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Busy doing nothing: researching the
phenomenon of “quiet time” in a
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program

Valerie E. Nicholls
University of Wollongong

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**BUSY DOING NOTHING: RESEARCHING THE PHENOMENON
OF “QUIET TIME” IN A CHALLENGE-BASED WILDERNESS
THERAPY PROGRAM**

A thesis submitted in fulfilment of the requirements for the award of the
degree of

DOCTOR OF PHILOSOPHY

from

THE UNIVERSITY OF WOLLONGONG

by

VALERIE E. NICHOLLS

L.C.S.T. (Kingdon-Ward, London)
BFA (Hons) (University of Tasmania)

Faculty of Education
2008

DECLARATION

I certify that the substance of this thesis has not already been submitted for any degree and is not being submitted for any degree.

I certify that any help in preparing this thesis, and all sources used, have been acknowledged.

Signed

Date

VALERIE E. NICHOLLS

ACKNOWLEDGMENTS

It seems appropriate that the theme of this thesis is one of solitude. Alone but not lonely, I have spent much of the last few years sitting in silence. This been both a privilege and a torture. That there is now an enormous sense of satisfaction and accomplishment is largely due to the people who have propped me up with their support, enthusiasm and good will.

I would like to acknowledge the input of my parents, Tom and Jane. In my early years reading and spelling were not my forte. I thank them for their encouragement and instilling in me the notion that education equalled freedom. I realise now that they trained me to be an independent student, to sink or swim according to my own merit. What a strength that has been during the course of this project.

I am indebted to the participants in this study and to the staff at Project Hahn. Particular thanks goes to Rob Sveen. Without his irrepressible enthusiasm and vision I may never seen that there was a place for me in the world of research. Thanks Rob.

Especial thanks goes to my supervisors Dr Tonia Gray and Associate Professor Dr Garry Hoban. They brought complementary skills and perspective to the task of getting me over the academic line. Thanks Tonia for your enthusiasm, belief, eye for editorial detail, friendship and hospitality. Thanks Garry for your encouragement and faith in my ability. You have truly mastered the art of constructive criticism, thank you.

Over the last couple of years writing this thesis has been one of a number of significant life challenges that have demanded my attention. My social life has been neglected in the extreme. That I have any friends at all is nothing short of a miracle. But a miracle it is and I acknowledge the love, patience and good humour of every one of them. Especial thanks goes to Dyan and Haydn Perndt. Angels.

To my family, Pete, Nick and Emma I say a heartfelt thank you. United in their belief in my capacity and respectful of my passion, each in their own way has contributed to

keeping this thesis 'afloat'. Thanks Em' for your delight in my achievement, the sushi eraser, the pencils, and all the stationery gizmos that have made sitting at this desk more fun. Thanks Nick for your support across the miles and giving me the strength of the pounamou. Dear Pete, I so often take your support, patience, unfaltering love and belief in me utterly for granted. Thank you. Thank you. Time to balance solitude with noise and action - lets get out and have some raucous adventure!

In closing, I would like to dedicate this thesis to my dear pal Kate. In life she inspired me to embark on this journey and in death she inspired me to bring it to completion. Thank you Kate, you are in every page.

ABSTRACT

Wilderness therapy programs are increasingly regarded as an effective alternative to more traditional forms of therapy for people identified as ‘at risk’ or ‘vulnerable’ (Gass, 1993). Despite substantial evidence to support the use of wilderness and adventure experiences to promote attitudinal and behavioural change, much remains unknown about the process of change and the experiences of participants.

The purpose of the research was to generate a grounded theory about participants’ experiences of *Quiet Time* within a challenge-based wilderness therapy program. The central question to be addressed was: What is the phenomenon of *Quiet Time* from the participants’ point of view and how do they use this phenomenon in a challenge-based wilderness therapy program?

A grounded theory design (Strauss & Corbin, 1998) was chosen as a methodology to guide the collection, analysis and interpretation of data. Sixteen male and two female participants from four Mountain Challenge wilderness therapy programs scheduled between February 2002 and February 2005 participated in the study. All but one of the participants came to the Mountain Challenge as part of ongoing therapy for drug and/or alcohol addiction. This triggered significant and particular ethical concerns that impacted on the design of the study. The exception was a female trainee facilitator who participated as all other participants and had no facilitative responsibilities. Data were collected in the form of interviews, photographs, journals, field notes and standard program documentation. An analytical framework using inductive and deductive categories was selected to analyse the data.

Based on the findings a theoretical model of the phenomenon of *Quiet Time* was deduced and a number of propositions for practice and research advanced. The research findings identify *Quiet Time* as a ‘sense’ of solitude that, contrary to understandings of solitude as an objective and external condition, is defined by the four co-occurring subjective and internal conditions: a sense of being alone; a positive mind frame; a personal time perspective and focussed attention. Further analysis led to an

understanding that *Quiet Time* was typically brief, participant initiated, and inclusive of experiences of “being alone together.” Participants utilised *Quiet Time* as an opportunity to focus on nature, reflect, and to engage in authentic and heartfelt conversation. The outcomes of *Quiet Time* were found to impact positively on participants’ immediate experience and processing of the wilderness therapy program. The study also indicates that the incidence and use of *Quiet Time* may be facilitated or constrained by a number of conditions including environmental factors, leadership styles, levels of group development and the individual needs, strengths and limitations of the participant. Among a number of outcomes found to extend beyond the duration of the program was, for some, the taking up of a habit of *Quiet Time* as a deliberate self-help and life enhancing strategy. Unexpected findings included the potential for *Quiet Time* to arouse feelings that may overwhelm and confuse participants.

One of the major contributions of the study is that it identifies *Quiet Time* as a commonly occurring, and predominately participant initiated phenomenon that has, despite its capacity to impact positively on participants’ attitudes and behaviours, been largely over looked by the wilderness therapy literature. *Quiet Time* was found to differ from traditional concepts of solitude in wilderness programs in terms of its duration, how it is defined and how it is initiated. Despite its brevity the outcomes of *Quiet Time* parallel positive outcomes documented elsewhere. The main implication from this research is that the therapeutic potential of challenge-based wilderness therapy programs can be enhanced by promoting the opportunity for participant initiated *Quiet Time* through the adoption of an unhurried and process oriented approach to the wilderness adventure.

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Chapter 1

AN INTRODUCTION TO THE STUDY

Dappled sunlight and the scent of tea-tree. Four teenage boys and I are steaming along the track. My professional colleagues are absent. As co-facilitators they are driving three participants who wanted to withdraw from this six-day wilderness therapy program back to the city. Darren had been under a lot of peer pressure to join them. He stops, turns to me, beanie as usual, pulled down around his tight face and says: “I feel like crying, for once I’ve made a decision that was good for *me*, I didn’t just go with the cool group. It feels really good.” At the end of the day I invite interested participants to join me in a “quiet sit” on the cliff top. Everyone wants to come. We sit apart and gaze at the ocean. Unsolicited, each in their own time stands up and walks silently back to the campsite. I’m the last to return. Darren has his beanie off, his hair is wild, his face animated. He leaps and dances. “I feel like I’ve found the real me.” “What’s the real you like?” “He’s happy and fun”. Darren took charge of the debrief that night. The beanie remained unused for the rest of the trip. As the trip progressed Darren talked more, his face got softer, his body visibly relaxed. On the last night he slept on top of the troupe carrier under the stars and we heard him singing and laughing into the small hours.

Three months after the completion of an adjunctive wilderness therapy program for persons recovering from drug and alcohol abuse, a participant recalled an experience that continues to support his commitment to sobriety. He gave account of deliberately hanging back at the end of the walking line and, at a particular instant, was struck by the beauty of a shaft of light hitting the fronds of an ancient fern. He recalled at that moment feeling infused by a sense of peace, contentment and pride. He told me that he had recently declined an invitation from an old drinking partner to enter a pub for “just one drink.” Having made the decision and turned away from his companion he recalled the image of the fern and the sense peace and pride was reignited.

Stories like these, gathered in my role as a facilitator of wilderness therapy, stimulated my interest and motivation to research the experience and impact of *Quiet Time* within the context of a challenge-based wilderness therapy program. ‘Challenge’ and ‘wilderness therapy’ generally conjure up images of personal growth through adventure, excitement and skill acquisition (Davis-Berman & Berman, 1994; Priest & Gass, 1997). Acknowledged, but less explored is the potential for personal growth and enhanced wellbeing to spring from the experiences of quietude and silence that nestle within the overall context of activity.

THE RESEARCH PROBLEM

In recent years wilderness therapy programs have proliferated throughout Australasia, Europe and the USA. Scientific inquiry to substantiate anecdotal confidence in the therapeutic use of wilderness and adventure experiences to promote positive attitudinal and behavioural change began in the early 1950s (Kimball & Bacon, 1993). By 1993 Gass was able to state that, "Wilderness Therapy is no longer an untried, undocumented, and experimental approach; rather, there is persuasive evidence that it is an effective and powerful method of treating troubled youths" (p.39). However, Russell (2000; 20002) points out that despite research interest and reported benefits much remains unknown about the process of change within wilderness therapy programming. Russell (2002) substantiates his case by citing the work of Mulvey, Arthur and Repucci (1993) who, following their review of the literature on the effectiveness of wilderness therapy, conclude that the “nature, extent and conditions under which positive outcomes occur is unknown” (p. 154).

Crisp (1996) made the point that wilderness-adventure therapy aims to work with people who often have poor coping skills or who may be especially vulnerable or prone to extreme risk taking behaviour. As such, there is a significant ethical responsibility to understand the processes at work and how they relate to outcomes.

Of particular relevance to this investigation, is the understanding that fundamental to the challenge-based model of wilderness therapy is a philosophy of change that is grounded in the development of competence and the confronting of internal limits. Although journals and texts pay tribute to the healing power of nature, solitude, and the inherent spiritual component of wilderness therapy (Handley, 1990, 1992; Nettleton, 1995; Powch, 1994) there has been little systematic attempt to evaluate the potency of these experiences. These and other such ‘hard-to-define’ experiences (Mannell, 1996) associated with inactivity, relaxation and/or absorption in nature have on the one hand been clustered together as part of the miracle and essential ‘mystery’ of wilderness therapy (Handley, 1990) and on the other cautioned against as ‘Accidental Therapy’ (Crisp, 1996).

AIMS OF THE STUDY AND RESEARCH QUESTION

The aim of the study is to contribute to the body of knowledge about the processes of wilderness therapy by developing an understanding about experiences of *Quiet Time* for individuals participating in an activity oriented wilderness therapy program. The study was initially motivated by an interest in participants’ experience of relaxed inactivity and ‘stillness’. However, within the first of four exploratory interviews, an interviewee responded to an inquiry about “what was happening for you in those times when nothing particular was going on?” with a detailed description of two instances of what she described as *Quiet Time*. It became clear in subsequent interviews that other respondents identified with the use of the phrase. When asked about their experience of *Quiet Time*, participants talked spontaneously about incidents of reflection and/or solitude, resting, absorption in nature and gentle conversations around the campfire. From that point on I inquired about *Quiet Time* rather than ‘stillness’ and welcomed participants response to, or spontaneous use of, the phrase as marking an event that fell within the parameters of this investigation.

Other aims for the study include the anticipation that the research findings will contribute to the body of knowledge about wilderness therapy process and practice. It

was anticipated that the deeper appreciation of the covert thoughts, feelings and meaning making of participants might enhance practitioner confidence and competence as well as provide direction for further wilderness therapy research and training.

Accordingly, the study was guided by the following question:

What is the phenomenon of *Quiet Time* from the participants' point of view and how do they use this phenomenon in a challenge-based wilderness therapy program?

RESEARCH METHODOLOGY

Larsen-Freeman & Long (1991) advise that research methodology should be determined by the research question. To address the research question detailed above required that the methodological design be sensitive to “the complex and nuanced process of the creation and maintenance of meaning” (Liamputtong & Ezzy, 2005, p.2). With this in mind, and because of the dearth of literature in the topic area, grounded theory was selected as an appropriate research methodology. Grounded theory derives its name from the practice of generating theory from research that is “grounded” in the data (Strauss & Corbin, 1990). This qualitative approach dictates that data is collected and analysed simultaneously and that analytic codes and categories develop from the data rather than from a preconceived hypothesis (Charmaz, 1995; Creswell, 1998). Thus, grounded theory methodology yields thick description (Schofield, 1993) of participants' experiences and a set of concepts and linking propositions that provide theory and explanation about the research phenomena, in this case, the experience of *Quiet Time* (May, 1986).

A PERSONAL NOTE

My perceptions of the impact of *Stillness* and *Quiet Time* have been shaped by personal experience. From 1972 to 1982 I served as a speech pathologist in England, Australia, New Zealand and Canada. Through head injury, stroke or birth trauma many of my patients wrestled with the production and/or comprehension of speech and language. Extending the expressive use and understanding of non-verbal communication were often a fundamental part of rehabilitation for the individual and their family. As patients struggled to articulate sounds, grasp meaning or retrieve words, I learned to appreciate any pause between and within language as a creative silence as potent as the words themselves.

Throughout the following decade and a half, creative silence continued to characterise aspects of my working life. As an honours student and later as an exhibiting potter, I immersed myself in an intense and solitary relationship with clay and fire. In the quietude of daily work within the pottery, I learnt to anticipate and trust experiences of intuitive knowledge and insight to guide the creative process.

I have had, for as long as I can remember, an interest in spirituality. As a child I regularly took myself to church whilst the family stayed at home. I loved the smells, the songs, the prayers, the sense of belonging and certainty. As an adult, Buddhist and Quaker teachings underpin my approach to life although I wrestle with their invitation to stillness and silence. “I’m too busy, going to the gym is just as good, I’ll do a fast walking meditation” are standard excuses, yet I know I am, at a deeper level, denying myself. A good friend said “You can’t write about it without doing it.” As I write, I sense this challenge lurking in the shadows.

I feel indebted to the participants in this project. Their generosity and enthusiasm for this research has been humbling. I regard the opportunity to be privy to their lives, thoughts and feelings as a privilege that, as Liamputtong and Ezzy (2005) suggest, has come with responsibility.

Understanding that it is not possible to completely protect a study from the intrusion of subjective bias (Strauss & Corbin, 1998), significant effort has been made to maintain interpretative rigour throughout the project. This commitment has involved a directive to “accurately represent the understandings of events and actions within the framework and world view of the people engaged in them” (Liamputtong & Ezzy 2005, p. 39).

One of the ways in which this issue has been addressed is by following the advice of Mishler (1990 cited in Liamputtong & Ezzy, 2005) to include plenty of direct quotes and substantial parts of primary texts to enable the reader to get a sense of the evidence on which analysis is based and thereby determine how well the interpretations represent the data. To this end, sample interviews are made available in Appendices 13 and 14.

Traditionally, triangulation, or the use of multiple methods, has been advocated as a strategy to overcome “the personalistic biases that stem from single methodologies” (Denzin 1970, p. 300). In this study, triangulation is used in accord with more recent trends identified by Liamputtong and Ezzy (2005). The authors note that qualitative researchers are turning away from the use of triangulation as a way of securing ‘truth’ in favour of using triangulation as a means of developing more complex understandings of the research topic. For example, in this study a number of independent persons were invited to review data and consider my coding. This was done to facilitate lateral thinking and extend my understanding of the material rather than confirm that the coding was ‘right’. The ways in which methods and data sources were triangulated in this study is detailed in Chapter 4.

Liamputtong and Ezzy (2005) challenge qualitative researchers to show their hand and identify themselves in the research report.

Qualitative research reports that avoid the pronoun ‘I’ are, in some senses, attempting to disguise the role of the researcher in the research. Rigorous qualitative research is honest about the role of the researcher in the project.
(p. 44)

I have picked up the gauntlet.

DEFINITION OF TERMS

A number of terms are used throughout the thesis. In pursuit of clarity and consistency the following definitions are offered.

At-risk: The phrase ‘at risk’ refers to adults and children “who have experienced life-changing events; who are at crossroads where prevention would be helpful in staving off undesirable consequences; or who, through their own actions, may represent a risk to others and themselves unless they are helped to change (Greif & Ephros 2005, p. viii).

Challenge-based wilderness programs: Experiential programs that utilize adventure activities within remote and natural locations in pursuit of therapeutic outcomes.

Debriefing: “Learning through reflection” i.e. participants reflect on their experience and through guidance from carefully designed questions bring up points and issues for open discussion in the group (Boyle, 2002, p.46).

Facilitator: The term ‘facilitator’ is used to reference field staff taking charge of, and responsibility for, a wilderness therapy program. In this context the term ‘facilitator’ is used here as an umbrella term to encompass the various use, within the literature, of labels such as therapists, leaders or teachers. A facilitator is anyone who helps others to learn, ‘somebody who aids or assists in a process, especially by encouraging people to find their own solutions to problems or tasks’ (Encarta® World English Dictionary © 1999).

Processing: Processing is best viewed as an activity that is structured to encourage individuals to plan, reflect, describe, analyse, and communicate about experiences (Luckner & Nadler, 1997, p. 8).

Quiet Time: A subjective condition characterised by a sense of being alone, a positive mind frame, a personal time perspective and focussed attention.

Solitude: An objective condition of being alone defined by communicative separation from others (Larson, 1990, p. 157).

Solo: A solo is a component of many wilderness programs. Participating in solo entails spending a prescribed period of time alone in a designated safe location. Soloists are discretely supervised and expected to share insights gained with the facilitator and other participants who have had the alone time of solo (Evans, 2005).

STRUCTURE OF THE THESIS

Chapter 1 introduces the research problem, aim and approach and includes a declaration of my personal perspective and definitions of some common terms. Chapter 2 builds upon the introductory chapter by providing additional context and background for the study. The chapter presents an overview of the foundations and contemporary concerns of wilderness therapy practice and introduces the reader to Project Hahn, the context for this study. Chapter 3 presents a review of the related literature. Chapters 4, 5, and 6 report on the original contribution of the research project. Chapter 4 details and justifies the methods and procedures of data collection and analysis. Chapter 5 presents the research findings for the first stage of data analysis and Chapter 6 deals with the explication of *Quiet Time* via the axial coding paradigm model put forward by Strauss and Corbin (1990). Chapter 7 presents a theoretical model for understanding the phenomenon of *Quiet Time* and discusses the research findings in the light of the literature reviewed in Chapters 2 and 3. Chapter 8 concludes the thesis with the consideration of a number of implications for practice, recommendations for further research and a reflection on the research process.

Participants' photographs are used throughout the thesis. It is hoped that the snapshots add depth and colour to the readers' appreciation of a challenge-based wilderness therapy experience. Permission to use the photographs was sought and is accepted with gratitude.

Chapter 2

CHALLENGE-BASED WILDERNESS THERAPY

INTRODUCTION

The primary aim of Chapter 2 is to set the scene for the research by providing the reader with a general understanding of the foundations and practice of wilderness therapy programming. The chapter is divided into five sections. The first section defines wilderness therapy. The second provides an overview of some of the foundations that support the use of adventure and wilderness experiences to promote personal growth and positive attitudinal and behavioural change. The third section provides a brief overview of the current state of wilderness therapy theory and identifies a call for more inductive and qualitative research. Section four describes a number of key characteristics that distinguish the challenge-based approach to wilderness therapy. The fifth and final section details the history and philosophy of the site for the study, Project Hahn.

DEFINING WILDERNESS THERAPY

The defining of wilderness therapy has become a contemporary and contentious issue (Newes & Bendoroff, 2004). In recent years the field of wilderness therapy has diversified in practice, programming and philosophy. As a result, the term wilderness therapy has been adopted as both synonym and umbrella term for a variety of experiential programs that utilise the power of nature and/or adventure experience to

promote personal growth and behaviour change. For example, the term wilderness therapy is used interchangeably with terms such as adventure therapy (Gass, 1993), camping therapy (Loughmiller, 1965), wilderness adventure therapy (Bandoroff, 1989), adventure based counselling (Schoel, Prouty & Radcliffe, 1988) and wilderness experience programs (Winterdyk & Griffiths, 1984). Within the debate about how wilderness therapy might be defined, the appropriateness of the terms ‘wilderness’ and ‘therapy’ have come under scrutiny.

What is Wilderness?

Western and industrialized societies stereotypically understand “Wilderness” as natural environments in which “the earth and its community of life are untrammelled by man, where man himself is a visitor who does not remain” (Wilderness Act of 1964, USA. Section 2(c)). However, concepts of wilderness based on the absence of humans are increasingly regarded as cultural constructs that implicitly support a narrative of colonization at the expense of indigenous history (Birckhead 1996; Carpenter & Pryor, 2004). Peepre (2006) makes the point that in native languages, there is no word for wilderness. To First Nations people, the natural landscape is simply where they live and the ecosystem of which they are part (Takano, 2006).

Within the Australian context, the use of the word ‘wilderness’ has provoked particular controversy. Australia has a continuous cultural history of 60,000 years (Hawthorne & Klein, 1994 cited in Birckhead, 1996). When the First Fleet arrived on the shores of the Great South Land of Terra Australis in 1788, the land was far from an unoccupied ‘Terra Nullis’. Birckhead (1996) points out that archaeological and historical evidence estimate that that this “empty land” was, in fact, home to some 750,000 to one million indigenous people. “The land was intimately known, personified, and owned, every square foot of it accounted for through intricate Dreaming stories” (p. 208). Perhaps, in the Australian context at least, the phrase ‘bush therapy’ might be more culturally appropriate even though the phrase neglects programs conducted in the mountains, the desert, the ocean or river systems?

The Australian Oxford Dictionary (Moore, 1999) provides a contemporary definition of wilderness that is in accord with the kind of environments utilised by many wilderness therapy programs:

An uncultivated and still wild region of forest, scrub, bush or desert...a tract of land that is largely undisturbed by humans and where indigenous plants and animals flourish in their natural environment. (p. 1534)

Although many wilderness therapy programs are located within remote landscapes others are conducted in state forests and National Parks where the artefacts of human life are evident in the form of tracks; trail markers, toilets, interpretive signs and mobile phone coverage. Bacon and Kimball (1989) take a metaphorical approach to the use of the term and claim that:

...the essential need is not so much for wilderness as it is an unfamiliar environment. Hence wilderness therapy courses have sometimes been conducted in the 'wilderness' of an unfamiliar urban setting. (p. 118)

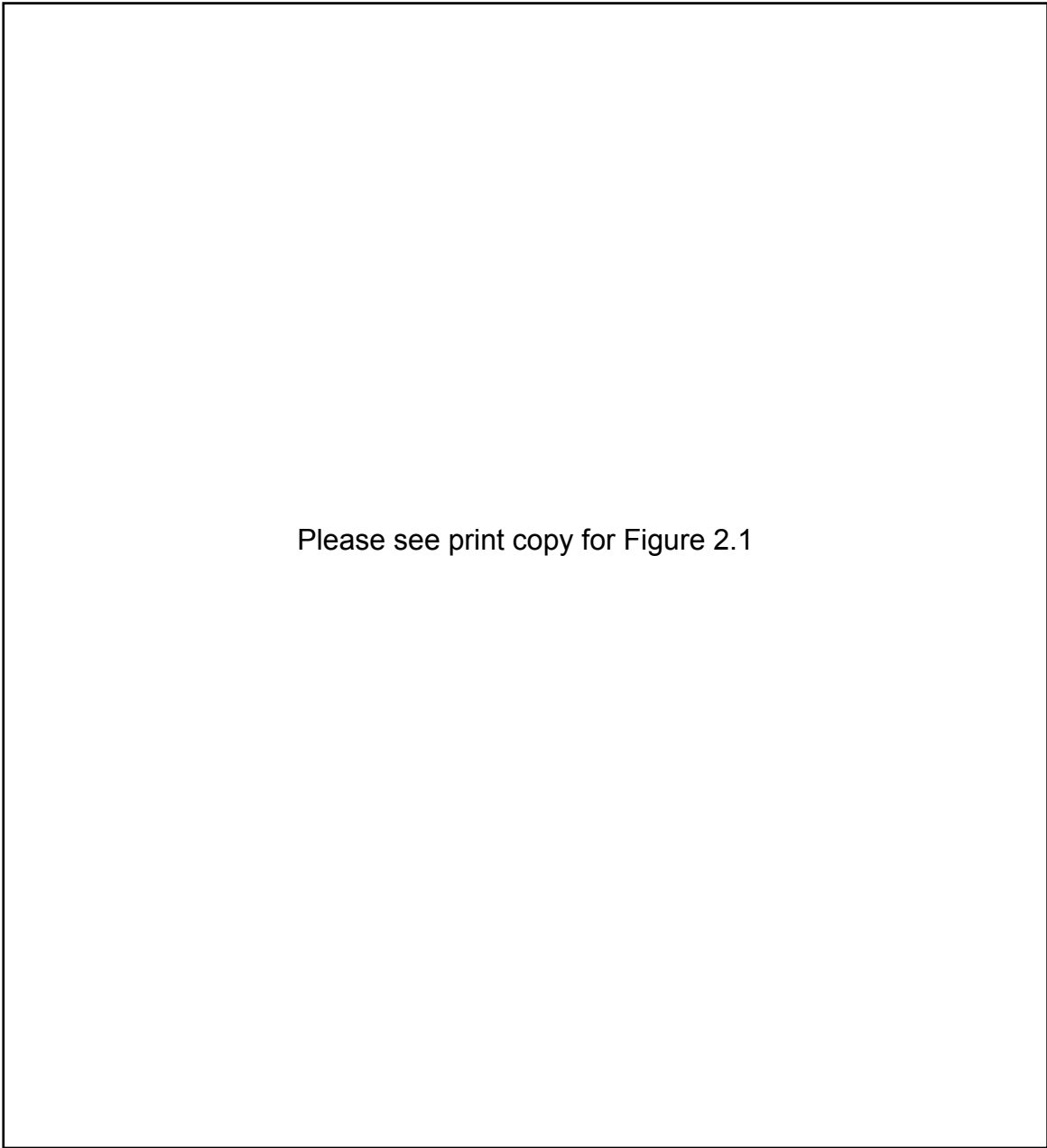
Within this thesis the term 'wilderness' will be used as a convenient reference to natural landscapes untouched by industrial development.

Is it Therapy?

Williams (2004) argues that the term wilderness therapy is a misnomer. He draws attention to a number of conceptual and linguistic differences between the words "therapy" and "therapeutic" and suggests that the majority of wilderness and adventure programs currently identified, as wilderness or adventure therapy would be better described as therapeutic wilderness or adventure experiences. Williams makes the case for naming and labelling in such a way that reflects practice, informs clients, and contributes to the development of a professional identity. He advises that:

As the field (of wilderness and adventure therapy) continues to develop and struggle to establish a clear sense of identity, it is timely for us to stop and consider critically what we are doing: Adventure Therapy or Therapeutic Adventure? (p. 197)

Crisp (1996) suggests that one of the ways in which a wilderness therapy program may evaluate the appropriate use of the term therapy is to consider the level at which change is directed. In similar vein, Gass (1993) provides a simplistic but useful illustration of the spectrum of application of adventure and wilderness programming based on the depth of intervention used by the program. Figure 2.1 identifies a continuum of programming ranging from recreation to primary therapy.



Please see print copy for Figure 2.1

Figure 2.1 Depth of Intervention Continuum (Adapted from Gass 1993, p.74).

Itin (2000) distinguishes therapeutic experiences directed at conscious behavioural change from those of therapy that purposefully address change through the unconscious mind. He explains that wilderness therapy is:

...directed at change in behaviour, affect and/or cognition. This change includes decreasing behaviours that interrupt, inhibit or interfere with client's life and increasing behaviours that promote, enhance, or strengthen the capacity of the client to live life fully. The therapeutic side of (wilderness therapy) also looks to recognise the inherent healing qualities found in nature and in the general experience. Just the process of spending time in a healthy and supportive group can be therapeutic. Similarly spending time in a wilderness environment can provide renewal and be therapeutic. This therapeutic process can be facilitated. Therapy on the other hand, is directed at meta-processes. Meta-processes are those elements that exist at the unconscious, superconscious, or in some other way, above the level of concrete behaviour. (p. 3)

Despite these theoretical guidelines, in practice there is considerable confusion. For example, locating Project Hahn, the site for this study, definitively within one classification or another is difficult. Using the format provided by Williams (2004) and shown in Table 2.1, Project Hahn falls on the side of therapy in that its program design is based upon a body of theoretical knowledge (Adams & Sveen, 2000) and has been systematically researched and evaluated (Lan, 2002; Sveen, 1994). Some participants are drawn from medical and mental health referrals and for some, specific remedial outcomes may be established prior to a course. However, the program is also readily described with in the therapeutic criteria: no pre existing diagnosis is required, many outcomes are non-specific, and intervention may be generalised. Referrals are received from Corrective Services, schools and the general population and whilst facilitators receive ongoing in-house training there is as yet no requirement for graduate qualifications in counselling or social work. Overall, it maybe that Project Hahn, the site for this study, rests more comfortably under the broad banner of 'therapeutic'.

Neither 'therapy' nor 'therapeutic' are acceptable to Harper (1995). Uncomfortable with assumptions about illness, treatment, analysis, interpretation, advice and therapist expertise, Harper advocates 'wilderness practice' as a viable alternative. "Practice infers process, no beginning or end, a life time of engagement and discovery" (p. 185).

Table 2.1 Key Differences Between “Therapy” and “Therapeutic” (Adapted from Williams (2004))

Please see print copy for Table 2.1

What is Wilderness Therapy?

Russell (2001) brings together a variety of definitions from within the literature in an attempt to capture the essence of contemporary wilderness therapy practice:

[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. (p. 74)

Within the context of this research the term wilderness therapy will be used as a generic term that embraces a variety of experiential programs utilising the power of nature and adventure experience to promote personal growth, therapy, leadership and/or organization development activities.

THE FOUNDATIONS OF WILDERNESS THERAPY

Underpinning the spectrum of wilderness therapy programming is a common grounding in the philosophy and practices of experiential learning, and, to varying degrees the use of adventure-based activities and the natural environment as agents of change. In order to clarify these foundation stones the following section gives an overview of the philosophy and practice of experiential education, and the therapeutic use of adventure and wilderness experiences.

Experiential Education

Proudman (1992) provides a description of the principles and process of experiential education that is representative of the kind of learning opportunities valued within wilderness therapy programming.

The combination of direct experience that is meaningful to the student with guided reflection and analysis. It is a challenging, active, student centred process that impels students towards opportunities for taking initiative, responsibility and decision making...Experiential education engages the learner emotionally. Students are so immersed in the learning that they are often uninterested in separating themselves from the learning experience. It is real and they are part of it. (p. 20)

The merits of learning through direct experience was clearly appreciated by the Greek philosophers Plato and Aristotle. At least 300 years BC Plato maintained that the best way for young people to acquire the desirable virtues of wisdom, bravery, temperance and justice was through the kind of direct and purposeful experience that impelled them towards acts of wisdom, bravery, courage, temperance and justice (Hunt cited in Priest & Gass, 1997). Plato's pupil Aristotle later made the claim that "men of experience succeed even better than those who have theory without experience" (cited by Kraft in Kraft & Sakofs, 1985, p. 2).

In the late 1800's, William James built upon the work of Plato and Aristotle to develop a pragmatic approach to philosophy. The philosophy of pragmatism expressed the belief

that theory and learning only possess value if they are practical, that is, if they help an individual learn and apply new learning to everyday life (Priest & Gass, 1997). Pragmatism profoundly influenced the innovative educators of the early 20th century. Among them was John Dewey, the man commonly regarded as the parent of modern experiential education (Priest & Gass, 1997). Dewey and his colleagues advocated a radical alternative to the didactic approach of the time. They proposed education that was directly relevant to the pupils' life and that was based on learning through experience. Dewey (1938) extended the work of James by emphasizing the significance of reflection to the learning process. His key premise was that "experience plus reflection equals education" (Dewey, 1938, cited in Greenaway 1995, p. 16). Dewey regarded reflection as a critical element in the learning process. He maintained that it was through reflection upon experience that individuals become consciously aware of how actions are connected to consequences (Knapp, 1992).

Kraft and Sakofs cited by Gass (1993, p. 4) paraphrase several aspects of Dewey's work that to apply to contemporary wilderness therapy programming:

1. The learner is a participant rather than a spectator in learning.
2. The learning activities require personal motivation in the form of energy, involvement, and responsibility.
3. The learning activity is real and meaningful in terms of consequences for the learner.
4. Reflection is a critical element of the learning process.
5. Learning must have a present as well as future relevance for the learner and the society in which he/she is a member.

Kolb (1984, cited in Luckner & Nadler, 1997) developed a model of the experiential learning process that has been adopted within wilderness therapy practice to explain how participants learn from their adventure experience. Four recurring stages are presented as contained and separate. In practice, however, the interaction between and within them is complex (Luckner & Nadler 1997, p. 6). The stages are:

1. Experiencing: An experience may be generated naturally or constructed to meet certain specific outcomes. For example, an abseiling activity.

2. Reflecting: Participants may reflect introspectively or within the context of a group whereby sense is made of experience by discussion. For example, the abseiling participant acknowledges within the group their fear of leaning out into the void and trusting themselves, the gear and the belayer. They reflect on the strategies they used to overcome the fear and inertia.

3. Generalizing: Participants are encouraged to notice patterns of behaviour and to extrapolate their learning to the wider context of their life. Continuing the example, the participant recognises the similarity in thought and feeling to entering new situations at school and within their community. They register that just as monitoring self-talk and 'taking a step at a time' helped them over the abseil so might the same techniques be useful in other new situations.

4. Applying: The learning is applied to new situations in their lives where behaviours are changed or improved.

A model of the experiential learning cycle is illustrated in Figure 2.2.

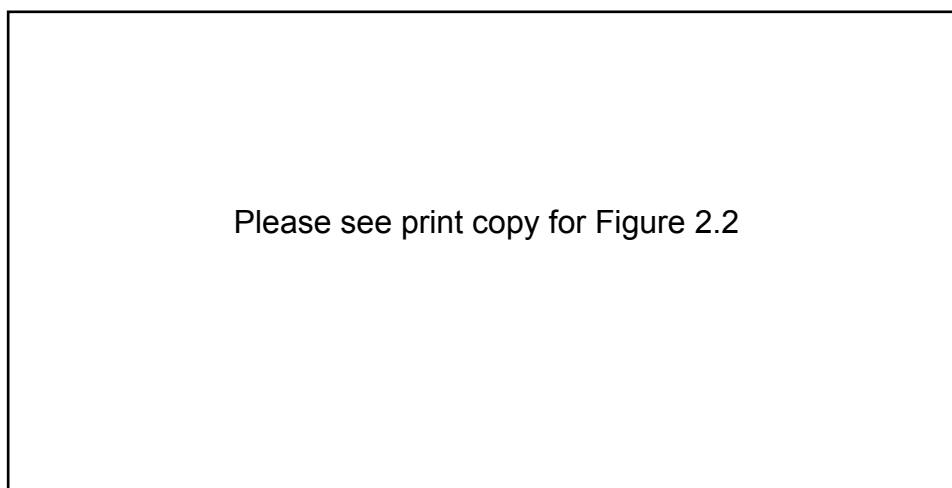


Figure 2.2 Experiential Learning Cycle (Luckner & Nadler 1997, p. 6)

Other learning theories founded on the principles of experiential learning also apply to the process of change within wilderness therapy (Miles & Priest, 1990). These include

learning from consequences as described in the Behavioural Learning Theory of B.F. Skinner (1971 cited in Adams & Sveen, 2000); learning through modelling and imitation as described in Bandura's (1969) Social Learning; learning through multiple intelligences (Gardner, 1983) and the importance of active learning and concrete experience to cognitive development as theorised by Swiss psychologist Jean Piaget (1977).

Therapeutic Use of Wilderness

The origin of contemporary approaches to the use of natural environments for therapeutic purpose is, as referred to in the introduction to this study, commonly attributed to the "Tent Therapy" movement that began in North America in 1901. In response to hospital over crowding a number of state hospitals erected tents and cabins to accommodate psychiatric patients. During the course of the summer the attitudes and behaviours of the patients camping in the hospital gardens were noted to have significantly improved. Although the approach was heralded as a success, plans to expand the program were curtailed by cold winters and the onset of the World War 1 (Davis-Berman & Berman, 1995).

A second outdoor approach to therapy appeared in 1929 when Camp Ahmek was established in the grounds of the Manhattan Hospital (Davis-Berman & Berman, 1995). The intent of the camp was to provide urban children with the opportunity to recreate, have fun and develop socialisation skills without the daily stress and restrictions of inner city living (Davis-Berman & Berman, 1994). Data from daily camp documentation suggested that the experience of simple and communal living within a natural environment fostered positive changes in personal initiative, social skills, responsibility, cooperation, and self-control (Dimock & Hendry, 1939 cited in Davis-Berman & Berman, 1994).

The therapeutic potential of camping in nature continues to be highly valued in modern wilderness therapy practise. The use of natural and remote locations is regarded as the

key therapeutic tool that differentiates wilderness therapy from other forms of therapy/counselling (Burns, 1998; Gass, 1993; Roszak, Gomes & Kanner, 1995). However, exactly how and why nature, and particularly camping in nature, has curative and restorative effects is not yet understood.

We still do not understand what is therapeutic about camping in a wilderness or wilderness-like setting. The flora and fauna of wilderness, the uniqueness of wilderness, the low level of stimulation of wilderness, the aesthetic or spiritual value of wilderness, the isolation from the city, or the ability of wilderness to evoke coping behaviours have been cited as the possible factors that produce therapeutic gains. (Levitt, 1991 cited in Burns 1998, p. 13)

Handley (1993) proposes that at its simplest level the wilderness experience divests people of artifice and convenience and presents an opportunity for an encounter with self. He expresses this as:

... a journey into the unknown where people meet nature as a stranger in kind but a friend in spirit: an experience of risk, of self reliance, of freedom to both fail and succeed, and an opportunity to see ourselves as ourselves, stripped of 'other world' facades and facing the wilderness within. (p.3)

A detailed exploration of the therapeutic use of wilderness is presented in Chapter 3.

Therapeutic Use of Adventure

The Chinese define the essence of adventure in the term “wei-jan” or “opportunity through danger” (Ewert, 1989, p. 2). Handley (1997) endeavours to capture the essential elements of an adventure experience when he states that adventure is:

...a sense of discovery, of risk, of exploration. Adventure is a personal experience that implies a moving on, or through, into new areas of understanding and awareness. Adventure heightens our awareness and necessitates action. (p.75)

The use of adventure for promoting personal and psychological development dates back to the earliest times of human civilization. Myths and legends abound of young people being sent or embarking on adventurous journeys in order to complete rites of passage into adulthood. For example, Bently (1995) gives account of Jason and the Argonauts as a vivid tale of young men developing personal qualities through hardship, adversity and eventual triumph.

Kurt Hahn encapsulated the same sort of spirit in his establishment of the first Outward Bound school in Aberdovey, Wales. The school was established in response to a plea from Lawrence Holt, head of the Blue Funnel Shipping Line, that Hahn develop a training program that could instil the kind of spiritual tenacity young British seamen would need to survive attack by German U boats during World War II. Hahn successfully addressed his brief. World War II ended and Outward Bound continued to evolve.

Davis-Berman and Berman (1995) identify the establishment of Outward Bound and its expansion throughout the 1960's and 70's as the most influential of all factors leading to contemporary wilderness therapy practice. In melding outdoor education with the principles of experiential learning, Outward Bound provided a radical approach to education, personal growth and change (Kimball & Bacon, 1993). Simply put:

Outward Bound enables participants to leave their safe moorings of home, family and friends, and daily routines to cope with the unfamiliar, the uncomfortable, the difficult, and the adventurous, in search of an opportunity to understand, test, and demonstrate their own resources; to leave self-imposed limitations behind and discover endless possibilities. In short, Outward Bound is learning about oneself and the world through adventure and service activities. (Greene & Thompson 1990, p. 5)

Outward Bound's emphasis on concrete actions and experience was soon recognised by therapists of adolescents in the early 1960's, as a fitting alternative to the prevailing psychological and heavily language dependent models of the time. By the mid 1960's the first overtly therapeutic programs were initiated for troubled and/or adjudicated youth (Kimball & Bacon, 1993).

The contemporary use of adventure as a therapeutic tool typically involves the use of adventurous activities such as abseiling, bushwalking, kayaking, low and high rope courses and innovative problem solving activities such as Spiders Web and Human Knots (Rohnke & Butler, 1995). Understanding of how such activities might be used as the medium for psychotherapeutic work derives from the work of Swiss psychologist Jean Piaget.

Based on his studies of the cognitive development of children Piaget (1977) proposed that change occurs when people are put in situations outside of their comfort zone, and into a state of disequilibrium. Luckner and Nadler (1997) define disequilibrium as a cognitive process where by participants have:

...an awareness that a mis-match exists between old ways of thinking and new information. It is a state of internal conflict, which comes from our innate drive to act and understand. Thus providing information for individuals to integrate new knowledge or reshape existing perceptions. (p. 19)

Ewert (1989) explains that in order to move beyond disequilibrium and dissonance participants are motivated towards problem solving, exploring possibilities, overcoming fears and making positive changes to destructive or self-limiting thoughts and behaviours.

Adventure therapy differentiates itself from adventure programs that have no therapeutic intent by way of its emphasis on the processing of the adventure experience. Within adventure therapy the adventure experience alone is regarded as insufficient to promote deep-level therapeutic change. “Instead it is the processing of the actual experience with the client that promotes the therapeutic process” (Newes & Bendoroff 2004, p. 5). Gillis (1992) suggests the use of the word “adventure” may be misleading and terms such as “activity-based psychotherapy” may be more appropriate.

WILDERNESS THERAPY: CURRENT STATE OF PLAY

Since its beginnings in 1960's, Wilderness Therapy has proliferated throughout Australasia, Europe and the United States of America. Wilderness therapy now encompasses a broad range of populations including: At Risk Youth (Brand & Smith, 2000; Kimball & Bacon, 1993), the chronically drug dependent (Gillis & Simpson, 1991), adolescent offenders (Sachs & Miller, 1992), the emotionally disturbed (Behar & Stephens, 1978; Clagget, 1989), sexual abuse survivors (Mitten & Dutton, 1996; Rhode, 1996). Therapeutic approaches utilised within wilderness therapy are similarly varied and include psychodynamic, existential, cognitive/behavioural, and systemic models (Rough, 2000).

Common threads of rationale for wilderness therapy include the development of interpersonal and co-operational skills (Behar & Stephens, 1978; Berman & Anton, 1988; Sachs & Miller, 1992), self-concept (Klorer, 1992), transforming body image (Arnold, 1994), reducing substance use (Behar & Stephens, 1978), and the promoting of adaptive, pro-social behaviour and increasing motivation (Berman & Anton, 1988).

Despite the confidence expressed by Gass (1993) that Wilderness Therapy is “no longer an untried, undocumented, and experimental approach” (p. 39), Newes and Bendoroff (2004) maintain that it has yet to “Come of Age” (p. xi) as a coherent field of endeavour. Two of the ways immaturity is apparent is in an inability to establish a consistent or universally accepted definition of the field (Russell, 2001) and in the failure to develop a theory of wilderness therapy that integrates the dynamic of the participant, the group, the environment, and the facilitator (Hoyer, 2004).

Fuelling the debate about the defining of wilderness therapy are concerns about standards and training (Itin, 2001), credibility and accountability (Crisp, 1996; Russell, 2001), as well as the development and professionalisation of the field (Crisp, 2004). There is also a concern that wilderness therapy clearly differentiates itself from “boot camp” approaches that claim to promote change by breaking down and rebuilding the

spirit of participants through the use of deprivation (Newes & Bendoroff, 2004; Russell, 2001).

Russell (2001; 2004) attributes much of the confusion and debate to a lack of empirical evidence. He argues that research has failed to keep pace with a proliferation in programming and clients served. Furthermore Russell (2001) maintains that the predominance of positivism and outcome-focussed research has rendered it difficult to capture the essence of wilderness therapy practice when many treatment approaches remain “somewhat of a mystery” (2001, p. 2).

Russell’s is not a lone voice. There are increasing calls for a direction change in research focus. Allison and Pomeroy (2000) suggest it is time for an epistemological shift away from the objectivist "Does it work?" to the constructivist perspective of "What processes are at work in this situation. What are the participants perspectives' on this experience?" To fail to do this may be ethically negligent.

Wilderness-adventure therapy aims to work with people who often have poor coping skills or who may be especially vulnerable or prone to extreme risk taking behaviour. Crisp (1996) insists, "There is a significant ethical responsibility to know what we are doing and what the outcomes are most likely to be" (p.12). For example, Rohde (1996) supports her case for research that develops broader understandings about the processes of change with her observation that although wilderness therapy offers “some distinct therapeutic opportunities and benefits, a number of adverse situations can arise which can become counter therapeutic for some people” (p.52).

It is widely accepted that the way to meet the responsibilities identified by Crisp and Rohde, and to adequately address the need to define and develop a unique theory of wilderness therapy, is by gaining a greater understanding of the therapeutic process through inductive and descriptive research (Allison & Pomeroy 2000; Ewert, 1987; Hattie, Marsh, Neill, & Richards, 1997; Russell, 2000).

Shifting Paradigms

One of the encouraging signs that Adventure and Wilderness Therapy research is engaging with the “How” and Why’ of theory and practice, is the emergence of research that challenges traditional assumptions. Most relevant to this investigation is the reconsideration of the role of dissonance and disequilibrium in the process of change within Wilderness Therapy.

Underpinning much of contemporary adventure and wilderness programming is a model of change developed by Walsh and Golins (1976) to explain the components and processes of change within Outward Bound programming. The model continues to underpin contemporary Outward Bound programming (McKenzie, 2003) and has been widely adopted and adapted to provide a basis for understanding the therapeutic process of change within adventure and wilderness therapy programming (Gass, 1993; Luckner & Nadler, 1997; Priest & Gass, 1997).

The central tenet of this model maintains that people learn and change when they experience a state of dynamic tension between anxiety and a desire for its resolution. Thus the intentional use of stress to bring participants to a sense of disequilibrium, a feeling of being at the edge of their ‘comfort zone,’ is regarded as one of the cornerstones of wilderness therapy practice. Luckner and Nadler (1997) illustrate the perspective:

There are conditions or states that people can be placed in, in order to accentuate disequilibrium, dissonance, disorder, frustration, or anxiety. Enhancing these feelings increases the need to order, restructure, or alter one’s cognitive map of the world and oneself in an effort to restore equilibrium... Understanding these conditions and finding ways to create them can increase your ability to promote change. (p. 24)

The model provides a useful and straightforward explanation of the process and agents of change. However, it has for the most part been unsubstantiated by empirical evidence (McKenzie, 2003).

In recent years a number of studies have invited a fresh appraisal of the role of stress in the process of change. Based on qualitative data collected from 59 adult Outward Bound participants, 27 of whom were inmates of the Criminal Justice system, Leberman and Martin (2002) propose that for some participants a sense of disequilibrium inhibits rather than promotes learning. Although the results of the study affirm the conventional assumption that participants were most often out of their comfort zone during the physical components of the program (Gass, 1993; Nadler, 1995) the findings also contradict the proposal that being out of one's comfort zone is essential to peak learning experience. Contrary to the traditional view Leberman and Martin (2002) found that participants associated peak learning with a range of relatively stress free social, creative and reflective activities.

Estrellas (1996) expresses the same sentiment in her feminist proposal that levels of stress inherent to any wilderness or adventure therapy program are such that there is no requirement to add to or manipulate real and perceived levels of stress.

In the traditional model, stress is viewed not only as central and desirable, but there is approval for manipulating stress levels and /or intentionally creating stress as a companion to risk taking. In the feminist perspective, there is no advocacy for intentionally manipulating stress levels, nor is stress viewed as central to a client having transformative experience. (p. 35)

Estrellas (1996) proposes The Eustress Paradigm as a strategy for decreasing the harmful effects of unnecessary stress and promoting *eustress* or 'good stress' as an assertive, self-determined and self-aware approach to risk. Within this framework, the more relaxed participants feel, the more they are able to contribute as constructive group members and the more competently and confidently they are able to deal with challenge and change.

Berman and Davis-Berman (2005) are similarly sceptical about the merits of disequilibrium. They regard the guiding principles of a relatively new movement in psychology, positive psychology, as particularly appropriate to Wilderness Therapy. Positive psychology "embraces the view that growth occurs when positive factors are present, as opposed to the notion that it is the result of dynamic tension" (p. 17). The authors advise that disequilibrium is a potentially harmful concept, and particularly so,

when working with vulnerable persons. Given that persons vary in their tolerance for risk and anxiety, what may be acceptable to one may, for example, provoke crisis for another with a history of instability or insecurity. Positive psychology supports the view expressed by the authors in an earlier paper (Davis-Berman & Berman, 1994) that environments characterised by a sense of ease, security and acceptance are the most conducive to the fostering of personal growth and change.

In their introduction to the book *Coming Of Age: The evolving field of adventure therapy*, editors Newes and Bandoroff (2004) provide a succinct appraisal of the current state of play within the field of wilderness therapy. It is noteworthy that Newes and Bandoroff (2004, p. 4) use Adventure Therapy as a synonym for ‘wilderness therapy’, therapeutic adventure,” “wilderness-adventure therapy,” and “adventure-based counselling.” They declare:

So have we come of age? Most certainly not. However, we are evolving and moving forward. This is an exciting time in the field of Adventure Therapy. We may not be ready to leave home yet, but we are clearly maturing, and this progress deserves our attention and our respect. (p.xi)

CHARACTERISING THE WILDERNESS CHALLENGE MODEL

Rough (2000) suggests that most wilderness therapy programs fit into one of three different models; the challenge-based, team building or meaning based model. The model adopted by the study site, Project Hahn, is the predominate model of wilderness therapy programming in Australasia, Europe and USA, that is, the challenge-based model. Common themes within challenge-based programming include a small-group format, the opportunity to master demanding challenges, journeying through an unfamiliar environment, a focus on the metaphoric use of outdoor activities and an emphasis on developing an environment which implicitly supports pro-social values (Gass, 1993).

Small Group Format

Group process lies at the core of wilderness therapy (Gass, 1993). Groups typically range in size from 6 -14 people (Kimball & Bacon, 1993). Within this format the tasks of daily living such as sharing of tents, communal cooking, map reading, choosing a campsite and crossing rivers, foster a sense of interdependence and community. Shared emotional experiences of exertion, challenge, fear, success and fun, similarly contribute to the development of an interpersonal solidarity and appreciation of the group as unit rather than a collection of individuals. In due course the group provides an environment that is emotionally connected and contained (Ringer, 1999). Within this atmosphere participants are intrinsically encouraged towards self-exploration, self-disclosure, and the trying out new behaviour patterns (Luckner & Nadler, 1997; Tuckman, 1965).

Full Value Contract

Rather than imposing a rigid set of rules and regulations participants are encouraged to take responsibility for themselves and the welfare of the group by negotiating a social contract that determines social norms for the camp. Generally known as the Full Value Contract, the agreement emphasises the individual and group intent to give ‘full value’ to the aims and participants of the program. In general the contract includes:

- agreement to work together as a group and to work towards individual and group goals;
- agreement to adhere to certain safety and group behaviour guidelines; and
- agreement to give and receive positive and constructive feedback and to work toward changing behaviour when it is appropriate (Schoel et al., 1988, p. 95).

Regarded as a work in progress, the contract may evolve and modify during the course of the program in response to the needs and changing priorities of the individuals and the group.

Mastery of Demanding Challenges

For many participants one of the primary appeals of wilderness therapy is its emphasis on action. Challenging activities such as kayaking, caving and bushwalking are utilised as vehicles for learning, growth and change through the experience of natural consequences, increased self-awareness and the mastery of skills.

Self-efficacy theory (Bandura, 1977) suggests that successful mastery of seemingly difficult or unattainable goals results in an increased sense of self worth and potency that may be broadly generalized to other situations. Within the context of wilderness therapy the challenges may be overt and concrete such as achieving a summit, completing an abseil or kayaking in a straight line. They may also be subtle and interpersonal such connecting with strangers, sharing thoughts and feelings with the group, or cooking for oneself and others. Mastery or at least some initial success associated with such activities counteract and disprove internally focussed negative self-evaluations, learned helplessness and dependency (Kimball & Bacon, 1993).

Challenge by Choice

An attitude of “Challenge by choice” (Rohnke, 1984; 1989) is adopted towards participation in all aspects of the program. Supporting an overall intent to promote self-awareness and personal accountability, ‘Challenge by choice’ endows participants with the right to determine the nature and intensity of their participation. Thus, in an abseiling activity a participant may choose to observe, another might choose to experience standing on the edge of the cliff whilst another might elect to abseil blindfolded.

Journeying Through an Unfamiliar Environment

A key concept within wilderness therapy is that program involves a multi-day, non-residential journey experience in an unfamiliar or remote location. Whilst some

wilderness therapy programs are scheduled in the “wilderness” of an unfamiliar urban environment (Gass, 1993) the majority are conducted in remote natural locations.

The unfamiliarity of the location and social situation is regarded as integral to the process of change (Gass, 1993). In the absence of familiar landmarks and in the presence of new acquaintances, participants typically find themselves outside their comfort zone and experience a sense of disequilibrium.

Exposure to something new creates uncertainty within the individual. This uncertainty necessitates a change in behaviour which generates knowledge about the success of the new behaviour. To be successful in meeting the demands of the new situation a new behaviour must be learned; in essence something new must be tried. Thus the individual is “pushed along” to learn new, more successful and innovative behaviours that can be remembered and utilized in some future situation. (Ewert 1989, p. 88)

In attempting to adjust to the new situation the individual opens up to new ideas, experiences and envisioning of self (Gass, 1993; Luckner & Nadler, 1997; Schoel et al, 1988).

Metaphoric Use of Outdoor Activities

Transferring and generalising learning in the wilderness to significant issues in everyday life is a key concern in wilderness therapy programming (Bacon, 1983, Gass, 1993, Handley, 1992). Many programs harness the use of metaphor as a way of connecting the wilderness therapy experience to the home environment (Gass, 1993).

A metaphor is said to exist where the wilderness or adventure experience is similar or analogous to occurrences in the participants every day life. For example a participant may recognise a parallel between the need to walk through rather than around a boggy puddle with a need to work through, rather than avoid, some ‘sticky and difficult’ personal issues.

Facilitators utilise metaphor as an evocative means of fostering creative re-thinking about past events and behaviours and increasing awareness of the potential for new behaviours and perspectives (Handley, 1992; Priest, Gass & Gillis, 2000). For example although ‘trouble’ may have ‘rained’ on a participant in the past they may be encouraged to think of various forms of ‘rain’ protection for the future. Luckner and Nadler (1997) regard metaphors generated by the participants as uniquely potent. They say:

Using participants’ metaphors will help them know they have been heard...metaphors and stories ...are your window into how people perceive their world. (p. 139)

Developing an Environment that Supports Pro Social Values


Facilitators adopt a non-directive leadership style that encourages the group to make decisions, problem solve and take responsibility for itself (Luckner & Nadler, 1997). Given the cooperative nature of most of the challenge activities and the communal nature of the tasks of daily living, participants who lack pro social values are readily exposed (Schoel et al, 1988). For example, if a participant is unwilling to cooperate with his/her partner in a double kayak, the kayak will not progress. The partner and subsequently the whole of the group are affected because the group cannot safely continue the journey. Without recourse to the authority of the facilitator participants are motivated towards offering constructive feedback to the erring partner, who in turn finds it hard to deny the graphic and concrete exposure of his/her inappropriate behaviour.

Immersion in the natural environment exposes all party members to the laws of nature and the consequences of transgression (Handley, 1990). Lack of focus or motivation on the track may mean later travel in the dark; poor self-care may lead to a participant being cold, hungry or wet. This in turn impacts on the safety and welfare of the group. Recognising a need for self-sufficiency and teamwork motivates the group towards pro social values such as empathy, support, trust, patience and cooperation. Given the stressful nature of the experience and the need for mutual decision-making, conflict is

inevitable. However, the interdependence of the group demands that participants explore methods of conflict resolution (Bandoroff, 1992 cited in Newes & Bandoroff, 2004). Appropriate behaviour may be reinforced through the exhilaration of achieving a challenging objective, skilful cooperation or the sensory satisfaction of a stunning view (Handley, 1990).

The modelling of appropriate behaviour assists in the taking up of pro social values and behaviours (Bandura, 1986). Facilitators immersion in all aspects of the camp provides ample opportunity for modelling appropriate communication, cooperation, help seeking, and giving constructive feedback in a non threatening way (Newes & Bandoroff, 2004).

THE STUDY SITE: PROJECT HAHN



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image

Through counselling, therapy and participation in wilderness activities, Project Hahn Inc enables participants to develop social skills and personal qualities for living in an increasingly complex society. (Project Hahn Mission Statement, 2004)

Project Hahn or ‘The Office’ as it is fondly referred to by Project Hahn instructors is a converted single storey three-bedroom weatherboard house located on the eastern shore of the river Derwent in Hobart, Tasmania. Owned by the Department of Sport and Recreation the house, ‘Shed’ and acre block on which it stands, form the headquarters of all Project Hahn operations throughout Tasmania. It is the office base for the Project

Leader, Program Director, and four full time office staff. A complement of 15 to 20 field instructors is rostered on a casual basis to service approximately 26 courses throughout the year.

History

The name Project Hahn derives from Kurt Hahn, the founder of the Outward Bound movement. The Six Declines of Modern Youth identified by Hahn in the 1940's continue to resonate with contemporary concerns. The impact of the ascendancy of the car, information technology, materialism, individualism and increased availability of drugs and alcohol, is manifest in rising levels of adolescent obesity and diabetes, declines in fitness levels, increases in drug and alcohol abuse, isolation, unemployment, and community breakdown. Recognising these issues within Tasmania a group of prominent local outdoor educators founded Project Hahn Inc in 1983. Their intent was to implement Hahn's antidotes to the 'Declines' by providing youth with the opportunity to develop character and resilience through the kind of hands-on, practical challenges and adventure experiences that are a natural corollary of a self-sufficient multi-day journey through a remote landscape.

In the early days a community-based board and program instructors ran Project Hahn without additional office support. Funding was derived from the Community Employment Service, Justice department and local government schemes, assisted by the Office of Sport and Recreation. Whilst the aims and methods of the program remain relatively unchanged, the challenge of securing ongoing funding has been relieved by a Memorandum of Understanding with the Tasmanian Government.

Participants and Referrals

Project Hahn participants are drawn from all over the island's 67,800 sq. km. In recent years the demand for specialist courses has expanded. The impact of this shift is twofold. Firstly, the once typical age range of 15–25 years has expanded to include

participants aged 40 years and over. Secondly, referral sources have diversified beyond the departments of Corrective Services and Education to include:

- Peers
- Parents
- Aboriginal Education
- Salvation Army Services
- Anglicare
- Youth Justice
- Centre Link
- Youth Centres

In general most participants are considered 'at risk' of harm to themselves or others in some respect. Although the program strives for equal gender representation, in practice approximately 66% of the 400 participants per annum are male (Project Hahn data base 2004). As a government supported agency, costs to the public are minimal and are generally met by the participant, the school, referral agency or any other suitable arrangement.

Programs

Although based in Hobart, the capital of Tasmania, Project Hahn runs programs in remote locations throughout the island state. All programs run with two facilitators and a maximum of eight participants. The programming structure is depicted in Figure 2.3.

Standard programs

An activity day precedes all Standard and Specialist courses. The activity day bushwalk provides a relaxed opportunity for potential participants to find out about the program structure and intended outcomes as well as to meet and get to know course leaders and other potential group members. At the end of the day, participants are invited to elect whether or not they would like to participate in a Project Hahn course. Provided the participant has not exhibited any significant anti social behaviour, all participants who elect to join Project Hahn are placed within a program. During the standard course, participants focus on setting a goal of personal relevance to work on during the six-day

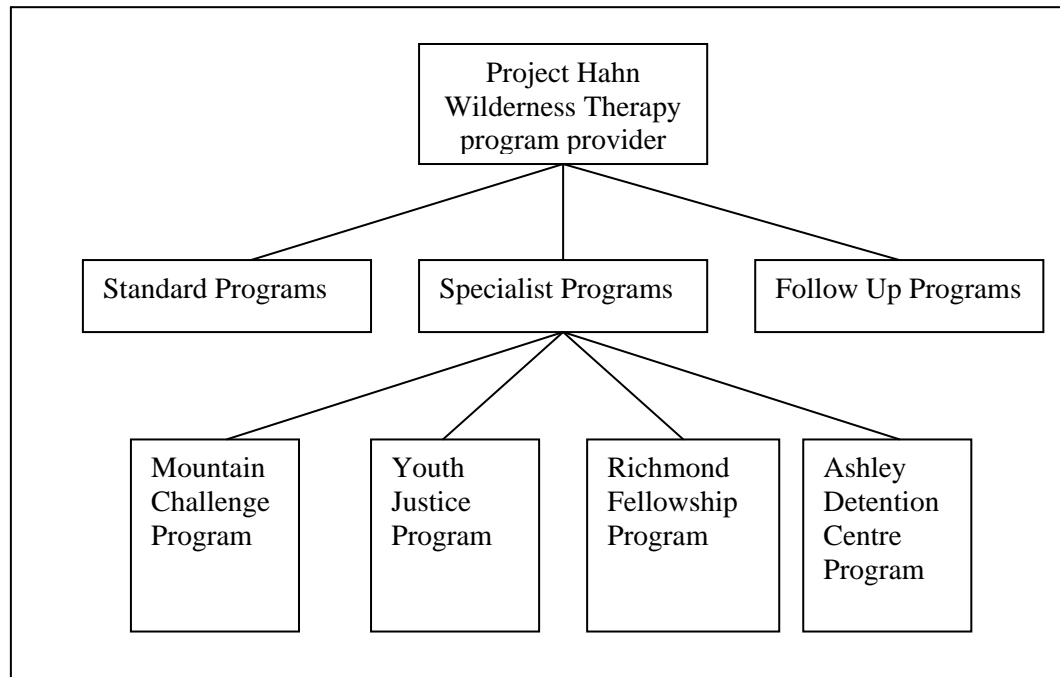


Figure 2.3 Project Hahn Programming Structure

journey through the bush. The activities and environment challenge participants to actively work towards goal realisation and in doing so provide growth in self-esteem, confidence, communication skills and emotional development. This is achieved through the use of abseiling, kayaking and bushwalking activities presented within the framework of a supportive community (Project Hahn Operations Manual, 2000).

Follow-up programs

A four-day Mountain Challenge and six day Snow Camp constitutes the two Follow Up options for participants who have completed a Standard course and would like further contact with the program. Follow Up courses are single activity programs that continue the themes presented on the Standard course. These courses are usually more remote, with a greater level of intensity and level of difficulty.

Specialist programs

A specialist model has evolved in response to a strategic need to work in closer consultation with other organizations in the health and education sector. The specialist programs work with specific populations within the community and are formulated in close consultation with the organization representing the target group. Direct involvement by staff from the host organization is encouraged to assist with post-program care and to ensure transparency of the Project Hahn bush counselling process. These programs include the Currawong Youth Justice program, the Ashley Detention Centre program and the Richmond Fellowship program for persons with mental health challenges and The Mountain Challenge bush counselling adjunct for participants in drug and alcohol rehabilitation.

The Mountain Challenge

The Mountain Challenge program was selected as the site for this investigation. The program evolved out of a partnership established between Project Hahn and the Salvation Army Bridge Program in the year 2000.

The Hobart based Salvation Army Bridge Program is modelled after Bridge Programs operated by the Salvation Army in other States around Australia. It is comprised of a twelve-week course for people with drug, alcohol or gambling addictions. Most participants in the program choose to attend as residents and live on site as part of a small community. Other participants opt for involvement as a day client, which allows them access to the same group sessions as their residential counterparts. An outreach service offers support to ex-clients who continue to struggle with their addictions. Each participant is assigned a counsellor/caseworker who oversees a variety of practical issues affecting the client. The program operates on a structured timetable with clients attending group work sessions throughout the day. Content is based on a harm minimisation philosophy that involves abstinence as the desired goal.

In addition to regular group work, clients are encouraged to participate in recreation opportunities, church, Alcoholics Anonymous, Narcotics Anonymous, Gamblers Anonymous and work therapy (i.e. gardening, cleaning, kitchen and workshop duties). Clients who have finished the program may elect to stay on an additional four weeks to focus on more advanced life skills within the Stream 2 program.

Clients are not permitted to use drugs, alcohol or gamble while in residence and contravening this requirement results in dismissal from the program. This policy is policed through regular drug and breathalyser analysis at the Centre. Admission to the program is via an assessment process. Participation is voluntary and clients will not be accepted into the program under the duress of family members or court-based referrals.

The Project Hahn Bridge specialist program, referred to as the Mountain Challenge, is offered as an adjunctive intervention opportunity for clients in the last six weeks of their residential program. The aim of the four-day course is for participants to experiment with new behaviours in an alternative environment beyond the support structure of the Bridge. The course is underpinned by the same ethos and bush counselling approach as all other Project Hahn programs.

SUMMARY

This chapter provided a general introduction to the field of wilderness therapy. It presented a definition of the field and an overview of its historic roots and current concerns. Challenge-based wilderness therapy was differentiated from other approaches to wilderness therapy and the reader was introduced to the study site, Project Hahn. Chapter 3 builds upon this foundation and considers aspects of wilderness therapy and related literature that is applicable to the concept of *Quiet Time*.

Chapter 3

REVIEW OF THE LITERATURE

INTRODUCTION

The purpose of this chapter is to consider the state of existing theory in the wilderness therapy and related literature that is applicable to the concept of *Quiet Time* as a sense of solitude. Strauss and Corbin (1998), advise that in grounded theory design “there is no need to review all of the literature in the field beforehand, as is frequently done by analysts using other research approaches. It is impossible to know prior to the investigation what the salient problems will be or what theoretical concepts will emerge” (p.49). Thus the review of the wilderness therapy and related literature in this study proceeded in two broad phases. The first commenced prior to data collection and analysis. At this stage the review was broad in its scope and aimed towards establishing the status quo of theory, practice and research within wilderness therapy and related fields. The product of this stage underpinned the content presented in Chapter 2.

The second stage continued throughout the process of data collection and analysis. As described in Chapter 1, the motivation for this investigation derived from informal observations made during the course of my work as a facilitator of wilderness therapy. Identifying a denominator that could conceptually link incidents of *Quiet Time* and provide keywords and direction to the task of reviewing the relevant literature was not, initially, apparent. Indeed, the purpose of this inductive study became the discovery and exploration of the essence and implications of the phenomenon eventually labelled *Quiet time*. However, during the process of analysis, a major theme emerged that gave focus to this review: the theme of solitude. The purpose of this chapter is to consider the

state of existing theory in the wilderness therapy literature that is applicable to the concept of *Quiet Time* as a sense of solitude.

As previously explained in Chapter 2, much of contemporary wilderness therapy, adventure therapy and outdoor education programming is underpinned by a model of the process of change developed by Walsh and Golins (1976). Although the model pertained specifically to the process of change within Outward Bound programming the model has been widely adopted by programs that utilise adventure experience and the outdoor environment to effect positive change in participants' lives. Given this common grounding, the following review of the literature draws upon the fields of outdoor education, experiential education, adventure programming, wilderness therapy and in the final section, is supplemented by literature from the field of psychology.

The chapter is divided into two sections. The first section focuses on the wilderness therapy literature related to the theme of solitude. The second section considers research from the field of psychology that contributes to deeper and broader understandings of the experience of solitude.

WILDERNESS THERAPY AND SOLITUDE

The previous chapter drew attention to the sparsity in research underpinning a current crisis in the development of wilderness therapy theory. The situation holds true in this consideration of the state of existing theory applicable to the theme of solitude.

Although contemporary wilderness therapy theory draws upon a wealth of literature that attests to the spiritual, existential, emotional, philosophical and interpersonal benefits of experiences of solitude, it is for the most part based on anecdotal evidence. Furthermore, it has been noted that much of advocacy for solitude within wilderness programming is based on the personal experiences of adult educators and adventurers. Assumptions have been made that "it worked for me so it should work for them" (Maxted 2005, p. 125).

Nonetheless, practical wisdom acknowledges that throughout history and across cultures removing oneself from the demands of daily living in order to spend quiet, solitary time with oneself has been recognised as a strategy for promoting personal growth, spiritual insight and creative thinking (Fredrickson & Anderson, 1999; Gibbens, 1991; Knapp, 2005; Storr, 1997).

In the early days of wilderness therapy programming Kurt Hahn, the founding father of Outward Bound, recognised the merit of solitude and advocated balancing directed adventure activity with periods of silence and solitude. He recommended students participate in a daily silent walk for reflection and communion with nature (Smith, 2005).

Before considering theory and practice relevant to the theme of solitude it seems relevant to briefly consider a number of definitions of solitude. Bobilya (2005) describes solitude as a state of being alone but not lonely, a state of privacy rather than isolation. In doing so he acknowledges internal and external dimensions to solitude. Other writers do like wise and give various emphases to states of privacy and positiveness. A variety of definitions are provided in Table 3.1.

Table 3.1 Solitude is...

Please see print copy for Table 3.1

Whilst Wilderness therapy theory is enthusiastic about the provision of structured opportunity to 'be alone' it has been open to criticism for failing to explore participants response to, and therefore the internal component of, the event (Maxted, 2005). The confidence of Bevington (2005) that the solitude is "good" because it "guarantees reflection" is not only a limited conceptualisation of the virtues of solitude, but also an assumption that solitude is a universally positive experience. Arguably, the claim ignores the potential for a variety of emotional responses to the state of 'being alone.' It might be concluded that wilderness therapy practice utilises solitude in much the same way as described by the Encarta World Dictionary (1999). Solitude is:

The state of being alone, separated from other people, whether considered a welcome freedom from disturbance or as an unhappy loneliness.

Thus, solitude, within the context of wilderness therapy practice, is most akin to the definition offered by Larson (1990). To reiterate, "Solitude is an objective condition of being alone defined by communicative separation from others" (p.157).

Wilderness therapy utilises solitude in both general and specific ways. A general and pervasive sense of isolation and separation is an inherent part of the solitude of wilderness (Handley, 1990; Miles, 1990). As a specific component of wilderness programming, the 'solo' requires participants to spend a prescribed period of time alone in a designated safe location. A more thorough exploration of solitude of wilderness and the solitude of Solo now follow.

THE SOLITUDE OF WILDERNESS

The use of natural and remote locations is regarded as the key therapeutic tool that differentiates wilderness therapy from other forms of therapy/counselling (Burns, 1998; Gass, 1993). Solitude is an integral component of these wilderness landscapes (Friese, Hendee & Kinziger, 1998). In an attempt to answer the question "What is wilderness solitude and how can it be measured?" Hollenhurst, Frank and Watson (1994) explored the perceptions of, and attitudes towards, wilderness solitude of visitors to five National

Parks in the eastern United States. Contrary to expectation, they found no correlation between visitor's perception of solitude and the presence or absence of human structures and other people.

That no relationship was found between solitude and crowding validates personal experience. Although many wilderness therapy programs are located within remote landscapes it is common for programs to be conducted in State Forests and National Parks where the signs of human life are evident in the form of tracks, trail markers. However, as Hollenhurst et al. (1994) suggest, these artefacts do not necessarily preclude the perception by wilderness therapy participants that the environment is remote. In a personal conversation, a facilitator of wilderness therapy programs expressed the view that "A kilometre from McDonalds is wilderness to most participants."

Miles (1990) concurs that concept of wilderness solitude is more of an idea or state of mind than an absolute. He points out that "Some people like more wild in their wilderness" (p. 326). Hammit (1982) clarifies some of the basic components of wilderness solitude. Based on factor analysis of self-administered questionnaires to 109 university students who were frequent wilderness users Hammit proposes that wilderness solitude differs from conceptions of solitude based on individual isolation in four key ways.

The most valued of the four dimensions identified as integral to wilderness solitude was that the environment was perceived to be natural and remote, that is, free from human intrusion and noise and offering a sense of tranquillity and peacefulness. Second in importance was a sense of cognitive freedom, a sense of being free to choose the direction of ones thoughts, attention and actions. The third dimension of wilderness solitude acknowledged that most people go into wilderness areas in the company of others. Hammit found that whilst wanting privacy from outside parties, wilderness users actively seek the intimacy of their own small group. The fourth dimension, Individualism, referred to a sense of individual freedom from the roles and responsibilities of everyday life.

In summing up his findings Hammit (1982) defines wilderness solitude as a form of privacy and cognitive freedom:

Wilderness solitude is not so much individual isolation as it is a form of privacy in a specific environmental setting where individuals experience an acceptable degree of control over the type and amount of information they must process. (p. 492)

But what is it that the solitude of wilderness affords the theory and practice of wilderness therapy that urban environments cannot? In broad terms, Hogan (1990) identifies the ways in which Outdoor Education uses and portrays the natural environment in a manner that parallels the ways in which wilderness therapy regards and uses the natural environment. Hogan differentiates between utilising the natural environment as a “Playing Field” or novel setting for adventure, action and ‘Doing’ and regarding the natural environment as a “Sacred Space” for restoration, transformation, and “Being.” Wilderness therapy theory incorporates both Doing and Being in the solitude of wilderness.

Doing

Challenge-based wilderness programs utilise the topography of the wilderness environment for action and adventure in pursuit of positive attitudinal and behavioural change. Self-efficacy theory (Bandura, 1977) suggests that attaining seemingly difficult or unattainable goals, such as gaining a peak or shooting a rapid, results in an increased sense of self worth. Thus, mountain tops, rivers, caves, bush, desert and cliff tops present multiple opportunities for personal growth and change through the experience of challenge, mastery and natural consequences (Gass, 1993).

In contrast to the verbal and static orientation of more conventional therapeutic approaches, the activity and adventure orientation of wilderness therapy is a major attraction for many participants. Miles (1987) proposes that the concrete nature of many of the challenges inherent in the wilderness experience provide especial opportunity for persons who usually fail at abstract tasks to enjoy success and consequent enhancement

of sense of competency and self worth. For example, neither literacy nor numeracy is required to shoulder a heavy pack, abseil a cliff or create a fire for a cold group.

The physicality of 'Doing' in wilderness solitude can enhance fitness levels and provide stress relief for pent up feelings of anger frustration and anxiety (Miles, 1987a). Furthermore, according to Kesselheim (1974) at least one good 'Reason for Freezin' is that adventure activity presents an opportunity reappraise negative self-concepts through positive engagement with the body. Kesselheim maintains that what we think about our body reflects what we feel about ourself. Within this framework experiences of physical success provide a direct strategy for improving and strengthening self-concept.

This potential has particular significance for persons who come to wilderness therapy with a history of physical abuse. Rohde (1996) reflects on the positive impact of physical success for female survivors of sexual trauma.

As a woman learns to use her physical self in new ways and to feel more comfortable in her body, her perception of herself and her body may change and she may begin to feel a greater sense of groundedness, integration, control, competence and power. (p. 51)

A number of authors express concern that an overemphasis on activity, risk and self reliance may limit the potential for an holistic learning experience. Loynes (2002) cautions that contemporary wilderness practice runs the risk of regarding nature as "an assault course, gymnasium or a puzzle to be resolved and controlled...a resource to be commodified instead of a home in which to relate" (p. 114).

Rough (2000) makes the same point and argues that much of wilderness therapy has viewed the environment as a means to an end, and has unduly focussed on the individual without giving much attention to ones place in the larger system.

The focus has been on the individual and not his or her equally important role as part of the environment. Consequently we have viewed the environment as a means to an end instead of as a whole in which we are in relationship. An alternative view is to relate to the environment as having its own integrity and order, its own lessons to teach us. These lessons can only be learned by being

willing to enter into relationship with the wilderness, so that we will come to see the wilderness as a home. (p. 65)

Hogan (1990) argues that an over emphasis on physical achievement, overcoming fear and responding positively to stress may be counter therapeutic and “run(s) the risk of developing, not self-awareness but ego” (p. 23).

Simpson (1999) adds to the critique and accuses wilderness and adventure programs of cluttering the solitude of wilderness with therapy by:

using natural areas not as a place to experience nature, but as a unique setting from which to work on self-esteem, team building and...even ways to enhance corporate profitability...we might learn more about ourselves by truly experiencing nature rather than using it as a backdrop. (p. 119)

How the ‘doing’ and ‘being’ of wilderness therapy interrelate and impact upon long-term outcomes is as yet largely unknown. In concluding their study on the effects of wilderness landscapes on human behaviour Nettleton and Dickinson (1994) concede that it is difficult to separate the effect of activities done in an environment from those that accrue from simply being there. Nonetheless, they validate the concerns of Hogan (1990), Loynes (2002) and Simpson (1999) by concluding their study with the reporting of strong indications that 'being there' is often as important as ‘doing there’:

Perhaps we need to pay more attention to the voices of the sea and the mountains when we encounter beautiful natural settings. (p.7)

Being

Traditional wisdom has always maintained that simply ‘Being’ in nature promotes health (Burns 1998). Over 2000 years ago Chinese Taoists created gardens and greenhouses to enhance the mental and physical wellbeing of its visitors. ‘The English Gardener’ in 1699 advised the reader to spend “spare time in the garden, either digging, setting out, or weeding; there is no better way to preserve your health” (Louv, 2005, p.45). Indigenous cultures around the world continue to speak of the inherent nurturing of the “Earth our Mother” (Birckhead, 1999).

Burns (1998) and Louv (2005) document evidence that contemporary western medicine is turning to nature not just as a source of herbs and medicines but also as a therapeutic environment conducive to the treatment of conditions such as depression, obesity, Attention Deficit Disorder, anxiety, and stress as well as family and marital relationships.

Kaplan and Kaplan (1989) articulate an appreciation of the therapeutic powers of nature that is well represented within the wilderness therapy literature.

The wilderness inspires feelings of awe and wonder, one's intimate contact with this environment leads to thoughts about spiritual meanings and eternal processes. Individuals feel better acquainted with their own thoughts about feelings, and they feel 'different' in some way – calmer, at peace with themselves, 'more beautiful on the inside and unstifled (participant's journal entry). (p. 141)

This perspective seems at odds with the role assigned to the wilderness environment within the Walsh and Golins (1976) model of change previously identified as underpinning wilderness therapy. Within the Walsh and Golins framework the role of nature is essentially as that of a novel and an unfamiliar setting that imposes real consequences for behaviour. Kimball and Bacon (1993) make the point that “the need is not so much for wilderness as it is for an unfamiliar environment” (p. 14).

Rough (2000) argues that wilderness therapy has, as yet, had very little critique regarding the ways in which it perceives and relates to the natural environment. He is uncomfortable with a paradigm that relates to nature as an object, as a force to be reckoned with and 'beaten'. In contrast, he advocates a relational model of wilderness therapy that fosters immersion in, rather than the conquering of, the wilderness environment. From his perspective, until wilderness therapy begins to find explicit ways of deepening participants' relationship with nature, wilderness therapy will continue to fall short of its therapeutic potential.

A Restorative Environment

There is a growing body of scientific evidence to support the notion that “Being” in nature fosters physical and mental health. Simply looking at nature has been found to have direct psycho-physiological effects. Ulrich (1984) and later with his colleagues Simons, Losito, Fiorito, Miles and Zelson (1991) found that hospital patients who were able to see trees and plants experienced fewer medical complications and recovered quicker than patients whose window looked out onto brick walls. Ulrich and his colleagues found that viewing nature lifted mood states and reduced the physiological indicators of stress such as high blood pressure, skin conductance and muscle tension.

Understanding how the natural environment might contribute to the mental health and well being of participants in contemporary wilderness programs has been enriched by the research of Kaplan and Kaplan (1989). Inspired by the work of philosopher and psychologist William James, Stephen and Rachel Kaplan conducted a nine-year study investigating how participants in a challenge-based wilderness program experienced nature. Subjects reported experiencing a sense of peace and an improved capacity for to think. Significant to this study is the finding that participants reported that being in nature was felt to be more restorative than challenging physical activity.

Based on their findings the Kaplans developed the concepts of ‘Restorative experiences’ and ‘Restorative environments.’ Respectively, the concepts refer to experiences and environments that promote human effectiveness through the restoration of the capacity for directed attention. In simple terms, ‘directed attention’ describes the kind of attention that requires focus and effort.

Kaplan (1995) rates the ability for directed attention as a key ingredient in human effectiveness. Kaplan proposes that fatigue of the capacity for direction attention results in an impaired capacity to problem solve or concentrate, difficulty maintaining streams of thought, poor inhibition of impulsive behaviours, inability to maintain patience and endurance, and an increase in levels of anxiety and irritability. By default, the benefits of attention restoration include: improved capacity to clear the mind, recover from

fatigued directed attention, opportunities to think about immediate and unresolved personal problems and existential issues such as life's purpose and meaning.

Of particular relevance to wilderness therapy to this study, is the finding by Kaplan and Kaplan (1989) that natural environments fulfil the four characteristics integral to settings found to be effective in their capacity to restore human effectiveness. Firstly, the wilderness environment provides an opportunity for 'Being away' from the stresses and responsibilities that demand directed attention. The second characteristic of 'Fascination' is evident in the ways in which plants, animals, sunsets, cloud patterns and the like are generally found to be effortlessly engrossing leaving ample opportunity for thinking about other things. The third characteristic, that of 'Extent, implies "a setting sufficiently rich and coherent that it can engage the mind and promote exploration (Hertzog, Black, Fountaine & Knotts, 1997). Whether a panoramic view, or a close focus appreciation of the world of insects the wilderness environment is inherently imbued with a sense of extent. The relative simplicity of living in the natural environment and the ease with which many people address the task of functioning within a natural setting satisfies the final criteria of 'Compatibility' or coherence between ones setting and ones purpose.

Research by Hertzog, Black, Fontaine, and Knotts (1997) reinforce and extend the Attention Restoration Theory developed by Kaplan and Kaplan (1989). Hertzog and his colleagues found that the natural environment not only restored the capacity for directed attention but also improved individuals' capacity for meaningful reflection.

In summary, Attention Restoration Theory identifies the solitude of wilderness as a therapeutic environment conducive to the restoration of concentration, patience, mental calmness, relaxation as well as an enhanced desire and capacity for reflection. This capacity takes on particular significance when considered in the light of many wilderness therapy participants lives. Conceivably, a wilderness therapy experience may, within the broader context of a participant's life, occur against a backdrop of violence, sexual abuse, family breakdown, drug or alcohol abuse, poverty, homelessness, depression, suicidal ideation or other factors that render their lives complex, demanding and possibly out of control.

As yet there is no well-developed theory for explaining exactly why natural environments impact so positively influence human beings (Neill, 2005). A number of hypotheses that suggest that time spent alone or “Being alone together” (Hammit, 1982) in wilderness settings satisfies a deep seated physiological and psychological need for immersion in nature.

Entymologist Edward O. Wilson (1984) proposes that humans are genetically predisposed towards a need and desire for immersion in nature. Wilson coined the term “biophilia” to express his theory that humans have an innate love of nature and an inherent need to affiliate with other living things. Although the hypothesis has not gained universal acceptance amongst biologists, Louv (2005) suggests that the theory is supported by “a decade of research that reveals how strongly and positively people respond to open, grassy landscapes, scattered strands of trees, meadows, water, winding trails, and elevated views” (p.43).

The relatively new field of ecopsychology reinforces the biophilia hypothesis and stresses the link between the human mind and the environment. Roszak (1995) and his colleagues Gomes and Kanner introduced the concept of ecopsychology in their publication *Ecopsychology: Restoring the earth healing the mind*. Building upon the work of Carl Jung (1969) and his conception of a non-material collective unconscious that contained the evolutionary history of the human race they proffer the notion of an ‘ecological unconscious’ that resides within the collective unconscious. Roszak (1992) maintains that the expression of the ecological unconscious is integral to the mental health, welfare and survival of the human species.

Just as it had been the goal of previous therapies to recover the repressed contents of the unconscious, so the goal of ecopsychology is to awaken the inherent sense of environmental reciprocity that lies within the ecological unconscious. Other therapies seek to heal the alienation between person and person, person and family, person and society. Ecopsychology seeks to heal the more fundamental alienation between the person and the natural environment. (p. 320)

In similar vein, psycho-evolutionary theory maintains despite our technologically advanced and complex worlds, we remain driven by strong vestigial physiological and psychological remnants of our evolutionary history and connections to nature (Neill,

Ellis-Smith, Desai, Sierra & Gray, 2004). Neill and his colleagues (2004) suggest wilderness experience programs satisfy a genetic need to make direct contact with nature. Graham Ellis-Smith (2005) invites us all to re-discover our indigenous heart through immersion in wilderness environments and indigenous culture.

By immersing themselves in the environment, knowledge, skills, practices and philosophy of an indigenous group, people open up the truth of their own Indigenous Heart, an inheritance from their Ancestors. (p. 72)

A Transformative Environment

Wilderness therapy researcher and practitioner, Norah Trace (2004) brings a background in Buddhist philosophy and psychology to her viewpoint. From her perspective the restorative functions identified by Kaplan and Kaplan (1989) enhance the potential for personal transformation. A calm and open mind invites insight, a fresh perspective and the possibility for broader definitions of self.

Adventure therapy can allow us to slow down the entire nervous system, access calm emotions, and form new neural networks and patterns which in turn, influence our perceptions, emotions, and cognitions...the mind slows down and looks more deeply into what is present in self and the world, and is more able to consider how to create well being. (p. 107)

Trace (2003, 2004) opens up the possibility that ‘slowing down’ to nature and experiences of equilibrium are as potent in terms of fostering new and constructive senses of self as the experience of disequilibrium from challenge-based activities. Within the context of a multi-day wilderness therapy program therefore, a challenging rock climb that requires concentration and focus is no more valuable in terms of its ability to provoke new senses of self than the focus on the gentle rhythms of ones breath during a quiet rest on a rock, staring at the moon or other such experiences that involve no challenge, stress or move out of the comfort zone. Trace (2003) cites the high priest of Tibetan Buddhism, the Dalai Lama, to articulate the same concept:

To develop and integrate insights, we first slow down our thinking, habits, and strong emotions so that we can see them more clearly. Slowing down accesses

a calmness and openness to seeing what is here and what is new in our immediate experience. Then we can practice looking deeply to understand self, and to generate choices regarding how best to be, and what to do and what not to do to create wellbeing. (p.109)

Talbot and Kaplan (1995) have also identified a connection between the external and internal landscape. Based on a 10 year investigation of the dynamics, impact and value of natural and remote environments, they found that a developing sense of comfort and accord with the external wilderness environment was matched by an internal and developing sense of ease, comfort and accord. That is, the more participants' felt connected 'Without,' the more connected they felt 'Within'. Furthermore, Talbot and Kaplan (1995) conclude that the solitude of wilderness inspires states of transcendence that parallel the experiences of 'flow' described by Csikszentmihalyi (1990).

Wilderness therapy and related fields have embraced the concept of 'flow' as a state of energised focus, a sense of being "in the zone" or "going with the flow." Wilderness therapy literature almost exclusively associates the experience of 'flow' with challenging activities that require skill and focus. However, research by Talbot and Kaplan (1995) indicates a concept of 'flow' that includes experiences of inactivity and leisure in wilderness. That simply being in wilderness has the potential to generate the 'flow experience is arguably poorly represented within the body of knowledge pertaining to wilderness therapy. In reporting on the findings of their decade of research into the dynamics and impacts of wilderness experiences Talbot and Kaplan report that:

Individuals with unusual talents or unusual training apparently are able to control events within a limited stimulus field and to achieve a heightened and beneficial psychological state, characterized by strong feelings of coherence and compatibility. Wilderness seems to offer the same or similar benefits to individuals ranging considerably more widely in ability and background. (p. 147)

Their findings are substantiated by that of Williams and Harvey (2001) who identify that passive forms of 'flow' are characteristic of relaxed time spent in forest environments. In their study of flow experiences in forest environments few respondents described activity as a trigger for transcendent or 'flow' experience.

Mitchell (1983) reiterates the concept of 'flow' as a product of relaxed inactivity in his identification of active and passive forms of 'flow'. For example, whilst the active form might be experienced as a sense of merging with the mountains during the activity of climbing the passive form may arise in spontaneous response to looking at a panoramic view and be experienced as feeling a sense of awe, wonder and belonging. That looking at a view has the potential to stimulate such a powerful sense of "flow" is surprisingly overlooked in the wilderness therapy literature. Perhaps it is nothing more than a transient 'feel good' experience?

Talbot and Kaplan (1995) think not. They maintain that the feelings of congruence and belonging associated with flow constitute a shift in perceptual awareness that has the potential to generalize to non-wilderness settings.

The ways of perceiving which were acquired through experiences in wilderness surroundings had direct consequences for individuals' views of their own abilities and interests for their views of the larger world as well. (p. 143)

Csikszentmihayi (1998) is unequivocal that active and passive experiences of flow do contribute to personal growth.

Following a flow experience, the organization of the self is more complex than it had been before. It is by becoming increasingly complex that the self might be said to grow...when the flow episode is over, one feels more "together" than before, not only internally but also with respect to other people and to the world in general. (p. 41)

The potential for participants in wilderness therapy programming to learn and grow through embodied experiences of personal worth and 'togetherness' is also asserted by Trace (2004). From this perspective, contented silences, intimate exchanges or the happy banter around the campfire that frequently engender a sense of belonging and well being, as well as experiences of the passive forms of flow that spring from an immersion in nature, have potential to contribute to long term positive reconstructions of more positive senses of self. Walker, Hull and Roggenbuck (1998) acknowledge the especial and extra-ordinary nature of such experiences and make the case for more research on their effect after people leave the natural setting.

A Transactional Relationship

What does this body of evidence mean for wilderness therapy? It confirms anecdotal confidence in the solitude of wilderness as a restorative and transformative environment but does not adequately explain the observation that many wilderness therapy participants do not experience wilderness as a place of awe and mystery. It is not uncommon that participants enter the wilderness environment with attitudes and behaviours towards nature that are ambivalent or destructive (Nicholls & Gray, 2007).

Pryor (2003) makes the same observation of adolescents with significant substance abuse issues and discusses the need to foster a “wilderness frame of mind” within adolescent participants:

A wilderness frame of mind may already be evident in participants, but more often it requires ‘work’ to develop, and the term is used to describe an attitude or openness that promotes, or at least does not ‘distract’, a person from relating closely and meaningfully with a wild place. (p. 228)

Pryor proposes a model of wilderness therapy that identifies a wilderness frame of mind as gatekeeper to the development of deeper, therapeutic relationships with self, others and healthy adventure.

A number of studies have explored the transactional nature of human-environment relationship. McIntyre and Roggenbuck (1998) express the view that people enter natural and remote locations with preconceived ideas, expectations, personal histories and cultural values that shape and colour the character of their attitudes and behaviours within the natural environment. In other words, “We see things not they are but as ‘we are’”(Claxton, 1999, p.49).

Russell (2000) provides an example of this process. When asked about how the process of wilderness therapy works, a participant replied, “Just the nature part of it. I had always looked at it pessimistically. After talking with [wilderness therapist] and after not being depressed anymore, I looked at it optimistically. I mean, I just hadn’t noticed the real beauty of it” (p. 173).

Given that the literature indicates that there are links between our inner emotional landscape and our perceptions of, and interactions with, the external landscape the use of wilderness solitude may be counter productive for some. Rohde (1996) regards this as an especial concern for programs working with at-risk, or otherwise vulnerable, persons. Rohde makes the point that for survivors of physical and/or sexual abuse the wilderness environment may represent the site of their abuse and be regarded as dangerous and frightening. Mitten and Dutton (1996) alert practitioners to the potential that for some survivors the ordinary events of camping such sharing tents, feeling dirty, and encounters with insects may be perceived as intrusive and disturbing.

The transactional process is complex, dynamic and clearly critical in its potential to enhance or inhibit transcendent experience. Williams and Harvey (2001) state that:

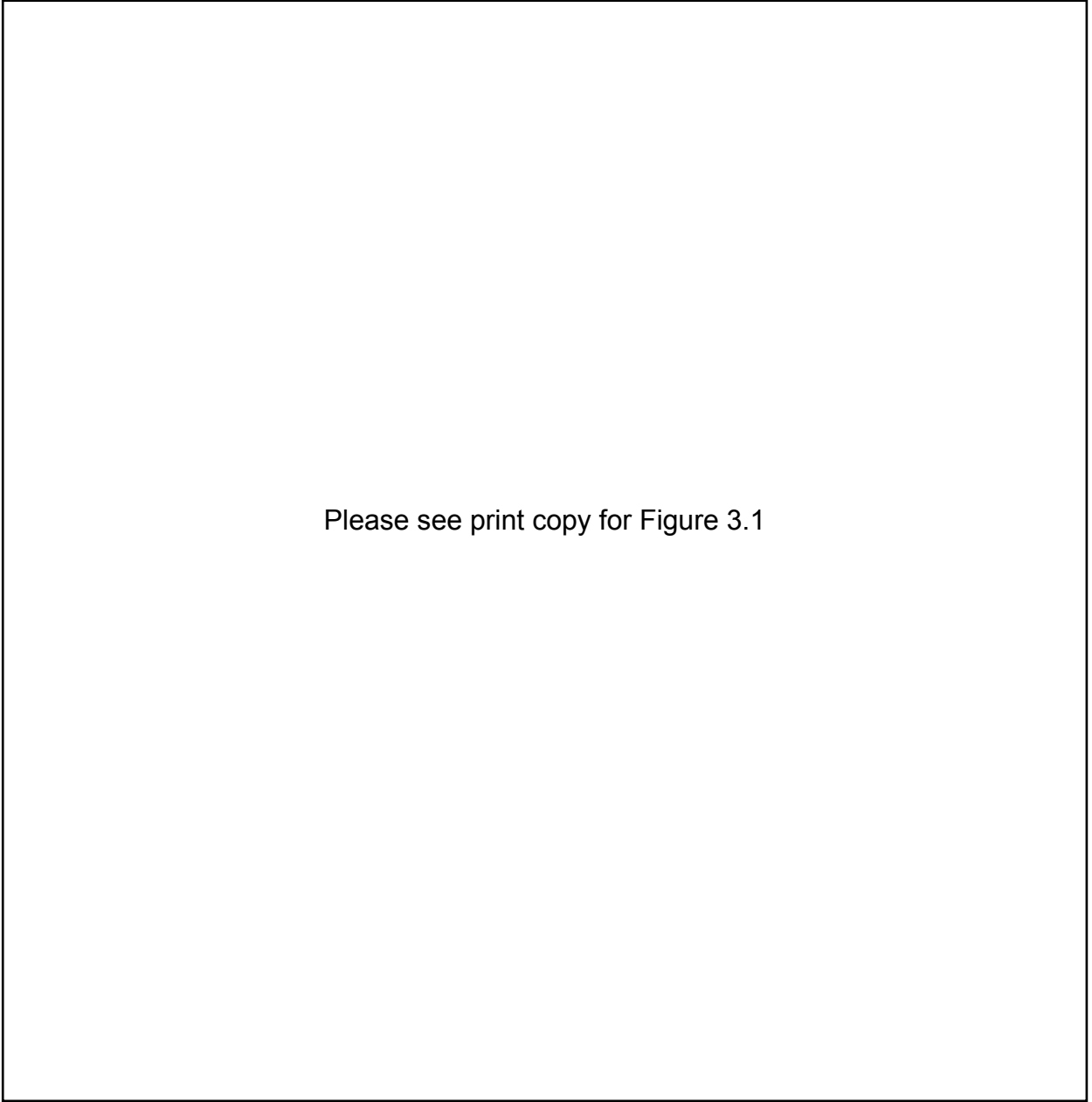
Nature does not move us simply because it represents Mystery or Purity, or because of activities undertaken in natural settings. Each natural landscape is a unique a complex system of matter, energy, human purpose and action. Each element of this system – perceived, interpreted and altered by human knowledge and behaviour – contributes to this entity we call a ‘human-environment transaction.’ (p. 256)

Finally, Rough (2000) expresses concern that much remains unknown about how wilderness therapy perceives and relates to the environment that is regarded as central to its practice.

A TYPOLOGY OF SOLITUDE

Angell (1994) provides an overview of some of the specific ways in which wilderness programs intentionally use physical isolation and communicative separation for therapeutic purpose. She identifies four types of experience, each broadly differentiated from the other in terms of desired outcome. They are represented in Figure 3.1 and include 1) The Vision Quest 2) The Survival Solo 3) The Reflective Solo and 4) Self-Imposed Wilderness Time Alone. Collectively they provide a typology of solitude that

provides the focus for the rest of this section. It is of note that the typology is pragmatic in its perspective, reflecting issues of programming, rather than subjective experience.



Please see print copy for Figure 3.1

Figure 3.1 Four Types of Wilderness Solitude (Based on Angell, 1994)

Vision Quest

The Vision Quest is identified in Figure 3.1 as one of four types of solitudes experience utilised for therapeutic purpose. The format of the *Vision Quest* derives from rite of passage rituals such as the “Hanblecheya” practised by the Latokan tribe of North American Indians (Angell, 1994). The practice usually involved a young man leaving the confines of the village and going into the wilds to sit on a hilltop for four or five days without food or water. The intent of the ritual was, through deep contact with nature, to enter an altered state of consciousness and to receive spiritual guidance in the form of a ‘vision.’ Some of the Latokan guidelines for the ritual are described by Angell as including: participating in sweat lodge with the medicine man for instructions, going naked, or with minimal clothing, to natural spot where only green things are growing, and taking only a blanket and a sacred pipe. Once there, the questor is instructed to empty the mind, and focus on the sounds and signs of the natural world. Angell (1994) acknowledges Latokan elder Black Elk in her attempt to convey something of the extreme and challenging nature of the Hanblecheya:

Black Elk suggests that although it may look simple, it is really tough because you have no food and no water, and holding only your pipe, it becomes, in other words, “In God we trust.” (p. 88)

Rites of Passage is a non profit organization founded in 1977 that offers a modern experience of the Vision Quest. Six of the nine days of the program are spent preparing for the final three days of fasting and solo. The program is founded on a traditional three-stage model of vision quest. The three stages are severance, threshold and incorporation. Bodkin and Sartor (2005) describe the experience:

An age old story is invoked: The hero or heroine leaves friends family and community behind (severance); travels to an unknown or wild place where he/she lives alone on the earth, faced with the powers of nature and thrown back upon him/herself (threshold); then returns to family and community, bringing back the sacred stories and lessons of solo for the benefit of all (incorporation). (p. 34)

Rough (2000) notes that the intuitive ways of knowing integral to Vision Quest take a back seat to “objective” knowledge in contemporary wilderness therapy programming.

Given the extreme nature of the physical, emotional and spiritual challenge involved in the Vision Quest it is unsurprising that the format of the Vision Quest has little representation within the theory and practice of wilderness therapy with vulnerable persons. However, the intent of the Vision Quest in terms of turning to nature as teacher and source of spiritual guidance and inspiration does find expression within contemporary wilderness therapy practice.

Survival Solo

As detailed in Chapter 1, Evans (2005) describes ‘solo’ as a generic term to refer to a course component that requires participants to spend a prescribed period of time alone in a designated safe location. During solo participants are discretely supervised and expected to share insights gained with the facilitator and other participants who have had the alone time of solo. Angell (1994) identifies Survival Solo as a specific form of solo in which participants are charged with the task of meeting all of their survival needs for food, shelter, water and fire. Unlike the Vision Questors’ regard for the wilderness environment as sacred space and source of spiritual guidance and inspiration, participants in Survival Solo view the wilderness environment with a predominantly utilitarian regard and are, by necessity, predominantly construction and action oriented (Angell, 1994).

In the early days of Outward Bound, the course component Survival Solo was highly regarded as an appropriate way to foster self-sufficiency, confidence, lateral thinking and sense of personal power and accomplishment. Typically, Survival Solo was incorporated into the matrix of a 24-day program as a component lasting between 24 hours and four days. Participants spent their time in such tasks as building rudimentary shelters, gathering plants or setting traps, and mastering the art of creating fire with a bow-drill.

Although Survival Solo continues to find favour with certain programs aiming to promote problem solving, skill development and a sense of personal power and accomplishment, there has been a trend away from use of the solo as a survival-

dominant experience towards a solo experience more centred on the natural environment (Talbot & Kaplan, 1995) or, in the case of Outward Bound more centred on reflective activities (Smith, 2005).

Reflective Solo

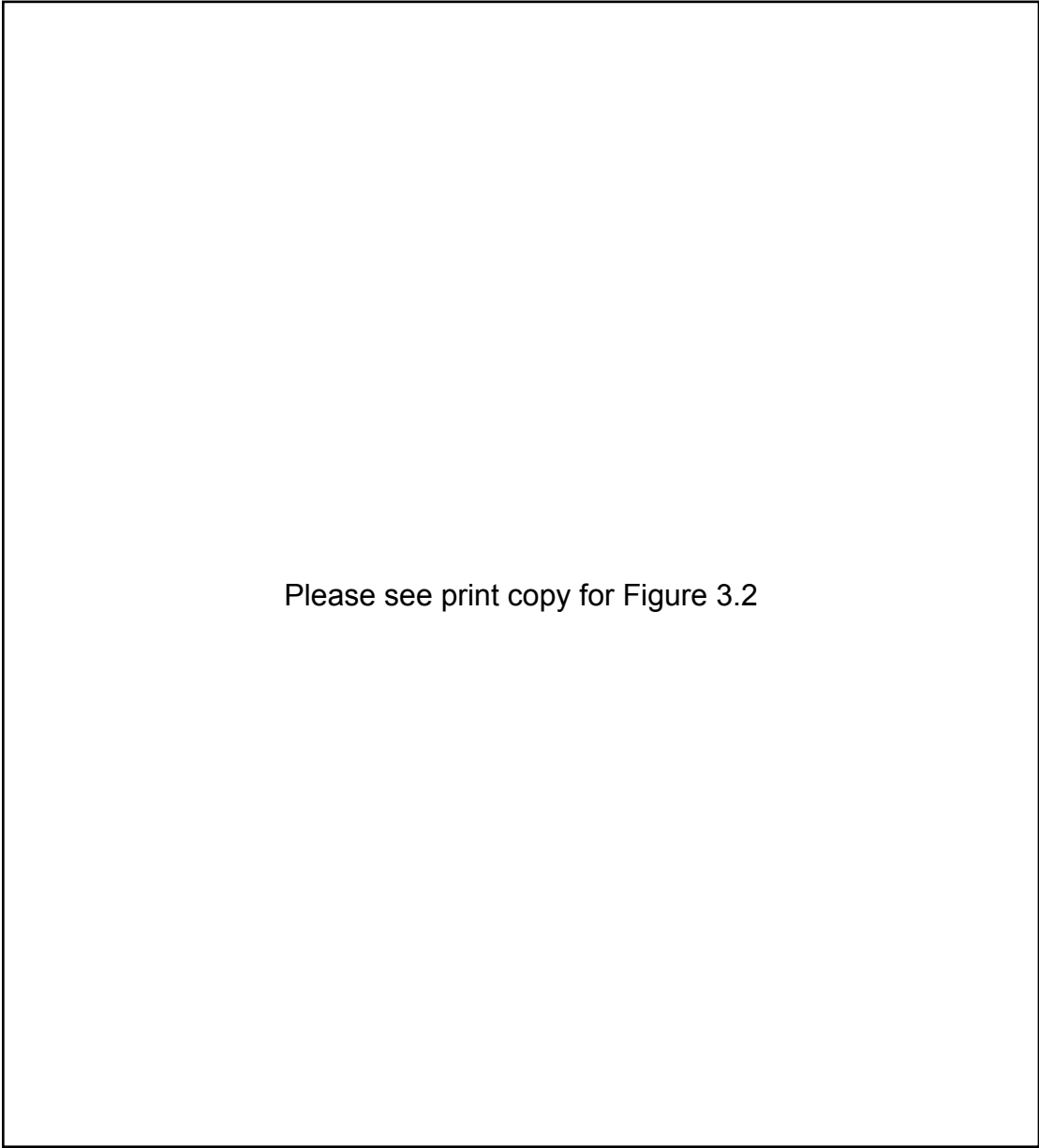
Reflective Solo has gained empirical credibility as a significant component of contemporary programming. (Daniel, 2005; Hollenhurst & Ewert, 1985; McKenzie 2003; Russell & Phillips-Miller, 2002). Evidence supports Angell (1994) in her proposal that Reflective Solo provides an opportunity to reflect on experience (McKenzie, 2003) and to commune with nature (Goldenberg, McAvoy & Klenosky, 2005). Reflective Solo has also been found to increase participant motivation and program effectiveness (McKenzie, 2003).

Angell (1994) describes Reflective Solo as a structured opportunity to take time away from the group, in order to reflect on one's connection with nature or one's inner world. As such, Reflective Solo is the most common way in which wilderness therapy explicitly utilises solitude, physical isolation, and communicative separation as part of therapeutic programming. Reflective Solo may be the core component of a program or one of several components. Within the context of this inquiry into the experience of *Quiet Time*, interest is in the latter. In this section Reflective Solo is considered in two broad ways. Firstly, Reflective Solo is considered as an extended experience of structured solitude lasting between 24 hours and several days, and secondly as a brief experience of what Potter (1992) terms 'mini-solo'.

Extended time frame

Reflective Solo experience is included in the format of Cheley Colorado Camps (Evans, 2005). The solo is designed specifically for campers aged 12 years and older and is broadly representative of a wide range of formats for Reflective Solo. The campers are not considered 'at-risk'. Figure 3.2 provides an adaptation of an extensive handout given to staff and campers as part of their preparation for the 48-hour solo. The extract

clearly demonstrates the demands on program designers and facilitators to safely oversee the physical and emotional safety the soloists. A number of characteristics stand out. Solo is prepared for, basic needs are addressed, 'aloneness' is relative, soloists' welfare is discreetly monitored, and materials and tasks are provided to assist reflection and the structuring of time. In addition, it is anticipated that participants will be willing and able to articulate their experience in a post solo debrief and that they will have a rewarding reflective experience that will impact beyond the duration of the camp.



Please see print copy for Figure 3.2

Figure 3.2 Nature and purpose of solo at Cheley Colorado Camp
(Adapted from Evans, 2005).

Although research indicates that extended experiences of Reflective Solo are an influential program component (Hollenhurst & Ewert, 1985; McKenzie, 2003; Russell, 2000) much remains unknown about participants' experience and the influence of facilitators.

In an attempt to address this situation, Bobilya, McAvoy and Kalisch (2005) gathered qualitative data from 126 first year college students who enrolled in an 18 day wilderness course that included 1-3 day solo component. Based on analysis using the constant comparative method the researchers found that a number of conditions were important from the participants' point of view. Participants preferred that they understood the rationale for the solo, that activities were provided for them to do in the solo, and that they were given optional opportunities to talk to, and be reassured by instructors during the solo. The findings provide some useful insights the role of facilitators during solo and indicate some of the ways participants struggle with physical isolation and communicative separation.

The potential for a mis-match between traditional views of solo as a universally positive experience and participants lived experience, is reiterated in one of few studies to investigate participants' perspectives of Reflective Solo. Between 2002 and 2004 Maxted (2005) collected qualitative data in the form of interviews, journal, creative writing, letters and artwork from adolescents participating in solo experiences lasting two days and two nights. Maxted found that the solitude of Reflective Solo was frequently experienced as overwhelming and uncomfortable.

During the solo experience adolescents are often challenged to draw upon personal resources, but with far more loneliness, fear, anxiety, and boredom than the traditional literature on solo suggests. (p. 24)

Daniel (2003) cites similar findings. His study corroborates Maxted's proposal that the power of Reflective Solo is not always positive. Daniel found that some participants experienced solo as physically and emotionally overwhelming and not conducive to learning: A participant in the study explains:

I know [solo] was really important to others in my group, but for me it really sucked. I was too physically and mentally drained. The solo was just too much for me. (p. 95)

However, for others in a later study by Daniel (2005) Reflective Solo constituted a spiritually significant life experience. Daniel adopted a multi-method and predominately qualitative research approach to the collection and analysis of data collected from 227 participants in a wilderness program incorporating Reflective Solo. His findings both affirm and extend contemporary understanding about the experience and impact of structured experiences of solitude. Daniel (2005) affirms other research that identifies solo as the most important component of programming (Greenaway, 1995) and as a significant opportunity for reflection and spiritual renewal (McKenzie, 2003, Stringer & McAvoy, 1992). In addition to identifying some of the challenges of Reflective Solo, Daniel extends understanding in at least two other ways. Firstly, he correlated his findings with criteria identified in his earlier work as characteristic of significant life experiences (Daniel, 2003) and secondly, and uniquely, he located the experience of solo within the overall context of the adventure-based program to develop an ‘ecology of solo.’

Mixed response to Reflective Solo is evident in an investigation of the significant components of programming from participants’ point of view conducted by Talbot and Kaplan (1995). They found that participants were divided in their regard for Solo. Some rated solo as the best component and others rated it as the most difficult.

Journalling and other structured reflective activities are promoted as constructive ways to “deepen the solo” (Hammond, 2005), assist reflection and counter boredom (McIntosh, 1989). However, Maxted’s study indicated that even when structured activities are suggested and materials supplied, adolescent soloists spend less time in introspective reflection than actively doing things around the solo site or lying in their sleeping bag. Maxted records participants sleeping 40-50% of the time.

It is relevant to note that the adult and adolescent groups investigated by (Daniel, 2005) and Maxted (2005) were not regarded as at-risk. Their solo experiences were part of innovative outdoor educational rather than wilderness therapy programming.

Wilderness therapy has yet to fully explore the validity of extended solo with at-risk persons. Maxted (2005) cautions that the extended and solitary nature of Reflective Solo does entail degrees of physical and emotional risk. Mortlock (1998 cited in Maxted, 2005) advises that soloists need to be internally motivated and emotionally stable.

Russell (2000) tracked the experience of four clients of various extended wilderness therapy programs. The three clients previously diagnosed with substance abuse disorder and oppositional defiant disorders were unanimous in their experience of Reflective Solo as a positive and important opportunity to reflect on life experiences and goals. In contrast, the fourth client, previously diagnosed with depression, severe emotional disorder and attention deficit disorder, felt that his time would have been better spent in the company of other clients and staff. Being alone left him at the mercy of his negative and worrying thoughts. Russell (2000) proposes that the duration of extended Reflective Solo may be inappropriate for persons with a history of depression.

McIntosh (1989) recommends adapting the format of Reflective Solo to meet the particular needs of individuals. Drawing on his experience with young offenders McIntosh suggests adapting traditional Reflective Solo by incorporating active survival oriented projects and a 'solo package' of reflective activities and ideas for persons more prone to boredom, or who have poor literacy and reflective skills. Maxted, (2005) concludes his study of adolescents' experience of extended Reflective Solo with the proposal that the duration of extended Reflective Solo may be inappropriate for persons regarded as At-Risk.

Brief time frame

Not all Reflective Solos last 48hrs. Programs lasting 6 days or less frequently choose to scale down the solo, perhaps to a 2-hour component during an action day. Potter (1992) uses the term 'mini solo' to reference experiences of solitude, initiated by the facilitator, lasting one hour or less. Maxted (2005) suggests that scaling down the time frame of solo is particularly applicable to programs that extend over days rather than weeks and is a fruitful way of introducing solo to young persons and those who, for other reasons,

may find the concept of extended Reflective Solo threatening. Potter regards mini-solo as an opportunity to focus externally on the natural environment or as an opportunity to turn inwards for reflection.

For many, the mini-solo experience is an opportunity to slow down and simply notice, perhaps for the first time, the wonders of nature. For others, this time allows one to reflect upon the trip, the environment, oneself and others. (Potter, 1992, p. 96)

Given the short duration of mini-solo it has few of the organisational concerns associated with extended duration of traditional solo, and is perhaps more appropriate to the needs and abilities of At-Risk participants (Maxted, 2005).

Luckner and Nadler (1997) also advocate the mini-solo. Like Potter they regard ‘even fifteen minutes’ as a valuable opportunity for solitude. However there is arguably a degree of urgency in the tone of their recommendation that every “precious minute” of a short program is utilised. Within their conceptualisation of mini-solo, utilisation is equated with purposeful reflection. Luckner and Nadler recommend facilitators introduce mini-solo by telling participants that they “have 15 minutes to focus on the hike, the functioning of the group, and or their performance” (p. 122).

Mini-solo readily incorporates into the natural breaks that occur within the day (Luckner & Nadler, 1997). Certain location and timings may be particularly amenable to mini-solo. Schoel, et al. (1988) suggest that attaining a summit, or a taking a break to appreciate a vista provide natural punctuation points that may be used to structure short blocks of time to reflect and refocus on goals and accomplishments.

The brief duration of mini-solo does not necessarily make it attractive to participants. In an ethnographic analysis of individual and group experience of the natural world during a 12-day outdoor adventure program for teens, (Haluza-Delay, 2001) found that as social barriers dropped and social interaction flourished, the adolescent participants became less inclined to participate in facilitator structured mini-solo, and less inclined to self impose time for journal writing and personal time alone. Haluza-Delay gives account of adolescent participants arguing with the trip leader every time short planned Reflective Solo was introduced. Group members insisted that they preferred to spend

more time together.

In theory participants retain the right to “Challenge by Choice” (Rohnke, 1984; 1989). In the instance above participants openly rebelled against mini-solo. Conceivably at other times or in other groups, participants may comply with the request more out of desire to conform than any real enthusiasm. The literature has yet to reflect participants’ perspectives of spontaneous, facilitator-initiated mini-solo or to address the issues raised by research that indicates that solitude is more productive when voluntarily chosen (Hammit, 1982).

Although Evans (2005) expresses confidence in the capacity of mini-solo to be regarded as positive to “trigger a lifetime of appreciation of time alone in nature and reflection” (p. 208) wilderness therapy theory has yet to indicate how the duration of solitude, within the context of wilderness therapy programming, relates to discernible outcomes.

Solo and reflection

Despite a broad range of virtues attributed to the experience of solitude, as an objective state of physical isolation and communicative separation, wilderness therapy theory and practise predominately associates solitude with the opportunity for reflection. Extended and brief experiences of Reflective Solo are, as their name suggests, integrated into programming with the intent that they foster reflective thought.

Within wilderness therapy purposeful reflective thinking is highly regarded as an integral component of the experiential learning cycle (Gass, 1993; Kolb, 1984; Kottcamp, 1990; Luckner & Nadler, 1997), and a decisive factor in the successful transfer of learning from one setting to another (Dewey, 1933; Stringer & McAvoy, 1992).

Experience alone does not guarantee reflection (Boud, Keogh, & Walker, 1993; Dewey, 1938; Ringer, 2002). It seems that whether through sloth or stress, human beings develop a resistance to reflection (Ringer, 2002):

All human beings develop early in their lives the capacity to “not *experience the impact of their experience*. That is, we build the capacity to live through some events without their having a noticeable impact on us and we continue to exercise this ‘skill’ throughout life. (p.48)

Journaling and other structured written tasks are commonly assigned to soloists as a way of assisting them to ‘experience the impact of their experience.’ The communal post-solo debrief provides an additional structured opportunity to reflect on reflection. Russell, (2000) paints a classic picture of a post solo debrief in the following extract from his field notes:

They came in from solo quietly and sat in silence waiting for the other members of the group to take their camps down and join the circle. They took turns (2) going around the circle sharing with the group what they had learned on solo or any insights they might have had...He [Billy] says he will do whatever it takes to quit using drugs and alcohol. He has a huge smile on his face and he can’t take it off. Appears relieved and says that he needs to change and wants to change. Wants to be a normal kid. (p. 172)

While acknowledging the apparent positive impact of the solo experience for Billy, and making the assumption that to share his experience will consolidate his learning the extract begs the questions, “How did Billy arrive at these insights and commitments? Through logical thought? By completing reflective exercises? By sitting and looking at the view? Tapping into the body, or through intuitive insight?

Although the value of structured reflective activity has been well-documented (Boud, et. al, 1993, Knapp, 2005; Leberman & Martin, 2002, 2004), deeper understandings about its character and structure have yet to be discerned (Boud, et. al, 1993).

McKenzie (2003) suggests that the traditional understandings, within wilderness therapy of reflection as a predominately cognitive and linear process are incomplete. Based on her study investigating the process of change within Outward Bound, McKenzie proposes that the Walsh and Golins (1976) model of change, a foundation stone of adventure and wilderness programming, be adapted to account for her finding that reflection is not always cognitive and linear: “ it may also be non-cognitive in character and include embodied interactions such as intuitive insights and a sense of “coming to know” (p. 20).

This broader conceptualisation of reflection and the learning process is in accord with Boud and Walker (1990 cited in Boud et al., 1993) who argue that the learning process is dynamic and not restricted to conscious cognitive modes.

Learning experience is far more indirect than we often pretend it to be. It can be promoted by systematic reflection, but we must treat the whole experience as relevant and not be too surprised when connections are made which, previously, we had been unable to see. (p. 85)

Claxton (2000) challenges what he perceives to be a contemporary concern with reflection and an over overemphasizing of the intellectual within professional educational practice. An over emphasis on the verbal may limit the potential for ruminative thought and intuitive learning.

Verbalization may cause such a ruckus in the front of ones mind that one is unable to attend to new approaches that may be emerging in the back of the mind...Have the more gentle, slow, ruminative solitary forms of reflective intuition been neglected by an educational establishment that is in the thrall of the explicit. (pp. 39-40)

Self-Imposed Wilderness Time Alone

Angell (1994) identifies Self-Imposed Wilderness Time Alone as a fourth type of solitude experience. She defines self-imposed wilderness time as periods of time out alone in the natural world that may range in duration from “a few days backpacking into an isolated place” to “just taking some time alone from a group of people with whom one is camping” (p. 91). Unlike the course component solo, this fourth type of solitude is, by definition, initiated by the participant. In this section the solitude of self-imposed wilderness time is viewed from two perspectives. The first regards a wilderness therapy program as an extended form of self-imposed wilderness solitude, an experience of ‘being alone together.’ The second takes a more detailed view and focuses on the literature pertaining to brief self-imposed experiences of being alone in nature. Figure 3.3 depicts this differentiation.

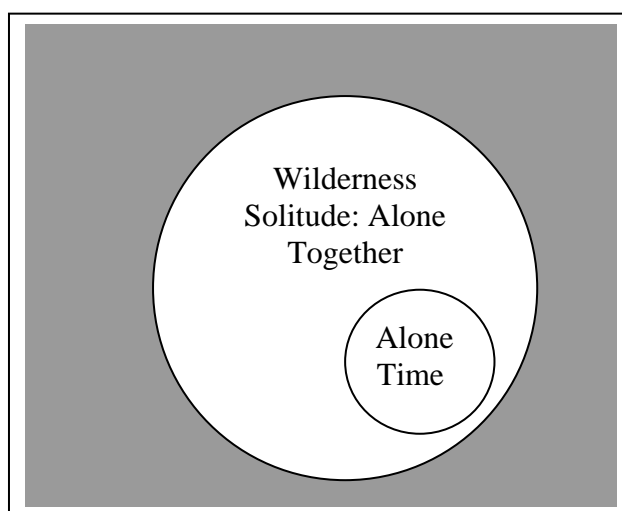


Figure 3.3 Self-Imposed Wilderness Time Alone

Alone together

Participants in wilderness therapy programming enter the wilderness environment as part of a small social group. How might this essentially communal experience be understood as an expression of self-imposed wilderness solitude? In brief, the majority of wilderness therapy programs invite voluntary participation. Thus participants enter the solitude of the wilderness environment at their own choosing. Programs in which participation is compulsory have not been included within this review. Furthermore, based on his exploration of the cognitive dimensions of wilderness solitude Hammit (1982) proposes that a communal context need not preclude a sense of solitude. Indeed, he suggests that people entering a wilderness environment as part of a small social group value the opportunity to “Be alone together.” That the sense of solitude is in itself an integral component of wilderness experience has been justified in an earlier section. Collectively these factors support an understanding of participants experience of journey style wilderness therapy programs as a self-imposed experience of ‘Being alone together’ in the solitude of wilderness.

Being alone

In this section *Being Alone* refers to periods of time during which a participant separates from the social context of the group to secure an additional level of solitude and privacy. In contrast to the structured experiences of solo and mini-solo, in self-imposing brief periods of wilderness time alone the individual takes responsibility for the structure and duration of the experience; deciding what to do, or not do, think or not think about, and when to re engage with the group. Within this form of solo there is no imperative for purposeful reflection, construction, survival activity, specific rituals or rules. The intent is “to take to time just to BE rather than Do” (Angell 1994, p.91).

As stated previously, group process lies at the core of wilderness therapy (Gass, 1993). Participants and facilitators journey through a natural and remote environment as an interdependent unit, sharing tents, food, chores and adventure. Acknowledging the communal context of the wilderness journey begs the question: How much time might participants find for self-initiated solitude within the context of a wilderness therapy program?

The literature is optimistic that even small amounts of time are well spent in solitude. Buchholz, (1998) advocates that even half an hour alone can have a restorative and rejuvenating effect. From Smith’s (2005) point of view minutes “can provide an individual with an opportunity for discovering the healing powers and psychological benefits of wild places” (p.13).

There is little evidence within the literature of how, when or why participants might take time to be alone. There are indications that the style of program may influence the potential for self-imposed solitude. Having “Free time” to sit alone has been identified within the context of Outdoor Education as impacting significantly on participants self-awareness and personal growth. BurrIDGE (2004) investigated the major influences of a 22-day journey style outdoor education program that, from a participants’ point of view, contributed to changes in personal understanding, behaviour and /or outlook on the world. Following the principles of grounded theory methodology, ‘Style of program’ was one of four themes identified as having particular influence on the participants’ experience of the program. Within this theme the specific element ‘Having time to sit and not have to do anything’ was associated with the outcome ‘learning more about

myself'. 'Having time to sit' included time to sit by oneself and time to sit with ones peers. In both instances 'Having time to sit' was associated with reflection and the processing of experience.

Burridge acknowledges that generalizing conclusions from the all female grade 10 specific journey style program may not be applicable to all outdoor education programs. Nonetheless, his findings affirm that participants in some outdoor programs do initiate opportunity for solitude and do find that solitude that is neither structured nor debriefed, contributes to personal growth through the development of self-awareness. The findings also indicate that facilitators and leaders may foster the taking of self-imposed solitude through the provision of relaxed unstructured leisure opportunities.

In my opinion, processing may also be affected by the amount of free time the participants have to talk amongst themselves or be able to sit and contemplate their experiences. To program in free time, where participants have the opportunity to talk or time to reflect may increase the processing of outdoor education experiences by the participants. (p. 24)

Based on the literature and her experience as a practitioner of wilderness therapy, Rhode (1996) expresses the concern shared by at least Hogan (1990) and Loynes (2002) that wilderness therapy programs that are predominately activity oriented run the risk of undervaluing the therapeutic and restorative potential of phases of unstructured leisure time. She concedes that whilst it is important to provide structure within a program it can also be important to:

... allow for unstructured time and leisure. For many women whose lives have been filled with the demands of others, having free time can be a rare gift. Therefore, allowing time on a trip for participants to commune with nature and with fellow participants, and enjoy the more common aspects of day-to-day travel can be an invaluable restorative experience. (p. 56)

In a qualitative exploration of the wilderness experience as a source of spiritual inspiration Fredrickson and Anderson (1999) identified 'periods of solitude' as one of a number of key themes associated with spiritual inspiration. Within a pervasive sense of wilderness solitude many of the participants, reported that they took opportunities for additional solitude and privacy. Many reported that they used these times to

contemplate existential concerns about the purpose of their life, their personal priorities and hopes for the future.

Fredrickson and Anderson (1999) identified several participants for whom “taking time out’ for reflection was not a regular part of everyday life. Of this novel experience one participant says, “ It’s when I take that time out and just let myself ‘be’ without doing or acting that I nourish my soul” (p. 31). More than half of the women interviewed were reported to have indicated that periods of solitude left them feeling rejuvenated and optimistic. In summarising their study, Frederickson and Anderson propose that wilderness experience, including periods of solitude, has the potential to positively enrich lives through spiritual growth.

The taking of self-imposed wilderness time is a prime example of a key tenet of the experiential learning principles on which wilderness therapy programming is founded: ‘self-authorship’. Although Hovelynck (2003) prefers the term ‘actorship’ to refer to the idea that the learner "decides what to learn about, and how to approach that." (p. 4) the principle is the same. It is surprising, given the centrality of this concept, that self-initiated solitude receives sparse account within the literature. Hovelynck (2003) expresses a concern that, an increasing pressure for professionalism and conformity of standards is restricting “Participants space for self-organization and self directed learning” (p. 4).

Perhaps a reason why participant initiated experiences of solitude receive such little attention is that they are perceived to be outside of the influence of the facilitator/leader. However, as previously mentioned there are indicators within the related literature that leadership styles and program designs that allow for unstructured leisure time foster self-imposed wilderness solitude (Burridge, 2004; Rhode, 1996).

Letting the mountains speak

A defining characteristic of self-imposed wilderness time alone is that it is, by definition, self-initiated and structured and not necessarily verbalized or shared and the

facilitator. In contrast, Reflective Solo is initiated and, at least in theory, structured by the facilitator. Structured reflective activity is incorporated during and after the period of solitude. The rationale for this latter practice is grounded in the principles of experiential learning and the assumption that participants will learn more from the experience than if they were to “Let the Mountains Speak for themselves” (James 1980 as cited in Knapp, 2005).

Outward Bound instructor Rustie Baille coined the phrase “Let the Mountains Speak for themselves” in the 1960’s in response a trend towards what he considered to be an over intellectualisation of the wilderness adventure experience. Experiences that once would have been left to “speak for themselves” were increasingly subject to debriefing and counselling techniques as a preferred way of managing the personal growth process (Knapp, 2005). The trend has continued. “Letting the Mountains” or the experience speak for itself, without facilitator intervention, is now regarded as the most primitive level of processing experience (Priest, et al., 2000).

Does this mean that the experience that is not verbalized is limited in its potential to foster personal growth and wellbeing? The literature previously cited in this section indicates that simply being in nature fosters an embodied sense of restoration and transformation and a ruminative and unconscious mode of processing experience that enhances the potential for intuitive insights.

Often opening up to nature allows us the shift in focus necessary for the subconscious mind to take over and solve the problems that loom so powerfully over us and which logic has not shown us a clear way along.
(Angell 1994, p.92)

Allowing experience to speak for itself may be a simple and straightforward approach to experiential learning but, according to Woodcock (2006), the outcomes are potentially more sophisticated and significant than insights derived from structured reflection.

(Structured reflection) can distract them from a rare change of perspective on life, or from a new awareness of issues that may have emerged during their experience - including issues that, by their inner compass, carry greater personal significance than do the topics that intrigue the leader. (p. 4)

Ringer (2002) suggests that wilderness adventure programs might improve their effectiveness by appreciating the potential for learning and increased self-awareness from reflecting, not just on the past, but on the present moment. Ringer advocates a broad concept of the role and nature of reflection that, like Trace (2003), includes mindful, in the moment, self-awareness.

A fundamental flaw in the design of action-based groups where the cyclic model of experiential learning dictates that reflection is the experiencing of self-in-action can be lost for some participants...in such cases participants are taught that action is different from reflection, that one should only become mindful of one's experience after the experience has occurred. This contrasts strongly with the implicit rule in analytic groups that one is constantly mindful of one's experience of self, other and group. (Ringer 2002, p. 181)

Knapp (2005) argues so strongly for structured reflection that, contrary to the humanist foundations on which many wilderness programs are based, he invests facilitators with the capacity to be 'experts' on participants' lives:

The mountains can't always speak for themselves, solo facilitators will have to interpret for the mountains as they enable (soloists) to clarify meanings and maximize learning. (p. 29)

In broad terms the viewpoints held by Outward Bound instructor Rustie Baille and Knapp (2005) represent the polar extremes of current thinking about the role and nature of reflection and solitude within wilderness therapy. What lies between has yet to be taken out of "this "black box called solo" (Bobilya, et. al, 2005, p.104).

Summary

The wilderness therapy literature is generally optimistic that solitude is a positive experience, universally enjoyed by participants regardless of age, gender and needs (Maxted, 2005). Although the literature expresses some caution about the use of structured solitude in the format of solo, with at-risk and vulnerable persons, the topic

has yet to capture interest of research. In theory, wilderness therapy embraces the range of benefits of wilderness solitude identified in the philosophical literature. In practice wilderness therapy focuses on the use of wilderness solitude as a setting for adventure and challenge, and as the site for additional levels of physical isolation through the facilitator initiated and structured experience of Reflective Solo. Conceptions of solitude defined primarily as a state of mind and as a brief, positive and participant initiated experience has received little attention despite some evidence to attest to its occurrence and merit.

RESEARCH FROM THE FIELD OF PSYCHOLOGY

In contrast to wilderness therapy theory the field of psychology has maintained a long-term research interest in experiences of solitude. The aim of this section is to draw upon some of this research and focus on that which contributes to deeper and broader understandings of the experience of solitude within wilderness therapy. This section falls into three parts. The first part considers conceptions of solitude as defined primarily as a state of mind. This is followed by research that indicates that the capacity for positive experiences of being alone is a learned skill and a developmental need. The section closes with an exploration of the place of solitude in a healthy life.

Solitude: A State of Mind

Hollenhurst, et al., (1994) propose that the opposite of solitude is not crowding it is loneliness. Buchholz and Catton (1999) draw a similar conclusion in their study of adolescent perceptions of loneliness. They describe Aloneness as a positive experience of being alone, akin to solitude, and locate it at the polar opposite to Loneliness across the dimension of Alonetime as shown in Figure 3.4.

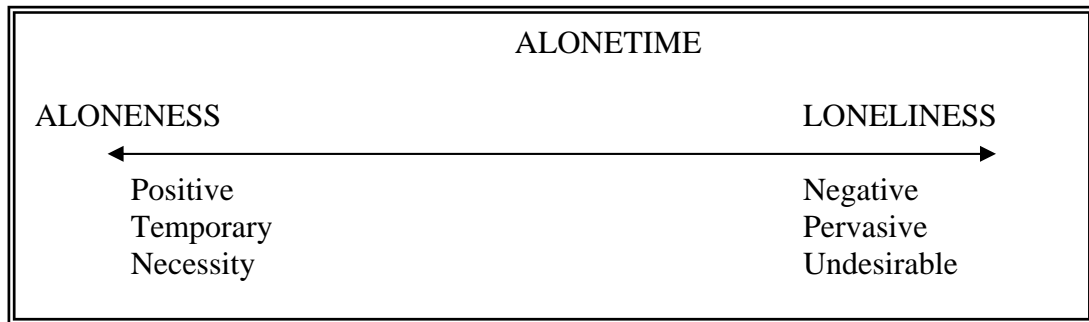


Figure 3.4 Dimensions of Alonetime

Aloneness is described as a developmental necessity, parallel to attachment, and a generally positive and temporary experience. In contrast, loneliness is experienced as pervasive, negative and undesirable. Within this context the key factor differentiating states of aloneness from those of loneliness is a persons mind state.

That solitude is both an external and internal event was reflected in the variety of definitions of solitude brought together earlier in Figure 3.1. Although the definitions differ in the particular they are connected by a number of themes that include social disengagement, a peaceful frame of mind, and a sense of privacy and freedom. These themes find some representation in a definition of solitude offered by Long and Averill (2003):

A state characterized by disengagement from the immediate demands of other people – a state of reduced social inhibition and increased freedom to select one’s mental or physical activities...aloneness is not a necessary condition for solitude: a person can experience solitude in the presence of others, as when “alone” in the company of strangers or when an intimate couple seeks solitude for togetherness. (p. 22)

Wilderness therapy theory acknowledges the pleasure identified by Hammit (1982) of being “alone together” in the solitude of wilderness. However, the concept introduced by Long and Averill (2003) that one might enjoy spontaneous moments of solitude within the company of others, or that solitude might be explicitly shared has little representation.

Long (2000 cited in Long & Averill, 2003) provides wilderness therapy theory and practice with food for thought in his finding that the primary differentiating factor

between experiences of solitude deemed positive from those identified as negative was the voluntariness of the experience.

Solitude: A Learned Skill

Research indicates that the capacity to enjoy periods of time alone is a learned skill developed and refined throughout the lifespan. According to Larson, Csikszentmihalyi and Graef (1990, cited in Long & Averill, 2003) learning to enjoy solitude entails turning “a basically terrifying state of being into a productive one” (p.52). Csikszentmihalyi and Larson (1984) suggest that human evolutionary history, and the clear survival advantages in staying together, dictate that humans are ‘hard wired’ for companionship rather than solitude.

Our social system is held together by the mutual attention of the people in it, each expending energy in making others adhere to the order that is characteristic of the system. Solitude is a threat to the existence of the social system, the solitary person escapes from the attention of the group and this makes the growth of random thoughts and actions possible; if this pattern were to spread, it would eventually destroy society. (p. 179)

Remnants of this perspective may still be evident within Western culture. The reclusive teenager fosters ill ease amongst peers, family and educators (Csikszentmihalyi & Larson, 1984). Whilst it is acceptable to decline an invitation ‘out’ if other engagements prevail, to decline in order to stay ‘in’ by oneself is less tolerable (Dowrick, 1993).

Research affirms that attitudes to solitude grow more positive throughout the life span and that the amount of time spent in solitude increases with age. This expansion appears to be as much a function of social and health circumstances as it is a voluntary decision (Long & Averill, 2003). In an examination of the amount and ways in which people spend alone time between childhood and old age, Larson (1990) concluded that adults find time alone to be more positive experiences than do adolescents. Two additional findings are particularly relevant to the practice of wilderness therapy. Firstly, adolescents who spent no time alone were found to be less well adjusted than those that

did, and secondly, poor adjustment was correlated with adults who spend large amounts of time spent alone.

Developing the capacity for positive experiences of solitude may start at an early age. Winnicott (1958, as cited in Long & Averill, 2003) claims that healthy attachment to one's mother is an essential building block towards realizing the benefits of solitude throughout life span. In the consistent presence of a loving caregiver, the infant begins to incorporate a sense of a comforting other within the psyche, thus developing a felt sense of never being entirely alone. Long and Averill (2003) suggest that the assuring presence of the teddy bear or the comfort blanket may mediate this progression towards autonomy.

Although Smith (2005) speculates that during childhood time spent alone in cubbies and other special and secret spots might constitute a first experience of solo, Long and Averill (2003) note that as yet, there has been little research interest in investigating the role and experience of solitude during early and middle childhood.

A number of studies indicate that solitude is not particularly enjoyed until late adolescence. Larson (1997) maintains that it takes until late adolescence for the type of development skills integral to the capacity for enjoyable solitude, to be developed. Larson, Csikszentmihalyi and Graeff (1982) identify the necessary skills as 1) successful negotiation of the attachment processes in infancy, 2) the development of advanced reasoning skills, and finally 3) the development of the capacity for and enjoyment of, reflexive thought. The same skills are observed by McIntosh (1989) to be generally undeveloped amongst adolescent male offenders.

Despite an increased preference for solitude in adolescence, time spent alone is not necessarily enjoyed. Csikszentmihalyi and Larson (1984) identified that of all the contexts in which adolescents find themselves, being alone is felt to be the worst.

Solitude is painful, the cause of the most entropic subjective experiences; yet we need it to separate ourselves from the social matrix and to achieve that individuality on which the outstanding achievement of our civilization are based. (p. 83)

Time spent alone was associated with worrying thoughts and a drop in mood state, “All the problems encountered in the rest of life gang up on the solitary person, making him feel helpless and insignificant” (p.227). However, aloneness was also found to have a renewing effect on mood. Whether through relief or a sense that the need for solitude had been satiated, the study identified that on re-engagement with others the adolescents mood lifted to a higher than usual level and were more cheerful and alert.

Although chronological milestones typically correlate with well-defined developmental milestones this may not always be the case for persons whose physical, social or emotional circumstances are especially privileged, circumscribed or chaotic. With this in mind it is suggested that some adult participants of wilderness therapy may, in terms of their emotional and/or social, development wrestle with issues commonly associated with the developmental tasks of adolescence.

Solitude: A Developmental Need

Winnicott (1965) and Maslow (1971) concur that humans have a developmental need to balance the drive for companionship with solitude. Thus, learning to enjoy solitude is a key developmental task (Csikzentmihalyi & Larson 1984), frequently sidetracked according to Buchholz (1998) by excessive busyness and an over stimulated “terminally in touch” culture.

Larson (1997) identifies a number of social factors that contribute to the attractiveness of solitude and proposes that it may not be until adolescence that individuals feel a need for solitude. Larson found that adolescents purposively utilized solitude as a coping mechanism as a *strategic retreat* from an otherwise engaged and happy social life.

Solitude might provide a much needed opportunity to relax and step back from the demands of enacting a public self with peers...a temporary withdrawal that compliments healthy adjustment in other social domains of adolescents ‘daily lives. (p. 91)

In much the same way, Buchholz (1999) speculates that time alone provides opportunity for the type of reflection and self-regulation that supports the developmental tasks of individuation and identity formation in much the same way as the concept of moratorium put forward by Erikson (1968). Based on his study of autism, Ogden (1994) developed a personal isolation theory that regards the ability to be happily alone as a protective skill and a necessary part of normal development. “It represents a necessary resting point or sanctuary within the process of becoming (and being) human” (p. 177).

Pederson (1997) identifies privacy as a basic human need. In a study investigating the psychological functions of privacy, Pederson identifies solitude and isolation as two of six types of privacy. In this context solitude and isolation were differentiated in terms of physical distance from others. An important distinction to be made between Pederson’s conceptions of solitude and those within wilderness therapy is that in all instances studied by Pederson, solitude and isolation were self-imposed and self-structured. His study is interesting because it not only affirms that self-initiated solitude is common practice but also it broadens understanding of why people self-impose solitude and what they do with it.

The study required 74 students to rate six types of privacies according to their capacity to meet 20 privacy needs. The findings indicated that the privacy afforded by solitude and isolation served a number of specific privacy functions. They were: 1) contemplation, 2) autonomy, 3) rejuvenation, 4) confiding, 5) creativity, and 6) disapproved consumptions. Simply put, the data indicated that people appear to use solitude and isolation as opportunities for the contemplation of existential questions such as ‘Who am I? What do I want from life?’ In addition, the privacy of solitude or isolation was shown to provide an occasion to experiment with new behaviours without fear of social condemnation and as an opportunity for withdrawal for refreshment and reinvigoration. It also provided an opportunity to indulge in the contravention of some minor social norms. Contrary to expectations, Pederson (1997) reports that respondents associated the privacy function of Confiding with states of Solitude and Isolation. Pederson speculates that participants may have envisioned being with another person in solitude or isolation or may have used solitude and isolation as an opportunity to pray and considered that as a form of confiding.

The solitude of the wilderness environment and the extended format of Reflective Solo conform to Pederson's classification of Isolation. Similarly, mini-solo and brief self-imposed solo, given their proximity to others, conform to his classification of Solitude. Given the range of privacy functions Pederson (1997) found to be served by solitude and isolation it is surprising that wilderness therapy focuses almost exclusively on the merit of structured reflection. Figure 3.5 shows the privacy needs respondents associated with each of the privacy functions found to be served by solitude and isolation.

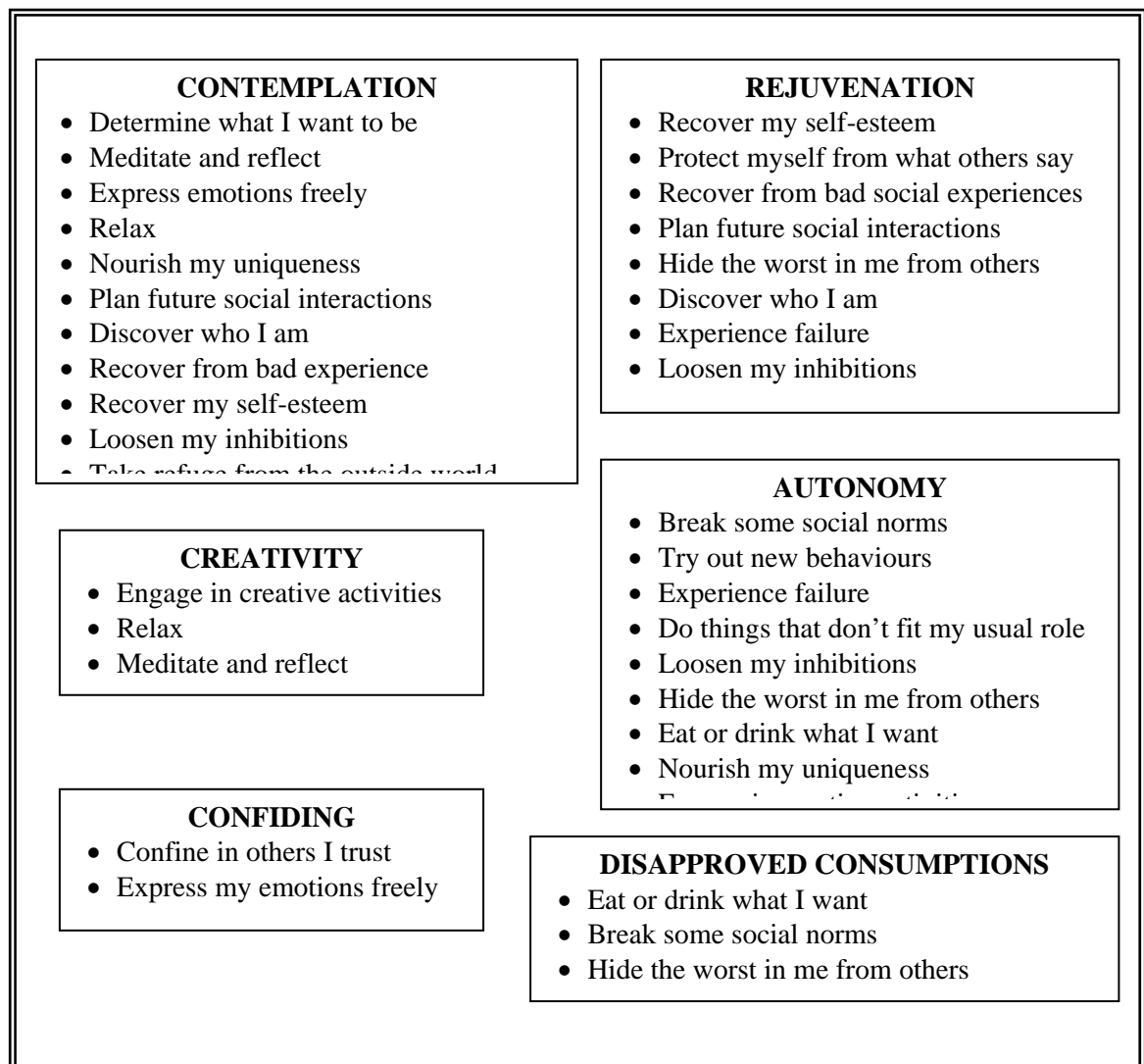


Figure 3.5 Privacy Function Associated with Solitude and Isolation

Long and Averill (2003) record an association between failure to meet personal needs for solitude and privacy needs with anti social behaviour and aggression. Buchholz (1998) speculates on a link between avoidance of privacy and unhealthy dependencies on others or drugs.

Regardless of age some individuals have a higher preference for solitude than others. In developing a Preference for Solitude Scale Burger (1995) substantiated the hypothesis that people differ along a continuum ranging from those with a very high preference for solitude to those with a very low preference. In his concluding discussion of the project Burger correlates high preference for solitude with positive wellbeing and healthy personal adjustment and speculates that the relationship between solitude and wellbeing is bi-directional. That is “solitude contributes to happiness and adjustment and happy, well-adjusted people have learned to appreciate the time they spend alone” (Burger, 1995, p.105).

With these issues in mind it seems reasonable to consider that less well adjusted adolescents, and perhaps adults, who may find themselves at-risk or vulnerable in some way may use or avoid solitude to the detriment of their mental health and well being. As yet the wilderness therapy literature on solo and solitude has little to say about participants’ previous experiences of solitude and how that might impact on participants attitude to, or experience of, facilitated and self-imposed solo.

The Place of Solitude in a Healthy Life

Dowrick (1993) writes extensively about the inextricable relationship between the capacity for solitude and the capacity for intimacy. “Your capacity for solitude, for feeling comfortable when alone with your own self, exists on a continuum with your capacity for intimacy” (p.125). In addition, Dowrick underscores the need to balance solitude and engagement for mental health and wellbeing.

At the heart of many of our difficulties is a lack of conscious understanding that each of us needs closeness with others, and also a knowledgeable, nurturing relationship with our own self. Each of us needs to find a delicate shifting balance between dependence and independence, between being open to others and taking care of ourselves. (p. xxii)

Koch (1994) considers the place of solitude in a human life and utilises the Chinese Tai Chi diagram, shown in Figure 3.6, to symbolise a conception of solitude that is inextricable from encounter. He proposes three ways of understanding the symbol. Firstly solitude and encounter are represented as logical opposites. In this way, the dark spot at the centre of Encounter and the white spot at the centre of solitude function as



reminders that a deep sense of union and engagement can arise out of solitude as can a “sense of transcendence of any sense of self” (p. 94) occasionally arise out of encounter. The second reading portrays a temporal and cyclical relationship between encounter and solitude. That is, when the desire for solitude had been satiated the desire for encounter arises. In time encounter loses its appeal and the need for solitude resurfaces. The final reading portrays the “proper place for solitude and encounter in a human life” (p. 95).

Figure 3. 6 Chinese Tai Chi Diagram

Koch is not alone in stressing the need for balance between solitude and encounter. Buchholz and Catton (1999) argue that there is a significant need for the practice of solitude within contemporary western culture. ‘Meaningful alone time’ provides a significant antidote to the pace and complexity of living in the modern world.

Now more than ever we need our solitude. Being alone gives us the power to regulate and adjust our lives. It can teach us fortitude and the ability to satisfy our own needs. A restorer of energy, the stillness of alone experiences provide us with much needed rest...alone time is fuel for life. (Buchholz 1998, p.51)

According to Long and Averill (2003) the spiritual, creative and emotional benefits of solitude extend beyond the individual and out into the communities of which they are part. From this perspective they regard solitude as a ‘vital social phenomenon’ (p. 22).

Koch (1994) compares men’s experience of solitude with those of women. Koch concludes that for most of 3000 years of western culture, cultural and religious attitudes have regarded solitude as irrelevant, unnecessary and even dangerous to woman’s primary role as mother and caretaker. He says:

Solitude has been a male prerogative, a male rite of passage, a male quest for knowledge and cosmic wisdom. In a woman, a passion for solitude has been thought unnatural, dangerous, contrary to her nurturing genius and tending towards evil, sad as a maiden aunt and frightening as a witch. So runs this traditional patriarchal thinking. (p. 249)

Nonetheless, Koch (1994) argues that solitude has been more valued by women than traditionally acknowledged. From his perspective women’s experience of solitude has differed from men’s in terms of place and work. Denied the freedom to ramble the woods or climb mountains women traditionally sought and found places for solitude within the confines of “house-scape” (p. 265). In the garden, by the hearth or behind a closed door provided suitable opportunity for the reflective work of solitude. For women, this reflective activity has traditionally been expressed through writing journals, diaries and letters.

Koch identifies two considerable and contemporary obstacles to solitude for women. Firstly, women continue to be socialized to take primary responsibility for the care of others. Immersion in these roles and responsibilities make it difficult to disengage from other people in the way that solitude requires. Secondly, the threat of violence pervades most women’s solitude.

Men experience mainly irritation when the figure of another male intrudes upon their solitary walk on a deserted beach; but for many women that irritation would be compounded by apprehension. Even when no figure is apparent a general sense of watchfulness and vulnerability pervades most women’s solitude - hardly emotions liable to increase ones enjoyment of freedom, attunement to nature, or any other values of solitude. (p. 273)

Given these everyday obstacles to solitude it is perhaps unsurprising that structured experiences of wilderness solitude within contemporary wilderness and adventure programming are regarded as especially valuable and empowering for women (Angell, 1994; Powch, 1994; Roberts, 1995).

CONCLUSION

The review of the literature has drawn upon a variety of theoretical and research based literature from the fields of wilderness therapy, outdoor education, experiential education, adventure programming and psychology. In comparing the wilderness therapy and related literature with that from the field of psychology, at least a number of points of difference relevant to the intent of this study are apparent.

First, the review identified that in practice wilderness therapy most frequently defines solitude in terms of an objective and external state of physical isolation and communicative separation. In contrast, the field of psychology recognises that the concept of solitude is composed of internal and as well as external components. Second, although wilderness therapy has recently begun to take a research interest in the experience of solitude, or being alone, as part of the structured course component 'solo,' it has yet to demonstrate the kind of interest in spontaneous, and participant initiated experiences of 'being alone' that are apparent in the review of the literature from the field of psychology. Third, research into solo, by necessity focuses on experience that last hours and days and provides little insight into brief and spontaneous experiences of solitude.

Whilst the field of psychology research has established empirical support for a wide range of personal and social benefits that derive from experiences of solitude, the enthusiasm for solitude as part of a wilderness therapy program is largely grounded in anecdotal evidence. Furthermore, although research from the field of psychology has documented a variety of ways in which individuals utilise solitude, the wilderness

therapy literature has yet to gain a similar depth of understanding about how experiences of solitude within the context of a wilderness program are utilised.

Finally, research from the field of psychology indicates that the capacity for positive experiences of being alone is a learned skill. Despite the implications these findings may have for adolescent and at-risk persons, these findings have been overlooked within the wilderness therapy literature. There is as yet little understanding about how previous experience might impact on wilderness therapy participants' ability to cope with, or desire for, experiences of solitude.

It is hoped that this study will contribute to the development of a comprehensive understanding of the experience and impact of brief and spontaneous experiences of a sense of solitude within a wilderness therapy program.

Chapter 4

METHODOLOGY

INTRODUCTION

Previous chapters have identified the need and given some context for this investigation into the experience of *Quiet Time* within an activity oriented wilderness therapy program. The aim of this chapter is to justify and detail the methods of data collection and analysis adopted to address the research question: What is the phenomenon of *Quiet Time* from the participants' point of view and how do they use this phenomenon in a challenge-based wilderness therapy program? The chapter comprises four main sections. The first section provides a justification and description of the research design and discusses some of the ethical considerations associated with researching people identified as 'at risk' or 'vulnerable.' The second section describes the qualitative data gathering methods used in the study. The third section provides an overview of the procedures of data analysis including the analytical framework for the study. The chapter concludes with a consideration of the criteria by which trustworthiness of this study may be judged and an acknowledgement of issues associated with researcher bias.

RESEARCH DESIGN

What is important for researchers is not the choice of a priori paradigms, or methodologies, but rather to be clear about what the purpose of the study is and to match that purpose with the attributes most likely to accomplish it. Put another way the methodological design should be determined by the research question. (Larsen-Freeman & Long, 1991)

Initial interest in the research topic derived from witnessing experiences that included those described by participants as special, out-of-the-ordinary, meaningful or ‘magical’ (Handley, 1997). Whilst open to the range of responses participants might bring to this investigation, attempting to explore and understand a potentially ineffable experience was a key challenge within this project.

Mannell (1996) makes a case for research that attempts to investigate hard-to-define values and experiences that, “for lack of a better term” he describes as “psychologically deep experiences” (p. 405). He maintains that whilst it may not be possible to define the ineffable, it is possible to investigate the artefacts of transcendental, mystical or spiritual experiences. In other words, “psychologically deep experiences” leave observable ‘tracks’, amenable to research, in the form of the thoughts, feelings and actions that are the result of the experience of the ineffable, mystical or spiritual.

In order to explore and understand the phenomena of *Quiet Time*, it was, therefore, clearly necessary to adopt a research approach that could uncover with depth, detail and nuance, participants’ feelings, thoughts and behaviours. These requirements firmly locate the study within a qualitative paradigm:

Qualitative researchers believe that since humans are conscious of their own behaviour, then the thoughts, feelings and perceptions of the informants are vital. How people attach meaning and what meaning they attach is the basis of their behaviour. Only qualitative methods such as participant observation and unstructured interviewing permit access to individual meaning in the context of ongoing daily lives. (Burns, 1997, p. 238)

Qualitative methods are specifically designed and suited to studies that explore the meaning and nature of experience (Everall, 2000). Adopting a qualitative research approach affords this study a set of interpretative practices that clarify the participants’ view (Denzin & Lincoln, 2003). These practices include field notes, interviews, conversations, photographs, recordings, and reflective memos.

This research was motivated, in part, by a desire to contribute to the body of knowledge about facilitator practice and training. Although qualitative research does not provide the kind of statistical ‘facts’ that many find reassuring, Allison and Pomeroy (2000)

point out that it may prove to be more useful and relevant to practitioners as it offers increased understanding.

As an example of qualitative research, this study aims to explore the specific context of the wilderness journey without controlling variables, to gather ‘rich’ data and to interpret these data through ‘thick’ description (Geertz, 1973) and analysis. As such, this study seeks understanding rather than truth (Rubin & Rubin, 1995) and attempts to make sense of *Quiet Time* in terms of the meanings participants in a wilderness therapy program bring to the phenomena (Denzin & Lincoln, 2003). This study does not seek to generalize beyond the context of the Mountain Challenge program and its participants (Holloway, 1997).

Grounded Theory

Grounded theory was selected as an appropriate research design utilising qualitative methods for this investigation into participant’s experience of *Quiet Time*. This decision was based on two key factors.

First, there is very little literature about the wilderness therapy process and how it effects change in its participants (Hattie *et al*, 1997, Russell & Phillips-Miller, 2000). Russell (2000; 2002) identifies a research focus on outcomes and reported benefits. Adopting grounded theory methods of data gathering and analysis affords this study the potential to contribute to the body of knowledge about wilderness therapy process by exploring participants’ experience of *Quiet Time* in a way that is grounded in empirical data and able “to offer insight, enhance understanding, and provide a meaningful guide to action” (Strauss & Corbin, 1998, p. 12).

Second, a grounded theory design addresses the need for research that foregrounds the experiences of participants and the meanings they make of their experiences. Barrett and Greenaway (1995) make the point that the voice of the participant is “almost entirely absent” from the wilderness therapy and related literature.

Sociologists Barney Glaser and Anselm Strauss presented grounded theory methodology in 1967 as a counter to the prevailing view that quantitative studies provide the only form of systematic social scientific inquiry. First detailed in *Discovery of Grounded Theory* (1967), grounded theory intended to harness the logic and rigour of quantitative methods to the interpretive insights of the symbolic interactionist tradition (Dey, 1999).

That the approach takes an inductive, rather than deductive approach to the development of theory makes grounded theory especially appropriate in studies, such as this investigation into the experience and impact of *Quiet Time*, in which little previous research has been done. Charmaz (1995) explains the process:

Starting from the particular of individual cases, incidents or experiences the strategies of grounded theory lead the analysis to progressively more abstract conceptual categories to synthesize, explain and understand the data and to identify patterned relationships within it (p. 28).

Amongst the personal motivations underpinning this study was a desire to deepen my understanding of the processes at work within wilderness therapy and to improve my practice as a facilitator of wilderness therapy. Grounded theory links well to practice in that it produces theory that is relevant to the context and concerns of practitioners. As a result it is more likely to be intelligible to, and useable by, those in the situations observed (Locke, 2001).

In recent years Glaser and Strauss have diverged in their vision of what grounded theory is and should be (Dey, 1999). Creswell (2005) proposes that contemporary grounded theory research consists of three dominant of designs: the systematic procedure developed by Strauss and community nursing health researcher Juliet Corbin (1998); the emerging design, associated with Glaser (1992) and the constructivist approach put forward by Kathy Charmaz (2000).

The systematic design is widely used in educational research (Creswell, 2005) and is the preferred version for this investigation into participant experiences of *Quiet Time*. Unlike the 1967 conceptualisation, Strauss and Corbin's (1998) grounded theory provides this research with a systematic set of procedures with which to develop a rich

understanding about participants' experiences of *Quiet Time*. This systematic design emphasizes the use of data analysis steps of open, axial and selective coding, and the development of a logic paradigm or visual picture of the theory generated (Creswell 2005).

The Study Site

The Project Hahn / Mountain Challenge wilderness therapy program was selected as the site for this investigation. As detailed in Chapter 2 Project Hahn is a Hobart based Government funded provider of wilderness therapy programs. The agency takes its name from the founder of the Outward Bound movement, Kurt Hahn and identifies its purpose as personal growth through challenge and adventure.

The Mountain Challenge itinerary consists of a four-day self-sufficient journey from Collinsvale across the Wellington Ranges to The Lost World on the Eastern face of Mt Wellington. A map of the route is provided in Appendix 17. The aim of the four-day course is for participants to experiment with new behaviours in an alternative environment beyond the support structure of the Bridge or Missiondale. The course is underpinned by the same ethos and bush counselling approach as all other Project Hahn programs.

The Research Participants

It is particularly important when we conduct research with marginalised and disenfranchised social groups that we recognise that we may need to compromise some of the specific requirements of the scientific methods. Not only do we have to ensure that our actual research process does not cause harm to the groups we are researching, but also that the research is not used to further marginalise these already vulnerable people. (Pyett 2001, cited in Liamputtong & Ezzy 2005, p. 202)

A total of 18 participants, 16 male and two females, from four Mountain Challenge wilderness programs gave informed consent to participate in this study. The programs targeted for this research were: February 2002 (Group 1), February 2003 (Group 2), February 2004 (Group 3), and February 2005 (Group 4). The age range was from 18 to 36 years old. Two potential research participants in Group 4 declined the invitation to contribute to the study. Both were aged 15 years, and had lived in multiple foster homes. Both young men commented that they did not like or trust the interview process. Seventeen of the research participants were referred to Project Hahn from either the Bridge or Missiondale residential Recovery Centres. The exception was a female trainee facilitator who participated as all other participants and had no facilitative responsibilities.

The facilitators of the February 2003 Mountain Challenge wilderness program also contributed to the research by completing observation schedules for Group Two and by participating in a post trip individual interview with the researcher. Their input was sought in order to contribute to the body of knowledge about personal experiences of *Quiet Time* and give context for, and additional perspective on, participant experiences.

Whilst all Project Hahn participants potentially experienced interludes of *Quiet Time*, the decision to target Mountain Challenge participants was based on previous field experience that indicated that they have, by nature of their enrolment at the rehabilitation centre, a high level of motivation and interest in, personal growth and change, as well as experience in talking about thoughts and feelings within a group and individual setting. Thus, consistent with grounded theory methodology, participants were selected on the basis of their ability to contribute to evolving theory rather than their representativeness of the Mountain Challenge/Project Hahn population (Creswell, 1998).

One of the perceived advantages of organising data collections in program groups was the accessing of individual responses to shared events. Similarly, interviewees' spontaneous referral to the words and actions of other group members enabled me to gain a broader understanding of the events and processes that might otherwise have been possible. Both processes supported the corroboration of findings and enhanced the

trustworthiness (Lincoln & Guba, 1985) of the findings. Figure 4.1 details the time frames and groupings of participants in the study.

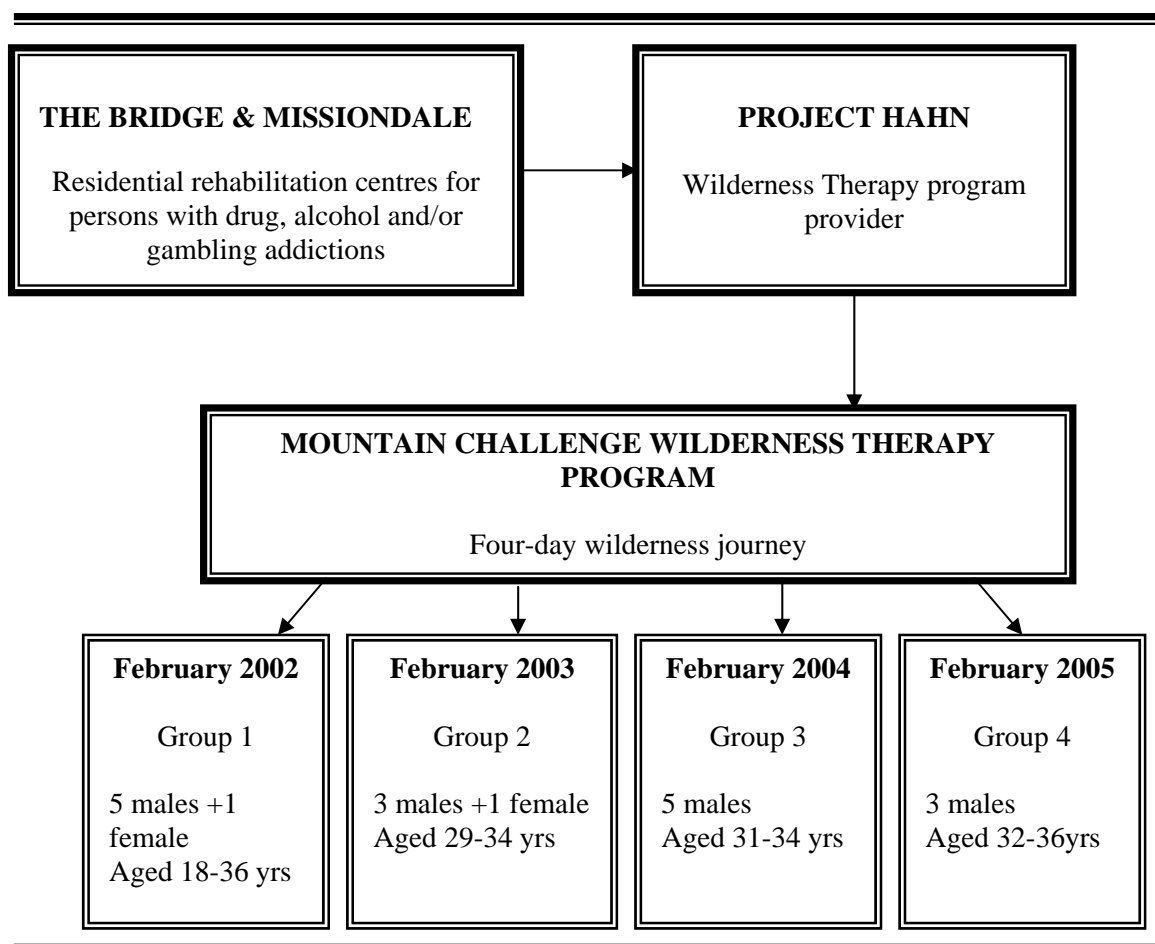


Figure 4.1 Research Groups and Participants

In addition to drug and/or alcohol addiction, many of the participants in this research were also homeless, unemployed and/or facing criminal proceedings. As a group they conformed to a population group identified by Quest and Marco (2003, cited in Liamputtong & Ezzy, 2005) that face particular social vulnerability and as such need special care from researchers when involving them in their research. The significant implication this directive had on the design of this research is now discussed.

Particular Ethical Concerns

As stated previously, with the exception of the trainee facilitator all of participants in this research came to the Mountain Challenge wilderness therapy program as part of ongoing therapy for drug and/or alcohol addiction raised significant and particular ethical concerns that impacted on the design of this study.

Rights of the stakeholder

Whilst having an understanding of the experience and impact of *stillness/Quiet Time* was an important goal of this research, it was secondary to the imperative that the “rights of the stakeholder” be honoured (Guba & Lincoln, 1989). In this instance participants’ primary focus was the experience of the Mountain Challenge as an adjunct to their ongoing rehabilitation program. Given this consideration I considered it important to minimise the effects of data gathering in the field and to avoid methods that might engender a sense of surveillance or otherwise interfere with the development of rapport, confidence and trust within the group. Furthermore, previous experience as a facilitator of the Mountain Challenge had taught me that, as a consequence of illegal behaviour and subsequent interaction with the police force, many participants are familiar with, and distrustful of, methods of observation, interviewing and tape recording. It seemed likely that a participant observer role could be construed as a form of surveillance or monitoring.

With these factors in mind I adopted a facilitator/researcher role with all but Group Two and regarded tape recording, video recording, and interviewing in the field as invasive and detrimental to the overall therapeutic intent of the program.

Whilst data gathering methods are more fully discussed later in this chapter, it is relevant at this point to note that non-invasive in-field data gathering was possible in the form of visual and written journals, and informal observations. Immersed in the daily life of the camp, as the facilitator/researcher I was well placed to make informal observations and field notes without disruption to the processes and experience of the Mountain Challenge.

Interviews were scheduled pre and post trip in order to minimise interference with the therapeutic process and dynamic of the program.

Right to privacy

As stated previously, seventeen of the participants in this research were drug and /or alcohol addicted, some were also homeless, unemployed and/ or facing criminal proceedings. As such, they were part of a hidden population ‘whose membership is not readily distinguished’ (Wiebel, 1990 cited in Liangputtong & Ezzy, 2005, p. 203). It was, therefore, important that this research did nothing to expose, or in any other way jeopardise, the rights to privacy of this socially vulnerable group.

The right to privacy afforded the participants in this research particularly impacted upon my access to them for follow up data. The Bridge and Missiondale centres adhere to a code of confidentiality that precluded my access to participant contact details once they left the centre. Having confidence that follow up interviews could be scheduled whilst the research participant was still resident at the centre was difficult. In general the opportunity to participate in the Mountain Challenge was presented to clients in the last six weeks of their residential program. Furthermore, it is not uncommon for residents to prematurely leave the rehabilitation program. Reasons for sudden departure include breaches of abstinence, the need to attend to unresolved domestic or legal matters, and/or personal difficulty coping with the emotionally and socially intensive nature of the program. Indeed, during the data gathering phases in this research two people who had consented to participate in the research unexpectedly left the Bridge within three days of completing the Mountain Challenge and were therefore unavailable for interview. Two other participants curtailed their rehabilitation shortly after they had been interviewed.

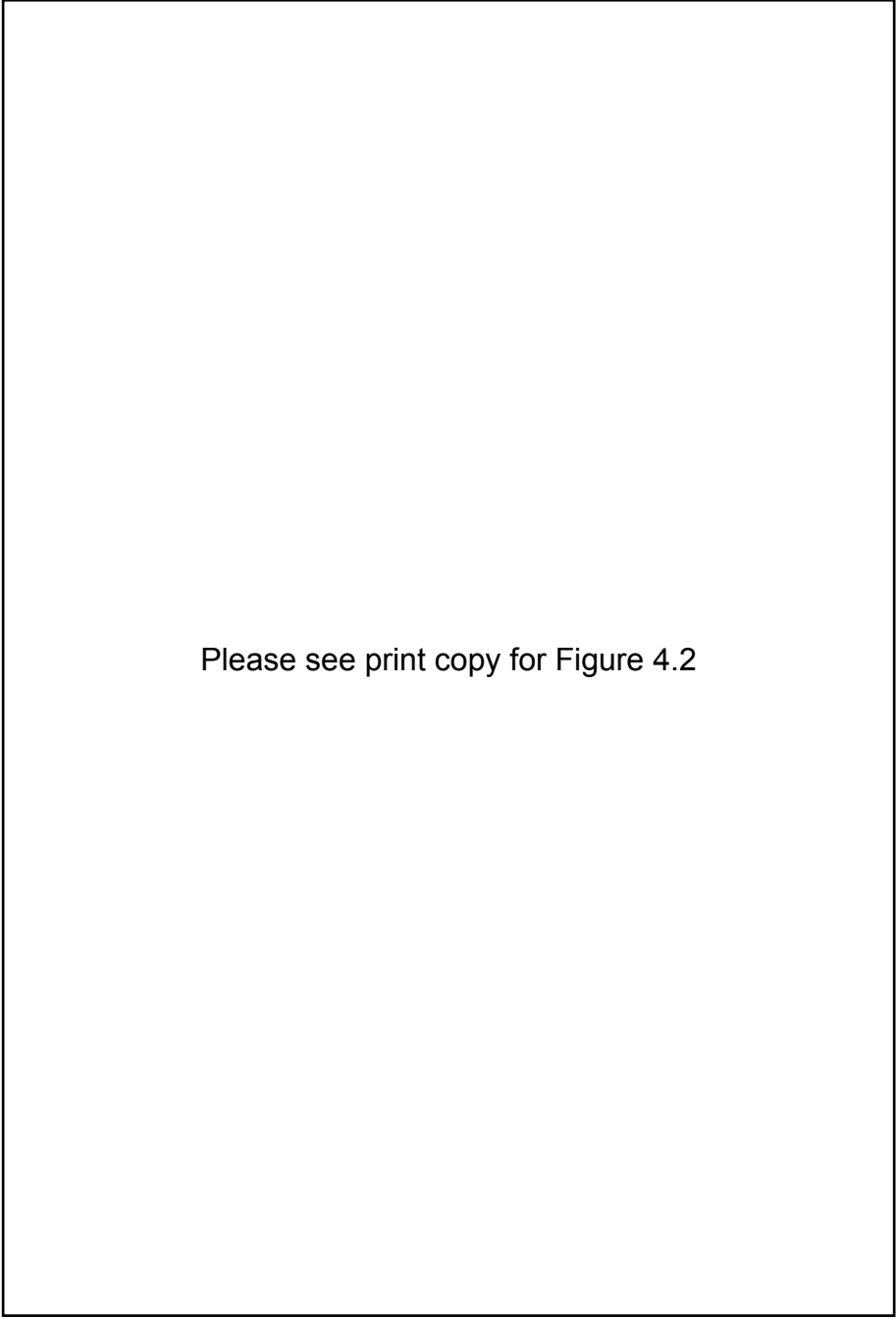
These constraints impacted upon the availability of participants for a *member-checking* interview (Holloway, 1997). In all but four cases it was not possible to schedule follow up interviews. I therefore adapted conventional grounded theory procedure to meet the especial circumstances of this ‘socially vulnerable’ group. Figure 4.2 provides a visual

representation of the alternating course of data gathering and analysis that is characteristic of grounded theory research design.

Because of the constraints imposed by limited access to participants, each data gathering episode involved a new group rather than, as in more conventional designs, a reinterviewing of participants. Moreover, researching the participants understanding of *Quiet Time* was refined progressively from group to group. As depicted, follow-up interviews were only possible with Group Four. This was because, unlike the other groups, they experienced the Mountain Challenge early in their rehabilitation program and because they were united in their decision to participate in an extension program when their original enrolment at the rehabilitation centre expired. This meant that they were available for interview for six rather than three months. Figure 4.2 also provides information about the data gathering methods for each group. Details about how and why these methods were used are detailed in the next section. More important at this point is a further appreciation of how this research design differed from standard practice.

Open-ended interviews were the mainstay of the methods of data gathering in this exploration of *Quiet Time*. Figure 4.2 depicts a close focus view of how grounded theory procedure was adapted to capitalise on any opportunity to compensate for the unavailability of participants for follow up interviews. In Group Three, for example, I approached the interview with Charlie with an understanding of emerging categories and concepts, ideas and questions derived from the analysis of interviews with Groups One and Two. Similarly the product of Charlie's interview informed the interview with Mitch and so on. Thus, data gathering and analysis occurred in the classic alternating fashion at the micro level within the group and at a macro level between groups.

I also adopted a 'member-check on-the-run approach' within interviews. In other words, requests for clarification of words and phrases such as "freedom" or "dropping the wall" and requests for confirmation or correction of my interpretation and understanding occurred throughout the interviews.



Please see print copy for Figure 4.2

Figure 4.2 Alternating Approach to Data Gathering and Analysis (Adapted from Creswell, 2005).

In addition to the especial ‘right to privacy’ issue previously discussed, participants were assured that their personal data would remain confidential. In the recording and reporting of the research data, individual participants are referred to by pseudonyms to ensure anonymity. All participants consented for their photographs to be used in the publication of this manuscript.

A fair return

Liamputtong and Ezzy (2005) point out that researching vulnerable and ‘at risk’ groups necessitates a greater emphasis on reciprocity. They cite Warr (2004) to underscore the argument that: ‘We must make every effort to ensure that the research we undertake among the disadvantaged and the disenfranchised makes a positive difference in the lives of those it touches’ (p.216). In this instance research participants openly welcomed the opportunity for a disposable camera and set of photographs at no financial cost. Certain participants also commented on their enjoyment of the interview process as an opportunity to speak and be heard and expressed a satisfaction in the understanding that their contribution may indirectly support continued funding of the wilderness therapy program and therefore support for other persons in drug and alcohol rehabilitation.

General Ethical Concerns

In addition to the specific ethical issues discussed above, this research also took into account the need to ensure that participant consent was based on open and accurate information and that their participation did not result in any adverse consequences (Fontana & Frey, 1994).

Informed consent

Participants were informed about the research study through a formal presentation made to each group. A major focus was on making individuals aware that their participation was voluntary; that the research would not disrupt the therapeutic intent of the

Mountain Challenge program and that they were, at all times, free to choose to stop participation without fear of negative repercussions. Each participant was also given an information sheet, reiterating the content of the discussion, and a consent form, which they were asked to consider and return the next day (see Appendices 2-5). Participants, for their own reference, kept the information sheet and copy of the consent form.

Protection from harm

Care was taken to reassure participants that any decision to be involved, or not, in this research study would have no influence on their enrolment at the rehabilitation centre. The University of Wollongong Ethics Review Committee formally approved the research design and methods of data collection utilised in this study.

DATA GATHERING METHODS

Virtually all data collection strategies have certain limitations, but that recognition does not warrant abandonment. It only means that attempts to collect information should take into consideration ways to gather different types of data that are diverse in nature, but taken together, converge to inform the matter under investigation. (Kleinsasser 1989, p. 29)

One of the attractions of grounded theory methodology is that it takes an emergent approach to research design (Strauss & Corbin, 1998). Given that the nature and accessibility to the groups varied, the methodology and refining of the concept of *Quiet Time* evolved from to group. Unfettered by the need to predetermine and detail a fixed design plan it was possible to bring together a variety of qualitative data collection methods that might afford a creative response to the challenges of data collection. These methods included interviews, visual and written journals, observations, and collation of Project Hahn documentation. Whilst all participants were interviewed and completed standard Project Hahn documentation, the degree of structure and focus of interviews as well as the use of photography, journaling and observation varied between groups.

These commonalities and variations are now discussed within the context of the four phases of data collection (See Figure 4.2).

As stated above, this research targeted Four Mountain Challenge programs: February 2002 (Group 1), February 2003 (Group 2) February 2004 (Group 3) and February 2005 (Group 4).

The ethical considerations of this study meant that participants could not be followed after the program. It was, therefore, decided to collect data across the four different expeditions. This procedure was consistent with the purpose of the study to ascertain participants' perceptions of *Quiet Time*.

Group 1

The data collected from Group 1 constituted an initial exploratory study. The intent of data collection at this stage was not only to scope the concept of *stillness* as a potential research focus but also to learn about the process of my research. The reader is reminded that at this point the concept of *Quiet Time* had not emerged. Data collection with Group 1 provided me the opportunity to scope other possible lines of inquiry and consider alternate data collection methods (Glesne & Peshkin, 1992; Janesick, 2004).

Permission was obtained from the manager of the Salvation Army Bridge centre to seek consent for interview from four participants in the February Mountain Challenge (2002) I had facilitated with a female colleague six weeks earlier. The fifth participant was a Project Hahn trainee. The trip had been remarkable in the depth of meaning the participants attached to the experience and the degree of sheer good fun enjoyed by all. In this early stage of the exploration it seemed that this enthusiastic and articulate group might provide a useful starting point.

In order to prompt recollection and reflection as well as engender a sense of openness and equity in the research process, three days prior to interview participants were given a copy of questions that would loosely frame the interview process. Participants were made aware that this was a preliminary research investigation and as such were invited

to make suggestions and comment on the overall research focus. Whilst none of them contributed specific suggestions all expressed unsolicited support for the research project.

Interviews

Individual interviews were conducted at intervals during the following week. With participant permission, the first interview was videoed to provide me feedback on my verbal and non-verbal interviewing technique. Each interview was conducted in a location of the participants' choice and tape-recorded. Two participants chose to have their partner present throughout the interview. The atmosphere in all cases was warm and informal.

Following a reaffirmation of consent, confidentiality and purpose the interview commenced with the presentation of photographs taken by participants and facilitators during the Mountain Challenge. Presentation of the photographs provided a way of stimulating recall of the events, feelings and thoughts of the Mountain Challenge experience (Prosser & Schwartz, 1998). It also provided me with an opportunity for me to re connect with participants and their experience. Given that Bloom (1953), the pioneer of stimulated recall techniques, comments that notwithstanding the ability to recall, willingness to report is largely a function of the rapport established in the interview situation, I regarded the opportunity to share in the excitement of looking at the trip photographs for the first time as an unexpected bonus.

As discussed previously, it was during these early interviews that it became clear that respondents identified with the use of the phrase *Quiet Time*. When asked about their experience of *Quiet Time*, participants talked spontaneously about incidents of reflection and/or solitude, resting, absorption in nature and gentle conversations around the campfire. From that point on I inquired about *Quiet Time* rather than stillness and welcomed participants response to, or spontaneous use of, the phrase as marking an event that fell within the parameters of this study.

My intention was to keep the interview as open and broad as possible in order to ascertain whether, when asked generally about significant events within their wilderness

therapy experience, participants spontaneously referred to incidents that resonated with the broad definition of stillness as suggested by the Macquarie thesaurus and described in the introduction to this study. These exploratory open-ended interviews were semi-structured in that interviews began by asking participants to describe their most salient memories and most meaningful experiences. As in all subsequent interviews, participants dictated the emotional depth of the interview process and were under no obligation to disclose material of a sensitive nature. Rudimentary guidelines for the interview are shown in Appendix 10.

The interviews lasted between 45 and 90 minutes. I transcribed tape recordings verbatim and sent copies of the interview along with Thank You cards to participants.

Field notes

It is standard practise for Project Hahn facilitators to maintain a daily record of events, significant issues, conversations or participant comments as well as a record of group dynamics and development. These notes form the basis for the Trip and Participant Reports.

Project Hahn documentation

Standard Project Hahn documentation (see Appendices 6-8) was included in the data collection for all groups. The application and medical form participant self-assessment form and referral agent participants assessment form, provide background information that contribute to the greater understanding of the issues at hand from the participant and referral agents point of view. This sensibility was regarded as useful in terms of developing my sensitivity to participants' levels of motivation, significant issues and expectations of the program.

Data was also obtained from document analysis of trip reports, facilitator debrief notes and participant reports. The participant report is sent to participants in the format of a personal letter from the facilitators and is intended to serve as both an 'aide memoir'

and as a tool for further growth and change. Given participant consent, the letter is also sent to the referral agent or concerned other. Table 4.1 summarises the information provided by the Project Hahn documentation utilised in this study.

Table 4.1 Information Provided by Project Hahn Documentation

Project Hahn Documentation	Information provided
Application and medical form Current medical status Current use of medications	Basic biographic details
Participant self-referral form	Participant expectations of program Participant interest and hobbies Personal strengths as perceived by participant Desire for change as perceived by participant Likes / dislikes within current friendships
Referral agent Participant assessment form	Issues affecting client Clients progress to date Client areas of interest Impact of interests and hobbies Funding arrangements Additional comments
Trip report complied by facilitators for Project Hahn records	Day by day account of location and weather Day by day account of group events Day by day account of group issues
Facilitator letter to participant and, with participant permission, referral agent	Significant trip events and processes Participants' contribution to program Participants' personal strengths Participants personal challenges

Group 2

Although the Course Plan for the Mountain Challenge remains the same for all programs, in practice the itinerary and content of the course may vary according to the dynamics of the group and the proclivities of the facilitators. Early analysis of the data from Group 1 indicated that experiences described as *Quiet Time* had been part of the overall wilderness therapy experience. The data also intimated that *facilitator style* might inhibit or enhance the occurrence of *Quiet Time*. Aware of my preference, as a

facilitator of wilderness therapy programs, to facilitate opportunity for relaxed inactivity and reflection I wanted to repeat the broad style of interview conducted with Group 1 with a group that I had not facilitated. Targeting the February 2003 program presented me with this opportunity.

The prime aim with this group was to step out of the facilitator-researcher role I had taken with Group One and, in addition to interviewing, trial the use of visual and written journals, structured participant observations and pre-trip interviews.

Pre-trip interviews

In the hour prior to their departure on the Mountain Challenge I met with participants for individual interviews of 10 -15 minutes duration. The brief and structured format of the pre-trip interview presented me with an opportunity to lay the foundations for the rapport I hope to establish within later in-depth interviews. The intent was to document participants' expectations and levels of motivation for the program and to enquire about participants' previous experiences of *Quiet Time*. The format for this interview is presented in Appendix 9). The same questions were informally incorporated into the post trip interview for Groups One and Four.

Post-trip interviews

Individual interviews were conducted within a week of completion of the program. Two of the interviews took place in the home of the interviewee and two in a quiet room at the rehabilitation centre. The atmosphere in all cases was relaxed and amiable. Interviews were openly tape-recorded and lasted from 40 minutes to two hours.

The interview session was initiated by my giving the participant duplicates of the photographic journal they had taken in the field. Interviews did not commence until the participant had indicated that they had had sufficient time to look at the photographs. Interviews were open-ended and began by asking respondents to describe the spontaneous thoughts and feelings that arose as they looked at their photographs.

Participants were also invited to discuss their most meaningful photographs and those that represented their experiences of *Quiet Time*.

Interviews were transcribed and copies sent to the interviewees with a Thank You card and an invitation to edit any disclosures of a sensitive nature. Participants in all groups chose to retain the transcripts verbatim.

The use of photography

The use of photography was trialled with Group 2 as an appropriate strategy to compensate for a loss in the immediacy of data collection that the decision not to interview in the field entailed.

At the end of the pre trip interview participants' were given a 36 frame disposable camera, or film for their personal camera, and invited to create visual journals of their *Quiet Time* experiences in the field. Supplementary film was available and the Project Hahn group camera was accessible for snapshots. These photographs, along with more general photographic snapshots taken on the communal camera, were intended to facilitate the exploration of participants experience and meaning making of *Quiet Time* as well as providing a visual narrative and aide memoir (Gass and Mackey, 2000; Harper, 1998 ; Prosser & Schwartz, 1998).

It was mutually agreed that participant/photographers would respect the privacy of others and that participants would retain the right to withdraw any photograph of a sensitive nature from the collection. Supplementary film was available and the Project Hahn group camera was accessible at all times for snapshots.

One of the facilitators of this cohort was a talented amateur photographer and an experienced wilderness therapy facilitator. In this instance the facilitator also made a visual diary of the trip. However, rather than focussing on the occurrence and apparent impact of *Quiet Times*, he was briefed to portray as detailed an account of the trip as possible without being disruptive to the aims and atmosphere of the journey. One of the

appeals of having program participants and facilitators take photographs was the engendering of a sense of equity in the collection of data.

In the spirit of a fair return for their time and involvement in the study, participants were given duplicates of their own photographs and 6-12 photographs of their choice from the facilitator's collection. Participants expressed their appreciation of this token gesture.

Participant observation

Within the context of the Mountain Challenge program, Project Hahn facilitators are inevitably immersed in the daily life of the camp, and therefore placed in a unique position to observe in detail and depth without obtrusion or disruption to the flow of the program. Individual and group observation formats were used with this group.

The individual observation format (see Appendix 12) focussed on description of the setting, timing and people during moments of spontaneous or facilitated *Quiet Times*. These foci included where, when and what events occurred, who and how people were present as well as facilitator comments and impressions. Facilitators / observers were requested to complete at least one observation per individual during the course of the Mountain Challenge.

The group observation format with this group was adapted from a schedule (see Appendix 11) routinely used in wilderness therapy, the GRABBS modality checklist (Schoel *et al.*, 1988). The facilitator /observers were requested to complete the group observation at the end of each day. The schedule poses eight open-ended questions that inquire about the events, mood, physical status, behaviour and process of development within the group. It also invites observer comment about perceived highs and lows of the day, notable incidents and any other information. This information was perceived to be particularly useful in terms of providing a broader context for data obtained from diaries and interviews (Silverman, 2004).

Written journals

Journal writing was utilised as a method of data collection with this and subsequent groups because it provided the research with an opportunity to access the thoughts, feelings and meaning making of participants as immediate to the *Quiet Time* experience as possible in a non--disruptive manner compatible with the aims and process of the Mountain Challenge program.

Although Project Hahn programming leaves the use of journal writing to the discretion of the facilitator and/or participants, wilderness therapy has, in general, embraced journal writing as a powerful means of facilitating reflection on action (Kottcamp, 1990), fostering awareness and clarification of feelings and emotions (Luckner & Nadler, 1997) as well as promoting positive adaptation to stressful situations (Smith, 2000).

There are problems associated with the use of journal writing within the context of research (Dyment & O'Connell, 2003). Most relevant to this study are the cautions that, knowing that the journal is to be read, the writer may write to please the researcher (Anderson, 1993), or curtail self-expression by limiting entries to description rather than reflection (Kerka, 1996). Some participants may simply not like writing.

Despite these potential drawbacks participants were supplied with journaling material and invited to maintain a journal. When, where, and indeed, if, entries were made was left to the discretion of the participants. Written guidelines in the front of the diary (see Appendix 13) prompted both description of and reflection on *Quiet Time* experiences as close to the experience as possible. Participants were reminded of the research interest in the full range of *Quiet Time* experiences, from those regarded as positive and pleasant to those regarded as boring, frustrating or negative in any way. In order to overcome potential literacy problems the use of drawing, cartooning and the use of a tape recorder were suggested as apt alternatives to the use of the written word.

On their return to the Bridge, I met with the group to collect journals and cameras and to organise times for interview. All photographs were printed in duplicate and diaries

photocopied and transcribed using pseudonyms. Originals were returned at the post trip interview.

After interviewing and reviewing the observation data of Group 2 and discussing the data gathering experience with the facilitators, it became clear that they had found it physically irksome to fill in observation sheets in the rain, dark and or cold. They did not take up the opportunity to tape record rather than write their observations. The facilitators also indicated that they were not comfortable with the request, to facilitate specific opportunities for *Quiet Time*. I felt that some of the subtlety of the Mountain Challenge experience as well as “the flexibility, insight, and ability to build on tacit knowledge that is the peculiar province of the human instrument” (Guba & Lincoln, 1994, p. 113) was lost by my non-participation in the program. I decided that data gathering and the analytic process benefited by my immersion in the setting and prolonged engagement with the participants. Therefore with Groups Three and Four I adopted a facilitator-researcher role.

Group 3

Group Three was made up of participants in the February 2004 Mountain Challenge. A male colleague and myself had facilitated the program. The participation of this group had not been planned. However, during the course of the program the group shared a powerful *Quiet Time* experience during which one participant said “ This is the happiest day of my life” whilst another wept and later revealed that he was, at that moment, contemplating suicide. The potency of these contrasting experiences resonated with an intent to narrow the focus of interviews to specific experiences of *Quiet Time*. Two days after the program I met with participants at the Bridge to discuss the research project and distribute information sheets. Informed consent was secured from all five participants the next day and interviews were completed within the following five days.

At the beginning of the program, as part of my standard practice, I had invited participants to maintain a written or visual journal of their wilderness therapy experience. Notebooks and pens had been made freely available.

As soon as possible after securing the Informed Consent of participants I supplemented my standard field notes with additional observations, recollections and reflections pertaining to the focus of this research. This included descriptions of what I had seen and heard as well as my perceptions and interpretations of events.

The format for the post trip interview remained open and informal, structured only by the request to share their experience of *Quiet Time* during the Mountain Challenge. Photographs from the communal camera were used as prompts for recall and to facilitate the elicitation of emotional response.

Group 4

In addition to interviews, photographs, Field notes, observations and Project Hahn documentation Group 4 were available for Follow Up interviews. The intent of these Follow Up interviews was to check whether members of the research sample recognised their own experiences in the findings and interpretations and to offer them an opportunity for comment and/or additional information (Holloway, 1997). No participant in Group 4 took up the option to maintain a written journal.

DATA ANALYSIS

The analytic framework for this study was founded upon a coding paradigm model proposed by Strauss and Corbin (1998) as useful tool with which “to sort out some of the complex relationships amongst conditions and their subsequent relation to actions/interactions” (p. 131). The model consists of four broad phases that entail a combination of inductive and deductive data analysis. The four phases are identified as:

- Phase One: Open coding and initial category building.
- Phase Two: Axial coding and identification of the core category.
- Phase Three: Selective coding.
- Phase Four: Developing a visual representation of the concepts and relationships identified in the previous phases of analysis.

It is of note that in practice, the phases of analysis were not necessarily linear or distinct (Strauss & Corbin, 1998). For example *Quiet Time* was established inductively as the core category early in the analytic process whilst refinement of open coding continued throughout the investigation. A diagrammatic representation of how the four phases comprised the analytical framework for a grounded theory of *Quiet Time* is presented in Figure 4.3.

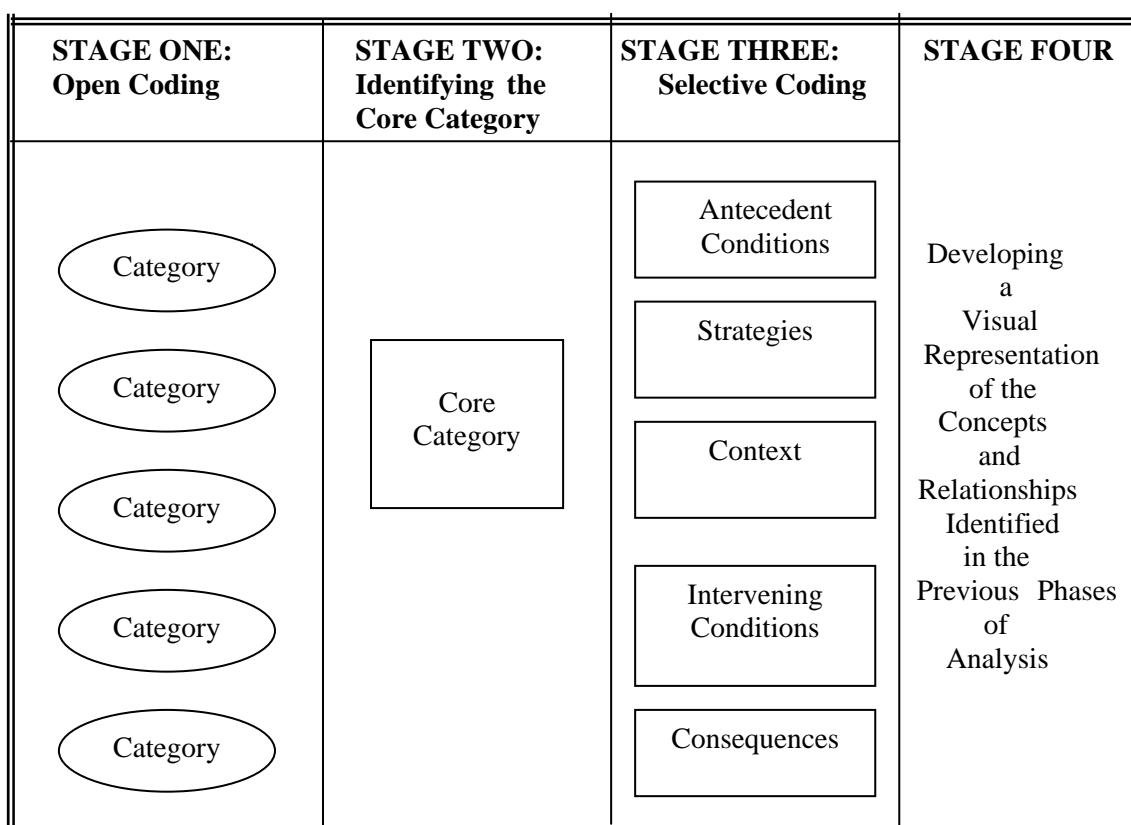


Figure 4.3 The analytical framework for a grounded theory of *Quiet Time*

Phase One: Open Coding and Initial Category Building

Initially transcripts were read to get a general sense of the information at hand and to prompt reflective and interpretive thinking. Open coding began by ‘fracturing’ or ‘breaking open’ (Strauss & Corbin, 1998) the data into words phrases and sentences. Scrutinising the text at this line-by-line level is said to open up theoretical possibilities within the data (Punch, 1998) and to foster the identification of concepts, themes, categories and their properties and dimensions (Strauss & Corbin, 1990). At this point in the analytic process there was no imperative to link or integrate the categories (Strauss & Corbin, 1990).

As each separate idea was identified it was given a code. Similar ideas were named with the same code. ‘In vivo’ codes such as *Screamin’ mind* and *Dropping the wall* took their name from language used by the participants themselves to describe a phenomenon. The open coding process was guided by the constant making of comparisons within the data and the asking of theoretically oriented questions such as “What is going on here?” “What is this piece of data an example of?” (Strauss & Corbin 1990, p. 62). Through a process of “reduction” and “interpretation” (Marshall & Rossman, 1989), 334 initial open codes merged into five major open coding categories (see Appendix 16).

Phase Two: Axial Coding and Identification of the Core Category

Once the major open coding categories were identified a second level of coding called axial coding was conducted. Axial coding involves dismantling the major open coding categories in order to reassemble the data in new ways by making connections between categories. Most importantly axial coding entails identifying a single category as the core category or central phenomenon. Creswell (1998) suggests that the central phenomenon may be identified by re-examining the open coding categories and sub categories and selecting the category that is of most conceptual interest, is most frequently referred to by participants in the study, and/or is the most “saturated” with information. Within this investigation, *Quiet Time*, as an expression of solitude or *Sense of Being Alone* was identified as the central category.

Phase Three: Selective Coding

Having identified the core or central category of *Quiet Time*, Strauss and Corbin (1998) recommend that analysis continue by returning to the data in order to reassess and selectively code the data in terms of five features of their axial coding paradigm: 1) Antecedent Conditions 2) Strategies 3) Consequences 4) Context and 5) Intervening Conditions. Table 4.2 clarifies this terminology and makes explicit how the considerations integrate with this investigation into *Quiet Time*.

Table 4.2 Components of Selective Coding

<i>ANTECEDENT CONDITIONS</i>	Events, incidents, happenings that precede the occurrence of <i>Quiet Time</i>
<i>STRATEGIES:</i>	The ways in which participants utilise <i>Quiet Time</i>
<i>CONSEQUENCES</i>	The outcomes of <i>Quiet Time</i>
<i>CONTEXT</i>	The specific conditions within which <i>Quiet Time</i> takes place.
<i>INTERVENING CONDITIONS</i>	General contextual conditions that facilitate or constrain the ways in which participants initiate and utilise <i>Quiet Time</i> .

In effect, selective coding involved interrelating categories and concepts and the developing of a theory about the experience of *Quiet Time*. Creswell (2005) provides a visual representation of the process detailed by Strauss and Corbin (1998). He illustrates typical relationships between the core category and the five components of the axial and selective coding process and utilises arrows to indicate the direction of the process. The diagram is shown in Figure 4.4.

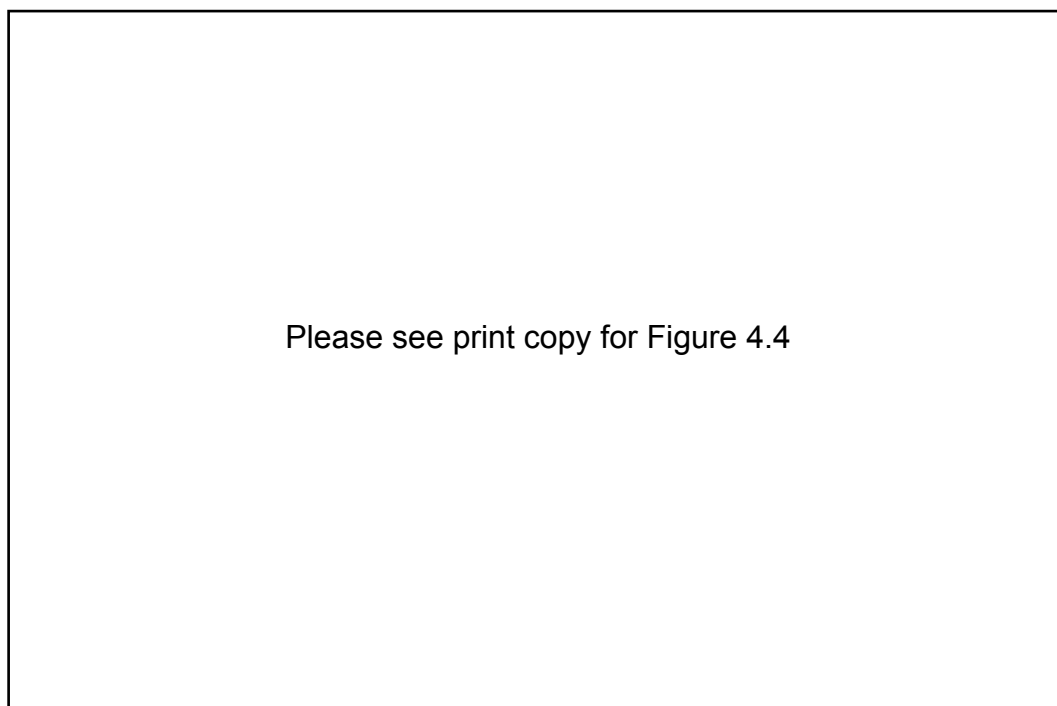


Figure 4.4 Grounded Theory Coding from Open Coding to the Axial Coding Paradigm. Adapted from Creswell (2005, p. 401).

Phase Four: Developing a Visual Coding Paradigm Model.

Strauss and Corbin (1990) recommend that the emergent grounded theory be portrayed as a visual diagram. The schema depicted in Figure 4.4 proved a useful blueprint for the development of a visual diagram appropriate to the findings of this study. Thus the fourth phase of analysis entailed adapting the generic model in Figure 4.4 proposed by Creswell (2005) to suit the specific findings presented in Chapters 5 and 6. The completed model is presented in Chapter 7.

Analysis of Transcripts and Text

Analysis of transcripts and text was guided by the principles and procedures of grounded theory as described by Strauss and Corbin (1998). As stated, transcripts and text were down loaded on to the qualitative data analysis software, NVivo. The decision

to use NVivo was based on the understanding that the software would provide an efficient secretarial system to support the need to bring meaning, structure and order to the data. It was also anticipated that NVivo modelling tools would facilitate the use of visualisation and imagery to represent networks of concepts and relationships (Strauss & Corbin, 1998). In practice the software proved invaluable as a system for storing, coding and retrieving data, exploring categories and creating memos. NVivos' capacity to generate and store reports on work in progress, contributed to the evolution of an audit trail of the analytic process. However, the tactile qualities and the freedom of movement of pencil on paper proved more conducive to insight and creative thinking than the use of the mouse and screen. Hence, the Nvivo modelling facility was barely used and the analytic process proceeded with both pencil and mouse in hand.

Analysis of Written Journals

The journals were examined for themes and patterns and coded in the same way as the interview transcripts. This material was also used to identify examples of verification for key issues raised elsewhere in the data.

Analysis of Photographs

Initially it was anticipated that the photographs would provide a visual journal of participants' experience of *Quiet Time*. In practice participants used the cameras to make a visual record of all aspects of the program. The photographs provided another avenue to explore not just participants' perspectives of *Quiet Time* but also the context in which it is embedded. Photographs were coded according to what participants said about the image and in terms of its overt content (nature, campsite, other participant, self etc).

Analysis of Field Notes and Observations

Observations recorded by facilitators of Group Two along with the field notes made by myself for Groups One, Three and Four were analysed for patterns, themes and correlation or otherwise with events and interpretations raised elsewhere in the data.

Analysis of Project Hahn Documentation

Project Hahn documentation was utilised in two ways. Firstly, it provided basic biographic information about each of the participants and secondly, it was scrutinised for background information that could contribute to a deeper understanding of issues and events within the Mountain Challenge.

Memoing

Written records of analysis in the form of memos were maintained throughout the research process. Memos consisted of notes on my ideas about the data and the coded categories as well as recollections, reflections, hunches, ideas and diagrams of relationships. Following the advice of Strauss and Corbin (1998, p. 217) four types of memo were maintained:

Code notes:	Memos, stored within Nvivo, containing the products of open, axial and selective coding.
Theoretical notes:	Sensitising and summarizing memos containing thoughts and ideas about theoretical issues. Stored as a Reflective Journal within Nvivo.
Operational notes:	Hand written memos containing procedural directions and reminders.
Diagrams:	Visual depictions of relationships among concepts compiled within a series of sketchbooks.

Collectively the memos helped me to conceptualise, synthesize and define patterns within the data as well as provide a means for clarifying thinking, evaluating experience, and becoming a better writer (Janesick, 2004).

TRUSTWORTHINESS

Most qualitative researchers recognise that the standards by which quantitative studies are judged require some redefinition in order to fit the realities of qualitative research (Strauss & Corbin, 1998). However, as yet no single stance or consensus on addressing the traditional topics of validity and reliability has been established within the qualitative paradigm (Liamputtong & Ezzy, 2005).

Lincoln and Guba (1985) coined the term *trustworthiness* as an apt alternative to the conventional notions of validity. Like validity, trustworthiness references the truth-value of a piece of research (Holloway, 1997). The truth-value of this research project is expressed in as much as the study reflects the perceptions and ideas of the participants rather than in terms of any ultimate answer or correct version.

Liamputtong and Ezzy (2005) maintain that rigorous research is trustworthy research. They define rigorous research as research that is “worthy of being relied upon as a basis for decision making and conducting future research” (p. 39). The authors propose specific techniques to ensure rigour in qualitative research. How these techniques were employed to address five of the dimensions of rigour identified by Liamputtong and Ezzy (2005) is the focus of the remainder of this section.

Theoretical Rigour

Considerable attention was given to the issue of establishing coherence between the research strategy and the research goals. The rationale for the use of grounded theory

methodology was provided earlier in this chapter. This study has aimed to be explicit in its application of the methodology.

Methodological Rigour

Methodological rigour refers to the clear documentation of methodological and analytical decisions. Throughout this study I have endeavoured to detail and describe the “inner workings” (Anfara, Brown & Mangione, 2002) of the investigation. This includes descriptions of how and why participants were accessed, issues of trust and rapport, how technological problems were dealt with, and how data was collected, recorded and analysed.

The opportunity to triangulate data by the provision of information from a variety of sources and modalities was implemented throughout the study. Data was obtained from written and visual journals, interviews, observations and documents. In some cases, data was obtained from persons directly involved in an event or experience as well as by those who were witness to the event. As noted in Chapter 1, the use of triangulation in this qualitative study was utilised as a means of developing more complex understandings of the research topic rather than a way of securing the ‘truth’ (Liamputtong & Ezzy, 2005).

Interpretative Rigour

How can the reader be confident that this study presents an accurate interpretation of participants experience and perceptions? One of the ways in which this study demonstrates its commitment to interpretative rigour is, as Liamputtong and Ezzy (2005) advise, by clearly demonstrating how interpretation was achieved. As described in Chapter 1: A Personal Note, this has entailed the provision of rich description and substantial verbatim tracts so that the reader may assess how well the interpretations represent the data.

The decision to adopt a facilitator/researcher role was based on ethical concerns described on p.91. To reiterate, previous experience as a facilitator of the Mountain Challenge had taught me that, as a consequence of clashes with the legal system many participants entered the Mountain Challenge sceptical of authority figures and distrustful of methods of observation, interviewing and tape-recording. Given this background it seemed plausible that, at least for some, the participant observer role could be construed as a form of surveillance or monitoring.

One of the merits of the combined role of facilitator/researcher was that it provided me with the opportunity for 'prolonged engagement' with, and 'persistent observation' (Lincoln & Guba, 1985) on a 24-hour basis in a way that was neither invasive nor detrimental to the overall therapeutic intent of the program. The facilitator/researcher role contributed positively to the interpretative rigour of the study by deepening my overall understanding of participant's behaviours, beliefs, feelings and values. In addition, the trust and relationship developed during the course of the Mountain Challenge fostered a relaxed rapport that supported the intent of the interview process. However, from another perspective the same levels of 'immersion' and 'engagement' may be seen to pose a threat to the interpretative rigour of the study.

It is possible that, out of respect for the friendship and rapport developed in the field, participants may have limited or elaborated their interview comments in order to please me or support my research effort. I recognise that my own history, experience and current concerns have inevitably influenced the progress of this study (Peirce, 1995).

Understanding that it is not possible to completely protect a study from the intrusion of subjective bias (Strauss & Corbin, 1998), significant effort has been made to maintain interpretative rigour throughout the project.

Feedback about the research process and findings were solicited from participants and other persons familiar and unfamiliar with the phenomena and setting. As mentioned previously, member-checking methods evolved to clarify assumptions and interpretations with participants. All comments and feedback were considered valuable in terms of identifying potential biases and assumptions as well as flaws in the logic or

methods of the study. Transcripts and analysis were shared with a post-graduate colleague to find out whether she arrived at similar interpretations.

One of the perceived advantages of organising data collections in program groups was the accessing of individual responses to shared events. Similarly, interviewees' spontaneous referral to the words and actions of other group members enabled me to gain a broader understanding of events and processes than might otherwise have been possible.

Ethical Rigour

Liamputtong and Ezzy (2005) identified two dimensions to ethically rigorous research. First, the research obtains approval from organizational bodies that have jurisdiction over the particular research project. Second, the research is sensitive and responsive to the potential for social consequences of the research for the participants. In this instance the University of Wollongong Ethics Review Committee, as shown in Appendix 1, gave approval for the project. How the general and particular ethical concerns in this study were dealt with was detailed earlier in the chapter under the headings Particular Ethical Concerns and General Ethical concerns.

Rigorous Reflexivity

Reflexive research acknowledges, "the researcher is part and parcel of the setting, context and culture they are trying to understand and analyse refers to honest reporting of the role of the researcher in the research" (Liamputtong & Ezzy 2005, p. 43). In addition to the reflections on this issue in Chapter 1, it is acknowledged here that as the sole researcher in this investigation I was, as Charmaz (2000) points out, inevitably immersed in the data at every stage of the research procedure.

Categories, concepts, and theoretical level of analysis emerge from the researchers interactions within the field and questions about the data. In short the narrowing of research questions, the creation of concepts and

categories, and the integration of the constructed theoretical framework reflect what and how the researcher thinks and does about shaping and collecting the data. (p. 517)

This level of involvement begged the question: “How can I have some confidence in my ability to respond sensitively to the nuance of meaning and pattern within the data and yet engender confidence in my reader that the study is impartial and accurate?”

Realistically, a complete state of objectivity or as Beer (cited in Wolcott 1994, p. 13) puts it “immaculate perception,” is not possible in qualitative or quantitative research (Creswell, 1998; Patton, 2002). Strauss and Corbin (1998, p. 43) construe objectivity in terms of an “openness, a willingness to listen and give voice to respondents...it means hearing what they have to say, seeing what others do and representing these as accurately as possible.” The issue then for me as the sole researcher in this study was “not whether to use existing knowledge but how” (Dey, 1993, p. 63). Objectivity in this sense demanded that I have an understanding about the values, culture and experiences of respondents and how they resonate and differ from my own. To this end, early in the research I utilised Maxwell (1996) prompts to uncover assumptions and bias in order to clarify to myself my preconceived ideas and previous knowledge about the experience of *Quiet Time* and other pertinent issues. The fruit of this exercise is presented in Chapter 1: A Personal Note.

Guidelines from Strauss and Corbin (1998) on how to control bias and maintain sensitivity were also welcomed and adhered to. Suggested techniques included inquiring about the use of absolutes such as “always” “everyone” never”, questioning commonplace sayings, considering conceptual opposites and extremes as well comparing incidents in the data with those recalled from experience or the literature (Strauss & Corbin, 1998).

A reflexive journal was maintained through out the research experience. It enabled me to keep track of my thinking during data collection and analysis and to be alert to potential personal or participant bias.

SUMMARY

Grounded theory was adopted as a research design to guide the gathering and analysis of a variety of qualitative data in this exploration of experiences of *Quiet Time* within a wilderness therapy program. Sixteen male and two female participants from four Project Hahn/Mountain Challenge wilderness therapy programs scheduled between February 2002 and February 2005 participated in the study. All but one of the participants came to the Mountain Challenge as part of ongoing therapy for drug and/or alcohol addiction. The exception was a female trainee facilitator who participated as all other participants and had no facilitative responsibilities. Data were collected in the form of interviews, photographs, journals, field notes and standard program documentation. Regard was taken of the particular ethical concerns associated with research involving persons perceived to be 'at risk'. A four phase analytic framework was used to progressively refine the concept of *Quiet Time*. The framework derived from a coding paradigm model developed by Strauss and Corbin (1998) and entailed a combination of inductive and deductive categorisation. Guidelines set out by Strauss and Corbin (1990) and Maxwell (1996) to enhance the trustworthiness of the study and its protection from undue bias were adhered to. The next two chapters present the product of the analytic process.

Chapter 5

RESEARCH FINDINGS (1)

OVERVIEW

Chapters 5 and 6 document the experience and impact of *Quiet Time* for 18 Mountain Challenge wilderness therapy participants. This chapter presents the research findings pertinent to Phases One and Two of the analytical framework described in Chapter 4 and depicted in Figure 4.3. To reiterate, the task at hand during Phase One was to lay the groundwork for subsequent stages of analysis by getting a sense of the data through the process of open coding and initial major category building. With these foundations in place, the task at Phase Two was to identify the core category or central phenomenon of the investigation. In other words, to address the question “What is at the heart, what is the essence of participants experience of *Quiet Time*?”

Illustrative extracts and photographs are incorporated into the chapter to provide a rich description of participants’ experiences and perspectives. Participants are referred to by pseudonym throughout the text. Italicised text indicates the use of an analytic code. Apart from some minor editing to omit obtrusive hesitations and reiterations, extracts are quoted in verbatim. They include language that may be judged as obscene in some contexts, but is colloquial for many wilderness therapy participants.

PHASE ONE: BUILDING THE FOUNDATIONS THROUGH OPEN CODING AND INITIAL CATEGORY BUILDING

As stated in the previous chapter, through the process of “reduction” and “interpretation” (Marshall & Rossman, 1989), 334 initial open codes merged into five major open coding categories. Each of the inductive categories represented a particular theme of information. The categories were named: (1) Being Me (2) Having An Adventure (3) Having *Quiet Time* (4) Being in a Group and (5) Being in the Bush. Each of the major open coding categories comprised of a number of properties (Strauss & Corbin, 1998) or sub categories that serve to provide more detail about each category. For example, within this investigation one of the properties of the major category *Being Me* is *Feeling Like a Drug Addict*. Grounded theory dictates that each property be dimensionalised. In other words, the researcher views the property on a continuum and locates, in the data, examples representing extremes on this continuum (Strauss & Corbin, 1990). Thus one of the ways in which *Feeling Like Drug A Drug Addict* was dimensionalised was in terms of a *Screamin' Mind* at one extreme and *Brain Dead* at the other.

Figure 5.1 provides a pictorial representation of the building up of the major categories. Each of the ‘blocks’ supporting a major category represents a property, or sub category, and its dimensions.

Anfara et al. (2002) caution that qualitative research has a tendency to ‘privatise’ the analytic process and fail to make public the means by which meaning structure and order were brought to the data. With this concern in mind, an overview of each of the five major open coding categories is now presented.

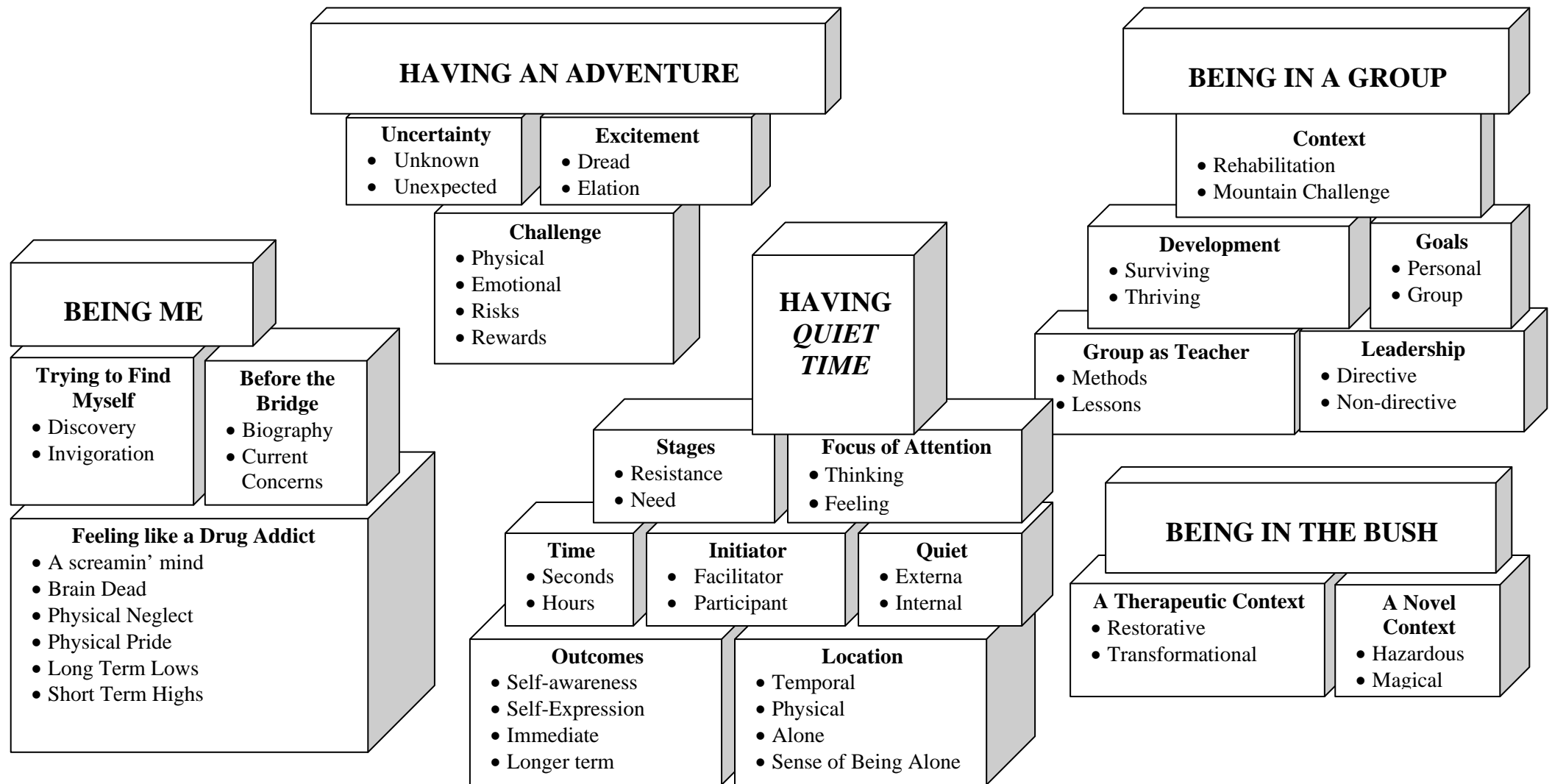


Figure 5.1 Laying the Foundations: Open Coding and Initial Category Building

Open Coding Category One: Being Me

The initial major category *Being Me* brings together biographic detail derived from Project Hahn referral documentation as well as historic and current issues related to addiction that were expressed by participants in the field or during interviews. As such *Being Me* presents a ‘snapshot’ of participant’s lives at the point at which they enter the Mountain Challenge program and is characterised by the in vivo codes *Before the Bridge*, *Feeling Like a Drug Addict* and *Trying to Find M’Self*.

Before the Bridge

Before the Bridge brings together data that provide a brief overview of participant’s life experiences prior to entering the Bridge or Missiondale rehabilitation centres. Standard Project Hahn pre trip documentation focuses on current issues and concerns relevant to participation in the Mountain Challenge. The documentation makes no attempt to elicit information such as family history, or the origin or pattern of addiction. During the experience of the Mountain Challenge facilitators adopt a ‘present moment’ approach to attitudinal and behavioural concerns. Thus the findings coded at *Before the Bridge* derive from information presented spontaneously by the participant.

Whilst it is beyond the sphere of this thesis to speculate on the causes of addiction, having some understanding of participants’ perspectives on the origins of their chemical dependency provides an initial layer on which to build the rich and textured description this enquiry seeks to provide. Table 5.1 presents extracts from interviews with Sally, Dean and Dan. Collectively they provide some insight into the spectrum of life experiences that participants associate with the history of their addiction.

Table 5.1 *Before the Bridge*: Some Personal Histories**SALLY**

I had my first child at the age of 15, I lost him, cot death, 2 weeks before my 16th birthday, married after that, to his father, and then had my second child at seventeen, third child at 19, and fourth child at the age of twenty-one, and twenty-two had my fifth child. Busy time. And separated from my husband when I was twenty-four and I was with an alcoholic for 10 years, which was very much like mental, physical abuse. So, when I left him I more or less went into the same pattern as what he was. I had all this freedom and, I'd never had, you know, a childhood, and I started drinking heavily, up 'til now, up 'til now. Eight years flat out drinking and drugging with four children.

DEAN

School holidays, weekends, any other time I made sure I had people around me, and therefore in order to have those people around me sometimes it meant doing off the wall things that kids my age, probably wouldn't have ended up doing. For instance becoming a junkie in grade seven, only for some months but...I was involved in really rock bottom stuff at an extremely early age, 14 years of age.

DAN

I think I'm fairly right mentally; I just have issues with drugs and alcohol. Like I never had a bad family background or anything like that. I moved into town when I was probably about 16 or 17. My parents separated that year and I was a country boy that moved from the country to the city and found all these things at my disposal and I was like 'yeah' this is pretty good, and I was into everything.

A theme of loss is arguably common to these and similar examples. Sally lost a child, her own 'childhood' and two marriages; Dean had no access to his father and his mother worked long hours; not long after Dan lost the familiarity and comfort of life in a small country town, his parents separated. Relevant to this inquiry into *Quiet Time* is the recognition that the use of drugs and alcohol was, at least for some a successful, if ultimately destructive, way to address a desire for belonging, friendship and interconnection.

Feeling like a drug addict

The in vivo code *Feeling like a drug addict* derived from a comment made by Andy when he interrupted the silence of a shared experience of *Quiet Time* to say: "I no longer feel like a drug addict."

Examples of the concept of *Feeling like a drug addict* are presented in Table 5.2. They are clustered to capture the insight that *Feeling like a drug addict* is characterised by mental, physical and spiritual properties that may persist beyond the physical state of chemical dependency. Examples have been selected according to their ability to convey a continuum of experience within each of the properties of *Feeling like a drug addict*.

Table 5.2 Dimensions of “Feeling like a Drug Addict”

The Mind	<p>“A Screamin’ Mind” I’d drive all night long just wondering what the fuck was going on, you know. I just, me head was screamin’ ...Just down on m’self, down on everyone. I just did not know...why? Why? Why? (Charlie).</p> <p>“Parts of Your Brain are Dead” Your brains overwhelmed trying to process this chemical, so thinking, as well as many other small body functions you know, cleaning under your finger nails or showering every day or brushing your teeth is too much of an effort...it feels as if there’s almost parts of your brain that are dead (Dean).</p>
The Body	<p>Neglect I couldn’t feel my body (Sally).</p> <p>Pride Dan can be narrow and focus on physical characteristics. He needs to commit to working on emotions and cognitive therapy [Referral form].</p>
The Spirit	<p>Long Term Lows On drugs (I wasn’t) being very much of an Aboriginal person, I wasn’t being very much of any type of person really (Col).</p> <p>I had baggage, when you have baggage you get disgusted with yourself, ashamed of yourself (Andy).</p> <p>Short Term Highs Andy made the point since going through withdrawal and being at the recovery centre he no longer got “lows”, but neither did he get “Highs”, and that people underestimated what it was like to miss the exhilaration of a “high” (Field Notes).</p>

Trying to find m’self

As the third and final property pertaining to the broad category *Being me*, the in vivo code *Trying to find m’self* reflects participants’ interest in, and their drive towards broader, deeper and more positive understandings of self. This is particularly evident in Project Hahn pre-trip documentation that asks participants to identify what they would

like to get out of participating in the Mountain Challenge. In Chapter 6, Table 6.5 presents examples of this data and identifies the ways in which participants anticipate that the Mountain Challenge may contribute to their recovery process. Participants welcome the opportunity for new understandings of self via *Invigoration* through physical risk and challenge as well as through the opportunity for self-*Discovery* through reflection, interaction and communication with others.

Open Coding Category Two: Having An Adventure

Sally's journal is presented as a way of providing a succinct and representative account of the properties and dimensions of *Having an Adventure*. To add descriptive weight to her writing, the journal has been supplemented with participant photographs of her experiences of *Uncertainty*, *Excitement* and *Challenge*.

The journal provides a vivid account of the enormity of the *physical challenge* that traversing across the Wellington ranges represented for Sally. Initially she is uncertain about how and if, she will cope with the task. Her levels of emotional arousal range from *Dread*, nervous apprehension, to a sense of peace and *Exhilaration*. She takes on the *Emotional Challenge* inherent to demanding physical activity by practicing positive self-talk so that she can "give it (her) best shot" and continue to 'push (her) self' beyond the limits of previous experience. That Sally's journal is peppered with phrases such as "I can't believe it"; "I haven't felt like it before" and "I didn't think I had it in me" conveys something of the sense of discovery of the *Unknown* and the *Unexpected* apparent in other accounts. From her perspective the Mountain Challenge involved physical and emotional *Risk*. She is faced with the possibility of death and the potential for social failure in terms of not being able to "keep up with the boys". However the *Rewards* are abundant. Amongst other impacts, she records an increased sense of self worth, competence and an expanded sense of herself and her future.

Day One

I'm scared we have just arrived at Myrtle Park. It took a while to sort out our backpacks. We started off at 12.40 and I started to feel sick. I don't know how I'm going to climb these hills. To start off with my backpack is too heavy, it's killing me. We stopped for a rest. I felt like I was going to have a heart attack and I felt like throwing up. I keep thinking, I can do this. Mick was kind and he took my backpack and I took his, much better.

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Well we have walked 1 1/2 km and I feel good about myself and it's so peaceful. We have stopped for lunch I made a few rolls. It's good to sit down and relax on the rocks and listen to the water running down the streams and the birds...I'm so glad I've come. I feel very peaceful and relaxed out here it's just beautiful.

We have finally got to the campsite. I feel really proud of myself. It was hard walking up the steep hills. We set up camp and decided to walk to Collins Cap. It was fantastic. I wasn't keen on the way up I pushed myself and it was well worth it. I feel more motivated to do a lot more things, gym, more outdoor activities etc. I didn't ever think I would be capable to do this I have really surprised myself. I can't believe how at peace I feel it's like I have forgotten about the rest of the world its good for a short time.

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Day Two *I feel very tired my body's sore but I keep pushing myself because it makes me feel fitter and I really didn't think I could do this but I'm keeping up with the guys better than I thought I would. I'm really scared about the abseiling because I'm so scared of heights.*

I never thought I was so scared until I got up on top of those mountains. I had some lunch and now we are going to climb Mt. Marion I never thought I would be climbing so many mountains it feel crazy. Off we got to tackle Mt Marion it took 2 hours from camp the bush was very thick but I made it. I feel really scared up here I didn't realise how scared of heights I was till I started climbing these mountains the last few days I'm even more scared about doing the abseiling. We are back at the camp and I feel stuffed. Good we all sat around and had talk about what we have got out of the trip so far. I feel I have got heaps I really feel heaps more comfortable with myself. I've started to love myself heaps more.

Day Three

I don't feel like I'm going to do very well but I'm going to give it my best shot. I made it to the hut and I feel like crying my body feels like it can't take any more but I pushed myself and cooked up tea and my feet feel like they are about to drop off they are in so much pain. It was so scary for me to climb down the rocks to the hut I didn't think I was going to make it with out freezing but I keep talking my way through it. I really haven't felt like it before in my life. I didn't realise til I came on the adventure that I was so scared of rock climbing. Its just crazy I didn't think I had it in me to do anything like this.

I had to take every step so carefully and that's how I started think about life. Well its going to be another big day for me tomorrow but I've come this far I'm going to do the abseiling but I don't have as much fear as I thought I would have.

Day Four

We didn't sleep too well and its day four I can't believe I've done so much. The walk to the abseiling was as bad as the abseiling and I felt very comfortable in myself, like I was so scared of dying that fear has gone. I feel just amazingly good about myself. Something I will never forget I just loved the whole adventure even though it was hard at times but I think that's what made it. I don't think I would have enjoyed it as much. It was such a challenge.

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Open Coding Category Three: Being In A Group

Being in a Group refers to participant experience and meaning making of the communal nature of the Bridge/Missiondale rehabilitation centres and the Mountain Challenge. Participants typically regarded *Being in a Group* as one of the most significant aspects of the Mountain Challenge. Coding at *Being in a Group* is characterised by five subcategories identified as: Context; Goals; Development; Leadership and Group as Teacher. Each characteristic is dealt with individually.

Group context

Coding at *Group Context* compares and contrasts the different circumstances within which *Being in a Group* takes place. *Being in a group* within the context of the *Bridge* and *Missiondale* involves three months of urban and communal living with 20 to 40 people in various stages of chemical withdrawal coping with emotional issues previously masked by drug/alcohol use. This contrasts sharply with the four day, small group context of the *Mountain Challenge* journey through the Wellington Ranges. Coding at *Group Context* includes participant reference to the underpinning philosophy or practice of either context.

Group goals

A characteristic of *Being in a Group* within the context of the Mountain Challenge is the identification and pursuit of personal and group *Goals*. The subcategory *Goals* includes participants' perspectives of the intent to complete the journey as a team and to adhere to the Full Value social contract described in Chapter Two. In addition, it references participants' identification of a *personal* focus or goal for the week. Whilst some participants prefer to "just make it to the end" others stated an intention to use the Mountain Challenge to experiment with a range of social, emotional and physical goals. In the following chapter, Table 6.5 provides example of the range and character of some participant goals.

Group development

Within this investigation *Surviving* and *Thriving* represent dimensions of group development within the rehabilitation centre and the *Mountain Challenge*. Early in the evolution of the group, when levels of trust and security are undeveloped, participants employ *Survival* strategies to protect themselves and manage the potential for conflict or emotional exposure. Andy's perception, that continued *self-monitoring* is essential to his emotional survival at the rehabilitation centre is echoed in the sentiments of other participants and is representative of the level of group development in the early stages of the Mountain Challenge.

The in-vivo codes *Testing the Waters* and *Dropping the Wall* derive from interviews with Andy and Mitch. Together they shed some light on the emotional challenges participants need to address in order to move from self-surveillance and *Surviving* to the *Thriving* sense of freedom and authenticity characteristic of later stages of group development. Central to the process is the need to *Drop the Wall* of protective and defensive behaviours.

Leadership

The stated intent of the Mountain Challenge is to promote personal growth and positive attitudinal and behavioural change through the experience of challenge and adventure. As such, leaders of the Mountain Challenge are charged with both therapeutic and custodial responsibilities. In order to meet these needs leaders employ a dynamic and flexible approach to their role.

Coded within the category *Leadership* are participants' perspectives and observational data that reference the practice and impact of varying leadership styles. Coding at *Leadership* includes data pertaining to participant perceptions of leaders/facilitators as well as the reasoning for and impact of, the chosen leadership approach.

Group as teacher

Being in a Group presented participants with spontaneous opportunities to learn from other group members. Table 5.3 gives some indication of the methods and lessons coded at *Group as Teacher*. Participants typically took pleasure and pride in sharing and learning practical skills from one another. Participants also found that observing each other wrestle with the physical and emotional challenges of the wilderness program and the experience of *Being in a group* safe enough for honest and open communication helped them process their own experience, develop personal insight as well as increased understanding and empathy for others.

Table 5.3 Learning Through Observation and Communication: Developing Insight and Empathy

BEN

Once again it was seeing people achieve and seeing that sense of joy in their face I guess it just lifted the whole group up to another level...I got a bit of compassion back, which you tend to lose in addiction, compassion for others, compassion for yourself.

NICK

I was sort of saying hey, this is a guy who is really struggling, but he's got determination to do it regardless. He set himself a goal and come rain or shine he's going to reach that goal...that's what, now that I've finished my program that's what life is going to be, it's about setting goals...and being able to achieve them no matter what it takes.

GUS

I got from you guys, it's alright to show emotions, to have emotions, that was a huge thing. That was a big thing for me. I've had people say it to me before but never as a group and as everyone agreed...to see others go into detail and things like that I think I actually learnt not so much how to do it, I know how to do it, but the fact that is alright.

PETE'S JOURNAL

It was only later when I was talking to Sally about the abseiling that she said that she had cried when she hit the bottom and I thought to myself I'm not a freak after all for doing that (Extract from Pete's journal).

Open Coding Category Four: Being in the Bush

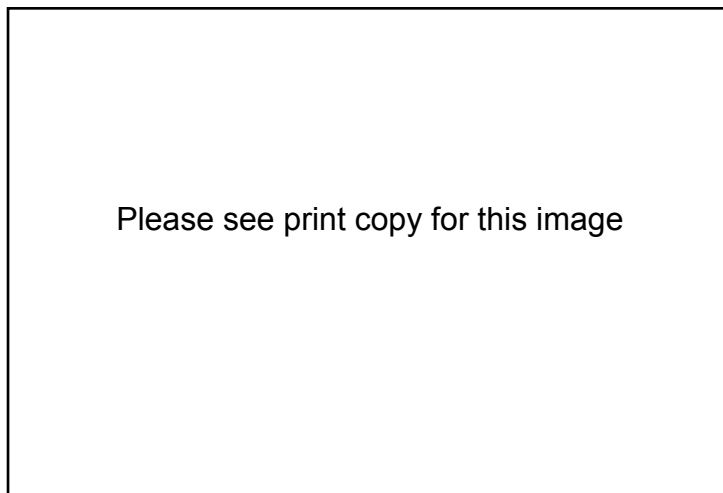


Figure 5.2

“I got right into checking all the native fauna and flora, and sussing it out, 'cos I stick my nose about in the bush a bit, I'm nosey” (Mick).

This category references participants' experience and meaning making of their relationship with the natural environment throughout the Mountain Challenge. For some *Being in the Bush* for the duration of a four-day journey across the Wellington Ranges is a totally new experience. For others, it is a familiar if somewhat forgotten, context associated with family holidays, recreation and hunting. For all, in contrast to the rehabilitation centre *Being in the Bush* represents an unusual and *Novel* context that is both *Hazardous* and *Magical*.

Unlike ‘back here’ (at the rehabilitation centre) being ‘out there’ was associated with a sense of escape from ‘roles and responsibilities and a return to a ‘safe haven’ where living was simple and authentic. Although many participants experienced a sense of belonging in the natural environment they acknowledged a desire for the creature comforts of the rehabilitation centre and recognised that transferring the positive sense of self experienced in the bush to city living was where the crux of their recovery lay.

Without exception participants identify *Being in the Bush* as a calming, relaxing and therapeutic experience. For some the therapeutic powers of nature were experienced as a renewal of strength vigour and *restoration*. Figure 5.3 brings together extracts from data that exemplify the spectrum of participants' experience of *Being in the Bush*.

A Magical Place

It was just magical...like standing at the side of the pool there, with the moon reflecting off it and that, it was just magical, it could have been in fairyland (Dave).

A Restorative Environment

It was a reminder of what I did enjoy out of bushwalking and that, beforehand, I hadn't done it for three years. I sorta got into the drugs and alcohol, and lost interest, lost the drive for it, but yeah, definitely those four days away has definitely given me the drive (Dave).

A Novel Environment

I had my first outdoor toilet experience just before, we don't know how lucky we are to have toilets and running water (Pete's Journal).

I've never been out like that, I've slept out, you know, slept out type of thing but I've never had a backpack and walked and camped (Col).

A Place for Transformation

Gee I wish I could turn it around now because I've been so destructive in that sort of way...fishing or something, take the chain saw and cut heaps of trees for firewood, but really I didn't need to do that. You only burn the wood and to hell with it and you kill more animals than what you need when you go shooting, for dog tucker and stuff, and that part of myself I don't like. So I don't think I'll do that any more (Andy).

A Hazardous Place

Trying to get from one destination to another, and watching every step I took, oh it was so stressful for me. And frightening. That I was going to fall on those big rocks and tumble down, tumble down to my death! That's what it felt like! Hit my head on one of those big boulders and that'd be the end of me and I'd never see my kids again and that would be it, you know! (Sally).

A Therapeutic Environment

Myself, I thought that I did a good job. If I can put my way of thinking in the bush into every day life I will achieve a lot. The way I see It is when the times were really tough out there I would literally have to take it one step at a time and in the end I would achieve getting to the top of a mountain so if when things get tough in the real world of everyday life then I have to stop and take things one step at a time (Extract from Pete's Journal).

Figure 5.3 Being in the Bush

Open Coding Category Five: Having *Quiet Time*

The fifth major open coding category brings together data categorised as *Having Quiet Time*. Anticipating a thorough explication of the concept of *Quiet Time* in the latter section of Chapter 5 and throughout Chapter 6, the category is, in this section, given a cursory overview.

Quiet Time is composed of both internal and external components and may last from seconds to hours. Although the participant initiates most experiences of *Quiet Time* some arise at the invitation of the facilitator. Patterns of occurrence are identifiable according to differing physical and temporal locations. *Quiet Time* is characterised by a sense or actuality of *Being Alone*. Some of the immediate and longer-term benefits of participants' focus on their thoughts and feelings during *Quiet Time* include enhanced self-awareness and self-expression. For example, at the last campsite, early evening, when participants were preparing dinner or eating Gus moved about 15 metres away from the group to sit on some rocks overlooking the river Derwent. He sat quietly for 15-20 minutes and then returned to the group. Later he said:

Yes I went down on the rocks...I didn't come up with any answers, not any answers at all, but, it was clear thinking and after coming away from there I knew inside myself, basically, where I stood, which is basically the same place I knew I was but I felt at ease with it, if that makes any sense...a change my attitude and the way I see the problem...to get relief in that, like I said, was part of the emotional side of the journey for me and its probably one of the most brilliant things I have ever experienced in my life, relief in knowing, knowing inside myself not just thinking actually knowing inside myself that that is the way it is. Just to accept it...it's just the way it is.' Just to accept it as well, stop blaming myself for it, stop blaming others for it, the poor little why me syndrome, and everything like that, it's all out the window. It's just the way it is. (Gus)

PHASE TWO: DEFINITION OF THE CORE CATEGORY

As previously stated, the second phase of the analytic process entailed dismantling the major open categories in order to reassemble the data in new ways by making connections between categories. The central task at this stage was to identify a single category as the core category or central phenomenon. The reader is reminded that the motivation for this study derived from an interest in participants' experience of 'stillness' and inactivity within a challenge-based wilderness therapy program. Early in the research process the *invivo* code *Quiet Time* had been adopted as a useful phrase with which to guide the study. The phrase proved sufficiently descriptive to orient participants to "Doing nothing much" experiences and yet sufficiently indeterminate for participants to attach their own interpretation to the phrase. In accord with the observation that the phases of analysis are not necessarily linear or distinct (Strauss & Corbin, 1998), and the advice that the core category be that which is of the most conceptual interest and the most "saturated" with information (Creswell, 1998) the category *Quiet Time* stood out as the central phenomenon of this investigation. Defining the core category in this phase of the analysis begged the question "What is at the heart, what is the essence of participants experience of *Quiet Time*?"

Quiet Time: A Sense of Solitude

Initially the answer was elusive. What concept could connect intimate fireside conversation with sitting alone on a summit or a pause along the walking track? During the process of analysis the concept of *Quiet Time* emerged as essentially a sense of solitude, that is, solitude as a state of being alone but not lonely, a form of privacy rather than isolation. Bobilya (2005) suggests that attempting to define solitude may be less instructive than developing an understanding of its characteristics. With this in mind the remainder of this section focuses on four characteristics common to all accounts of *Quiet Time*. The characteristics are: 1) a sense of being alone, 2) a personal

time perspective 3) a positive mind frame and 4) focussed attention. These key elements are depicted in Figure 5.4.

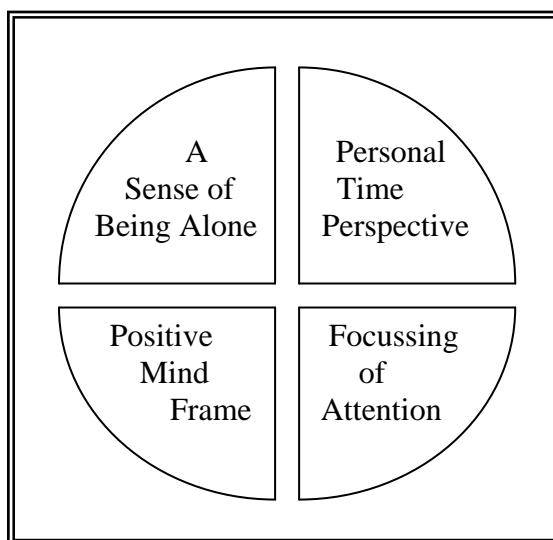


Figure 5.4 Four Key Elements of *Quiet Time*

A sense of being alone

Of the 32 reported instances of *Quiet Time* only two occurred when individuals were truly alone, that is, out of sight and/or earshot of other group members. Participants expressed a sense of solitude two broad ways. First, all accounts of *Quiet Time* are underpinned by the pervasive sense of physical isolation a wilderness environment affords. Second, some accounts of *Quiet Time* are characterised by an additional sense of solitude through the purposeful act of temporarily disengaging from the social context of the group.

The relative isolation, seclusion and solitude of the wilderness environment foster an inner sense of liberation and expansiveness.

I think, well maybe the isolation we were in would have a lot to do with that because, you haven't got them pressures of what people think of you, all of them were dropped, gone away. (Andy)

(Journeying through a natural landscape) ...sorta, yeah, it took me away from like the shitty life you might as well say, yeah, in such that from where I've just come from, you know what I mean, like yeah it just took all me worries away. (Mitch)

Standing on a summit and looking out at a distant view is a reminder of the group's relative isolation from the demands of mainstream living. This experience of wilderness isolation endows Mick with a sense of safety and security.

Yeah, yeah, it gave me a feel of security, a long reach between me and any threat. Especially to look at the distances, and the terrain, and everything else. I just felt there was a lot of space between me and the rest of the world. It felt good. (Mick)

In addition to a sense of wilderness isolation participants experience an enhanced *Sense of being alone* by moving away from the group. This experience is encapsulated in the invivo code *My Bit of Space*. Charlie's account is typical and suggests that, at least sometimes, a *Sense of being alone* is more about disengaging from the social context of the group than being out of sight or earshot. It is also interesting to note that, at least from Charlie's perspective, *My Bit of Space* is equated with a sense of personal freedom and group acceptance.

Yeah, even with a group of five when you're sitting on top of a mountain you only had to move five metres away and you had your own bit of space...you'd think a bit better and not even see the other person...I knew there were people around me, but it was like, it was my bit of space, yeah, equally I thought I could think aloud and it wouldn't have mattered, you know. (Charlie)

Positive frame of mind

The internal components of *Quiet Time* include a relaxed and positive state of mind. No *Quiet Time* is associated with cooking meals, setting up camp, negotiating a difficult section of the route or any other mentally or physically demanding task. Similarly, there were no accounts of *Quiet Time* within the context of risk or uncertainty. Thus *Quiet Time* occurred after an abseil but not immediately before or during the activity.

When asked what photographs might be missing from his collection Mick gives account of withdrawing from the group as way of dealing with his irritation with another group member. Mick does not include this experience of being alone in his recollection of *Quiet Time*.

(Interviewer) There are some missing photographs. The photographs that haven't been taken either because things were too busy, or because they were shots of difficult times or because at the time they didn't seem to be important. I'd like to ask you what some of those missing photographs might look like, if there are any. (Mick) Oh yes, there'd be a photo of me sitting over in a corner somewhere after supper, and one breakfast, just terribly pissed off with Yvonne. I was sitting there and oh, you could see the frustration on the lines on my face.

It is interesting to note that within the context of the Mountain Challenge participants do use *Quiet Time* to reflect on significant and distressing personal issues and concerns. That reflective activity during *Quiet Time* is typically positive and empathetic is discussed later in Chapter 6.

Personal time perspective

Participants associate the solitude of *Quiet Time* with a sense of cognitive freedom and nurturing engagement with self. For some, this is a novel experience.

...It was time, well, for me. I didn't have to think about this place (rehabilitation centre) and I didn't have to think about me addiction and I didn't have to think about things at home, you know what I mean? It was me for a change. (Mitch)

Focussed attention

Whether attention is directed towards the natural environment, reflective thinking or the thoughts and feelings of other group members, during experiences identified by participants as *Quiet Time* it is, characteristically, focussed. In some instances

concentration is sufficiently intense to be described by participants as a kin to being in “another zone” or “limbo land” during which “time just blew away (Andy).

...Almost the blinkers came on, the hearing went down, I wouldn't have known if someone had screamed and fallen off, but it was like everything closed in to a certain degree and everything went wooooo [puts hands to form blinkers either side of eyes] (Dane)

All incidents of *Quiet Time* occurred within an externally quiet environment. That is, there was little or no audible sound and little or no physical action. At most, were the sounds of nature or, as Andy identified, the sound of a quiet voice. Although Andy indicates that walking provided him with an opportunity for *Quiet Time*, the style of his walking at that time is reminiscent of what Dregson (cited in Miles 1987) calls mindful walking. That is “steady walking, without rush or impatience, during which one must be attentive to the physical act of walking but can still look at the larger view and even achieve a meditative state” (p. 53). Other accounts of *Quiet Time* occur when the participant is standing still, sitting or lying down.

The four co-occurring and defining characteristics of *Quiet Time* are charted in Table 5.4 along with the underlying pattern codes that make up the theme and illustrative data extracts. The table shows that *Quiet Time* is characterised by the subjective and internal conditions of a sense of being alone, a positive mind frame, a personal time perspective and the focussing attention. A general and positive sense of being alone derives from the sense of remoteness and isolation afforded by the wilderness landscape. Participants express more specific experiences of being alone in terms of “My bit of space.” A sense of relaxation and delight in the natural environment contribute to the positive mind frame characteristic of *Quiet Time*. A personal time perspective is most apparent in participants' description of *Quiet Time* as “my time” and in their sense of freedom to choose the content and nature of their *Quiet Time*. Dean provides a colourful description of racehorse blinkers to explain the kind of focussing of attention found by him and others to be typical of *Quiet Time*.

Table 5.4 *Quiet Time*: A Sense of Solitude: Some Characteristics and Examples

Category	Sub category	Example
A Sense of Being Alone	Wilderness Isolation	Yeah, yeah, it gave me a feel of security, a long reach between me and any threat. Especially to look at the distances, and the terrain, and everything else. I just felt there was a lot of space between me and the rest of the world. It felt good (Mick).
	My Bit of Space	Yeah, even with a group of five when you're sitting on top of a mountain you only had to move five metres away and you had your own bit of space...you'd think a bit better and not even see the other person...I knew there were people around me, but was like, it was my bit of space, yeah, equally I thought I could think aloud and it wouldn't have mattered, you know (Charlie).
Positive Frame of Mind		I just enjoyed being under the stars (Col). I generally aimed to find a comfortable spot, roll up a smoke and relax (Mike). Especially that morning there was a quiet meditation at the second campsite...that felt really special (Bec).
Personal Time Perspective	My Time	"It's for yourself" (Bec). "It's MY time, MY time" (Pete).
	Free to Choose	I just have my own mind to mull things over and I don't have anyone else around, well, I can just wander off and have time by myself to run things through my mind and that (Dave).
Focussing of Attention		(I had) focussed blinkers like a racehorse that kept all the distraction out and that was during that <i>Quiet Time</i> on top of the mountain (Dean).

SUMMARY

The framework for Chapter 5 was founded on phases one and two of a four phase analytical framework. Phase one entailed broadly coding the data and through a process of reduction and interpretation merging the data into a number of major coding categories. At this stage there was no intent to link the major categories. The five major categories were coded as Being Me, Having and Adventure, Being in the Bush and Having Quiet Time. The properties and dimensions of each of the categories were shown in Figure 5.1. Phase two required that the central phenomenon of the research be identified and explicated. Based on an appreciation that data coded within the category *Having Quiet Time* was most resonant with interest in participants' experience of stillness and relaxed inactivity that initially motivated the study. *Quiet Time* was established as the central phenomenon of the study. Four co-occurring internal conditions were identified as integral to the defining of *Quiet Time*. These subjective and positive states were: a sense of being alone, a positive mind frame, a personal time perspective and focussed attention. The next chapter presents the findings relevant to the third phase of analysis when the prime task was to dissemble and re-examine the data in terms of the axial coding paradigm proposed by Strauss and Corbin (1998) and, based on an illustration by Creswell (2005), shown in Figure 4.4.

Chapter 6

RESEARCH FINDINGS (2)

INTRODUCTION

Chapter 6 continues the presentation of the research findings by detailing the product of phase three of the analytic process: the selective coding (Strauss & Corbin, 1998) of the core category. Following a reiteration of the nature and purpose of selective coding the body of the chapter is divided into five sections. Each section addresses one of the five elements of the selective coding process. A summary table in each section provides a succinct overview of the major findings and verbatim data to substantiate the product of analysis. In pursuit of a rich description of the nature, conditions and outcomes of *Quiet Time*, interview extracts are used throughout the chapter. Chapter 6 concludes the presentation of the research findings.

PHASE THREE: SELECTIVE CODING

As previously described, having identified the central category the third phase of analysis entails returning to the database in order to reconsider *Quiet Time* in terms of the five features of the selective coding paradigm suggested by Strauss and Corbin (1998) and represented in Figure 4.4. To reiterate, selective coding involved reflecting on the data to consider the events, incidents and happenings that precede the occurrence of *Quiet Time* (Antecedent conditions), the ways in which participants utilise *Quiet Time* (Strategies), the outcomes of *Quiet Time* (Consequences), the specific conditions

within which *Quiet Time* takes place (Context) and finally, the general contextual conditions that facilitate or constrain the experience of *Quiet Time* (Intervening conditions). The product of this process is as follows.

ANTECEDENT CONDITIONS



Figure 6.1 “There was no rush.” (Mitch)

Identifying what Strauss and Corbin (1998) term ‘Antecedent conditions’ entails the identification of specific events, incidents or happenings that precede the experience of what participants identify as *Quiet Time*.

An appreciation of, and respect for the intent of the program to focus on process and self-awareness as much as the attainment of physical goals, fosters a relaxed but purposeful approach to the Mountain Challenge program. The data indicate that an

overall perception that “there is enough time for *Quiet Time*” is one of two critical conditions antecedent to *Quiet Time*. Given the perception of *Having Time*, *Wanting Time* is the second critical antecedent condition. During the process of analysis connections were discerned between participants’ motivation for *Quiet Time*, and the ways in which they utilised *Quiet Time*. As a way of maintaining this connection the findings relevant to participant motivation for *Quiet Time* is presented in tandem with the findings pertinent to the ‘Strategies’ of *Quiet Time*. Participant motivation for *Quiet Time* is summarised in Table 6.3 under the heading ‘Themes of Motivation’ and in Figure 7.1 under the classification *Wanting Time*. In this section Antecedent Conditions are discussed in terms of *Having Time*, *Making Time* and *Taking Time*.

Having Time: No Rush

Having Time refers to the overall perception that there is enough time for facilitators to *Make Time* for formal reflective opportunities and enough for participants to *Take Time* for spontaneous and informal experiences of *Quiet Time* without compromising the physical goals for the day.

A key way in which *Having Time* is expressed is as *No Rush*. Having no sense of urgency to meet a deadline or benchmark opens up the possibility for spontaneous and considered experiences of *Quiet Time*. This point is reiterated in the following comments:

There was no rush in anything there was no, um, real pressure, if you know what I mean, there was no real pressure to get anywhere, if we didn’t make it, we didn’t make it... (Being in a rush) does build up the stress...just trying to find m’self is hard enough let alone catching the extra stress. (Mitch)

I could go at my own pace and I didn’t have to worry about people breathing down my neck. (Andy)

Taking Time

Taking Time refers to evidence within the data of participants choosing to instigate opportunities for solitude and/or intimate exchange. Prior to entering the rehabilitation centre Mick and Mike were the only participants to have incorporated *Quiet Time* into their daily lives. In general, participants “had” but chose not to “take” time for *Quiet Time*. Nonetheless, within this investigation participants initiated two thirds of *Quiet Time* experiences.

One of the two broad ways in which participants initiate *Quiet Time* is by disengaging from the social context of the group. For participants sufficiently motivated, and within an overall context of *No Rush*, finding and taking opportunities for *solitude*, in this way is not, as Table 6.1 indicates, difficult.

Table 6.1 Taking Time for *Quiet Time*

•	Pete	“Slips off” to his tent.
•	Mike	“I aimed to (move away from the group) find a comfortable spot, roll up a smoke and relax”
•	Joe	Goes “to bed early to get that <i>Quiet Time</i> .”
•	Gus	Moves away from the group to sit in the bushes. leaves his shared tent to “take some time out” staring at the fire.
•	Mick	Likes to “ just take time to get away from all the kafuffle that’s going around with the rest of the group... just walk off and find your own little spot and just sit down”

Dean sees opportunity even whilst walking on the track:

I’d just simply stop and everyone else keeps walking, but they’re still all around me and simply be, literally in the middle of everybody and just stop and have, just have a thirty seconds of total alone time right there and then.

It is interesting to note that the *Taking of Time* for *Quiet Time* may at times challenge the role and responsibilities of the facilitator. For example Ben in Group One (2002)

and Dan in Group Three (2004) request, at the same location, to stay alone at the campsite whilst other members climb a nearby peak. The circumstances and issues were similar in both instances. A memo about Ben is included in to illustrate the dilemma.

[Memo] We arrived at the second campsite at about 1.30pm. The group was in good spirits and there was ample time to take a hike up Mt. Marion. I presented the option to the group. Ben said that he would prefer to remain in camp. The other participants decide that they would like to eat lunch and then pack a light daypack and walk to the summit. Despite some cajoling by the group, Ben still preferred to stay at the campsite and “take some time out.” This presented me with a dilemma. Although Ben is an adult I still carry a duty of care to my participants. I needed to consider the risks and liabilities involved in sanctioning Bens request. What was the potential for self-harm, injury or his absconding camp? I also recognised an opportunity to challenge a belief common amongst clients from the rehabilitation centre, that is, that they are not trustworthy. I decided that since Ben had done nothing thus far that might indicate he would leave the group or harm himself, I agree to his request although a little apprehensive. I let him know that we expected to be back by 6pm and that if we are not, to stay at the campsite and not come looking for us. If we needed assistance some of the group will come to him. We leave about 3pm and return just before 6pm.

In the post trip interview Ben recounts his afternoon of solitude as a significant *Quiet Time*, providing him with the most valuable experiences of the trip. This account raises several questions. What had Ben learned thus far that indicates to him that he can or should ask to stay behind? Might he not have asked in other circumstances? What might have been lost or gained had the facilitator insisted or allowed the group to cajole him in to coming on the walk?

The second way in which participants initiated *Quiet Time* was instigating or participating in conversations perceived to be especially sincere and intimate. The ways in which the concept of *Quiet Time* includes other persons is discussed later in the chapter.

Making Time

Whilst some participants were disposed to spontaneously *Take Time* for *Quiet Time* others were not. For these individuals opportunities initiated by a facilitator were the only occasions of *Quiet Time* they report. *Making Time* references the ways in which facilitators of the program initiate or facilitate opportunity for *Quiet Time*.

Facilitators initiate opportunities for *Quiet Time* overtly and covertly. Although a non-directive leadership style is favoured within wilderness therapy practice, facilitators remain significant power holders within the group. Participants inevitably look to the facilitator for direction. Thus, a facilitator may indicate with their body language that there is time or not time to, for example, linger on a summit, have a ‘smoko’ on the track or examine a rock pool.

Yeah well I think like you (the facilitators) set the standard like, um, there was no rush that was the best thing to start with, no rushing...you see relaxation is the best way because there was no time to get to any certain place, when we got there we got there. (Andy)

More explicit ways in which facilitators initiate *Quiet Time* in this study include inviting participants to participate in a *Quiet Sit* and by fostering opportunities for reflective conversation around the campfire. For example, after breakfast on the morning of the third day all groups except Group Two were invited by the facilitator to “*Find a spot to spend five or ten minutes to just soak up the surroundings.*” Participants placed themselves in various locations within a 500m radius of the campsite to sit in silence. Participants returned to the campfire when they felt ready. No participant declined the invitation and seven of the fourteen participants within these groups recalled the experience as a significant *Quiet Time*. It is interesting to note that although participants in Group Two recall and are observed *Taking Time* for *Quiet Time* there are no accounts of facilitators overtly *Making Time* for *Quiet Time* within the data from this group. Prior to the Mountain Challenge the facilitator of the group expressed reluctance about overtly initiating opportunity for *Quiet Time* and a preference for modelling an attitude of *No Rush*.

Summary

Within a perceived context of *No Rush* both facilitators and participants initiate *Quiet Time*. Facilitators initiate *Quiet Time* covertly through modelling or overtly through direct invitation to participate. Participants initiate *Quiet Time* by disengaging from the social context of the group or by engaging at a level of “heartfelt” exchange. Table 6.2 presents an overview of some characteristics and examples of conditions antecedent to *Quiet Time*.

Table 6.2 Antecedent Conditions: Some Characteristics and Examples

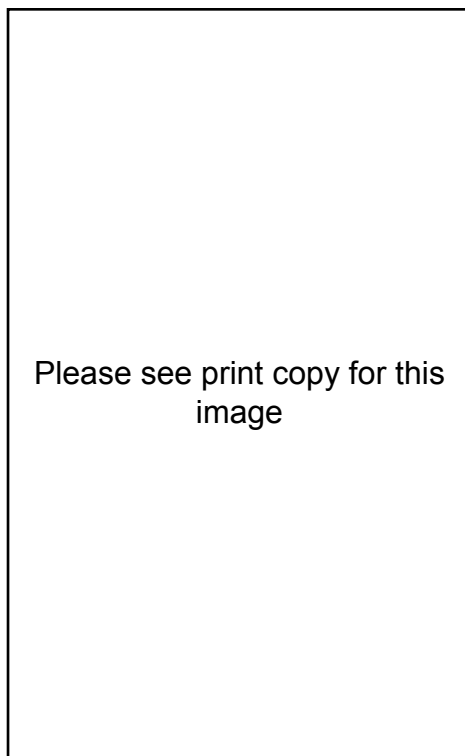
Category	Definition of Category	Sub Categories	Example
<i>Having Time: No Rush</i>	An overall perception that there was enough time to Take and Make time for <i>Quiet Time</i>	No benchmarks No deadlines Go at my own pace	I could go at my own pace and I didn't have to worry about people breathing down my neck
<i>Taking Time</i>	Evidence of participants instigating opportunity for <i>Quiet Time</i>	Social disengagement Choosing intimacy	I'd just simply stop and everyone else keeps walking, but they're still all around me and simply be, literally in the middle of everybody and just stop and have, just have a thirty seconds of total alone time right there and then. I'm thinking, well if they're willing to show big parts of their life in general, which is scary to let somebody else know certain parts about you, and I'm thinking well, yeah, I'll have a go, you know what I mean like, I might as well come down to the same level as them (Mitch)
<i>Making Time</i>	Evidence of facilitators instigating opportunity for <i>Quiet Time</i>	Verbal invitation Modelling	"I'd like to invite you to find a spot and just spend ten minutes or so, soaking up the surroundings" I think you (facilitators) set the standard like, there was no rush

STRATEGIES: THE WAYS IN WHICH PARTICIPANTS UTILISE *QUIET TIME*

How do participants utilise *Quiet Time*? Within the data it is possible to discern three broad ways in which participants use *Quiet Time*. These strategies are represented here by the codes *Responding*, *Reflecting* and *Relating*. The terms are proposed as useful frameworks rather than mutually exclusive and definitive terms.

Each theme is discussed in turn. In an attempt to preserve the flow of participants' narrative, the strategies and immediate discernible outcomes, or consequences, are presented together.

Responding: Letting Nature In



Although the level of euphoria in the following extract differentiates it from most other *Quiet Time* accounts, Dave's experience of relative solitude on top of Mt. Trestle is typical of other *Quiet Times* broadly categorised as *Responding*. That is, it occurs when Dave is socially disengaged from his companion and is characterised by an intense sense of being alive within the moment. The experience is essentially non-verbal, embodied, sensuous, emotionally charged and difficult to explain.

Figure 6. 2 "I couldn't do what they did, stand there like that, but that's how I felt. (Pete)

...The moon was rising, (I was) sitting on top of one of the columns, that was just brilliant. The wind was blowing, damn cold...I definitely felt alive, again the tingles, the excitement, the adrenaline, it was fantastic. It's hard to describe really because...I've experienced things like that before but they've all been different, this was like "Wow!"...It had so much more of an edge to it, probably because I was straight, and I had no other thoughts about anything else but what I was doing at that particular moment. That was it, nothing else mattered...There was no concern about anything else apart from what I was doing at the time and getting the most out of it, and, I think I pretty much did that. (I felt) pretty pleased with myself actually, because I was heading towards the end of the Bridge program, I felt good about that I'd completed it, and I was nearly there. I was out there enjoying things, with a straight mind, no artificial toxins in me whatsoever, and the feelings that I was getting were great, the jubilation. My chest was pounding. It was great! And I realized "Hey, wow, you don't need that other crap (laugh) to really enjoy these things. (Dave)

As a corollary of this *Natural High* Dave taps into feelings of privilege, pride, authenticity and a sense of *Self-worth*. To his own surprise, Dave intuitively recognises that he has the capacity for joy, excitement and wellbeing without the use of addictive substances.

That participants initiated all but four of the *Quiet Times* classified as *Responding* suggests that participants purposively create opportunities for solitude in order attend to the natural environment. The data suggests that they do so for at least the following three reasons: 1) to savour experience, 2) to process experience, and 3) as an expression of self-care.

Savouring experience

Pete expresses a sense, shared by all of the participants, of privilege to be journeying through the natural landscape. He stops frequently to savour his experience:

I just sort of took it all in, I didn't hang near the edges too much but, just looking at the views, taking it all in 'cos I doubt that I'll ever go there again.

That participants utilise *Quiet Time* to savour nature is also apparent in the way they regard the beauty of their environment as an appropriate reward for physical effort. Gus “had to have” brief moments of *Quiet Time* on the track to savour the view “ or “I’d have walked all day and not seen anything.” On attaining a small summit Charlie rips off his shirt and lays spread eagled on his back on large flat rock.

I just took me shirt off and let the wind blow through...A lot of them *Quiet Times* there was nothing, like I just shut my eyes and I can still see the green glow from the sun, so I just did that so that it was total blackness or pull me cap down, so total blackness. That is just, what, like a total, muscle relaxant or whatever (Charlie leans back in his chair, outstretches his arms his arms and expels the air from his lungs in a manner of total relaxation.) Phew! Letting go. (Charlie)

For someone whose mind is “always on the go” the relief from physical effort and release or “letting go” of tension is difficult to express. Charlie resorts to body language and advises the researcher to “Get a video!” as a way of recording his deep sense of *Relaxation*.

Processing experience

At different times Ben (Group One) and Dan (Group Two) requested to stay at the campsite for the afternoon whilst the rest of the group walk to a nearby summit (Extract 6.2). The leadership issues raised by their requests are discussed in the previous section entitled Antecedent Conditions. Ben and Dan regard their two to three hours of solitude at the campsite as one of the most important experiences of the program. Prior to the experience Ben mentions his intent to use his time alone to reflect. Although it is likely that at least part of Dans’ *Quiet Time* was spent reflecting on his wilderness experience, both examples have been classified as *Responding*. The tone of their initial request and their later descriptions of the experience seem in keeping with a desire to simply ‘Be’ in the natural environment. Ben and Dan express a need for a ‘bit of space’ and an opportunity to *process* their *experience* and “settle in.” They both spend their time resting, looking at the surroundings, collecting water for a drink and collecting sticks for a fire. Neither of them chooses to write in their journal. There is no indication that either

of them utilise the opportunity to be alone as a way of avoiding the physical challenge of walking to the peak. Of their experiences they said:

I just felt like I needed a little bit of space just to settle into everything and get used to what was going on. I would have like to have gone (on the walk), but obviously I never, I had a little sleep, as well so I must have needed it, yeah, I just really enjoyed a little bit of time on my own, and went and got a fire going and gathered up a bit of wood and that. (Dan)

And even though it was a group thing as such I still needed to take a bit of time out, solely and purely to reflect on what I was doing, why I was there, and create a bit of space inside my brain to take it all in. Well, I think I remember actually stating it, I just felt at peace, for the first time, like someone had taken the broom and swept all the shit out of my brain. And I guess happy just being me, where I was and what I was doing. (Ben)

These *Quiet Time* experiences provide Ben and Dan with a useful *coping strategy*, an opportunity to stem the tide of novel experience and give them time to assimilate and adapt to the various physical, emotional and social challenges within the Mountain Challenge. For both Ben and Dan one of the immediate consequences of this *Quiet Time* is an unfamiliar experience of *peace*, *self-acceptance*, and *attunement to nature*.

...Having the opportunity to just soak up the surroundings sort of made me feel sort of more at one with myself and with nature. (Dan)

I feel at peace I have not felt like a drug addict today...This feeling will be my drug from now on. (Ben, recorded in trip report)

For Ben this particular experience of *Quiet Time* is *catalytic*. He regards it as one of two significant learning experiences from the program. The further consequence of the described outcomes is explored later in this section.

Mitch also deliberately creates an opportunity for solitude to help him cope with what he perceives as social pressure. Walking in single file along the track, he periodically allows himself to fall to the back of the line. In this position of relative solitude he chooses to focus on the terrain underfoot in a deliberate attempt to provide him with respite from a perceived pressure, to make conversation and jokes, or in any other way take up the self imposed role of congenial group clown. Within the confines of his

relative solitude he enjoys the ease of simply being himself without the need to think about group or the tasks at hand. He contrasts this *Mind Rest* with the reflective intimacy of communal *Quiet Times*.

I wasn't thinking about the pain in my legs, going up the hill, I wasn't thinking about who was talking behind me, I was just in some little void that I could get into and there was nothing there and I didn't have to worry about anything...I didn't have to be that sort of funny person to make everyone else laugh, I didn't have to be that clown all the time...I mean it's probably like a rest, a mind rest I guess. I mean it's different than the *Quiet Times* (when) you're thinking about everything, whereas I shut everything down so to speak.

Joe and Col also utilise *Quiet Time* as an opportunity for a *Mind Rest*. In the solitude of their respective sleeping quarters they focus on the sounds and sights of nature as a deliberate way of calming the mind. Lying by himself under the tarp at night, Col calms his "racing mind" by focussing on the stars. Joe goes to bed early "to get that *Quiet Time*" by listening to the running water in the creek nearby. In similar vein, staring into the coals of the dying fire provides Gus with an unfamiliar opportunity to still his mind.

I stayed up on two of the nights, after everyone had gone to bed, with the campfire. I actually went to bed one night then jumped back up, and just sat around the campfire, and I didn't think, I just took some time out and I just stared at the fire, checked out the fire and tried to listen out for some animals around and just took some time out and that was good for me cos' mentally all day I was going, my brain was going, 15 to the dozen...And I haven't done that in so long I probably couldn't even pinpoint the last time I did do that. Just sit, just sit, and stop thinking and relax.

Unexpected consequences

The preceding examples go some way to illustrate how the outcomes of *Quiet Time* spent *Responding* to nature met the perceived needs of the participant. The following extract is provided in part because it represents another example of participant intent to use solitude focussing on nature as a means of self-care but also because it provides an engaging example of how, like Dave's intuitive insight on top of Mt. Trestle, unexpected the outcomes of *Quiet Time* consequences can be.

It was Dean's habit to get up before the other campers in order to take an opportunity for solitude in nature as a way of preparing himself for the social and physical challenges ahead.

Well I woke up and said "Oh look at the snow" and you all stuck your heads out of your bags and then stuck your heads straight back down so I immediately was putting me socks on and getting up...and I was able to experience a bit of the snow and run around and scoop up the snow and eat it and carry on like a fool...it was just like, if you can imagine the magic you felt, if you can remember the magic you felt on Easter morning when Easter bunny goes and plops all over the back yard. But I kept finding them; it was just like, ha! Ha! Ha! Here it is again! Ha! Here it is again! It was just like that...it brings back your youth and it brings back magic, I don't think that magic is particularly youthful, but I felt like a kid that time in that I felt that type of magic and wonder. (Dean)

The joy, vitality and enthusiasm in Deans' experience are palpable but what is it, from his perspective, to "feel like a kid?" He explains:

...When you were a child you were innocent, there wasn't any worry and there wasn't any stress and there wasn't all the things that come with later life. So everything is stripped off you, everything off, and when the magic comes on through your eyes then, the magic pushed away all that other stuff as well. (Dean)

Dean regards his recollection of the feelings of authenticity and freedom he associates with his youth as a "major healing thing". In other circumstances Dave, Andy and Charlie also refer to "feeling like a child." Andy's reflection below suggests that the phrase is metaphoric for a felt sense of inherent *self worth* and goodness.

...The (Mountain Challenge) brought all these good qualities out in me that I've been able to come back (to the rehabilitation centre) and put them into practice. I know I've always had them as they're coming so naturally. It's like I'm able to see all the really good part of me, like when I was a little kid, coming back out again. (Andy)

Andy has his own experience of magical transformation standing on a summit, staring out into the landscape on the last day of his journey. That he references the lack of noise and distraction is also characteristic of other *Quiet Time* accounts.

It was just dead silent and you had nothing else to concentrate on except the view and how you actually felt...that's the best I've felt since I can ever remember. I was free I was totally free (*What do you mean by free?*) Free from society, free from the body, free from just life because I was so small. Even those rocks down the bottom, and their huge, and I felt the wind and like trying to fly and that's just how free I felt you know. That was just absolutely magical that moment. (Andy)

Andy experiences a boundless sense of self, unshackled by the limitations of the body and mind. He feels expansive, unrestricted and full of possibility. From Andy's perspective the consequences of this particular *Quiet Time* reverberate on return to the rehabilitation centre. This second level of consequence is discussed in the section entitled Consequences. At this point it is relevant to understand that at the time of the experience, at the point at which the silence was broken by the general stirring of the group. Andy felt he was "leaving something behind."

Mmm, yep, it was like a big sack, like a Santa Claus dropping all the presents but it was all the bad stuff and it was like I dumped them all on that mountain and came back just totally different. (Andy)

What that "bad stuff" in the 'big sack' might be resonates with Andy's earlier explication of the concept of emotional baggage as shame, regret and /or self-loathing. With this in mind it is plausible to understand the consequence of Andy's experience in terms of an instinctive and positive shift in his sense of *self worth*.

Reflecting



Figure 6.3

“When you get *Quiet Time* you can think ‘I did a good job’, like, pulled me own weight and a bit more.” (Charlie)

The word *Reflecting* is used here to represent the ways in which participants use *Quiet Time* as an opportunity to think about ongoing issues, previous actions, events or decisions. Of the 17 *Quiet Times* categorised as *Reflecting*, participants initiated seven. Two broad ways in which participants utilise *Quiet Time* for solitary reflective activity are expressed here as *Monitoring Progress* and *Reflecting on Roles and Responsibilities*.

Monitoring progress

Some participants use the privacy of *Quiet Time* to reflect upon their personal progress and the progress of the group. Whilst Micks’ journal monitors progress largely in external terms such as distance travelled and things seen and done, Sally uses the journal as a vehicle to record, and assess her emotional journey. Presented in full in Extract 5.1, the journal provides a succinct and representative account of the ways in

which participants utilise their reflective *Quiet Time* to process their experience of the social, emotional and physically challenging environment in which they find themselves.

With the exception of her initial entry, it is interesting to note how the emotions associated with physical challenge differ from those experienced during the interludes of rest she utilises for reflective solitude. At the point at which Sally sits down to put pen to paper her emotions are typically positive and expansive. She feels senses of *self worth*, pride and peace. She acknowledges a personal capacity beyond her expectation.

The following extract serves as a reminder that the Monitoring of Progress is not limited to reflection on previous events. Taking the time, early one morning, for reflective *Quiet Time* Dave taps into his thoughts and feelings and recognises a need to make adjustments to his attitude in order to get the best out of the day. His reflection provides him with an *intuitive insight* upon which he builds when he returns to the rehabilitation centre. This consequence is discussed in the section titled Secondary Consequences.

I got up just before sunrise, and I went down and sat on the rock, down in front of the cabin, and I looked down onto Hobart and I've gone, 'Oh, just get back there' you know, 'Oh well, you've still the day to enjoy it so lets go and enjoy it,' and went up there and sat up there and watched the sunrise and that, it was fantastic. Yeh, that morning I started to feel a little bit sad, yeh, I'd been avoiding myself too much. (Dave)

Roles and responsibilities

The positive attitude of the extracts above is continued in the other focus of reflective thinking, that of current concerns outside of the Mountain Challenge and particularly in terms of roles and responsibilities as parents and partners. As a corollary of years of drug and /or alcohol abuse, family life is, for many participants, fraught with significant domestic and custodial issues. A desire to be a positive force in the lives of their children motivates parents like Charlie, Andy, Tatts, Nick, Col, John and Sally towards recovery.

The following two extracts are included not only because they exemplify the content of participants' reflections but also because they illustrate a ponderous and ruminative style of thinking characteristic of reflective *Quiet Time*.

Gus

Yes I went down on the rocks just in front of the hut there and just looked out over Hobart. I tried to put the thoughts of what I'm going through with my kids and their mother out of my head but in fact that's what I ended up basically thinking about. I, and didn't come up with any answers, not any answers at all, but it was clear thinking and after coming away from there I knew inside myself basically where I stood, which is basically the same place that I knew I was but I felt at ease with it, if that makes sense.

Joe

I'd seen the sun there, so I went and sat there to warm up, and I just sorta got me cards out on the table so to speak, I had me troubles sort of in front of me. Although I didn't come up with any solutions I still thought it through. At least I thought about it instead of dismissing it, I just sort of dwelled on it a little bit, which was good and it turned out not as serious as what I thought.

It is noteworthy that, for at least Gus and Joe, *anxiety reduction*, *mental clarity* and an enhanced sense of a personal capacity to engage with heartfelt issues are, in this instance, discernible and immediate consequences of *Quiet Time* spent *reflecting*.

This section concludes with an extract from an interview with Charlie that indicates that *monitoring progress* and *reflecting on roles and responsibilities* are not necessarily mutually exclusive. It also exemplifies participants' appreciation of an opportunity to *savour* their *experience* and achievement. The example reiterates the point that the reflective thinking of participants in this study is typically ruminative rather than deliberate.

On the summit of Collins Bonnet Charlie sits down on some rocks away from the rest of the group. He takes, what he later describes as *Quiet Time* to savour his achievement. *Reflecting* presents him with an opportunity to experience himself as a positive a role

model for his sons. He collects two stones from the summit of Collins Bonnet, one for each of “me boys” as a concrete indicator of his ability as a father to strive, achieve and be a ‘hero.’

When you get *Quiet Time* you can think “I did a good job, like, pulled me own weight and a bit more...in the *Quiet Times* I still had me boys in me mind a bit but nowhere near the sadness. I was happier doing something so that I could tell them about it you know and I was thinking, not thinking about it in sad way, but, in a happy way, you know, just sitting up there and thinking, well, well, I don’t exactly know what I was thinking but it weren’t bad...I know their not as big as mountains in Nepal, or anywhere near it but, with the *Quiet Time* and that up there, it’s just like, if I told anyone I knew, what I was thinking in me *Quiet Time*, if I told anyone I’d been up there (on Collins Bonnet) they’d say “Bullshit” you know. And that made me feel better in myself. Like, like I can say that because it’s true (Charlie).

Collectively these extracts not only affirm the content of participants’ reflections but also they indicate something of the nature of the thinking process during reflective *Quiet Time*.

Relating



Figure 6.4

“To see other people go into details and things like that I think I actually learnt, not so much how to do it, I know how to do it, but the fact that its alright.” (Gus)

That the concept of *Quiet Time* might extend to conversational situations was an unanticipated finding. Whilst earlier interviews had clearly indicated that intimate conversations around the campfire were highly regarded by participants, Andy was the

first interviewee to articulate the potential for intimate conversational exchange to be regarded as *Quiet Time*.

...The *Quiet Times* are very unique. Very unique, some of the best *Quiet Times* aren't when you're away neither, some of them are with a friend when you're just having a chat, you know what I mean? And you get onto a certain topic when you can both help each other out and still that is a *Quiet Time* between two people or three people, it doesn't really matter because just by talking to someone they could be saying something you might really struggle with, and, talking about it with someone you get more peace of mind out of it, get more understanding, and it gives you more, you're not just talking about shit, you know what I mean, you're talking about things that are heartfelt and things you've done in the past that's not happening now. (Andy)

Like Andy, Mitch regards such intimate conversations as more than chance to relate to and learn from others experience. From at least his perspective the privacy and authenticity of the campfire conversations present him with an opportunity not available in *Quiet Times* by oneself. That is, the opportunity to experiment with authentic *self-expression* and to gain *feedback* and *perspective* from others.

...In the *Quiet Time* (alone) you are yourself, you already know who you are, really, you know what I mean, but around the campfire you can actually, tell other people how you really feel and think with no judgement on it. Like, I felt like I wanted to tell people how I felt and what I got out of it with no wall and no guard and all that sort of thing. Just, to get that feedback back from people do you know what I mean...to see if other people see it the same way as what I do....

From Mitch's point of view a key characteristic of conversational *Quiet Time* is the willingness of participants to listen and share in an open manner free from façade or defence and congruent with inner thoughts and feelings. Ben and Andy echo these sentiments in their appraisal of conversational *Quiet Time* as an opportunity to relate with “nothing held back” (Andy) or with “no walls or barriers put up “ (Ben). Encouraged by Charlie's example Mitch takes up the challenge to risk exposure and emotional vulnerability in the name of gaining new understanding about old issues, increasing *self-awareness* and developing *empathy*.

We all sat around that campfire and we all started just talking about life in general, it wasn't about the day and how we coped with it like the other fire

times were, it was just about like, um, Charlie and his kids, he was talking about them and he was open and free about it and you know, we were all open about our family and what, the stuff that went on and that sort of thing...I'm thinking, well if they're willing to show big parts of their life in general, which is scary to let somebody else know certain parts about you, and I'm thinking well, yeah, I'll have a go, you know what I mean like, I might as well come down to the same level as them. (Mitch)

Having the facility to "air a few problems" (Nick) about such weighty issues as impending and previous criminal charges, custodial rights, marriage, separation and divorce provides sufficient *anxiety reduction* and relief for some participants to ensure their continued focus on, and motivation for, the Mountain Challenge program. Andy explains:

(*Quiet Time Relating*) gives people a time to off load baggage, and then once all that's finished the can go to bed and they can concentrate on a new day. So getting things out of their brain, out of their minds so they're clearing it. There are various things that crop up during the day that people struggle with and if they can off load that, um, the next day they're fresh and all ready and keen to go.

Within the communal situation Mitch welcomes the multiple perspectives of the group as a way of gaining insight and understanding. Similarly, as he experiments with self-expression Mitch is buoyed by the respect others attribute to his contribution.

In that group there, like around the fire, you've got about five different aspects of what was going on. So then what I found was that um I just added to it what I thought and come up with something, you know what I mean? Like, oh maybe this is a better way of thinking about it, and I got a lot of gratitude out of it as well. When people, are like that, well in my eyes they praise you without knowing, just the way they say things but you just pick up on it, oh yeah that's pretty cool, you know like, 'Thanks for that. Whereas in your normal *Quiet Time* you're thinking and knowing me, you're always after an answer... (In the group) it's just easier to work things out I guess you could say.

To relate infers a connection between one person and one other. The following paragraphs broaden the concept of who or what that 'other' may be.

Col's story



Figure 6.5

“It was like the old people were talking to me.”

Col regards himself as an urban Tasmanian Aboriginal. Having been brought up in the city, the Mountain Challenge is the first time that Col, aged 35 years, has journeyed through the bush on a multi-day basis. His account of a particular *Quiet Time* is detailed here as a way of introducing the consequences of *Quiet Time*. His story provides an appropriate bookend to that which has gone before in that it is a useful reminder that although *Responding*, *Reflecting*, and *Relating* provide a framework on which to hang the findings, they are simplistic. Within the context of the Mountain Challenge, the ways in which participants utilise their *Quiet Time* is dynamic and multi-dimensional. In the following extract Col is arguably *Responding* to the natural environment, *Relating* to his ancestors and *Reflecting* on his circumstance simultaneously.

At the invitation of the facilitator, Col chooses to spend ten minutes or so by himself sitting on a granite column on the summit of Collins Bonnet. This is captured in photograph 6.1. Buffeted by the wind and staring towards Tasmania's remote southwest, Col responds to an intuitive call to connect with the spirit world of his ancestors. Three months later, he recalls this particular *Quiet Time* experience:

I just kind of seen that spot, I just went there in an automatic moment kind of thing, you know (*You just knew*). Just knew like, and once I sat there I knew what I had to do, to do some chanting and do some clapping, I just knew, I just knew. Yeah, yeah, it was like the old people were talking to me I suppose. (*Can I ask you what they were saying?*) Well I suppose it's making that connection again, gee I get emotional at time, just trying (puts

his eyes in his hands and bends over) Just trying to get me into being, you know, on my cultural side now, this is what, this is one of the things you can do, this is one of the gifts that you have as an Aboriginal person and you can share, you know, its like the old people getting me out of this negative stuff and saying “Come here, do this...sit down and connect with us, connect with us.”

Participants and facilitators alike are moved by the depth and significance of Col’s response to the natural environment, which, within the context of his cultural heritage is inseparable from his identity as an Aboriginal person. As a further consequence of this experience, in the name of continued self-care and support Col endeavours to maintain his sense of connection with his “old people” throughout the Mountain Challenge. This is most apparent on the last day when he deliberately isolates himself by walking slowly at the back of the group. When asked why he did this Col explained:

I just wanted to be the last, you know. I suppose I wanted to suck up the energy from everyone, I was able, in a sense to say goodbye to my ancestors, to the old people...just to try to take the good energy, just to have it with me, Just to have it with me. Just to have it with me.

The sudden insight Col experiences on top of Collins Bonnet reverberates throughout the remainder of the Mountain Challenge and continues on return to the recovery centre. The later and surprising consequence of his experience is discussed in the next section.

Summary

This section has presented data that addressed the question – How do participants utilise *Quiet Time*? The findings indicate that participants utilise *Quiet Time* in three broad ways: as an opportunity to reflect; as an opportunity to relate to others in a sincere and heartfelt manner; and as an opportunity to simply focus on nature. An overview of the characteristics and discernible effects of these strategies is presented in Table 6.3.

The table shows that in addition to a sense of being alone, a positive and focussed frame of mind, and a personal time perspective, experiences of *Quiet Time* spent predominately focussing on, and responding to, nature are characteristically non-verbal,

sensuous, emotionally charged and difficult to explain. Some participants purposively take the opportunity for nature-focussed solitude as a way of savouring or processing their experience or as a way of coping with social and emotional challenges of the journey. Participants report a spectrum of discernible effects ranging from a sense of being attuned to nature and at peace, to the exhilaration and joy of a *Natural High*

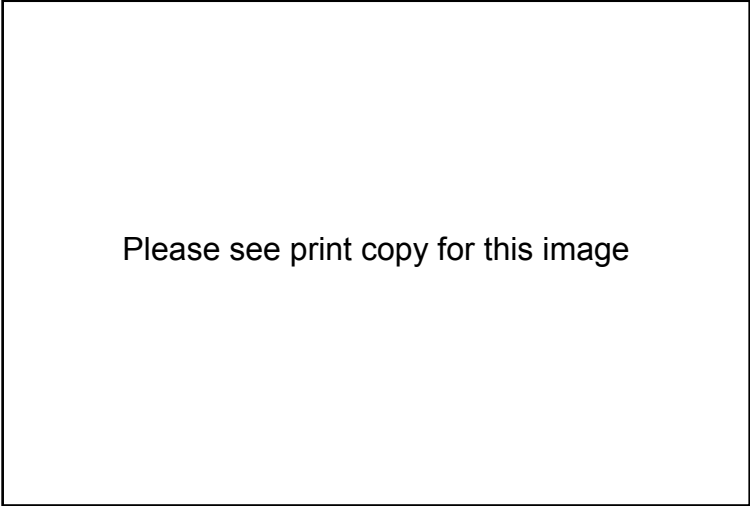
The table also shows that participants utilise *Quiet Time* for reflective thinking and writing. Participants characteristically use *Quiet Time* spent reflecting to think about their personal, and their peers, progress and to reflect on current concerns about their roles and responsibilities within the family and broader community. Some of the discernible and immediate effects of *Quiet Time* spent reflecting include mental clarity, intuitive insights and anxiety reduction. Given the positive mind frame that underpins all experiences of *Quiet Time*, participants are motivated towards reflection as an opportunity to process and savour their previous and present experience.

The section concludes with an explication of *Quiet Time* spent relating to one another as a way of gaining feedback, perspective and self-expression. The heartfelt and authentic nature of *Quiet Time* spent relating differentiates this type of exchange from casual conversation. As Table 6.3 indicates, insight, self-awareness, empathy and anxiety reduction were some of the discernible effects of *Quiet Time* utilised in this way.

Table 6.3 Ways in Which Participants Utilise *Quiet Time*: Their Characteristics and Immediate Discernible Effects

STRATEGY	DEFINITION	THEMES OF MOTIVATION	CHARACTERISTICS	DISCERNIBLE EFFECTS	EXAMPLE OF RESPONSE
<i>Responding</i>	Participants predominately attending, or <i>Responding</i> to the natural environment	Savour Experience Process Experience Coping Strategy	Alone Focus on Feeling Non-verbal Difficult to Explain Time to 'Be' Sensuous	Natural High Self-worth Intuitive Insight Relaxation Sense of Peace Self-acceptance A Mind Rest	The moon was rising, that was just brilliant. The wind was blowing, damn cold...I definitely felt alive...it's hard to describe really...this was like 'Wow!' There was no concern about anything else apart from what I was doing at the time and getting the most out of it ...my chest was pounding. It was great! And I realised Hey, wow, you don't need that other crap to enjoy these things. (Dave)
<i>Reflecting</i>	Participants predominately engaging in calm and. reflective thinking	Process Experience Savour Experience	Alone Monitoring Progress Reflecting on Roles and Responsibilities Ruminative Thinking Reflective Writing	Intuitive Insight Anxiety Reduction Mental Clarity	I tried to put the thoughts of what I'm going through with my kids and their mother out of my head but in fact that's what I ended up basically thinking about, (Joe) I didn't come up with any answers but it was clear thinking and after coming away from there I knew inside basically where I stood which is the same place that I knew I was but I felt at ease with it. (Gus)
<i>Relating</i>	Participants predominately engaging in empathetic conversation	Self-Expression Get Feedback Gain Perspective	Shared experience 'Heartfelt' exchange No walls or barriers 'Off-load baggage"	Insight Self-Awareness Empathy Anxiety Reduction	...talking about it with someone you get more peace of mind out of it, get more understanding, you're not just talking about shit, you're talking about things that are heartfelt. (Mitch)

CONSEQUENCES: THE OUTCOMES OF *QUIET TIME*



Please see print copy for this image

Figure 6.6
“ I still do, I still do, I
take my ten minutes
every night.” (Gus)

As previously explained, application of the coding paradigm proposed by Strauss and Corbin (1998) entailed considering the data in terms of the outcomes or consequences of *Quiet Time*. The effects concomitant with the experience of *Quiet Time* have been discussed in the previous section. This section presents the findings pertaining to longer-term outcomes.

On return to the rehabilitation centre, the participants were unanimous in the sense of wellbeing and accomplishment that they attribute to their Mountain Challenge experience. How much of that positive sense of self can be directly attributable to participants' experience of *Quiet Time* is speculative. However, within the data it is possible to identify a number of examples that illustrate clear links between *Quiet Time* during the Mountain Challenge and attitudes and behaviours on return to the rehabilitation centre.

Developing ‘Tools’

On a summit, Dean is surprised to realise that he has the capacity ‘to put the blinkers on,’ to calm his mind and focus his attention. During the first of two interviews Dean explains that realising that he is able to “go head down ass up type of thing, and really centre (him) self” is one of a small number of “tools” he has acquired through the process of rehabilitation that will assist and support him through the lifelong process of recovery from addiction.

(Quiet Time) is definitely time for me, and I never really knew how to... be able to consciously find my own time. ‘Coz I could have gone away like you suggested for ten minutes everyday and I would not have known how, from a bulls roar, how to find my own time and how to do a little bit of soul repairing...So that was excellent, that is a tool that has gone into a tool box that stays with me now. (Dean)

Like many other participants, Gus identified, early in the program, that acknowledging and expressing emotions was difficult for him. Even though Gus preferences watching and listening over talking he experiments with self-expression and is proud of his progress. For him, *Quiet Time* spent in honest and empathetic conversation models appropriate alternatives to his habitual way of dealing with difficult emotions. Perhaps most significant for Gus is his recognition that to wrestle with deep emotion is a basic human trait and as such need not be censored or denied. Talking about shared *Quiet Time* around the fire Gus said:

I mean I touched on things but I never really went into details. But for me that was actually a huge step. I have a handful of friends that I talk to my problems about. What I always considered talking about my problems was having a bitch and basically if I was having a problem with (my partner) I’d say to one of my mates ‘Fuck her she’s a bitch’ and that’d be the end of it. That was my venting, that was my talking, not actually talking about what the problem was or going into details as such. To see other people go into details and things like that I think I actually learnt, not so much how to do it, I know how to do it, but the fact that its alright.

Learning from other people? What did you learn from other people?

That I’m not alone, basically, that I’m not alone. I have never thought I was alone with my problems, I know that everyone has their problems, I didn’t

realise that it can actually touch them as much as it touches me. Here they were getting it and talking about it, and to see them do that, well in front of me, someone who hardly even knew. That was a huge spin out for me, a really big spin out.

The ongoing use of *Quiet Time* as a useful tool is most apparent in the stories of Andy, Gus and Dave who, on return to the rehabilitation centre, take up the *Habit of Quiet Time*. In Figure 6.7 the voices of the participants themselves are used to illustrate the point that despite the risk of being thought “fucking mad” (Gus) or the need for the discipline to “make (oneself) do it” (Andy) these three participants choose to incorporate time for *Quiet Time* into their every day life. They do so by periodically disengaging from the communal context of the rehabilitation centre through the act of going for walk, stepping out on to an empty verandah or going to one’s room. They associate the habit of *Quiet Time* with an improved ability to cope with the “days ahead” (Dave) and the demands of everyday life and the rehabilitation process. Andy finds that with practice *Quiet Time* spent journal writing is getting easier and provides him with a new found capacity to take control of negative and destructive thinking patterns. In addition to using *Quiet Time* to monitor his ongoing progress at the rehabilitation centre Gus finds that *Quiet Time* spent in reflective and ruminative thought leads to the revisiting positive and largely forgotten images of himself as a happy and capable young man in the bush.

Figure 6.7 The Habit of *Quiet Time***ANDY**

I used to live without them (*Quiet Time*) but now I've got to have them, I've got to go and shut myself in my room for my hour or go for a walk out in the bush, I've got to do stuff, I've got to make myself physically go out there and do it...I've got to have that time now. Well before, I'd never write in a journal, but when I came back uh, I think it was on the Friday or the Saturday, I started writing in my journal you know. Before I'd write and just say "That's just crap" because I'd read it back to myself and say this is all in me head. But now I can write it and it just reminds me of when I was on top of the mountain and I can take myself back to that spot and get myself to think in a clear frame of mind and just keep on writing you know....It's getting easier every time I go up there and write. Still have hard spots but you've just got to push yourself through. Even when you don't feel like it you've got to make yourself do it. Even if you're in a bad frame of mind still go up there and write it down. Write all the bad things write all the good things.

What would happen if you don't give yourself that time?

Things get caught up in your head and you keep on stewing about them I think, you do, quite often for a week, you know what I mean? Coz' you have one bad day and continue it on for one or two weeks (unintelligible) but now I can pick myself out of a bad mood whenever I want to, it's my choice and I've got to make that

DAVE

...I didn't do it (make time for solitude and reflection) as much, I didn't think it was important. And now I realize that, yes it is important to do that, now.

In what way is it important for you Dave?

For me it's important because I just have my own mind to mull things over and I don't have anyone else around, well, I can just wander off and have time by myself to run things through my mind. I find that a great help to get through the days ahead and when you come back to civilization you've still got your employment and your bills, and like everything that's got to be done, but going away and just having those couple of days when you can just think about things and reflect on things around you, and realize just how lucky you are, it makes you more determined to get through things... Since I've been back here I do go for walks where I do just sit down and think about things, reflect on things. And I find that a great help.

GUS

I still do, I still do, I take my 10 minutes every night Val, I don't do it of a morning, I only do it once a day but I take my 10 minutes every night before I go to bed...its not always ten minutes, sometimes its five and sometimes its half and hour. One night it was an hour and I didn't even realise...like it doesn't always work every night. Some nights down and things like that, and I just can't help thinking about the situation with my kids and everything like that and that's what I do think about for 10 mins, but most of the time I basically say to myself ... I can stay in here and watch tele but I'm going to go outside! I leave that part of me inside and take the rest outside...it's definitely one of the most important tools I've picked up in my rehabilitation, just to take time for me, just take time for me. And I do a little stock take; ask myself how am I going? I do! I sit there and I say 'Gus how are you going?' And then I answer myself! God these fellas that live on the bottom floor must think I'm fucking mad if they can hear me! I do, I sit out there and have a really good yak for 2 or 3 minutes, and I think about what I've done in the day. If I've had any problems during the day I just quickly mull them over and then basically tell them (the problems) to go and watch fucking telly, 'You can piss off out of it, I've sorted you!...The more I do it the more confidence I have in doing it too. Like when I first started doing it when I came back after the program, because I started on the first night, when we came back (from the Mountain Challenge). The first night I was actually out there, I didn't start talking to myself then, I was just thinking, but all I could think of was 'You're fucking mad, it's cold out here. Go to bed you frigging idiot!' and all this sort of stuff, but yeah, yeah, after about a week it really started feeling good. It felt good when I first started but I had that voice in the back there, "You're fucking nuts you're absolutely crazy" and that's when I just turned it over and started speaking out loud...it's a great way to take an inventory of the day, which I do, and keep reminding myself where I'm from basically. I do little memory trips down memory lane, when I was a little kid and did fishing trips and camping trips, and things like that. And that's another part of recovery that I'm absolutely having a ball with at the moment is that I'm actually getting my memory back.

Mateship

One of the most valued ways in which the outcome of shared experiences of *Quiet Time* is expressed is in the development of what Gus describes as *Mateship*. In addition to the camaraderie that may develop as a product of a shared adventure, participating in *Quiet Times* characterised by open and heartfelt conversation, fosters a level of emotional bonding and friendship that participants regard as uncommon, authentic and supportive.

Even though us guys came from here (recovery centre) and we'd spent a few weeks together, we still didn't know each other as such. We knew of each other, but didn't actually get to know each other, I think we really got to get to know the inside, what's on the inside of each other on that trip, and it helped me a lot, it helped me a hell of a lot. (Gus)

For all groups, *Mateship* continued beyond the Mountain Challenge. Indeed, Andy points out that on return to the recovery centre his group sometimes preferred to use each other, rather than a counsellor, as a non judgemental forum to express and work through key and current concerns.

If there are certain issues we seek out each other instead of probably going to see a counsellor. Which isn't bad because we still have time with our counsellors but for things that counsellors probably don't need to know yet, the boys have got more trust in each other than what they have, [with the counsellors]. Y'know, they can speak their mind and not get it thrown back in their face, they're there to listen, not to turn around and judge people for it and that's what we've got at the moment...great set of guys but no problems because we all talk to each other (Andy).

Confusion

Thus far the immediate and longer-term outcomes of *Quiet Time* are seen to be positive and life enhancing. The longer term consequences of Andy's experience of *Quiet Time* at the Lost World and Col's experience on the summit of Collins Bonnet challenge this perspective and introduce the concept of *Quiet Time* as a potent force for both positive and negative outcomes. Of all accounts of *Quiet Time* those experienced by Andy at the

Lost World and by Col on Collins Bonnet were arguably the most profound. It is noteworthy that these same experiences created confusion and ran the risk of being counter therapeutic.

As described earlier, one of the discernible consequences of Andy's final *Quiet Time* is a sense that he had left 'all the bad stuff' behind. Buoyed by a heightened sense of self worth, and no longer "feeling like a drug addict" on return to the recovery centre Andy acts out a symbolic gesture of transformation. He explains:

When we came back that night, I've been wearing a necklace around for seven years, its meant a lot to me as my 'ex' gave it to me. But when we came back for some reason I just ripped it off and threw it away. It's just like I'm trying to get rid of all the excess baggage that I've been carrying around. 'Coz when I was up there I didn't have any baggage.

His sense of renewal and capacity is profound. Three weeks after the Mountain Challenge he regards his recovery complete and prematurely leaves the rehabilitation program.

Shortly after the completion of his Mountain Challenge experience Col also prematurely leaves the recovery centre. After a few days he returns and continues with the program. In contrast to Andy, Col identifies that his departure is inspired by fear rather than confidence. In his second interview he explains the irony of being frightened by getting wanted he "wanted so much."

I think it may have frightened me, to have been totally together...When you're used to abusing yourself, sometimes being happy can be "wow", frightening.

Whilst it is likely that multiple factors impacted upon Col to bring him to a state of feeling "totally together" it is significant to note that he associates the *Quiet Time* with an intense feeling of authenticity and well-being and wonders, despite the confusion, "if it was just one little factor that helped me move on."

That an experience of *Quiet Time* may be regarded as novel and challenging for those not used to emotional equanimity is echoed in Sally's account of *Quiet Time* in the Recovery Centre.

I'm starting to get used to it, when you're used to everything going flat out that *Quiet Time* can be pretty scary...I was used to dramas. Sometimes you try and create your own drama just to have a drama! I've learnt that one!

It was beyond the scope of this study to ascertain the post-trip consequences of the insights into themselves, their situation and relationships that participants associated with *Quiet Time*. However, it is of note that Charlie comments that experiences during *Quiet Time* were easier to recall, *Quiet Time* "embedded it more." Four months after the Mountain Challenge Col continues to be deeply stirred by his memory of his *Quiet Time* spent relating to his spiritual ancestors. Col says:

Just reading that report and thinking about that *Quiet Time*, it makes me, I get emotional, you know, oh geez, (wipes his eyes). It does, it hits me right in here, just reading it I get teary sometimes, you know, and um. Now what was the question again? (Both burst out laughing).

Summary

In addition to the immediate effects of *Quiet Time* discussed earlier, a number of longer-term consequences were attributed to the experience of *Quiet Time*. Table 6.4 shows that post-trip consequences of *Quiet Time* include an ongoing and positive sense of having attained some useful 'tools' to improve communication and the capacity for reflective thought. The table reiterates the previously discussed findings that some participants choose to create daily opportunities for *Quiet Time*, that the sense of friendship established during the Mountain Challenge can provide ongoing support for participants on return to the rehabilitation centre. The table also provides example of the sense of confusion that can arise for participants unused to the feelings of peace and equanimity that accompanied the experience of *Quiet Time*.

Table 6. 4 Post-Trip Consequences of *Quiet Time*

Category	Example
Developing 'Tools'	I think I actually learnt, not so much how to do it (share thoughts and feelings) I know how to do it, but the fact that it's alright. (Gus) ...how to find my own time, and how to do a bit of soul repairing ...that is a tool that has gone in the tool box that stays with me now. (Dean)
Habit of <i>Quiet Time</i>	I used to live without them (<i>Quiet Times</i>) but now I've got to have them, I've got to go and shut myself in my room for an hour or go for a walk out in the bush. (Andy)
Mateship	We really got to get to know what's on the inside, what's on the inside of each other on that trip, and it helped me a lot, it helped me a hell of a lot. (Gus)
Confusion	I think it may have frightened me, to have been totally together...When you're used to abusing yourself, sometimes being happy can be "wow," frightening. (Col)

CONTEXT: THE SPECIFIC CONDITIONS IN WHICH *QUIET TIME* TAKES PLACE

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In the pursuit of a rich and textured understanding of *Quiet Time* it is constructive to consider the character, strategies and consequences of *Quiet Time* in the light of the specific contextual conditions within which the experience occurs. In this investigation *Quiet Time* occurs within the specific context of an adjunctive wilderness therapy program for persons in recovery from drug and alcohol addiction. Understanding the implications of this specific context is informed by the data initially coded within the major categories *Being Me* and *Having an Adventure*, and the subcategories of

Context and Goals. In reconsidering the data in terms of the specific context of Quiet Time four contextual themes were identified as: 1) A Legacy of Addiction, 2) Wanting Change 3) Having an Adventure and 4) Being in the Bush.

The specific conditions in which *Quiet Time* takes place and how they were coded is represented in Figure 6.8.

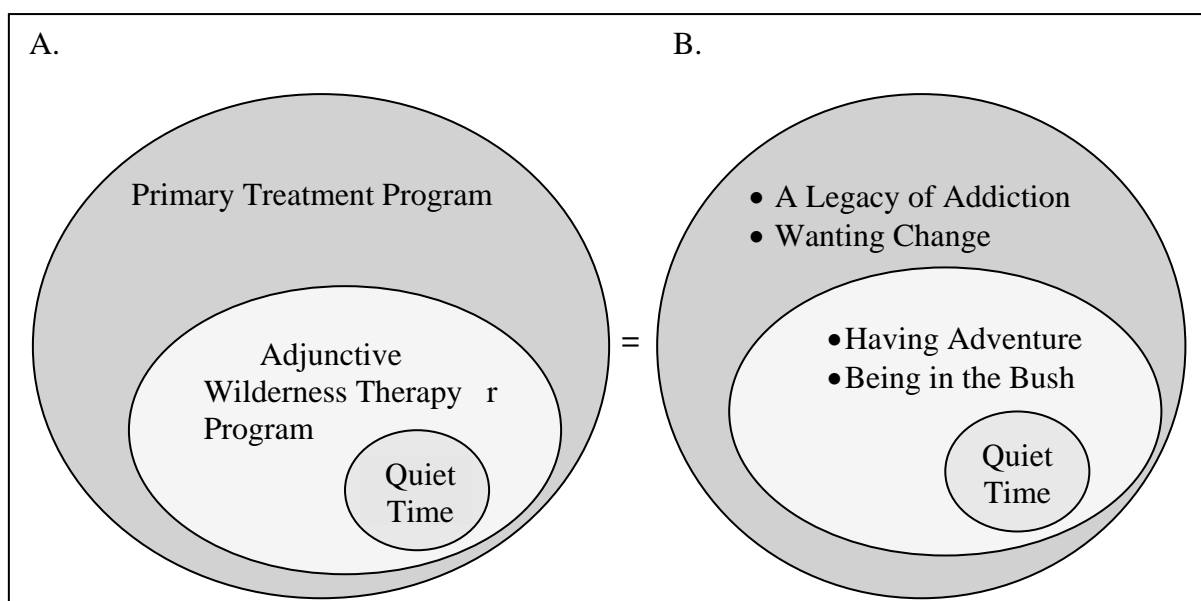


Figure 6.8 Coding the Context of *Quiet Time*

A Legacy of Addiction

A Legacy of Addiction refers to historic and current issues associated with participants' lifestyles before entering the rehabilitation process. In considering the specific context of *Quiet Time* it is noteworthy that for most participants' solitude has been, in the recent past, associated with loneliness and a negative engagement with self. Within this context *Quiet Time* may be regarded as, prior to entering the rehabilitation centre and/or the Mountain Challenge program, and uncommon experience.

Although all 12 participants in Groups 2, 3 and 4 indicated that they had the opportunity for solitude prior to admission to the rehabilitation centre, only two interviewees

identified their experience of “being alone” as positive and enjoyable. Whether from unemployment, divorce or other reasons, nine of the interviewees assessed the solitude in their life prior to entering the rehabilitation centre as “unwanted.” The tenth interviewee, Charlie, found being alone desirable but difficult to attain because of the demanding nature of his job. When he was able to find opportunity to be alone, confused thinking and negative self-beliefs marred the experience:

I had bugger all (*Quiet Time*)... at work always on the go...I'd drive all night long just wondering what the fuck was going on, you know. Me head was screamin' ...Just down on m'self, down on everyone. (Charlie)

For the ten participants who reported no recent positive experience of *Quiet Time* solitude was associated with an increased awareness of destructive thoughts and feelings of loneliness, boredom, anger, shame and guilt.

I had heaps of reflective time and it was all negative really. (Pete)

I didn't like the person I was changing into. So I suppose in that sense it was loneliness for me, but I didn't want to be around anybody anyway 'cos I always felt shameful, like everyone was looking at me and pointing the finger at me. “Oh she's nothing but an alcoholic” which I was...The shame and the guilt. And even when the children came home from school I still wanted to be on my own so I wouldn't be very nice to them. Always being a real bad mother because I just wanted to be on my own. Didn't want anyone around me. (Sally)

I didn't like myself that much so I hated being by myself, I would have rather been with other people. (Joe)

To avoid the risk of feeling lonely or having “time to think” some participants avoided any opportunity for “being alone.”

I haven't had any *Quiet Time* I can tell you...it would give me time to think...deliberately I go out of me way not to (be alone). (Andy)

In the past Dave actively valued solitude as an opportunity for physical and mental restoration, however as his involvement with drugs and alcohol increased so his

motivation to take time for solitude diminished. Dave makes a connection between his recovery and a renewed respect and desire for solitude.

Yes I used to make time for myself. Sometimes I used to just pick up my pack and take off for the weekend and just be in solitude for a couple of days...Be in a spot where I could just be by myself, and reflect on things. I usually came back fairly refreshed with a clear mind and a set goal of what I wanted to do for the next few weeks...whilst what I've been involved with over the last few years, its been alcohol and drugs and I lost that a little bit, I didn't do it as much, I didn't think it was important. And now I realise that, yes, it is important to do that now...

In the presentation of findings thus far *Quiet Time* within the Mountain Challenge has been depicted as an experience of solitude that has, for some, provided an opportunity for reflection, clear thinking and insight. With this in mind it is of interest to note that most participants enter the Bridge and Missiondale Recovery Centres with significant family, health, financial, legal and/or existential concerns that require reflection, clarity of thought and decision-making. Dealing with issues such as divorce, separation, custodial rights, impending criminal charges, depression, unemployment, reemployment and housing issues in addition to the physical, social, emotional and spiritual demands of the recovery process, make for a significant cluster of potential concerns that command participants' attention.

Ironically, one of the legacies of continued drug misuse identified by participants is difficulty thinking clearly. Col has difficulty "keeping (his) mind on track" and a flippant comment by Gus, recorded in field notes, indicates the significant level to which addiction may affect memory and lifestyle. Gus said that he "lost a whole year of (his) life living in a cow paddock." He said that for that year he slept in a field "amongst the cow pats" and remembered little else of that time.

Wanting to Change

Having made the point that *Quiet Time* within the Mountain Challenge occurs against a back drop of few positive experiences of solitude and an ongoing need for reflection,

clear thinking and decision making, the degree to which participants embark on the Mountain Challenge motivated by a desire to engage more fully with self is noteworthy. The desire for change is particularly evident in Project Hahn pre-trip documentation that asks participants to identify what they would like to get out of their Mountain Challenge experience. Participants' personal aspirations for the Mountain Challenge are shown in Table 6.5 which explains that participants hope that Mountain Challenge program will provide an opportunity for a sense of self-discovery, an opportunity to express thoughts and feelings and to improve communication skills as well as an opportunity to engage positively with the body and mind and experience a sense of physical and mental invigoration.

In tandem with a desire for change is an acknowledgement that the legacy of addiction is long. The Bridge and Missiondale Recovery Centres regard re-enrolment as common. Ben, and Phil are enrolled in the rehabilitation program for the second time.

Table 6.5 Participant Aspirations for the Mountain Challenge

Self Discovery/ Rediscovery	<p>To find out more about myself and how I behave when there are no drugs in my system. (Andy)</p> <p>To get in touch with the good Nick inside. (Nick)</p> <p>To get back in touch with things I enjoy doing, like abseiling, bushwalking, rock climbing, back in touch with my old self. (Dave)</p>
Self Expression and Communication	<p>Practice opening up and talking more. (Tatts)</p> <p>I would like to be more confident in talking to strangers and to handle my anger a bit better. (Pete).</p> <p>I would like to be able communicate with people better and be more fun. (Phil)</p> <p>Not to be so introverted within myself and so self - critical. (Ben)</p>
A Desire for Re Invigoration	<p>To get new lease on life. (Dan)</p> <p>For exercise, good company and a bit of time with good old Mother Nature. (Gus)</p> <p>Self esteem...a sense of challenge and increasing fitness. (Ben)</p> <p>Some excitement and adventure, which has been missing from my life for a long time. (Phil)</p>

At the time of the study Pete was enrolled for the third time in 12 months. Dean expresses the sentiment that “being” if not “feeling” like a drug addict” is a condition for life.

I’m, I’m always a recovering drug addict, uh I’ve never recovered and until the day I die that will be the case. It will get easier and easier as I get older and I put more distance between me and it, it’ll get easier I can feel that, there’s no problem there, but, there’s going to be times for a few more years yet where it’s still going to be fairly raw and its going to open up a wound fairly quickly...so there is this giant dark side, it’s the only way to describe it, (yeah, I get it) it’s a powerful bloody thing drug addiction, you know. (Dean)

The significance of the perception of addiction as a permanent and pervasive “Dark side” (Dean) is highlighted in participant’s conversations about the need to provide themselves with a “toolbox” of self-help strategies.

Having an Adventure

Sally’s journal was presented in Chapter 5 as a vivid portrayal of the themes of *Uncertainty*, *Excitement* and *Challenge* that contribute to the pervasive sense of adventure engendered in the Mountain Challenge program. Dean and Gus articulate this spirit of adventure in terms of an adventure into the uncharted territory of self.

The adventure part of it was the self-discovery; working out what I could do and couldn’t do physically wasn’t the adventure. Working out what I could and couldn’t do mentally was what it was all about. More of an adventure into myself rather than a physical adventure...the adventure inside me was what it was all about for me. (Ben)

You are going into a camp, you go into those camps knowing that you are going into areas both physically and mentally that are either uncomfortable or places that you don’t go very often. (Dean)

Being in the Bush

A description of this major category was presented in Chapter 5. To reiterate, *Being in the Bush* is welcomed by the participants in this study as a *Novel* and *Therapeutic Context*, that is at once *Hazardous*, *Magical*, *Restorative* and *Transformational*. As such participants appreciate Being in the Bush as a setting for adventure, self-sufficiency, physical challenge, and/or a chance to engage with the body, experience awe and wonder, commune with “Mother Nature,” and/or to experience a sense of freedom and possibility.

A journal written by Pete encapsulates a broad range of responses to the wilderness environment in which the Mountain Challenge occurred. Although once a rugby player, at the time of the Mountain Challenge Pete is overweight, and having “spent two years with me head under the doona” has a low fitness level. For him the Mountain Challenge represents a substantial physical challenge that is amply rewarded. This is captured in an extract from his journal that reads:

We have walked 1.5km and it's been hard, really hard. Sally has done it real tough but she is a good sport. The scenes in this rainforest have been absolutely perfect. We are filling our water bottles up with water from the creek and it's cold and beautiful. 6.05pm. We've just put up our tents and set up camp, it's a great spot. Now we are here it feels as though it was an easy walk even though it wasn't. I'm so glad I'm here. (Pete's Journal)

In similar vein, two extracts from interviews with Mick are provided in Figure 6.9 as representative of many of participants' thoughts and feelings about Being in the Bush. The first is drawn from a pre-trip conversation. It highlights the sense of adventure the natural environment conjures for him. The second extract is from a post trip interview where Mick is responding to an invitation to choose a photograph that best represents his experience of the Mountain Challenge. One of the chosen photographs is presented with the extract.

I'm not too sure exactly what to expect, except that I shall probably be cold, I suppose. But that's ok...it's going to be a lot more rugged than the normal touristy sort of thing. I mean it's really getting back into the jungle so to speak. We'll see!

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A very peaceful place where you've got a lot of freedom. That's how I like to remember it, with a lot of freedom and that's why I chose those two photo's because they typify, like they're there and they're opening up themselves to the elements, just giving over to the elements so to speak. Taking on the environment with joy, the space. So I guess that also helped renew some old experiences of being out in the bush and having those sensations that I've long forgotten so it brought back a lot of childhood memories and feelings of excitement that I'd have going out exploring and going on walks and to parks and the waterworks and the tracks that are out there. That's what I carried away, that renewal and sense of enjoyment that I get out of bushwalking and camping and doing things like that in a group situation (Mick).

Figure 6.9 Being in the Bush

Being in the Bush is a *novel* environment. For Col it was novel because, despite his aboriginal heritage, he had never journeyed through the bush before. Although the bush was a familiar and environment for Andy, the Mountain Challenge presented the opportunity a new and novel way of relating to the natural environment. According to his assessment, his previous experiences of the bush had been utilitarian.

You know, when I look back on it, like, over the years, going shooting, killing animals, ...I've been so destructive in that sort of way...I'd take the chain saw and cut heaps of trees for firewood, but really I didn't need to do that. You only burn the wood and to hell with it and you kill more animals than what you need when you go shooting, for dog tucker and stuff, and that part of myself I don't like. So I don't think I'll do that any more.

All participants acknowledge a sense of freedom, awe and wonder inspired by *Being in the Bush* that contrasts sharply with the sense of constraint and control they associate with life at the rehabilitation centre.

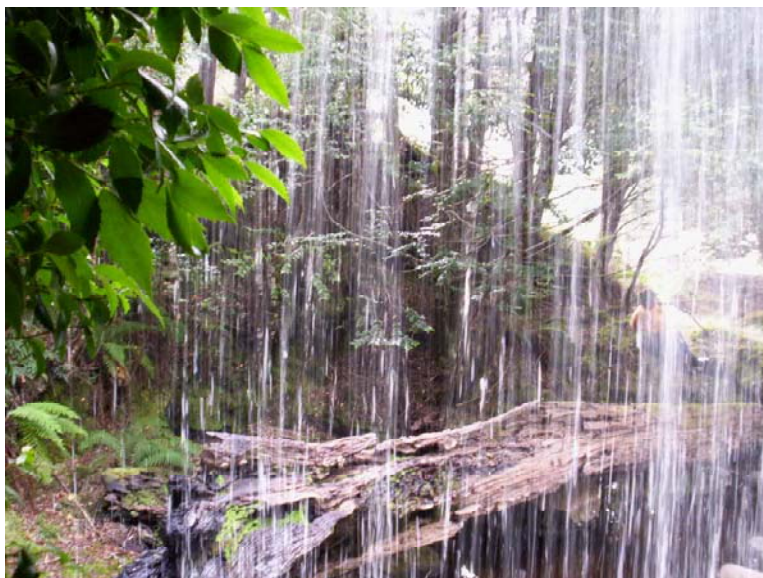
Summary

Table 6.6 presents an overview of the four main categories and a number of sub categories that pertain to the major category coded as Context. The table underscores that, in this study, the experience of *Quiet Time* occurs within the communal context of a challenge-based wilderness therapy program for persons in recovery from drug and alcohol addiction. The table also identifies that as part of the legacy of addiction participants typically come to the Mountain Challenge with little recent experience of *Quiet Time* as well as significant unresolved life issues, a low self esteem and a desire for self-awareness and personal change. The table also identifies the natural environment as, from the participants' perspective, providing a therapeutic and novel context for their wilderness adventure. Thus, *Quiet Time* occurs within the context of an adventure that participants describe as both a physical and mental journey into the unknown and characterise in terms of feelings of uncertainty, challenge and excitement.

Table 6.6 The Context of *Quiet Time*: An Adjunctive Wilderness Therapy Program.

Category	Sub Categories	Example
Mountain Challenge	Group context Program Philosophy	The [Mountain Challenge] shows you that you are capable of more, shows anybody who goes to the Mountain Challenge that they are capable of more because you are encouraged to and you generally do do push yourself fractionally past those physical and mental barriers that you have placed already for yourself...so when you come away you think, well I'm proud of myself. It gives you pride, therefore its good for you, your self-respect and it works hand in hand with (the Recovery Centre). If you can walk out of here with more self respect, pride and a little bit more wiser about yourself and how you handle things then, um, its, its, they work together (Dean).
Legacy of Addiction	No <i>Quiet Time</i> Significant concerns Feeling Like a Drug Addict Trying to Find M'self Wanting Change	On drugs (I wasn't) being much of an Aboriginal person. I wasn't being much of any type of person really (Col) I'd drive all night long just wondering what the fuck was going on, you know...my head was screamin' Just down on myself, down on everyone. I just did not know why? Why? Why? (Charlie).
Being in the Bush	A Therapeutic Context A Novel Context	I guess part of recovery is getting a sense of spirituality back into your life whether its God, whether that be nature, you know every person is different. The bush and nature helps me get back in touch with that spirituality. Appreciating the simple things in life not having to worry about phone bills, hydro bills, not having to worry about where you're going to get your next drink from etcetera. It's just something, after 10 years of addiction, where everything is a hassle and a worry and your brain is going 24 hours a day to just letting it all go and um, just enjoying life what life is, which is not being hungry, being warm and being cared about. Just the basic elements of life without all the other complications (Ben).
Having An Adventure	Uncertainty Challenge Excitement	The adventure part of it was the self-discovery; working out what I could do and couldn't do physically wasn't the adventure. Working out what I could do mentally was what it was all about. More of an adventure into myself rather than a physical adventure...the adventure inside me was what it was all about for me (Ben).

INTERVENING CONDITIONS



What sort of contextual conditions facilitate or constrain the incidence and nature of *Quiet Time*? Four components integral to *Quiet Time* were identified earlier as 1) A sense of being alone 2) A personal time perspective 3) Focussed attention and 4) A positive mind frame. Any circumstance that impacts upon one or more of these components has the potential to enhance or restrict the occurrence of *Quiet Time*. Endeavouring to identify all such intervening conditions is a boundless task. However, some of the major factors discernible in this study, coalesce into four broad themes. The themes are categorised as:

- Individual Participant Needs, Strengths and limitations;
- Environmental Factors;
- Leadership Issues;
- Levels of Group Development.

It is acknowledged that, in practise, none of the intervening variables stand-alone. One articulates with another as part of a dynamic web of circumstance. In pursuit of clarity, each of the four themes is considered in turn.

Individual Participant Needs, Strengths and Limitations

Comparing the experiences of Andy and Mitch provides a poignant example of the subtlety of intra-personal variants. From an external perspective Andy and Mitch's situation is identical. On the last day of the Mountain Challenge, Andy and Mitch, with the rest of their group, are invited to sit in silence for "five or ten minutes" on a rocky summit overlooking the 30m abseil they have recently completed. They rest within three metres of each other and look out to a distant view of Hobart and environs. In time Andy breaks the communal silence to say: "This is the happiest day of my life." Later he describes the experience as a transformative *Quiet Time* that impacts significantly on later decision-making. Mitch is seen to be shedding tears. One week later he describes his experience:

In that last ten -15 minutes or whatever, there, that uh, it got really hard for me there. I didn't actually think on the trip itself and what I'd achieved and what walls I'd broken, I more, I went straight back to "I've got to come back to this (the rehabilitation centre), you know what I mean, this place this depressing shit hole. And then I got really down. I got in really deep thought about it you know. Like 'Oh, I've got to go back to that, where I just wanted to stay here. To be honest with you, I, uh, thought about jumping a few times, which sounds crazy but it did cross me mind a few times because I didn't want to come back to (Recovery Centre) sorta crap you might say. Um, yeah, that's just that last day.

As long as Mitch is able to maintain a present moment focus he feels positive, peaceful and able to savour reflection on his physical and emotional achievement. However, as he loses focus on the here and now and allows his mind to project to the future, anxiety overwhelms him and he is unable to sustain the positive mind frame integral to the experience of *Quiet Time*.

Participants vary in their ability to cope with the physical, emotional and social challenge of the wilderness therapy program. *Anxiety* is a significant constraint to *Quiet Time*. Some of reasons anxiety may arise include physical exhaustion, fear of failure or injury, and inadequate medication. Table 6.7 provides examples of these sources of anxiety as well as extracts indicating a variation in *Personal Preference* for *Quiet Time*.

Table 6.7 Examples of Personal Intervening Factors

<p><i>At the summit...</i>I just felt sick, I just felt like "What am I doing?" And then when I got to see where I had to go down to that flamin' hut, I was petrified, petrified of getting down to that hut. Scared the living hell out of me (Sally)</p>
<p><i>At the summit...</i> they were the only times we were really alone when we were on the top and because of the views and the scenery it does strike everyone as beautiful, kind of like, spiritual up there (Mick).</p>
<p>...I felt I didn't want to socialise as much as I could...I felt that that time there was just a time to be peaceful and happy with myself (Mick).</p>
<p>I did have times by myself, but not often, I was normally around the group. I like listening to the other group, their thoughts and their feelings (Dave).</p>
<p><i>Phil invited the group to share a prayer on two occasions. Gus said:</i> Phil had his prayer and I thought that was great, I thought that was nice, for him, and I was quite willing to go along with that for him, but it didn't do anything for me (Gus).</p>
<p><i>That was</i> a buggered stop not a <i>Quiet Time</i> stop but everyone did go quiet. I knew I was just thinking 'oh fuck that' (Charlie).</p>
<p>I didn't have me medication and that didn't make me a happy chappy...I came off it too early and I didn't get the full sense of it...my mind races, I don't absorb a lot of things at the present time. I find it hard you know, I've got so much going on up here (Col).</p>

It is interesting to note that Dean's enthusiasm for a facilitator initiated opportunity for reflective *Quiet Time* verges on a fear of failure and self-imposed pressure that might threaten the positive mind frame integral to *Quiet Time*.

I wanted to (reflect) so much that, um I had to be careful, to know which direction to think, first, as in which part of my brain to use first, I don't now how I did that. (Dean)

Participants varied in their preference for reflective writing. Only four of the eighteen participants in this study took up the invitation to maintain a written journal. Three of those participants were in Group Two. In the final debrief for Group Three participants were given pens and paper and invited to write a supportive letter to themselves as their own best friend. Facilitators offered to scribe for anyone who preferred not to write. Two of the four participants requested assistance. Whilst participants were observed to find the activity emotionally moving, none referred to it later as a *Quiet Time*. It is speculated here that for some that the challenge of spelling and handwriting may outweigh the potential for relaxed reflection.

Environmental Factors

Despite the opportunity for solitude, in the past a negative mindset inhibited participants' capacity for *Quiet Time*. Within the context of the wilderness therapy program the *Scenic beauty* of the natural environment impacted positively on participants mind set.

You get into the right frame of mind, you know what I mean...Well this is something I was doing I enjoyed and I was happy to do that, you know what I mean? I was happy to go walking and bushwalking and be out there..I'm positive when I'm out there. So it's a lot easier to get back into the positive than carrying on the negative. (Andy)

Participants within this study are unanimous in their appreciation of the beauty of the landscape through which they are travelling. Tracing their route on Map 1 (Appendix 17) illustrates the variety of the topography and vegetation through which they travel. The enthusiasm with which participants utilise photography to record their journey mirrors the sense of privilege they express in terms of the experience they are having. That participants want to stop and "soak up" their surroundings arguably facilitates the

spontaneous taking of *Quiet Time* along the track. Whether participants may be less inclined to spend *Quiet Time* attending to and *Responding* to the natural environment if the terrain were very familiar and/ or unchanging is unanswered.

Col suggests that the natural environment, particularly when viewed from a summit actively supports an internal sense of relaxation that impacts on his ability to be alone.

Generally a view, generally a view, yeah, of course the feeling of height and space, I think probably gives me more of an open minded feeling, you know its fresh air, the feelings of being high, come up a mountain and all this space and be able to see so much sky, and yet so much ground, as well, um, gives, so the more your eye has to take in the more I'm able to go, relax myself into having alone time. (Col)

The challenging nature of the topography of The Mountain Challenge may impact positively, or otherwise, on participants' frame of mind. The Mountain Challenge commences with a steady climb out of a creek bed and up on to a ridgeline. Without exception participants express a sense of satisfaction and pride when they emerge out of the bushes and onto a four wheel drive track. Field notes of conversations around the campfire on the first night indicate that participants enjoy recalling the tales of their physical struggle, and share an optimism that their bodies may be able to recover from years of drug and alcohol abuse. As participants journey through the landscape meeting each physical challenge as it arises, the opportunity for a re appraisal of at least their physical self, presents itself.

Certain physical and temporal locations were conducive to *Quiet Time*. Although many *Quiet Time* experiences occur at the campsite none are associated with cooking meals, setting up camp or other domestic work. The spontaneous *Taking of Time* for *Quiet Time* was most frequently associated with the early morning, evening, night and time, With few exceptions *Quiet Time* is a physically quiet experience, most frequently initiated by standing still or sitting down. The exceptions occur when participants experience *Quiet Time* whilst walking along the track. Nonetheless no *Quiet Time* is directly associated with negotiating a difficult section of the route, risk or uncertainty. For example, whilst the track is relatively flat and easy underfoot Sally is able to enjoy

her solitude at the back of the group, feeling calm, peaceful and relatively free from thought. She is, however, unable to maintain her tranquillity when faced with a section that requires negotiating a boulder field.

(I was) watching every step I took, oh it was so stressful for me. And frightening. That I was going to fall on those big rocks and tumble down, tumble down to my death! That's what it felt like! Hit my head on of those big boulders and that'd be the end of me and I'd never see my kids again and that would be it, you know! (Sally)

Without exception the experience of *Quiet Time* arose within the context of a quiet environment, that is, there was little or no audible sound.

It was just dead silent and you had nothing else to concentrate on except the view and how you actually felt. (Andy)

At most were the sounds of nature or the sound of another persons voice in *Quiet Time* that involved verbal exchange. Hearing “some sentence from somebody... pulled (Mitch) out” of *Quiet Time*.

It is evident within the Trip Reports that all of the Mountain Challenge programs within this study incurred relatively stable weather. In spite of snow during night, the next morning Group Four experience mild temperatures and calm winds. Although the data is unable to support or refute the notion, it is plausible that heavy rain, cold temperatures and or strong winds might constrain the likelihood of participants or facilitators instigating *Quiet Time* by pausing along the track or lingering on a summit. It is also plausible, however that as a result of being tent or cabin bound, that the same weather conditions may facilitate the opportunity for reflective *Quiet Time*.

Leadership Styles

The data indicates that leadership styles can impact upon the occurrence and nature of *Quiet Time*. For example, facilitators varied in their willingness to initiate *Quiet Time*. The facilitator of Groups One, Three and Four directly initiated opportunity for *Quiet Time*. The facilitator of Group Two was reluctant to invite participants to *Take Time* for *Quiet Time*. Consequently, although participants in Group Two gave numerous examples of *Quiet Time*, none of the incidents were initiated by the facilitator.

Facilitators of the Mountain Challenge program adopt a predominately non-directive leadership style that encourages the group to make decisions, problem solve and take responsibility for its self. The style is clearly appreciated by Gus:

If you guys as leaders pointed out where we were going, it would have taken all the adventure and mystery out of it and probably to a great degree a sense of accomplishment. (Gus)

Having no formal *rules and regulations*, targets or other perceived performance benchmarks, fosters a sense of freedom from failure, a willingness to try new things and a positive frame of mind conducive to *Quiet Time*:

Like I said if here had been any inkling or sense of being judged or you know more being expected of me than I was prepared to let go of and give then the whole thing wouldn't have worked. I wouldn't have been able to light the fire for fear of not being able to light the fire instead of having a go at lighting the fire. (Ben)

The sense of *Having Time* has been presented as a key prerequisite to the *Taking* and *Making* of time for *Quiet Time*. Ben's appraisal of a Mountain Challenge program, prior to this investigation, provides at least two insights into how leadership style of facilitators and group members may facilitate or constrain *Quiet Time*.

Firstly, Ben indicates that there can be *Too much* time for *Quiet Time*. Ben recalls a Mountain Challenge experience, prior to this investigation, that he considered "not such a great success." From Bens perspective the relative failure of this program was due in part to insufficient structure provided by the facilitators. For example, participants spent

approximately two hours at the campsite on the afternoon of the first day of the program. Ben regarded this extended period of inactivity as anxiety provoking as it provided “too much time to think.” It is noteworthy that on this first day of the program the group is in an early stage of development.

Secondly, a leadership style that preferences goals over process may inhibit the occurrence of *Quiet Time*. As Ben’s group became self-regulating its leaders/participants adopted a directive, goal focussed approach that fostered competition and precluded opportunity to reflect or savour the journey.

I did think we were in a bit of a rush because we just looked at the beginning and the end we didn’t break it up into little goals, we had to get up at a certain time and be at such and such by a certain time or within a certain time frame. And that’s what our focus was, getting from A to B. and forgetting about what happens in between.

Gus is clear that an overly directive or inquisitive approach by facilitators would, for him and potentially others, constrain the sense of acceptance and emotional safety that made it possible to participate in the heartfelt exchange of shared *Quiet Time*.

I think it would have been a whole different trip like if you and (co facilitator) had been the controlling factors of it, I don’t think we would have been as open as what we were...it would definitely have shut me up. *What would it have taken for us to shut you up?* To start calling the shots, to stand there and say “Right Gus you’re getting the firewood, Ben your cooking the meals, Tatts you’re putting the tents up.” That would have shot it all to shit. Shot it all to shit. To me it would have been like being (at the Recovery Centre) but living in a tent. If you guys had come in heavy-handed I would have shut up like a clam. I would have. I still would have enjoyed the trip, don’t get me wrong, I still would have had a ball, absolute ball, I mean how could you not coz’ of where we went, but it would have been a lot different and I don’t think I would have got a 10th of what I got out of it. I don’t think anyone else in the group would have neither.

Joe provides a valuable insight into how the eagerness of a facilitator may unwittingly impede Taking Time for *Quiet Time*. In interview Joe recalls the group assembling at the base of a small but satisfying peak they had just climbed. He says:

I was just sitting back enjoying where I'd been, and (facilitator) came and said that we should have all stayed together and not drifted apart. I thought, "Oh, she's right you know, we shouldn't have done this, and we shouldn't have done that" and I automatically forgot, dumped all the good things, to get down on myself about all the bad things. And I said that, although you were right and I agreed with you, I just thought that the timing could have been a little bit better... I feel just a little bit let down, I sort of, missed out on me enjoyment time after I completed it.

Observation and field notes indicate that participants did not identify a number of facilitator-initiated opportunities for *Quiet Time* as a *Quiet Time*. For example, on their last morning Group Four a facilitator asked participants to gather around the fire and spend some moments staring into the embers. The facilitator controlled the duration of the experience. Mitch suggests that how a facilitator initiates an opportunity for reflection is significant. His comment indicates that participants may be willing to comply with a facilitator when the opportunity for *Quiet Time* is presented as an invitation rather than a directive.

I think what I meant by the pressure is like, you know when someone makes you do some, makes you sit down, "Oh, you gotta sit down now for ten minutes" ...Well that's to me when a little, that little rebellious wall comes up and says "Naw, I'm not doing that" so you know, I go as far away as possible. (Mitch)

Levels of Group Development

The establishment of a physically and emotionally safe environment conducive to *Quiet Time* spent *Relating* in an open and authentic manner requires negotiating well-recognised stages of group development. In the early stages of group development, when levels of trust and security are low, participants employ strategies to survive and manage the potential for conflict or emotional exposure. The perceived need to *Self monitor* and *Make an effort* within the early stages of group development contrast sharply with the sense of unselfconscious ease Joe experiences within the communal context of the rehabilitation centre in the latter stages of his recovery process and the

thriving sense of freedom and authenticity that characterises later stages of group development within the Mountain Challenge.

Whether a group travels from *Surviving* to *Thriving* is highly conditional. Within this investigation one of the ways in which participants negotiate group development is by *Testing the Waters*. Mitch explains how, on the first day of the program, he was *Testing the Waters* to assess the honesty and integrity of participants and facilitators. Through observation and communication ‘*Testers*’ he, like other participants, gauge the capacity of the group, including the facilitators, to provide an environment sufficiently physically and emotionally safe for him to drop his emotional guard and begin to relate in an open and honest manner.

I’m just going back to the first day as well when there was only a few of us that sat by the lake itself and that was a different *Quiet Time* again, I mean we were still talking but it was different than what it was around the campfire with all the emotions and that sort of thing. On the first day it was testing that water again so to speak, just seeing if people were interested in knowing what was going on...testing the water getting to know the people that were there.

Part of that testing included working out what the power structure might be.

I was thinking, oh this is going to be a competition. Not as in a walking competition or anything like that, it’s going to be a battle of who did the worst thing...but it didn’t turn out like that.

It ‘did work out like that’ within a previous Mountain Challenge experienced by Ben. Participants remained “sort of competitive, my stories better than your story sort of thing” and did not progress to levels of heartfelt exchange.

Andy describes the subtle testing out of facilitators and participants continued until that evening.

Um, now I think about it, when you (all) went up the mountain I stayed back with Andy, (‘the wall’) was getting chipped away then, because I was getting to know Andy a bit better and that sort of thing. It did, I’d say it (the wall) came crashing down when we all sat around the campfire that night, yeah, and we all just started talking about life in general, it wasn’t about the day and how we coped with it like the other fire times were, it was just about like, um,

Charlie and his kids, he was talking about them and he was open and free about it you know, we were all open about our family and what stuff that went on and that sort of thing. I think that dropped it a bit more in my mind anyway.

Although Andy generously explains Charlies' humour, and the groups banter of sexual innuendo in terms of a way of relaxing and *Relating*, Mike finds it annoying, distasteful and an impediment to shared exchange around the fire.

I enjoyed the chatting, particularly when it was time to talk about how the day was. Apart from that, I could get pretty pissed off when Charlie comes in and starts talking about his dick or something (laughs) I'm trying to move away from that, I'm consciously trying to move away from it. It just really pisses me off, some of that base humour (Mike).

Although levels of group development have been considered here largely in terms of their impact on the strategy of *Relating*, it interesting to consider how the reduction of social anxiety may foster a relaxed state of mind conducive to *Quiet Time* spent *Responding* to nature.

...When the wall was dropped you just noticed things more and you take everything in, the surroundings, the atmosphere with people, the noises, you know what I mean. The views and things like that (Andy).

Table 6.8 presents a summary of the contextual conditions found most likely to facilitate or constrain the incidence and nature of *Quiet Time*. The table shows that the main contextual conditions comprised four categories that were coded as: individual participant needs, strengths and limitations; environmental factors; leadership issues and levels of group development. In effect any circumstance that impacted on the positive mind frame, sense of being alone, personal time perspective or focussed attention. For example, whilst some participants were naturally disposed towards initiating *Quiet Time* to reflect or focus on nature, others appreciated the invitation and structure of facilitator initiated *Quiet Time*. Given the positive nature of *Quiet Time*, fear, fatigue and anxiety inhibited the occurrence of *Quiet Time*. It was speculated that literacy skills might impact on the occurrence of journal writing. Scenic beauty, the successful meeting of physical challenges, pleasant weather and low levels of noise fostered the kind of

positive mind frame and focussed attention conducive to *Quiet Time*. Too much challenge was associated with anxiety and fear, too little was associated with boredom. It was speculated that environmental conditions that challenge the basic needs of participants might inhibit the occurrence of *Quiet Time*. In addition the table shows that leadership styles, relationships with participants and preferences for *Quiet Time* impact upon the incidence and nature of *Quiet Time*. Finally, the table identifies the significance of levels of group development. For example, *Quiet Time* spent relating in a heartfelt manner was dependent on the development of high levels of trust and security within the group. The table gives example of the kind of social ease and relaxed atmosphere conducive to *Quiet Time*.

Table 6.8 Intervening Variables: Some Factors That Facilitate or Constrain *Quiet Time*

Category	Sub-categories	Example
Individual Participant Needs, Strengths and Limitations	Anxiety level Personal Preference Literacy	...that was a buggered stop not a <i>Quiet Time</i> stop, but everyone did go quiet (Charlie). I felt I didn't want to socialise as much as I could, I felt that time there was just to be peaceful and happy with myself (Mick).
Environmental Factors	Scenic beauty Physical challenge Noise levels Weather	...all this space and be able to see so much sky...the more your eye has to take in the more I'm able to relax myself into having alone time (Col) It was just dead silent, and you had nothing else to concentrate on except the view and how you actually felt (Andy)
Leadership Issues	Styles Preferences Relationships	...we had a bit too much time to think, without a bit of guidance (Ben) ...it would have been a whole different trip if you had been the controlling factors of it, I don't think we would have been as open as what we were...it definitely would have shut me up (Gus)
Levels of Group Development	Surviving Thriving Testing the Waters Dropping the Wall	...the time to contemplate, reflect, just being me without being an addict, the sense of belonging and trust which went right through everything (Ben). When the wall dropped you just noticed things more and you take everything in, the surroundings the atmosphere with people, the noises, the views and things like that (Andy).

SUMMARY

Chapter 6 presented the findings appropriate to the five features of the coding paradigm described by Strauss and Corbin (1998). They were identified as 1) Antecedent Conditions 2) Strategies 3) Consequences 4) Context and 5) Intervening Conditions. In accordance with grounded theory methodology these features are, in the fourth phase of analysis, incorporated into a visual depiction of the product of analytic process. The presentation of a visual diagram of a grounded theory of Quiet Time constitutes the fourth and final phase of analysis and presentation of the findings. The model is described and discussed in Chapter 7.

Chapter 7

DISCUSSION

INTRODUCTION

In this chapter the complete grounded theory is presented in light of the review of relevant literature in Chapters 2 and 3 and data presentation in Chapters 5 and 6. To reiterate, the two-fold aim of this investigation was to study the phenomenon of *Quiet Time* from a participants' point of view and to gain an understanding of how they use this phenomenon in a challenge-based wilderness therapy program.

Chapter 7 is organised into two sections. The first discusses the grounded theory of *Quiet Time* that has evolved from the concepts and connections explicated in Chapters 5 and 6. The second considers the grounded theory within the context of existing literature about solitude.

A GROUNDED THEORY FOR UNDERSTANDING *QUIET TIME*

Initially, the aim of this study was to examine participants' experience of 'stillness' within an activity oriented wilderness therapy program. Early in the research, the concept of *Quiet Time* was identified. At that point, the aim of the study was re-focused and the purpose of the study defined as the exploration of participants' understanding of *Quiet Time* within a challenge-based wilderness therapy program. Following the procedures of grounded theory and using an analytic framework with both inductive and deductive categories, the analysis of a variety of data collected through interviews, journals, photographs, informal observations and document analysis culminated in the development of a grounded theory for understanding *Quiet Time*.

As detailed in Chapter 4 of this study, Strauss and Corbin (1990; 1994; 1998) recommend that the product of the analytic process be portrayed as a visual diagram. To this end, Figure 7.1 depicts a model for understanding *Quiet Time* within a challenge-based wilderness therapy program. The structure for the model evolved from the figure presented in Chapter 4, (p. 116) which depicts the four phases of the analytic framework and the use of a combination of inductive and deductive categories. The text for the model is sourced from summary Table 5.4, which summarises the outcomes presented in Chapter 5 and Tables 6.2 to 6.4 and Tables 6.6 and 6.8 which summarise the major outcomes presented in Chapter 6.

At the centre of the model is the phenomenon of *Quiet Time*. Four co-occurring components were found to be integral to the defining of *Quiet Time* as a sense of solitude. These characteristics are 1) a sense of being alone, 2) a positive frame of mind, 3) a personal time perspective, and 4) focussed attention. Participants do not define experiences characterised by three, or less, of the features as *Quiet Time*. For example, prior to entering the Rehabilitation centre Pete had “a lot” of time alone and “heaps of reflective time.” However, he did not regard them experiences as *Quiet Time* because “it was all negative self-talk.” Similarly, within the wilderness therapy program Mick retreated from the group to distance himself from Sally whom he found irritating. Despite his relative solitude, and focused attention, Mick did not include this experience of sitting alone, immersed in accusatory thinking patterns as an example of *Quiet Time*.

The diagram indicates a bi-directional relationship between the phenomenon of *Quiet Time* and the **Strategies**, or ways in which participants utilise *Quiet Time*. In broad terms, participants utilise *Quiet Time* as an opportunity to respond to nature, to reflect on experience or to relate to each other. The connection between the Strategies and *Quiet Time* is identified to remind the reader that the ‘essence’ of *Quiet Time* and what individuals do with it are inextricably linked in a number of ways. For example, the identification of the four features found to be integral to *Quiet Time* was a product of the constant comparison of the strategies participants employ in making use of their *Quiet Time*. In effect, the phenomenon of *Quiet Time* represents a distillation of the data coded at Strategies. In addition, the duration of *Quiet Time* is impacted upon by

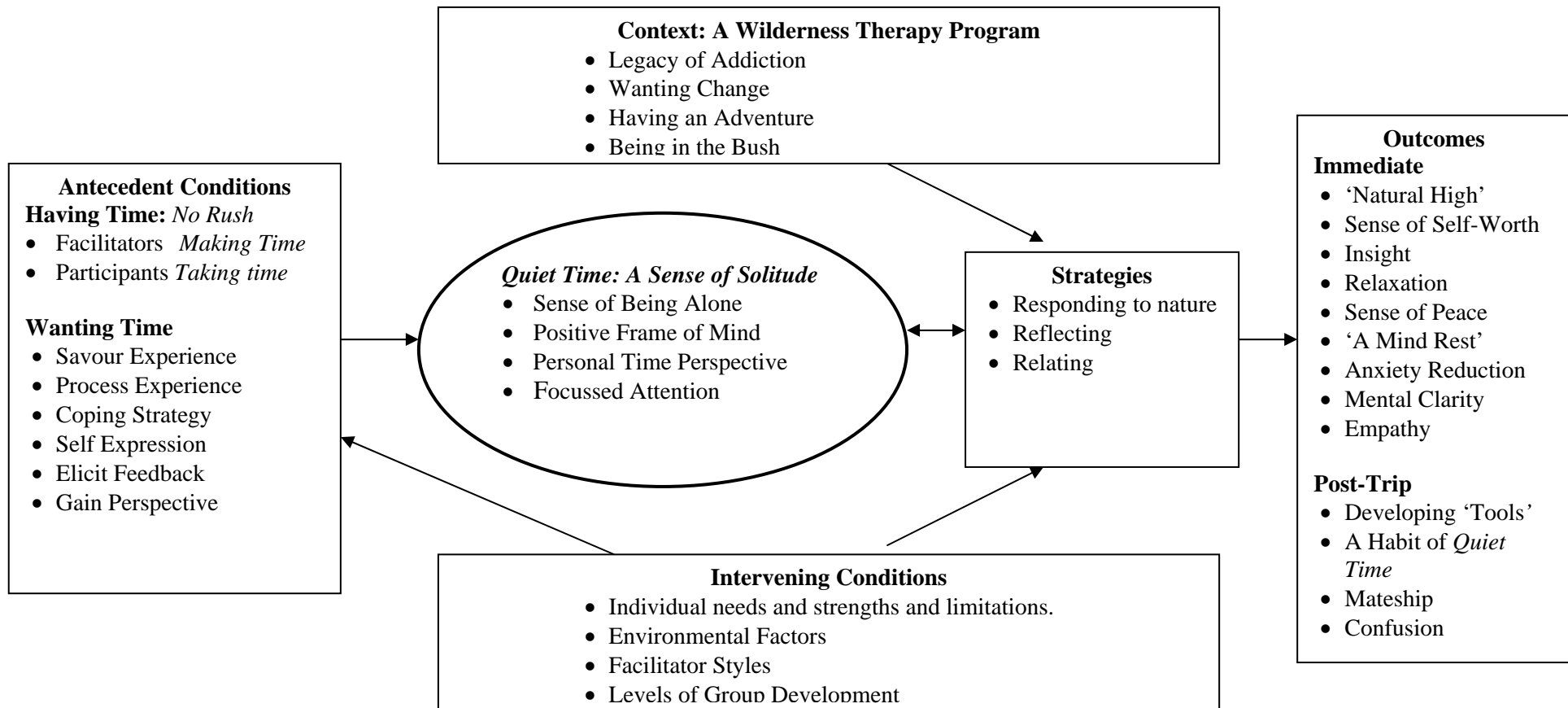


Figure 7. 1 A Model for Understanding *Quiet Time*

the ways in which individuals utilise their solitude. For example, as long as Andy is able to maintain a ‘here and now’ focus he enjoys his *Quiet Time*, responding and reflecting. However when his thoughts project forwards to his return to the rehabilitation centre he loses his positive frame of mind and his experience of a “sense of being alone” is no longer appreciated as a *Quiet Time*.

Several key factors influence the incidence and nature of *Quiet Time*. First, the model indicates that the experience of *Quiet Time* is influenced by the specific **Context** of a wilderness therapy program. The model lists four properties found to be representative of this context. They are: a legacy of addiction, wanting to change, having an adventure and being in the bush. In identifying these properties, the model establishes that the theory pertains to a specific milieu and thus differentiates itself from theories about *Quiet Time* that might arise in other environments. For example: a theory for understanding *Quiet Time* within an urban environment, or a Quaker school curriculum.

As indicated by the arrow, the **Context** of *Quiet Time* impacts upon the strategies participants employ to utilise their *Quiet Time*. Thus, participants in this study use the opportunity for *Quiet Time* to respond to the bush environment, to reflect in a ruminative manner on their adventure experience and domestic circumstances or to relate to each other in an authentic manner about the experience and impact of addiction. For example, Gus deliberately got out of his tent one night in order to spend time alone simply focussing on his surroundings and the embers of the fire. He utilised the opportunity for *Quiet Time* responding to nature as a chance to “just sit, just sit, and stop thinking.” On another occasion Gus moved away from the group to spend time reflecting on unresolved custodial issues. Gus valued *Quiet Time* spent relating with other participants as an opportunity to listen and realise that he was “not alone with (his) problems.” In reference to *Quiet Time* spent relating to others Gus explained that although he preferred to just “touch on things” and not go “into details”, that was, for him, was “a huge step.”

Second, the model identifies the **Antecedent Conditions**, Having Time and Wanting Time as precursors integral to the occurrence of *Quiet Time*. Within an overall perception of Having Time, and therefore No Rush, to achieve the physical goals of the day, participants spontaneously and informally Take Time for *Quiet Time*. This may be

done by disengaging from the social context of the group, as Andy does when he allows himself to fall to the back of the walking line or, by choosing to more deeply engage with group members through intimate conversation. In addition, facilitators Make Time for *Quiet Time* by inviting the group to participate in a brief but defined period of relative solitude and by modelling a predominately process oriented approach to the wilderness journey.

A striking characteristic of participants' experience of "being alone" in the recent past is that opportunity for solitude has been avoided or, at best, endured. Based on the research findings, the model identifies Wanting Time as the second condition antecedent to *Quiet Time*. A number of themes of motivation for *Quiet Time* emerged from the data, which, coupled with *Having Time* explain why participants initiate *Quiet Time* and why they take up facilitators' invitation to spend some time alone. Participants were motivated towards *Quiet Time* for at least the following reasons: 1) to savour their experience, 2) to process their experience, 3) as a coping strategy, 4) to engage in self-expression, 5) to elicit feedback or 6) to gain perspective on a problem or issue. The data indicated that sometimes participants' motivation for *Quiet Time* was driven primarily by a desire to comply with the facilitator. For example, whilst Gus welcomed a facilitator initiated *Quiet Time* as an opportunity to stop and think about his children and his role as a father, Andy, on a different occasion was less inclined to stop, he was "ready to keep on going." Nonetheless, Andy chose to comply with the request by becoming silent and turning his attention to the view. Although Andy's participation had beneficial personal outcomes the example demonstrates the especially conditional nature of facilitator initiated *Quiet Time*. At best a facilitator may encourage participants to comply with external conditions conducive to *Quiet Time*.

In describing the potential for an unenthusiastic participant to mask their lack of motivation for facilitator initiated *Quiet Time* by "saying, stuff them, I don't care, I'll just sit over here and make it look like I'm smiling and having a good time," Dean identifies one of a number of **Intervening Conditions** that impact upon the incidence of *Quiet Time* and the ways in which participants utilise their *Quiet Time*. The intervening conditions in this study included: 1) individual participant needs, strengths and limitations, 2) environmental factors, 3) facilitator styles, and 4) levels of group development.

As indicated by the arrows these four general conditions impact upon incidence of *Quiet Time*. For example, while Gus frequently took time for reflective *Quiet Time*, Mick welcomed *Quiet Time* as an opportunity to respond to nature. Pete and Sally enjoyed writing in their journal. Dave preferred not to. Summits and panoramic views were particularly conducive to *Quiet Time* spent Responding and Reflecting, campfires and the campsite were particularly conducive to *Quiet Time* spent Relating. Facilitator styles that encouraged peer debriefing and discussion enhanced the potential for *Quiet Time* spent Relating. In the early stages of the program when levels of group development, trust and security were low *Quiet Time* was typically spent Responding or Reflecting.

As previously stated, the intervening conditions also have the capacity to enhance or constrain the potential for the occurrence of *Quiet Time*. For example, participants and facilitators varied in their preference for initiating *Quiet Time*. For some, facilitator initiated *Quiet Time* was the only *Quiet Time* they acknowledged. Participants varied in their fitness levels. If the topography induced physical exhaustion and anxiety, a positive frame of mind was compromised and the likelihood of *Quiet Time* diminished. Facilitator styles conducive to an unhurried and process-oriented impacted particularly positively on the conditions antecedent to *Quiet Time*. *Quiet Time* spent Relating was dependent on the group having attained high levels of trust and security.

A number of identifiable outcomes arose as a result of time spent Reflecting, Responding or Relating. Some of these **Outcomes** were discernable at the time of *Quiet Time* whilst others reverberated in participants' lives on return to the recovery centre. Immediate outcomes included a sense of euphoria or 'natural high, a sense of self-worth, insight, relaxation, peace, 'a mind rest', anxiety reduction, mental clarity and the development of empathy. These findings correspond positively with participants' aspirations for the Mountain Challenge as identified in the pre-trip documentation exemplified in Table 6.5 (p. 180). To reiterate, participants in this study were motivated by a desire for self-discovery, a desire for improved self-expression and communication and a desire for a sense of renewal and reinvigoration.

The findings indicate that for some participants the benefits of *Quiet Time* extend beyond the length of the Mountain Challenge program. For example, Dean regards a new found confidence in his ability to focus his attention as a useful “tool against the dark forces.” Gus takes relief in knowing ‘not how to’ express his emotions but that “it’s alright to.” A number of participants develop The Habit of Quiet Time as a deliberate self-help and life enhancing strategy. For all, the ‘mateship’ that grew, at least in part, from shared *Quiet Time* spent *Relating* with honesty and empathy provided an ongoing source of support.

In summary, the model presented in Figure 7.1 represents a dynamic matrix of conditions, actions, interactions and consequences associated with the phenomenon of *Quiet Time*. As such, the model affirms the advice of Daniel (2005) who, based on his research into the life significance of wilderness solo, cautions that “Whilst it is tempting to look at the solo experience in isolation from the rest of the expedition, we may oversimplify our understanding of its significance in doing so” (p. 93).

COMPARISONS TO THE LITERATURE

As stated previously, in Chapter 3, given the dearth of literature pertaining to experiences directly comparable to *Quiet Time*, the review of the literature took a broad perspective and was guided by the theme of solitude. The review included a consideration of some of the literature from the field of psychology. This decision was based on awareness that in contrast to the wilderness therapy literature; the field of psychology demonstrated a strong interest in brief, participant initiated experiences of ‘being alone.’ Thus, the research findings of this study are compared to the literature reviewed in both fields.

SOLO, SOLITUDE, AND *QUIET TIME*

It was argued in Chapters 2 and 3 that despite the enthusiasm expressed in the wilderness therapy literature for the spiritual merits of ‘being alone’ in wilderness, in practice wilderness therapy discusses solitude primarily in reference to the course component and facilitator initiated experience of structured solitude referred to as solo. In comparing solo to *Quiet Time* a number of similarities and three key points of difference emerge. Like solo, a facilitator may initiate *Quiet Time*. Like solo, *Quiet Time* is associated with reflective activity, and like solo a number of positive long term outcomes may be associated the experience. However, *Quiet Time* differentiates itself from the concept of solo in at least the following three significant ways: how it is defined, how it is initiated, and its duration. For example, solo is defined primarily by objective and external conditions such as physical isolation and communicative separation. *Quiet Time* is defined primarily by subjective and internal conditions. Solo is typically facilitator initiated and debriefed. *Quiet Time* is typically self-initiated and not debriefed. Whilst solo is associated with time frames lasting from hours to three days, the duration of *Quiet Time* is typically brief and less than an hour.

As stated in Chapter 3, Larson (1990) provides a definition that is representative of the way, in practice, that wilderness therapy conceptualises solitude. “Solitude is objective condition of being alone defined by communicative separation from others “ (p. 157). In complete contrast, the solitude of *Quiet Time* is a subjective condition, a *sense* of solitude defined by four co-occurring internal states. As such the solitude of *Quiet Time* it is at odds with definitions, such as those offered by Larson (1990) and the Macquarie Dictionary (2005), that classify solitude primarily, or entirely, according to external states of seclusion, isolation or communicative separation from others. As Koch (1994) suggests, the solitude of *Quiet Time* is more than just a state of being alone.

The concept of *Quiet Time* is broad in its scope. It encompasses a notion of being *Alone together* that finds expression in a definition of solitude put forward by Long and Averill (2003).

A state characterised by disengagement from the demands of other people –
a state of reduced social inhibition and increased freedom to select ones

mental or physical activities...aloneness is not a necessary condition for solitude: a person can experience solitude in the presence of others, as when “alone” in the company of strangers or when an intimate couple seek solitude for togetherness (p. 22).

With some qualification, the description of solitude provided by Hammond (2005), and previously presented in Chapter 3, holds true for *Quiet Time*. To reiterate, Hammond depicts solitude as an external state of separation accompanied by positive internal, states of connection to self and the environment that may impact upon personal health and wellbeing. In particular reference to *Quiet Time* an external state of separation may be experienced as a function of the kind of pervasive sense of “being alone together” in the solitude of wilderness identified by Hollenhurst et al. (1994) and/or through the act of social disengagement suggested by Koch (1994).

Quiet Time typically lasts 10-15 minutes. This characteristic sets it apart from the extended Reflective Solo and self-imposed wilderness time identified by Angell (1994) as two of four types of wilderness solitudes typically utilised for therapeutic purpose. Although parallels may be made between the duration of facilitator initiated *Quiet Time* and the mini-solo described by Potter (2005) there is as yet no terminology in common use that describes the kind of brief experiences of participant initiated experiences of relative solitude typical of *Quiet Time*.

An unexpected finding in this study was the extent to which participants took initiative and responsibility for instigating and structuring *Quiet Time*. As such the study provides evidence of the kind of participant self-organisation and self-directed learning that Hovelynck (2003) fears is under threat in contemporary programming. Other than the identification by Angell (1994) of brief self-imposed wilderness time alone as a form of solo, the wilderness therapy and related literature makes sparse mention of self-initiated solitude. That such examples of participant agency are barely acknowledged is a reminder that, as Russell (2000) points out, beyond anecdotal evidence the literature has little to offer in terms of understanding how the experiences, decisions and behaviours of participants impact on outcomes. It comes to mind that perhaps one of the reasons participant initiated solitude is under represented is because it is believed to be beyond the influence of the facilitator. This study indicates that this is not so and that overtly

and covertly a facilitator has the potential to foster or constrain the potential for the solitude of *Quiet Time*.

The literature does provide a parallel to facilitator initiated *Quiet Time* in the concept of ‘mini-solo’ (Luckner & Nadler, 1997; Potter, 2005). Like mini-solo, facilitator initiated *Quiet Time* is brief and spontaneous. However, unlike mini-solo, facilitator initiated *Quiet Time* provides little or no instruction to guide participant thinking. These characteristics differentiate *Quiet Time* from structured experiences of extended reflective solitude described by Knapp (2005).

The voluntariness of solitude has been correlated with its productiveness (Hammitt, 1982; Long, 2000). This perspective is not challenged by incidents of participant initiated *Quiet Time*, that were, by default freely chosen and without exception regarded as therapeutic experiences. Facilitator initiated *Quiet Time* was found to be more problematic in that, like Andy, sometimes participants would have preferred to “keep on going” rather than take the time for *Quiet Time*. This study is not able to confirm or deny a relationship between voluntariness and outcomes but it does engage with the issue and invite speculation regarding degrees of social pressure that may undermine the philosophy of Challenge by Choice (Rohnke, 1984; 1989; 1995).

In the field of psychology, Burger (1995) identifies that individuals are motivated towards making time to be alone for one of two reasons: social anxiety or an anticipation of certain enjoyable benefits. The findings in this study support this notion. Although *Quiet Time* is not used as a panacea for social anxiety, the model of *Quiet Time* identifies that participants initiate *Quiet Time* anticipating that it will provide benefits such as an opportunity for a *Mind Rest*, to *Savour* or *Process Experience* or to gain *Perspective* and *Feedback*.

In similar vein, the use of solitude, described by Larson (1997) as a *Strategic Retreat*, sits comfortably with this research. Larson maintains that individuals are motivated towards solitude as an opportunity to “relax and step back from the demands of enacting a public self with peers” (p. 91). This principle is clearly exemplified when Mitch allows himself to fall to the back of the group walking along the track, it provides him

with a way of withdrawing from a perceived social need to “be the clown” in order to attend to his own needs.

When I was walking, sometimes I’d just walk by myself...actually when I did that I didn’t think about anything at all. You know, you were just in that limbo sort of state where I wasn’t thinking about the pain in me legs, going up the hill, I wasn’t thinking about who was talking behind me, do you know what I mean I was just in some little void that I could get into and there was nothing there and I didn’t have to worry about anything...I actually did enjoy that as in I didn’t have to, um, be that sort of funny person to make everyone else laugh, like, you know, I didn’t have to be that clown the whole time. (Mitch)

QUIET TIME: CLOSE FOCUS

One of the contributions of the model of *Quiet Time* is that it extends current understanding about solitude as a primarily objective and external condition. The findings in this study demonstrate that the *sense* of solitude associated with *Quiet Time* is as powerful in its impact as that which is highly valued by wilderness therapy and associated with physical isolation, communicative separation and extended time frames.

In attempting to compare the sense of solitude participants equate with *Quiet Time* with similar experiences within the literature one of the immediate insights is that there is little to hold up for comparison and contrast. Within the field of wilderness therapy the experience of solitude has received little empirical attention (Maxted, 2005). Nonetheless, as stated previously, *Quiet Time* is defined by four co-occurring internal dimensions identified in Figure 7.1 as a sense of being alone; a positive mind frame, focussed attention and a personal time perspective. Each dimension is now discussed in light of the literature reviewed in Chapter 2 and 3.

A Sense of Being Alone

All accounts of *Quiet Time* are underpinned by a pervasive sense of wilderness solitude. Despite 4WD tracks, mobile phone coverage, the occasional glimpse of townships and an understanding that, at any point, a fit person could access ‘civilization’ within three hours or so of walking, participants revelled in a sense of physical isolation from the “shitty life” (Mitch). The ways in which participants express a sense of wilderness solitude aligns with the four cognitive dimensions of wilderness solitude identified by Hammit (1982). Extracts from Mick and Bec are provided in support of the dimension of tranquillity and the dimension of freedom from the roles, responsibilities and the demands of everyday living. Of their experience of the environment in which the Mountain Challenge occurred the participants said:

A peaceful place where you’ve got a lot of freedom, that’s how I like to remember it...opening up to the joy, the space...I just felt that there was a lot of space between me and the rest of the world. It felt good. (Mick)

...when you go to places like that, it just strips you of all that clutters your life, and all those boundaries set up for you that have been put there... to me it gives you that real um existence, that you really are here and part of it...no social constraints, no expectations. Going back to the source it’s all there. (Bec)

Hammit also identifies a sense of freedom ‘to’ control the direction of ones thoughts and actions that is supported by the notion that participants felt free to initiate and structure *Quiet Time* according to their personal needs and motivations. Furthermore, the authentic nature of *Quiet Time* shared in heartfelt conversation corresponds with the drive towards intimacy that Hammit (1982) found characteristic of wilderness solitude.

Wilderness Therapy traditionally conceptualises the notion of ‘being alone’ in wilderness in terms of physical isolation and communicative separation (Angell, 1994). Contrary to this view the sense of being alone found to be integral to *Quiet Time* is experienced, with two exceptions, within the sight of others and within the constant possibility of communication. Incidents of *Quiet Time*, not spent in conversation, typically occurred within two to 30 metres of other participants. As Charlie explains:

I only had only to move a few metres to get my own bit of space...I knew there were people around me, but it was like, it was my bit of space, yeah, equally I thought I could think aloud and it wouldn't have mattered, you know.

Charlie's comments substantiate Bobilya (2005) who argues that solitude is more about a state of mind than external circumstances. "If people are at peace they can experience solitude in the company of another or in the midst of a crowd" (p. 63).

Positive Mind Frame

Dowrick (1993), Bobilya (2005) and Larson (1997) maintain that without a positive mindset 'being alone' may be construed as lonely and/or an opportunity for negative and destructive thoughts. An extract from Col exemplifies this notion and is typical of all but two accounts of participants' experience of being alone prior to entering the recovery centre and/or the Mountain Challenge.

I spent a lot of time alone, I spent too much time alone...It wasn't a good time, I spent a lot of time by myself and not real productive time, just going over the negatives in your head about things that piss you off or things that effect me as an Aboriginal person and I've such a lot of anger in me about them things, you know, and uh, yeah, so I spent a lot of time by myself and none of them have been real productive in that sense.

One of the contributions of this research is that it draws attention to the conditional nature of *Quiet Time*. In doing so it contradicts the global assertion made by Bevington (2005) that time spent alone guarantees positive and purposeful reflection. In this study participants' frame of mind was found to be the key factor that determined whether time alone, or Being alone Together, was enjoyed and thereby defined as *Quiet Time* or endured and not defined as *Quiet Time*.

Focussed Attention

All incidents of *Quiet Time* were associated with low noise levels and a focussing of attention. During self-initiated *Quiet Time* participants are sufficiently focused on the natural environment, their own thoughts or conversation with others that they are unaware of the passage of time. Deep in the conversation of *Quiet Time* spent relating Andy notes that one and a half hours “just blew away.” Staring out at an engaging view Dane felt the “blinkers come on and the hearing” go down. Although Andy is drawn out of *Quiet Time* by the sound of other people’s voices, the duration of self-initiated *Quiet Time* is typically determined by the attention span of the individual.

Koch (1994) proposes the concept of “attentive time” as a measure of the duration of solitude. From this perspective the time frame of solitude is better understood as independent of chronological time. “Attentive time” indicates the way in which the sense of time is determined by the person that attends and the object of that attention.

Applying the concept of Attentive Time to participant initiated *Quiet Time* provides a plausible explanation of why participants had none of the difficulty of knowing “what to do” or “how to use” solitude identified by Maxted (2005) and Knapp (2005) in relation to extended Reflective Solo. When participants initiate *Quiet Time* they retain control over the duration and direction of their experience.

The concept of Attentive Time also sheds useful light on why some participants found the time frame of facilitator initiated *Quiet Time* challenging. In these instances the facilitator has set a chronological time frame for *Quiet Time*. When Charlie felt *Quiet Time* was “getting a bit long” he experienced a mis-match between his capacity to attend and the time frame determined by the facilitator.

Personal Time Perspective

An integral characteristic of the solitude of *Quiet Time* is the perception that *Quiet Time* is personal time, “time for me,” “my time”. Implicit in this perspective is an assumption

of privacy that parallels conceptions of solitude discussed by Bobilya (2005), Hammit (1982) and Pederson (1997).

Utilising *Quiet Time*

The finding that participants bring meaning to the relative solitude of *Quiet Time* in a number of different ways is an important one. As described in Chapter 3 the wilderness therapy literature focuses almost entirely on solitude as an opportunity for reflection. That *Quiet Time* may be used to respond to nature, reflect on experience or to relate in an authentic manner does not diminish the traditional assumption that reflection is a critical element in the experiential learning process (Kraft & Sakofs cited in Gass, 1993, p. 4) but it does invite broader conceptualisations of the ways in which knowing and learning occur.

The three broad ways in which participants utilised *Quiet Time* were characterised in Chapter 6 in terms of *Responding* to nature, *Reflecting* on experience and *Relating* to others. *Responding* and *Reflecting* find their parallel in the expectations for mini-solo articulated by Potter (1992). Potter anticipates that brief facilitator initiated Reflective Solo will provide:

An opportunity to slow down and simply notice, perhaps for the first time, the wonders of nature. For others, this time allows one to reflect upon the trip, the environment, oneself and others. (p. 96)

It is relevant to note that the mini-solo described by Potter requires communicative separation and therefore does not include the potential for shared the privacy of *Quiet Time* spent *Relating*.

That *Quiet Time* might include intimate verbal exchange was a finding that finds little expression within the wilderness therapy literature although, in the field of psychology, Hammit (1982) identifies the drive for intimacy and privacy with ones companions as a highly valued dimension of wilderness experience.

That 23 of the 50 experiences of *Quiet Time* identified in this study were spent predominately focussing on, and responding to nature supports the observations of Angell (1994) who notes that some individuals initiate brief opportunities for solitude in order to simply “Be” in nature. The finding also lend credence to the observations of Haluza-Delay (2001) who noted that participants were most aware of nature during brief ‘planned sits.’

Time spent *Responding* to nature is characterised by a moment by moment awareness of the external landscape as a place of tranquillity and beauty. In accord with Ulrich (1984; 1991) *Responding* to nature was associated with a sense of physical and emotional relaxation that was, as Talbot and Kaplan (1995) would suggest, accompanied by a heightened sensory and emotional awareness. This kind of sharpened self-consciousness is arguably the kind of mindful self-awareness that psychotherapy values and, according to Ringer (2002), Wilderness therapy theory makes the mistake of downplaying in favour of focussing on past events.

In line with conventional expectations participants do use the solitude of *Quiet Time* to reflect on their Mountain Challenge experience. As Luckner and Nadler (1997) might expect, during *Quiet Time* spent *Reflecting* participants’ monitor their progress, and reflect on lessons learned in the field. However, the findings suggest that the scope of participants’ reflections extend beyond their wilderness therapy program to include significant and current life issues as well broader existential issues. This finding gives some credence to Woodcock (2006) and his argument that reflection structured by a facilitator may distract a participant from the issues “by their inner compass, carry greater personal significance than do the topics that intrigue the leader” (p. 4).

Contrary to the prevailing view expressed by Hammond (2005) and others that journaling provides a constructive way to deepen reflective solitude, participants in this study were, in general, reluctant to take up the offer of journals and pens to create a reflective record of their experience. Of the four participants that maintained a journal three were in Group 2. It is of note that the facilitator of that group was active in reminding and encouraging participants to write in their journal. In contrast, in Groups 1, 3 and 4, journal writing was left to the discretion of the participant. Would participants in those groups have benefited by more assertive leadership? Why were

participants reluctant to write? Literacy? Time constraints? Performance anxiety? The answers are beyond the scope of this study. However it is of note that in his study of the solo experiences of adolescents Maxted (2005) similarly found that few of the students interviewed completed the written reflection tasks assigned to them.

Quiet Time spent in heartfelt conversation is suggestive of the kind of spontaneous and informal peer discussion identified by BurrIDGE (2004) and Russell (2000) as having significant impact on the processing of experience but is, as yet, accounted for in the literature. *Quiet Time* conversations are typically spontaneous, ruminative and characterised by the sparking of ideas thoughts and feelings of one group member to another. This type of freewheeling open conversation echoes those identified by Ringer (2002) as characteristic of the kind of group reflective space he proposes as integral to effective wilderness therapy programming.

Outcomes

How do the outcomes of *Quiet Time* compare with current understandings of the consequences of freely chosen opportunities to be alone? As clarified earlier, within the context of wilderness therapy programming, the concept of solitude has had, as yet, little empirical scrutiny (Maxted, 2005). Turning to the broader body of knowledge, Koch (1994) categorises the outcomes of brief and extended experiences of solitude into seven themes that broadly encompass the positive outcomes documented elsewhere and are inclusive of the outcomes of *Quiet Time* discerned in this study (Dowrick, 1993; Larson, 1997; Long & Averill, 2003; Storr, 1997). The themes are identified by Hammit as 1) Solitude as retreat, respite and reinvigoration, 2) Freedom, 3) Attunement to Self, 4) Attunement to nature, 5) Reflective perspective, 6) Creativity and 7) Serenity.

Many of the emotions and feelings associated with *Quiet Time* parallel those identified by Fredrickson and Anderson (1999) and Stringer and McAvoy (1992) as indicative of spiritual experience. Although neither of the studies directly focused on the experience and impact of solitude in their exploration of the spiritual dimensions of wilderness experience, it is interesting to note that participants in both studies identified “time off,”

“time alone or “time to go off and be by myself” as particularly conducive to spiritual inspiration.

Understanding the solitude of *Quiet Time* as conducive to spiritual experience is not necessarily surprising. Solitude and spiritual experience are strongly linked within the literature (Gibbens, 1991; Heintzman, 2003; Storr, 1997). It is, however, of note that such positive outcomes occur within the relatively short time frame of *Quiet Time*.

Does *Quiet Time* characterised by attributes, feelings and emotions, associated with spiritual experience have value beyond the immediacy of the experience? The Australian Institute of Health and Welfare (1998) identifies spiritual or existential wellbeing as one of seven dimensions of health and holistic wellbeing. Zohar and Marshall (2000) identify Spiritual Intelligence (SQ) as a distinct form of intelligence that underpins Rational Intelligence (IQ) and Emotional Intelligence (EQ). They describe SQ as an innate, deep and intuitive sense of meaning and value that can be cultivated through the practice of meditation, solitude in nature, and reflective activity.

As part of the rehabilitation process all residents of the Bridge and Mountain Challenge recovery centres participate in group, and individual, therapy aimed at addressing habitual, destructive patterns of thought and behaviour. Participants come to the Mountain Challenge motivated by a desire for personal growth, reinvigoration and refreshment. Against this backdrop it is conceivable that experiences of peace, belonging and other such emotions and feeling described here as spiritual, carry an especial significance.

The positive outcomes of *Quiet Time* lend support to recent research that challenges traditional assumptions about the centrality of disequilibrium, adaptive dissonance and mastery to the process of change within wilderness adventure experiences (Estrellas, 1996; Leberman & Martin, 2002). By definition *Quiet Time* was associated with states of calmness and composure. In similar vein, in her major revision of the Walsh and Golins (1976) model of change, described in Chapter 2 as having been widely adopted as a basis for understanding the process of attitudinal and behavioural change within adventure and wilderness therapy programming, McKenzie (2003) acknowledges that not all learning occurs through the process of adaptive dissonance and mastery. She

cites Bai (2001) to express her finding, supported by this current study, that reflection ‘may not be of a cognitive nature, but might also includes forms of embodied interactions in which the learner “comes to know” through their senses’ (cited in McKenzie, 2003, p. 20).

In the same study, McKenzie found that group discussions had little direct impact on course outcomes. This is in contrast to the link identified in this study between *Quiet Time* spent in group discussion and particular course outcomes. It is of note that, in McKenzie’s terms, ‘group discussions’ did not include the kind of freewheeling participant driven conversation typical of *Quiet Time* spent *Relating*. Indeed, although McKenzie’s model identifies specific course components found to have significant impact on participant outcomes it is noteworthy that none of the components are initiated or structured by the participant. A major contribution of this investigation into *Quiet Time* is that it not only provides a unique insight into at least one way in which participants exert agency over their wilderness therapy experience but also that it provides a term to describe an experience found, in this study, to be commonplace but is as yet unacknowledged by the literature. It is appealing to speculate on McKenzie’s findings had she had the term *Quiet Time* to direct at least some of her inquiry.

Influences

Understanding *Quiet Time* as a predominately internal state entails recognition that unlimited factors have the potential to inhibit or encourage *Quiet Time*. Simply put, any factor that has the capacity to influence any of the four previously identified integral components of *Quiet Time* may be regarded as an intervening variable that has the capacity to inhibit or encourage *Quiet Time*.

The scope and subtlety of the factors identified in this study as intervening variables justifies criticisms made by Ringer (1999) and Loynes (2002) of what they describe as “adventure in a bun” and of “Off the shelf” approaches to outdoor experiential programming. Both authors identify a trend in contemporary outdoor experiential programming towards a notion of learning that treats participants as predictable

phenomena, and promotes programs as standardised marketable products that guarantee outcomes and adhere to prescribed 'right ways' of doing things. In providing an account of some of the factors found to inhibit or constrain the experience of *Quiet Time* this study responds to Loynes (2002) and his concern that practice and theory represent the dynamic and emergent nature of outdoor experiential learning.

SUMMARY

This chapter presented a model, derived from a grounded theory design, depicting a multiplicity of conditions, actions, interactions, conditions, and consequences found to be associated with the experience of *Quiet Time*. Clearly the establishment and meaning of *Quiet Time* are valuable but complex. By comparison to the literature *Quiet Time* was found to differ from traditional concepts of solitude in a number of ways. Unlike solo, *Quiet Time* is typically brief; participant initiated and includes a notion of 'being alone together.' Other points of difference include the lack of facilitator led debriefing of the experience as well as the defining of *Quiet Time* according to internal rather than external dimensions. Despite its brevity, the outcomes of *Quiet Time* parallel positive outcomes documented elsewhere.

Chapter 8

CONCLUSION

INTRODUCTION

One of the intents of this research was that the findings might contribute to the body of knowledge about wilderness therapy practice and provide direction for future research. To this end, Chapter 8 is divided into three sections. The first considers the concept of generalizability and presents some of the implications for practice that have derived from this project. The second details a number of recommendations for future research. The chapter, and thereby the thesis, concludes with a personal reflection on the research process.

IMPLICATIONS FOR PRACTICE

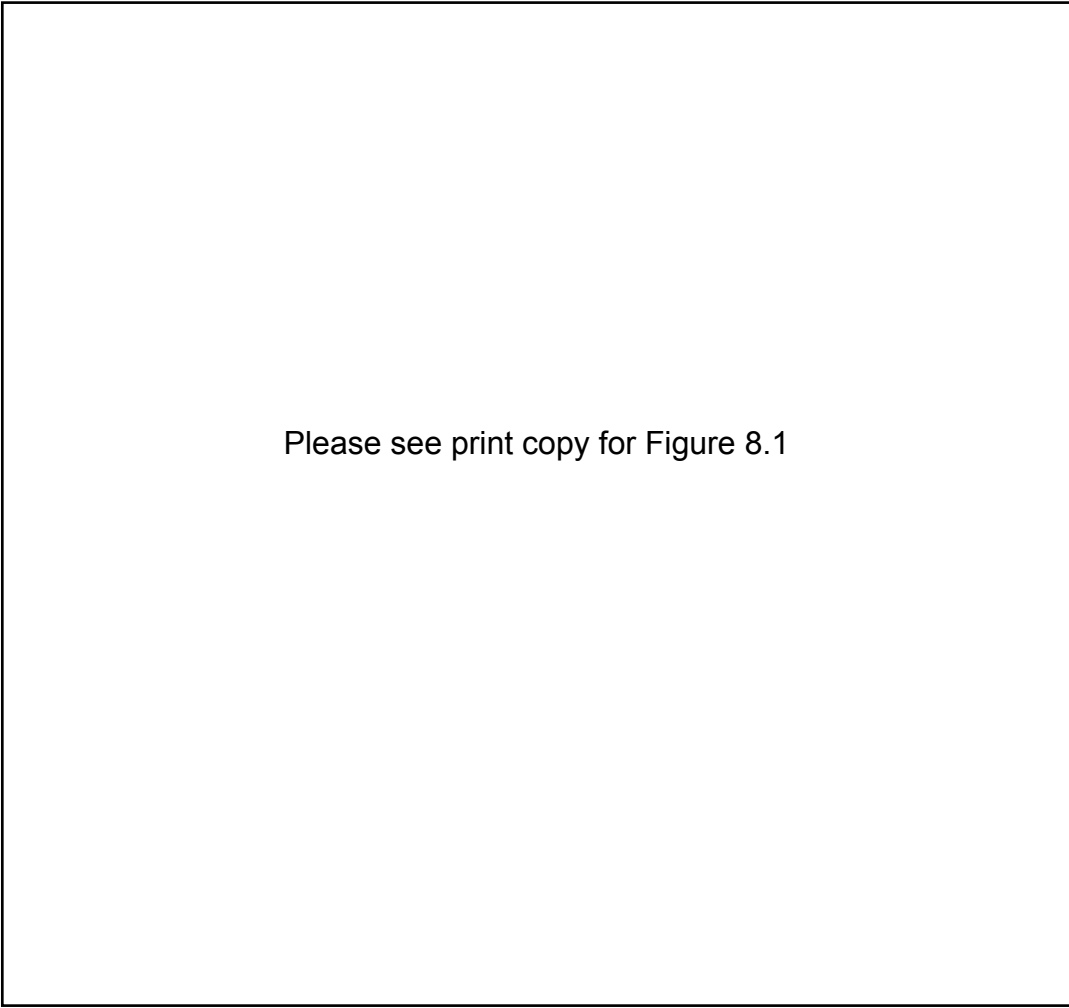
Can the findings of this single study of *Quiet Time* within the specific context of the Mountain Challenge wilderness program be generalised to other wilderness therapy programs? Strauss and Corbin (1998) acknowledge that the answer is complex and concede that, in the quantitative sense of the word, the answer is “No.” (p. 284). Whilst acknowledging that generalisation is not one of the strengths of qualitative research, Firestone (1993) proposes that there are a number of things that qualitative researchers, concerned about generalisation, can implement. In this study data gathering was conducted with four groups of participants so that the phenomenon of *Quiet Time* could be researched and refined from group to group. This process is similar to Firestone’s (1993) notion of seeking “case to case translation” (p.16) as an effective strategy for qualitative researchers to strengthen their case for generalisation. In the same vein, the robustness (and hence generalisability) of the grounded theory formulated in this study would be enhanced by further research as recommended in the following section.

A number of implications for wilderness therapy programming and practice flow from the findings in this study. Foremost is the appreciation that the therapeutic potential of challenge-based wilderness therapy programs can be enhanced by the promotion of opportunity for participant and facilitator initiated *Quiet Time*.

With these considerations in mind, a number of implications for the Mountain Challenge wilderness therapy program flow from the findings in this study. Foremost is the appreciation that the therapeutic potential of challenge-based wilderness therapy programs may be enhanced by the promotion of opportunity for participant and facilitator initiated *Quiet Time*.

The findings indicate that facilitators may initiate *Quiet Time* in both overt and covert ways. Facilitators are advised that participants prefer an invitation, rather than a directive, to spend a brief and specified amount of *Quiet Time* “to soak up the surroundings.” Some of the covert ways in which facilitators may promote the potential for participant initiated *Quiet Time* is through the modelling of an unhurried and process, oriented approach to the wilderness program. This finding is supported by the recommendations of Burrige (2004) and Rohde (1996) who propose that the therapeutic potential of wilderness programs is enhanced by the cultivation of a *No Rush* approach to programming. Acknowledging that the key way in which an unhurried approach, and thereby tacit approval for participant initiated *Quiet Time*, was communicated in this study was via the modelling of behaviour by the facilitators invites a broad conception of the role of the facilitator and supports an appreciation of the maxim “less is more.”

To continue the theme, the findings in this study invite practitioners of wilderness therapy to reflect on their preferred style of facilitation and consider their capacity to “range widely and freely” over the six dimensions of facilitator style identified by Boud (1987) and illustrated in Figure 8.1.



Please see print copy for Figure 8.1

Figure 8.1 Dimensions of Facilitator Style (Adapted from Boud, 1987)

With Figure 8.1 as a reference point, the findings indicate that facilitator styles most associated with *Quiet Time* are characteristically non-directive, non-interpretive, non confronting, non cathartic, unstructuring and/or non-disclosing. For example, facilitators created the space for participants to take time for *Quiet Time* by modelling an unhurried approach, they refrained from structuring any debriefing of *Quiet Time* and during shared *Quiet Time* contributed to the free flow of ideas and conversation by listening rather than directing the conversation. At other times facilitators invited *Quiet Time* by adopting a directive approach. For participants less inclined to spontaneously initiate *Quiet Time*, these facilitator initiated opportunities provided welcomed structure. Overall, this study affirms Boud (1987) and his proposal that facilitators can

enhance their effectiveness by developing their capabilities across all aspects of the dimensions of facilitator style identified in Figure 8.1

It is interesting to consider how the discussion of facilitator styles might lend a different perspective to a recollection shared by Haluza-Delay (2001). He gives account of a wilderness program participant hanging back at the end of the group ‘He seemed to want to spend some time alone.’ The facilitator intervenes and asks if he is tired. The participant replies that he is not and then hurries to catch up with the group. The account sits within an article describing participants’ resistance to short planned solo designed specifically to focus on nature. Participants argued that, having got to know each other, they wanted to spend more time in conversation. Revisiting these scenes with the hindsight provided by this study raises a number of interesting questions. With no intent to discredit the facilitator, it might be construed that a number of opportunities for participant initiated solo in the form of *Quiet Time* were missed. Did the facilitator interrupt *Quiet Time*? Did the student at the back of the line sense that it was unacceptable to dawdle? What makes it difficult for a facilitator to leave a student to his/her own resources? Given the enthusiasm of the group for communication, might they not, given the time, have initiated *Quiet Time* spent Relating? That the solo was scheduled to meet a specific purpose arguably created pressure for the facilitator and reveals a limited understanding of what brief experiences of relative solitude can achieve.

This study did not discern a link between the duration of *Quiet Time* and its emotional depth or impact. Whether a minute to “just stop and take it all in” or, as in the case of Ben and Dan, two hours alone, all accounts of *Quiet Time*, were in various ways associated with positive therapeutic outcomes. These findings support the speculation by Maxted (2005) and Potter (1992) that scaling the time frame of extended reflective solo down to the 10-15 minute scale of mini-solo is an appropriate way to introduce reflective solitude to at risk populations and others for whom reflection is threatening.

In the previous chapter, *Quiet Time* was interpreted through the lens of Pederson (1997) and his research on solitude as a form of privacy. Appreciating the personal time perspective of *Quiet Time* as a form of privacy characterised by interpersonal boundary

control underscores the proactive nature of *Quiet Time* and provides facilitators with a deeper appreciation of participant agency within wilderness therapy programming. This finding has at least three implications that may impact on practitioner confidence in the merit of *Quiet Time*. First, it heightens our awareness that participants may be motivated to *Take Time* for *Quiet Time* in order to satisfy specific privacy needs such as a need for contemplation, relaxation, or refuge from the social context of the group. Second, it sensitises facilitators to the risk that is perceived by some participants to accompany participation in the intimacy and authenticity characteristic of shared *Quiet Time*. Third, it draws attention to *Quiet Time* as a learned skill (Csikszentmihalyi & Larson, 1984). For example, Mitch acknowledges that “because of families and things” he found it difficult to trust and confide in others. His interpersonal boundaries were, metaphorically, “rusted” in the “up” position. He describes the need to “feel (his) way around” on the first day of the program to ascertain the levels of physical and emotional safety within the group. Having found them to be sufficient he “lets (his) guard down...relax a bit more and just enjoy the atmosphere around (him).” In contrast, by Gus moving away from the group for *Quiet Time* to reflect on custodial issues Gus he is, in effect, raising his interpersonal boundaries to secure the privacy of *Quiet Time*. He signals the lowering of his boundaries by returning, at his own volition, to the company of the group. To facilitate the kind of honest and authentic conversation typical of *Quiet Time* spent *Relating*, Mitch and other participants implicitly negotiate a lowering of interpersonal boundaries. Thus *Quiet Time* spent in meaningful relationship is book-ended by the lowering and subsequent raising of interpersonal boundaries. On one occasion Group 3 gathered haphazardly around the fire. After an amount of light conversation, the dialogue turned to experiences and reflections on the physical and psychological impact of imprisonment. Mitch shared his decision to commit to celibacy. At some point later, boundary control was covertly renegotiated and the conversation returned to lighter matters.

Figure 8.2 presents a simplistic representation of the ways in which *Quiet Time* might be understood as various expressions of interpersonal boundary control within the context of the Mountain Challenge.

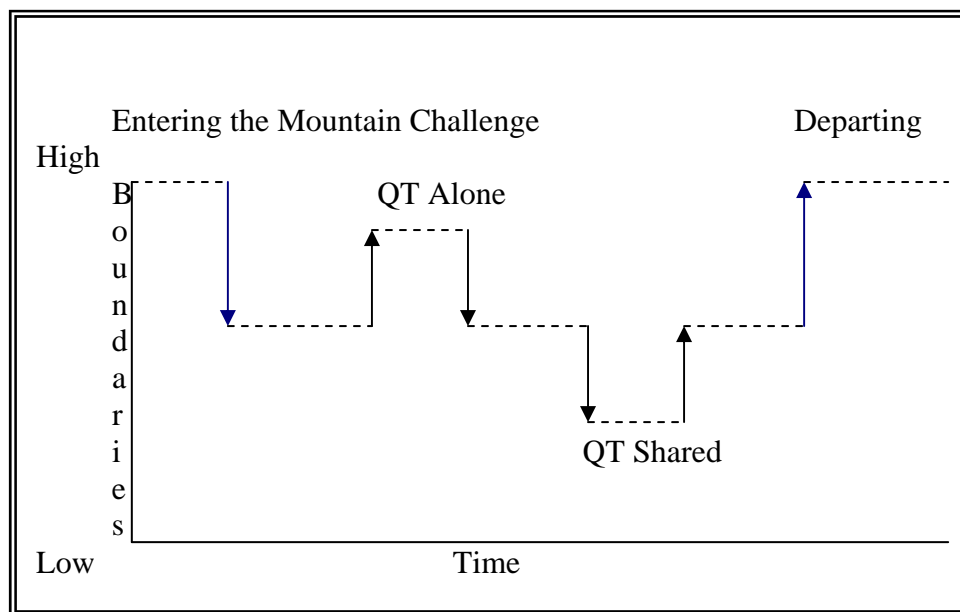


Figure 8.2 Interpersonal Boundary control within the experience of *Quiet Time* and the Mountain Challenge.

Reflections on Reflection

The research findings imply that the experience of *Quiet Time* enhances the potential for the kind of insight and knowing characterised by the phrase “Let the mountains speak for themselves” (James 1980). In this study *Quiet Time* spent in ruminative reflection and/or simply focussing on nature impacted positively on participants’ understanding of themselves and on their capacity to understand some of their unresolved and significant domestic concerns. Understanding *Quiet Time* as a route to alternate and valid ways of knowing finds support in recent research findings in the cognitive sciences.

We know that the brain is made to linger as well as rush, and that slow knowing sometimes leads to better answers. We know that knowledge makes itself known through sensations, images, feelings, inklings as well as through clear conscious thoughts. To be able to meet the uncertain challenges of the contemporary world, we need to heed the message of this research, and to expand our repertoire of ways of learning and knowing to reclaim the full gamut of cognitive possibilities (Claxton, 1997, p. 201).

Without the encouragement of the facilitator only one participant in this study took up the option to maintain a journal. In contrast, participants were unanimously enthusiastic about the provision of a disposable camera to create a visual journal of their Mountain Challenge experience. Although the provision of the camera did not meet the research aim of documenting experience of *Quiet Time*, the photographs proved valuable as an aide memoir and prompt for discussion during the post trip interview. Participants viewed the collection of images with pride and reflective insight into their own and their peers' experience. Leberman and Martin (2004) advocate facilitating the opportunity for post course reflective activities as fruitful way to enhance the generalisation and transfer of learning from the wilderness experience back into everyday life. Given participants enthusiasm for photography, it is suggested that photography might be incorporated into programming and post trip reflective activities as a beneficial way of stimulating recall and generating reflection, of not just *Quiet Time*, but of the program as a whole.

Transfer of Learning

Wilderness therapy programming intends to promote personal growth, wellbeing and positive attitudinal and behavioural change. Without the successful transfer of therapeutic outcomes from the wilderness environment into participants' actual life situations, programs have little or no long-term value.

A striking feature of many of the characteristics and feelings associated with *Quiet Time* is that they are often difficult to articulate. As Gass (1993) might expect, participants in this study frequently resorted to metaphor as a way of conveying an experience of *Quiet Time* that was easier to "feel" than describe or witness. For example, Col tries to "suck up the good energy" inside of him, Ben felt someone had "taken the broom and swept all the shit out of (his) brain", events "Blew (Gus) away. Within wilderness therapy programming the use of metaphor is regarded as a powerful means to achieve transfer and generalization (Gass, 1993). The findings in this study support this view and invite a broad understanding of how experience is valued, remembered and utilised.

In her integration of some of the principles of Buddhist psychotherapy with some of the theoretical and practical aspects of Adventure Therapy, Trace (2004) emphasises the significance of the 'felt sense' and introduces the concept that we remember in the body as well as the mind.

When we remember a trip, we remember the felt-sense of the trip, as well as the physical part of the journey itself. We remember stories about ourselves on that trip. The stories contain and evoke emotional themes. Just as trauma can 'leave an individual with a profoundly reorganised sense of self' [Grigsby & Stevens 2000, p. 336] so too, strong positive emotional experiences alter sense of self.' (p.113)

On return to the recovery centre Dave, Dean, Gus, Col, Charlie and Andy, commit to the habit of incorporating *Quiet Time* into everyday life for much the same reasons as those identified by Burger (1995). That is, they anticipate that *Quiet Time* will bring benefits that outweigh any social or personal inconvenience. For example, despite the threat of ridicule and being labelled 'fucking mad' Gus persists with his regular "yak" to himself as a way of gaining perspective and insight, igniting positive childhood memories and dealing with negative and emotionally draining thought patterns. Andy anticipates that despite the effort and challenge of writing he will attain the same sort of mental clarity and control that he associates with *Quiet Time* within the Mountain Challenge.

Prior to the Mountain Challenge the same participants regarded solitude as undesirable or unimportant. It is plausible, that for these participants at least, *Quiet Time* within the context of the Mountain Challenge provided an experiential opportunity to discover some of the benefits of solitude and, importantly, to develop confidence in their personal capacity to use *Quiet Time* constructively. These participants regard the opportunity for relaxation and contemplation associated with *Quiet Time* as an important part of their path to well being. Given the literature that identifies the ability to use and enjoy solitude as a learned skill (Buchholz & Catton 1999; Csikszentmihalyi, 1984; Larson, 1997) and correlate of mental health and well being (Bucchohz, 1998; Csikszentmihalyi & Larson, 1984; Dowrick, 1993; Long & Averill, 2003) these findings have significant implication for the practice of wilderness therapy and its intent to promote long-term benefits.

This study reinforces the notion that wilderness adventure experiences in general, and *Quiet Time* spent *Relating* in heartfelt and honest conversation yields, amongst other gains, social, emotional and psychological benefits that may extend beyond the life of a program (Ewert, 1989). According to Peck (1987):

We cannot really be ourselves until we are able to share freely the things we most have in common: our weaknesses, our incompetence, our imperfection, our inadequacy...this is the kind of individualism that makes real community possible. (p. 58)

The post-trip impact of *Quiet Time* for Andy and Col underscores the value of follow-up and support for wilderness therapy participants. Their experiences remind practitioners that powerful experiences may reverberate for some time and even ones deemed positive at the time can create overwhelm and anxiety. This findings supports the recommendation made by Russell and Phillips-Miller (2002) that participants receive adequate support during the period of transition back into everyday life in order to reduce the potential for “major let down” (p. 435) and counter therapeutic outcomes.

Program Design

The findings in this study present a number of implications for the design of wilderness therapy programs. Certain locations and conditions were found to be particularly conducive to the *Taking* and *Making* of time for *Quiet Time*. With these considerations in mind, the following recommendations are made:

- The program itinerary and philosophy allows for unstructured leisure time.
- Activities demanding purposeful attention and effort are balanced with opportunity to let the mind roam free or “rest.”
- The topography provides for a number of expansive or panoramic views.
- The itinerary includes opportunity for a campfire. In circumstances where this is not possible facilitators are encouraged to consider alternative foci such as a circle of candles, a lamp, a cooking circle or a small cave, for informal gathering.

RECOMMENDATIONS FOR FURTHER RESEARCH

This study developed a substantive-level theory about the phenomenon of *Quiet Time* within the context of a specific challenge-based wilderness therapy program. The stage is now set for research aimed towards the expansion, modification and/or extension of the model presented in Chapter 7.

It was beyond the scope of the research to identify whether *Quiet Time* differs according to age, gender or specific needs. Given the broad range of populations participating in wilderness therapy programs, addressing these issues through further research is recommended. Research that compares the *Quiet Time* experiences of students in an outdoor education program with those of adolescents in a wilderness therapy program for at-risk persons might be of particular merit for the development of wilderness therapy theory.

Research investigating participants' perspectives of the longer-term impact of *Quiet Time* is also recommended. The ethical concerns that limited the capacity for follow-up in this study may be overcome in research investigating the perspectives of less vulnerable groups.

One of the unexpected findings in this research was the extent to which participants initiate opportunity for solitude and make meaning of their experience without the guidance of a facilitator. This finding has at least two implications applicable to future research. One is a reminder that as yet wilderness therapy research provides scant understanding of how participants' exert agency over their wilderness therapy experience. The other identifies that current assumptions about experience needing to be mediated by a facilitator in order for significant learning to occur, is problematic. Qualitative research that compares the nature and outcomes of facilitated and unfacilitated reflection is recommended.

Whilst this study did not intend to focus on the role of the wilderness environment, its impact was found to be pervasive and extensive. The research findings support the recommendations of others that wilderness therapy research engage with the task of

developing broader and deeper understandings of the impact and therapeutic potential of the wilderness environment.

REFLECTIONS ON THE RESEARCH PROCESS

The decision to use an inductive and systematic approach to the collection and analysis of data proved sound. The grounded theory design provided support and direction throughout the research. This was especially appreciated in the early stages of the study when the concept of *Quiet Time* had yet to be discerned. However, guidance came at a cost and many hours were spent in familiarising myself with the methodology and learning how to use the qualitative data analysis software, NVivo.

The research design dictated a concern with 'explanatory power' (Strauss & Corbin 1998, p. 267) rather than large-scale generalizability. In effect, the approach said, "This is the situation I studied, and these are the things I found going on there. Look at it in detail. How does it compare with situations you know? Are there processes here which compare with things that you've observed? Are your processes a bit different? What is it in our two situations that could account for these differences?" (Rampton, Roberts, Leung, & Harris, 2002, p. 374). That the ultimate merit of the study will be judged in such practical terms pleases me. There is a satisfaction in recognising that the theoretical model proposed earlier in the chapter may be worthy of the claim by Strauss and Corbin (1998) that grounded theory design is able "to offer insight, enhance understanding and provide a meaningful guide to action."

The research design assigned me, with three of the four groups, the role of participant/researcher. This provided a unique opportunity and responsibility to think deeply and extensively about participants' perspectives and "how they make sense of their own experience' (Peirce, 1995, p. 571). I was touched and humbled by the enthusiasm and good will participants expressed for my project. The open-ended style of interviewing sat comfortably with the relationship I developed with the participants

in my participant /researcher role. Post interview Charlie commented that he'd be happy to keep talking all day. Dean said the interview was another form of therapy as he was discovering what he thought as he spoke. All appreciated the gift of photographs. Concern is sometimes expressed that the participant/researcher relationship is too close. Personally I felt that it brought an ease, richness and detail to the interview and analytic process that was, to some extent, lost with Group 2, with whom I took a researcher only role.

If a step into the unknown is the hallmark of an adventure then this research journey has surely been an adventure. Thank goodness I had no idea what was ahead. Like many adventures it grew of passion and naivety and like all good yarns it has had its peaks of excitement and troughs of despair. The task has required more courage than I expected and has underscored the value of patience, diligence, positive self-talk and a well-developed sense of humour.

One of the aspirations for this study was that it might constitute a significant response to the call for more inductive and descriptive research. In a field that respects adventure, challenge and risk as precursors to growth and change, it seemed appropriate that this research be equally bold in its intent to investigate the internal processes of participants and their experience of what may be regarded as a 'hard to define moment,' the experience of *Quiet Time*. Knowing from the outset that there may be limitations, I am satisfied that this study has sought to be courageous in its intent to contribute to the development of a profession that may "not yet know what it could be" (Watercrag, 1998, p. 17).

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APPENDICES

BUSY DOING NOTHING:

Relationships with Stillness within a challenge-based wilderness therapy program.

INFORMATION SHEET.

WHAT IS THE STUDY ABOUT?

- Research has shown that Project Hahn and other similar programs are very effective in encouraging positive change and growth in adolescent and adult participants. Exactly how these programs work is less clear. To get a broader and deeper understanding of what happens during a program Project Hahn is supporting Val Nicholls in her research as part of a PhD degree. The study will describe the experience of a Project Hahn program from a participants point of view. To achieve this Val would like to gather notes about what goes on during trips and activities, use information from application forms and other P.H. records, collect participants drawings and writing from trips and interview participants after the program is over. This kind of information will help Project Hahn and programs like it, learn more about how and what things work and why. It might also help find out what doesn't work very well and how things can be improved.
- As a participant in this wilderness therapy program your thoughts and opinion about different aspects of the experience is very valuable. You are the expert on what you found challenging, adventurous and meaningful and Val would like to invite you to share that experience by participating in this study.

WHO IS INVOLVED?

- Val Nicholls, a facilitator with Project Hahn and student at the University of Wollongong, NSW
- Rob Sveen, Director of Project Hahn.
- Dr.Tonia Gray thesis Supervisor from the University of Wollongong, NSW
- Other staff at Project Hahn will be helping out too.

WHAT IS INVOLVED?

- Most of the time, you won't even notice that the study is going on. During the program Project Hahn staff may occasionally take notes on what they see happening. They may take photographs or invite you to take photographs to create a visual record the trip. After the program you may be asked to take some time with Val to look at these photographs and share your memories, thoughts and feelings about your Project Hahn experience. This interview would last about 30 minutes. You can always say no if you would rather not participate in the interview, and you can stop participating in the interview if you decide that you do not want to continue. There are no consequences for deciding not to continue participating in the study.

- With your consent the interview will be tape recorded to assist documentation, however if you prefer, notes may be taken during or after the interview. You may read all notes to check for accuracy and you can erase anything on the tape or in the notes that you prefer left out.

WHAT HAPPENS TO THE INFORMATION THAT'S COLLECTED?

- Val will keep all the information that is collected safely locked away so that it's private. No real names will be used on the files - code names will be used so that everything is kept confidential. If Val would like to use any writing, drawings or photographs that involve you, she will ask you at that time and you can decide if you want them to be used or not in the research report.
- After a few programs Val will take a good look at all the information collected, analyse it, and use it as part of her PhD thesis for the University of Wollongong. It is anticipated that the research findings will be written up as articles and published in magazines that other researchers and practitioners may read. Val might talk about what has been learned at conferences of people who do programs like Project Hahn. The whole point is to contribute to the development and understanding of Wilderness Adventure Therapy in Australia.

WHAT IF I HAVE QUESTIONS?

- If you have questions about this project you can contact Val Nicholls on (03) 62280601 or Dr. Tonia Gray on (02) 42213875 to discuss your concerns.
- If you have questions that Val Nicholls or Dr. Tonia Gray have not been able to answer or you are not satisfied with the answer, or if you have any complaint about how you have been treated during the interview you may contact the Secretary of the University of Wollongong Human Ethics Committee on (02) 4221 4457

THIS PROJECT BEEN REVIEWED

By the Human Research Ethics Committee of the University of Wollongong, NSW.
Approval No:11EO2/389

HOW TO PARTICIPATE.

If you are willing to participate in this project as described in this information sheet, please sign the attached form and return it to the Project Hahn staff.

Thanks

APPENDIX 3

STAFF SUPPLEMENT TO INFORMATION SHEET.

Project Hahn staff are invited to participate in Val Nicholls research project in the following ways:

- Take part in evaluating the research project as it unfolds.
- Keep records as agreed upon with Val.
- Make available the documents and records you produce as a staff member for Project Hahn for the research purposes.
- Take part in interviews from time to time about your program experience.
- Give ongoing feedback about the conduct of the project and contribute to its improvement as needed.

Val will strive to make the research project as unobtrusive as possible, and to limit the demands it makes on your time.

Project Hahn staff will be kept informed about the content and progress of the research, and tentative "working hypotheses" about what is observed will be shared on a regular basis as appropriate.

APPENDIX 4

BUSY DOING NOTHING.

Relationships with Stillness within a challenge-based wilderness therapy program.

CONSENT TO PARTICIPATE

I,have been given information about BUSY DOING NOTHING and have discussed the research project with Valerie Nicholls who is conducting this research as part of a Doctor of Philosophy supervised by Dr. Tonia Gray in the Department of Education at the University of Wollongong. I understand the information, and any questions I have asked have been answered to my satisfaction.

I understand that if I consent to participate in this project I will be asked to participate in an interview with Valerie Nicholls about my experience on The Mountain Challenge wilderness therapy program. I understand that information from that interview will remain confidential. I agree that the research information that is collected for the thesis may be published on the condition that my name is not used and that I cannot be identified in any other way such as in photographs or videos, unless I have given explicit permission for those photos or videos of me to be used.

I agree to participate in the project, realising that I may withdraw from participation at any time, with no consequences to me.

I understand that if I have any concerns or complaints regarding the way the research is conducted, I can contact the Complaints Officer, Human Research Ethics Committee, University of Wollongong on (02) 4221 4457

A copy of the Information Sheet for this research has been provided for me to keep.

Signed: Date:/...../.....

Human Ethics Research Committee Approval Number: 11EO2/389

APPENDIX 5

BUSY DOING NOTHING.

Relationships with Stillness within a challenge-based wilderness therapy program.

CONSENT TO PARTICIPATE –STAFF MEMBERS

Researchers responsible for the project:

- Val Nicholls, a facilitator with Project Hahn and student at the University of Wollongong, NSW
- Tonia Gray from the University of Wollongong, NSW

- I.....have read (or had explained to me) the Information Sheet provided to me by Project Hahn about Val Nicholls research project. I understand the information, and any questions I have asked have been answered to my satisfaction.
- I agree to participate in the study, realising that I may withdraw at any time, with no consequences to me.
- I agree that the research information collected for the study may be published or provided to any other researchers on the condition that my name is not used, and that I cannot be identified in any other way, such as in photographs, unless I have given explicit permission for those photos of me to be used.
- A copy of the Information Sheet and Staff Supplement for this research has been provided to me to keep.

Signature of staff member:.....Date:.....

Name of staff member (please print).....

Human Ethics Research Committee Approval Number: 11EO2/389

APPENDIX 6

Application Form	
Name:	_____
Address:	_____
	Postcode: _____
Home phone:	Work phone: _____
Mobile phone:	_____
Email address:	_____
Gender:	<input type="checkbox"/> Female <input type="checkbox"/> Male Date of Birth: _____
Date of program you have applied for:	_____
In case of emergency, please contact:	
Name:	_____
Address:	_____
	Postcode: _____
Home phone:	Work phone: _____
Mobile phone:	_____
Acknowledgment of Use of Images	
I _____ (full name), hereby acknowledge that the photographs and other images described below as the "images," have been taken on behalf of the Tasmanian Government. I accept that the Tasmanian Government may deposit images in its "Communications Image Library" and may be used in print publications, on the World Wide Web, for promotional purposes or for purposes related to the activities, programs and services of the Tasmanian Government. The images taken by Wilderness Program staff, comprise participant activities undertaken during the wilderness program in which I participated.	
Signed:	_____ (participant)
Signed:	_____ (parent/guardian if under 18)
Date:	_____




THE WILDERNESS PROGRAM <i>Personal growth through challenge and adventure</i>	
Medical Information	
Doctor's name _____	
Doctor's phone number: _____	
Do you have any medical conditions requiring regular or intermittent medications or injections? <input type="checkbox"/> Arthritis <input type="checkbox"/> Heart disease	
<input type="checkbox"/> Epilepsy <input type="checkbox"/> Diabetes <input type="checkbox"/> Attention deficit hyperactivity disorder	
<input type="checkbox"/> Bleeding condition <input type="checkbox"/> Kidney disease <input type="checkbox"/> Asthma <input type="checkbox"/> Other (please state) _____	

If you have any intermittent or regular medications, state the drug name, dosage and frequency of usage? _____	

Describe what happens to you if you fail to take your medication? _____	
Do you have enough medication to bring with you to last the length of the program? _____	
Do you have any medical conditions not requiring medication? <input type="checkbox"/> Eating Disorders; <input type="checkbox"/> Others (please state): _____	

What drugs are you allergic to? <input type="checkbox"/> Penicillin <input type="checkbox"/> Morphine <input type="checkbox"/> Others (please state): _____	
What substances or foods are you allergic to? _____	
Please describe any disabilities? _____	
Describe any fears or phobias? _____	
When was your last tetanus injection? Within the past: <input type="checkbox"/> 2 years <input type="checkbox"/> 5 years <input type="checkbox"/> Unsure.	
Can you swim? _____	
Do you have any special dietary requirements? _____	
Height: _____ Weight: _____	
Assumption of Risk & Consent	
I _____ (full name), am aware in signing this Assumption of Risk document relating to participation in this Wilderness Program activity that certain elements of the program are physically and psychologically demanding. The program includes activities such as bush walking, rock climbing, abseiling, caving and kayaking in remote bush areas.	
Furthermore I understand that certain risks and dangers such as those listed below exist in the activity in which I will be participating. These risks include but are not limited to loss or damage to personal property, injury or fatality due to bad weather, slipping, falling, insect bite, cold exposure, or suffering any type of illness or injury in remote areas without easy access to medical facilities or while travelling to and from activity sites.	
I acknowledge that while the Wilderness Program and its staff will make every reasonable effort to minimise the exposure to known risks, not all dangers associated with these activities can be foreseen. Furthermore I understand that the Wilderness Program cannot be held responsible for risks and dangers that may arise as a result of my failure to provide complete and accurate medical information.	
I have a personal duty and responsibility to learn and to follow guidelines and procedures established by my facilitators and I undertake to inform them at any point during the activity should I not understand what is expected of me or should I not wish to further participate in the activity. I am aware that if at any stage I choose not to continue the activity for any reason whatsoever I may cease to participate. I give my consent to all parties associated with the program to provide or arrange for provision of medical treatment should the need arise.	
Signed:	_____ (participant)
Signed:	_____ (parent/guardian if under 18)
Date:	_____
Release Consent	
I _____ (full name), consent to releasing a copy of my post-program report to my referral agent. I have read and understand that this personal correspondence will be treated as confidential and is for the purpose of providing my case worker or school referral staff with feedback to assist with my ongoing support at the conclusion of the wilderness program.	
Signed:	_____ (participant)
Signed:	_____ (parent/guardian if under 18)
Date:	_____

APPENDIX 7

<u>PARTICIPANT SELF ASSESSMENT</u>	 PROJECT HAHN
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We would like you to fill in these questions in an open and frank manner. The answers will allow us to incorporate your needs within the course structure.

Name _____

What things do you want to get out of this course?

What are your strongest interests?

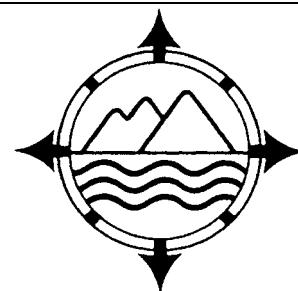
What things do you like about yourself?

What things about yourself would you like to change?

Describe what you like/dislike about your friends?

This correspondence is for the named person's use only. It may contain confidential or legally privileged information or both. This information may be viewed by yourself, your referral and staff at Project Hahn. This information can only be released to others according to our Privacy Policy. You must not disclosure, copy or rely on any part of this correspondence if you are not the intended recipient

APPENDIX 8

REFERRAL AGENT
PARTICIPANT ASSESSMENT


PROJECT HAHN

Referral name:

Organisation:

Address:

Phone:

Participant:

Age:

Address:

Phone:

What issues affecting your client could we focus upon?

What progress has been achieved in these areas to date?

What strong areas of interest does he/she maintain?

Is this seen as a positive influence? If so please describe

Yes ☐No ☐

Notes

What are the funding arrangements?

APPENDIX 9

FRAMEWORK FOR PRE-TRIP INTERVIEW*OPENING*

Thanks for agreeing to be part of this study.

Your thoughts and feelings about the Project Hahn experience are important and will make a valuable contribution to our understanding of what does and doesn't make the process work.

Before you set off on this journey I'd like to get a picture of how you're feeling right now. This should take us about 10 mins. Is it ok with you if I use the tape recorder so that I can remember what you said?

*Key questions.**Prompts*

1. How did you come to do this program?

Motivation
Information
Experience

2. How would you describe your feelings about going on this trip?

Expectations
Purpose
Challenges Successes

3. What experience do you have of doing a trip like this?

Physical activities
Group situation
Journey / o'night camping
Reflection

4. Most things will be done as a group but there will be times by yourself.

What experience do you have of spending time by yourself?

When
Where
How much
Character
Response

5. Although most of the time you will be busy there are usually quiet or doing nothing much times.

What experience do you have quiet, or doing nothing much times?

When
Where
How much
Character
Response.

Thanks for your time and willingness to share your thoughts and experience.

APPENDIX 10

FRAMEWORK FOR IN DEPTH INTERVIEW**INTRODUCTORY PHASE**

- Prepare setting.
- Seats at right angles
- Tape set up and in proper working order
- Questions and clipboard ready.
- All photographs numbered or coded for easy identification.
- Participant and facilitator photographs in separate piles.

OPENING PHASE

- Welcome with handshake, question about their journey, offer of refreshment etc.
- Intro. Self by name. Low key but not too friendly.
- Explain purpose of interview. Do they have any questions about it?
- Explain why the interview is being recorded.
- Remind about confidentiality.
- Questions or prompts on a clipboard in full view in front of you.

“Research has shown that Project Hahn and other similar programs are very effective in encouraging positive change and growth in adolescent and adult participants. Exactly how these programs work is less clear. To get a broader and deeper understanding of what happens in a program Project Hahn is supporting me in this study that will describe the experience from a participants point of view. This will help programs like Project Hahn learn more about how and what things work and why. It might also help find out what doesn't work very well and how things can be improved.

As a participant in this program your thoughts and opinions about different aspects of the experience is very valuable. You are the expert on what you found challenging, adventurous and meaningful.

I'd like to tape record the interview to assist documentation but if you prefer, I can take notes instead.

I will send you the written transcript of the interview so that you can check all the notes for accuracy and request anything in the tape or notes to be left out.

I need to remind you that anything you say is confidential.

No real names will be used, you can give me a fake Christian name if you like”.

CLOSURE

- Indicate when coming to the end. 'Now the last thing...'
- Turn off the tape recorder. "You've given me a lot of useful material there -I'm very grateful." Etc
- Offer to send a copy of the transcription.
- Send a letter of thanks.

APPENDIX 11

PRO FORMA FOR DAILY DOCUMENTATION

To be recorded on tape recorder or written down.

Notes recorded by:

Day/date:

Time:**Location:****Weather:**

Please use the following questions/prompts as a guide.

- **What activities did the group do today?**
- **How would you describe the mood of the group?**
- **How would you describe the behaviour of the group?**

- **What kind of physical shape are they in today?**
- **How would you describe the development of the group?**
- **How would you describe any highs or lows of the day?**
- **Any notable incidents / stories?**
- **Any other comments?**

SOME GUIDELINES

- Your observations help to build up a rich description of the events and emotions that make up the P.H. experience.
- Please endeavour to give a daily response to each of the questions. e.g. "I found it really difficult to tap into the mood of group today" is a valuable observation and far better than an omitted response.
- Err on the side of too much rather than too little information.

Thanks!

APPENDIX 12

PRO FORMA FOR PARTICIPANT OBSERVATION

Observation of participants during a moment of spontaneous or facilitated "Stillness".

Participant name:.....

Observer.....

Day of program:.....

- **Setting:** e.g. Where? Weather?
- **People:** e.g. Who else was there? How are they grouped?
- **Timing:** e.g. time of day, recent events.
- **Event / activity:** e.g. before the abseil, on the bushwalk.
- **Description:** What was seen and heard.

P.T.0

- **Personal impressions and feelings.**

- **Things remembered later.**

GUIDELINES.

- Write up your observations as soon as possible as memory tends to simplify and select.
- Try to get at least one observation for each participant during the program.
- Perhaps allocate who each facilitator will observe.
- Describe as clearly as possible what you saw and heard. Avoid assumptions and judgements.

e.g *J. sat slumped on a rock. He was looking at the ground and tears were running down his face. He said"... "* is more informative than *J. was really upset.*

APPENDIX 13

PERSONAL DIARY GUIDELINES

The Mountain Challenge provides this research project with a unique opportunity to capture personal experience of quiet times.

Whatever your experience, pleasant or uncomfortable, an opportunity for bliss or self-doubt, sharing your experience of the quiet times is of value. Please be assured that this journal is confidential and will only be viewed by myself. The journal will be transcribed and all names changed before the findings are shared or discussed with anyone else. Your willingness to share your thoughts and feelings is deeply respected and appreciated.

Some guidelines;

- **Respond** in whatever way you prefer; prose, poetry, sketch, cartoon, record onto my tape recorder.
- **Describe** - the event, what happened, where, how, when, with whom, how long, what had happened before etc.
- Your thoughts, feelings, and sensations at the time
- Your feelings thoughts, feelings, and sensations immediately afterwards
- **Reflect** on the experience. What was going on for you? What do you make of it?

I encourage you to respond to your experiences as soon as possible after they occur. When this is not possible please endeavour to do so at the end of each day.

Thanks

APPENDIX 14

SAMPLE INTERVIEW: CHARLIE

Introduction:

How much um, experience they have you had of quiet time before you came on the trip, like over the last few years?

With me, bugger all (bugger all) yeah, no really, even, at work always on the go (so always on the go)

...It's almost the same question but it is a bit different, there's quiet time but also how much time would you'd spend by yourself, before you came on the Bridge say?

Before I came on the Bridge? Sometimes, like before, before, oh well I count detox as part of the Bridge. Before that I'd drive all night long just wondering what the fuck was going on, you know. I just, me head was screamin', I just did not know, I was just asking like, 'Why, why, why?'

So you had time alone

Yeah but it made no sense.

Yeah, and the words were going in your head all the time.

Yeah, yeah, I don't know. Just down on meself, down on everyone. Yeah. But that was a few months ago now (yeah)

So like now, so, say within the trip, I wonder if you can tell me then about your experiences of quiet time, doing nothing much times during our trip.

Doing it a lot easier and a lot clearer.

Really? When were they?

Mainly when we got to the top of them mountains. 'Cos like when we started, the first time I seen one and we said we're going up there today and then probably up another one, or it might have been the second day, we ended up doing two, the day we done two (yeah, yeah,) like I said I thought if I'd seen that from the edge of a road I'd thought 'I wouldn't walk up there, you know, in a couple of days!' and we ended up doing two in one day but like with the quiet time up top there I'm thinking 'well I didn't think I'd end up with any quiet time up there 'cos it taken that much to get there. So that's just what I thought. Especially sitting on the rocks and that, it's just like well if you can do that in a day then, in the quiet times, I just, I still had me boys in me mind a bit but nowhere near the sadness I was happier doing something so that I could tell them about it you know and I was thinking, not thinking about it in sad way, but, in a happy way,

you know, just sitting up there and thinking, well, well, I don't exactly know what I was thinking but it weren't bad.

So it was different than how it had been like, when you were driving,

Oh yeah,

Can you remember a particular, like we had the sitting on the top of the mountains, we had a little sit one morning, before we went off, and we sat at the abseil site after we'd done the abseil, you know when we all came back and had to take those photos and um, I guess we had the rests in the way. Can you think of any particular quiet time that sticks in your memory for whatever reason?

Well I think one of the quiet times was more of a, bit more of a, it was half a quiet time and half a buggered, everyone was buggered, (yeah, yeah) so a buggered stop, a buggered stop not a quiet time stop but everyone did go quiet. I knew I was just thinking 'oh fuck that' also thinking, you know, just thinking about what we'd done and I don't know what was going through anyone else's mind but no one was talking so obviously everyone was thinking about something. Yeah, which was good.

Was that a particular one you're thinking of, a particular time or ?

Oh probably when we first saw that 4 wheel drive track from the other mountain (oh yeah) and saying we're going up that one the next day. Yeah, well, me myself I was trying to go at a reasonable pace...if you get behind someone a step slower feel like I could go fast but not push myself I'd get out of rhythm with me feet, yeah. The quiet times done me good (did they, in what) sometimes it done me good in like, I, it's hard to explain in words like the emotions (I know its hard) I don't know I think I felt them all.

You felt them all, in the quiet times?

Yeah, yeah, different times. Sometimes ...on top of the mountain where I was, you know and then camp sitting around the fire and me thinking "I've done this before" and I know I haven't done it for so long and I'm sat there because I was doing it again. I don't know if they're the right the kind of answers you're looking for.

Oh, what ever your answer is, is the right kind of answer, 'cos it's your experience.

Yeah, I'm not sure if I'm answering the question.

You are, yeah. I suppose what I'm trying to understand is how the trip might be different if we hadn't had any quiet times.

I don't reckon it would work.

What would you reckon would be the difference then?

Everyone would be too busy and get shitty.

They'd get shitty.

Yep, 'cos it would be like working a twenty four hour shift wouldn't it. You'd soon get sick of it.

So you'd be on the go just too much.

Yeah, like my job, like from my perspective of it, my job was go go go go 'cos you got paid for what I done. I didn't mind the quiet time.

Was there any time you didn't like the quiet time very much or it irritated to you?

Only when, with me, like, sometimes when it was time to get going

You didn't want to leave the quiet time?

Yeah, 'cos like I was enjoying, not being lazy but I was enjoying it. But sometimes with the quiet times I was thinking, oh this is getting a bit long here for me.

So the length of the quiet time

But that might just be me attention span or whatever. (that's alright) like on that last day like when you suggested you know, close your eyes and take like photos and that I was trying to do that before you even said it, believe it or not.

That's interesting.

Yeah, just sort of 'I don't want to forget it' because I'm a bad one for having like, doing things and that and then people have to remind me I've done it. That's what I said to you at the end of camp, I said "Geez, I hope this is one of those experiences I hope I don't forget." But yeah, no.

So are you saying that quiet time, that time there, perhaps helped you remember it?

Oh, it hasn't left me memory yet put it that way! I think it embedded it more.

You think it embedded it more? (yeah)

Was there any time in the trip, um, where you deliberately took yourself away from other people to be by yourself?

No I didn't like just wandering off, not that I remember any way, if I did I must have just wandered off but I just didn't have it in my head like I needed quiet space.

So you didn't feel like you needed to get away from people.

As much as getting away with four people was like getting away from people with me, as we all had something in common.

Oh right so being in a small group, where you had things in common

It was more like, oh, oh how to say, I've got to do as best as I can, just like, there was us and you're a lady and that, and I couldn't get over how you was keeping up with us young fellas, although you've done heaps more bushwalking so doubt your fitter (yeah) . Like I thought we'd done a pretty good job, only 'cos we had no one else to help. Like I was saying before if a girl or another bloke had come along, not as fit as we are, I'm not saying we're the fittest people in the world, but they couldn't carry their pack and we had to divide their stuff up or something like that, well things like that, that probably, not make me angry but 'fuck a bit more weight' I would have got a bit more out of doing that, you know what I mean, just so that you can say "Well I helped him". (Yeah) the when you get quiet time you can think "I did a good job, like, pulled me own weight and a bit more".

Let me clear up what I think you were saying. I asked you if you felt you needed to get away from the group a bit, and I thought that you were saying, tell me if I'm getting it wrong because it's important that I understand what you saying , was that you didn't really feel you needed to get away from the group because it was only a group of five (mm) and we were kinda working as a team so and in a way you were already having a break away from people, from the big group here { at the Bridge} is that what you mean?

Yeah, even with a group of five when you're sitting on top of a mountain if you only had to move five metres away and you had your own bit of space

Your own bit of space even five metres away

Not even that, 10 metres away, you still had your own bit of space, you'd think a bit better and not even see the other person, so that's, yeah, I probably phrased that wrong when I said it was as a group because anybody only had to be from here to the end of the couch and you couldn't see each other.

That's true. It's hard to explain all this Charlie, but like other people have said too about 'Oh we can be sitting on the mountain and we're in a little group and you've only got to move a tiny little bit and away and you go into your own space' (yeah) and I'm sorta interested in, what, um, what difference it makes to, if it makes a difference, to the sorta thoughts and feelings that come up when we sit as the little group as to when someone even goes only a couple of metres away (that's about it) and sits in their own little space. Is there a difference in the (yeah)

With, to me there was a difference. Like um, trying to put it in English, I can't say actually a sense of freedom because I knew there were people around me, but it was like, it was my bit of space, (*it was your bit of space*) yeah, equally I thought I could think aloud and it wouldn't have mattered, you know.

You just mentioned 'freedom' and again a lot of people talk about that

Say for me, in my mind, I never, I can never be free because everyone's got a conscious or something, oh well you can bring relaxation into it, like, I was relaxed at times, don't get me wrong, but, I'm the type of person who is always waiting for something to happen, but that's just me (yeah) so, I'm answering truthfully, (yeah) I think everyone deserves their free time, even when like when you get a bit of free time around here, even when down the street there's as many cars going past. Which is completely opposite from sitting on top of a mountain and that, at least you are by yourself.

And that's what 'free time' is?

Naw, but nothing compared to a mountain.

What's the difference then do you reckon?

The bush (the bush) and the mountains and that.

What difference do you reckon that makes.

The quietness, the naturalness, I'm not a greenie, by name, oh well, but oh me and PaulI can see his sort of things in a big way, yeah, I don't know it's just,

But you did feel like, that nature had an impact on you.

Yeah, well what we breathe out they, the trees breathe in and breathe it back out so that we can breathe again don't they? (yeah)

I want to go back to that sense of freedom. Like you were saying, you know in your head you can't be totally free but, maybe sometimes you can feel

It's more like a total, Phew (Charlie leans back, flails his arms and blows out in a manner of totally letting go)

I wish I had a video, I'll just say what you just did!

That is just what like a total, muscle relaxant or whatever (*a letting go, phew, total letting go*) let th(???off guard??)go, like you said, get a video.

But sometimes I didn't feel like that though. Not all the time, sometimes I'll be sitting there, and that'll happen and then I'm thinking well, obviously it takes longer to work for other people, and sometimes other people must think like I'm in jail! I know it's not about the trip but I still can't say enough about you and Paul. Excellent

What difference um, say, lets take one of those mountain tops sits, Which one do you reckon was the best?

Well, probably when we were sitting on the rock first, I'd say that was, and we went up there first and I just took me shirt off and let that wind blow through (yeah) that, when me and Michael went up there on that beacon one.

That was Collins Bonnet

Collins Bonnet, because me and him was the only one that done the extra two. The others never, and I liked it there 'cos me, 'cos me and him were the only one that done the two and plus that one had a proper marker on it. Believe it or not and we got a real good view and I thought "Well, we put in a few extra hard yards and we got a better view than you." We got a view that they hadn't seen down there, not being sarcastic about it, it was worth every step because it weren't half hard.

Did you have a little quiet sit up there (yeah) a bit of quiet time up there?

Yeah, and I had a lot of thoughts and emotions on that one actually.

Did you? Can you tell me a bit about

Oh same thing, same thing goes through me mind all the time about me boys and that. That's why I was getting those two little rocks and that. Yeah, just, I don't know, like I said like get on top of, mountains like that, I know their not as big as mountains in Nepal, or anywhere near it but, something I wouldn't want without, with the quiet time and that up there, it's just like, If I told anyone I knew, about the quiet time, what I was thinking in me quiet time, if I told anyone I'd been up there they'd say "Bullshit" you know. And that, like, made me feel better in myself. Like, like I can say that because it's true.

So we went up there and sat there and we had a bit of quiet time. And then we had to leave the quiet time to come back down. Do you remember that time. Just as we had to leave it behind.

Yeah, 'cos I thought we should've gone really as a group 'cos we made this pact like that if as a group if one went we all went or if one stayed we all stayed kind of thing. That was starting to get to me, then I thought well, three have stayed and they're all quite capable of looking after themselves. But then once we got going I thought 'Oh well, they're missing out I'm not'. Yeah. When I was coming down I, I I don't really know what I was thinking about to tell you the truth.

Were you thinking at all?

Yeah, that's just it, I don't know! I was more or less just looking at my feet so that I didn't, I was more concentrating on my feet. 'Cos you can't just go walking about thinking about what's going on without slipping can ya!

No! that's why I've got a broken foot!

You can ask me a question again if I'm going off track 'cos my memory

No, no you're not going off track. You're answers are really interesting, it's really interesting to me. The other thing, see, I'm interested in is the, the, experience of having quiet time on the trip and then whether or not having had the experience of some quiet time on the trip whether that makes any difference in the long run, if you like.

It's not long

I know it's not very long ago.

I don't know. After the trip the trip did make me realise that instead of stewing up and doing something stupid, actually sit down and have a think, but I didn't on that camp I don't think, no reason to, say with good company, no worries, but after the trip now, I go out on the balcony I make sure I go by myself with my feet up and just listen, it pisses me off when a car goes past,

So since the trip you try to make a little quiet times for yourself.

Yeah, yeah but I'm not saying its 'cos of the trip it just that the trip helped me realise it more

Thanks. I don't know if I've got anything else to ask you. Is there anything else you'd want to say about the trip?(Charlie said something here about being able to talk to me for a long time)

But I know you've got your job to do.

I did take the quiet times, still heart broken about me boys but in the quiet times and that, sometimes in those quiet times I'd completely forget about me heart break was gone, just, even for a split second and but soon as I think, it comes back, and I think "you forgot about them for a minute, you should never ever forget about them."

But in that split second when you forget, it's really hard to describe that.

I know you should feel good that you're not worrying about them

You say 'you should' but what do you feel?

I feel like if I'm not thinking about them then I'm not caring about them. (something intelligible here) But I know you can't be, I know you can't be worried, and even concerned about what there doing every day. I'm going a bit better every day.

So are you saying then Charlie like, is this what you were saying? In some ways, like in the quiet time you might get a break from thinking and in a way that's a good thing (yeah) and on the other hand that's a bit scary.

Yeah because I think, oh well your going to write that down anyway, no (unintelligible) A lot of them quiet times there was nothing, like I just shut me eyes and I can still see green glow from the sun so I just do that so there was total blackness, or put me, pull me cap down so total blackness

So nothing

Nothing, that's just like I realised it weren't (unintelligible) it was relaxing

A break?

Yeah, it was a break. Have you asked all the questions?

Yaah

So is this just free talk

Yeah, I'll turn off the tape.

APPENDIX 15

SAMPLE INTERVIEW: DANE

How much quiet time or time alone had you been having before, in the few years before Missiondale?

Uh, not a huge amount, I've always, I'm an only child, so I'm, just to be brief on the one question, I, even though I had a lot of quiet time up until adolescence, when adolescence hit I had done nothing but sought out relationships and or friendships so I've been a person that's been, since then, for some reason, naturally endeared people to me and surrounded myself with people and things and business and you know, as, I think, as probably a way to escape the loneliness I went through in earlier years. So, not a huge amount, but I do know what quiet time is and I know what soul searching is and I know what um, I believe I do, but I haven't done it for a long time since because I chose to um, surround myself with people.

Mm thanks.

So that wasn't um, That's probably half the reason why I ended up in Missiondale as well, some of the reasons because I probably hid behind um, hid behind my loneliness by uh, getting all these people around me and all this activity happening and it probably wasn't needed all the time, I didn't need it, I needed more time to myself but I didn't, I deliberately starved myself of time with myself because I was scared to be lonely again.

It's a common theme, I'm hearing that a lot. So on our program there would have been opportunities for quiet time of all sorts of descriptions, sitting around chatting by the fire or something that maybe me or Martin asked you to do, or sitting on a mountain. I don't know. I'm just interested in what you would have experienced, if you had any, experiences of say stillness or quiet time on our four days

Uh, I think my, my, probably the most quiet time or the time where I felt most self absorbed was first thing in the morning, uh, I tend to be an early riser and I've realised now why. Especially in a communal situation and we were still in a communal situation there in that we were living together. Now, I, my feet hit the floor first as a rule even if its only for ten minutes sometimes, its still ten minutes where I get to get up, see, get the jump on the day, see the day first uh and get to wander a little bit by myself first. Probably go off to, behind a tree, go to the toilet in that case on Hahn, maybe get, look, think about getting the fires ready again. Once again all knowing that everybody else's feet are going to hit the floor again soon and they're all going to come to the fire that I

have built, that I have, am now making, quiet time, sub consciously I'm get, stumbling around finding sticks and things to build the fire up so that other people can be around me and the fire in a few more minutes. So that was it and then there was also the other, one other time that I felt was one of the times one of the time was on mount, uh, Collins Bonnet and of course you saw me there and that was looking over, down the Huon valley and I'll probably go into that later, but that was time where I suddenly thought to myself whuh, I've just had quiet time and I didn't even realise it,

That surprised you?

Yeah, because I realised how out of it I got, I wouldn't say out of it, almost the blinkers came on the hearing went down of everything that happened, I wouldn't have known if someone had screamed and fallen off, off the mountain behind me. Just that, practically, I would have done, but it was like everything closed in to a certain degree and everything went woوو [hands forming blinkers to the side] the valley had a real focus, the valley was definitely the focus for me, it gave me, I just focussed down this valley like this. It just blew me away that I was looking at what I was looking at.

Just the view?

Yeah but, but, I mean of course the view was beautiful in all directions, I'd found a valley that I have never seen before that I have known, known about for many years. I believe [laugh] I found a valley, I saw a valley from a perspective that hardly anyone sees, that only hand fulls of people per year see, and that I um and it made me feel special that I was on top of it and , um, yeah, I was happy and I thought I've just had quiet time. I realised when, when we sorta picked up again as a group and we started getting the dynamics, dynamics happening again.

And that quiet time was alright,

It was excellent. It was needed, it was um, it was uh, soul repairing and it was um, yeah it was basically both of those two things and you can't get much stronger than that. It's the sort of thing that repairs souls and repairs, repairs the damages that go on in your head through one thing and another, for instance like, drug problems, drug problems, uh, social problems going on, um for instance I'm going to get married and blowing meself right out, gee, scared, scared the hell out of myself asking someone to marry me and uh so and really been under pressure with that one and I fight with that one a bit, probably, a little bit of cold feet at an early stage but I think concentrate here, concentrate here and I've done nothing but concentrate and I didn't have to concentrate on any of that stuff it all went out the window for a while and I just thought there's a

valley, you know what I mean, there's a, there's a beautiful thing that only I'm seeing, like only I'm feeling. It's definitely time for me, and I never really knew how to, and I've found a way now after doing that for the first time in my life to be able to consciously find my own time. Coz I could have gone away like you suggested for ten minutes everyday and I would not have known how, from a bulls roar how to find my own time and how to do a little bit of soul repairing and a bit of, uh

You wouldn't have known how to do it.

I wouldn't have known how to do it. So um that was excellent, that is a tool that has gone into a tool box that stays with me now, I'm building a tool box slowly, by the way, and its one of only half a dozen tools that I've been able, not even that, only one of three, it's only the third tool that I've been able to put in my tool box since I've been at Missiondale, and the other two, I could have had many, I could have had dozens but I've been very picky which tools I've put away, ones that I'm really going to be needing and they're going to be good quality tools I'm going to need to fix things later. So it's one, so far its pretty good, high ranking tools, one that I know I'm going to need later on down the track. Um, being able to see with blinkers {unintellig.}.

Before, you mean like blinkers here or here [blinkers to the side or over eyes]

No blinkers as in um [putting hands to side of eyes]

Focussed,

Yeah, focussed blinkers like a racehorse keeps, kept all the distraction out and that was when during that quiet time on the top of the mountain. Um I know that you sort of saw me and I wondered why you saw me for a few minutes, because I sensed that, and I thought "oh what's Val looking at, she's been observing me, she's seen something, she must have seen the wheels ticking over, the wheels clicking" that I didn't even know were going myself until after that stopped, that I realised that. So I was very happy, I was able to look back on it and say "That's how you felt then keep that in mind, put that away in your toolbox."

Have you used it again since?

No, not since not since no. As I say these are tools that I'm not, that aren't likely to come out every week of me life, these are pretty uh pretty high, these are good tools, they're good ones.

Perfect for you isn't it being a carpenter.

Yeah, yeah, well you see that's how I think, I think along them lines and, and yeah.

So it doesn't need to be used a lot, it's just knowing it's in the box.

Yeah, knowing it's a quality one that you can drag out when you need it. Like its alright having all these expensive, expensive power tools drills drop saws and stuff but the bottom line, when there's no power or when the blade breaks or when the brushes go in the electric gear what are you going to use? A hand plane and a hammer and a bloody handsaw. So it's the hand tools, it's the stuff that's, it's the ground level stuff, you know.

What I find interesting, it's not an uncommon story what your saying, but what I found interesting is that, like you say "Early on I could have gone and taken my ten minutes like you did Val, but I wouldn't have really known what to do with it" What I don't understand, somehow you learnt how to do it and I'm not sure that we actually told you how to do it, I'm pretty sure we didn't and it's a hard one to get your head around but I wonder what your thoughts are about how come you were able to get in that state, what was different?

What made it different from other times when I've maybe tried or left myself open to do so, uh, it is a hard one and I've thought about it since I've been back. What makes that particularly better or different from any other moment. I suppose that the whole ethos behind Hahn has worked for me well. It's set the basis it gave me good soil to grow a seed, uh, so being it was my second Follow Up program it was all done um, you guys are obviously trained or you know the Hahn thing so well. I mean all you instructors because you are so on the mark, all your ethos is so on the same line, and it was where I needed to be with those, on that line, and what is that line try and identify it? It's just simply uh, one physically exert yourself, I fully so much believe in that, in order to get yourself to a state mentally that you can look inside yourself.

So is the physical exertion sort of breaking the barriers or something?

Yeah, yeah, um, in, yeah, also elation, I do know there is rewards for physical exertion with Hahn, I know that, we're not going anywhere but we're going to get somewhere at the end of this. That is solid. Coz I found straight away, I thought, oh these these guys are doing well, coz we'd walked out to Lees paddock and then getting up on top of the mountain was, they knew very well what we were doing here, what we were going to, that we were going to feel elated you know so on top of, of things, and wow what a surprise and this is so much worth it, um you know, I would have put up with so much more hardship just to do, to get what I've got here and um, even though it felt hard at the time, I felt uh, god, you know. Um gee, go though the physical exertion then to have such a reward and so, the elation that you have done it yourself and then being, and

also, at the same time being aware that you will be needing to and or required to, be open minded enough to work on your mental, the mental side of it. Knowing the whole time that you, that Hahn isn't just a camping trip, its far from that, its um its definitely if that's set in place then anyone who comes knows, knows that to begin with, and that I believe, that's the winning edge, they know it , they go through the physical exertion and now I'm just going to sit with my body all wracked with pain, or what ever, whether its pain, whatever it is, just exhaustion, um and, and, mentally go through some processes to, to search myself and look inside myself and find a whole me, hopefully bring a whole me out in the end. I don't think um, it's very hard for, for anyone whose doing this sort of thing um to really put on their finger on the thing that really made them feel whole on the day.

Oh, yeah. No, no I'm with you, I guess what I'm interested in some of those times when you could say all the conditions were in place, the challenge, the hill, you're at the top, all the conditions might look as if they're in place for you to have a really good experience up the top but it seems that unless some other conditions are in place you might not have a good experience um, uh, ...some people might feel a great deal of agitation [yes, yes,]. You clearly didn't but some have if they've been over physically challenged or um

Well I suppose its fear of the unknown, fear of what happens if I'm out here and I'm totally and absolutely exhausted and I don't feel I can actually pitch me own tent or I twisted me ankle or one of those, one of those things happened could of possibly happened, its fear of the unknown.

I wonder what your thoughts are, a couple of people have mentioned that um, one of the reasons they were able to stand some quiet time which they couldn't normally was that they felt trust and acceptance, not everyone relates to that but, and that they were aware in the early days of just sussing people out, particularly in the facilitators in terms of how genuine they were and how accepting they'd be.

Um, I suppose I've become a reasonably good judge of character um, but, alright you cannot judge a book by its cover, when I did the first camp it took us all of, it took us until we got to the first camp site, I mean you can't really suss someone out in the back of the troupie, uh, much, but probably all of about an hour and a half for me to know that this is going to be easy for me to open up. I had some, some head starts anyway in that the first one was all Missiondalers, the second one was three Missiondalers and two younger fellas so it was easy for me to feel not intimidated at all so getting back to um

say the trust for, for, for you guys the facilitators, um I suppose intelligence tells me that if someone is in this kind of work, this line of work and their wanting to help and their wanting to do, make inroads and help at, even if its only for education type purposes so that's ok too. Um I haven't, I've come a little bit further for the some of the young guys on our last guys because I've already confronted a lot of my demons um, and uh, and my problems with strangers and that and overcome them. I've always been a bit of a people person anyway so I've never had really much fear when it comes to strange people, looking them in the eye telling them how I, just being honest and open, open minded and open hearted to them is simply been what's got me ahead all the way and its got me, its got me where I've been needing to go, in other words I talk to someone for ten minutes and then they generally get the idea of where I'm coming from and they help me because, so I've got no problem with that, if I was younger and I didn't have that experience then that would be a problem the trust aspect.

Thanks, um you mentioned on Collins Bonnet and getting up in the morning, Collins Bonnet one you went off into your own zone which you said was at some level healing and the other on in the morning just preparing yourself to be sociable (yeah) and to give yourself a little bit of time to yourself, and I wonder if there were any other times when you had any feelings similar to either of those?

Uh, look I think the stumbling along having an in depth chat with one of you guys or anyone, uh, say stumbling along, walking along the track and um just simply stop and everyone else sort of keeps walking but they're all still around me and simply be, literally in the middle of everybody and just stop and have, just have a, a thirty seconds of total alone time right there and then because I turn around and realise how changing this view is, and all of a sudden I look back over your shoulder and go whew! So that sense of achievement and basically what, exactly what happened to me on Collins Bonnet was, happened all the time over and over again in miniature [right] so it was easy, in miniature, only I was able to turn around go, OK mind back on the job, clonk, clonk, clonk, and keep going up the hill and "now where were we with that conversation" so it was easy for me to slip straight back out of our group even though we were very much A Group pulling ourselves all up the hill together. Um and turn around and go "wow look at that sunset, look at that".

[asked about what made him stop]

Generally a view, generally a view, yeah, of course the feeling of height and space, I think probably gives me more of an open minded feeling, you know its fresh air, the

feeling of being high, come up a mountain and all this space and be able to see so much sky, and yet so much ground, as well, um, gives, so the more your eye has to take in the more I'm able to go, relax myself into having alone time.

Are you saying that the more open the view [yeah] the more open you actually

Tended to be, yeah, the more open I was, the more receptive I was to having alone time for myself. Each had our own snippets at each time until occasionally I had a big burst of it on Collins Bonnet uh big burst of it in the snow. I didn't sort of let you know that one, um I think, when something mystical or magical happens in front of your eyes it allows you to wander off so much better so, so, there was so much of what we were doing and seeing that was myst, magical uh, not so much mystical not everything's mystical, but I mean snow falling out of the snow is fairly mystical sort of stuff, and covering the ground that sort of it gives a feeling of magic and you know mystic and yeah, maybe not mystic but magic, its something in Australia that you don't see very often. It'd be different if you were growing up in it every day for sure, but something that's out of the norm, out of the doors shutting and closing every day, the rooms, the um the stale air other peoples, you know, the city smells, the cars the, all that sort of stuff. Your on a track with nothing but 360 degree view and three or four people standing around you um is in its self mystical because how many times do you get to do it in your life. Not enough, not I haven't anyway, you do a lot more than I do, not enough there's, we come from the earth we should sort of get ourselves back to the earth more.

So what did you do on that snowy morning then?

Well I woke up and said "Oh look at the snow" and you all stuck your heads out of your bags and then stuck your heads straight back down [laughing together] so, I, I immediately was putting me socks on and getting up and it was, it was, once again the feeling, I thought here it is again its giving it to me too, this is the second time Hahn has not failed me, twice now, when I walked onto Lees paddocks and when I woke up to snow and was able to experience a bit of the snow and run a round and scoop up the snow and eat it and carry on like a fool like I did, um, I'd be, that morning by myself, um, was both times was just like if you can imagine the magic you felt, if you can remember the magic you felt on Easter morning when Easter bunny goes and plops all over the back yard. But I kept finding them, it was just like, haw! Haw! Haw! Here it is again! Haw! Here it is again! And uh it was just like that twice and Hahn has not failed me, in that way.

Is there something youthful and joyful?

Definitely it brings back your, youth and uh, it brings back magic, I don't think that magic is particularly youthful, but I felt like a kind that time in that I felt that type of magic and wonder, was when I was a kid. Or, younger person anyway, so being able to get myself back to that there is also, was also a major healing thing for me too. Being able to feel the excitement of being a child, because when you were a child you were innocent, there wasn't worry and there wasn't stress and there wasn't, all the things that come with later life. So everything is stripped off you, everything of and when the magic come on through your eyes then, the magic pushed away all that other stuff as well. So

And yet that's still part of you, this magic, you got in touch with it.

Yeah, something I know is still there, oh yeah I know its there, because I've experienced it before. Its something felt in the past, I know its there and I know its possibly highly, highly likely for me to do it again to myself. I tend to act the fool and perform the goat and get myself all jumpy and excited in front people sometimes and its simply, and the reason why they find it so, they like it so much, is because it brings out that magic to them. I am not particularly feeling it at the time because I am the person that's actually the Santa Claus dressed in the suit but it doesn't matter, I am able to give that joy, but, so, for once again, I got the magic though, and I got a dose of it where it was actually surprise, shock, horror, not shock horror, but surprise uh you know, shock and um, um, and wonder and enchanted forest type feeling, you know...its an odd feeling, weird feeling, it's a child, its being like a child.

So you've got like there those few of experiences of magic, childlike magic in a way, [mm] and a the sense of going somewhere on Collins Bonnet beyond all your worries on somewhere deeper [mm] and bigger. You also described it as profound, but could we say that their impact ended when the experience ended? {unintell.}

I had to, what I had to do was go through a couple of things, it was though someone like the facilitators guidance um and or my experience, experience here at Missiondale in the way that I handle my own thoughts and feelings now. I consciously put that away, that feeling and that knowledge away in my tool box that I keep saying, so that I can use it again later. Yes at the end of the day, when we arrived here at eight-o'clock at night, seven thirty at night the feeling had felt like it had moved away because the rest of my life must move back into play again. Um, I feel that's perfectly fine and acceptable, um, my, my fiancée is half an hour away from coming to pick me up um I had to start

thinking what tools do I need because tomorrow morning I'm going to be up sanding walls again. Now that's ok to get on with life like that, to move on, as long as I have now got in my possession those tools and I, and I consciously keep an eye on them and hone them and keep them clean, and honing them.

So its not just knowledge you're hanging on to, is that what you're saying?

No,

You're hanging on to the feelings?

The feelings, the tools are the whole the knowledge of knowing how to tap into them and the feeling of what happens when I do tap into them.

Feeling in the body?

Yeah, yeah, and how um soul repairing it is. I've just had a bit of first aid, a huge bit of first aid on the soul. And uh, I'm in really good stead, later on down the track when I haven't been, and haven't done, and haven't been to that excitement place in my heart then sure hopefully what I'm going to be able to do is pull out of the sack, and simply remember it first, and then to be able to feel it and then let it do its work on me. Whatever work its doing I'm not sure, I haven't put my finger on it, that one there. Its just that I know it feels like its repairing holes in me soul that you probably develop yourself over the years and all the other people you've {unimtell.}. But um yeah. ever taken place

Thanks D. I don't think I've got any other questions. Unless there's anything else you want to say.

You've sorta gone through them pretty well have you?

Yeah, I'd like to get back to talk to you after I've had a look at this

Why don't you come and have tea with us, then you can question me more coz I'll, I'll [laughing together] sort of do six of these!

But I have to type them up!

Oh no! [Laugh together].

There was one here that was about, did you find any incidence of quiet time that was difficult or challenging?

No I can't say I did, it was only what I felt was, uh, um, repairing and gave me more strength, I didn't feel like it was hard to deal with or anything like that because once again I'm in the lucky basket I haven't had an abusive childhood, I haven't had any traumatic things go on in my life, its generally just been my own self serving and

ridiculous ways that given me any dents in the psyche. It only added to me it didn't take anything away.

That's it but I want to come back to you when I come back from England.

That (Quiet Time on Collins Bonnet) that felt like I was trying, um, trying to find roots, trying to grow roots, now I don't know if that was because I'd just asked someone to marry me, and uh well whether, what I've done is I'm setting the soil, its soil the roots that I keep pointing at. Definitely, that, I looked at that, that the valley as a physical way for me as a meta as some sort of metaphor "Oh that'll be a good place for me to settle. Me and C. can go and settle there and grow roots down" there but was it really in the head a your growing roots mentally and your finally getting stepping stones to becoming a whole person.

So there was some sort of sense of that there then, of roots

Yeah, when I was feeling it up there on the mountain I was thinking "Oh gee, that would be a good place to go and with C." but then I thought later on about it, I thought when I was thinking was that really, what did that mean, because I don't know if I would go down the Huon valley and settle with C. It might be a bit rough for her, and the kid you know, and common sense honestly tells me it's not likely to happen. Was it more um me trying to find, still sorting out and giving myself good soil in order to have a good plan up here, you see, trying to right things I've obviously put wrong myself. Getting the mental ability and agility um better yeah, bring myself around, I think that's what it meant rather than

You literally?

Wanting to move in down there and buy that farm down there and

More like a yearning?

Yeah, for a time, in other words your settling down now Dane, your minds coming round now, you know, you have actually finally now, you knew you were doing alright but now your letting your mind grow roots.

And that's what that view represented [yeah] because it was a pretty idyllic looking valley, the rolling hills [yeah] the green [yeah] the orchards. [yeah]

And so it was like letting your mind grow roots, that's it, that's what I mean, letting your mind grow roots, here, its not so much that you want to go down there and live, so, it took me another couple of days to actually come to that. I think I actually slept on it a couple of times you see.

APPENDIX 16

EARLY OPEN CODING

NVivo revision 2.0.163 Licensee: Education

Project: Busy Doing Nothing User: Administrator Date: 11/07/2005 - 3:28:18 PM

NODE LISTING

Nodes in Set: All Nodes

Created: 16/02/2005 - 6:46:13 PM

Modified: 11/07/2005 - 2:44:18 PM

Number of Nodes: 333

- | | |
|-------------------------------------|-----------------------------|
| 1 A comfort zone | 31 Being calm |
| 2 A pleasant moment | 32 Being in the bush |
| 3 A tool in the tool box | 33 Being me |
| 4 Acceptable | 34 Being noticed |
| 5 Accepting limitations | 35 Being on drugs |
| 6 Achievement | 36 Belonging |
| 7 Achieving goals | 37 Building a tool box |
| 8 Active quiet time | 38 Calm quiet time |
| 9 Activity | 39 Caring for others |
| 10 Addressing issues | 40 Cessation |
| 11 Alone time | 41 Challenges |
| 12 Anchoring | 42 City life |
| 13 Anger | 43 Clear thinking |
| 14 Anger in me | 44 Competition |
| 15 Another zone | 45 Concern for others |
| 16 Anticipation | 46 Conditions |
| 17 Anxiety | 47 Connecting |
| 18 Anxiety for others | 48 Consequence of thinking |
| 19 Attitude change | 49 Consequences |
| 20 Attitude to nature | 50 Control |
| 21 Attitudes of other group members | 51 Conversation |
| 22 Automatic thinking | 52 Co-operation |
| 23 Avoidance | 53 Coping with fear |
| 24 Avoiding time to think | 54 Day two |
| 25 Awareness | 55 Dealing with uncertainty |
| 26 Behaviour change | 56 Defending |
| 27 Being a group | 57 Defining self |
| 28 Being alone | 58 Denying self |
| 29 Being authentic | 59 Description |
| 30 Being busy | |

- | | | | |
|-----|--------------------------|-----|---------------------------|
| 60 | Developing empathy | 101 | Feeling change |
| 61 | Developing strategies | 102 | Feeling free |
| 62 | Developing trust | 103 | Feeling like a kid again |
| 63 | Dialogue | 104 | Feeling nature |
| 64 | Different | 105 | Feeling 'not good enough' |
| 65 | Disaffirming case | 106 | Feeling positive |
| 66 | Disappointment | 107 | Feeling relaxed |
| 67 | Disconnection | 108 | Feeling special |
| 68 | Discovery | 109 | Feelings |
| 69 | Distractions | 110 | Flow |
| 70 | Down time | 111 | Focus |
| 71 | Dropping the wall | 112 | Focus on doing |
| 73 | Drug problems, | 113 | Focus on nature |
| 74 | Drugs | 114 | Focussing on nature |
| 75 | Easter | 115 | Food |
| 76 | Emotional safety | 116 | Free from distractions |
| 77 | Emotional trigger | 117 | Free time |
| 78 | Empathetic thinking | 118 | Freedom |
| 79 | Empathy | 119 | Fresh air, |
| 80 | Empowerment | 120 | Full value agreement |
| 81 | Energy flow | 121 | Get back into life |
| 82 | Enforced intimacy | 122 | Getting home |
| 83 | Escape | 123 | Giving feedback |
| 84 | Ethos | 124 | Going over the negatives |
| 85 | Expectations | 125 | Good energy |
| 86 | Experiencing nature | 126 | Group atmosphere |
| 87 | Facilitated QT | 127 | Group development |
| 89 | Facilitator | 128 | Group process |
| 90 | Facilitator competence | 129 | Hahn |
| 91 | Facilitator expectations | 130 | Having permission |
| 92 | Facilitator idea | 131 | Having responsibilities |
| 93 | Facilitator knowledge | 132 | Having time |
| 94 | Facilitator skills | 133 | Having no time |
| 95 | Facilitator work | 134 | Having problems |
| 96 | Failure | 135 | Healing~ |
| 97 | Families | 136 | Height |
| 98 | Feeling fear | 137 | Heightened emotion |
| 99 | Fear of quiet time | | |
| 100 | Feeling calm | | |

138	Here and now	178	Mind limitations
139	Home	179	Monitoring self
140	Human photograph	180	Motivated to think
141	I don't know	181	Motivation
142	I just don't have the words	182	Mystical
143	I was trying	183	Need for quiet time
144	I'm aware of my breathing	184	Negative self-talk
145	I'm just here	185	Negative spiral
146	I've got to	186	New experience
147	I'm a person	187	Night time
148	Images of	188	No benchmarks
149	Images of self	189	No distractions
150	In a rush	190	Not in a hurry
151	In another zone	191	Off load baggage
152	Inner voice	192	Old images of self
153	Interacting with others	193	On a high
154	Interaction	194	One step at a time
155	Intimate quiet time	185	Open minded
156	intuitive knowing	196	Opportunity
157	Intuitive thinking	197	Optimism
158	It all worked out for the best~	198	Other participants
159	It's a positive thing you know	199	Other ways of knowing
160	Just like a kid	200	Others
161	Knowing	201	Others defining self
162	Lack of knowledge	202	Outcomes
163	Learning	203	Over relaxed
164	Learning new skills	204	Pace
165	Leisure	205	Perceived risk
166	Life review	206	Permission to think
167	Little avenues	207	Photographs
168	Location	208	Physical ability
169	Magic	209	Physical activity
170	Maintaining tools	210	Physical effort
171	Making a difference	211	Playing
172	Making an effort	212	Pleasing others
173	Making assumptions	213	Positive mind set
174	Making choices	214	Possibilities
175	Making connections	215	Preparation
176	Medication	216	Preparing self
177	Mental effort	217	Pressure
		218	Pressure to conform
		219	Previous behaviour
		220	Previous history

- 221 Previous self
- 222 Prioritising
- 223 Privileged
- 224 Process
- 225 Processing
experience
- 226 Protecting self
- 227 Proximity
- 228 Quiet time
- 229 Quiet time as a
tool
- 230 Racing mind
- 231 Re entry
- 232 Re envisioning
others
- 233 Reflecting
- 234 Reflective quiet
time
- 235 Relying on other
group members
- 236 Resentment
- 237 Restoration
- 238 Reward
- 239 Santa Claus
- 240 Satisfaction
- 241 Second campsite
- 242 Seeking
relationships
- 243 Self
- 244 Self-awareness
- 247 Self-criticism
- 248 Self-enforced quiet
- 249 Self-fulfilment
- 250 Sense of self
- 251 Silence
- 245 Self-concept
- 246 Self-confidence

- 300 Thoughts and
feelings

- 301 Thursday
- 302 Time
- 303 Time for me
- 304 Time limits

- 252 Silent walk
- 253 Sitting around the
campfire
- 254 Sleeping
- 255 Slipping out of the
group
- 256 Slow down time
- 257 Snow
- 258 Social pressure
- 259 Social self
- 260 Solitude
- 270 Soul repairing
- 271 Soul searching
- 272 Space
- 273 Spontaneity
- 274 Spontaneous quiet
time
- 275 Stress
- 276 Suck that in
- 277 Suck up the energy
- 278 Suck up the energy
- 279 Surprise
- 280 Taking care of
others
- 281 Taking care of
myself
- 282 Taking control
- 283 Talking
- 284 Talking about shit
- 285 Talking to oneself
- 286 Testers
- 287 Testing the waters
- 288 Things to learn
- 289 Thinking
- 290 Thinking stops
- 305 Time to myself
- 306 Time to talk
- 307 Time to think~
- 308 Transference
- 309 Transition
- 310 Trust
- 311 Under pressure
- 312 Unfamiliar
environment
- 313 Unique experience
- 314 Using the tools

- 315 Value
- 316 Vulnerability
- 317 Walking
- 318 Weather
- 319 What is this about?
- 320 Wilderness
- 321 Withdrawing from
group
- 322 Withdrawing from
life
- 333 Work
- 334 Working as a group

APPENDIX 17

