmosphere of the group (p.135)

Project Adventure uses activities to develop trust and success in a group with problem-solving activities enabling participants problem solve by working together.

Research however, has found it difficult to support Maslow's theory of a hierarchy of needs. Inconsistencies in the vertical pyramid approach, e.g. that people can have simultaneous needs for shelter and for self-esteem have been found difficult to support (Carole Wade & Carol Tavis, 1993, USA).

While the sacrificing of basic needs by individuals has been recorded in history when people, such as early settlers, sacrificed shelter or love to follow their own goals and dreams (ibid) critics of Humanism note that it is difficult to observe or measure whether someone has self actualised.

## Narrative

Post-structural theories acknowledge subjectivity, discourse, power and language and offer useful ways of understanding experience and relating it to social power (Chris Weedon, 1987, UK). As Chris Weedon (1987, UK) suggests 'the term poststructuralist is like all language, plural. It does not have one fixed meaning but is generally applies to a range of theoretical positions' (p19).

A theoretical approach which puts the responses of poststructuralism into action is the narrative approach. Jenny Bunce and Colin Goldthorpe (1995, NZ) state that:

Narrative therapies address the meanings that have developed from past experiences and provide tools for examining the usefulness of this existing meanings in making sense of current meanings (p.13).

The narrative approach understands that social reality is constructed and is able to be reconstructed through dialogue (Jenny Bunce & Colin Goldthorpe, 1995, NZ). The role of the therapist is to assist the client to 'separate from, or deconstruct unhelpful dominant narratives in their life and to assist in construction of alternative more helpful meanings' (Jenny Bunce & Colin Goldthorpe, 1995, p13, NZ).

The Adventure development programme run in South Island, New Zealand utilises a narrative approach. It is a programme 'designed for young people who are perceived by themselves and by those around them to be at some significant level of risk in terms of their behaviour or the thoughts or feelings, they have about themselves or others' (Jenny Bunce and Colin Goldthorpe, 1995, p.10, NZ).

Narrative therapy in combination with other therapies such as cognitive-behavioural is used to meet participants' goals. An evaluation of the programme acknowledged the overall outcome to be positive for the young people, their families and schools (Jenny Bunce and Colin Goldthorpe, 1995, NZ).

The Wilderness Enhance model is an Australian programme for adolescents who have a long history of negative behaviour and action. The model is designed to raise self esteem in an outdoor setting. It seeks to challenge the dominant narrative by which these adolescents act and interact, and it gradually shifts their 'landscape of consciousness to enable them to act and interact in a more positive and socially acceptable ways' (Paul Stolz, 1997, p.215, Australia).

## **Maori**

The term 'maori' is a collective term used to refer to the 'many tribal people and their descendants who are the original peoples of Aotearoa/New Zealand' (Arohia Durie, 1997, p.142, NZ). Over the last 150 years maori approaches to healing have been trivialised and restricted through the process of colonisation of Aotearoa/New Zealand (Gay Puketapu-Andrews, 1997) and a dominant western colonial perspective has prevailed. However in spite of the colonisation process which sought to eliminate maori approaches to healing, iwi (tribe) and hapu (sub tribes) have endeavoured to retain their indigenous knowledge. As Leland Ruwhiu (1994, NZ) describes the concepts of *whanau* and *whanaunga* as family, extended family, relatives, group dynamics and social interactions that form 'maori society's own natural form of social service delivery' (p.135).

The 1980's saw the beginning of the recognition by the New Zealand government that injustices had occurred to maori through the colonisation process. Since the 1980's there has been an increase in maori entry into the helping professions, which has contributed to an increase in the implementation of therapeutic approaches for maori, by maori from maori perspectives (Tereki Stewart,1997, NZ).

Te Wheke (Rangimarie Rose Pere, 1988, NZ) is a key model utilised by social service providers, which is based on:

- *Wairuatanga* (spiritually) 'Sustenance is required for the spiritual development of the individual, the family' (p.15).
- *Mana ake* (uniqueness) an individual, a family's uniqueness.
- *Mauri* (life principle) 'Respect for the natural environment and conservation are important aspects of the whole' (p.16).
- *Ha a kore ma a kui ma* (the 'breath of life) 'Sustenance from knowing one's own heritage in depth' (p.16).
- *Taha tinana* (the physical survival).
- *Whanaungatanga* (the extended family, group dynamics, social interaction) is based on the principle of 'all generations supporting and working alongside each other' (p.17).
- *Whatumana* (the emotional aspect) Emotional interaction and involvement are important.
- *Hinengaro* (the mind, source of thoughts and emotions) 'The mind if nurtured well knows no boundaries' (p.18).

If each of these areas receive 'sufficient sustenance for the whole' then the individual and the family will 'reflect total wellbeing' *Waiora* (p.18),

*Paiheretia* (binding together) is another approach. It aims are the development of a secure cultural identity, establishment of balanced relationships and the achievement of reciprocity with the wider environment (Mason Durie, 1999, NZ).

The connection between the environment and maori people is through *Whakapapa* (geneology) where 'all maori, their ancestors included with the gods and all matter/elements (whether living or dead) were of common descent' (Leland Ruwhiu, 1994, p.134, NZ).

*Te Whakapakari* on Great Barrier Island, New Zealand, is an outdoor programme for youth which utilises a maori approach. It has been operating for over 10 years and has managed to survive funding cuts. It is a one to three months programme mainly for young males involved with the Youth Justice section of the Child, Youth and Family Service. The programme aims to promote working together as *whanau* in order to survive in wilderness surroundings (Erin Eggleston, 1996, NZ). Although the term *whanau* usually is based on descent and shared *whakapapa* (Mason Durie, 1997, NZ) in this programme it refers to a model of working where maori principles of life and the encouragement of participants working together are paramount.

The implementation of therapeutic approaches for maori from maori perspectives has seen an increase in maori outdoor programmes offered throughout New Zealand. Currently there is minimal literature available about maori participation in outdoor adventures.

## Feminist



Feminism acknowledges women's oppression as being 'rooted in the social structure of patriarchal societies' (Barbara Collins, 1986, p.214, USA). As Barbara Collins (1986) notes:

Feminism is both a philosophical perspective or way of visualizing and thinking about situations and an evolving set of theories attempting to explain the various phenomena of women's oppression (ibid).

Feminists recognise and critique patriarchy and other oppressions such as racism, heterosexism, capitalism and have a variety of beliefs about how change can occur which will benefit all women. These beliefs will vary according to the feminist analysis being used.

Feminist writers have challenged and critiqued traditional writings and practices in the outdoor field (Karen Warren & Alison Rheingold, 1996, USA). Karla Henderson (1996a, USA) states that:

Feminism is concerned with the connection of both the invisibility and distortion of female experience in ways relevant to social change and the removal of all forms of inequality and oppression in society (p.107).

Feminists seek to celebrate the uniqueness and differences in women's outdoor experiences and facilitation styles. In its approach feminism has generated new ways of looking at outdoor experiences, particularly with regard to the language, and links the belief of 'being with nature' rather than that of 'conquering nature' (Karla Henderson, 1996a, USA). It is a perspective which has sought to increase the visibility of women's outdoor experiences. As Dale Spender (1980, UK, cited by Deb Jordan, 1996, USA) noted:

For woman to become visible..... New symbols will need to be created and old symbols will need to be recycled with new images if the male hold on language is to be broken.

Feminism acknowledges the sex-role stereotyping that has occurred in the socialisation of boys and girls. Socialisation processes which have encouraged boys to be in the outdoors, and girls to be indoors, is highlighted in the literature as providing significant barriers to young women's participation in the outdoors (S. Copland Arnold, 1994, USA). The socialisation of young women to fear the outdoors is particularly identified in the literature as being one of the key barriers to girls participating in adventure programmes and in the outdoors in general (Ellen Cole, Eve Erdman & Esther Rothblum, 1994, USA; Irene Powch, 1994, USA; Karen Warren, 1996, USA).

Karla Henderson (1997, USA) notes both this barrier and a second barrier, the latter being the lack of positive reinforcement for young women to utilise the outdoors

Historically girls and women have often been isolated from various opportunities in nature because of social norms that do not reward women for adventure pursuits or because like " Little Red Riding Hood" girls are often socialized to fear the wilds and the possibility of adventure (p.3).

T.A. Loeffler (1996, USA) comments that '94% of the women she surveyed said it was extremely important for women to have strong female role models and mentoring' (p.96). She believes that the more visible women outdoor instructors are, and the more girls participate in outdoor programmes, the more such activity will be seen as a career option.

Three main feminist perspectives are present in the adventure literature: liberal, radical and eco-feminism. Liberal feminism advocates that women ought to have equal rights of participation and facilitation in the outdoors. It is a perspective which advocates that women should have what men have always had (Karla Henderson, 1996a, USA). Critics of liberal feminism argue however that this limits women's experiences and silences their voices by not 'challenging traditional hierarchical structures' (Karla Henderson, 1996a, p.112, USA).

Karen Warren (1996, USA) for instance states that:

Adventure leaders must recognize that a woman's outdoor experience in the wilderness is unique and that programming should correspond to this different perspective. To simply sign up a group of women for a standardized course and enlist the services of available women instructors ignores the specific needs of this special population ( p.10).

Radical feminists however believe that the right for women to choose to develop their own models of practice may not be the same as for male models (Karla Henderson, 1996a, USA; Martha Bell, 1996, Canada).

This perspective, which has social change as its goal promotes a pro-woman stance that provides an environment 'where women feel free from discrimination and sexism, and where a greater sense of control and autonomy is felt' (Karla Henderson, 1996a, p.113, USA). This is in contrast to the traditional male approach of competitiveness, aggression and authoritarianism (Karen Warren & Alison Rheingold, 1996, USA).

Critics of Radical feminism however believe that the focus on the biological natures of men and women is too narrow and does not acknowledge the changing identities and gender relations of present times, which is that not all men are represented by the traditional approach, nor are all women represented by the radical feminist perspective (Karla Henderson, 1996a, USA).

The most common approach applied in the adventure field is Eco-feminist theory and is the theory which informs the work of this research. Eco feminists according to S. Copland Arnold (1994, USA) argue that 'eco-feminists compare the cultural disrespect and degradation of the earth with that of the female body, claiming that the two are inextricably connected' (p.52).

Jean Hera (1995, NZ) offers an important definition of eco-feminism which includes disadvantaged groups:

An eco – feminist theory of patriarchy also seeks to make the links between the oppression of women and the oppression of other disadvantaged groups in society due for example to their class status, their colour, ethnicity, age, sexual orientation, disability or religious/spiritual beliefs. It also involves making the links between the patriarchal domination of non-human as well as human (p.39).

To be effective, Denise Mitten (1994, USA) believes that a programme needs to have a philosophical base that respects the diversity of women, recognises women's strengths, respects the environment, and allows women to make choices about their experience, rather than just emphasising women and high risk activities. An example of this is the 'Challenge' model'. which offers an alternative to the stress model. which aims to minimise stress and to allow individuals to challenge themselves at a pace that is comfortable for them (Ruth Rohde, 1996, USA). Stress, feminists believe, can cause long term negative physiological and psychological outcomes (Anjanette Estrellas, 1996, New Mexico).

It is model which advocates that physical and emotionally safety are equally important (Anjanette Estrellas, 1996, New Mexico) and seeks to lessen the effect of stress on the participants.

As Denise Mitten (1985, USA) explains:

the less stress the participants are feeling, the better able they are to cope with new activities, participate as a constructive group member and handle challenging physical situations (p.22).

Such a perspective promotes the belief that participants can learn and grow from risk taking, but that the risk taking needs to be appropriate with the emphasis being on co-operation not competition, and through support not stress (Anjanette Estrellas, 1996, New Mexico; Karen Warren & Alison Rheingold, 1996, USA). Further, the challenge model advocates that a person already brings internalised esteem to an activity and that it is this esteem which enables them to make choices as to the risks and challenges that they take. What the participant needs and should expect from a programme is support and affirmation (Anjanette Estrellas, 1996, New Mexico; Karen Warren & Alison Rheingold, 1996, USA). Risk taking is therefore supported through 'acknowledgement of a person's esteem, strengths, personal awareness, and power of choice' (Anjanette Estrellas, 1996, p.35, New Mexico).

Eco-feminism also acknowledges the importance of the natural setting which can ignite in the participants, a sense of spiritual connection to nature, to themselves, to humanity (Karla Henderson, 1996a; Irene Powch, 1994, USA; Nina Roberts, 1996, USA; Ruth Rohde, 1996, USA).

Critics of eco-feminism consider it is not broad enough however in its approach to addressing race and class in the destruction of the environment. They challenge the assumption that 'a non-sexist society would mean an ecologically benign society' (Karla Henderson & M. Biadleschki, 1997, p.3, USA). Despite these criticisms however eco-feminism does make a commitment to making visible the ways that women and nature are dominated by patriarchy and supports the notion that women can base their activism in the outdoors (Karla Henderson, 1996b, USA).

The feminist perspectives discussed: liberal, radical and eco-feminism, are all views which are highlighted in the literature. Clearly no one view provides all that is needed, however, together they provide a broad understanding of outdoor adventure experiences and also acknowledge the diversity within the field.

The model on which I choose to base my research is the 'Personal growth through adventure model' (figure 4), developed by Jackie Kiewa (1994, Australia), it 'focuses upon self-control as a major component in realising our potential' (Jackie Kiewa, 1994, p.39, Australia).

It is a definition of self control which involves gaining 'insight into ourselves, including a realistic understanding of when to stop and when to push forward' (Jackie Kiewa, 1994, p.40, Australia). It is a model which acknowledges that women are familiar with the denial of self, of ignoring their own needs and of serving others. Adventure experiences therefore are seen as enabling women to learn skills in the outdoors, of how to use their own bodies to move past perceived limitations and to realise that they can do almost anything (ibid).

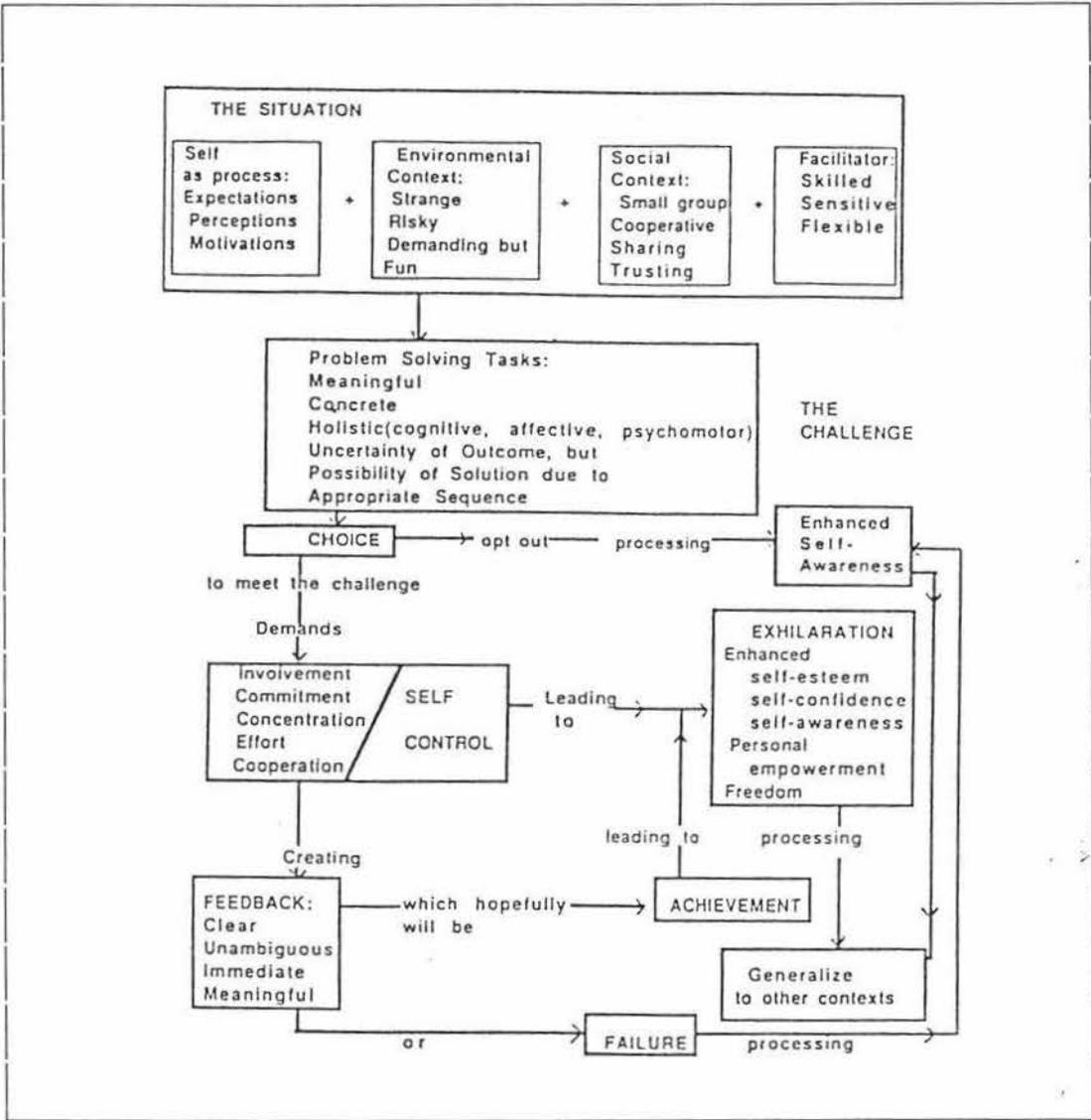


Figure 4: Personal growth through adventure model (Jackie Kiewa 1994, AU)

Jackie Kiewa (1994, Australia) describes eight important components in this model. Four of these components which create a powerful learning situation are:

- an experiential learning base which is the experiencing the activities followed by reflection of these experiences by participants.
- a simple yet meaningful reality which acknowledges that the outdoors requires the meeting of basic needs such as keeping warm and dry. The reality of the consequences in the outdoors is that if you have inadequate clothing and shelter and it rains you get wet and cold.

- that co-operation is required in order to for participants to successfully take part in outdoor activities.
- intensity of feeling. The perceived and real dangers of the outdoor activities can be a source of intense feelings.

The other four essential to optimising the chances of creating positive experiences are:

- a means of processing the experience can be through the debriefing that occurs after the activities.
- success, which is 'significant to the development of individual self-esteem and enhances feelings of personal efficiency and empowerment as well as group bonding' (Jackie Kiewa, 1994,p.33, Australia)
- choice, where participants choose their level of challenge
- a humane climate which 'includes factors such as respect, trust, high morale, opportunities for input, growth and renewal, cohesiveness and caring' (Knapp, 1988, p.17 cited in Jackie Kiewa, 1994,Australia)

Jackie Kiewa's model is utilised in the WAI programme. The eight components provide the basis on which the WAI facilitators designed and facilitated the programme. The model fits well with an eco-feminist approach and the 'Adventure Wave' model of sequenced activities. This was achieved by the focus on the establishment of positive relationships, co-operation, a human climate of respect, participants choosing their level of challenge and the models focus on an outcome of enhanced self awareness.

## Summary

This chapter discussed the fourth and fifth core features, small group processes and theoretical perspectives, identified in the literature on therapeutic outdoor adventure. It provided an overview of six theoretical perspectives, three traditional approaches psycho dynamic, behavioural and humanistic and three new to the literature, narrative, maori and feminist. The diversity within current New Zealand, Australian, and USA programmes was highlighted. The feminist approach takes precedence over the others as being the most central theory used in this project. The perspective of each was described and how they are utilised in the adventure field was outlined.

The next chapter outlines the methodology of the research. It includes the purpose of the study, participant selection and the sample size. It outlines the steps undertaken to carry out the research and concludes with the acknowledgement of the research bias and outline of the ethical, legal and cultural considerations.

# Methodology

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## Introduction

I use the term evaluation quite broadly to include any effort to increase human effectiveness through systematic data-based inquiry (Michael Patton, 1990, p.11, USA)

In the previous chapter I referred to the fact that there is an under-representation of women's voices in the literature both overseas and in New Zealand. This research therefore seeks to increase the representation of young women in the therapeutic outdoor adventure literature by eliciting an information rich description (Michael Patton, 1990, USA p.146), of the experience of twelve young women in the WAI programme and to make recommendations with regard to the future development and implementation of programmes. Not only was this an adventure for myself as a first time researcher but also for the participants and facilitators of this pilot programme.

My own feminist philosophy includes several core features of feminist research that has informed this study. Key principles for me therefore were that:

- the research was for young women, with its aim being to acknowledge and validate the young women's experiences of the programme
- the theory base of the programme was feminist, specifically eco-feminist with its dual focus on the oppression of women and nature.
- the research sought to inform change in future adventure programmes, and to improve professional practice for the benefit of the programme users.
- the research goals were achieved through the interaction of the group participants with the researcher and the other facilitators.

- the research involved interlinked research and action and used qualitative evaluation processes.

In this chapter an eco-feminist qualitative research design will be described. The purpose of the study, participant selection, sample size of the study and the steps undertaken for data collection and data analysis are outlined. The chapter concludes with an examination of the ethical, legal and cultural considerations.

## **Purpose of the study**

There were two purposes in undertaking this study. The first was to undertake an evaluation in order to assess the appropriateness and worth of the pilot programme; secondly, to make recommendations to the programme co-ordinators as to whether they should continue to facilitate future adventure programmes, and to provide suggestions as to what adaptations might be required.

Michael Patton (1990, USA) describes this type of evaluation as summative evaluation:

Summing up judgements about a program to make a major decision about its value, whether it should be continued, and whether the demonstrated model can be generalised to and replicated for other participants or in other places (p.151).

A formative evaluation was also undertaken, where research participants were asked to suggest appropriate changes to the design of the programme. These comments are then summarised into recommendations for future programme design.

## **Methodological Underpinning**

Initially I considered feminist action research as the methodology for this study as it combined feminist research principles with participatory action and reflection, with the goal of change for women (Jill Chrisp, 1997, NZ). Feminist action research seemed to be appropriate for the action and evaluation components of the programme and to my dual role of researcher and programme facilitator. However another key component of feminist action research is the cyclical process of feedback, a process which in the end was not part of this study.

Although there was an initial consultation with a group of ten young women, outdoor facilitators and a Rotorua Women's Centre Co-ordinator in planning the design of outdoor programme, it did not however include discussion about the research design.

Feminist action research methodology was therefore not applicable in this instance, and I decided that a feminist research methodology was more appropriate.

Feminist research is one of the critical traditions in social science research. It is described as one of the revolutionary approaches which has a 'commitment to ending gender inequality and to developing forms of practice reflecting this' (Lena Dominelli, 1990, p.12, UK).

Feminist research grew out of disillusionment with the social science theory of positivism (Helen Marchant & Betsy Wearing, 1986, Australia; Toby Jayaratne & Abigail Stewart, 1991, USA; Sandra Harding, 1986, USA; Maria Mies, 1986, U.K). Positivism was originally the mainstream empirical social science. It measured knowledge in scientific terms, so research had to be measurable, definable, testable and value neutral.

Quantitative research methods were used and the researcher's role was to be objective and value neutral throughout the research project (Helen Marchant & Betsy Wearing, 1986, AU; Toby Jayaratne & Abigail Stewart, 1991, USA).

In this new wave of criticism, the women's movement grew in strength and feminists began to explore the reasons as to why women's experiences were so invisible in the research and began to provide alternatives to the dominant research approaches. Feminists highlighted women's experiences of their everyday struggles and attributed these struggles to the social structures of society, namely class and patriarchy (Sylvia Walby, 1990, UK). It was through the critique of positivism that social scientists began to be critical and to define other traditions (Helen Marchant & Betsy Wearing, 1986, AU; Toby Jayaratne & Abigail Stewart, 1991, USA).

Feminist research seeks to improve women's daily lives by acknowledging and validating women's experiences (Helen Marchant & Betsy Wearing, 1986, AU; Anne Oakley, 1981, UK; Jean Hera, 1995, NZ), and focuses on documenting women's own accounts of their lives (Anne Oakley, 1981, UK; Janet Finch, 1984, UK; Jean Hera, 1995, NZ ). Feminist research therefore appeared to be most relevant for this research as the programme sought to validate young women's experiences, also missing from the literature, by documenting their own accounts of the outcomes positive and/or negative of the adventure programme.

Using feminist methodology, this research sought therefore to evaluate a programme in which the participants were young women and the facilitators were women.

Groups for young women ('girls') run by women facilitators can create, as L. Brown and C. Gilligan (1992, cited in Maria D'Haene, 1995, UK) note:

An opportunity for women to join girls and by doing so to reclaim lost voices and lost strengths, to strengthen girls' voices and girls' courage as they enter adolescence by offering girls resonant relationships, and in this way to move with girls toward creating a psychologically healthier world and a more caring society (p.6).

For this reason my clear agenda was to have only women facilitators on all aspects of the programme. It was however no easy task to find confident and skilled women outdoor facilitators in the local Rotorua area but after some networking I found four women to fill the role facilitators, with men as emergency back- ups if required.

The feminist research field is diverse and as Jean Hera (1995, NZ) states: 'there is no "correct" methodological framework for feminist research' (p.66) and Shulamit Reinharz (1992, UK) notes that: 'feminist research will use any method available and any cluster of methods needed to answer questions it sets for itself' (p.213).

For this study a qualitative approach was undertaken with eco-feminism providing the underlying theoretical basis. Eco-feminist research is based on both woman-centred theory and practice, and nature-centred theory and practice (Jean Hera, 1995, NZ).

Eco-feminism acknowledges the oppression of women and nature and aims to end all oppression of human and non-human nature. This approach informed both the research design and the programme design. One of the objectives of the programme was to provide the participants with opportunities to develop a positive and respectful relationship with nature. This was key in increasing the young women's awareness of the need to live sensitively and respectfully with nature.

Feminist research methodology includes evaluation. Carol Weiss (1987, USA) describes the purpose of evaluation research as being to assess 'the extent to which goals are realised and looks at factors that are associated with successful and unsuccessful outcomes' (p.47).

Evaluation is generally regarded as an essential element of adventure programming although when reviewing the literature on programme evaluation, Jennifer Davis-Berman & Dene Berman (1994, USA) concluded that there was no clear agreement as to the definition or purpose of programme evaluation in the Adventure field.

Jennifer Davis-Berman & Dene Berman (1994, USA) emphasise five reasons for evaluating adventure programmes which I have summarised as:

- it is an essential element in the process of evolving programme design.
- there is a professional responsibility to evaluate programmes to ensure they are appropriate for client groups.
- there is a need to determine and demonstrate the effectiveness of adventure programmes.
- programme evaluations will increase the professionalism in this field.
- currently there is a lack of programme evaluations in the adventure field.

These five reasons informed this research in relation to how the programme was evaluated and from the evaluation the recommendations were made.

## Participant selection

Participant selection can be the most challenging and complex part of research. Initially purposeful sampling was used in this study. Purposeful sampling is defined by Katzer, Cook, and Croch (1982, USA, cited Denise Wilson 1997, p.47, NZ) as a '.... nonrandom sampling technique in which researchers use their knowledge of a *population* [sic] to select a *sample* [sic] for a given purpose' (p.212). Michael Patton (1980, USA) describes this sampling method as being 'to select information-rich cases whose study will illuminate the questions under study' (p.169).

As the purpose of the study was to evaluate the pilot programme, the twelve programme participants and the facilitators were invited to participate in the research. The original aim was for the sample to include six maori and six pakeha young women participants. However by the time the programme was initiated the six pakeha young women invited to attend a selection interview had moved to other cities, and the purposeful sampling strategy was replaced by the "snowball" sampling method.

Snowball sampling occurs when current participants name other key people who would be appropriate for the research in order 'to provide information rich' participants (Michael Patton , 1990, USA, p.176) Rather than having a sample of six maori and six pakeha the sample became twelve maori young women.

At the programme selection interview the research purpose, expectations, the process to be followed, and how the results would be used were explained to the young women and their parent/guardian using the research information sheet (see appendix 1). An intermediary person discussed with each young woman her participation in the research and obtained her consent. A consent form (see appendix 2) was signed by the participant and her parent/guardian.

The role of the intermediary person was to provide a contact/advocate person for the young women or, their parent/guardian, separate from the researcher. Participants who wished to withdraw from the research were able to do so by informing the intermediary person. The participants were also informed that they could withdraw from the research at any stage but continue to take part in the adventure part of the programme.

## **Sample size**

Michael Patton (1980, USA) suggests that sample size is dependent on 'what you want to know, the purpose of the inquiry....' (p.184). The aim of this study was for all programme participants (n=12) and facilitators (n=4) to be included in the research sample.

Using the facilitators' collective experience and information gained from reviewing the literature on outdoor programmes as the basis, the maximum number of participants in the programme was set at twelve. A group of twelve participants allowed for 2- 4 participants to withdraw from the programme without the group becoming too small to participate in the adventure activities planned. Therefore the desired sample size for this research was twelve.

During the course of the programme the sample size was reduced after 5 participants left the programme. The reduction in the sample occurred as the young women concerned were not able to be present for each part of the study. At the selection interview they had all indicated that they would be able to attend all sessions of the programme, but that, however, was not the reality. By session 4 it was clear that the total sample size for the research would be seven. As qualitative research methods were being used the sample size was still sufficient to enable the programme to be evaluated.

## Data collection

Four methods of data collection were used, questionnaires, personal action plans, tape recordings and written/art materials, which were geared to the purposes of the study that is, to establish the appropriateness of the programme, whether the programme should be run in the future, and what improvements could be made to the programme design.

Specifically the data collection involved:

1. questionnaires completed by the individual programme participants covering the following themes and points:

- Value of the pre camp programme ( see appendix 3)
- Self perception completed by participants at the beginning and end of the programme.. This was adapted from the 'self-esteem questionnaire' (Hilary Chidlow & Liz Penman. 1995, NZ) (see appendix 3).
- Group pre-camp and post-camp evaluation questionnaire (see appendix 4)
- Pre-camp and post-camp programme evaluation questionnaire (see appendix 5).
- Debriefing questionnaire, an overall evaluation, completed on the last day of the programme (see appendix 6).
- Evaluation questionnaires completed by programme facilitators at the end of each session 9 (see appendix 7).

2. Personal action plan. These were the participants' goals for themselves. They reviewed their action plans at the end of the programme to see whether they had achieved their goals (see appendix 8)

3. Tape recording

- Group debriefing of the overall programme on the last day of the programme.
- Verbal group word poem during the bush walk.

4. Written/ art materials

- Group written poems during last day of the programme

- Group art
  - during camp
  - during the last day of the programme

The questionnaires focused on documenting the young women's experiences on the programme. and were made up of opinion and feeling type questions. Opinion questions were aimed at finding out what the participants thought about themselves, the group and the programme (Michael Patton, 1982, USA). The feeling questions were important to 'elicit information about the emotional responses of people to their experiences and thoughts' (Michael Patton, 1982, p144, USA).

## Data Analysis

The questionnaires, personal action plans, tape recording, written/art materials and literature which formed the data for this study were subjected to analysis. In this study the programme was evaluated from a naturalistic approach with the intent of eliciting a rich description of the participants' experiences and from these to make recommendations for improvement rather than to derive theory from the collected data (Michael Patton, 1982, USA).

Content analysis was used to analyse and interpret the data, with the data being coded into themes (S. Sarantakos,1993, Australia). which were identified under the following headings:

- knowledge gained
- group cohesion
- self perception
- feelings about the group and the programme
- changes to the programme.

and were linked to the objectives of the study.

Once the data analysis was in draft form the participants were invited to an one hour meeting where the analysis, conclusions and recommendations were presented by the researcher and checked by the participants to ensure that their perspectives were correctly documented.

## **Researcher Bias**

Critics of qualitative research methods favour a positivistic approach where validity, reliability and objectivity are important. It is the belief of these critics that feminist research is too subjective and open to researcher bias (Pip Lynch, 1991, NZ; Jean Hera, 1995, NZ; Sue Scott, 1985, USA). However as all research is undertaken in a social setting, it is not possible for research to have absolute objectivity (Pip Lynch, 1991, NZ),

In this research I acknowledge my subjectivity: I am a woman, I am a feminist and I am a facilitator of adventure programmes. My personal experience of the adventure field and my feminist perspective would inevitably inform and enrich my interpretations of the research data.

In terms of the questionnaires I found face validity to be useful as it is concerned with 'the extent to which an instrument looks like it measures what it is intended to measure' (Nunnally, 1970, cited in Michael Patton, 1982, p. 149, USA). It was my intention to get 'simple and straight forward information from the participants' (Michael Patton, 1982, p.153, USA) through easily read short questionnaires. The first draft of the questionnaires was trialled by a maori young woman known to the facilitators. Where there appeared to be difficulties the questions were amended and alterations made before the programme began.

I met regularly for peer debriefing with the co-ordinator of the Rotorua Women's Centre and with the facilitator who designed the programme. These meetings were valuable in exploring issues as they arose such as reduced sample size, for clarifying and checking the process and in considering alternative perspectives with regard to the data analysis. The findings of the research in draft form were checked by the participants to ensure that their voices had been correctly documented.

## **Ethical and Legal issues related to the study**

The ethical and legal issues relating to this study were important not only in protecting the participants but also in ensuring that the study achieved credibility.

A research proposal for this study was submitted and approved by the Massey University Human Ethics Committee. The areas covered in the research proposal are stated in the research information sheet given to all research participants (see appendix 1). The following legislation was explored in the context of this study: Copyright Act 1994, Privacy Act 1993, Health and Safety in Employment Act 1992.

## **Cultural issues relating to this study**

As a pakeha researcher and facilitator I was aware of the importance of ensuring cultural safety to all participants. Cultural safety was important throughout the planning and programme process. To address this, the programme was designed and implemented by an experienced maori women facilitator from the local iwi and myself. The intermediary person (Co-ordinator of the Rotorua Women's Centre) was maori and was well known to the young women and their families. The participants and their caregivers therefore felt comfortable and able to contact her as needed about any of their concerns regarding the research.

As a pakeha researcher, I was concerned that, the research would be from a pakeha academic framework and that, it may not be appropriate to research an all maori group. As Evelyn Stokes (1985) suggests, research carried out by pakeha researchers which is written in an academic framework within the constraints and methodology of the existing university system has not always been beneficial for maori. Evelyn Stokes (1985) is an advocate of research with maori participants that has specific aims and objectives and which 'are directed at helping people in their daily lives' (p.125).

The programme researched was not specifically for maori but targeted young women in general. As discussed in the participant selection section it was not the original intention of this programme to have all maori participants. When this occurred I discussed my concerns with the other key facilitator who is maori and with the Co-ordinator of the Rotorua Women's Centre who is also maori. These women were keen for the programme to be for maori participants as they believe that there is a need for programmes to be provided for this population.

The outcome of these discussions was that there would be ongoing consultation with myself and the maori adult women involved and that the young women and the facilitators would review the data analysis. As this project aimed to document the young women's voices, it was particularly important for the young women to check the findings to ensure that their experiences had been appropriately recorded and their recommendations for future programmes included. Through this process the maori women involved believed that my pakeha bias would be reduced.

Linda Tuhiwai Smith (1986, NZ) highlights concerns about whether pakeha research notions and methodologies are capable of taking a full account of maori perspectives. She questions the notions of "validity" and "reliability" asking the question 'for whom is this study worthy and relevant? Who says so?' (p.150). A purpose of this research the purpose was for the young women to decide on whether the programme should continue and what changes might be needed to improve the programme. This goes some way towards documenting their voices and ensuring that future programmes may be more appropriate for other young maori women.

## **Summary**

This chapter introduced and outlined the purposes of this research study which were to increase the visibility of young women in the therapeutic outdoor adventure literature and to evaluate from the participants' perspective the appropriateness and worth of the WAI pilot programme. Methodological underpinnings and approaches were outlined and discussed as were the components of the research methodology applied in this study.

The study which involved twelve young maori women and the programme facilitators is essentially feminist in its approach with a particular emphasis on eco feminism. Data for the study was obtained through the use of questionnaires, tape recordings of the group interviews, and through written reflections and artwork. Ethical, legal and cultural issues relevant to the study such as cultural safety were identified and discussed.

The next chapter describes the WAI pilot programme. It outlines the core components of the programme: the selection process, the content of the sessions and describes the high and low experiences that occurred during the programme for the participants and the facilitators.

# The Journey

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## Introduction

Kia hora te marino  
Kia whakapapa pounamu te moana  
Kia tere te kaarohirohi I mua I te huarahi

Let the calm be widespread  
Let the sea glisten like the greenstone  
Let the shimmering summer  
Forever dance across your pathway  
(Cervical Screening pamphlet, Ministry of Health, 1995)

The WAI (Women's Adventure Initiatives) pilot programme was designed by Kataraina Le Vaillant, an adventure facilitator, and myself in consultation with ten young women and Stacey Ford, the co-ordinator of the Rotorua Women's Centre in 1998. It was designed to be a therapeutic outdoor adventure group experience for twelve young women aged 12 to 16 years living in the Rotorua district. In order to provide information on how to improve and develop further programmes to meet the needs of future participants an evaluation was undertaken which at the same time provided a research topic for the purposes of completing my Masterate of Social Work.

The programme was based on the 'Personal growth through adventure' model developed by Jackie Kiewa (1994, Australia)(see figure 4 p.63) The theoretical underpinning of this programme is eco-feminism. Eco- feminism acknowledges the oppression of women and of nature and aims to end this oppression through participant self-awareness, empowerment and opportunities to develop a respectful relationship with the local outdoor environment

The WAI was a closed, time-limited programme which ran on three Friday afternoons after school and on four weekend days. As it was run in winter this meant that a degree of flexibility had to be built into the programme activities to take into account the variable weather conditions.

Programme facilitation was provided by myself and a maori woman experienced in outdoor adventure facilitation. To ensure participant safety during the water activities two additional women facilitators (pakeha) were employed. The programme plan defined three stages: an introductory and preparatory stage, a journey stage and an evaluation stage. The programme setting was the Lake District of Rotorua including the surrounding bush areas of Lake Okareka, Lake Tikitapu, Lake Rotokakahi and Te Wairoa.

The programmes' goal was to provide a therapeutic experience for the participants, developing their self confidence, personal responsibility and increased self awareness through adventure activities. It aimed also to increase participants' skills in effective communication, problem solving and working successfully together as a group.

## **Selection**

The initial aim was to select six maori and six pakeha young women who had participated in a 1997 outdoor programme design group and who were past participants of the Rotorua Women's Centre Teen Education programme. To be selected the young women needed to be physically able to participate in the programme and to have an interest in participating in outdoor activities.

The young women were contacted by letter inviting them to consider attending the programme. The letter invited the young women and their parent/guardian to an individual selection interview with the researcher/facilitator, one other programme facilitator, and an intermediary person (Co-ordinator of Rotorua Women's Centre).

Included was a pamphlet which outlined the programme details. Six young women replied and made appointments to attend. All of these young women were of maori descent.

The co-ordinator contacted the other six (pakeha) women and found that they had all moved out of the Rotorua area. This left the programme organisers with the decision of how we would select the remaining six places on the programme. During the co-ordinator's conversations with the six maori young women and their caregivers, there had been indications that they knew other young women who would meet the programme selection criteria, that is they were physically able to participate in the programme and had an interest in participating in outdoor activities. After some discussion a decision was made to invite these 6 young women to attend a selection interview.

The purpose of the selection interview was to discuss with the young women and their parents/ guardians the programme details, issues of confidentiality, and any expectations the participants and the facilitators had. A programme consent form, a medical form and a gear check list were completed by the young women and their parent/ guardian (see appendix). All twelve maori young women were selected to attend the programme.

## **Preparatory stage**

### **Session one**

Session one involved the participants being transported by bus and car from their schools to Lake Okareka reserve, about 12 km from Rotorua. Eleven participants attended, the twelveth did not attend because she was ill but attended all other sessions.

When I arrived at Lake Okareka by bus with some participants I found participants watching our volleyball floating out to the centre of the lake! While waiting for us to arrive they had been playing volleyball and the ball had ended up in the lake.

The volleyball was central to an activity to establish ground rules for the group and its loss represented the beginning of many unplanned challenges that we experienced on this programme. The need for flexibility became a theme in our facilitator debriefing and planning discussions and was one of the biggest insights which I gained as facilitator.

The atmosphere at Lake Okareka was beautiful and peaceful, however the weather forecast was for rain. Before the session began the participants and one facilitator completed a walk about 500 metres through bush from a small beach at Lake Okareka to Boyes beach (Lake Okareka). Unfortunately the track had become flooded that day and the last two metres were under water. I was greeted at Boyes Beach by the participants laughing and exclaiming about their wet feet and shoes.

The first formal session opened with a *Karakia* (prayer) and an explanation of the local history of the area. This was followed by an activity sequence with the objective of enabling participants to establish positive rapport with each other and the facilitators. Ice breaking and de-inhibiting adventure activities were selected for this session (Karl Rohnke, 1995, USA) with the metaphors informing activities being adapted to reflect feminist and Maori perspectives. For example, an activity known as *Round the world* was changed to *Where are you from*, an activity which enabled participants to link with each other through their *whakapapa* (geneology).

The low point of this session came when one participant hurt her knee during an activity. Because she was wearing inappropriate shoes she exacerbated a fractured knee the severity of which had been minimised by the participant and her caregiver at her selection interview. Unfortunately she was unable to continue with the programme because of the injury. The facilitators were relieved that this had occurred during session one and not during the planned bush walk when rescue may have been needed.

Our risk management plan of having an emergency person to provide transport and assistance ensured that the participant received medical attention and that the group was able to continue with the programme activities.

This first session provided two insights for the facilitators, First the awareness that young women can underestimate their past injuries, and second the importance of facilitators insisting that appropriate shoes and clothing be worn. Even though at the selection interview facilitators had emphasised the importance of appropriate footwear some of the young women had worn the latest fashion which was neither comfortable nor appropriate for the outdoors. For the rest of the session the facilitators insisted that participants went barefooted rather than continue the activities in highheeled platform shoes.

The next part of the session focused on establishing group ground rules. The literature suggests that establishing ground rules is important in creating a safe environment in an adventure programme. To establish these ground rules two activities were completed. The first activity was called 'Basket of Fears and Expectations' and the second activity was called 'The Treaty'.

The first activity enabled participants to air their fears to the group. Their fears were:

- being laughed at (2),
- asking stupid questions,
- afraid of falling out of the kayak (2),
- hurting oneself,
- that it might rain the whole programme,
- falling down a ditch,
- being unable to tramp

Their expectations of the group in supporting them on the programme were:

- Not to laugh when something goes wrong. or at someone for doing something stupid.
- To get along with everyone
- No arguments or fights
- Positive attitude
- No put downs, respect.
- To be helped and be able to stay in the kayak
- Support each other

From these expectations a treaty was agreed, written down, and signed by all participants and the two key facilitators. The treaty included six ground rules of the programme.

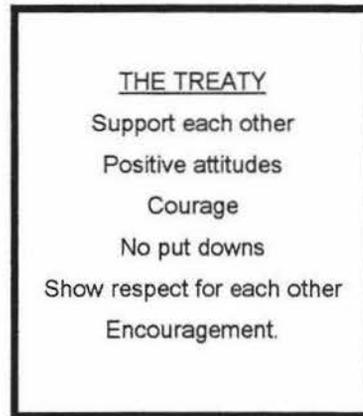


Figure 5: The Treaty

It had been intended that these six ground rules would be written on the volleyball by the participants and that the volleyball would be used in activities at later sessions. Due to the loss of the volleyball earlier in the session the ground rules were written on another volleyball the following week.

With the aim of participants gaining insight into their current communication skills within the group an art activity was completed in pairs and discussed in the group. The participants were asked first to make a drawing on their own representing their pair and then to work with their partner to make a second drawing of themselves, this time by communicating with each other.

During the following group discussion it emerged that only one pair had worked together on their drawings, and that the others had each worked on their own. One participant drew a black line in the middle of her page to ensure that her partner stayed on her own side. This activity prompted the facilitators to introduce discussion on cooperation and communication within the group.

The session ended with a *Karakia* and participants were then transported back to their homes.

### **Sessions Two and Three**

Sessions Two and Three focused on developing the participants kayaking skills. These sessions had the lowest number of participants: session two had only six because transport had been provided and for session three only five participants attended because of a netball prizegiving. Two new facilitators were introduced to the group to provide the water based instruction and safety information for the kayaking part of the journey. These two facilitators assessed the kayaking skills of the participants in preparation for the kayaking during the camping experience.

When the new volleyball arrived the treaty was written on it and used in ball activities at the beginning of each session to reinforce the ground rules. This contributed to the success of building a positive group who worked well together with, for example participants reminding each other that there was to be no putdowns used in talking to others or when talking about themselves.

With smaller numbers attending session three the participants were transported in cars driven by facilitators of the programme, and this mode of transport enabled increased communication between the participants and the facilitator who was driving the car. It became an effective way of debriefing in small groups. Friendships developed and plans were made by those who lived in the same suburbs to meet after the sessions. As the facilitators were aware that two of the young women did not wish other participants to see their home which was in disrepair, so these young women were picked up first and dropped off last.

Although transporting participants was time-consuming for the driver it enabled young women who had no means of transport to be able to attend the programme.

## Session Four

This was the last session before the journey. The facilitators met a few days before and discussed their concerns about the weather forecast and the planned journey. Our programme included an alternative journey in order to provide a contingency in case of poor weather. It was decided that the alternative experience would be safer yet still provide participants with the experience of an overnight camp, kayaking and a bush walk.

This final preparatory session covered the practical aspects of the planned experience including bush craft, gear requirements, and risk management strategies. The participants worked together to decide on the menu for the two days purchasing the required food at a local supermarket. Tasks such as these were effective in providing opportunities for participants to work together on the planning of their trip.

At the end of this session the first evaluation forms were completed by the participants. In answer to the question: *Why did you want to attend this programme?* four main reasons were given by the participants:

1. parent/guardian influence (3) As two participants explained:

, ..... made me. Have fun. Friends were going. To make new friends. Learn heaps.  
Because mum told me it would be good for me.

2. instead of watching TV (2), As one participant stated:

Because its something to do instead of staying home and watching T.V.

3. to learn new activities (2). One participant said:

To learn how to kayak and to learn about bush activities and about the bush itself.

4. to make new friends(1). (One did not complete this question).

All participants replied positively to the question *Is the whole group working together?* Four participants gave examples of when and why the group was working together:

Kayaking, ball skills.

Because we all join in activities and work as a group.

by listening and getting on with each other.

everyone participates in every activity.

## The Journey Stage

The journey itself began on a Saturday morning with the transportation of the young women to the campsite at Te Wairoa, about 14 km from Rotorua. This campsite consisted of three small enclosed rooms and a large open barn like room. After setting up camp and preparing for the bush walk, we completed a four and half hour bush walk in the area of Lake Tikitapu and Lake Rotokakahi.

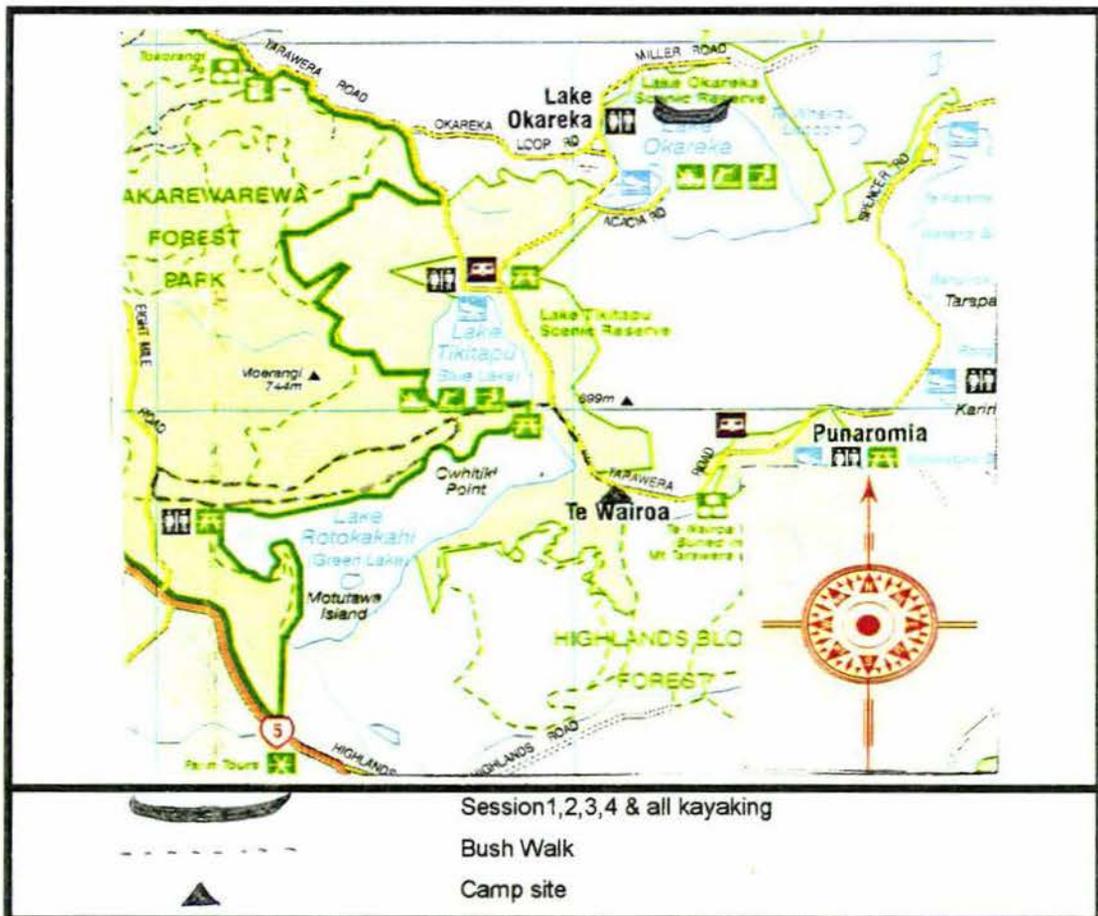


Figure 6: Map of sites of programme activities.

Even though the weather was cold and there was the possibility of rain, the walk offered an opportunity for participants to challenge themselves in the natural environment. Due to the diversity in fitness of the participants it was a challenge to stay together as a group. The walk involved several hills and while walking uphill there was some moaning from participants. A poem by the participants at the completion of the largest hill highlights their mood:

Sore  
possums on the way  
tired  
sore feet  
stink  
exhausted and relieved

Once back at camp, the bush walk experience was discussed and explored by the group through an art activity. Even though it had been a longer and more difficult experience than the participants had anticipated the debriefing pictures were positive and focused on the group being in the natural environment. The participants prepared dinner while the facilitators set up the night activities called Spot light and Burma bridge. The Burma bridge activity involved participants working together as a group in complete darkness to reach a set point. These night activities ended the day with laughter.

We lit a camp fire and this was one of the highlights creating for all a positive atmosphere and encouraging participation. After a draughty but warm sleeping experience the second day started with breakfast and cleaning the campsite.

The second unplanned challenge was to occur, the bus wouldn't start! Although this was a hassle for the facilitators, it enriched the experience of the participants and was a topic of their conversation throughout the day. The crisis was made manageable by the risk management plan of backup vehicles and cellphone to contact the emergency person.

As we had planned to meet the other two facilitators at Lake Okareka for the kayaking day, we transported participants by cars, leaving one facilitator behind to make arrangements for the bus to be attended to.

The kayaking experience took place on Lake Okareka. The participants kayaked a circuit and finished by kayaking through caves. Two participants 'accidentally on purpose' fell out of their kayaks, putting into practice the skills they had learnt earlier. The risk management strategies again worked effectively and a speed boat transported the young women to shore and they were wearing appropriate clothing for this activity. This experience was to be named as their highlight for the programme. As one of these participants had feared falling out of the kayak at the beginning of the programme she was able to overcome this fear and to feel confident in her ability to kayak and survive if should she fall out again.

At the end of the journey five of the participants felt that the group was continuing to work together. This they said was because:

- We helped each other.
- Group activities.
- Getting out kayaks. Cooking tea. Light fire. Doing dishes.
- Cleaning and cooking at camp.

Two participants felt there were communication issues:

- Because sometimes we don't all communicate.
- Because some people don't like others.

During the kayaking one facilitator commented on the written evaluation forms that they 'observed that the group was more together and had better recall of previous skills' than in earlier sessions. Another facilitator on the camp commented on the young women's 'excellent co-operation and communication' while doing tasks at the camp-site.

## The Evaluation Stage

The evaluation included activities which enabled the group to reflect on their individual and collective experience of the programme. It involved a six-hour session held one week after the overnight camping experience.

The session began with a sequence of problem-solving activities, with debriefing to link the discussion to earlier experiences on the programme. Group evaluation art and poem activities were popular with participants. Participants were asked to reflect on their camping experience by completing a group picture and poem. Figure 7 is an example of one group's reflection on the camp. This small group contributed equally to the picture and the writing of their poem. Their positive connection with nature and some of the key activities they had experienced: that is the tramp, kayaking on the lake, the campfire, the ghost stories and the bus used for transport is apparent in the picture.

The last activity was also an art activity where the participants painted their own T shirts representing what they had gained from experiencing the programme.



Figure 7: Small group evaluation picture and poem.

The session concluded with a presentation of certificates to the participants.

## Summary

This chapter described the WAI pilot programme with eco feminism as its theoretical underpinning and the utilisation of the Personal growth through adventure model to provide a therapeutic outdoor adventure programme for twelve young women. This chapter outlined the selection process, the content of the sessions and the high and low experiences of the participants and the facilitators.

The next chapter presents the findings of the research study. It outlines the participants' personal outcomes, their views of the programme and the changes required for future programmes. The outcome of two self-perception questionnaires is also discussed.

# Data and Findings

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## Introduction

Facilitated adventure experiences are purposefully structured adventures in which empowerment of an individual or the group is the goal

(Simon Priest & Michael Gass, 1997, p.63, USA)

The literature suggests that therapeutic outdoor adventure programmes with adolescents can be successful in providing self knowledge, social responsibility for the environment and increased self esteem (Karla Henderson, 1997, USA). The findings of this research study concur with these indicators in that the participants who undertook the WAI pilot programme had an overall positive experience.

At the end of the programme the participants as a group summed up this positive experience when they chose the following 3 feeling words:

Clever -	We formed as a group
Understood -	We understood each other
Proud -	We're all proud

The objectives of this study were to acknowledge and validate the participants' experiences of the programme by documenting their personal and collective accounts, and to make recommendations based on the findings for the development and implementation of further programmes for young women. This chapter presents the findings of this study beginning with an outline of the characteristics of the sample, which includes the participants' age, ethnicity, and educational background. The value of the programme as perceived by the participants is presented.

The findings which are outlined relate to participants' self-perception, their overall feelings about the group, the knowledge gained by participants about themselves, others in the group and the activities they completed, and the participants' overall feelings during the programme. The chapter concludes with aspects of the programme that participants suggested be changed for the development of further programmes and leads on to a further discussion and consideration of recommendations in the following chapter.

### Sample

The research sample included all programme participants who completed the programme (n=7). In dealing with such a small sample size it is acknowledged that statistically the percentages ascribed can be indicative only and that no absolute statistical inferences can be attributed. All participants were young women aged between 12 and 16 years with the majority (87%) aged between 14 and 16 years.

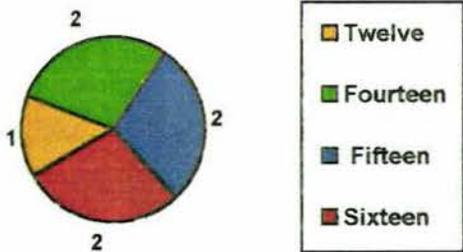


Figure 8: Age of the participants

While all participants were of Maori descent four identified themselves as Maori, two as Maori/Pakeha and one as a New Zealander.

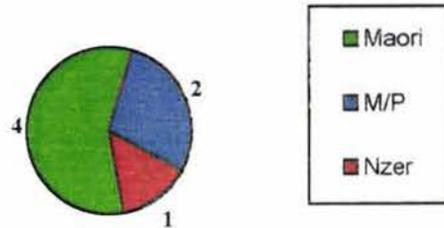


Figure 9: Ethnicity of the participants

All participants attended a Rotorua School, with six of them being at the same High School and one at an Intermediate.

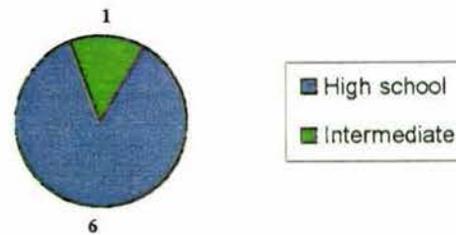


Figure 10: Education of the participants

## Value of the programme

To establish the participants' view of what the value of the programme could be for themselves and other young women at the pre camp session participants were asked in the first written questionnaire: *What do you think might be the value of this programme for yourselves and other young women?*

The following comments were typical of participants' responses:

To believe in yourself and understand how to do stuff.  
Lots of extra experience and socialising with others.  
Being with other people.  
To build up confidence and to build up my self-esteem.

The following findings highlight five aspects, of participant's self perception, the participants overall feelings about the group, the knowledge gained by participants, the activities highlighted by the participants and the participants overall feelings during the programme, that indicate the participants' perceptions of the personal outcomes which they gained from experiencing the programme.

### 1. Participants' self perception

With the aim of determining whether the programme increased levels of self-perception, questionnaires, a pre-camp (P1) and a post-camp (P2), were completed by the programme participants (see appendix 3). The questionnaires provided a comparison of the self perception levels of the same group of participants before and after the camping experience.

Results from the self perception questionnaires indicated that some change had occurred in self perception for the majority of the young women (71%). The responses were categorised into three degrees of self perception: Low (11-21), Medium (22-32) and High (33-44).

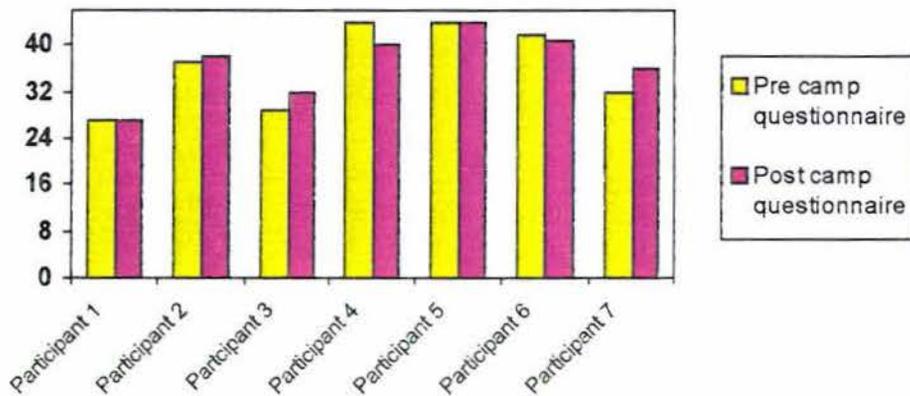


Figure 11: Participants perception of themselves

The data in Figure 11 indicates that there were no participants who had responses before or after the camp that placed them in the low self-perception category. Participant 1 had the lowest score of 27 which placed her in the middle of the medium self perception category.

In the pre camp questionnaire there were three participants whose responses were in the medium self perception category. Of these three, only participant one in the post camp questionnaire had no change. The responses of the other two participants (Participant 3 & Participant 7) indicated that positive change had occurred. Participant 7's score moved her into the high self-perception category by four points. For participant 7 these positive changes related to in her increased feeling of being in control of her life and an increased positive attitude towards herself and her abilities.

Two of the four participants (Participant 4 & Participant 6) with high self perception on the pre camp questionnaire recorded a decrease in the perception of themselves in the post camp questionnaire. The decrease in self perception for these two participants was signalled in the statement 'I can do things as well as most people' indicating that at the end of the programme they had a comparative framework for their perception.

I believe this reflects their high pre camp estimations of their abilities. In the post camp questionnaire the young women were able to assess their skills against a wider experience of the activities and a greater knowledge of the range of their skills.

For participant 4 there was also a decrease in her view of herself as having a positive attitude, having lots of good qualities and feeling in control of her life.

Of the other two participants with high self-perception participant 5 recorded no change in her perception of herself and participant 2 recorded an increase in self-perception.

In summary the data in Figure 11 indicates that the young women's self perception was medium (n=3) or high (n=4) before the camp. At the end of the camping experience there were two participants with no change, two participants with negative change and three participants with positive change.

## **2. Overall feelings about the group**

To document their feelings about the group the participants were asked in the pre camp and post camp questionnaires to circle the word or words that describe *How do you feel in this group* It was established with the participants which feeling words were positive, negative or a mixture of both. In figures 12, 13, 14, 15 data is presented in the form of a fern frond. It seemed to me that to present the material in this way was particularly appropriate in acknowledging the link with outdoor adventure experience. In Figure 12 and 13 the right hand feeling (brown) words are negative the left hand words (green) are positive and the middle words were identified by participants as both negative and positive (yellow).

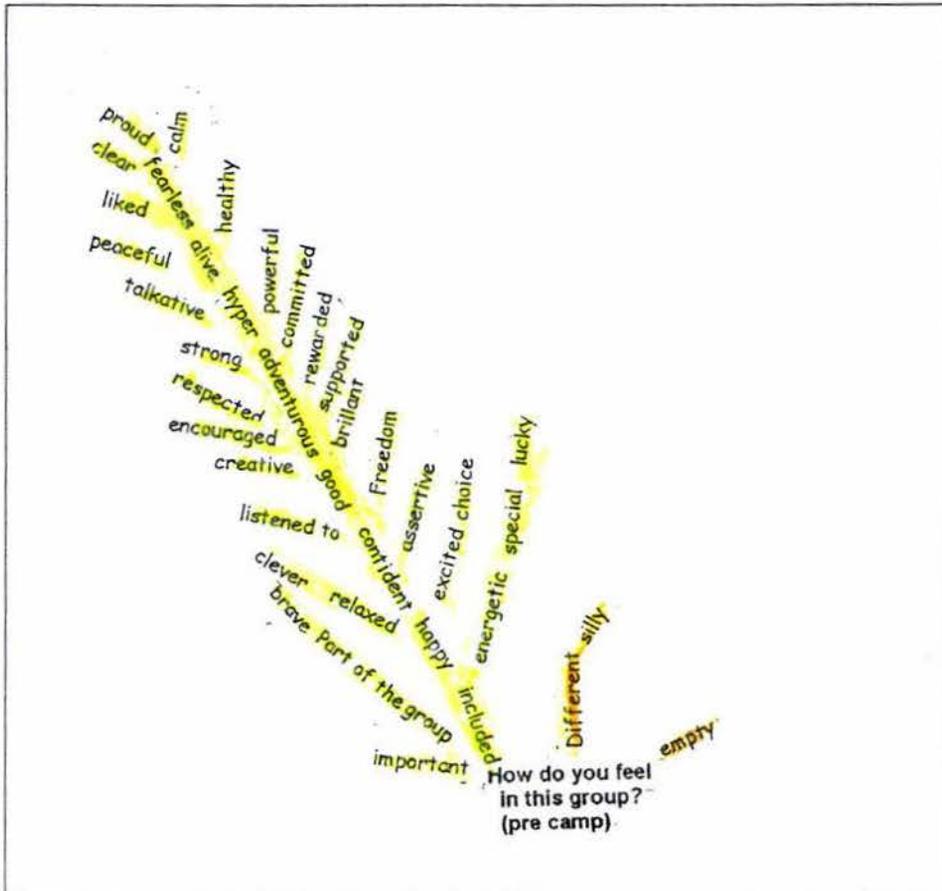


Figure 12: Participants' feelings about being in the group (pre camp) (session 4)

Figure 12 indicates all participants circled positive feelings on the pre camp questionnaire. All participants circled four or more feeling words. Although one participant indicated that she felt empty she also however, circled happy, calm, clear, good and brave. Overall at the pre camp session participants were feeling positive about being in this group.



The other five participants circled positive feeling words as shown on figure 13. Three of these five participants circled negative feeling words which included 'worried', 'fearful', 'nervous' 'restless' and 'frustrated'. Overall at the post camp session five of the seven participants were feeling positive about being in this group.

Participants were asked to rank their overall feeling about the group at the end of the programme by circling a number from 1(negative) to 10 (positive).

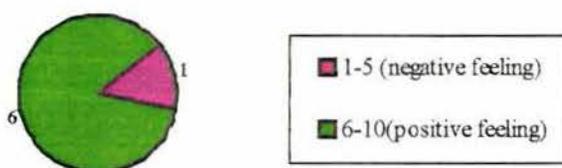


Figure 14: Participants overall feeling of the group

As Figure 14 shows six out of seven participants ranked the group positively in the range 6–10. One participant ranked the group in the negative range (5).

In summary the findings indicate that before the camping experience participants felt positive about the group. At the end of the camping experience there was an increase in positive and negative feelings, with two of the seven participants feeling negative about the group which indicated perhaps that their feelings had polarised. When participants reflected on their overall feeling about the group at the end of the programme six out of seven ranked the group positively.

### 3. Knowledge

One of the predominant positive themes apparent in the participants' responses was the increased knowledge that the participants had acquired while on the programme. The participants described this knowledge in three ways: self knowledge which I interpreted as self awareness, knowledge of others in the group and knowledge of the activities undertaken during the programme. These research findings show that the programme objective, of increased self awareness was met.

To the question *What have you learnt about yourself through this experience?* Participants described the knowledge gained about themselves as:

That I could handle a massive bush walk.  
That I can do more stuff than I thought I could.  
That I'm a confident person.  
That I'm a quiet person.

These comments highlight the increase in participants' self awareness which was one of the outcomes intended from this programme.

From this question *What have you learnt about yourself?* The participants also described the knowledge they gained about their abilities to undertake the outdoor activities:

Quite a lot; how to stop and steer the kayak  
To be able to walk as a group; everyone has to listen to everyone  
Kayaking skills and what you do if you fall out  
Knowledge of the bush.  
I know more and have had that experience  
I do know how to kayak properly

In any outdoor experience there is an expectation that the participants will increase their skills and their confidence in their ability to participate in the planned outdoor activities. For this programme the findings reflect this increase in skills and confidence in the activities of kayaking and tramping.

In answering the question *What have you learnt about others?* They described the knowledge that they had gained about others as:

That they don't all get along very well.  
That most don't have a positive outlook.  
They're fun.  
They are willing to learn and partake  
That they are all different and like so many different things!!!  
The fun everyone of them had at times.  
That they don't put down.

This question was important in establishing whether the participants had any insight into the others in the group. I was interested in their responses as I believed that this insight contributed to the group working well together and the overall positive experience felt by all.

The findings indicate that during the programme the participants gained increased knowledge about their ability to complete outdoor adventure activities. They gained also self awareness and insight about the other participants.

#### **4. Activities**

While the participants saw the activities of kayaking and the day tramp as being the most challenging, these were also the highlights for them: When asked *What was the most challenging?* They wrote:

Kayaking against the wind and running up and down stairs with a heavy pack on.  
The hike  
The bush walk(4)

When asked *What was the highlight for you?* They wrote

Kayaking into caves that was pretty cool!  
The hike.  
Falling out of the kayak and getting chased by ANACONDA.  
Definitely not the walk. nah I don't know everything was alright.  
Falling out of the kayak.

I was surprised that some participants found the tramp to be a highlight as during this activity they seemed unhappy with the experience (see poem p.77). These findings indicate that outdoor activities which may be difficult at the time can later on reflection be a highlighted experience.

The completion of the activities also featured when asked the question: *When did you feel proud of yourself?* The participants wrote:

When I finished the walk and when I got back to shore.  
When we got back after the hike.  
All the time especially kayaking  
When I achieved something like cooking tea.  
Through the walk.

These findings show the significance of adventure activities such as kayaking and tramping in highlighting concepts of achievement, success, completion and competence, and in contributing to the overall positive personal outcomes for participants.

## **5. Overall feelings during the programme**

With the aim of determining the participants' feelings during the programme participants in the pre camp and post camp questionnaires were asked to circle the word or words to the question *During this programme how have you felt?* It was established with the participants which feeling words were positive, negative or a mixture of both. In Figure 14 and 15 the right side feeling words are negative, the left side words are positive and the middle words are identified by participants as both negative and positive.

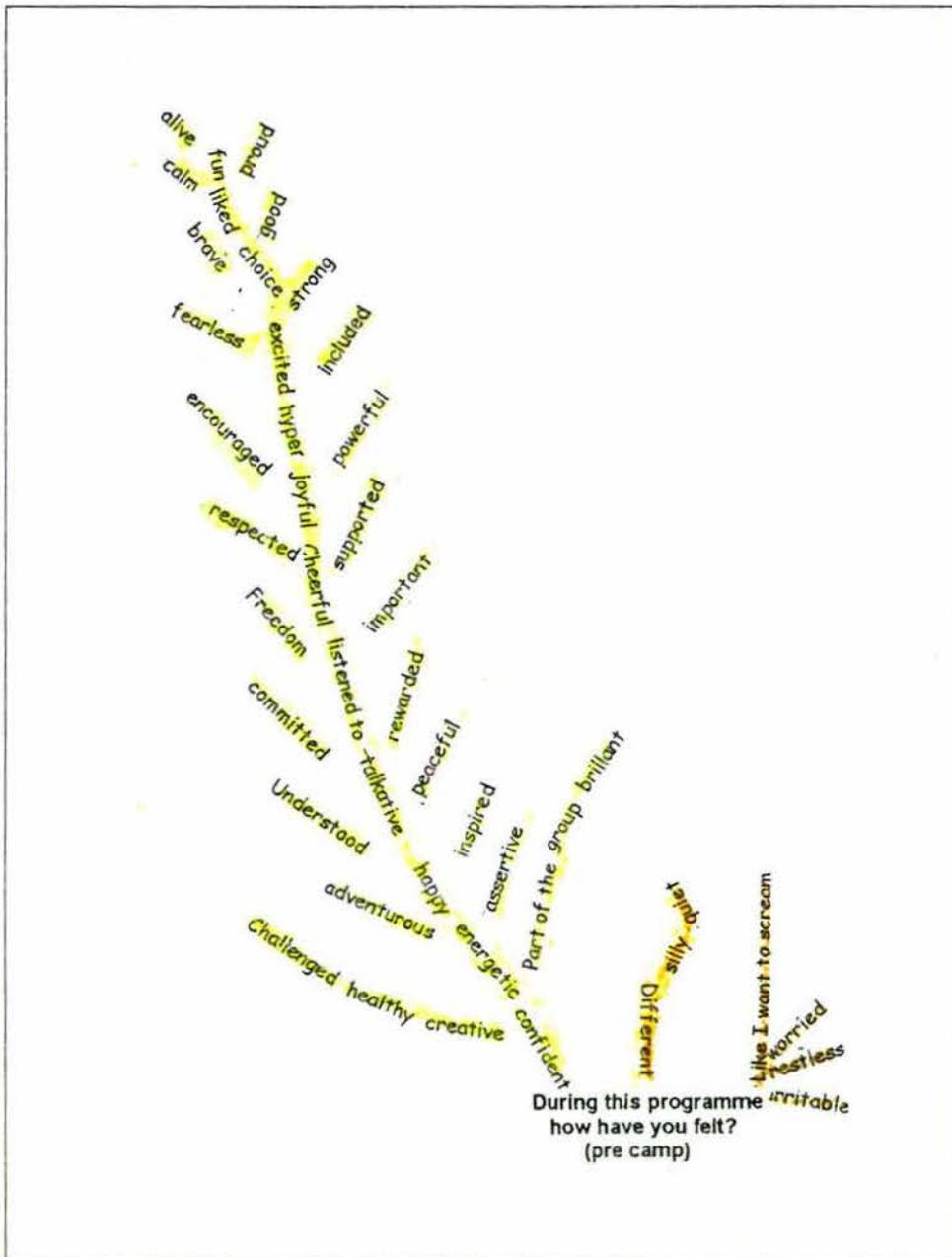


Figure 15: Participants' feelings during the programme (pre camp) (session 4)

As Figure 15 indicates all participants circled positive feelings on the pre camp questionnaire. All participants circled four or more feeling words. Two of the seven participants circled the words 'Like I want to scream', 'irritable' and 'restless' with one of these two participants also feeling worried. Overall at the pre camp session (session 4) participants were feeling positive.



In the post camp questionnaires (Figure 16) there was an increase in all feelings, positive and negative. All participants circled four or more positive words with four of the seven participants circling two or more negative words.

This increased intensity of feeling is an expected outcome of adventure experiences. Jackie Kiewa (1994) in her model 'Personal growth through adventure' acknowledges this intensity of feeling in her four components which create a powerful learning situation. Jackie Kiewa believes this intensity of feeling is due to the perceived and real dangers of the outdoor activities. I agree with Jackie Kiewa and suggest also that positive and negative group dynamics and participants increased self awareness intensified their feelings as indicated by the feeling words circled.

At the evaluation session at the end of the programme participants completed an activity where they were asked to choose three words that best described how they felt about what had happened on the programme. All participants chose positive feeling words.

The following are the responses of two participants

- |             |   |   |
|-------------|---|---|
| Freedom     | - | better than staying home and watching TV  |
| Healthy     | - | after the walk felt healthy   |
| Fearless    | - | at first I was scared of falling out of the kayak,<br>now I don't care about that |
| Adventurous | - | when we went on camp  |
| Excited     | - | to come home and watch TV and rest  |
| Assertive   | - | cause I am  |

This section outlined the summative evaluation findings of the WAI programme which assessed it's value as perceived by the participants. The following section will discuss the formative evaluation findings and will highlight the changes required for future programmes.

## Changes to the programme

One of the objectives of this study was to determine if changes were needed to enhance the programmes future usefulness. The following findings indicate the changes suggested by participants for future programmes. To establish participants' expectations on the pre camp and post camp Questionnaires participants were asked *Is this what you expected?* At the pre camp five of the seven participants said Yes. As one participant wrote:

Yes it was what I expected. Its cool and it's a way to meet new people

One participant did not complete this particular question and one participant said:

No, I expected more things to do

On the post camp questionnaires, Four participants said Yes it was what they expected, while three participants didn't expect a long tramp and the cold weather conditions. As two participants stated

I didn't know it was going to be such a long walk  
I didn't think it would be as cold as it was

On the post camp questionnaires to the *question What would you change or add to the programme?* The participants suggested:

the walk (1),  
nice water to drink and more chocolate (1),  
not in the winter (1),  
add mattresses (2),  
more weekends and more people (1)

with two participants indicating no change.

The change most highlighted by the participants was to increase the length of the programme. Participants had commented in earlier sessions about the shortness of the programme, and In the pre camp questionnaires, three of the seven participants when asked *What would you change or add to the programme?* wanted the programme to be longer.

At the evaluation session participants were asked to make overall comments about the programme. The overall recommendation was that a longer programme was needed. As one participant stated:

I think the programme should be longer and just every Fridays or Saturdays because its cool

In the evaluation session the participants were asked to rank the length of the programme from 1 to10 with 1 being negative and 10 positive.

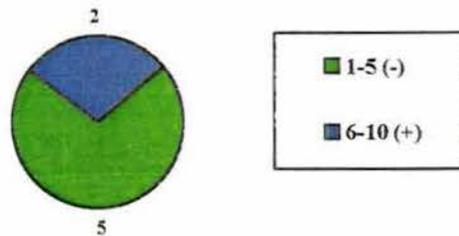


Figure 17: Length of programme.

As Figure 17 shows at the end of the programme the majority 5 of the participants felt that the programme was not long enough, with the remaining 2 stating that the programme was the right length. I would infer from these findings that the participants would have liked the WAI programme to have continued longer.

Two facilitators when asked the question *What changes would you make?* to the programme also commented on the need to lengthen the programme. They suggested:

A longer programme. More introduction sessions  
More time needed to develop team work and fitness levels.

I agreed with the facilitators and the participants that for future programmes longer introduction and follow on sessions would be beneficial.

This section outlined the formative evaluation findings of the WAI programme. It found that future programmes require longer introduction and follow up sessions. This supported by the literature which states that follow up activities are now recognised as essential to provide a more effective completion of the programme by the participants (Simon Priest & Michael Gass, 1997, USA).

## Summary

This chapter presented the participants' responses to summative and formative questionnaires completed at the pre camp session, post camp session and at the evaluation session at the end of the programme.

The presentation of the findings of this study began with an outline of the participants' age, ethnicity and educational background. The value of the programme as perceived by the participants was noted. The results of the self perception questionnaires indicated that at the end of the camping experience some change had occurred for the majority of participants. The overall feelings about the group, the knowledge gained by participants about themselves, others in the group and the activities they completed, and the participants' overall feelings during the programme were then discussed.

The chapter concluded with aspects of the programme that participants' suggested be changed for the development of further programmes.

The next and final chapter 'Discussions and Conclusions' concludes this thesis providing a summary of the study and its findings. Recommendations are made for future programmes.

# Discussion and Conclusions

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Adventure therapy, as a field, can make important contributions to the health of the individual woman as well as the health of our society. Through a positive outdoor experience a woman can learn to manage herself in an environment that can feel out of control. She can find ways to feel safe, set clear limits and boundaries and experience a oneness with nature

(Denise Mitten, 1994, p.81, USA).

This chapter concludes this thesis and summaries the study and its findings. It describes the responses of seven participants who attended the WAI pilot programme and notes that overall the programme was a positive experience for each of them. Recommendations from the participants are then outlined.

As a feminist social worker facilitating this therapeutic outdoor adventure programme, I found the term Adventure Social Work to be appropriate for describing my practice, even though it is not a term used commonly in the international community to define this field.

The theoretical underpinning of this programme was eco-feminism. Eco-feminism acknowledges the oppression of women and of nature. The WAI pilot programme aimed to end this oppression through participant self-awareness, empowerment, and opportunities to develop a respectful relationship with the local outdoor environment. This was achieved through the use of the 'Personal growth through adventure' model, adventure activities utilising the 'Adventure Wave' model and facilitated in the natural environment of the Lake District of Rotorua.

The programme was based on 'Personal growth through adventure' model (figure 4), developed by Jackie Kiewa (1994, Australia). This model is in line with the feminist literature on appropriate programmes for women as described by Denise Mitten (1994, USA) who advocates for a programme which:

promotes support and nurturing, with relaxation and fun enabling participants to take initiative and try new activities and skills, to allow themselves to recognise their potential and complete their goals. In this environment women more easily choose to challenge themselves and take risks (p.75).

The reasons for undertaking this study and which informed the objectives were

- the gap in knowledge about women and their involvement in outdoor adventure programmes
- my personal positive experiences in the outdoors
- my awareness of local programmes for young men and the need to investigate whether a similar programme could be effective in bringing about positive change for young women
- to improve my own practice
- evaluation of the pilot programme could improve future programmes.

The objectives of this study were to acknowledge and validate the participants' experiences of the programme by documenting their personal and collective accounts and to make recommendations based on the findings for the development and implementation of further programmes for young women.

Research completed in the outdoors has used both qualitative and quantitative approaches. The quantitative research has provided us with evidence of participation patterns of women in the outdoors but tells us little about their experiences in those settings.

As this study aimed to document the participants personal and collective accounts of their experiences a qualitative approach was undertaken.

The findings of this study resulted from the use of naturalistic inquiry using a qualitative research design based in eco-feminist methodology. The data was collected through the use of summative and formative evaluation written questionnaires, tape recordings and written/art material, and the data was analysed using content analysis to code and categorise the material into themes. This part of the research was the most time consuming requiring my patience and trust in the process.

Having clear objectives to refer to enabled the themes to be linked easily with the objectives. A highlight that occurred during this process was the formulation of ideas and insights for future programmes which the participants' comments triggered. Certainly the facilitators found that the reflection on the programme and their facilitation skills was very helpful in their own growth as facilitators.

My position also as researcher was made explicit by being acknowledged and discussed. A meeting of participants was used to ensure that the study reported their experiences in a reliable manner. While no legal issues arose in the study, the ethical issue of myself being a pakeha researching maori participants was of concern to me. This however was fully discussed with the maori adult women involved in the programme and was resolved through ongoing consultation. My existing relationships with these women enabled us to address issues openly and easily as they arose. By making themselves available to me for consultation and through their sharing, they enabled the research project to go ahead in the time required.

On reflection, one to one interviews would have been a more appropriate method to use to elicit detailed answers from the participants. The participants' ability to answer the written questionnaires was reduced because of their feelings about their writing style and their inability to spell the words they wanted. It meant that for some questions the answers weren't as detailed as I had expected for this age group. One to one taped interviews would have elicited a richer description of their experiences.

A key part of the research was the individual selection interview in which an initial connection with the participants and their caregivers was established. This proved to be helpful to the facilitators in dealing with transport and health issues that occurred during the programme.

Difficulties arose in the sample size when during the programme 5 participants left the programme. The reduction in the sample occurred as the young women concerned were not able to be present for each part of the study, one due to physical injury and the other four participants stating personal circumstances as the reason, some participants were unable to attend all sessions due to other commitments. Anecdotal evidence however suggests that this withdrawal rate is not unusual in adventure programmes that are run over a number of weeks. For future programmes the withdrawal rate will be taken in consideration and a larger number of initial participants will be selected.

Two difficulties occurred in the collection of the data. Firstly the questionnaires were not completed at the first session. This was because of the combination of the change in the weather conditions which meant that time was spent moving to an alternative venue, and one participant needed to be taken to a doctor. This left no time available for filling out the questionnaires.

The following two sessions were spent kayaking again there was no time available to fill out the questionnaires. Hence the first pre-camp questionnaires were filled out at session 4. The other questionnaires were completed as planned.

The facilitators noted that the second difficulty arose because the times allocated for the completing of the research questionnaires interrupted the group process. Further discussion is required of the programme designers to decide on where and how to better place the evaluation process in the programme.

A highlight was the debriefing of the activities. This used various forms of art. Participants responded well to this form of debrief and both negative and positive feelings were expressed in their art work.

The research findings support the use of eco feminism and the 'Personal growth through adventure' model. The findings indicated that overall participants experienced positive outcomes. One of the predominant positive themes in the participants' responses was their increased knowledge of themselves, of other group participants, and their increased knowledge of the adventure activities undertaken during the programme.

At the beginning of the WAI programme two participants perceived the kayaking sessions as high risk and were concerned about their safety. When these two participants did fall out of their kayaks (intentionally) the risk management strategies worked effectively with the safety boat transporting them to shore. Rather than this experience harming them physically or psychologically, it was named by them as being their highlight of the programme.

The findings from the self perception questionnaires support the literature that not all participants achieve positive change from adventure experience (Jackie Kiewa, 1994, AU). The results in this study found that slight negative change in self-esteem did occur for two of the seven participants with slight positive change for three of the seven. The remaining two participants recorded no change in their self-esteem.

A disadvantage of this questionnaire is that many other factors, such as family relationships, school achievement, influence the self-esteem of the participants which could contribute to the change in their self-esteem.

As the literature suggests that therapeutic work with adolescents can be successful in the outdoors (Karla Henderson, 1997, USA) but that like any therapeutic intervention it is not effective for everyone (Irene Powch, 1994, USA). It is suggested however that if the adventure experience is positive for the participants, then there will be positive outcomes, particularly positive change.

As Karla Henderson (1997, USA) suggests there is value in outdoor experiences:

all people and how we can use the experiences of women and other diverse populations to help us understand more about the importance of the outdoor environments as catalysts for change (p.2).

Research suggests that people who have had positive outdoor experiences as children or adolescents are more likely to be active in the outdoors as adults (ibid).

One aspect which I had not noticed as being highlighted in the literature was that of the increased intensity of feelings documented by the participants on the post camp data. Although the camping experience was two days including tramping, overnight stay and kayaking, the mixture of feelings and the intensity of those feelings was of note.

Jackie Kiewa (1994) explains this intensity of feelings in connection with the perceived and real danger of outdoor experiences. I believe that the intensity of feelings documented in the findings of this study indicate that other aspects, such as increased self awareness and positive and negative aspects of group dynamics, may also have contributed. Further research is needed to explore the reasons for the increased intensity of feelings after the overnight camping experience.

The process of completing this study has increased my experiences in designing and facilitating therapeutic outdoor adventure programmes for young women aged 12-16 years.

As Emily Dunstall (1997, NZ) notes:

Like feminism, feminist social work practice also needs to evolve and change in order to stay relevant to the changing needs, concerns and expectations of women (p.119).

The findings offered clear indicators of changes needed to the programme, such as the need for future programmes to be longer, to be held in summer and to have more participants.

The results of this study will enable the next programme to be adapted to meet the needs of future participants. An evaluation process will continue to be an important part of any future programmes.

The results of this study will contribute to a fuller understanding of how young women experience therapeutic outdoor adventure programmes. Because of the lack of research available which documents young women's experiences on outdoor programmes, there is a need for further research to be undertaken.

This study also contributes information about designing and facilitating future programmes for this population and has confirmed the findings of previous research and anecdotal evidence that therapeutic outdoor adventure programmes can be effective in increasing participant self awareness, and provide opportunities to develop a positive relationship with nature.

This thesis describes the responses of seven participants and four facilitators who attended a therapeutic outdoor adventure programme. The study findings show that overall the programme was a positive experience for each of the seven participants. There was consensus among the participants that it would be beneficial for further programmes be organised.

## **Recommendations**

- That further therapeutic outdoor adventure programmes for young women be developed and held in Rotorua.
- That the programme design include more adventure activities, be held on Friday nights and include a follow up period. It would be advisable for the programme to be longer than the pilot programme.
- That the number of participants be increased to allow for a withdrawal rate.
- That all future programmes include an evaluation process to ensure ongoing change and development of the programme design.
- That further research be undertaken which documents the voices of young women participants.

# Appendices

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## Appendix 1: Research Information Sheet

**Research Title:** Evaluation of an adventure programme for young women.

**Researcher:** The researcher/facilitator is Julie Burne who is a Masterate student in the Department of Policy Studies and Social Work.

Julie Burne can be contacted at the following places:

Rotorua Women's Centre

P.O.Box 175

Rotorua

Ph: 3460339

Rotorua Hospital

Private Bag

Rotorua

Ph:3497955 ext. 8766

Please contact the researcher Julie Burne at any time if you need to.

**Researcher's Supervisors:** Dr Jocelyn Quinnell and Dr Mary Nash

School of Policy Studies and Social Work.

Massey University

Palmerston North

Ph: 0800627739 or 06 3505222

### What is the Research about?

The research aims to document the accounts of young women of their experience on the adventure programme.

### What will participants have to do? / How much time will be involved?

Participants will:

1) attend a 30 minute interview with the researcher/facilitator and a programme facilitator to discuss the programme details, expectations, ground rules, an individual goal plan and any other questions which may arise. Complete a programme consent form, a gear form and a medical form. An independent person will explain to you the research details and the research consent form.

2) attend:

- Four four-hour sessions(after school/ a weekend day).
- a journey which consists of a four hour tramp, camping overnight in the bush and half a day canoeing (a weekend).
- a six hour day held approximately one week after the completion of the journey on a Sunday

3) be invited to do artwork , write and audiotape word poems, keep a journal

4) complete evaluation questionnaires individually, in small groups and in the large group during the programme. Be invited to give your written permission to let the researcher use your art work, written /audiotaped word poems, questionnaires and/or journals to be used as research data

5) attend a one hour meeting once the data analysis is in draft form to reflect on the analysis and conclusions to ensure it is correctly recorded and appropriately documented.

**What can you expect from the researcher?**

- You can expect to have full information about the research from the researcher whenever you require it.
- That confidentiality will be assured and regular data checks will ensure accuracy of the recording on an individual and group basis. Data collected will be kept in a locked filing cabinet. Tapes and other data such as artwork, poetry and photos will be returned to you or destroyed at the end of the research project whichever you decide.
- As researcher I will provide opportunities for you and the group to express any concerns regarding the progress or methods of research. If there are concerns I will discuss these with my supervisors and feedback to you the outcome of the discussions.
- An independent person will be available to you if you wish to withdraw from the research.
- The researcher will ensure by using Risk Management strategies that any risks of physical or psychological harm to you and others involved in the research are minimized.

**If you take part in this study you have the right to:**

- Decline to participate in any evaluation activity or answer any question even if you have previously agreed to do so.
- Withdraw from the research at any stage and yet continue with the programme or withdraw from both the research and the programme at the indicated points of withdrawal. The points of withdrawal from the programme will be at any stage during the preparatory and debriefing stages. However for the journey stage you will be unable to withdraw from the programme until the end of the journey.
- Refuse to allow information which you have provided to be used for the research project.
- Ask any questions about the research from the researcher.
- Have your artwork, poetry, journals and photos returned to you or destroyed, whichever you decide.
- Be given access to a summary of the findings from the research when it is concluded.

## Appendix 2: Consent forms

### GUARDIAN CONSENT FORM (Research)

I have read the information sheet and had the details of the research explained to me. I have had an opportunity to ask questions and have had them answered to my satisfaction, and I understand that I may ask further questions at any time.

I ..... agree that ....., who is under my guardianship, may take part in this research.

Signed ..... Date .....

I, ..... believe that ..... consent was freely given and with understanding.

Signed .....

Date .....

---

Cut here

### PARTICIPANT CONSENT FORM (Research)

I have read the information sheet and had the details of the research explained to me.

I have had an opportunity to ask questions and have had them answered to my satisfaction, and I understand that I may ask further questions at any time.

I understand that I may withdraw any information I have provided for the research at any time.

I agree to provide information to the researcher on the understanding that my name will not be used without my permission.

I agree/do not agree to be audio taped.

I agree to participate in this research under the conditions set out in the information sheet.

I..... agree to take part in this research.

Signed.....

Date .....

I ..... believe that ..... consent was freely given and with understanding.

Signed ..... .....

Date .....

## Appendix 3: Questionnaires

### Questionnaire (Value of the Programme)

Why did you want to attend this programme?

What do you think might be the value of this programme for yourself and other young women?

### Self Perception Questionnaire

Please circle one response for each of the statements.

I feel I am a valuable person	Strongly agree	Agree	Disagree	Strongly disagree
I feel that I am a failure.	Strongly agree.	Agree	Disagree	Strongly disagree
I have lots of good qualities.	Strongly agree.	Agree	Disagree	Strongly disagree
I can do things as well as most people.	Strongly agree.	Agree	Disagree	Strongly disagree
I haven't got much to feel good about	Strongly agree.	Agree	Disagree	Strongly disagree
I have a positive attitude towards myself	Strongly agree.	Agree	Disagree	Strongly disagree
On the whole I am happy with myself	Strongly agree.	Agree	Disagree	Strongly disagree
I wish I could have more respect for myself.	Strongly agree	Agree	Disagree	Stronglydisagree
I often feel pretty useless	Strongly agree.	Agree	Disagree	Strongly disagree
At times I think I am no good at all	Strongly agree.	Agree	Disagree	Strongly disagree
I feel in control of my life	Strongly agree.	Agree	Disagree	Strongly disagree

## Appendix 4: Group valuation Questionnaires

### Group

How do you feel in this group? Circle the word or words that describe how you feel?

included      depressed      passive      sad      alone      defensive  
hyper      angry      tense      happy      quiet      numb      irritable  
impatient      can't focus      lonely      frustrated      tired      alive      Part  
of the group      excited      terrible      brilliant      Like I want to scream  
pressured      empty      Vulnerable      unsupported      mixed up  
Bored      calm      energetic      choice      Cheerful      healthy      liked  
listened to      Understood      assertive      rewarded      important  
Effective      peaceful      clear      restless      Nervous      inspired  
relaxed      fearful      Challenged      powerful      joyful      worried      Different  
silly      left out      dumped on      Picked on      talkative      committed  
Freedom      clever      respected      smart      strong      good      special      lucky  
adventurous      confident      creative      supported      brave      proud      fearless  
encouraged

**Is the whole group working together? Yes/No**

**Give an example**

## Appendix 5: Programme evaluation

### Programme

During this programme how have you felt? Circle the word or words.

included      depressed      passive      sad      alone      defensive  
hyper      angry      tense      happy      quiet      numb      irritable  
impatient      can't focus      lonely      frustrated      tired      alive      Part  
of the group      excited      terrible      brilliant      Like I want to scream  
pressured      empty      Vulnerable      unsupported      mixed up  
Bored      calm      energetic      choice      Cheerful      healthy      liked  
listened to      Understood      assertive      rewarded      important  
Effective      peaceful      clear      restless      Nervous      inspired  
relaxed      fearful      Challenged      powerful      joyful      worried      Different  
silly      left out      dumped on      Picked on      talkative      fun      committed  
Freedom      clever      respected      smart      strong      good      special      lucky  
adventurous      confident      creative      supported      brave      proud      fearless  
encouraged      Is it what you expected? If No please explain what you  
expected?

**What would you change or add to the programme?**

**What will you take away with you from this programme**

## Appendix 6: Debriefing questionnaire

### Debriefing questionnaire

What have you learnt about yourself through this experience?

What did you learn about others?

What was the highlight for you?

What was the most challenging?

When did you feel proud of yourself during this programme?

On a scale of 1 – 10 ( 1 = negative,10 = positive), Rate your overall feeling about the following:

Programme            |---|---|---|---|---|---|---|---|---|---|  
1 2 3 4 5 6 7 8 9 10

Facilitators            |---|---|---|---|---|---|---|---|---|---|  
1 2 3 4 5 6 7 8 9 10

Group                    |---|---|---|---|---|---|---|---|---|---|  
1 2 3 4 5 6 7 8 9 10

Food                     |---|---|---|---|---|---|---|---|---|---|  
1 2 3 4 5 6 7 8 9 10

Environment            |---|---|---|---|---|---|---|---|---|---|  
1 2 3 4 5 6 7 8 9 10

Comments:

## Appendix 7: Evaluation questionnaire

### Evaluation form (Facilitator)

What went well?

What didn't go well?

What changes would I make?

In my facilitation what went well?

What could I improve on?

Were the objectives achieved? ( 1= achieved , 5 = not achieved)

1. |-----|-----|-----|-----|

1    2    3    4    5

Comment:

2. |-----|-----|-----|-----|

1    2    3    4    5

Comment

3. |-----|-----|-----|-----|

1    2    3    4    5

Comment

## Appendix 8: Personal Action Plans

### PERSONAL ACTION PLAN

Name:

Age:

School:

Ethnicity:

What are my goals during this programme?

How can I achieve my goals?

What could others do to help me achieve my goals?

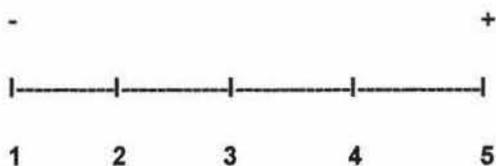
What can I offer the group in order for them to achieve their goals?

How will I know that I am reaching my goals?

### PERSONAL ACTION PLAN REVIEW

Name:

Did you achieve your goals that you set for this programme?



What did you do that helped achieve your goals?

What did others do that helped you achieve your goals?

What did you do to support others in their goals?

How did you know you have reached your goals?

## Appendix 9: Risk Management form

### RISK MANAGEMENT

DATE:

Activity: Kayaking

Risk /Danger description	Strategies
<ul style="list-style-type: none"> <li>● Death by drowning as a result of capsize.</li> <li>● Sun burn</li> <li>● Hypothermia through long periods of time in cold water or by exposure to cold wind.</li> <li>● Injury from collision with canoe or canoe part.</li> </ul> <p><b>People:</b></p> <ul style="list-style-type: none"> <li>● Taught poor paddling techniques</li> <li>● Taught poor rescue techniques.</li> <li>● Poor communication and unsafe group facilitation.</li> <li>● Special needs/ medical conditions not acknowledged or resourced.</li> <li>● Paddlers spread over the lake.</li> </ul> <p><b>Equipment:</b></p> <ul style="list-style-type: none"> <li>● Substandard canoes and life jackets.</li> <li>● Inappropriate clothing/ footwear</li> <li>● Ill prepared first aid kit.</li> </ul> <p><b>Environment:</b></p> <ul style="list-style-type: none"> <li>● Weather unsuitable.</li> </ul>	<ul style="list-style-type: none"> <li>● Appropriate communication, equipment and transport available.</li> <li>● Emergency staff available to be contacted off site.</li> <li>● Intention plan with emergency staff.</li> <li>● Facilitator(s) to check clothing, footwear, equipment</li> <li>● Facilitator(s) to obtain all permits and adhere to scenic reserve rules.</li> <li>● Facilitator(s) are familiar with area.</li> </ul> <p><b>People:</b></p> <ul style="list-style-type: none"> <li>● Clear facilitation and instruction of</li> <li>● Canoeing techniques.</li> <li>● Clear communication and good group facilitation by facilitator(s).</li> <li>● Special needs / medical conditions identified, acknowledged and resourced appropriately.</li> <li>● Identified risks, precautions and group ground rules/boundaries established, supported and reinforced by all group members.</li> </ul> <p><b>Equipment:</b></p> <ul style="list-style-type: none"> <li>● Gear check of all participants by facilitator(s).</li> <li>● Well maintained equipment with suitable buoyancy.</li> <li>● Well resourced and appropriate first aid kit.</li> <li>● Power boat support in open waters.</li> <li>● Use Marine radio/cell phone.</li> </ul> <p><b>Environment:</b></p> <ul style="list-style-type: none"> <li>● Facilitator(s) check weather report for area.</li> <li>● Alternative plan for group if weather unsuitable.</li> <li>● Facilitator(s) to promote conservation to bush, waterways. All rubbish to be carried out.</li> <li>● Appropriate site chosen to suit participants experience and wind conditions.</li> </ul>

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