



**South Pacific Forum for
Wilderness Adventure Therapy:
Shared Conversations**

Bacchus Marsh, Australia, 2002

Edited by Anita Pryor and Cathryn Carpenter
Limited Publication by Victoria University
November 2002

This publication is limited to the participants attending the South Pacific Wilderness Adventure Therapy Forum in Bacchus March, Victoria April 2002.

We request that you respect the wishes of all attending the conference that participants have access to all the recorded discussions, and the opportunity to reflect before a decision is made to consider a wider distribution of the publication. Please don't photocopy or reprint other than for personal use. If you wish to utilise the data in further research or funding applications, please keep us informed.

The website www.wildadvther.com will be the forum for deciding the future use of this publication as well as developing list of contact, and continuing the tasks outlined by the participants attending this forum.

Thank You.

Acknowledgements:

To the participants who brought their energy and passion to this gathering, Thank You! Your willingness to share your practice and expertise, and to contribute openly made the forum an extremely valuable experience.

Dave	Adam	Kim	Ben	Val	Pete
Fiona	Tim	Bronwen	Ternaya	Lindy	Hugh
Russell	Brendan	Jodi	John	Ron	Kate
Julie	John	Nick	Heather	Jenny	Natasha
Peter	Jo	Kate	Arthur	Jim	Paul
Michael	Julie	Angela	Nathaniel	Karyn	Yarni
Jane	Trudy	Emma	Will	Paddy	Simon
Carol	Blair	Paul	Alistair	Maurice	Kathy
Jill	Rüdiger	Michelle	Anne-Marie	Donna	Nicola
Simon	Dave	Marty	Matt	Rod	Stephanie
Ian	Kylie	Louise	Phil	Donna	Michelle
Michelle	Cathryn	Zoe	Anita	Kristy	Rose
Lloyd	Rob	Sarah	Jenny		

We would like to thank the supporters of the Forum, including Victoria University (VU), Jesuit Social Services (JSS), The Myer Foundation, and the Victorian Outdoor Education Association. We would also like to thank Maureen Ryan (VU), Julie Edwards (JSS) and Charles Lane (The Myer Foundation) for their encouragement and valued participation on the first full day of the Forum.

The core group of Anita Pryor, Cathryn Carpenter, Paul Stolz, Jenny Parks, John Ernst and Yarni Sullivan were supported and informed by a broader very essential team, including Blair Gilbert and Julie Burne (New Zealand), Jane Conway, Scott Kilby and Nicola Trenorden. Michelles' expertise with computers greatly assisted the development of the documentation. The broader Victorian network of practitioners continued support in the development of this document, has been appreciated. Many thanks also to Rose Zohs and Rüdiger Gilsdorf (Germany) for their facilitation of the gathering, and to Matt Nelson for his assistance with administration organisation and the web site.

Editorial Note:

One of the key aims of this gathering for Wilderness Adventure Therapy practitioners was to 'tease out' and somehow 'get at' the characteristics of practice occurring within this region, across the breadth and range of practitioner experiences and programs represented. We asked: *'what is at the heart of our practice, here in the South Pacific?'*

To achieve this aim, the Forum was structured in a way that would allow large group discussions to lead into smaller, practitioner-led 'working group' discussions, leading to further 'topic-area' discussions, and eventually on the fourth day, to some summarising and development of action plans. This structure had its difficulties and did not always allow participants the freedom they may have hoped for, but from this process, a wonderfully broad base of practitioner experience and expertise has been recorded. We

now have a big pile of rich raw data in the form of these shared conversations, from which we can each have a go at answering the above question, and questions of how our practice compares with the practice of others, towards improvements in our own.

On the first day of the Forum, key words or phrases essential to practice were displayed. Of these, participants chose to meet under the topic that interested them or create a new one. These included, in no particular order: healing, risk, choice, reflection, resilience building, experiential learning, personal responsibility, relationships (self, others, place), journey, place (land/bush/wilderness) and culture. A hope is that these key common elements might be further explored by practitioners especially interested in each area, so as to further 'tease out' the heart of practice occurring in this region, and to together travel deeper into the heart of practice occurring here.

The Myer Foundation kindly funded the documenting and production of these shared conversations, so that all said and discussed at the Forum might be recorded and disseminated. In this way, the stories and details of practice occurring in Australia and New Zealand can be shared amongst ourselves, and with interested people around the world. The organisation of these shared conversations follows the structure and sequencing of the Forum. For each chapter we have provided a brief note on context, to remind or assist readers to understand the guiding frameworks, including limitations in time and discussion structure, for participants' stories and discussions as they appear.

At this point it should be noted that whilst the luxury of having a documenting team to record discussions freed practitioners and participants to 'talk' rather than be 'writing', this process also brought certain difficulties. Firstly, the documenting team could not record the discussions of every group, so some lively and informative discussions are left unrecorded. Whilst the editing team, through phone calls and emails, have attempted to verify each of the discussions recorded here, this process has nevertheless left room for participants to be quoted or 'summarised' by the documenting team in ways that might be different than if the speakers had written their own stories. For cases where participants are left with feelings of being misrepresented, we sincerely apologise. For ethical reasons, certain details and identifying information may have been removed from these records, however as much as possible, we have attempted to remain true to our shared experience. This process was indeed fallible, but we hope that you will find the outcomes and these shared conversations a valuable starting point. So again, we sincerely apologise for any inaccuracies in this documentation and welcome you to contact us so we can improve the quality of the records.

I might add that it has felt a daunting and almost inappropriate (*why us?*) task to collate and edit these records, as they represent the richly experienced and often passionately told stories of practitioners. Please take this as an encouragement to tell and write your own stories as you have experienced them, in your own words, for all of us to hear.

Best wishes,

Anita Pryor and Cathryn Carpenter,
on behalf of the editing team.
November 2002.

INDEX

1. Introduction: A gathering of practitioners in the South Pacific	6
2. Individual Aims of Participants	8
3. The Beginnings of Getting Acquainted.....	11
4. Impediments to Successful Progress	19
5. Common Elements in Our Practice	22
6. Wilderness Adventure Therapy:.....	29
7. Youth Enterprise Trust: programs in wilderness	32
8. What's unique about practice in this region?	34
9. Story-telling using key words	37
10. Areas for attention and action.	45
11. People / Land Australia / New Zealand	51
11. Community Decisions.....	55
12. An International Community ?	56
13. The Heart of the Forum	57
14. Appendices	58

1. Introduction: A gathering of practitioners in the South Pacific

Wilderness Adventure Therapy (WAT) is gaining worldwide recognition as an effective approach to engage people with special needs in a participatory process of change. WAT generally requires participants to commit their time and energy to a program that incorporates challenging experiences. These may range from the apparently simple goal of learning to cook or care for themselves, to just spending time in the bush, right through to completing expedition-style extended journeys. Programs are usually based around the development of a small community where responsibility for your own actions, and commitment to the success of the group aims are fundamental to the success of the process. Staff on programs have wide-ranging skills and qualifications, including Outdoor Educators, Psychologists, Youth Workers, Social Workers, Recreation Officers, and Therapists, and usually have activity skills in areas such as bushwalking, kayaking, rafting, sailing, rock climbing and skiing, as well as first aid qualifications.

At the 2nd International Adventure Therapy Conference (2IATC) in Germany in 2000, a gathering of participants from the South Pacific agreed a helpful consolidation of the field would be for practitioners to meet and explore what is at the heart of practice in our own region. This report provides a summary of the discussions from the subsequent gathering of Wilderness Adventure Therapy (WAT) practitioners in the South Pacific, held in April 2002 near Bacchus March, Australia.

The forum was sponsored by Victoria University, Jesuit Social Services, the Myer Foundation, and the Victorian Outdoor Education Association. Over 70 practitioners from Australia and New Zealand participated, with representation from all states and territories within Australia, and from both the north and south islands of New Zealand. The Forum structure consisted of a series of full-group and 'topic-focused' smaller group discussions, and along the way a team of documenters recorded what was said and discussed. Rüdiger Gilsdorf, Gestalt Therapist and Adventure Therapist from Germany, assisted us to look at our own work through fresh eyes. This document represents practitioner experience and expertise in the field of wilderness adventure therapy in Australia and New Zealand.

A key aim of the forum was to better understand the elements that characterise Australian and New Zealand wilderness adventure therapy programs. The forum structure aimed to help practitioners explore the heart of practice occurring in this region, from their own perspectives. We are fortunate to have easy access to large National and State Parks, in comparison to Europe and America. These 'natural' (bush/land) environments, and the perceived remoteness/ 'naturalness' they provide appear to be critical elements in defining the "South Pacific" flavour of programs. The importance of providing participants with the time, place and space to explore new coping mechanisms, new relationships, new definitions and understandings of themselves, in non-judgemental and supportive environments also appear to be ideas central to current practice in this region. Other essential elements described by participants at this forum included the importance of healing, reflection, risk, resilience building, experiential learning, personal

responsibility, relationships, choice, journey, place and culture in program processes. It needs to be noted that a groundswell of discussion took place around issues to do with indigenous cultural presence in our work and the importance of spiritual connection with the land. Perceptions of 'wilderness,' for many Australian practitioners, have forgotten the traditional indigenous presence in these locations. New Zealand participants brought Maori traditions and the importance of acknowledging Maori heritage and culture in their work and life. In this way, any description of the characteristics of practice in this South Pacific region must incorporate Aboriginal and Maori traditional histories inherent in the land.

The Forum provided opportunity for practitioners to develop their understandings of the diverse approaches and shared issues confronting the profession in this region. Working groups explored issues of training, qualifications, standards in practice, research, literature, evaluation, ethical practice, cross-cultural practice, words/definitions, management issues, staff exchanges, community networks and links, and funding submissions.

Participants agreed that collaboration and networking would help to consolidate and develop the profession and practice in this region. A database of contact details for programs and practitioners is included in this report. For some time to come, the WAT website www.wildadvther.com (set up with funds from The Myer Foundation) will serve as an electronic meeting point for the field in this region, and will ensure information remains accessible to all. The Adventure Therapy conference in New Zealand (November 2002), the National Outdoor Education Conference in South Australia (April 2003), and the International Adventure Therapy Conference in Canada (April 2003) will ensure practitioners have continued opportunities for discussion and collaboration in the near future. Participants agreed that 2004 would be an appropriate time for a follow-up regional gathering of practitioners. Tasmania, South Australia and the Northern Territory were put forward as possible venues for that gathering.

The Forum provided a stimulating environment for practitioners in the field to discuss, argue, share, and challenge understandings of their own practice and the practice of others. The terminology remains contentious: are we therapists, practitioners or workers, and are we working in the wilderness, nature, the land or bush? It seems participants are committed to working together towards a shared understanding of similarities and differences. The level of commitment and passion to articulate who we are, why we work in the ways we do, and which processes are employed, towards what aims, and for who, emphasises the importance of this work. These "shared conversations" provide a record of our early attempts to describe the essential elements of practice occurring within this region. Let's keep attempting to grapple with our own experiences, towards ultimately, better practice. Thanks for the open, frank and collaborative approach of those who attended or supported the forum.

2. Individual Aims of Participants

Context:

After welcomes, Rose Zohs, facilitator of the Forum, asked participants what they wanted to achieve from the forum.

Listed below are the verbal responses of individuals to the larger group, and the written responses (on yellow post-it notes) stuck to a wall in the main Forum space.

Answers to this question have been sorted into aims related to: programs, the region, and of a personal nature.

1. Program-Related Aims:

- To find out what other programs are doing – by talking, listening and contributing.
- To explore resources and learn about therapy models that other programs are using, in a practical sense.
- To gain a better understanding of the broader contexts in which WAT can be and is being used in. WHO? WHAT? WHY?
- To reach a common understanding about the processes and practices that create different outcomes, and to produce standards in operations.
- To increase awareness of what is happening in the field - who is doing what.
- To contribute to the body of knowledge about Wilderness Programs that go beyond recreational pursuits.
- To understand or clarify core similarities.
- To learn about evaluation of programs.
- To find out more about the processes that people use on a therapeutic basis.
- To look at the work of others in a similar service area.
- To find out which programs involve Aboriginal people, and if not, who is interested in this area.
- To find out more about what other organisations are doing for young people, and their methods.
- To highlight and celebrate differences in program values.
- To understand and put into words why outdoor experiences are so therapeutic for young people.
- To promote the body as a professional organization.
- To engage in the Quality Assurance Process (to check the currency of “our” model(s) of work in a professional environment).
- To get information “out there” to promote the wilderness therapy field.
- To participate in the process of developing wilderness/adventure therapy as a profession.
- To investigate the true diversity of this field.

- To gain insight into WAT practices and be able to apply them to adults with mental illness.
- To identify various experiences of practitioners.
- To affirm and honour what we do in the bush, and to learn and share experiences and ideas.
- To connect young offenders, health workers, and outdoor educators in outdoor/natural/wilderness setting goals.

2. Region-Related Aims:

- To understand the work being done in this region.
- To begin to articulate, explain, describe themes that link our practical work in Australia & New Zealand.
- To learn about “specific” South Pacific practice: What is unique about our work?
- To arrive at a South Pacific understanding of wilderness therapy and practice.
- To learn what the field in this region considers is Wilderness Adventure Therapy practice.
- To define what we do in the South Pacific.
- To explore the theory and philosophy of various approaches in the field of wilderness and adventure therapy in the South Pacific Region.
- To develop a mechanism for wilderness-based counselling accreditation relevant to the South Pacific.
- To assist in the development/establishment of the identity and uniqueness of the South Pacific wilderness adventure therapy profession.
- To establish clear definitions of adventure & wilderness therapy.
- To establish a focus point for South Pacific adventure therapy/wilderness therapy.
- To articulate with others and explore the diverse & unique understandings of adventure/wilderness therapy in this part of the world – what does it mean to us here in New Zealand & Australia?

3. Personal Aims:

- To play an active role in helping to clarify, define and forge the current and future directions of this emerging field.
- To participate and support the aims/theories of the forum – understanding ourselves – creating connections – planning the journey.
- To not feel so isolated in our work and to compare theories.
- To make connections with other people in a similar field.
- To drink deep from this fountain of knowledge (i.e. to learn).
- To learn more about the field of WAT.
- To listen and learn.
- To share in, strengthen and grow in awareness of why I do and how I practice wilderness therapy.
- To steal everyone’s good bits.
- To be inspired.

- To make connections.
- To broaden my perspective.
- To share passion.
- To improve my understanding of WAT.
- To share, challenge, embrace & develop what to me personally, makes perfect sense, but professionally needs support, development & vision.
- To explore different processes.
- For evaluation of programs.
- For Connection, learning & understanding.
- For learning from others.
- To gain employment.
- To find out why I am here!

3. The Beginnings of Getting Acquainted

Context:

The community's shared aims were summarised including:

To offer something;

To celebrate this field;

To develop, build and establish best practice;

To identify what is specific to South Pacific Wilderness Adventure Therapy practice (as opposed to rest of the world);

To meet people in the industry from a variety of backgrounds;

To make connections with people; and

To have fun.

“Let's open our minds; let's work to harmonise and use all our skills to engage in issues. What do we want to create together? Let's create an environment for the forum that has a sense of place and space that allows us to maximise our learning”. “So who are we?”

These introductions are grouped, where appropriate, within program teams.

Will, Ternaya, Nathaniel

Alice Springs, Northern Territory.

Bush Mob.

Combines the essentially Western elements of experiential/ wilderness adventure theory with indigenous cultural imperatives.

In its' 3rd year, Bush Mob works with young people who direct the growth of the program.

Works out of urban Alice Springs and in remote Aboriginal communities.

Involves families and significant others.

Ron, Rod, Simon, Fiona

Adelaide, South Australia.

Youth Adventure and Recreation Service.

A range of diverse consultative options for young people aged between 10-18 years.

Youth at risk – variety of people, very diverse.

Trudi, Nicola, Stephanie, Michael

Adelaide, South Australia.

BCS Adventure Services.

Adventure based counselling program for disadvantaged people (aged 12 to 90) including adult women who are survivors of violence, alcohol and drug abuse and who may have mental health issues.

Our key purpose is to create a supportive environment where engagement in adventure and wilderness experiences, mentoring and participation can enable a journey of personal discovery beyond perceived limitations.

Rob, Michelle, Val, Nick, Pete, Donna, Jodi, Brendan, Paul, Karyn

Tasmania.

Project Hahn.

Project Hahn is a government funded bush-counselling model working with at-risk Tasmanians.

Standard format is a 6-day journey using adventure activities as a catalyst for change.

Aboriginal camp with focus on cultural revival, with aboriginal participants and instructors.

Jill

Sydney, New South Wales.

Collaroy Centre.

Work with healthcare professionals to develop and deliver a wilderness program from 5-21 days.

Client groups include: homeless youth (15-25 years); youth at risk (12-17 years); children at risk (8-12 years); work for the dole (18-40 years); drugs and alcohol (18-40 years).

John

Sydney, New South Wales.

Xtreme Getaways Australia.

Xtreme Getaways Australia (a not-for-profit, publicly owned organisation) was established in 1996 to provide a range of adventure-based youth services to community-based organisations conducting programs for at-risk, troubled or other youth in need.

Based in Sydney, currently offer services throughout the eastern states of Australia.

Russell.

Queensland.

Youth Enterprise Trust.

Serves disadvantaged young people 16-24 years.

A 15-day wilderness-based experience and 12-month follow-up program.

Kate, Dave, Dave

North East Victoria.

Typo Station.

A place in the bush, at the heart of a big community of people.

Working with students who are having difficulties at school, aim to help young blokes (14-17) in their quest to become productive adults. Offer these young blokes and their community an experience of living in the bush, walking in the bush, communicating with people, and with skills to work in their community. We believe the plight of young males is a community challenge not the young blokes' problem. We hope to support this community from the young blokes' perspective.

Louise, Marty

Lake Nillahcootie, Victoria.

North East Centre for Change.

Primary and secondary program for youth at risk, in an alternative setting.

Use certain types of models to challenge types of behaviour.

Work with the families, follow- up with students for 2 years.

Funded through Department of Education, Employment and Training (DEET).

Year 8's have a 14-day program, Year 6's a 5 day program.

Parent workshops are included in the program.

Have a dog on staff!

Jo

Sydney, New South Wales.

Student, social work.

John, Natasha, Jenny

Gippsland, Victoria.

Gippsland Wilderness Program.

Youth adventure and education service. Offer a variety of programs.

Client group are 12 to 14-year-old Gippsland students at risk.

Involves a 10-day wilderness journey, non-directive and non-judgemental.

2 year follow up support with student, families, schools & others involved.

Funded through DEET. Provide other programs on request, occasionally.

Julie

Sydney.

6-week program for youth at risk; art therapy; wilderness experiences.

Kim

Seymour, Victoria.

Seymour Adventure Therapy.

An adventure therapy program catering for 13-18-year olds, run through child and adolescent mental health.

Catering for adolescence i.e. emotional, behavioural and or psychiatric problems.

Groups run in school terms with 6-8 clients.

Group composition depends on diagnoses.

Programme has been fully evaluated with great results.

Michelle

Melbourne, Victoria.

Outdoors Inc.

Provides outdoor adventure experiences for adults diagnosed with a mental illness.

Our programs vary in length from 1-day introductory programs to a 2-month long-term program. Our goal is to get people out of the door of hospital or the home and out into the community. We use adventure as a means of facilitating psychosocial rehabilitation.

Tim

Melbourne, Victoria.

Interactive EdVentures

Work on-site (portable) and offer residential experiential/adventure based programs.

Clients are schools, community and corporate groups.

Programs generally include challenge ropes course and/or "PA" style activities.

Tailored for each client group and their stated goals.

Ian

Melbourne, Victoria.

Centre for Adolescent Health, Royal Children's Hospital. The Centre runs programs with various client groups including young people whose parents have mental illness, chronically ill young people and their families, and socially withdrawn teenagers.

Interested in the role wilderness and adventure therapy could play in these programs.

Also studying Masters/PhD in clinical psychology with thesis in Adventure Therapy.

Angela

Melbourne, Victoria

Centre for Adolescent Health, Royal Children's Hospital

The Centre runs programs with various client groups including young people whose parents have mental illness, chronically ill young people and their families, and socially withdrawn teenagers.

Interested in the role wilderness and adventure therapy could play in these programs.

Adam, Bronwen, Donna

Melbourne, Victoria.

Regional Extended Family Services (REFS) Wilderness Program.

REFS Wilderness is an early intervention program seeking to prevent young-people-at-risk (14-17 years old) disengaging from families and education systems prematurely and entering the homelessness cycle. Consisting of a 10 day (approximately) bush-based journey and a 6-12 month follow-up program, REFS Wilderness utilises such strategies as wilderness and adventure based therapy, narrative approaches, experiential learning, mediation, counselling and development of community connectedness.

Sarah

Student, Psychology.

Masters degree – importance of nature.

Program for clients – day experiences; change of context for clients.

Kylie

Youth at risk and young offenders program.

Runs for 6 weeks.

Carol

Bendigo, Victoria.

St Luke's Anglicare.

Responsible for the provision of a variety of intervention services for young people.

Group activities for adolescents with mental health issues and a social group for socially isolated young males.

Alistair

Melbourne, Victoria.

Odyssey Consultants.

Risk management and safety audits.

Matt, Phil

Melbourne, Victoria.

Operation New Start.

Adventure therapy program aimed at young people 14-18 years old enrolled in public secondary schools in western metropolitan region of Melbourne.

Program is funded by Department of Education, Employment and Training (DEET), Victoria Police (Vic Police), and Royal Children's Hospital.

Students are withdrawn from school 4 days a week for 8 weeks, placed in outdoor/ adventure activities, undertake workplace visits and learn life skills. Parents/ carers also participate in 4-night sessions. Program concludes with 5-day expedition run by participants, followed by graduation the following week.

Anita, Jane, Yarni, Arthur

Melbourne, Victoria

The Outdoor Experience (TOE) Program.

Process-oriented 6-week therapeutic wilderness program. Crux of this is relationships and wilderness. Catalyst = length of time, relationship with people and place. Includes 2 weeks preparation/ orientation, 12-day wilderness journey, 2 weeks intense follow-up, to transfer of learning from journey. Longer term follow-up includes counselling, art/garden, more adventures, open door.

Also organise and co-facilitate adventure programs with youth agencies for their aims.

Lindy, Simon

Melbourne, Victoria.

Systemic Wilderness Adventure Therapy Research and Development (SWATRAD)

Inner East Community Health Services. 18-month project involving the development and clinical trials of 6 programs for varied groups, e.g. schools, sexual assault counselling services (CASAs), mental health services, family programs, drug and alcohol service, victims of domestic violence.

Evaluating different service models.

Simon is also a Clinical Psychologist / Director Youth Psych Consulting.

Consults to human service professionals and teachers.

Workshops and in-services on Wilderness Adventure Therapy, group work, behavioural and mental health issues.

Ann-Marie

Victoria.

TAFE teacher working at Malmsbury Juvenile Justice Centre, running Certificate II in Outdoor Recreation. Run a number of outdoor therapeutic programs with the centre's health care workers, including a 6-week program with preparation "off the centre" and culminating in 3-4 day bush experience.

Also run activities in the local bush (half and full day) and an Ashram yoga experience.

Peter

Victoria.

Currently teaching Outdoor Education at a Secondary School and Victoria University
Doing research into influences of the outdoor education experiences, from the participant's point of view.

Hugh

Victoria.

Outdoor Educator.

Have focused on working with youth with substance abuse issues through the medium of extended journeys.

Maurice

Heathmont, Victoria.

Student Development Centre.

12-15-year-old "behaviour problem" students. Concentrate on literacy, numeracy, computer skills, social skills. Behavioural modification model.

Wilderness/adventure program included.

Paul

Victoria.

Victoria University lecturer and Head of Outdoor Education at a Girls' secondary school.
Also involved with schools from the Eastern Region – specifically literacy, numeracy, wilderness adventure therapy.

Rose

Victoria.

Lighthouse Consulting Services.

Psychologist and consultant to organisations (large and small).

I work in the area of organisational development, offering workplace coaching, counselling, debriefing and conflict resolution, facilitation and training (conferences and workshops). Other services include leadership development, leading change, team dynamics, strategy and vision, employee surveys, executive coaching, personal counselling, critical incident debriefing.

Kathy

New Zealand.

Challenge Trust.

Occupational therapist working in area of mental health as service co-ordinator of supported accommodation (group of flats).

Keen to set up Adventure Therapy program in collaboration with our clients, with a view to making it accessible to consumers in the community.

Blair

New Zealand.

Waiariki Institute of Technology.

Teacher - Bachelor of Social Science.

Heather

New Zealand.

Occupational therapy advisor for mental health services in central Auckland, involved in service & professional development, wanting to integrate adventure therapy into occupational therapy.

Paddy

New Zealand.

Facilitate adventure-based understanding program for young people aged between 13-17 years displaying at risk actions.

Journey concept - inside and outside.

Program: 11 sessions x 1 day, 1 session x 4-5 day journey.

Julie

New Zealand.

Senior social worker - Rotorua Hospital.

Eco-feminism. Private counselling practice - survivors of sexual abuse/ physical abuse.

Emma

New Zealand.

Lecturer within Bachelor of Applied Social Science in the Adventure Therapy major at Waiariki Institute of Technology, Rotorua, NZ.

Background in youth mental health, feminist work and drama within adventure/ experiential therapeutic settings.

Jenny

New Zealand.

Occupational Therapist involved with mental health, young people, adults in the community, and in adventure therapy as an intervention tool.

Jim

New Zealand.
Hamilton Skills Centre.
Centre Manager.

Rüdiger

Germany.
Psychologist.
Looking to make school system more experiential, more wilderness/ adventure therapy-based. Interested in discussion with participants/ different theories on what makes wilderness therapeutic.

Ben, Zoe, Kristy, Kate

Victoria University.
Students in Outdoor Education, with a keen interest in wilderness adventure therapy.
'The Documenting Team' for the Forum.

Michelle

Moe, Victoria.
Easy as 1-2-3 Book-keeping.
IT support and consultation.
Documenter and Collator of Forum Data.

Cathryn

Victoria University.
Experiential and Outdoor Educator.
Lecturer in Bachelor of Education and Masters of Education, Experiential Learning and Development courses.
Member of 'The Documenting Team' for the Forum.

Unfortunately, participants who were not in attendance on this first morning are not included in this list of introductions. We also note that many participants' employment details have changed since the forum.

4. Impediments to Successful Progress

Context:

Participants formed small groups and come up with statements of 'obstacles, personal problems, impediments and systemic issues encountered on a day to day basis, issues that get in our way and bog us down'.

Responses were stuck up on a wall called "The Bog" and here are ordered into difficulties at the level of: 1. Program/ Practitioner; 2. Profession; 3. Field; 4. Society; 5. Political; and 6. Environmental.

1. Practitioner/ Program:

- Dealing with personal feelings, set aside views and judgements.
- Employment conditions.
- Continuity of employment (lack of funding stability).
- Suitable staff – experience, skill, energy.
- Exhaustion/ burn-out/ stress/ fatigue.
- Emotional safety.
- Professional isolation between programs and practitioners.
- Salaries – no awards.
- Field/ industry training availability.
- Non-unionised field.
- Time in the field – impact on families.
- Staff reconnecting to 'reality' after a trip.

2. Profession:

- A need to develop meaningful partnerships.
- Not able to collaborate/ network.
- Need for qualifications?
- National guidelines.
- Lack of registration/ accreditation/ accountability.
- Level of quality-based standards at a regional level.
- Credibility (look) of profession.
- Undervaluing of what we do.
- Upper management.
- Need for effective research and evaluation.
- Non-conclusive contribution to debates around research.
- Lack of local research/ past findings/ documentation.
- Therapeutic identity, recognition of potential.

- Risk.
- Lack of shared paradigm.
- Lack of ethical guidelines/ standards – presents a risk to entire field in event of major incident.
- ‘Dodgy brothers.’
- Client/ participation needs versus program focus.
- Not incorporating young people into formal organisational structures (skills development/ supported ‘adult’ role).
- Marketing to participants.
- Discrimination/ prejudice/ language.
- Fear of litigation/ insurance.
- Ego.

3. Field:

- Lack of (shared) language – contexts, communication, culture.
- Misrepresentation of perception – inhibits understanding, creates labels, stereotypes and judgements.
- Describing what we do so lay persons, media and bureaucrats understand.
- Dispelling myths i.e. fun, camping, holiday, beach, etc.
- Lack of recognition.
- Difficulties in evaluation.
- Lack of awareness – schools, community, government.
- Lack of ownership of WAT.
- Constantly needing to validate.
- Other providers of social services do not understand WAT field, results in non-collaborative practices.
- Assumptions about WAT means.
- Fundamental issue of defining the WAT field.
- Try to define what is NOT adventure therapy.
- Why is the USA defining our terms? (Why are we not?)
- Why does it work?
- Need to make our work more aware in the mainstream.

4. Society:

- Education system – not catering for the needs of all.
- Societal values.
- Marketing to participants – intake process/ referral.
- Awareness.
- Labelling of clients.
- Issues with family groups – separation – need for neutrality to function.
- Welfare dependency.
- Limits placed on WAT field can be – eg. Elderly people.

- Credibility, Recognition.
- Community perceptions and knowledge of WAT.

5. Political Issues:

- Climate of the state/ federal system.
- Within the community (that you work with).
- Self-regulating system.
- Funding – short term only, leads to uncertainty.
- Funding – amount, where it is targeted.
- Funding – compulsory competitive tendering.

6. Environmental Issues:

- Remoteness/ isolation – physical location.
- Access to remote areas – NWPS.
- Concerns of land managers.
- High resource usage.
- Increased regulation.
- Lack of space.

“All these impediments give us food for thought. Think about these issues, both above and below the line. Spend time, focus together, lift our thinking, meet the challenge. Diversity is about gender; practice; who they are; who you are; why they do what they do; what you do; methodology; what drives you; what motivates you; reconnection and sharing’. Rose.

5. Common Elements in Our Practice

Context:

Following on from 'photos and passions' discussions, participants were asked to discuss and find 'commonalities'; 'the heart of the group's practice'; or to somehow summarise the most important aspects of the small groups' practice.

Groups were asked to present their responses to the community in any way they wished. Many groups performed or dramatised their definitions, and passionate debate ensued. Unfortunately, we are unable to present those details here, but where written information was provided by groups, it has been included in this chapter. Please note these tables and responses reflect the process of attempting to describe common elements, and do not necessarily reflect concluding statements for the groups.

Group 1.

Passion	Meaning of wilderness adventure to participants – country/ city, corporate/ at risk, desert/ coasts.
Inspiration	Taking them out of where they're comfortable.
Challenge	Defined – pre-determined? Does client group define it?
Varied	Connection/ healing.
Diversity	What's the difference between Outdoor Education and Wilderness Therapy?
Journey	Label of Therapy.
Conflict	Does the wilderness provide a container? Boundaries?
Shine	What is wilderness therapy? – Isolation from developed technology? Other people? Self-reliance?
Hard work	Jargon – language, common – diversity.
Personal work	Is it a change of environment? – you're not in your comfort zone, different impact on country/ city kids.

Group 2.

Adventure Therapy	Wilderness/Adventure	Wilderness therapy
<ul style="list-style-type: none"> • Initiatives • Trust building • Rules/parameters • Indoors/Outdoors • Group experience • Fairly directive (lot of direction) • Base camp 	<ul style="list-style-type: none"> • Natural environment yet not staying overnight • Some structure • Brief experience 	<ul style="list-style-type: none"> • Isolation • Removed from supports • Simple living • Overnight • Community • Over time, roles will change

Some element about risk taking and environment, are we doing therapy?

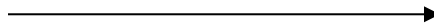
Assessment process – so you can best reach your goal.

Flexibility – monitoring

Integrated – school, family

Group 3.

WANT TO CHANGE



ASSESSMENT

Challenge

Community and Belonging

Goal – changed Person



CHANGE – TRANSFORMATION

- Natural unfolding
- Intentional change

Group 4.

- Process.
- Intention – awareness.
- Change.
- Outcomes.
- Exploration.
- Contract – client focussed.

- Well-being.
- Focused.
- Communication.
- Participation.

Therapy – assessment

- Explicit
- Defined
- Guiding
- Framework

Group 5.

This group performed a question mark on the lawn outside.

Defining Wilderness Therapy...

- Who are we telling what we do?
- It's more wilderness adventure than adventure therapy.
- What is the division between adventure therapy and wilderness adventure therapy?
- We want positive outcomes.
- How it connects us.
- Wilderness becomes the therapy.
- We help facilitate.
- You should have qualifications to be a wilderness therapist.
- Outdoor educators threaten therapists.
- Don't have the answer in this short time frame.
- Wilderness versus Bush
- Specialists don't like the word bush when truthfully it is bush therapy.
- Frustration is increasing on what wilderness adventure therapy is.
- Social work, rescue, control, power.
- Why do we need therapy?
- Therapy is just a word.
- Going on programs gives clients extra tools to go back into community.
- People didn't think we could take a group of homogeneous delinquents into the bush.
- Now, quality work and has good consequences.
- Where do you want to go with your clients? If you want to go further how do you do it, do you take it that bit further?
- Do you need different skills when working with different people?
- Most groups do practice first rather than theory.

“Don't have an answer, however, still feel good about our programs and confident that they are working”.

Group 6.

What is wilderness/ outdoor / adventure therapy?

- Therapeutic process.
- Natural Environment/ bush/ outdoors.
- Adventure Vs Wilderness (Indoors and Outdoors Vs Outdoors)
- Context that the “therapy” occurs,
- What does each have that is unique?
- Having Experiences rather than just doing something/ activity.
- Facilitating Positive Change.
- What is Wilderness?
- Where do our programs operate geographically?
- Are there differing explanations for the term wilderness?
- In a broader sense what is wilderness conceptually?
- Why we use outdoors/ adventure?
- Recognition of the connection between Therapy and Adventure / wilderness or bush processes.
- No set boundaries –therapy (bio., soc., psych.)

Group 7.

Wilderness Adventure Therapy (WAT).

- Extended experience.
- Natural environment perceived risk (physical/emotional).
- Adventure.
- “aims to” facilitate a process of change.
- emphasis on relationships between:
self /self.
- self/group.
- self/environment.

“Cleansing of the spirit and soul *with excitement*”.

Group 8.

Why do we use the wilderness/outdoors to facilitate positive change?

Why do we use Adventure to facilitate positive change?

- Students are more open to change when out of their comfort zones.
- Perceived risk.
- Real and Apparent consequences.
- Trust dynamic changes.
- Change of contextual focus for the participants.
- The true self comes out and the real issues come to the surface.
- Relating to others through shared practical experiences.

The Natural Environment also brings in some other unique dynamics:

- To rebalance yourself you must reacquaint yourself with an environment that is in relative equilibrium.
- Journey of experiences rather than activities.
- Awe.
- Internalisation.
- Unpredictability
- Experience
- Therapeutic Process
- Change (positive)

CATALYST FOR CHANGE – therapeutic change



Wilderness Therapy is...

“a therapeutic process which facilitates a positive change using outdoor/ adventure experiences.”

Group 9.

Using the earth’s gifts and its magic to help heal people. All with a big dose of human compassion and awareness.

What we bring to the experience: Journey style.

Together.

- ◆ Experiential stories: How change
 Sharing
- ◆ Take responsibility Relationships: People
Boundaries: Interrelating Self
 Physical Land

Simplicity.

What really counts CONTEXT.

What works - Urban White/Aboriginal

- ◆ Self Awareness
- ◆ Resilience: Participation
 Expectation
 Love/Value

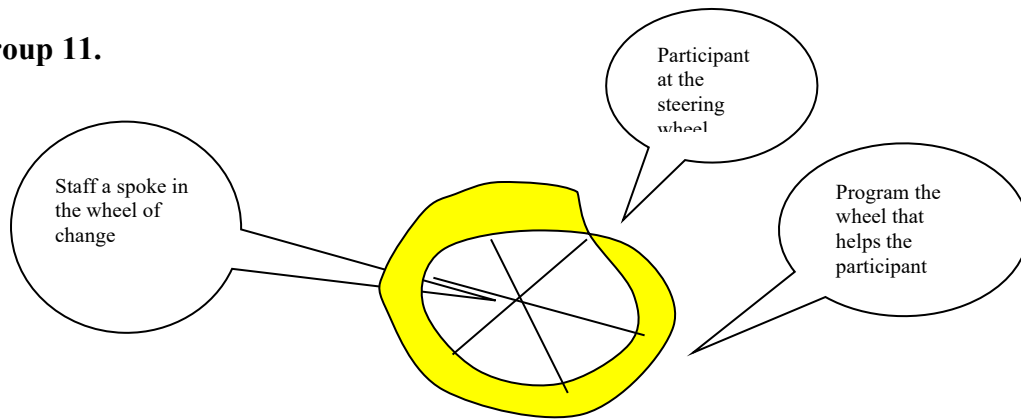
Empowerment.

Can we define? Box? Yet we need to justify, explain for validation, funding, credibility.

Group 10.

Wilderness V's Adventure
Bush
No Bibles
Challenge
American Definitions/ Words/Concepts
Box of tools
Metaphor

Group 11.



Bush Change Experience
(Us)

Essential Elements:

- ◆ Connectedness
- ◆ Possibility
- ◆ Commitment
- ◆ Growth
- ◆ Wholeness
- ◆ Essence
- ◆ Journey
- ◆ Respect
- ◆ Support
- ◆ Challenge



Following the performances on the lawn, a colourful discussion ensued. Areas of concern, identification of common themes, and differences in definition came out. The following is a list of comments made:

- Important elements:
 - Equality
 - Relation with self, land and others
 - Experiential
 - Facilitation
 - Choice
 - Risk
 - Respect
 - Dialogue
 - Resilience –healing process
 - Comparison
 - Change.
- The beauty and appeal of WAT/ Outdoor Education –not intellectual.
- Not doing well in conventional framework. Important that non-verbal/ intellectual experience is so much stronger than words.
- Need words to put our message out.
- WAT is not a good definition – wrong conference.
- Population differences - debate over therapy/ Outdoor education. Not possible to get one that we all agree on.
- Body of knowledge – use current one as a basis
- Outdoor Practitioner Association –avoid the issue altogether.
- Ethics to describe our practice in theory, so we are clear.
- Any therapeutic element requires a qualification. Broader community have expectations of what a therapist is.
- Facilitate healthy change and personal growth rather than therapy.

6. Wilderness Adventure Therapy: Theories and Definitions

Context:

'We don't have an answer, a definition; however, we still feel good about our programs and we are confident that they are working'.

The following definitions were written or stuck up on the wall by participants or organisers during the course of the Forum, to stimulate, challenge and provoke further discussion.

On Saturday evening Rüdiger ran a drama activity where each group acted out their piece of 'wilderness adventure therapy theory' and these are included as appendices.

'[Wilderness therapy] integrates the therapeutic factors of a wilderness experience with a nurturing and intense therapeutic process, which helps clients access feelings and emotions suppressed by anger, drugs, alcohol, and depression. A core theoretical element is the use of natural consequences as a therapeutic tool... Wilderness therapy reflects rites of passage experiences practised by cultures throughout the world... Also included in the theoretical foundation are references to the use of metaphor...'
(Russel 2001, 74).

'Wilderness therapy involves promoting change in troubled individuals through the application of mental health principles and practices in outdoor settings'
(Davis-Berman & Berman 1994, 198).

'Adventure therapy is any intentional, facilitated use of adventure tools and techniques to guide personal change toward desired therapeutic goals'
(Alvarez & Stauffer (2001, 87).

'Narrative is a scheme by which humans give meaning to their experiences of temporality and personal actions. Narrative meaning functions to give form to the understanding of a purpose to life and to join everyday actions and events into episodic units. It provides a framework for understanding the past events of one's life and for planning future actions. It is the primary scheme by which human existence is rendered meaningful'
(Polkinghorne, D. E. 1988, Narrative Knowing and the Human Sciences).

'The role of the therapist is to create a space in which the opportunity for dialogical communication between self and self, and between self and others is maximised. That is, therapy should be thought of as an emerging context that promotes the infinite revision of and elaboration of meaning'
(Goolishian and Anderson p535, Language systems and Therapy, an emerging idea. Psychotherapy, 24, 1987).

'The emphasis should be on doing something with and talking with as opposed to doing something to. Change is not defined as social structure. Change is defined as changing narrative, story and meaning'
(Goolishian and Anderson p.12, Strategy and intervention versus non-intervention: a matter of theory? Journal of Marital and Family Therapy, 18, 1992).

'Adventure therapy

1. *The client becomes a participant rather than a spectator in therapy*
2. *Therapeutic activities require client motivation in the form of energy, involvement, and responsibility.*
3. *Therapeutic activities are real and meaningful in terms of natural consequences for the client.*
4. *Reflection is a critical element of the therapeutic process.*
5. *Functional change must have present as well as future relevance for clients and their society'*

(Gass 1993, 5).

'... adventure therapy is both the use of specific activities (e.g. games, initiatives, trust activities), high adventure (e.g. rock climbing, white water), and wilderness (e.g. backpacking, canoeing etc.), in conjunction with a philosophy that embraces an active exploration of the unknown, in which the challenges encountered are seen as opportunities, and the group is seen as an essential element of individual success and opportunities of genuine community are promoted'
(Itin, 2001, 80).

'Adventure education involves the purposeful planning and implementation of educational processes that involve risk in some way... The defining characteristic of adventure education is that a conscious and overt goal of the adventure is to expand the self, to learn and grow and progress toward the realisation of human potential'
(Miles & Priest 1990, 1).

'Experiential education is a process through which a learner constructs knowledge, skill and value from direct experiences'
(Luckman 1996, 7).

'[Experiential education] is an approach which has students actively engaged in exploring questions they find relevant and meaningful, and has them trusting that feeling, as well as thinking, can lead to knowledge. Teachers are cast as coaches and are largely removed from their roles as interpreters of reality, purveyors of truth, mediators between students and the world. They are asked to believe that students can draw valid and meaningful conclusions from their own experiences. Learning in this way ultimately proves more meaningful than just relying on other people's conclusions about other's lives'

(Chapman 1995, 239).

'Experiential learning is concerned with the experience of individuals, not just with their participation. Participants are asked to consider and utilise their own experience as a basis for self-understanding and assessment of their own needs, resources and objectives... Through this process, power (locus of control) is shifted away from the teacher in the direction of the learner... Learners are planning, carrying out and evaluating their own learning... The participant becomes responsible for his or her own learning. The expert is a resource and a provider of structure, but learning is seen as taking place when the learner is trying actively to assimilate external knowledge into his or her own internal frame of reference'

(Woolfe 1992, 1).

7. Youth Enterprise Trust: programs in wilderness Lloyd Hancock

Context:

Lloyd Hancock briefly outlined the Youth Enterprise Trust programs currently operating in North Queensland. The discussions arising from this session challenged participants' perspectives on land, rituals and interaction with indigenous communities. The "stream of conscious" style of writing is a reflection on the note taking rather than on Lloyds' presentation.

Land is sacred. The decision to undertake therapy etc. ON land has been taken – the decision to undertake our programs on the top of the land has been done. The decision to undertake human activity IN land is almost non-existent. People are capable of making deep connections in land. Internalise the outer landscape or particular places/ icons and connecting this to the private landscapes within. When entered into more deeply – self exploration/ personal experience. Wilderness Experience – exile; search/ journey in unfamiliar territory.

Youth Enterprise Trust –no, all of us - are united by the land. Travelling into void to sort out self. Bring to consciousness – 16-24 yr old – major risk/ shift; single sex groups; aboriginal initiation. Separation – journey to get “there”. Extended ritual – two-week contact time. Depends on the mindset of participant.

1. Submission to rules of the bush (isolation). Huts – remote: Full-on, full stretch hike.
2. Containment (set of values, within rules). Night watch, 1.5 hours.
3. Nuts and bolts stuff dropped. Geological history – feed environmental knowledge as it resonates for participants.
4. If earn the right – go to Mount Moffat - sacred Aboriginal site.
5. Initiation – death/ rebirth site. Notebooks. Solo time. Develop understanding, symbolism. Solitude reflection. Closure – group debrief.
6. Speak as my heart speaks. Feel an organic part of their people.

Follow-up process – bring back down; another week, to reconnect to the sense of community; essential focus – convert that sense into something: structure; 12- month lesson plan. Graduation ceremony. With permission, copied by an off-sider who remains in contact with individual to help stay on track.

Community discussion and comments following Lloyd's presentation:

... ‘Eco systemic –influenced more widely than we perceive. Land experienced on its own terms is vastly more powerful. Bottomless resources for wisdom and learning, for you to process. Decision to undertake on the land has been discussed. Decision to undertake human activity inside the land very new and embryonic. Deep connection to

places in the land. When entered deeply, land has the power of transformation. Through wilderness we remember what it is –a state of mind, a sense of exile, a search or journey in unfamiliar territory’...

... ‘WAT - Based in the land: one of the first necessary and naïve important steps is to reconnect with land. Organic reconnection to country. Reconnecting people to the land in which we live. Black/ white reconciliation – happens on land/ in land?’...

... ‘A Search – not an arrival – not one answer/ definition.
Research, book, networks –how land has shaped our cultural identity. Henry Lawson, Judith Wright. We are making a contribution to our own identity’...

... ‘Difference – how I work and operate in wilderness and outdoors areas is based on the treaty of Waitangi. A cornerstone of practice and belief, a wonderful vehicle for how NZ people work” ...

... ‘Ritual –ambiguous feelings towards ritual processes within a ‘civilised/ modern’ process. It no longer belongs to white culture. Now it’s use is borrowed’...

... ‘Indigenous response: don’t take our rituals, create your own’...

... ‘Listen to the land –learn and know. Build this. Be honest with program experience. Grow something authentic. Rituals are of the land’...

8. What's unique about practice in this region? Fishbowl discussion

Context:

A small group of participants sat in a circle in the centre of the community and discussed what is unique about practice in our region. Rüdiger began by commenting on some of his own general observations and posed. The community then made comments on their observations of the smaller group's discussion.

Rudi:

General observations

Identity – Lloyd's presentation – reflecting

Wilderness – land/bush

What does this actually mean?

How do you work in this environment?

Radical approach is a place, but there is more to it than has been articulated so far.

Comparing wilderness therapy/adventure education.

What are the key differences in practice?

Jodi:

Program based on the cultural perspective; messages from the land through Aboriginal instructors – elders; learnt through many years of living on the land; passed onto to younger generations; don't have theory written down – straight from the land; Lloyd triggered ideas and inspired 'us'. Why haven't people listened to the Aboriginal people who have been making such statements for generations?

Rudi:

No direct answer; how you get this ethical perspective into practice? Lack of evidence, missing link. Let processes happen; ethics, philosophies – not only the land, bush, wilderness? Posed questions to others....

Examine experiences – draw theories from there.

Anita:

Outdoor Education fundamentals: relationship; change process; environment; indigenous focus; leadership styles. Differences between wilderness therapy and outdoor education/recreation – special needs; client group change; client group more vulnerable – special needs – tailored aim, different safety/support issues.

In relation to contrast between outdoor education and wilderness therapy, outdoor education is using place, land and identity to create learning; whereas wilderness therapy is developed from outdoor education with a client group that has specific needs and to benefit from a change process.

One of the problems we find is that things that are said and things that are written are not necessarily the same as what we do and experience in their region.

We in Australia have more freedom to innovate and have access to people-free places so our work, models and approaches are different to existing models in other contexts.

Rob:

This is the most important sacredness within programs. We need to be one voice, the voice of Australia or this part of the world. It needs to be celebrated.

Jenny:

Personal description to me is the feeling of mystery/magic – no words to describe this. Time to immerse in the moment; timing of the journey; silence of the experience; allowing the time to reflect.

Rudi:

“Doing nothing is doing something” - a way of process.

Rob:

We can dictate own destiny by conversing on our methodologies and moving towards quality driven accreditation.

Blair:

Is it about the major difference between programs here and overseas and how do we talk about these differences?

How do I recognise and value what it is that I do?

WAT in Australia and New Zealand needs to be communicated effectively to others to be legitimised. We need to examine some experiences.

Jodi:

It is the land and people are feeling it – no name for it – spiritual thing that is happening – lack of knowledge of how to describe it. Aboriginal people have it as a spirit; programs now feel it but aren't sure how to identify or describe it. Aboriginal people & non-Aboriginal people can feel it it's the common link.

Blair:

Question the concept of being a western concept theory.

If wilderness therapy comes from Indigenous cultures does it fit into western theory?

Are we trying to validate the Indigenous cultures qualities through a western construct?

Jenny:

Lloyd started with a gut feeling; researched models. His theories have developed through his gut feeling/intuition, trailed/explored, developed through practice/experience.

Rudi:

Reconciliation is a deep process. The essence of what you are doing is about reconciliation – from an outsider's perspective this should be fundamental.

Community's responses to the conversation:

Michelle:

Difficulties with feelings people have through working in wilderness therapy – documenting it in an academic way.

Simon:

Need to acknowledge two sides to the same coin: both the art and science of therapy. We need to embrace both aspects for the profession to be accountable and responsive to client's needs.

Rob:

Where possible evaluate the change process in each client – reflection of the program as a means of academic documentation.

Donna:

Trying to make things fit into a measured Western world – not able to be measured. Wilderness therapy connects at our very root/core – spirit. Clients struggle to name the connection – just go with it; feel it. If try to name 'it', will lose the feeling – no words to/can measure.

Marty:

You can't separate a global organism – problem between two cultures – difference of truth. What is truth? Diversity trying to get the message across – links between cultures; share truths. Operating from different truths – need to meet in the middle.

Cathryn:

We are trying to take the traditional root, through a use of stories. Take stories of change (with clients) – a qualitative way to gain the truth of the experience. Analyse and draw out key components/ cases/ experiences of change. This is a valid way of academic documentation and to gain authentic change stories.

Yarni:

Feeling of what happens; Antonio Damasio (2001) 'The feeling of what happens: emotion, feeling, and consciousness'.

'Take the challenge to convey the message of wilderness therapy'. Rose.

9. Storytelling using key words

Context:

From a list of key words, participants were asked to form small groups around a word they were interested in, including: equality; processing; relationships; choice; risk; experiential; facilitation; reflection; dialogue; resilience-building; healing; change; and personal responsibility, amongst others.

Within these groups, participants were invited to outline an event/ tell a story that was significant to them about their practice, discuss the importance of the event, interpret the event, and connect the story to relevant theory/ies.

1. Relationships- Self, Others and Environment

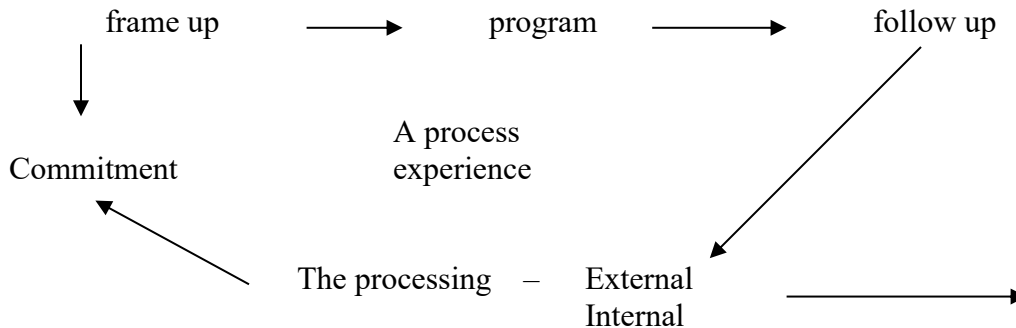
Rather than telling stories of ‘events’, this group discussed the term ‘relationships’ more generally, with individual stories told along the way. Towards the end of the discussion, a list of the formal theories relating to the ideas, was collected.

- Acknowledgement
- Feeling level
- Ability to listen
- As a field, we can be leaders in reconciliation
- To sit, to listen, and to understand
- Need to keep moving
- Healing – Spirit – Place
- “Combining essentially Western elements of wilderness/adventure therapy with indigenous cultural imperatives”
- Generosity/ trust/ relationships

Theories:	Key Concepts:
Deep ecology	Interconnection
Ecofeminism	Connectedness
Indigenous understanding	Belonging
Attachment theory	

2. Process / Processing:

(Peace processing)



Is processing different from the process?

How do we measure internal processing? Or do we measure the outcome? i.e. behaviour?

Do we need to process?

Or pose a good metaphor for processing?

“We’re hungry now”

Final Summary

1. What happens experience - external/internal?
2. The process – external/internal?

Tools

Formal Therapies/Approaches

Reality
 Primal – articulate feelings
 Transactional
 Behaviour
 Psycho-dynamic
 Humanistic
 Cognitive
 Narrative
 Experiential
 Solution focused

Informal Therapy

Explicit/Implicit
 Group process
 Peer group pressures
 Gut feelings/instincts
 Natural consequences
 Wilderness
 Challenging concepts
 Offering different concepts
 “Vibe of it”
 Follow-up
 Perception
 Relationship building
 Feelings
 Humanness
 Roles – expert/novice

3. Choice:

Importance of the events

- Respect people's choices
- Accept in the big picture
- Accepting and sitting well with people choices
- His choice to go
- His choice not to go
- Responsibility for action
- Getting support for those choices
- Self responsibility
- Being able to choose differently
- Being in a safe environment to make choices
- Everyone's challenge is his or her own.
- She was exercising her own freedom
- Sometimes when we offer choice it is a myth?
- She was making a choice to participate. She made a choice not to participate.
- Emotional Choice Level independence given
- Independent thought that came from that for individuals
- Individuals highlight this experience later Setting the Group for failure?
- Allowing choice for known result?
- Process after the choice
- How do you deal with it
- Learnt from failure, coping skills expanded

Interpretation of the events

- Themes
- How much choice is a good thing?
- Informed choice?
- Level of choice
- Consequence of choice
- Responsibility for choice
- Power to make choice- inner- marginalised
- Locus of control/ self concept.
- Different cultural contexts
- Who makes the choice?
- How much power do we have?
- Empowering? Providing opportunities?
- To explore choice
- Experiment with choice

Theoretical construct/explanation of the events

- People themselves are the experts in their own stories so they make the choices for their lives.

4. Risk:

Theory/Explanation/Rationale

- What am I concerned about – physical risk & emotional risk – work needs to be done re emotional risk.
- Know your client – recognition that you may not know all about young people/ client
- Good case management – acknowledging issues & blend with program
- Being sensitive to group abilities/& cultural issues
- Challenge choice –
- Having an idea of what you're doing. Connection of activity & how powerful it was for the client
- Create situations that allow things that are meant to happen
- Rationale: Leaders aware of tension element in there/ staying anger/having the different tools.

Importance of the event

- Workers rights – difficult profession to work in
- Know your triggers
- Remain in role

5. Experiential:

Importance of the event

Things that were good were what the leader *didn't* do. Letting things happen, allowing students time to explore, not interpreting the situation, leaving that to the participants. Leaders don't tend to aim for behaviour change, but how they look at themselves. Involvement of the leader is different to general education settings – Leader is in there, amongst the experience also. Worked because allowed to make mistakes, non-judgement. Leader safe for them compared to family. Know boundaries and what to expect. Feel comfortable with leader.

Interpretation of the event

Kids have the ability we need to give them the opportunity. They were able to draw the analogies and metaphors themselves. Leaders not giving information/etc. so it becomes their journey and they are able to draw their own conditions. Clients able to discover/build their own story. Magic/spirituality/connection/nature Taking the opportunity. Having an experience. Leader also affected by the experience. Being involved with kids rather than providing service. Exchange of ideas and thoughts.

6. Reflection:

Questions arising from the events

- Different styles of reflection.
- Reflection will occur particularly in the wilderness.
- Some people may be overwhelmed with the experience.
- If there is no facilitator in the forest will reflection occur?
- Therapy is one outcome to help people reflect. Better reflection may happen 20 years later.
- We have the power in our selves to make decisions.
- If I can be out in the bush and be safe I can reflect for some they will reflect for some they wont. Difficulties in interaction with young person.
- Do people need to be engaged with group for it to be therapeutic?
- Whose need is it to be part of a group?
- What is therapeutically useful? Difficult to work out what is therapeutically useful?

Interpretation of the events

- Could challenge/test staff in fun and different way.
- Could relieve concerns in practical ways.
- Build relationships in physical means when verbal engagement is a really important component and may need to exist before other sharing/reflection can occur.
- Ways of engagement can and will need to vary.
- Appropriate engagements can create/achieve a different relationship.
- Provides opportunity for someone to be a part of a group, part of a relationship, connectedness, challenges? It is a violent and winner/losing.
- Depends on context Therapy is about awareness, change can or does occur from awareness – promotes choice, Notion not about changing behaviour.

Connection to theories

- Experiential engagement.
- Connectedness
- Contextual appropriateness
- Contextual appropriateness judgement
- Formal process of reflection positive, constructive feedback as a way of working the norm at a workplace. Sometimes difficult to share conversations in a safe place. How we shy away from tough questions ourselves and with co-workers

Summary

- Reflection is important in personal level professional level safe space.
- Reflection is different in the larger group.
- Questions Raised:
- Is reflection a process that is enhanced?
 - With guidance?

- With questions & conversation?
- “If there is no facilitator in the forest, does meaningful reflection occur?”
- “Reflection will occur, particularly in the bush”
Agree _____? _____ Disagree
- Is it possible for reflection to occur without the facilitator’s “stuff” (values, ego, bias etc.) imposing on the outcome?
- Is reflection about “feedback”? To whom? For whom? Or is there an important difference?
- “Reflection occurs naturally, informally, formally and so many other ways”
 - Therefore, do we need a “toolbox” of different approaches.
 - What determines, or how do we decide, what kind of reflection, when to do it etc.

7. Healing:

Interpretations made from the various stories

- Respectful relationship to allow healing
- Healing of the land/environment
- Creating a safe space
- Trust
- Human Needs
- Nurturing attachment
- Staff member often represent parental roles in a positive way
- Awareness of where he’s come from and what he passes onto kids
- Trust relationship
- Facing fears and conquering them
- Acceptance
- Strength and dignity of human spirit
- Healing for group and staff
- Trust relationship
- Facing fears and conquering them
- Connections to others

Importance of the events

- Relationship building
- Journey
- Connection with group and environment

Therapy

- Journey
- Safe place
- Respect
- Connection with environment
- Attachment theory
- Allowing the boy to have a positive impact

- Healing continues to this day in the bush
- Rite of passage
- Reconnecting past abilities/life experience with present ones
- Nonintervention
- Experiential learning and empowerment
- Reconnecting past abilities/life experience with present ones
- Group empathy
- Similar experience
- “Sloughing off” layers

8. Personal Responsibility:

Importance of the event

- Looking for leadership.
- Narrative interpretation.
- Assimilation, Communication, Group Process.
- Taking Responsibility.
- Decisions, group, society.
- Transference, client focussed.
- Transition boundaries, detachments.
- Modelling gender equity, parallel processing, clear delineation of roles, tolls of counselling. Leadership co- leadership, daily staff check-ins.
- Personal response. To understand self and triggers.
- Full value contract.
- Understanding the underlying reason for the behaviour.
- Prior information required - case notes and interviews.
- Community.
- Family.
- Culture.
- Education and information.
- Boundaries.
- Knowing where personal responsibility ends.
- Personal interpretations of boundaries.
- Knowing your limits, communicating boundaries to young people.
- Understanding your personal responsibilities.
- Camel principle.

Final Summary

- Outdoors provides opportunities
- Leaders allowed the moment to happen
- Leadership giving time for participants to work things out
- Leaders don’t interpret the situation for the participants
- Don’t define success allow participants to find their own

- Personal involvement of leader “caring” for the participants, genuineness of the leader
- Self-concept: Participants seem to change the view they have of themselves
- Leaders don’t have a focus on behaviour change but look for participants to examine themselves
- Having confidence in the participants that they can do it (seen by stepping back)

Questions to investigate

- What is the mystery? But we really don’t want to know.

It was observed that this session allowed participants to get to the “heart of their practice” and assisted with linking their experience to broader foundations and areas of practice.

Many of the groups are using these original discussions as a basis for further research and to develop into papers that will assist our understanding of how we connect practice and theory in the field. For confidentiality reasons, personal details within the stories have not been included in these proceedings.

10. Areas for attention and action

Context:

Small group discussions on the following areas took place:

*ethics,
research/evaluation,
land/wilderness,
cross-cultural issues,
staff skills/competencies,
therapy,
core values,
community links/networks.*

These topics arose from participants' discussions on key action areas. The documentation of each of these eight areas, is a series of points from the initial "brainstorming" session, followed by some recommendations for action by the participants in the group.

1. Ethics

- Professional Association – roles and responsibilities of staff. Anything with therapy after the name – code of ethics = registration.
- Team of staff, diverse ethics amongst staff from different backgrounds – resolution? How do you support and convey personal ethics to each other?
- What are the boundaries?
Photos; stories – clients names = permission/consent to use from clients; time limits? Verbal permission significant? Written consent – time period? Facilitator's safety?? Facilitator – seek consent = forms, media, awareness.
- Reflection – trickery; reference point – consent comes from trust relationship with client and what facilitator will do with it, ethical trust.
- Another level of the ethical consent – change of staff; who is accessing the client material/photos etc, in the right context?
- Broad: clients knowing what the program is about – informed decision making – should client know that it is a form of therapy? Well informed; transparent approach – “This is what I think I do; do you want to come along?”
- Trade Practice Act – obligation to describe what you offer, to the client; if found not telling clients what you are doing client can go above your head (court) – don't mislead – use plain English; define core aims of what program is about. Make sure clients know what they are in for! Jeopardy – double jeopardy: choice removed by Trade Practice Act.
- Misinform – social responsibilities.

- Medical, release – consent = agree to take on program in plain English (describe all possibilities of activity).
- Welfare and Social responsibility
- Define between legal aspect and ethical – what is the basic principal of informing client about program = how much???
- Detail needs to only be as detailed as broad as the cliental are/know/practice.
- Core value – broad ethical values.
- Principles: information to participants encompasses legal requirements. Respect for culture – what if they clash? They do! Traditional rules (cultural) – compromise?
- Teachers – ethics translated through policies = ethics drive policies and rules (different to guidelines – just a guide).

Recommendations:

- 1) Resources: Ethics taken off a template. Ethics consistent with community/across the board. Christian Itin – therapeutic adventure professional group TAPG: Therapeutic Adventure Professional Group: ethical guidelines set up: refer to article. Association of Experiential Education: reference – www.AEE.com. Jasper Hunt’s book on Ethical Issues in Experiential Education (VOEA booklist) concern in outdoor educational world around relationship amongst staff-staff; staff-student etc. All other professional Association Ethics: awareness eg. Psychologists; Social Workers; Education Department; and the Charter of Human Rights.
- 2) Where a statement on ethics already exists let’s use it as a base.
- 3) The field’s ethical statement should be accessible and open within the field.
- 4) The ethics ‘set the bar’ (standard) for minimal best practice and values.
- 5) Accept and acknowledge other fields (who we work with) ethics.
- 6) Core values ~ (guide) ethics ~ (guide) practice, therefore minimum training for those facilitating the experience; needs a benchmark set, as a reference point.

2. Research/ Evaluation

Development of shared resources:

- Literature review: list of existing articles and research; searchable data base; grouped by category; PDF files
- Researchers: list of researchers interested in programs; list of who is doing research and on what
- Program: list of programs desiring research
- Publication clearing house: any new articles to be put up
- Support network: who else is researching? Setting up contact information; prospective supervisors
- Organisational affiliation: universities; VOEA; who is open to collaboration?
- Research topics and interested parties: ex? The process of change
- Disseminating research info and publishing: How to publish; expensive
- Tools: instruments, questionnaires, utility, access to these
- Courses in the field: expertise

- Description of what research is: basic concepts, practical steps, recommended readings
- List of international reviewers for these and publication
- List server

Establish a working party on:

- Funding submissions
- Collaborative approach
- Research Database

Questions:

- How do we establish a collective & who will be in it? Partnerships
- Auditing existing programs – What is the nature of these programs?
- Role of accreditation, International link
- “Adventure pro” website

Recommendations:

- 1) Development of shared resource
- 2) Development of working party for funding submission

Initial Members of the working party:

Angela
Cathryn
John
John
Peter
Rob
Paul
Blair
Val
Nicola

3. Land

Respect

- Ask permission to be there – literally and spiritually.
- Who are the traditional owners?
- Learning.
- For all land, not just wilderness.
- Create belonging.
- Pride and a sense of place.
- Notions of roots/family.

Balance

- Life skills.
- Experience.
- Journey.
- Natural consequences.
- Lore – lessons of place and land.

Connection

- Are land/people separate?
- Total interconnection of everything.
- Remembering/awareness of connection.
- Understanding of importance.

Recommendations

1. Cultivate intention of respect
2. Find out who are traditional people and ask permission
 - Whose country is this?
 - Grow awareness and understanding of land/ people
3. Minimal impact – look after the land
4. Get political
 - Conservation
 - Reconciliation
5. Foster sense of belonging/sense of place and home
6. Remember interconnection of all things

4. Cross Cultural Practice

- People are feeling uncomfortable with talking about Aboriginal issues like the Stolen generation
- With the NZ treaty being spoken about out aloud it helps us understand, it might not have the problem solved but it helps people understand.
- How can we call it Wilderness when people are out their living?
- When working with a different culture to yours, should you be invited to work with the different culture?
- We should work together cross culturally: examples are the elder's knowledge with the government's money.
- Building relationships is the key
- Until everyone respects each other it won't work, once respect happens, we can work together.
- Recognition of traditional cultures
- White people understand what's happened to the Aboriginal and their land and can keep respect.
- Australians don't understand until it's important to them
- There isn't really a loss of culture it is continual. On the coast decimation happened while community continued inland QLD, SA, W.A, NT.

- The first people to encounter the land in an unpolluted state, the stories have been handed on.
- You work with cross cultures to learn about other people beliefs.

Recommendation:

- “There should be a process developed for cross-cultural practice.”

5. Staff Skills and Competencies

What sorts of things are considered important in this field, for staff employment in WAT? How might that come together in a team of people (from different backgrounds) core-based competencies and skills?

- Competency very important – insurance issues eg. America vs. Australia
- Who is competent for this sort of work, what basic skills are needed?
- Outdoor Education has the approach of: “don’t go where you are not trained to go”
- Therapist Vs. worker
- Skills Vs. accreditation/training – need more than a piece of paper – Quality Control
- Roles in workplace
- We may need someone who oversees the therapeutic process within the program.

Three possible levels of skills:

1) Therapy

eg. Psychology, nursing – assessment, group work, therapeutic process, individual therapy.

2) Outdoor Leadership skills

eg. Hard skills, group management, risk management.

3) WAT

eg. theoretical models in existence already – specific adventure techniques.

*Needs to be a direct pathway into WAT, some sort of training/accreditation
Develop a team – psychologist/Therapist plus Outdoor person*

Outdoor leadership skills:

- Technical competency – BMLC, CIA etc. at professional standards
- Wilderness first aid
- Facilitation skills
- Group management
- Emergency response/risk management
- Program management/design
- Team skills

Therapy skills:

- Ethical dilemma – gender, power etc.
- Group therapy skills
- Assessment skills (individual/group)
- Therapeutic relationship
- Therapeutic objective setting group/individual
- Process and how to manage it
- Supervision and debriefing
- Crisis intervention
- Specific knowledge to client group

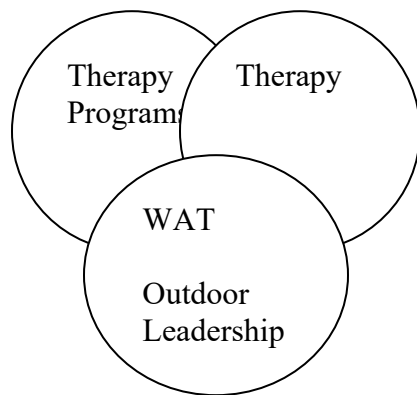
Need to know they are confident regardless of what qualifications

Need to know how a team works

Therapeutic process within their work, some of us are doing therapy in our programs – however we can't call ourselves Therapists

Recommendations

- Australian standards for technical competencies, skills.
- Collective identity - therapeutic providers
- Qualification of professional therapeutic providers
- Interest group



Interconnecting circles
(competencies circles)

Therapeutic programs and providers
Therapy
Outdoor Leadership

(Centre where all converge) WAT

6. Resilience

- Need to develop Resilience.
- Program needs to have:
 - Participation
 - Care and love
 - Expectation
- There isn't one particular way to do it.
- Each process will be different however the outcomes will be similar.

11. People / Land Australia / New Zealand Fishbowl Discussion

Context:

The fishbowl discussion circle was utilised again. This time, eight participants discussed Rudi's observations that practice in New Zealand and Australia is different in critical ways, but that wilderness and culture appears is important to both. Again, the community made comments on their observations of the smaller group's discussion. (We have not had sufficient response to be sure this is an accurate account of who said what – sorry)

Rudi:

All the different concepts out there – choice, healing, resilience – all comes together. Cross-cultural group became aware that there are quite a few different ways of dealing with place reconciliation... maybe it was wilderness in N.Z./Aust. and within these countries. Rather than talking from the personal perspective, find out more about other perspectives on that subject. Proposition is – talk about things you have perceived amongst others, questions you may have for this group, how others feel towards these questions and issues. Proposition is to find out more about what feelings we have towards others.

Paddy:

Being out and about in the circle, the land is, what does it, can we get more about that (to Jodie)

Jodi:

The land has more to it than that; strength, wisdom, spirit awakening when you're there. Group I'm working with, you just need to say land and it brings up so much from inside. Michelle, talking about community – thinking about what that means to me – with a slightly different model, picking things out of it – explain to me why that was different?

Michelle:

I wanted to work in group so I could listen to you talk, certain people wanted to connect with some inherent feeling, connection with Mario and country of NZ that I had never experienced before.

Jim:

There is some real difference about how people operate. What is the difference, I presented a model that appeared to challenge, be new to you. Please comment.

Michelle:

My reaction was from a personal perspective, I haven't worked in field for long, for all this to be inherent and natural, felt I was learning from what you were saying, we don't consult as much, saying that you bring part back into community and celebration, part of group I work with doesn't have that – very sad.

Will:

Come back to community response, we would get is we're too far gone to help, we would like to continue to help young people, allow access to our community, we want you to do something with the community.

Jim:

Answer – we are the community, difference I see is that I get a sense of going to a community to look at from outside what were doing. We are the community!!

Will:

Ceremonies for fun, there are none of those now.

Jim:

That's really sad.

Paddy:

Ritual talking about things that come from a long time ago, from N.Z. experience, where do those rituals come from? Healing from land, trace that back to beginning, forest people and their ritual, we can't be effectively healthy without it.

Jodi:

Myself and other people

Paddy:

Your feeling, quite a lot of work to do, talk about what is was like for you.

Being quite involved

Our people need to feel

Need to travel that journey

Rudi:

Embarrassment or awkwardness, impression of a couple of people are very deep into the issue, and others in the group feel it is an issue they want to address, but not confident, what is the feeling of what it is about, what can be done about it, people working closer – Aboriginals what would the field need to do to honour that?

Arthur:

For me, just being here – listening to people's explanation, struggling with where I sit within things, my connection with the land, where my European history – where it fits with Australia, like to know their stories and in a honourable way, respect their culture.

Kate:

Feeling uncomfortable.

Talking to a lot of people makes sense of what's happening. There is a lot of pain and even more so in N.Z., a way forward for Australia – look across to N.Z. and what been happening.....My sense of place, I can't imagine ever getting to the end of it, around the concept around wilderness and land and difference between the two. Wilderness means something where there are no people and there have been no people. Always part of history where I have come from. Wilderness for me is completely untouched. The word land is a real powerful thing around the work that I do. Bush counselling. Bush has some shared stuff between N.Z. and Australia yet some differences. Michelle how you did you see that linking it to a sense of place.

Michelle:

The bush is something I can relate to, its nature, I haven't really connected with land like you have with the history of the land, my relationship has been quite selfish. I have always wanted to work in the bush, but it seems working in a place where the bush has taken on a new meaning for me, coming into some awareness of what that actual means, what does the bush mean to you?

A place to escape to, from all the stuff we have been talking about, now I can start address those issues for myself, not just about history, the past is now and now is the future.

Jim:

Standing in the now, people look in different directions. Some people stand and look a long way into the past, which is brilliant. I feel that if you are standing in the here and now and orientated in history, the more you are historically attached to people and the land, the more momentum you have to blast into the future. When children say to me. "Jim, why do we have to know all this treaty and cultural stuff?". I refer to a freight train. Knowing a little history creates the traction which starts the momentum to blast you into your future a hell of a lot quicker.

Will:

Everyone has a checklist for going out on a journey, part of which is dreamtime stories. Aboriginal people are very generous with their knowledge, the most difficult thing is asking.

Michelle:

I think one of my biggest challenges is to chase my own history, my people, certain place, challenge in form of the most beautiful part when I came to indigenous... lots of rituals Irish, the Irish wake, culturally different, yet rituals say the same thing, I felt this closeness to ...people that live on the other side of the globe.

Jodi:

People pick up feelings, not sure what to do, have you asked Aboriginal person from your county.

Rudi:

Nothing good can come out of guilt. I have a feeling that you have to respect your own cultural background in a way, to make something good happen.

Community's responses to the conversation:

Val:

Sense of place, land, this discussion about culture - important part of conference for me. I feel it's also important however not to devalue the culture of those who are who are not indigenous. I pick up great sense of guilt, almost apologetic for being white. When Jodie talks and sings I really admire her passion. Can I have the same passion for this land, for change, when I'm not historically part of that culture? Where do I fit it? I work with people who have suffered abuse, are gripped by addiction and I've asked myself How can I do this work if I haven't been abused, haven't been at the mercy of addiction.? How can I can be good at any of this, perhaps I have less value, less potential because I haven't suffered enough. I've thought hard about it and decided that I do have and can use the same sort of passion as Jodie. For me the most positive, constructive and culturally appropriate thing for me to do is to honour all cultures, black history, white history the history and culture of migrants to Australia. We all have a need for belonging and sense of place that somehow the Land brings us home to. I can be passionate about that, a that is something I can genuinely bring to my work and life.

Alistair:

I had a conversation with Will and we talked about his work in Alice Springs and I was reminded by something he said about his follow-up going down the street and catching someone by chance. I thought that's what he is able to do, and looked at the sophistication of follow-up of what you people are doing, so refined and sort out, sadness of what we had done, what do we do? Will is doing the drip method a little bit but it still makes a difference. What do we see for the future? Generational issue when I get up, I have to go a little bit, what I can do that day to move forward, let's try and do a little bit, in our own way, we all need to contribute in a way we can, guilt can overwhelm you, struggle with people in first world county, Maori descent – I have some responsibility, how I feel as an indigenous person living in another country – it's a celebration, acknowledge things aren't great, celebration – getting on with it.

11. Community Decisions

Context:

Participants agreed to work together on achieving the following goals. Timelines were not set; however it is hoped that the relevant action groups will start as soon as possible.

1. Beginnings of a research resource

- Data base on the web – projects pending
- Initial database of general articles for reference
- Database of the groups

2. Group formed to seek funding

- Write submissions to research and review evaluative tools

3. Embed Cross Cultural Practice in our work now.

- Respect
- Permission
- Invitation

4. Ethics

- Set of ethical guidelines for the field to be written

5. Continue to work on these Significant Issues:

- Roles/ names/ relationships - clarifying who we are and what we do. Language / naming, Developing an identity – collective body
- Australia's standards for OE/ OA
- Managers of agencies/ supervision, Staff exchange between programs
- Developing beyond this forum

12. An International Community?

Context:

Blair Gilbert from Waikiri Institute was invited to consult with the community, so as to feed back responses to the Organising Committee for the 3rd International Adventure Therapy Conference in Canada, 2003.

We need to look back as well as looking forward. As you look back, there are some good articles coming out, discussing this stuff.

What matters? What is the most important thing in the world? People, People, People!

Why are we here – for the people, it's for the people.

So much is being written these days – a lot of good information.

As we move towards the political field, I really appreciate everyone coming to the forum. I hate reading, however there is a hell of a lot of good information out there.

What about New Zealand? We've heard enough on the United States.

Didn't know there was such a thing as adventure therapy until I went to a conference and it was most informative.

This gathering – what about us in the South Pacific, what are we contributing?

There is something different about the South Pacific region, choice, self responsibilities, challenges, pain we expect people to deal with, my responsibility in some areas and what action I'm going to take. I feel honoured we will have a place at the Canadian conference, they are making us feel like they have a place at the conference, and we are most welcome to go there.

Need to build on the South Pacific region. It's hard, however there are choices.

How do we decide on which country is to have the forum?

Do you think there is a need for an international body, something to come together as a group? Is there a need?

Community Response:

'Yes – definitely an inclusive thing, once we have established it, then direct it.....'

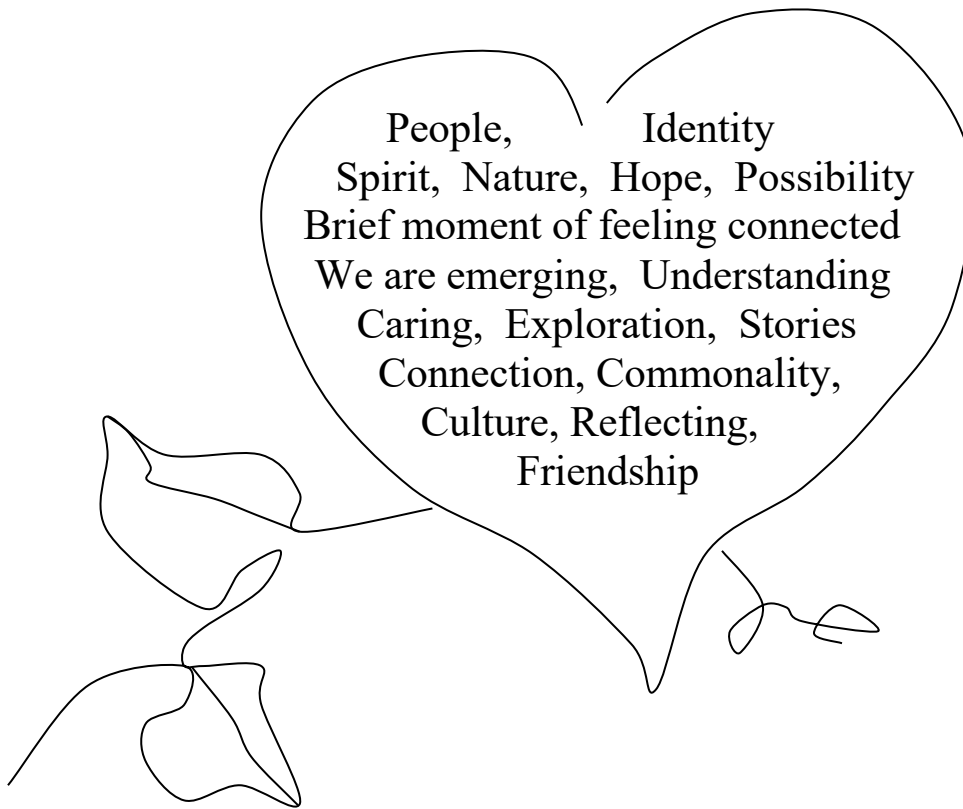
'This body that is already in existence – information on where it is and how it started'

'Working party – wondering and wanting, do you want to be a part of creating an international body.... how will that link happen?'

13. The Heart of the Forum

Context:

As part of a closing ceremony, all participants were invited to articulate their dominant thought or feeling as a response to the Wilderness Adventure therapy Forum. We have listed these responses below.



14. Appendices

The following pages are from the session with Rüdiger Gilsdorf on Friday evening. Rüdiger was happy to share his resources with us so please acknowledge the origin of the material if you decide to include any aspect of this session in your work. Thank you.