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Special Commentary

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INTRODUCING JUPTRR: A NEW KIND OF ELECTRONIC JOURNAL

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Welcome to the first issue of the *Journal of Unconventional Parks, Tourism & Recreation Research* (JUPTRR). We hope you share in our excitement about the launch of this new venue for publication of leisure research.

JUPTRR is designed as a resource for educators, professionals, and students in recreation, parks, and tourism. As with all academic journals, manuscripts accepted to JUPTRR provide research that contributes to the body of knowledge in a field. What makes this journal unique is the focus on unconventional methodologies and topics.

Many top-tier journals have limited space for strictly theoretical manuscripts, topics that may be considered "edgy," or research that focuses on smaller populations. Even when those manuscripts are accepted, it may take months or years before they are published through traditional channels.

While opportunities to publish in academic journals continue to expand, many still find it difficult to publish or, more importantly, have their research read (Stokowski, 1999). As a free online resource, JUPTRR is accessible to anyone with interests in leisure research. In the first issue you will find an exploration of prostitution as leisure, a study measuring wisdom and values of teens in a service-learning environment, another examining the benefits of half-day challenge course participation on leadership and work efficacy, and a theoretical model of experiential andragogy.

The journal adheres to standard academic practices whereby all research manuscripts go through a blind, peer-review process. We are slightly unconventional in that submissions are sent to two associate editors and one "tyro editor" for review. A tyro is someone new to an activity or learning a skill, and the tyro editor designation includes doctoral students and recreation practitioners. Based solely on the first

issue, the acceptance rate for JUPTRR is 33%. This is comparable to other academic journals in the field. The editor of *Schole* reports a 33% to 38% acceptance rate over a three-year period; *Leisure Sciences* has a 20% to 25% acceptance rate; and the *Journal of Leisure Research* has an 18% to 20% acceptance rate.

Traditionally, as acceptance rates for journals decline prestige increases. The downside is that fewer researchers are able to publish. Gaa, Moiseichik, and Marx (2006) analyzed articles published in the *Journal of Leisure Research*, *Leisure Studies*, *Leisure Sciences*, *Journal of Park and Recreation Administration*, and *Schole* from 2002 to 2004. They found that an elite group of 16 researchers, primarily from doctoral/research institutions, wrote or co-wrote 98 of the 297 articles (33% of the total). Over the three-year period, these 16 researchers published an average of 6.13 articles in the five journals analyzed. This is in stark contrast to the 366 of 451 authors who only published once.

We want as many people involved in JUPTRR as possible. To that end, we have recruited 55 associate editors and 22 tyro editors to review manuscripts. The editors represent nearly 60 universities, colleges, and agencies in the United States, as well as Australia, Canada, China, the Czech Republic, Ecuador, France, Germany, New Zealand, and Taiwan. We are committed to JUPTRR being a well-respected outlet for theoretical or empirical research while providing a venue that is open to unique methodologies or presentations of that research.

Without the assistance of key individuals the *Journal of Unconventional Parks, Tourism & Recreation Research* would never have made it from a great idea to publication. We would like to extend thanks and appreciation to:

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JUPTRR will be published electronically twice a year – fall and spring – with submission deadlines of February 15 and August 15. Applied researchers, first-time authors, practitioners, graduate students, and researchers with a sense of exploration are encouraged to participate.

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LADIES OF LEISURE: PARKS, POLICY, AND THE PROBLEM OF PROSTITUTION

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Parks have long been sites for sexual activity, deviant behaviour, violence, and prostitution (Flowers, Hart, & Marriot, 1999; Humphreys, 1970; Mitchell, 1995). Yet leisure researchers have tended to leave these less socially acceptable activities unexamined, focusing their analyses instead on the "benefits" of leisure (Glover, 2003; Rojek, 1999, 2000). This research aims to deviate from the "benefits approach" to leisure studies by conceptualizing prostitution as leisure. The need for "safe parks" for sex workers in Canada is advocated using a feminist, leisure studies, harm reduction framework. Exploring prostitution through a leisure studies lens can transform not only our conceptualization of sex work, but our conceptualization of recreation, leisure, and parks as well.

It is difficult to ostensibly condone the sex work industry. An industry that is responsible for the trafficking of human beings, child abuse, and degradation of people, largely women, world-wide is not one that is innocent. However, the conceptualization of the sex work industry as inherently destructive can result in sex workers becoming the targets of stigma and victimization. To neglect to study this occupation as a profession deserving of protection from rape, assault, and stigma is to wilfully ignore the need for a reduction of harm for members of our community working in very unsafe conditions (Cusick, 2006; LeMoncheck, 1997; Pheterson, 1989). This neglect stems from political and social agendas and ideologies that serve to maintain the perception of female sex workers as immoral, "fallen" women who need to be saved (DuBois & Gordon, 1995; Kuo, 2002; Sanders, 2005; Sanders & Campbell, 2007). This paper is not an attempt to condone the sex work trade; rather I will assert the need for feminist-based, harm reduction strategies that can inform a protective policy for sex workers. At the same time, I will identify those ideologies in leisure studies and feminist literature that restrain us from recognizing sex work as a legitimate leisure profession deserving of protection from harm. Lastly, will be a discussion of the ways in which leisure studies and feminist

theory could come together to contribute to a reconstruction of what it means to be a sex worker. Namely, I will argue the need for "safe parks" for people working in this industry.

For the purposes of this paper, sex work will be defined as "the practice of selling, explicitly and contractually, the private performance of specified acts of a sexual nature" (Kuo, 2002, p. 42). This research will only deal with adult, female sex workers, as the majority of these workers are women and as the issue of sex work when dealing with minors becomes significantly more complex, especially in terms of consent (Kempadoo & Doezema, 1998). This is a limitation of this paper, as research is sorely needed in the area of child prostitution and protective policy. In addition to that definition, the sex worker will also be conceptualized as a leisure service provider, supplying their clients with "relaxation," "diversion," and "adventure" (Kuo, 2002, p. 70).

It is commonly described as the oldest profession in the world, and yet no professional protection is extended to most working in the sex industry (Pheterson, 1989). When policy is discussed surrounding sex work, the voices of sex workers are rarely – if ever – sought out (Kuo, 2002). Kuo described this silencing tactic as ingrained in the policy-making process: "It has

been deemed acceptable, indeed necessary, to exclude prostitutes' voices in the development of prostitution policy" (p. 20). Pheterson (1989) concurred, boldly stating: "Whore-identified women are not considered citizens" (as cited in Kuo, 2002, p. 26). Thus it is imperative to understand the ways in which sex work has been hidden in order to begin to discuss the ways in which the worker's voice can be heard.

SEX WORK IN CANADA

Sex work has never been illegal in Canada (Federal/Provincial/Territorial Working Group on Prostitution [WGP], 1998). However, this does not mean that sex workers have been free to practice their work with no interference from the law. For instance, until 1972 "Vag. C," or the vagrancy law (1867) served to control women's behaviour in public places. The vagrancy law allowed law enforcement officials to question any woman's presence on a public street; if she did not account for her presence she risked being prosecuted as a "common prostitute." However, this vagrancy law was more likely used by law enforcement to persecute homeless, poor, ethnic minorities in an attempt to control these women's mobility, autonomy, and sexuality (Demerson, 2004). At the urging of women's groups and civil rights groups, the Criminal Code was changed in 1972 to stipulate that sex work itself was not an offence, but that soliciting or publicly obtaining customers was a crime (WGP, 1998). In October 1995, The Working Group on Prostitution, comprised of officials from British Columbia, Alberta, Manitoba, Ontario, and Nova Scotia, recommended that early-intervention be the social service focused upon by the government in terms of sex work. Despite their findings that many groups in Canada supported decriminalization, the group felt that the issue was too contentious and that early-intervention was a good compromise.

However, many scholars and sex workers' rights organizations disagreed with the Working Group's solution (see Kuo, 2002; LeMoncheck, 1997; Pheterson, 1989). These scholars and organizations

suggested that decriminalizing sex work is the only way to deal with the so-called “prostitution problem.” As West (2000) described, “decriminalization aims to normalize prostitution, removing the social exclusion which makes prostitutes vulnerable to exploitation” (p. 106). Decriminalization is advocated by many Canadian researchers who have found that current strategies have tended towards faulting the sex worker while protecting the customer (see Benoit & Shaver, 2006; Larson, 1996; Van Brunshot, 2003). These scholars argue that current strategies are ineffective and fail to enhance the safety of sex workers. This failure is particularly tragic given the recent trials in Vancouver of Robert Pickton, a man charged with murdering twenty-six women over the past three decades, many of whom were sex workers (Benoit & Shaver, 2006). The Pickton trials made it painfully clear that Canadian sex workers’ safety is being neglected at horrifying costs. As Lowman and Atchison (2006) noted in their research on the sex industry in Canada, “sex workers experience high levels of violence, including, but not limited to, physical assaults, sexual assaults, verbal threats or abuse, psychological abuse, robbery, and kidnapping” (p. 289). In particular, many scholars pointed to the street sex worker as the most vulnerable (see Lewis & Maticka-Tyndale, 2000; Lowman, 2000; Lowman & Atchison, 2006). More than 60 murders of Canadian sex workers were perpetrated between 1982 and 1998, and the majority of the deaths were characterised as vicious. In seven of the 14 stabbing cases, police described the attack as “overkill” (Lowman, 2000). Hence, conceptualizing sex work, particularly street sex work, as high-risk is an understatement. Advocates of decriminalization argue that the problem is not the sex worker; rather the problem is society. And there is, quite obviously, a problem with Canadian society. However, many perspectives on sex work maintain the notion of the problem prostitute and thus mask the issue of the problem society.

PERSPECTIVES ON SEX WORK

LEISURE STUDIES

Shaw (1996) stated, “leisure more than other social practices is constructed as innocent” (p. 5). The construction of leisure as “innocent,” along with the tendency for

leisure studies to focus on the benefits of leisure (Driver & Bruns, 1999), creates an academic atmosphere unwelcoming to activities like having sex for money. With a focus on the benefits of leisure, many leisure researchers neglect to study leisure activities that might be seen as amoral or socially destructive (Glover, 2003). In doing so, leisure studies has defined what is “normal” leisure and what is decidedly “abnormal” leisure. The characterization of leisure as either moral or amoral, normal or abnormal, is thus in part constructed by the field of recreation and leisure studies (Glover).

Rojek (1999, 2000) suggested that leisure studies is in need of a “reality check.” Having long overlooked those leisure acts defined as deviant or abnormal, the field of leisure studies has overemphasized the positive aspects of leisure practice: “the culture of leisure is saturated with a heavily progressive ideology which identifies leisure with personal enrichment and social health” (1999, p. 83). Rojek (2000) argued that practitioners have left the responsibility of studying deviant acts of leisure to criminologists and medical practitioners, and have instead framed the field in terms of leisure benefits. Rather than studying the ways that people can be resistant or even revolutionary in their “deviant” leisure, Rojek (1999) contended that leisure scholars have typically been concerned with “reinforcing social order and/or improving social and cultural conditions” (p. 83). This trend in leisure studies has resulted in many leisure scholars and practitioners conceptualizing deviant acts of leisure as outside the scope of leisure studies.

This research will attempt to deviate from the “benefits approach” to leisure studies and use Rojek’s perspective: defining leisure in terms of time, space, and situated behaviour. As Rojek (2000) described, “leisure consists of time and space in which the compunctions inhibiting voluntary action are relaxed [...] All behaviour is *situated* [original emphasis] and personal choice is a matter of how individuals define and operate the situations in which they are situated” (p. 164-165). Thus leisure can be seen as a release of inhibitions with more relative freedom from ordinary roles and regulations than usual. When a client seeks out a sex worker he – and the client is usually a “he” (Jeffreys, 2003) – is using his time and

space to voluntarily pay for sex. Although he is still very much a social actor confined to some extent by social norms and roles, those roles have loosened slightly along with his inhibitions and he voluntarily seeks out adventure, diversion, and relaxation (Kuo, 2002). If we explore this behaviour as a personal choice that is a situated, social act, then we can reconceptualize the client as a leisure-seeker and the sex worker as the leisure provider.

It would be an oversimplification to state that this debate within leisure studies surrounding what is or is not leisure is simply about morality. It is also about the sheer sense of discomfort that most of us feel when deeming human degradation leisure. Aitchison (1996) expressed this uneasiness when she stated: “violence, abuse and violations of human rights may well play a part in exploitative leisure relations but these acts themselves are not acts of leisure – they are acts of violence and should be named and researched as such” (as cited in Rojek, 2000, p. 167). Though I sympathize with Aitchison’s sentiments, I ultimately find her argument restrictive on what is possible for leisure studies. If we continue to extract acts that we feel are immoral, abnormal, or destructive from leisure studies we risk losing an analysis of the motivations behind more socially deviant acts, and we risk maintaining the status quo. Reconceptualizing leisure as time and space that is freely chosen yet still socially constrained will allow for a break from the “innocence” of leisure. Everyday acts of leisure traditionally deemed outside of the realm of leisure studies due to their deviant nature could thus be explored (Rojek, 2000).

Leisure studies has shied away from leisure acts such as sex for money because these acts do not fit with the accepted definition of leisure as inherently positive and beneficial. However, with a reconceptualization of leisure using Rojek’s (1999, 2000) framework we might be better able to understand the role of transgression and social deviance in society. A large number of men world-wide are seeking out sex workers in their leisure time, and thus a large number of sex workers everyday are providing a leisure service. Studying sex work as a leisure service will help us to reconstruct the sex work trade and reconceptualize the scope of leisure studies. Pimps have long

been referred to as “gentlemen of leisure” (Hall, 1972); perhaps it is time for leisure studies to recognize the “ladies of leisure” in our community.

FEMINIST THEORY

The only aspect of the sex industry that feminists appear to agree upon is the fact that sex work in its worst forms is horrific, degrading, and dehumanizing (Kuo, 2002). This cannot be emphasized enough. Beyond that, feminists have had a difficult time coming to any sort of agreement on the best way to conceptualize sex work. DuBois and Gordon (1995) argued that feminists have long had difficulty straying from the concept of the fallen woman. They suggested that feminists have “consistently exaggerated the coerciveness of prostitution [...] They insisted that the women involved were sexual innocents, women who ‘fell’ into illicit sex. They assumed that prostitution was so degrading that no woman could freely choose it” (p. 54). Because many feminists understandably have difficulty accepting a profession that appears to systematically objectify, commoditize, and dehumanize women, sex workers often suffer from a feminist perspective that is arguably rather paternalistic and lacks a recognition of the individual woman’s agency (Friedberg, 2000; Swirsky & Jenkins, 2000).

Sex work is an emotional issue for feminists, and the verbal and written exchange between feminists on the subject has revealed this tension. In fact, the dialogue surrounding sex and sexuality in feminism is commonly referred to as “the feminist sex wars” (Jackson & Scott, 1996; LeMoncheck, 1997). These sex wars have revealed the divide between feminists; radical feminists generally maintain that any form of heterosexuality including prostitution is “a social and political system in which the fuck, regulated and restrained, kept women compliant” (Dworkin, 1987, p. 158). Another camp of feminists felt that radical feminists placed too much emphasis on sexual danger at the expense of sexual pleasure or women’s individual agency. Bell (1994) maintained that to Dworkin and many other radical feminists, “the prostitute is nothing but a hole, a passive object of the omnipotent phallus” (p. 86). These feminists worried that radical feminists were denying women’s agency (Kuo, 2002). Along with this tension in the feminist scholarly community surrounding

sex work came tension in the feminist activist community. For example, the feminism-based “Coalition Against Trafficking in Women” newsletter described members of the feminism-based Human Rights Coalition as pro-prostitution; this phrase echoes tactics used by pro-life advocates against pro-choice advocates deeming them pro-abortion (Ditmore, 2005). The resentment between the two feminist camps has been painful for all sides, and the issue has not been resolved by any means (LeMoncheck, 1997; Kuo, 2002). However, new ways of conceptualizing sex work are being explored that attempt to neither patronize sex workers nor deny the dangerous reality of their work.

Bell (1994) suggested that sex work be redefined to exclude the connotation of the sex worker “selling herself.” She argued that the idea of a woman selling herself is not only inaccurate, but that it also invoked a religious or moral connotation that has no place in the academic study of sex work. This perspective equates a woman’s moral character or soul to her sexual activity. Bell stated that we must recognize that “the flesh and blood female body engaged in some form of sexual interaction for some kind of payment has no inherent meaning and is signified differently in different discourses” (p. 1-2). With such a redefinition of sex work we might be able to conceptualize the sex worker as having personal agency rather than being merely the fallen woman who needs to be saved. When conceptualizing the sex worker within such a feminist framework we must ask ourselves a few questions. How is the sex work experience organized? Who holds the power? How can we ensure that the act is a safe experience for the sex worker? We also must recognize that despite the sex worker’s individual agency and choice, she still works within an occupation that is “shaped by a capitalist and patriarchal structure that generally places the greatest power in the hands of the purchaser of sexual services” (Kuo, 2002, p. 70). Thus the power of the feminist perspective advocated by Bell (1994) and Kuo (2002) among others (see Sanders, 2005; Sanders & Campbell, 2007), is the recognition of the sex worker as a woman with agency who sells sexual services. Yet these scholars also urge researchers to consider that though the sex worker might be choosing the profession, she is not necessarily

choosing the conditions under which she works. As mentioned, those conditions are often extremely dangerous. The conditions of sex work deserve assessment, rather than focusing solely on the occupation or the woman herself. The sex work experience is organized in a way that places far too much power in the hands of the client (Kuo, 2002). Current research suggests that Canadian policy and law enforcement tends to protect the client rather than the sex worker, which emphasizes the gendered power imbalance that characterizes sex work in this country (Benoit & Shaver, 2006; Larson, 1996; Van Brunschot, 2003). We need to discuss possible ways for the power to be shifted towards the leisure service provider, the sex worker.

HARM REDUCTION

Pembroke (1998), writing from personal experience with a mental illness that involved inflicting harm against himself, argued “Why does it have to stop?” and “for whose benefit?” (p. 22). These sorts of questions underlie a harm reduction framework. Advocates of harm reduction as a strategy accept that, for better or worse, the activity in question occurs and is part of our world (Denning, Little, & Glickman, 2004; Inciardi & Harrison, 2000; Marlatt, 1998). Harm reduction advocates choose to work to minimize the harmful effects of the activity on the individual rather than simply ignore or condemn them as immoral or socially destructive (Denning, 2000). This perspective is constructed around five main tenets: pragmatism, humanistic values, a focus on harms, balancing costs and effects, and a hierarchy of goals, where the most immediate need is met first, for instance, creating conditions for sex workers to work safely (Inciardi & Harrison, 2000). Thus to respond to Pembroke’s original questions, harm reductionists would suggest that an individual’s decision to use drugs or to earn a living as a sex worker is a choice that should be respected, and they would maintain that if we are to play any role in the circumstance it should be for their benefit, not our own. Most often this approach is associated with social work, advocated by those working with substance abusers for safe injection sites (see Harrison, 1998) as well as those working with sex workers for condom-negotiation (see Rekart, 2005). However, as Cusick (2006) noted,

harm reduction tends to be an overlooked perspective when it comes to sex work, a surprising observation given the level of risk and number of participants, as well as the dangerous, socially unacceptable nature of the trade. Cusick urged scholars and practitioners to consider a harm reduction perspective on sex work.

Applying a harm reduction strategy to a feminist, leisure studies perspective on sex work would mean recognizing sex work as an extremely dangerous profession that is characterized by an imbalance in power between the leisure service provider and the client. This strategy would entail outlining those aspects of sex work that are causing harm or potentially could cause harm to sex workers and intervening when and if we can reduce that harm. Rather than judge sex workers on their moral character, this strategy advocates recognizing sex workers as individuals with agency who often work under oppressive conditions. This strategy is consistent with the feminist perspective and leisure studies perspective previously presented. I will also employ a post-structuralist analysis to reconceptualize the sex worker as a leisure service provider deserving of protection rather than a social problem to fix or ignore. A post-structuralist perspective works to deconstruct language and discourse to expose inaccurate claims of universality and to analyze their contributions to systems of power (Scott, 2003). Many feminist leisure researchers have recently adopted this perspective in their work (see Fullagar, 2008; Theberge, 2000; Wearing, 1998; Willming & Gibson, 2000). Thus this research will work to deconstruct the conceptualization of the prostitution problem and to subsequently explore the possibility of reconstructing sex work within a leisure studies, feminist, harm reduction framework.

CONSTRUCTION AND RECONSTRUCTION OF SEX WORK

CONSTRUCTING THE PROBLEM OF PROSTITUTION

The sex worker has historically and to the present day been constructed as a social problem. From the vagrancy laws of the prohibition era in Canada (Demerson, 2004), to the fallen sister discourse of the second and third waves of feminism (Jackson & Scott, 1996), the sex worker has

been a problem to fix and a victim to save. This highly paternalistic perspective denies women personal agency and choice, and ultimately leaves the sex worker's voice out of any discussion surrounding policy. Because we have constructed the sex worker as an immoral degenerate to be rescued, we have robbed the discussion on sex work of context and perspective.

The sex worker has been constructed as a problem in several key ways. The first and perhaps foremost is that sex work has been constructed as a criminal act, despite the fact that not all national laws reflect this (LeMoncheck, 1997). Schur (1965) argued, "It is, after all, extremely difficult to separate (even for the purposes of analysis) the influence of the law itself from that of the social disapproval inevitably accompanying it" (p. 6). Thus it is difficult to determine which came first, the construction of sex worker as deviant, or the criminalization of the occupation itself. However, sex work is bound up in both social disapproval and the law, making it a moral and social problem (LeMoncheck, 1997; Kuo, 2002).

Another key method for constructing sex work as innately problematic is the creation of the sex worker as a victim. Kempadoo and Doezema (1998) argued that many liberal and radical feminists who deemed sex workers victims formed an unlikely alliance with neoconservative governments and Christian fundamentalists who were demanding an end to women's rights to sexual self-determination and autonomy (p. xxii). And yet there is also a history of critiquing these anti-prostitution feminists for their paternalistic views on the sex worker. Jean Young Norton (1913) wrote, "The big sisters of the world [want the] chance to protect the little and weaker sisters, by surrounding them with the right laws for them to obey for their own good" (as cited in DuBois & Gordon, 1995, p. 59). This notion of the sex worker as a victim became especially popular during the second wave of feminism. Barry (1984) suggested that the concept was borrowed from the civil rights movement, which stressed black victimization at the hands of their white oppressors. However, many feminists have since questioned the term victim, wondering if perhaps it constrained women within an objectifying framework. McNay (2000) pointed out that the definition leaves the woman in question without any will or agency. She suggested

that under systems of domination and oppression, women have consistently expressed forms of resistance, agency, and subjectivity, rather than victimhood. Ditmore (2005) agreed, arguing that viewing men as actors and women as victims acted upon creates a conceptualization of women as clean slates given character and content by and through the actions of men. With this conceptualization of sex workers, the only strategies for change involve paternalistic rescuing of the helpless victim by those who "know best" (Skrobanek, Boonpakdi, & Janthakeero, 1997). Thus the sex worker is constructed as a socially deviant problem in need of fixing, and a passive victim in need of saving.

RECONSTRUCTING SEX WORK

In order to begin to reconstruct what we know about sex work and in doing so consider a protective policy for sex workers, we must begin to incorporate perspective and context into our discussions. This means recognizing the sex worker not as a social problem, but as a social actor, and not as a fallen victim, but as a woman with will and agency. It means including an analysis of the subjectivity of sex work in our policy, and it means legitimizing sex workers as spokespersons in the debate surrounding their profession. It also means rethinking the frameworks within which we have been philosophizing about the sex work trade.

Leisure studies, in focusing solely on those acts of leisure deemed socially and personally beneficial, has left out an analysis of deviant acts such as sex work. By adopting Rojek's (1999, 2000) framework, which involves defining leisure as voluntary acts still constrained by their social context, we might better understand why men seek out this leisure behaviour and how that determines the shape and organization of sex work. Kuo (2002) maintained that men seek out sex workers for many different reasons. She cited motivations ranging from "the desire for a pleasant hour's relaxation" to "sexual variety," "comfort and contact" to "overwhelming sexual power," and "pure sex" to "friendship" (p. 10). If we ignore sex work and other acts of deviant leisure in leisure studies we miss out on an important piece of the analysis of the sex work experience. These men, whether we approve or not, are voluntarily seeking out sex for money as a leisure pursuit. In determining

their motivations for pursuing this behaviour we might gain a better understanding of the ways that sex work is socially constructed and organized. With this kind of analysis we might begin to reframe, reshape, or reconstruct the experience in ways that place more power in the hands of the leisure provider and thus minimize the risk to the sex worker. A leisure studies analysis lends a unique perspective and context to the reconstruction of sex work.

Having classified all sex workers as victims, the feminist framework that has dominated sex work policy has excluded sex worker's voices in the development of policy at the risk of ignoring perspective and context. In fact, many of these feminists have suggested that sex workers who defend their profession are suffering from false consciousness and, therefore, their opinions should be dismissed (Kuo, 2002). This view has led to many sex workers being denied participation in various forums directed at developing sex work policies (Kuo, 2002). However, many feminists have begun to reject this approach in favour of a feminist framework that incorporates sex workers' voices and discards the victim ideologies of the past. Bell (1994) concluded "ethically, there can no longer be a philosophy of prostitution in which there is an absence of prostitute perspectives and prostitute philosophers" (p. 185). A new philosophy of sex work would reject the notion of the fallen woman selling herself, and would instead work towards reconstructing the sex worker as a woman with agency working in conditions steeped in power inequalities.

The first step toward this reconceptualization is incorporating sex workers' perspectives into the debate. Having been rejected from conventions being held on sex work policy, many sex workers and advocates have begun to form collectives (West, 2000). West suggested that traditionally "moral majority opinion has had more direct influence than sex worker discourse where governments have their own moral or populist programme" (p. 108). In response to the moral majority, sex workers' groups have fought not only to be heard, but to have their recommendations for policies passed. Network of Sex Work Projects, a global sex-workers rights organization, maintains that the dominant ideology about sex work as morally reprehensible has been legitimized

through law and policy (Kuo, 2002). They argued that "more than being simply heard it is essential to form some resolutions which reflect our demands for human rights, and have those passed rather than the resolutions which lead to repressive measures to abolish prostitution" (Murray, 1998, p. 61-62). This sentiment is echoed by many sex workers' right collectives, including Coyote in the United States, De Rode Draad in the Netherlands, and the New Zealand Prostitutes' Collective (Kempadoo, 2005; Kuo, 2002; West, 2000). These collectives add perspective and context to the sex work debate, and work alongside a feminist framework that advocates the promotion of the sex worker as a woman with agency and subjectivity rather than an objectified victim.

These collectives argue that sex work is a profession that can be a way for women to improve their own and their families' situation. They also argue that there is nothing innately oppressive about selling sex; rather it is the conditions under which they work that can be (and often are) oppressive (Kempadoo, 2005). Many of these collectives suggest that sex work policy should be organized around the professionalization of sex work, meaning that sex workers would have access to the protection and benefits that many other workers share (Kempadoo, 2005). In this sense, sex work collectives can be seen as arguing for a harm reduction strategy. Sex workers wish to have access to protective resources that will allow them to continue working but under safer, more controlled conditions. This includes recognizing issues specific to sex work, such as the right to refuse a drunk or violent client, the right to demand condom use, and so forth (West, 2000).

By reconstructing sex work within a leisure studies, feminist, harm reduction framework, we can envision a policy that works to identify risk by working with sex workers to gain a sense of the sex work experience. With this perspective and sense of context, we can work to minimize those aspects of sex work that are causing harm or potentially could cause harm to sex workers and intervening when and if we can reduce that harm. This new framework would be focused on recognizing sex workers as individuals with agency providing a leisure service that is, at the moment, characterized by a power imbalance that is

placing these women at risk. At the same time, this framework would be a critique of the traditional approaches to sex work taken by leisure studies and feminists; the framework would seek to provide protective sex work policy while also remaining critical of the construction of sex work as a social problem to be fixed.

THE ROLE OF PARKS IN SEX WORK POLICY

A good sex work policy would involve neither abolishing sex work nor promoting it. A good sex work policy that works within a feminist, harm-reduction framework instead involves recommendations that reflect the experiences of sex workers. The risks and the needs of a diverse group of women would be addressed. This policy should critique the construction of the sex worker as an amoral, fallen woman, and should work to reconstruct the sex worker as a woman with agency, working in situations that are often oppressive, providing a service to clients (mainly men). An analysis of this policy would include the gendered nature of sex work but would also recognize and respect the choices of the women working in this profession. Many feminists argue that policies and laws concerning sex work often serve to protect the client rather than the sex worker (LeMoncheck, 1997; Sanders & Campbell, 2007). The practices suggested here would serve to protect the sex worker first.

First, we must acknowledge that even describing "the" sex worker as such is problematic. As Kuo (2002) argued, "it is impossible to present a clear, accurate, and unbiased overview of the practice of prostitution [...] even the number of women involved in prostitution is unclear" (p. 67). Essentializing the women who engage in this profession will only create an inaccurate assumption of sisterhood, a concept that presumes that women's experiences can be described in universal terms (hooks, 1993). What is needed instead is an exploration of the different experiences, contexts, and perspectives of sex workers. One way of beginning to explore this is to create a dialogue with sex worker collectives and organizations. These groups could play a major role in lending first-hand experience to sex work policy. Despite the fact that not every sex worker's voice might be heard,

these groups could still give us insight into the reality of the trade (Kuo, 2002). One such policy that has been embraced by sex workers' rights groups is the concept of the safe park. Kuo (2002) studied these parks and found them to be a pragmatic solution to the unsafe working conditions that "street-walkers" face. She also found them to be a success. What follows is an argument for the decriminalization of sex work including an exploration of Kuo's (2002) analysis of safe parks in the Netherlands. I will conclude by suggesting that we too consider adopting these parks as a harm reduction strategy for sex workers in Canada.

Criminalizing prostitution marks the sex worker as a stigmatized other; yet decriminalizing the profession likely will not do much to alter that stigma, at least initially. As previously indicated, sex work is bound up in both legal *and* social stigma, and it will be difficult to reconstruct the sex worker as normal or non-deviant simply by decriminalizing the profession (Kuo, 2002). However, Kempadoo (2005) suggested that decriminalization is the only approach that can provide an official stance on sex work that recognizes the moral and social rights of the sex worker while also reflecting the need to protect them from the often-oppressive conditions of their work. As West (2000) maintained, upon decriminalization sex workers will be recognized as legitimate workers and citizens in need of policy specific to their particular work environments, and this legitimacy might work to eventually de-stigmatize the profession.

First conceived of by the Dutch government while in the process of decriminalizing sex work, safe parks were established in response to the particularly dangerous and vulnerable profession of street-walking. At the time, there were 300 to 400 street-walkers in Amsterdam, and the Dutch were growing concerned with the violence against this sector of the sex work population (Kuo, 2002). The safe park is described in detail by Kuo, one of the few researchers to do ethnographic research on sex workers' workplaces. She found the safe park to be a particularly creative and successful plan. Before safe parks were established there were three known cases of streetwalkers being murdered that year, and every night a minimum of one rape was reported. Safe parks were established in six Dutch municipalities prior to 1998, and in the six months

following their official opening there were no known murders or assaults requiring hospitalization in the parks. Rapes were reported, but all ended in arrest (Kuo, 2002). The parks have proven to be an invaluable resource for streetwalkers in the Netherlands, and thus there is reason to believe we could see similar results in Canada.

A safe park in Canada would follow Kuo's (2002) description of safe parks in the Netherlands. These parks are areas where clients can drive in, approach the available sex workers, hire whomever they choose, and proceed to a car stall with the person they have hired. The stalls are specially constructed with the sex worker's safety in mind. For instance, the barriers provided are high enough for privacy but low enough to hear cries for help should the sex worker encounter danger. The stalls are also difficult to back out of, thus the client would have more difficulty making a quick escape if anything violent should occur. Stalls are also equipped with garbage bins for condoms. The park is open from 9am until 6am, all year round. Perhaps most importantly, police are stationed at the entrances and exits to the park to provide protection and assistance to the sex workers should they need it. However, the police are barred from collecting names, license plate numbers, or any other identifying information (Kuo).

Another interesting and invaluable aspect of safe parks are the "living rooms" or shelters associated with them. These are indoor spaces the sex workers can seek out where they can take a break, escape the weather, eat, chat, shower, and get condoms. Some provide on-site counselors, and all have referrals to counsellors or the police. Social workers and doctors are available approximately twice a week, and some living rooms provide safe injection sites. The living room is a source of information-sharing as well, and could provide sex workers an opportunity to form collectives of their own. One such resource is the inclusion of a bulletin board upon which the sex workers can post warnings about dangerous clients. The sex worker can post a description of the client and their vehicle, as well as any other information that might prove useful to other workers (Kuo, 2002). Thus the safe park can provide not only safer conditions for sex workers, it can also provide protection in numbers.

Parks have long been sites for sexual

activity, socially deviant behaviour, and violence. In the past, parks have been places of sexual expression for gay and lesbian communities, meeting grounds for oppositional political movements, and sites for molestation, rape, and assault (Flowers, Hart, & Marriott, 1999; Humphreys, 1970; Mitchell, 1995). Thus in the case of safe parks, sexual activity is occurring in a place where deviant sexuality is often expressed, which perhaps adds to the motivation of seeking out a sex worker's services. However, in this setting the sex might feel deviant but it is regulated so as to reassign some of the power to the service provider. Safe parks still meet the needs of the client, but do so in a way that minimizes risk to the sex worker. Such a policy recognizes and respects the choice of sex workers to earn their living, and at the same time attempts to control the conditions under which they work. This policy would be reflective of a framework that seeks to understand the sex work experience and give it context and perspective, without promoting or abolishing the trade. A policy supporting the decriminalization of sex work and the implementation of safe parks is a policy framed by harm reduction that attempts to deconstruct the notion of the problem prostitute and reconstruct a notion of the problem society.

CONCLUSION

With or without decriminalization, sex workers are still one of the most vulnerable populations in the world. Many sex workers have a higher risk of poverty, addiction, disease (particularly HIV/AIDS), and many kinds of abuse assault, and violence (Vanwesenbeeck, 1994). It is a harshly gendered profession, involving almost exclusively male clients and largely female providers (Jeffreys, 2003). It has a long history of violence, degradation, objectification, and dehumanization of women (Bell, 1994). However, many sex workers and feminists argue that it is not the profession itself that is oppressive but the conditions of that profession that are oppressive. This research seeks neither to abolish nor promote sex work, but instead deals with the reality of the profession and attempts to resist turning a blind-eye to the people currently working the streets. These people are members of our community deserving of protection from the often-horrific conditions under

which they work. Only by reconstructing the sex worker as an individual with agency who needs resources rather than rescuing can we begin to form policy that minimizes some of the sex worker's vulnerability.

Further research needs to be initiated in leisure studies in order to reconstruct the sex work experience. Leisure studies could provide a unique window into the motivations for seeking out this leisure experience, and how that might inform and shape the sex work experience. For instance, we need to understand better what drives these men to pay for sex. Is it about power, dominance, or anger? Is it about alienation, loneliness, or anonymity? These motivations are key to understanding the way that the sex work experience is shaped, and the dangers that the sex worker encounters. Leisure studies can also provide a unique framework for understanding the spaces that people seek out for leisure purposes. Thus an exploration of sex work through a leisure studies lens can transform not only our conceptualization of sex work, but our conceptualization of recreation, leisure, and parks as well.

If leisure studies continues to ignore acts of deviant leisure like sex work, we will miss out on a fascinating new analysis of these experiences, one that could provide invaluable insight into the world of prostitution. As Rojek (1999, 2000) suggested, leisure studies can allow us to better understand the voluntary nature of these acts, and the social norms and roles constraining and contextualizing them as well. With such an analysis we can gain a deeper sense of the perspectives and contexts involved in sex work that can then inform our policy surrounding the trade. With a feminist, harm-reduction strategy accompanied by a leisure studies analysis, sex work policy can be shaped by agency and safety rather than the moral agenda of the day.

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PSYCHO-SOCIAL BENEFITS OF A SERVICE-LEARNING EXPERIENCE

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The purpose of this study was to explore the relationships between wisdom and values within a service-learning environment and to determine the effects such an experience can have on one's growth in values and wisdom. The sample consisted of 115 high-school students, ages 14-19, who attended a 9-day service-learning trip. Pearson correlations and linear regression analyses were utilized to determine the relationship between wisdom, values, and personal items. Paired t-tests were used to determine the effects of the program on wisdom and values. Wisdom was found to be significantly correlated to pro-social values on the pre-trip measurements. Significant increases were reported for all three wisdom domains and for pro-social values as a result of trip participation.

Service learning has been defined as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development" (Jacoby, 1996, p. 5). It has also been referred to as "citizenship education," a term that emphasizes a concern for the social good (Delve, Mintz, & Stewart, 1990). It is reasoned that intentionally-designed experiences, combined with purposeful reflection, can prepare learners to be active participants in a democratic community. The philosophy of John Dewey (1897/1998) is central to the theory of experiential education emphasizing that education is not just a preparation for future vocation but a continual process through which one learns from life experiences.

The current rate of social change may render any collection of educational or vocational techniques obsolete within the time it takes to master them. This idea is expressed by Eric Hoffer (1972, p. 32): "In times of drastic change, it is the learners who inherit the future. The learned usually find themselves beautifully equipped to live in a world that no longer exists."

According to Dewey (1897/1998), the best method of education in a dynamic culture is to "give one command of himself; it means so to train him that he will have the full and ready use of all his capacities" (p. 230). In this way, the learner can evaluate new situations and respond accordingly.

By reflecting on life experiences one can make connections to other information and experiences, which then leads to an

enhanced perception of meaning (Dewey, 1934). In order for experience to lead to meaning it must occur within a specific context (setting or milieu) and generate tension through challenges (physical, mental, or emotional). It is reasoned that this tension motivates the participant to adapt to the situation, which generally results in growth through a transformation of knowledge, beliefs, or values. This growth may then become a continuous process as new knowledge is applied to new contexts, leading to increased meaning and fulfillment.

Service-learning satisfies Dewey's philosophy (1897/1998) by providing participants with a variety of experiences in "real world" settings. Community-based service projects may challenge participants with concrete societal problems like poverty, cultural diversity, and/or broken families. A great deal of research has been done on the benefits and outcomes of service-learning experiences (see Berger & Milem, 2002; Fredericksen, 2000; Lakin & Mahoney, 2006; Lundy, 2007). Service-learning has been found to improve students' test scores and behavior (Scales, Roehlkepartain, Neal, Kielsmeier, & Benson, 2006). In addition to the academic benefits, students who participate in these experiences are also thought to progress in developmental outcomes such as civility and morality (Delve et al., 1990; Waldstein & Reiher, 2001; Youniss, McLellan & Yates, 1997). Lessons of civility and morality are crucial during the adolescent stage of human development as youth are learning to balance an emerging sense of independence with a strong desire to connect with others (Baltes & Silverberg,

1994).

As such, many schools are developing ways to implement service-learning into the curriculum. Spring, Dietz, and Grimm (2006) found in a 1999 survey that 83% of high schools reported opportunities for community service activities compared to 27% in 1984. More than one-third (36%) of youth polled had participated in community service as part of a school activity or requirement.

As an academic supplement, these experiences are often measured in terms of their influence on academic performance, integration into the school community, behavior within the school context, and vocational preparation. While these outcomes are important, their situational nature limits our ability to understand how service-learning may contribute to the broader picture of human development. This study attempts to deepen the understanding of how service-learning affects youth by evaluating the influence a service-learning experience may have on an adolescent's growth toward wisdom.

Though it is a relatively new outcome variable in psychological literature, wisdom represents a long-term and complex measurement of human development that has been the focus of writers and philosophers for centuries. Growth in wisdom could represent a fundamental change in the way an individual views the world and, subsequently, their motivation to act in a variety of civil contexts. If service-learning improves knowledge and character then it may follow that these experiences also aid in the development of overall wisdom. The purpose of this study was to explore the relationships between wisdom and values within a service-learning environment; and determine the effects such an experience can have on one's values and growth toward wisdom. Prior to outlining the methods used in this study, a review of the literature on wisdom frames the study and supports the use of wisdom as a dependant variable worthy of empirical research.

WISDOM

Wisdom has never lost its association with the proper direction of life. Only in education, never in the life of the farmer, sailor, merchant, physician or laboratory experimenter, does knowledge mean primarily a storage of

information aloof from doing. (Dewey, 1916, p. 185)

Wisdom is becoming an increasingly popular topic in psychology, education, and other related fields but remains somewhat elusive due to divergent preconceptions of the term (Assmann, 1994). Research indicates that wise individuals possess rich knowledge and experience in matters of the human condition, self-knowledge, openness for new experiences, ability to learn from mistakes, and good intentions in action (Baltes, Gluck, & Kunzmann, 2005). Wisdom is thought to arise from intense learning and practice within a social-cultural environment that encourages the search for wisdom. It emerges as a result of a variety of experiences that interact and collaborate and involves the orchestration of many psycho-social factors including cognitive, personal, social, and spiritual. In addition, wisdom is reasoned to be developed through "the guidance of mentors and the mastery of critical life experiences" (Baltes et al., p. 332).

As a multi-dimensional construct, wisdom represents an ideal measure of human performance based on the balance of several intrapersonal subsystems (Sternberg, 1998). Though traditionally it has been seen as an exclusive virtue of the elderly, recent research has challenged these assumptions. The "seeds" of wisdom may be evident even in early adolescence and some studies have concluded that wisdom performance increases sharply between the ages of 15 and 25 (Pasupathi, Staudinger & Baltes, 2001; Richardson & Pasupathi, 2005). Few studies have been done to determine the impact of "interventions" in facilitating wisdom. However, there is support that an intentional intervention would need to include direct experiences that incorporate cognitive and affective factors and ample opportunity for reflection. In addition, these experiences should occur within a variety of social contexts and include the opportunity for group collaboration as well as moral challenges that allow for some degree of profundity (Staudinger & Baltes, 1996; Webster, 2003). Processing these experiences through personal and group reflection can transform newly-learned knowledge into wisdom, transforming the individual in the process (Ardelt, 2003). An intense service-learning trip could provide a setting that includes all of these elements.

According to research, wisdom can be defined as the integration of cognition, affection, reflection, and volition (Ardelt, 2004; Birren & Fisher, 1990). All of these sub-domains are thought to be necessary in order to produce wisdom, though none

are considered sufficient in themselves. *Cognition* refers to one's desire to understand life on a deep level and to know truth. This domain includes a concern for intrapersonal and interpersonal matters and an acceptance of human nature, limitations of knowledge, and of life's uncertainties. The *affective* domain regards sympathetic and compassionate love for others. *Reflection* is the tendency to examine oneself, know oneself, and consider matters from different perspectives. The latter domain has been identified as the "hub" of wisdom as it is supposed to stimulate deep thought and compassion (Ardelt, 2004). The final domain, *volition*, involves the negotiation of personal and interpersonal beliefs and values in order to choose a course of action in favor of the common good (Pascual-Leone, 1990; Sternberg, 1998).

For the purpose of this study, values are defined as "concepts or beliefs that pertain to desirable end states or behaviors, transcend specific situations, guide selection or evaluation of behavior and events, and are ordered by relative importance" (Schwartz & Bilsky, 1990, p. 878). Values are thought to motivate and mediate one's choices and actions. As such, an understanding of a "wise" rating of values could give insight into the making of wise choices of action. For example, previous research has linked high levels of wisdom-related knowledge to a preference for values that consider the welfare of others (Kunzmann & Baltes, 2003). This study could validate previous research with the use of different measurements, as well as give further insight into the relationship of values and wisdom sub-domains.

METHODOLOGY

INSTRUMENTATION

Ardelt's (2003) 3-Dimensional Wisdom Scale (3DWS) was used to measure affection, cognition, and reflection, which are reasoned to be indicators of wisdom. The 3DWS is a 39-item questionnaire that utilizes a Likert scale format (1 = strongly agree, 5 = strongly disagree). The affective dimension consists of 13 items (e.g., "I can be comfortable with all kinds of people;" "If I see people in need, I try to help them one way or another"). The cognitive dimension consists of 14 items (e.g., "People are either good or bad;" "I am hesitant about making important decisions after thinking about them"). The reflective dimension consists of 12 items (e.g., "When I'm upset at someone, I usually try to put myself in their shoes for a while;" "I always try to look at all sides of a problem"). Wisdom is considered

to be a latent variable that is evidenced by the effect factors of the three sub-domains. The three subscales are dispersed throughout the questionnaire and several items are reverse-scored. Cronbach's alpha values for the affective, cognitive, and reflective domains of the 3DWS are .74, .78, and .75 respectively and have an overall range of .71 to .85 (Ardelt).

Volition was measured using the Rokeach Values Scale (RVS), a well-established instrument that helps determine an individual's motivation to act (Braithwaite & Law, 1985). The RVS asks individuals to rate the importance of 36 separate values as guiding principles in their lives. The original version of the Rokeach instrument required participants to rank each value from 1 to 36 in order of importance. Due to the age of the participants in this study, inclusion of other instruments, and practical time constraints, the ordinal ranking of 36 items was deemed too cumbersome. Participants were instead asked to rate the importance of each value using a 7-point Likert scale (1= not at all important, 7= most important) as proposed by Braithwaite and Law.

Individual values were categorized into value domains based on the work done by Schwartz and Bilsky (1987, 1990). By their definition:

A value is an individual's concept of a transsituational *goal* (terminal/instrumental), that expresses *interests* (individualistic, collectivistic, mixed) concerned with a *motivational domain* (enjoyment...power) and is evaluated on a range of importance (very important to unimportant) as a guiding principle in his/her life. (1987, p. 553)

Schwartz and Bilsky (1990) established seven motivational domains based on the "universal types of motivational concern that values express" (p. 879). These domains are pro-social (e.g. helpful), restrictive conformity (e.g. obedient), enjoyment (e.g. pleasure), achievement (e.g. ambitious), self-direction (e.g. independent), maturity (e.g. courageous), and security (e.g. national security). These value-domains are reasoned to be the basis of one's motivation to act, thereby anticipating their behavior.

Additional questionnaire items measured personal and demographic information. Educational interest and intent were measured using two items that asked about the participants' current plans for degree attainment (1 = no college, 5 = Ph.D.) and an open-ended question regarding their desired field of study. Involvement in extra-curricular activities was measured with a single item to determine the total number of hours per week spent in formal social

groups outside of school (1 = none, 5 = 16 hours or more). Feelings of connectedness to their school community were measured with a single item (1 = not at all, 5 = very strongly connected), as were feelings of family support (1 = not at all, 5 = very well supported), feelings about living away from family (1 = not at all comfortable, 5 = totally comfortable), and whether or not they considered themselves to be a leader (1 = not at all, 5 = very much so). The final instrument packet consisted of 87 total items.

SAMPLE

Participants included 115 high school students, ages 14 to 19 (mean age = 16.6 years), from various schools throughout North Dakota. Females comprised 77% of the sample. These students volunteered to participate in a 9-day service-learning trip organized by Students Today Leaders Forever (STLF), a non-profit organization based in Minneapolis, Minnesota. A signature event of the STLF is the "Pay It Forward" tour, named after the well-known novel of the same title. The primary goal of the tour is to impel youth into civic leadership through active community service.

The 9-day trip took place during fall break in October 2006 and was entirely funded by participant fees. Youth traveled by bus from North Dakota to Tennessee, stayed at various public facilities (e.g., schools, churches, and YMCAs), and participated in a different service activity each day. These trips are characterized by long hours of intense interaction, a lack of creature comforts, and the opportunity to engage in a host of social activities. Activities ranged from cleaning and painting to visiting the elderly and attending local cultural events. In addition to service activities, trip participants frequently engaged in large and small group games and reflective discussions.

PROCEDURES

Trip leaders distributed questionnaires before and immediately after the service-learning trip. A follow-up measurement was mailed to participants 2 months following the trip, but was not included in the analysis due to a low response rate (10%). The low response rate was attributed to the fact that the final measurement was mailed during the holiday season. To minimize bias, participants had no contact with the researcher.

ANALYSIS

Pearson product correlation tests were conducted on pre-trip data to determine

the relationships between the two test instruments (3DWS measured affection, cognition, and reflection; RVS measured volition), and between those instruments and personal information. A paired samples t-test was performed to determine the difference in pre- and post-trip scores, and linear regression analyses were utilized to determine which values best predict scores in wisdom domains. Alpha was set at the .05 level for all analyses, but marginally significant results ($p < .10$) were included where the relationship led to further discussion on the findings.

RESULTS

Cronbach's alpha for the 3DWS (Ardelt, 2003) was acceptable for all three wisdom domains (affective = .73, cognitive = .70, and reflective = .71) indicating that the wisdom construct remains valid when applied to an adolescent population. Pearson product correlations revealed significant relationships between wisdom domains, value domains, and personal questions on the pre-trip assessment (Table 1). Time spent in extra-curricular activities (Club Hours) was found to be significantly related to affection ($p = .034$), cognition ($p = .007$), and reflection ($p = .004$). Self-reported measures of leadership were also related to all three wisdom domains with the relationship to cognition being the most significant. Females tended to score higher in cognitive and affective domains. Scores

for the reflective domain were related to age, feelings of school connectedness, and comfort with living away from home.

All three wisdom domains were significantly related to pro-social values (affectation $p < .001$, cognition $p = .005$, and reflection $p = .021$), while the enjoyment value domain was negatively related to cognition ($p < .001$) and reflection ($p = .003$), and marginally so to affection ($p = .06$). In addition, the affective domain was significantly related to security ($p < .001$), maturity ($p = .015$) and restrictive conformity ($p = .021$) values.

There were also significant relationships between the personal and demographic variables on the questionnaire. The amount of time spent in extra-curricular activities was significantly related to the students' feelings of connectedness to their school community ($p = .01$). In addition, feelings of connectedness were significantly related to self-reported measures of leadership ($p < .001$) and to comfort living away from family ($p = .038$). Reports of leadership were also significantly related to time spent in extra-curricular activities ($p = .023$). These findings are summarized in Table 2.

Since wisdom is considered to be a latent variable that is evidenced by the effect indicators of the three sub-domains (Ardelt, 2004), a step-wise, linear regression analysis was performed on total wisdom scores and on each of the three sub-domains independently to determine which factors best predict wisdom scores. A summary of these findings is shown in Table 3. In order

TABLE 1. Pearson Correlations Among Wisdom Domains and Demographics, Personal Items, and Value Domains

	Affective	Cognitive	Reflective	Total Wisdom
Demographics				
Age	.17	.18	.35**	.29**
Gender (M1, F2)	.28**	.19*	-.05	.17
Personal Items				
Club Hours	.20*	.25**	.27**	.29**
Connected	-.05	.12	.25**	.13
Live Away	-.04	.05	.20*	.08
Leader	.22*	.28**	.24*	.30**
Value Domains				
Enjoyment	-.18	-.35**	-.27**	-.33**
Restrictive Conformity	.22*	-.08	.08	.09
Pro-social	.46**	.26**	.21*	.39**
Security	.33**	.15	.07	.23*
Maturity	.23*	.04	.11	.16
Self-direction	.08	.04	.01	.05
Maturity	.01	-.12	-.01	-.04

* $p < .05$.
 ** $p < .01$.

TABLE 2. Intercorrelations for Personal Lifestyle and Attitude Items

	1	2	3	4	5
1. Club Hours	—				
2. Connected	0.24**	—			
3. Family Support	-0.12	0.15	—		
4. Live Away	0.14	0.19*	-0.18*	—	
5. Leader	0.21*	0.33***	0.01	0.24**	—

* $p < .05$.
 ** $p < .01$.
 *** $p < .001$.

to ascertain the true contribution of values to wisdom, demographic data were entered in step one, personal questions at step two, and the seven motivational value domains were entered into the regression model at step three. This was done to control for the effects of age and gender, as well as social variables (i.e. Club Hours) which were significantly correlated to wisdom domains. With all predictors in the model, the seven motivational value domains accounted for 23.3% of unique variance in the wisdom construct. Significant predictors ($p < .05$) included: enjoyment values (8.1%), age (3.5%), security values (3.4%), and pro-

social values (2.9%). The lack of outstanding individual predictors supports the notion that wisdom is a complex concept that emerges only with the integration of many systems (Baltes & Staudinger, 2000).

Regression analyses for the three independent sub-domains illustrate the complexity of the wisdom construct (Table 4). The seven value domains together accounted for 20.6% of unique variance in the cognition wisdom domain, with the significant unique predictors being enjoyment (8.2%), restrictive conformity (3.8%), and security (3.6%) value domains. The seven value domains together accounted

for 20.7% of unique variance in the affective wisdom domain. Variance in affection was best accounted for by gender (5.2%), pro-social values (3.5%), and enjoyment values (3.6%). Finally, the seven value domains accounted for 13.8% of unique variance in the reflective wisdom domain. Significant predictors for reflection included age (8.6%), enjoyment values (4.8%), and expected educational attainment (3.3%). The only predictor to remain significant across all wisdom domains with all predictors in the model was enjoyment values. These results support the unique contribution of each sub-domain to the wisdom construct and identify predictors that may be salient for each wisdom domain.

The Bonferroni method was utilized to compensate for multiple t-test calculations, which resulted in an alpha of .008. Affective scores showed a significant increase from pre- to post-measurement, as did cognitive and reflective domains ($p < .001$). There was also a significant increase in pro-social ($p < .01$) and a marginal increase in restrictive conformity ($p < .05$) values from pre- to post-test. Significant t-test results are presented in Table 5.

LIMITATIONS

This study was designed to examine the relationships between wisdom and values in a service-learning environment. As such, it provides a number of findings that could serve as the foundation for future research given a fair assessment of its limitations. First, the results are dependent on self-reported measures. There is still some debate as to whether wisdom can be appropriately measured using a self-report instrument (Baltes & Kunzmann, 2004; Webster, 2003). Future research may resolve this issue utilizing a mixed-methods approach, which combines qualitative methods developed by Baltes and Smith (1990) with quantitative measures reported by participants and/or close friends or family who may bear witness to any changes thus described. Due to a low number of follow-up responses, this study also lacks a follow-up measurement that would help determine the long-term effects of the program. As a measure of long-term human development, it would perhaps be appropriate to measure the participants' growth toward wisdom over an extended period of time. Finally, this study lacked a control group. Since wisdom performance has been observed to increase steadily between the ages of 15 and 25 (Pasupathi et al., 2001), it is difficult to claim that any growth toward wisdom was due to the program alone.

TABLE 3. Summary of Hierarchical Multiple Regression Analysis With Wisdom Sub-Domains as Criterion

Step	Predictor Variables	R ²	ΔR ²	ΔF
1	Demographics	.13	.13	7.94***
2	Personal questions	.20	.07	1.37
3	Motivational values	.43	.23	5.35***

*** $p < .001$.

TABLE 4. Motivational Values (t) as Predictors of Wisdom Domains

Values	Affective	Cognitive	Reflective
Enjoyment	-2.57*	-4.12*	-3.57*
Restrictive Conformity	.83	-2.43*	.51
Pro-social	3.22*	2.46*	1.35
Security	2.16*	1.94	-.27
Maturity	1.11	-.34	1.48
Self-direction	-1.78	1.14	-.69
Achievement	-1.15	-.21	.45

* $p < .05$.

TABLE 5. Group Differences for Pre-test and Post-test Measures of Wisdom and Motivational Values

	Pre-test		Post-test		df	t
	M	SD	M	SD		
Wisdom Domains						
Affective	3.53	.44	3.75	0.38	114	-5.44***
Cognitive	3.61	.40	3.81	0.41	114	-5.11***
Reflective	3.52	.43	3.68	0.40	114	-3.88***
Total Wisdom	10.67	1.03	11.24	0.98	114	-5.81***
Motivational Values						
Enjoyment	5.96	.68	5.93	0.74	109	0.33
Restrictive Conformity	5.72	.74	5.86	0.80	109	-2.07*
Pro-social	6.04	.70	6.23	0.63	109	-3.21**
Security	5.98	.67	6.08	0.67	109	-1.75
Maturity	4.95	.60	5.03	0.72	110	-0.96
Self-direction	5.98	.64	6.03	0.63	109	-0.91
Achievement	5.84	.67	5.96	0.68	109	-1.92

* $p < .05$ level, two-tailed.

** $p < .01$ level, two-tailed.

*** $p < .001$ level, two-tailed.

Bonferroni's alpha = .008.

DISCUSSION

These results offer insights into the relationships between affection, cognition, reflection, and values in today's youth. Pro-social values were significantly related to all three wisdom domains. While we would expect youth on a volunteer service trip to score high in the pro-social value domain, it would not necessarily follow that these values are significantly related to wisdom. Wisdom has been defined as a virtue of "balance" (Sternberg, 1998), and it is possible that wise youth would emphasize pro-social values in an effort to compensate for a highly individualistic focus on school and career achievement in western culture (Assmann, 1994). It is also conceivable that pro-social values are more appropriate than individualistic values or self-enjoyment in the context of this service-learning trip.

Since values may be ranked differently in different situations (Schwartz & Bilsky, 1990), it could follow that wiser youth are more adept at ranking their values appropriately within a variety of social contexts. While values are usually viewed as being less dynamic than the previous statement would imply, our post-modern culture has been characterized as relativistic, and the constant change and flux of our post-industrialist society with its rapidly evolving technologies may require a constant restructuring of values. While this may appear initially as a "good" thing, some researchers have suggested that the lack of a firm value-system may lead to indecision

(Schwartz, 2000). It would be interesting to explore the structure and development of a dynamic values-system and to determine if wiser individuals maintain a more rigid or dynamic value-structure. Future research using different populations in different contexts could help clarify the relationship between wisdom and values.

The linking of wisdom to pro-social values is consistent with previous research. Kunzmann and Baltes (2003) found that those who demonstrated higher levels of "wisdom-related knowledge" also rated pro-social values as important guiding principles in their lives. However, the methods used by Kunzmann and Baltes tended to emphasize the cognitive aspect of wisdom. This study provides further insight by tying pro-social values to affective and reflective wisdom domains. The results of this study add further support to the connection of pro-social values and wisdom by illustrating a negative relationship between self-serving concerns (i.e. enjoyment values) and all three wisdom domains. Thus, it is not only wise to act out of pro-social motives, but it may be decidedly unwise to act only in the interests of oneself. It should be noted that wisdom is supposed to guide one's actions toward the "common good." A wise person, then, would conceivably be motivated to act in a way that best serves his/her interests *and* those of the community. A disregard for oneself could be considered just as unwise as a disregard for others as it could lead to a "helpless helper" syndrome (Ardelt, 2003).

Although age-related differences were

limited in this study due to a range of only 5 years, age still emerged as a significant predictor of overall wisdom, specifically in regards to the reflective wisdom domain. It may be true, as Assmann (1994) noted, that the lack of wisdom in youth is attributable to their preference for activity above that of reflection. However, age and gender combined only accounted for 13% of the variance in overall wisdom while value domains accounted for 23%. A closer look at the power of each predictor for separate wisdom domains clarifies this finding. While age is a significant predictor of reflection, it does not play a significant role in cognition or affection in this sample. In fact, the only predictor that is consistent across all three wisdom domains is a negative association with enjoyment values.

Enjoyment is defined as comfort and pleasure, neither of which is inherently negative. However, it has been noted that learning and growth come as a result of an uncomfortable tension that motivates one to solve a specific problem (Dewey, 1916). One who holds comfort as a high priority would likely avoid the difficult and "thorny" life problems that have been identified as an important source of wisdom (Baltes et al., 2005). This finding may have implications for program design and evaluation. Traditionally, the success of a program could be measured solely by a growth in participant numbers. The problem may be that participation can be an indicator of fun and not personal growth. While no one would advocate removing the fun factor from program design, programmers may perform a disservice to their clients if they do not provide opportunities to stretch one's comfort zone in an effort to stimulate growth.

Other significant predictors of wisdom include security and pro-social values. While neither of these value domains is significant across all wisdom sub-domains, they each play a significant role in the development of one aspect of wisdom. Security values include items such as peace, inner harmony, freedom, responsibility, and self-control. Such values would appear to be conducive to a cognitive disposition that desires to know truth and understand phenomena on a deep level. Accordingly, values such as equality, helpfulness, forgiveness, and love convey the kind of pro-social attitude anticipated by the affective wisdom domain. Thus, while age, security, nor pro-social values are present across all wisdom domains, they all emerge as significant predictors of the overall wisdom construct. Future research may help to identify other predictors of wisdom domains and methods

by which they might be cultivated to stimulate growth in underdeveloped domains.

In order to further understand the structure of values and how they relate to wisdom, a factor analysis was performed on value domain scores for high and low wisdom groups. High and low wisdom groups were formed by summing the three wisdom domains and splitting the cases at the mean total wisdom score. Since wisdom was an actual value-item in the RVS, it seemed appropriate to determine what other value-items wisdom would cluster with for each group. For those in the lower group, wisdom was associated with items such as "logical," "a prosperous life," and "ambition." These items bring to mind a practical type of wisdom that may be based on knowledge and confidence. For those in the higher group, wisdom value was associated with items such as "a world of beauty (nature & the arts)," "world peace," "imaginative," "broad-minded," and "intellectual (intelligent and reflective)." Though this cluster includes intellect, it also incorporates creativity and open-mindedness.

These findings may have implications for the conceptualization of wisdom. Takahashi and Overton (2002) contended that the primary association of wisdom with knowledge is a Western phenomenon. Eastern conceptualizations include a broader range of domains including compassion and social unobtrusiveness. Sternberg (2003) suggested that wisdom is related to intelligence and creativity. In addition, Staudinger and Pasupathi (2003) found that intelligence and openness-to-experience were significant predictors of wisdom performance in adolescents. Thus, while knowledge is a key aspect to wisdom, it may be only one of several domains that must be balanced and integrated for true wisdom to emerge. It may also be true that knowledge is more essential to "practical" wisdom, whereas "transcendent" wisdom requires the integration of a broader set of sub-domains (Wink & Helson, 1997). These results suggest a connection between aesthetics and transcendent wisdom. This connection has been proposed by many poets and artists throughout history, being captured by John Keats in these final lines of his poem, *Ode on a Grecian Urn*:

"Beauty is truth, truth beauty,"

– that is all

Ye know on earth,

and all ye need to know.

Demographic and personal items also provided some illustrative results. First, and perhaps most intriguing, were the correlations between hours spent in extra-curricular activities and all three wisdom

domains. This finding supports the notion that experience in a variety of social contexts is conducive to wisdom (Staudinger & Baltes, 1996). Participation in various communities may contribute to wisdom by encouraging the participant to encounter and sympathize with various life situations and perspectives. When interacting with others who have different values and beliefs, one must constantly re-evaluate his or her own belief-structure. This may result in a decrease of dogmatism and an increase in compassion and perspective-taking.

Time spent in extra-curricular activities was also significantly related to measures of school connectedness and self-reported measures of leadership. While correlations do not imply causation, these results point to a connection between wisdom, social involvement, connections to community, and self-perceptions of leadership. These findings support the concept of "social capital" (Coleman, 1990; Putnam, 2001), which claims that youth who are better supported by a variety of social groups show more progress (academic and civil) than youth without those support systems. Indeed, Ardel (2004) reported "a supportive social environment in early adulthood had a positive impact on wisdom in old age over 40 years later, whereas the quality of the respondents' childhood and mature personality characteristics in adulthood were unrelated to wisdom in old age" (p. 277). Future research could help determine the roles each support system plays in youth development and how communities could help those systems to flourish.

Finally, these results verify that an intentionally designed service-learning experience can generate significant growth in certain wisdom domains. Pro-social values were significantly related to higher wisdom scores and increased over the course of this service-learning trip. Furthermore, all three wisdom domains showed significant increases in post-trip scores. An increase in cognition represents a growth in one's desire to understand life on a deep level and to know truth; an increase in affection represents a growth in sympathetic and compassionate love for others; and an increase in reflection indicates a tendency towards introspection and viewing phenomena from various perspectives. Perhaps the thorny life dilemmas that participants confront during the service-learning program have a profound effect on their disposition (Baltes et al., 2005).

Future research could help determine which aspects of such programs generate growth in each wisdom domain. This would enable practitioners to emphasize different

programmatic elements in order to facilitate growth in each area of wisdom. It is unclear, for instance, whether these outcomes are due to the intense social setting inherent in this traveling service tour or the programmed service activities. For example, an increase in perspective taking could be a product of deep conversations on a long bus ride rather than from the planned service activities. In fact, these opportunities for undirected, "incidental" learning are a major element in experiential education (Dewey, 1916).

Researchers have suggested several methods through which wisdom may be cultivated. Staudinger and Baltes (1996) contended that wisdom performance increases as a result of guided imagery (i.e. meditation) and reflective exercises, as well as through candid discussion of issues with a valued other. Sternberg (2003) proposed the use of biographies, classic works, discussions, and reflection on values as methods of increasing a student's knowledge and concern for the human condition. This study adds to the literature by emphasizing the need for direct, even uncomfortable experiences in unfamiliar environments coupled with intentional time for group discussion and reflection for the generation of wisdom in adolescents. In addition, the need for an aesthetic "literacy" is highlighted. In a society that is driven by math and science scores, artistic extra-curricular programming could play a key role in determining whether our future leaders are humanely wise or only technically smart.

Though limited, this study provides important links between wisdom, values, and experiential education. Wisdom has been described as the "very top of a hierarchically organized system in which wisdom is a complex compound of elements blended with experience" (Birren & Fisher, 1990, p. 318). Both wisdom and experiential education emphasize experience and reflection as key elements in the struggle for "the good life." Additionally, this study gives insight into the roles that schools and communities play in the development of wisdom. As such, it may provide a first step in the direction toward intentional programming that stimulates life-long growth in meaning and fulfillment.

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CHALLENGE COURSE EFFECTIVENESS: THE IMPACT ON LEADERSHIP EFFICACY AND WORK EFFICACY AMONG COLLEGE STUDENTS

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Challenge courses have become increasingly popular in recent years. Many groups are turning to half-day challenge courses due to time and financial constraints. Yet, few studies have quantified the benefits of a half-day course. The purpose of this study was to examine the effects of participation in a four-hour challenge course on leadership efficacy and work efficacy of college students. Pretest, posttest, and follow-up questionnaires were utilized. T-test analyses found that participating in a challenge course has a significant positive effect on increasing one's leadership and work efficacy from pretest to posttest, after participation in a four-hour challenge course. This research also demonstrates that increased levels of the participants' self-efficacy remained six weeks after the completion of the challenge course.

Challenge courses and adventure based programs have become increasingly popular (Hatch & McCarthy, 2005) for groups that want a different and unique way of achieving specific goals. Some of the goals of these programs include building confidence, becoming more assertive, developing problem solving skills, increasing motivation, and improving leadership skills (Long, Lindenmeier, & Robertson, 2003). Documented benefits of challenge courses include increased self-esteem, group cohesion, leadership skills, self-efficacy, work efficacy, and leadership efficacy, (Hart & Silka, 1994; Hatch & McCarthy, 2005; Paxton & McAvoy, 2000; Propst & Koesler, 1998). Individual benefits include enhancing personal growth, particularly in the areas of increasing one's sense of self-competence and risk-taking, while improving moods and a sense of hope (Hart & Silka, 1994; Paxton, 1998; Robitschek, 1996; Snow, 1992).

Many organized groups have participated in adventure courses to reap these benefits. Additional group benefits involve gains in team building, trust, and cohesiveness (Glass & Benschoff, 2002; Priest, 1998). One of the groups that has been examined includes college students.

This study will address leadership efficacy and work efficacy gained by college students participating in a four-hour (half-day) challenge course.

Challenge courses are increasingly becoming more acceptable as tools for building teams, self-esteem, and leadership skills. Although participation in these activities is growing, research in this area remains limited. Of the studies found with respect to challenge courses, most researchers have explored longer, multi-day programs (see Glass, 1999; Hart & Silka, 1994; Noland, 2002; Paxton, 1998; Propst & Koelsler, 1998; Wu, 2004) rather than shorter, half-day programs. Multi-day challenge course programs, however, are becoming less popular due to cost and time constraints. Many organizations currently want the benefits of multi-day challenge courses in a shorter timeframe. Thus, participation in a short, one-day or half-day program is increasing and has been used in a wide variety of settings including corporations and school campuses (Hatch & McCarthy, 2005). However, very little evidence exists to determine how effective these half-day courses are at addressing individual and group needs. In addition, research needs to address how the benefits of these programs have an

impact on an individual's view of themselves through their leadership efficacy and work efficacy. There is a lack of research about leadership and work efficacy in a four-hour challenge course, and these variables are important for assisting students in the college environment and in preparing them for future work environments.

This study has significant benefits for those who are interested in participating in a four-hour challenge course. The results of this study can be used to determine if a challenge course is beneficial to one's leadership and work skills, or if the event is primarily considered to be a recreational experience. The transference of leadership and work efficacy gained from the challenge course will also be addressed. Results of the research will benefit organizations that currently have challenge courses and those involved in marketing challenge courses. These organizations can use results of this study to show prospective participants that there are researched benefits in participating in a four-hour challenge course. Groups and organizations that utilize benefits-based programming can present the benefits gained from participation in a challenge course. The study will also assist those interested in constructing a challenge course by validating the benefits.

BANDURA'S SELF-EFFICACY THEORY

Bandura first published his self-efficacy theory in 1977. This theory stated that the level of self-efficacy is based on information derived from internal or external sources. According to Bandura (1997), self-efficacy has been thought of as confidence with positive assertion. Confidence refers to strength of belief, but it does not specify the belief or whether it is a high or low belief. Self-efficacy includes both an affirmation of a capability level and the strength of that belief. "Self-efficacy beliefs determine how people feel, think, motivate themselves, and behave" (Bandura, 1994, p. 71).

Perceived self-efficacy considers individuals' beliefs about their capabilities to control their actions and events that affect their lives. This personal belief is used to affect their life choices, goals they set for themselves, resilience to adversity, and beliefs on their personal strengths and vulnerabilities. Individuals must have a strong sense of perceived self-efficacy to be able

to generate effort and desire needed to succeed (Bandura, 1994). Three dimensions were noted as having an impact on self-efficacy expectations: (a) magnitude, (b) generality, and (c) strength. The *magnitude* of the task is the perception one has on the level of difficulty of that task. *Generality* is the degree to which one extends self-efficacy to different situations. This includes taking the experience learned from one situation and being able to transfer that to another situation. The third dimension is *strength*, which is how long one will hold on to high expectations for success, despite contradictory information. The success of the adventure activity and its evaluation relates directly to these three dimensions (Bandura, 1977; Paxton, 1998). Although all three dimensions are important, the most relevant dimension for the purposes of this study is the generality dimension. The generality dimension is where transference of skills takes place.

Leadership efficacy is defined as an individual's belief in his or her abilities to take on the role of a leader within a group or setting and to be successful in that role. Self-efficacy has been found to assist in understanding the leadership development process because competency, efficacy, and judgment are considered important prerequisites for leadership (Cain & McAvoy, 1990; Green, 1990). Propst and Koelsler (1998) found that perceived self-efficacy (both immediate and long-term), as related to outdoor leadership, increased immediately following a multi-day outdoor adventure program and that the efficacy level was maintained one year following the program. Paxton (1998) also reported an increase in leadership self-efficacy after a 21 day adventure program.

Eden (1992) argued that leadership was the mechanism through which managers raised performance expectations and enhanced self-efficacy that, in turn, increased performance. This led to the development of work efficacy. Self-efficacy is the belief in one's capabilities to organize and execute sources of action required to manage situations (Bandura, 1994). When this concept is applied to work, it connotes the belief in one's work-related capabilities. If an individual possesses a higher level of perceived self-efficacy, there will be more career paths that he or she seriously considers, a genuine interest in those options, a desire to better prepare themselves educationally for whatever path they choose, and greater success (Bandura, 1994). When faced with a difficult challenge related to work, individuals with a greater sense of self-efficacy exerted greater effort

to master that challenge (Bandura, 1986; Schunk, 1984).

CHALLENGE COURSES & TRANSFERENCE

Many people envision a challenge course as a type of obstacle course (Gillis & Gass, 1993) designed to foster team building, community development, and personal growth through a progression of activities on the course. These courses can consist of group challenges, role-playing, and imagery techniques, and usually have low ropes and/or high ropes elements. These adventure activities are specifically designed to meet targeted goals that may be educational or therapeutic in nature (Gillis & Gass). "Initiatives" can also be included in challenge courses, which are group problem-solving activities aimed at promoting team development (Priest, 1996). Challenge courses can be completed in a shorter (four-hour) program or a multi-day program.

The beginning of these types of challenge courses can be traced back to adventure based programming, which began in Great Britain with the creation of Outward Bound in 1941 (Attarian & Gault, 1992). Since its inception, Outward Bound has emerged as a leading organization in the field of adventure-based education (Ewert, 1989). In experiential education, adventure education, and challenge course programming, the total person is involved in the learning process.

Most challenge course programs have common features or similarities. One of the most important elements is emphasizing the transference in the activity to daily lives. In this study, transference is defined as taking what one learned about himself or herself in a challenge course and applying it to other aspects of one's life. The three types of transference are specific, nonspecific, and metaphoric transfer (Priest & Gass, 1997). *Specific transfer* is where the individual learns a particular skill and uses that same skill in another closely related situation. *Nonspecific transfer* includes learning general principles and applying them to a different situation. *Metaphoric transfer* is when the activity can be used as a metaphor for something else. Transferring the experience itself and the benefits gained from the experience into how it affects a participant's daily life has been a strong emphasis in challenge courses.

The literature on challenge courses indicates that there are measurable improvements of self-efficacy in nominal length multi-day (two-day to three-week) courses (Hart & Silka, 1994; Paxton, 1998;

Propst & Koelsler, 1998; Wu, 2004). However, the literature is lacking data on the benefits of shorter courses.

METHODS

This research utilized a quasi-experimental research design presented as a pretest/posttest without a comparison group. A follow-up test was given six weeks after the course. The convenience sample group consisted of college students from Old Dominion University (ODU). Students registered for the challenge course through the Recreational Sports Department's Outdoor Adventure Program. Data collection was taken on three separate dates in the fall semester of 2006. A pretest, posttest, and follow-up test were utilized. Participation was voluntary and all responses were anonymous.

The survey instrument used to conduct this research was based on Paxton's (1998) dissertation entitled, "Self-efficacy and outdoor adventure programs: A quantitative and qualitative analysis." This instrument has been reviewed for content validity by a panel of experts at the University of Minnesota and ODU. Reliability for this survey instrument was .90. The instrument used a percentage scale to assess perceived efficacy with regard to leadership and work. The scale was anchored at 0% (not at all certain), 50% (somewhat certain), and 100% (very certain).

Self-efficacy levels were measured by first separating survey questions into two constructs: one construct of questions measured leadership efficacy (e.g., work as a group member to solve a problem) and the other measured work efficacy (e.g., lead a small group in a professional or educational setting). Means were taken from each of the pretest questions that were in a construct and compared to posttest questions measuring the same efficacy levels.

The pretest survey was distributed and completed at the beginning of the day prior to participation in the challenge course. Immediately following the event, participating students were given a posttest survey. Six weeks after participation, subjects were given the follow-up survey to complete. Survey responses remained confidential.

All activities were theory-driven and kept consistent for the three data collection dates. Activities were presented in a similar manner each time and debriefed using the same questions and techniques. To ensure consistency, one facilitator was used for all three dates. In addition, an impartial observer was present to ensure that the facilitator used similar debriefing techniques and to

ensure consistency. Prior to the first data collection date, the facilitator was instructed on the importance of consistency and given an outline of activities to complete, two of which are described below.

During the Mohawk Walk, the facilitator sets the scene by explaining that many burial grounds are considered sacred to Native Americans. At certain times, Native Americans had to cross over burial grounds but did not want to disturb them. To do so, they crossed above them without touching the ground. The area for this challenge has a few scattered tree stumps, a few planks of wood (2x4s), and two trees that are connected by a low tight rope with a rope above attached to one tree. The entire group is challenged to cross the burial ground without touching the ground.

One of the last activities in the challenge course was the Spider Web. The Spider Web area has a rope that resembles an enlarged spider's web attached between two trees. At this particular course, the web is unique in that it is a four-sided spider's web, where four trees are used and a different web is set up between each tree so that it forms a square. The facilitator leads the activity by explaining that the webs belong to large spiders that are high above in the trees. If someone in the group touches the web, the spiders will be alarmed and will come down to claim their prey. The group must get to the other side of the spider's web to reach safety. The limitations are that each hole in the web can only have one person pass through it and the team needs to work together to get each participant safely through the web. At this time, spotting and safety techniques are highlighted.

Each of these activities was fun but intentional structure/debriefing was used to build one's leadership efficacy and work efficacy. Debriefing questions (e.g., What worked? What were the challenges faced? Can anyone relate this activity to daily life or college life?) were used consistently throughout each activity. Activities were geared towards building one's work efficacy by allowing the team to work together to solve a problem and complete a common task. Each participant must work to get the job done or the activity cannot be completed. For example, during the Mohawk Walk work efficacy was built by developing the group's non-verbal communication skills. In the Spider Web, group members utilized their work skills by planning ahead to figure out what would be the best method to address the problem and worked together towards a solution.

Besides work efficacy, leadership efficacy was addressed because a leader

was needed to step forward and direct the group. In addition, at certain times when an idea was not working another leader may step in and take control by suggesting another idea. As in the Spider Web, having some participants naturally lead by example and give ideas could possibly build one's leadership efficacy, even without communication. Leaders can gain efficacy by accepting challenges and leading the team to success.

After data were collected, *t*-tests were used to analyze the data. Leadership efficacy and work efficacy were separated in the analysis. Descriptive statistics were analyzed and point-biserial correlation coefficients were calculated. Data were analyzed using the Statistical Package for the Social Sciences (SPSS 14.0).

RESULTS

A total of 43 surveys were collected from three separate data collection dates. Of the 43 respondents surveyed, 72% were female. Respondents ranged in age from 18 to 36, with the average age being 21. There were 65.1% of the participants that have had no prior experience in any type of challenge course. Of those that have completed a challenge course previously, 23.3% participated in a half-day course (four hours), 9.3% participated in a whole day course (eight hours), and 2.3% participated in a multi-day challenge course. There were 44.2% of the participants that were not currently in a leadership role, while 55.8% were involved as a leader in a student, religious, or outside group. In regards to work, 7.1% of the participants work full time, 61.9% work part time, and 31% were not employed at the time of data collection. The breakdown for level in college was 16.3% sophomores, 41.9% juniors, 34.9% seniors, and 7% graduate students. Table

1 explores the difference in means for both leadership and work efficacy from pretest to posttest.

Data were analyzed using independent and paired samples *t*-test. All statistical analyses were evaluated at $p < .05$ using two-tailed tests. The data were entered, checked for inaccurate entries, and screened for univariate outliers with none found. All participants completed pretest and posttest surveys, while 20 participants completed the follow-up survey.

HYPOTHESIS ONE

Participants demonstrated significantly higher leadership efficacy scores at the posttest ($M = .81, SD = .16$) than they did during their pretest ($M = .73, SD = .13$), $t(42) = -3.37, p = .001$. To determine the proportion of variance accounted for, the point-biserial correlation coefficient (r^2_{pb}) was found to be .22. This states that one is 22% closer to predicting the participants' scores when one predicts the mean of each efficacy score separately, compared to when one ignores this relationship.

In challenge courses, activities are geared to stimulate group cohesion and growth. Having a variety of challenging activities causes different individuals with different skills and abilities to take responsibility of being a leader. The aspect of volunteering themselves in that leadership position assists in increasing their leadership efficacy levels.

HYPOTHESIS TWO

Participants demonstrated significantly higher work efficacy scores at the posttest ($M = .86, SD = .11$) than they did during their pretest ($M = .82, SD = .14$), $t(42) = -4.08, p = .001$. To determine the proportion of variance accounted for, the point-biserial correlation coefficient (r^2_{pb}) was found to be .29.

TABLE 1. Mean Scores for Challenge Course Participants

	Pretest Scores	Posttest Scores
Group Data (n = 43)		
Leadership Efficacy	.73 (.13)	.81 (.16)
Work Efficacy	.82 (.14)	.86 (.11)
Prior Participation in a Challenge Course (n = 15)		
Leadership Efficacy	.75 (.09)	.79 (.12)
Work Efficacy	.80 (.12)	.84 (.12)
No Prior Participation in a Challenge Course (n = 28)		
Leadership Efficacy	.73 (.15)	.79 (.13)
Work Efficacy	.82 (.15)	.87 (.11)

Standard deviations in parenthesis.

While leadership efficacy had a larger increase from pretest to posttest, the proportion of variance accounted for shows that work efficacy had a larger effect on the participants than leadership efficacy. Upon closer examination, this could be attributed to the leadership efficacy standard deviation being larger (0.16) than the work efficacy standard deviation (0.11). This data suggests that although leadership efficacy increased more due to participation in the four-hour challenge course, work efficacy had a larger impact on participants. In challenge courses, teams must work together to complete tasks and overcome obstacles. By working together to complete a common objective, work efficacy levels can be raised.

HYPOTHESIS THREE

Participants demonstrated similar leadership efficacy scores at the follow-up test ($M = .78$, $SD = .14$) as during their posttest ($M = .77$, $SD = .12$), $t(19) = -.43$, $p = .67$. Overall leadership efficacy scores had no significant difference from posttest to follow-up test, indicating that leadership efficacy levels were maintained over six weeks.

There was a slight increase from posttest to follow-up test, but the results were not significant. The researchers believe there were other factors involved that helped increase general efficacy levels. Being that the participants were college students, levels might have increased due to other involvements such as classes, conferences, extracurricular activities, work, or other trainings they received. In addition, many of the students were from the same academic major. This issue is addressed in the limitations section.

HYPOTHESIS FOUR

Work efficacy scores remained similar from the posttest ($M = .84$, $SD = .12$) to the follow-up test ($M = .86$, $SD = .11$), $t(19) = -1.24$, $p = .23$. Overall work efficacy scores had no significant difference from posttest to follow-up test, indicating that work efficacy levels were maintained over six weeks.

LIMITATIONS

The first limitation was a lack of a comparison group in this study. The inclusion of a comparison in the analysis improves confidence that the gain in the dependent variable was due to the independent variable. The short time span between pretest and posttest can also be seen as a limitation, as was the sample size. The research conducted would be stronger if there were more data gathered, and it is recommended

that future research have a larger sample size. This would also assist in analyzing the sub-groups with more conclusive outcomes and give more power to data collected. Another way to give more power to data collected would be the use of random sampling. This study is limited by the use of convenience sampling and future studies should use alternative sampling methods.

In an effort to obtain a larger sample size, two recreation and tourism classes offered extra credit for participation in the four-hour challenge course event. While this action worked to generate more interest, it did cause a limitation in the group sample since many of the participants were recreation and tourism majors. Those students might or might not be taking leadership or other classes that may have an effect on efficacy either from pretest to posttest or from posttest to follow-up test. It is also important to emphasize that the specific number of recreation and tourism majors were not recorded in relation to other students that were not of this major. The impact of these students is another possible limitation in the study.

DISCUSSION

Data support the notion that participation in a four-hour challenge course significantly increases the participants' levels of leadership and work efficacy. This shorter, four-hour course appeared to have a significant positive effect on self-efficacy. In addition, this increased efficacy score remained over a six-week period. This finding has many implications for participation in challenge courses, adventure programs, and the field of outdoor recreation as a whole. Current practitioners and managers of challenge courses can use this information to validate benefits of the programs for participants. In addition, specific information on leadership efficacy and work efficacy benefits can be used to target possible participants that are trying to increase these qualities.

This study also assists in broadening the knowledge base of outdoor recreation and education. The results of this research demonstrate that programs are making a direct impact on the participants' efficacy. Many outdoor recreation programs are now being encouraged to offer "benefits-based programming," where the program coordinator needs to make a connection between participation in an activity and the benefits gained from that participation. This study will assist a coordinator in this type of programming method while exploring the benefits of four-hour challenge courses. As the popularity of outdoor education

and adventure programs are increasing, research must also be increased in this area to support the need for these types of programs.

Based on the findings, the following recommendations for future research are suggested. First, more studies on four-hour challenge courses need to be made to determine other benefits of participation besides self-efficacy. Second, this research study was conducted on the effects of a four-hour challenge course on college students and needs to be expanded to other groups. Third, future research should use triangulation to better support efficacy gains. This study used self-report techniques and was based on the participants' perception of efficacy. Self-perception is a limitation to this research and all research that collects data using self-reported methods. Triangulation could use measurements from participants as well as other individuals who might notice a change in leadership or work efficacy levels.

As challenge courses become more utilized in programs, the benefits of participation need to be researched. More and more, businesses, religious groups, youth groups, clubs, and organizations are turning to challenge courses to gain benefits from participation. There is currently a large amount of research in challenge courses that are longer than one day (Gass, 1987; Paxton & McAvoy, 2000), but few studies deal specifically with the four-hour course (see Hatch & McCarthy, 2005). These shorter courses are slowly becoming more popular due to time and budget limitations, yet their benefits have not been researched. This research has addressed questions concerning shorter challenge courses and their effect on one's self-efficacy. It showed that participation in a four-hour challenge course can lead to increased leadership and work efficacy levels, and that results were significant. A consistency in leadership and work efficacy levels from posttest to follow-up test, after six weeks, was also noted by the researchers.

Bandura's theory of self-efficacy was a driving force for this research. In the theory, the three dimensions that have an impact on self-efficacy include magnitude, generality, and strength. This research highlighted generality, where the action learned from participation in a challenge course was transferred into the participants' daily lives in the form of leadership and work efficacy. Increased levels of leadership and work efficacy can assist college students in their study habits, develop work skills for the future, and benefit them both in college and in a career.

As outlined above, several new questions arose from this study. These questions can serve as a guide for researchers to continue examining the link between challenge courses and the benefits of participation. Not only will this research benefit those who design, construct, and conduct challenge courses, but it will assist in filling the gap in current knowledge about outdoor adventure programs.

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MODEL OF EXPERIENTIAL ANDRAGOGY: DEVELOPMENT OF A NON-TRADITIONAL EXPERIENTIAL LEARNING PROGRAM MODEL

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John Dewey, David Kolb, and others have developed theories, philosophies, and principles that explain the concept of experiential learning. However, most literature on the topic focuses on traditional classroom education. A gap in the literature on the topic of adult non-traditional experiential learning showed a need for a theoretical review of theories, philosophies, and principles that lend themselves to the development of a new model. The Experiential Andragogy model presented here was developed for practical use in non-traditional experiential learning settings, particularly in programs designed for adult learners.

In 2007, a total of 227.7 million people in the United States and Puerto Rico were over the age of 18 (U.S. Census Bureau, 2007). Since adults make up the largest segment of the United States population, it is imperative for facilitators to develop suitable learning experiences in the form of traditional and non-traditional experiential learning programs. The Council for Adult and Experiential Learning (2008) discussed the need for traditional experiential learning programs in the form of postsecondary education; however, there is little dialogue about non-traditional learning programs.

With time for leisure pursuits, along with economic growth and technological advances, the opportunity for increased adult education programs are vast. Adults participate in a myriad of organized and intentional learning experiences; however, it is not always obvious how to develop learning programs for adult learners (Clardy, 2004). To accomplish this task, facilitators of these programs need a model that is practical. Incorporating a non-traditional learning model primarily for adults will benefit facilitators responsible for developing experiential learning opportunities. Clearly, there is a need for an experiential learning model that assists facilitators in creating programs that promote personal growth throughout an individual's lifetime. This article provides a review of philosophies, theories, and principles of experiential learning and proposes a non-traditional experiential learning

program model designed specifically for adults.

THEORIES & PHILOSOPHIES

Experiential education has been developed and influenced by a number of people. John Dewey is considered the father of modern experiential education (Kolb, 1984; NSEE Foundations Document Committee, 1998). Dewey (1938/1998) outlined his philosophy of educative experience in the text, *Education and Experience*. The text was an analysis of traditional and progressive education and highlighted two primary principles: the continuity of experience and interaction. These two principles are the criteria for the value of education and are necessary for interpreting educational qualities of an experience. The principle of *continuity of experience*, or the "experiential continuum," was used to determine which experiences were educationally valuable and which were not. Dewey believed that there was a need for "a theory of experience in order that education may be intelligently conducted upon the basis of experience" (p. 23). Every experience a learner has affects, either positively or negatively, future experiences and becomes a "moving force" for change. An experience can engender future enthusiasm towards new learning through experiences or create an aversion to them, depending on how it is valued by the learner, and is based on biological

habit.

The basic characteristic of habit is that every experience enacted and undergone modifies the one who acts and undergoes, while this modification affects, whether we wish it or not, the quality of subsequent experiences. For it is a somewhat different person who enters into them. (Dewey, pp. 26-27)

Interaction is the second of Dewey's (1938/1998) principles for interpreting the quality of an experience. Experience is not based on internal functions alone; it requires interaction between the learner and their environment. Dewey defined environment as "whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had" (p. 42). Thus, an educator can regulate an experience by controlling the objective conditions (those external to the individual) to provide a fruitful learning environment.

The principles of continuity of experience and interaction work together in a positive educational experience. A learner comes into a new experience having been affected by prior experiences. Due to the effect of continuity of experience on a learner, the facilitator of an experience should focus on interactions and the objective conditions present in a new experience. Education comes directly from an experience that could not be gained through observation alone (Winn, 1959). Dewey (1938/1998) maintained that learners understand the significance of what is experienced through all the senses. Being fully involved in a previous experience affects the significance of future experiences, thus creating a cycle, or process, of learning.

This philosophy is reflected in the experiential learning model created by Kolb (1984) that drew from John Dewey (1938/1998), as well as Jean Piaget (1970/1972) and Kurt Lewin (1951). Many experiential education practitioners and college educators use Kolb's model and consider it applicable to their needs, especially those involved in service learning (Delve, Mintz & Stewart, 1990; Kolenko, Porter, Wheatley & Colby, 1996; Ralston & Ellis, 1997; Williams & Lankford, 1999; Zlotkowski, 1995). Kolb linked education, work, and personal development together as the basis for experiential learning, which he defined as "the process whereby knowledge is created through the transformation of experience" (p. 38). Kolb outlined four

abilities that lead to effective learning: (a) concrete experience, (b) reflective observation, (c) abstract conceptualization, and (d) active experimentation. These abilities form a repetitive cycle that describes how learning occurs (Figure 1).

Kolb's (1984) learning process and model of experiential learning required movement between two dimensions. The four abilities he identified were divided into two dimensions and represented polar opposites. The first dimension consisted of concrete experience and abstract conceptualization, set as polar opposites. The second dimension was composed of active experimentation and reflective observation, also as polar opposites. Kolb maintained that a learner moves, in varying degrees, from actor to observer and from general analytic detachment to specific involvement during the learning process. A simple example of Kolb's model in action is that of a child experiencing a hot stove for the first time (C. Bowar, personal communication, June 1, 2000). *Concrete experience* occurs when learners are able to fully involve themselves in a new experience without bias, such as a child touching a hot burner on a stove. *Reflective observation* allows the learner to reflect upon and observe experiences from different perspectives as when the child realizes the burner is hot and causes pain. *Abstract conceptualization* involves the creation of concepts that integrate observations into sound theories so that the child remembers touching the stovetop results in pain. *Active experimentation* occurs when learners are able to use their self-created theories to make decisions and solve problems. Throughout their lifetime, people who have experienced and evaluated such pain will avoid situations where burns may occur or take necessary precautions.

Kurt Hahn, founder of Outward Bound, provided another perspective of the learning process through the concept of lifelong learning (Emerson, Gager, & Golins, 1980). Outward Bound is a non-traditional

experiential learning program that focuses on outdoor adventures (Godfrey, 1980). Outdoor adventure programs "have traditionally been associated with personal growth and development of the individual and group" (Ewert, 1989, p. 47). Originally formed in Europe as an adventure-education program for boys, Outward Bound programs exist in the United States for both males and females, from youth to adults (Miner & Boldt, 1981).

[Hahn] strongly believed that education is the primary vehicle for changing society and he called for the development of the whole person, physical, emotional and intellectual. He called for an educational process that stressed individual commitment, personal integrity, and values. (Emerson et al., p. 15)

In the Outward Bound process, a learner is placed into unique physical and social environments and given a set of problem-solving tasks. The purpose of these tasks is to create an uncomfortable position for the learner, a state of adaptive dissonance. The learner adapts through mastery of the tasks, which allows the learner to reorganize the meaning and direction of the experience (Emerson et al., 1980). This process has similarities to Dewey's (1938/1998) philosophy in that the learner's growth depends upon overcoming challenges through problem solving. It is also congruent with the views of Chickering (1977) and Piaget (1970/1972) who saw value in disequilibrium. Some lack of fit between a learner and an experience can propel the learner to resolve the problem and reach a better understanding of the experience (Flavell, Miller, & Miller, 1993; Love, 2001). The extraction, reorganization, and redirection of meaning during the Outward Bound process is similar to Kolb's (1984) abilities, reflective observation, abstract conceptualization, and active experimentation. Ideally, after participating in an Outward Bound program, a learner continues to be oriented to living and learning in a new way.

PRINCIPLES OF GOOD PRACTICE

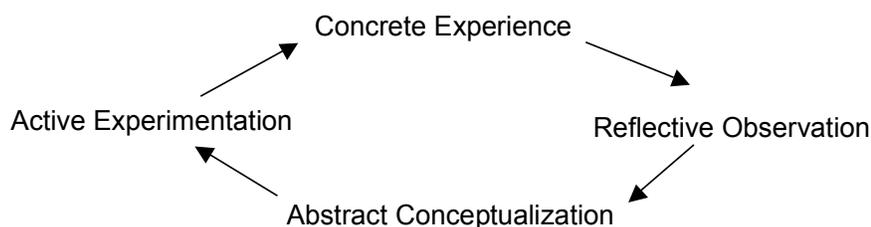
Theoretical development leads to the application of theories. From principles of good practice come theoretical underpinnings that associate these principles with real-world experiences. Four different sets of principles of good practice will be presented. The first focuses on undergraduate education, the second on service learning, the third on experiential education and learning, and the fourth on adult education.

Chickering and Gamson (1987) headed a group to compile principles of good practice relating to undergraduate education. The group worked under the auspices of the Johnson Foundation, American Association of Higher Education, and Education Commission of the States. Chickering and Gamson's "Seven Principles of Good Practice in Undergraduate Education" state that good practice: (1) encourages student-faculty contact, (2) encourages cooperation among students, (3) encourages active learning, (4) gives prompt feedback, (5) emphasizes time on task, (6) communicates high expectations, and (7) respects diverse talents and ways of learning.

Encouragement of contact between students and faculty members (*Principle 1*) was found to increase student motivation and involvement. Encouraging individuals to cooperate in group efforts (*Principle 2*) fosters collaboration, social skills development, and increased understanding. Encouragement of active learning (*Principle 3*) refers to learners becoming involved in the learning process through reflection on past experiences and daily application of what is being learned. Giving prompt feedback to students (*Principle 4*) means helping them assess what they know, providing suggestions for improvement, and teaching self-assessment skills. Time and energy lead to learning, hence the need for emphasizing time on task (*Principle 5*) and effective time management skills. Faculty should have high expectations for students to perform well and communicate those expectations to the students (*Principle 6*). Students learn in a variety of ways. Faculty need to be aware of various learning styles and how best to engender learning and create positive opportunities for diverse learners (*Principle 7*).

Ellen P. Honnet and Susan J. Poulsen (1996), a member of the group that worked on the "Seven Principles," helped develop "Principles of Good Practice for Combining Service and Learning." The research and development of the principles was conducted by the National Society for

FIGURE 1. Kolb's (1984) Experiential Learning Model



Internships and Experiential Education (NSIEE). While these principles are useful for service-oriented education programs like internships, they are also relevant to some experiential education programs (Furco, 1996) and can be applied to programs independent of school environments (Honnet & Poulsen). The principles of good practice state that an effective program: (1) engages people in responsible and challenging actions for the common good; (2) provides structured opportunities for people to reflect critically on their service experience; (3) articulates clear service and learning goals for everyone involved; (4) allows for those with needs to define those needs; (5) clarifies the responsibilities of each person and organization involved; (6) matches service providers and service needs through a process that recognizes challenging circumstances; (7) expects genuine, active, and sustained organizational commitment; (8) includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals; (9) insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved; and (10) commits to program participation by and with diverse populations.

The National Society for Experiential Education (NSEE) Foundations Document Committee (1998) explained that principles of good practice are “the basic elements contributing to the quality of the experience” (p. 19). The Committee described ten primary principles of good practice relating directly to experiential education as (1) intention, (2) authenticity, (3) planning, (4) clarity, (5) orientation and training, (6) monitoring and assessment, (7) reflection, (8) continuous improvement, (9) evaluation, and (10) acknowledgment.

The facilitator of a learning experience must decide on the specific learning and knowledge that should result (*Principle 1*). Once intention is established, an authentic experience (*Principle 2*) that provides relevant and useful information can be identified. The planning process (*Principle 3*), including teamwork and problem solving, is an education experience in and of itself. Good communication leads to clarity of expectations and responsibilities (*Principle 4*) during the experiential learning process. Background information and concepts related to the planned experience are gained during orientation and training (*Principle 5*), which helps learners to consider their expectations, as well as to behaviorally and mentally prepare themselves. Monitoring and assessment (*Principle 6*) must be an ongoing process in

experiential education. During preparation for an experience and actual participation, learners and facilitators decide on methods for measuring the experience and collecting feedback. Reflection (*Principle 7*) is an integral part of experiential education. A number of methods can be used to reflect upon all aspects of an experience, including group discussions, journal writing, and role-playing. Continuous improvement (*Principle 8*) is related to the need for monitoring, assessment, and reflection. As with any program plan, it is imperative to learn how experiences can be improved. While assessment may occur prior to the experience and monitoring during the experience, evaluation (*Principle 9*) takes place after the experience. Measurable outcomes are evaluated, often using qualitative and quantitative methods. The final principle of good practice for experiential education, is acknowledgment (*Principle 10*) or recognition. “I have learned something that matters, used it to accomplish something. I will remember it because it matters and what I’ve accomplished” (NSEE Foundations Document Committee, pp. 20-21).

In their Instructor of Trainers program, Girl Scouts of the USA (1998, p. 16) presented their philosophy of adult education: (1) learning is a lifelong process; (2) each learner is unique and brings a unique set of experiences to the learning process; (3) adult learners are self-directed and goal-oriented; and (4) the learning process is most productive when adults can apply what they are learning to real life problems and situations.

The experiential learning cycle incorporated by the Girl Scouts (1998), and taught during the training of adult scout leaders, consists of five stages. Stage one, *experiencing*, refers to participation in a learning activity. Stage two, *publishing*, involves group members identifying and sharing reactions and observations as part of a group activity. During stage three, *processing*, group members identify and discuss patterns in their observations of the experience. Stage four, *generalizing*, occurs when theories and concepts are shared and inferences are made in regard to real world principles. Stage five, *applying*, refers to planning behaviors to employ during future experiences. These five stages are cyclical in nature.

EXPERIENTIAL ANDRAGOGY MODEL

After reviewing a variety of philosophies, theories, and principles from social science and education literature, there is a

clear need for a model that is effective for building non-traditional adult experiential learning programs. The model presented here focuses on an adult learner’s progress through the experiential learning process as part of a group program.

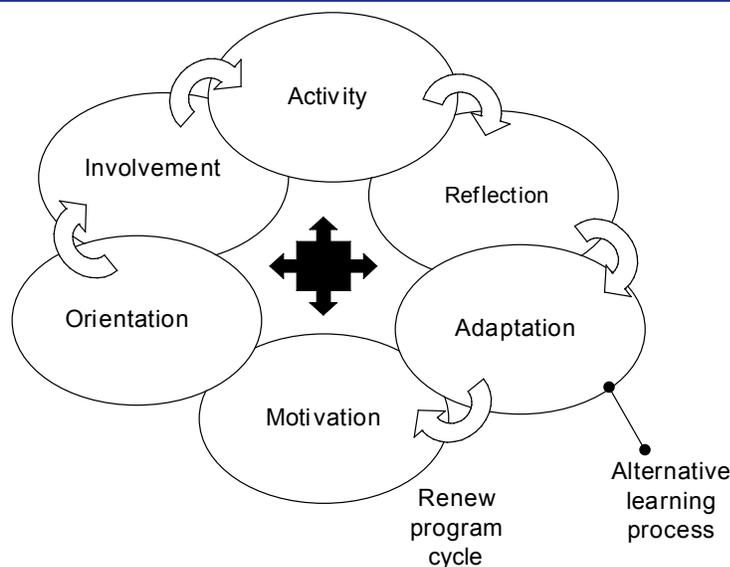
The experiential andragogy program model has six stages: (1) motivation, (2) orientation, (3) involvement, (4) activity, (5) reflection, and (6) adaptation (Figure 2). This is a process model, with one stage leading into the next. It is the process, the interaction between stages, which makes learning possible (Emerson et al., 1980). After the final stage in the model, a learner may choose to continue to participate in an organized experiential learning program or choose to progress from the program into an alternate learning process. Likewise, the process model can be repeated continually over the length of an extended educational program. Such learning processes include learning informally from everyday activities or enrolling in a formal educational institution. Whichever path the learner follows, he or she incorporates the experiential learning skills learned through involvement in the experiential andragogy model into his or her repertoire of knowledge.

Facilitators of non-traditional adult experiential learning programs can best utilize the experiential andragogy program model by providing opportunities for learners to participate in each of the steps. Ultimately, however, it is the learner who is responsible for progressing through the process. Furthermore, each learner must be intrinsically motivated to begin the learning process. No matter how well facilitators develop the program, learners must be personally motivated to participate or the program will not be effective.

Motivation to grow and learn is a fundamental concept of experiential andragogy (Love, 2001). Motivation to participate in learning experiences must come from within the learner. Intrinsic motivation gives the learner a personal reason for participating in, and learning from, a non-traditional experiential learning program. Once an individual learner is motivated, the group experience can begin.

Jill, a 20-year-old woman who has just completed her second year at a university, will be used as an illustration of the model. She has yet to choose a major and is unclear what direction she is heading in life. Jill joins a six-month non-traditional experiential learning program for adults with foci on adventure travel and community service. Jill hopes to map out her future by finding out more about herself and the world she lives in. Jill is intrinsically motivated

FIGURE 2. Experiential Andragogy Model of a Non-Traditional Experiential Learning Program



to participate in the program because she wants to understand herself better.

Orientation is the stage in the process when group members are introduced to one another and to the program in general. This stage is similar in context to orientation and training, which is the fifth principle of good practice relating to experiential education (NSEE Foundations Document Committee, 1998). Orientation is also the time to introduce learners to the concept of experiential andragogy. The majority of adults have spent twelve years or more in a traditional learning environment as they progressed through elementary and secondary education. In an effort to open adults to a style of learning that may be very new to them, facilitators in a non-traditional experiential setting should take time to explain the concept of self-directed learning (Knowles, 1984; Knowles, Holton, & Swanson, 1998).

Upon joining the group, Jill meets fourteen other people similar in age to her own. All have been personally motivated to expand their horizons through the adventure travel and service program. Now that the group is assembled, the facilitator explains what the group will be doing during the course of the program. She explains to the participants that they will be engaged in self-directed learning and presents a number of techniques for personal and group reflection.

Once learners in a program have a personal understanding of why they are participating and the group understands its role in the process, all learners can become involved in planning their experience.

Participants in a non-traditional program operating under the concept of experiential andragogy must be involved in guiding the experiential process and planning activities. Dewey (1938/1998) espoused the need for learner involvement when he wrote on the topic of social control. "Those who take part (in a common experience) do not feel that they are bossed by an individual person or being subjected to the will of some outside superior person" (Dewey, p. 57). Each learner's background and experiences must be incorporated into experience and activity planning (Dewey; Knowles, 1984; Warren & Rheingold, 1996). Adult learners need the opportunity to share their individual knowledge and past experiences for personal validation (Knowles, 1984). The involvement stage includes learners developing goals and objectives, both on a personal level and as a group. This stage is similar to planning; however, planning during an experiential learning process is a tricky issue. Chickering (1977) noted that the very nature of experiential learning means that plans must be flexible. Learners should develop goals and objectives to bring focus to their learning and put serious thought into the nature and purpose of their activities (Dewey). At the same time, they must be flexible and willing to evolve with the experience.

Before embarking on their adventure travel and service, Jill and her cohorts share information with each other about their interests, work experience, and reasons for participating in the program. Each person develops a set of personal goals and

objectives along with those for the entire group. The group decides that they want to challenge fears through their adventures and existing stereotypes through their service opportunities. Jill decides she wants to try as many new activities as possible, even those that are considered high-risk. She also wants to explore her interests in women's issues as she travels and interacts with women.

In the experiential andragogy model, the *activity* stage is similar to concrete experience, Kolb's (1984) first ability in his experiential learning process. The word *activity* is more appropriate here because this entire model represents a learning experience. An activity within the experiential learning process can be active or passive, involve one learner, small groups, or the entire group, and be long or short term.

At their first destination, the group spends one day working as a team as they go white-water rafting. Jill and three other group members spend another day helping plant a community garden that will provide produce for local low-income families. Both the large group adventure activity and the small group service activity provide unique learning opportunities for Jill.

Simply participating in an activity does not necessarily lead to learning. As Dewey (1938/1998) warned, some activities can be "mis-educative," meaning that the learner leaves the activity with negative feelings that can lead to a lack of sensitivity in future activities. One way to counteract mis-education and promote learning from an activity is through *reflection*. Reflection can occur concurrent with an activity (Cranton, 1997; NSEE Foundations Document Committee, 1998; Schön, 1987) or over time (Dewey, 1938/1998; Kolb, 1984). Reflection provides an opportunity for the learner to look back on a specific activity or the experience to-date, and extract meaning from it. The reflection stage includes both individual and group reflection. Techniques for an individual to reflect back upon experiences include quiet contemplation and journal writing. Individual reflection should precede group reflection, thereby enhancing group techniques such as small and large group discussions (Hill, 1977; Love, 2001). Parker Palmer (1993) wrote "As we listen to each other, we hear various versions of the reality, and as those versions confirm and contradict each other we move toward a consensus with each other that is more faithful to the reality beyond us" (p. 94). Torbert's (1972) feedback technique and Homans' (1974) version of exchange theory add to the concept that group reflection is beneficial to individuals and the group.

Experiential learning in groups has been conceived of as a process of opening feedback channels, so that people begin to become aware of their impact on one another, begin to become aware of, and learn the meaning of, their feelings as they relate to their own and other's behavior, and begin to learn how to achieve goals that are personally meaningful to them through the use of intra- and interpersonal feedback. (Torbert, p. 9)

Homans wrote that much of social behavior is in fact an exchange between people that can lead to enduring relationships. Two people, for example, interacting with one another are engaged in a stimulus-response type relationship. Two people acting "in the presence and under the stimulus of the other; each can and does communicate with the other; and the collective result is rewarding to both" (Homans, p. 53). Without active reflection, an activity is an incomplete learning experience. The reflection stage allows a learner to gain insight and brings cohesion to the group.

Jill spends the first half of her third day in the program alone, reflecting on the two activities she has participated in. Her means of reflection is to write in a journal. During the river rafting activity, she had to work in unison with her cohorts and the activity demanded some periods of intense physical involvement. She learned quickly which members of the group were leaders, and that she wasn't one of them. During the service activity planting the garden, Jill was able to speak with some of the local women about issues of concern to them. The second half of Jill's third day is spent with her cohorts. They discuss their rafting adventure and various service activities. Those who were scared to go rafting but participated nonetheless shared their feelings after the fact. Participants who had emotional reactions to their service projects shared their thoughts with the group.

The sixth stage in the program model is *adaptation*. This stage is similar in content to Kolb's (1984) abstract conceptualization ability and the Girl Scouts' (1998) principle that what is being learned should be applied to real life. Additionally, adaptation has similarities to principles of good practice in experiential education, which are continuous improvement, evaluation, and acknowledgment (NSEE Foundation Document Committee, 1998). It is at this stage that learners acknowledge that they have learned and accomplished something, then determine what role the experience will play in their future (Lempert, 1996). Learners in non-traditional experiential learning

programs may have had life-changing experiences. This is especially true for groups who have been together for an extended period or who have been involved in intense activity. The adaptation stage provides an opportunity for individuals to come to terms with the experiences they have had during the program. The adaptation stage is also the time for facilitators to work with students and help them find ways to express what they have experienced, both mentally and physically, especially to those who were not present, such as family members and on résumés. Furthermore, at this stage the learners consider how they will apply what they have learned to future experiences.

After nearly six months in the adventure travel and community service experiential learning program, Jill and her cohorts spend time with the facilitator, discussing whether or not the group and individual goals and objectives have been met. They consider, as a group and individually, what they have learned from their activities and the overall experience. The facilitator helps them decide how to tell their friends and family what they had experienced during the program. They also discuss how the experiences will affect them in daily life, from getting a job to continuing to perform community service. In Jill's case, she is reading back through her journal and thinking about how her experience has helped her realize she wants to return to the university and get a degree in women's studies, with the plan to become an advocate for women's rights. The hardest part of the adaptation stage for all the participants is realizing that after spending six months together, they have become a close-knit "family." They agree that they will develop a web site so that they can keep in touch and continue to support each other through future experiences.

CONCLUSIONS & RECOMMENDATIONS

While John Dewey, David Kolb, and others have developed theories, philosophies, and principles that explained the concept of experiential learning, most literature on the topic focuses on traditional classroom learning. Kolb's (1984) model is general in nature and does not specifically refer to non-traditional educational organizations. He did address the connection of his experiential learning theory to higher education suggesting that universities are the best source for lifelong learning, regardless of a person's age. He referred to educational institutions as the "curators" of social knowledge, meaning that the care of imparting knowledge is a major responsibility of

institutions of higher learning. While this is true, non-traditional educational organizations are sharing responsibility for assisting young people with social knowledge.

This review of pertinent theories, philosophies and principles has led to the development of the experiential andragogy model for practical use in non-traditional experiential learning settings, particularly in programs designed for adult learners. The practicality of this model is its most important feature. As with any aspect of experiential learning, the stages in the model are flexible. "A model is useful only if it is applied flexibly and seen as something quite fluid, rather than as static" (Emerson et al., 1980, p. 17). The experiential andragogy model needs to be tested through applied research. Facilitators of non-traditional experiential learning programs are encouraged to apply this model to develop a strong program that promotes individual personal growth and learning over a lifetime.

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