Understanding Educational Expeditions

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This book explores theory that can be used to inform how educational expeditions are conceptualised, planned, and facilitated. The contributors offer a wide range of perspectives through which expeditions for educational purposes can be considered. Eleven accessible chapters examine the following topics:

- The British Youth Expedition: Cultural and Historical Perspectives
- Virtue Ethics and Expeditions
- Interactionism and Expeditions
- The Expedition and Rites of Passage
- Science on Expeditions
- Choices, Values, and Untidy Processes: Personal, Social, and Health Education on Educational Expeditions
- Expeditions and Liberal Arts University Education
- Understanding Heritage Travel: Story, Place, and Technology
- Expeditions for People with Disabilities
- Ethics for Expeditions
- Current Issues

Aiming to bridge theory and practice, each chapter outlines relevant literature, highlights key areas for consideration, and offers suggestions for real-world application. The book will be of interest to researchers, university students, expedition organisers, and outdoor instructors.
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The fact that you are reading this preface suggests that you are curious about the ways in which expeditions may (or indeed may not) be effectively used for educational purposes. Although individual journal papers and practical “how to” books on expeditions exist, there is no collection of writing that brings together a wide range of theoretical perspectives that can inform real-world practice. This book begins to address this gap in the literature.

Although people have undertaken self-sufficient journeys with a purpose since the beginning of time, the idea of taking others on an expedition that was designed to somehow make them better people is, I believe, rather ambitious and worthy of closer examination. As people in positions of power, we have considerable responsibilities to the participants - often young and vulnerable - with whom we work.

So, who is this book for? It is for university lecturers and students, as well as for expedition providers and leaders. Bridging the theory/practice divide is an essential aspect of the book. To this end, contributors have been encouraged to maintain the rigour of their academic writing, but in a style that is intended to be accessible to a broad audience. Further, each chapter ends with suggested implications for practice. I want practitioners to finish reading a chapter and be able to take away something that they can incorporate into their work. Discussion questions are offered as a means of encouraging critical thinking and debate in classroom or staffroom settings.

As the book took shape, I discovered that the world of educational expeditions is more diverse and complex than I had originally thought. So, by completing the project I have realised that, in fact, it is not complete at all; many other issues and perspectives remain to be examined.

In terms of editing, one universal spell check has not been applied. American contributors have used “program” rather than “programme”, British writers have used “colour” rather than “color”, and the Canadians – true to their history – are caught somewhere in the middle. There is, admittedly, a British bias in some chapters. Still, I am confident that the majority of the content will be of interest to anyone involved in educational expeditions – whether they take place in familiar settings or overseas.

The book begins with Chris Loynes’ examination of the historical and cultural perspectives of educational expeditions. Next are three chapters using philosophical, sociological, and anthropological frameworks to consider expedition practice: Paul Stonehouse writes about applying Aristotelian virtue ethics, I explore the usefulness of interactionist social theory, and Brent Bell, together with Will Carlson and me, examines the potential and pitfalls of drawing on Rites of Passage as a model for designing learning experiences.

The middle section of the book concentrates on expeditions that have additional explicit aims. First, Tim Stott outlines important considerations for groups doing scientific fieldwork. Pete Allison and Kris Von Wald’s contribution follows, with
their careful treatment of expeditions that have personal, social, and health education as their principle goal. The section is completed by Morten Asfeldt, Glen Hvenegaard, and Ingrid Urberg’s insights into expeditions that are an integral part of a university liberal arts programme.

The next section of the book starts with Bob Henderson’s reflections on heritage travel and the role of place, story, and technology. This is followed by John Crosbie’s deconstruction of the language, assumptions, and issues associated with expeditions for people with disabilities. Andrea Nightingale’s examination of the ethics of travelling to, and conducting research in and among, foreign cultures finishes this section.

The book closes with a chapter on current issues written by Pete Allison and me. We highlight six key areas that are not explicitly covered in other chapters: volunteer work; cultural sensitivity and environmental responsibility; psychological considerations; regulating practice; conducting research; and accessibility.

I am amazed by how much I have learned about educational expeditions through putting this book together. In fact, my advice to anyone who would like to learn about a subject is to edit a book about it! This is my segue into thanking the authors for their valuable contributions to this book. I am grateful for the time they took to write chapters so rich in content, as well as for their patience with my pedantic editing.

I thank Mary Higgins for her brilliant cartoons. They serve to ensure that, although we may passionately believe in what we do, we do not take ourselves too seriously. Peter de Liefde, from Sense Publishers, also deserves my thanks, as he agreed to publish a book that he knew would not become a number one best-seller. I am grateful for the time that Frances - my editor-mentor - gave to commenting on the chapters.

Finally, thanks to Nancy for her constant support and encouragement.

SKB

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CHRIS LOYNES

1. THE BRITISH YOUTH EXPEDITION: CULTURAL AND HISTORICAL PERSPECTIVES

The UK has a long tradition of expeditions, a strong cultural idea that has become a common element of non-formal education. According to the Young Explorers Trust (Young Explorers Trust, 2009), over 600 youth expeditions leave the UK each year. At home, the Duke of Edinburgh’s Award groups, Scouts and Guides, among many other youth organisations, account for innumerable journeys. The expedition idea also contributes towards the UK version of the gap year. The numbers involved increase considerably if recreational trips and their associated informal educational benefits are added to the list.

Expeditions have sea-faring as well as land-based traditions. The Sail Training Association and Ocean Youth Trusts, along with a fleet of other “tall ships” built specifically for youth, take thousands to sea each year. The iconic re-creation of the historical voyages of Drake from 1978–1980 and Raleigh from 1984–1988 have also left a legacy of expeditions, now largely on land, both at home and abroad.

The word “expedition” is important. “Expedition” conjures up something specific that is somehow different from “journey”, “trip” “travelling”, “touring”, “backpacking” or “voyage”. It also feels different from related words used in other cultures, such as “wanderlust”, “tramping”, “trail walking”, “walkabout” or “safari”. For some, “expedition” implies a wilderness setting. For others, it means contrasting cultures and landscapes.

Whether by land or sea, expeditions have a varied history influenced by politics and religion, economics and empire, science, adventure, and service. The purpose of this chapter is to explore some of these historical and cultural roots and review the ways in which the values attached to them have impacted on the more recent idea of youth expeditions in the UK and other countries. I hope that this review will enable readers to reflect on the underlying values embedded in their own expeditions, whatever the historical and cultural background. Ideally, this should help readers construct values that are more congruent with their aspirations. I was once asked how to make sure that a leader could recruit the right people to an expedition. I replied that I thought that all a good leader had to do was to stand up and shout clearly about his or her ideas and the right people would roll up. This chapter is intended to help with the clarity of that “shout”.

People have been travelling for instrumental reasons for a very long time. What has changed over time, and in relation to the cultural trends in society, are the motivations for these journeys. In addition, the nature of human relations both with nature and with other cultures changes as these motivations change. Despite the waves of immigration at various points, archaeologists think that Neolithic times
were largely peaceful. Settlements were largely undefended and trade widespread. The surrounding landscape did change as a result of human activity, but again, only imperceptibly over thousands of years. It took far more rapid and far-reaching changes in the later stages of British history to shape our current relationships with and impact upon other landscapes and cultures, relationships that are mirrored by our current attitudes to travelling and especially expeditions.

**Medieval Themes**

In Europe, since the establishment of early civilisations in the eastern Mediterranean and beyond, armies and traders have travelled to conquer other settlements or to exchange surpluses of goods. However, for most ordinary people, travel was something you did as a slave or a conscript.

In the early medieval period the Crusades attracted some people to travel for economic gain. However, most commanders had a sense of defending a particular, Christian way of life. Their motivation was ideological. Most soldiers, on the other hand, were ordinary people conscripted, or occasionally, volunteers. While ideas of a life with greater purpose were probably a factor for some, this was less influential than the demands of a lord or the promise of being financially maintained. It is possible that simple curiosity motivated some, at least in part. Whatever the reason, these travels, spread over several centuries of British history, provided a new means for the ordinary person to see beyond their own communities travel. Journeys to exotic places were always a source for good storytelling that probably inspired a constant trickle of the needy, greedy, and curious.

Pilgrimage also has a long tradition that took ordinary people to religious sites throughout the UK and especially into continental Europe. As well as opening up the possibility of travel to the ordinary person, these forms of travel stand out, as they sometimes lacked the utilitarian motive of personal, if not collective, gain.

Throughout Europe another practice maintained the possibility of travel for ordinary men if not for women. In the city-states of central Europe, including, for a time, some English cities, an apprentice had to learn his trade in another city. This built up networks for markets and dispersed new ideas and technologies. The widening of the apprentice’s horizons was also thought to be a good thing, offered as a special reward for loyalty and talent. While it can be argued that these are utilitarian motives, there are also elements of personal fulfilment and social mobility contained in the practice. It clearly holds educational intentions. Interestingly, these are also justifications put forward for some modern expeditions. Travel has a long history of enhancing employability and raising social standing.

*Wanderlust* is a German word for a practice found throughout Europe that is (can omit) built on these concepts. Some states expected young men to leave their homes and make their fortune elsewhere before returning to start families and businesses. Typically the wanderer had to leave penniless, which is a theme that underpins the ever popular “rags to riches” stories, such as Dick Whittington. This theme resonates with tales of gap year experiences both in relation to the penniless
CULTURAL AND HISTORICAL PERSPECTIVES

state of the traveller (e.g. “you are not a traveller until you no longer have enough money in your pocket or on your credit card to buy a flight home”), and in relation to its transformational potential on the trajectory of the life stories of participants.

EMPIRE

During the sixteenth century, England, based on its sea faring and economic power, began establishing trading links in Asia. The Crown invested in these expeditions in order to fund wars in Europe. Merchants banded together to raise the capital to underwrite a voyage from which great profits were made if the ships returned. Many did not. The concept of venture capital was established and risk, that is, financial risk, was routinely assessed and insured against for the first time. This may be the first time that the assessment of risk was institutionalised on a cost/benefit basis. While the risk, in this case, was financial, the language and conceptual framework with which risk to people is currently understood in adventure education is based on these same principles.

After a while, captains and trading companies forged alliances with local rulers. Later they usurped them to become the rulers of many of these lands, eventually exporting English institutions and bureaucracies as well as armies. In return, England imported and traded in slaves, raw materials and food - goods that underpinned the farming and industrial revolutions. Despite the involvement of many other European nations, these actions established England as the major world power of the day, and contributed to the nation’s sense of cultural, economic, and moral superiority.

Later, a growing population and the growing demand for resources led to the quest for new lands and the establishment of colonies in more “primitive” places such as Australia, New Zealand, and North America. The lands and resources of these places were understood as possessions. Judgements about others were made using the civilisations of Europe as the benchmark. The native people were understood as, at best, primitive, and, at worst, animals to be slaughtered. Missionaries set out to convert these people from their pagan ways. Farmers imposed alien livestock and crops on unsuitable ecosystems, though tobacco, potatoes and corn were adopted from North America. Scientists collected knowledge and specimens from everywhere they could reach so that British museums and institutions possessed the local knowledge as well as the resources (Hanbury-Tenison, 1993). Later, explorers “conquered”, mapped, and “summitted” what could not be possessed (Fleming, 2001). In all of these situations, we exported and imposed our culture. At the same time, resources and knowledge were expropriated for our own purposes and with no thought to the needs or rights of the local people (Ellis & Ellis, 2001). Whole peoples and ecosystems were destroyed and other species driven into extinction or rarity.

Undoubtedly, many of the later explorers such as geographers, cartographers, scientists and plant collectors were motivated by curiosity. Nevertheless, they often acted unthinkingly in their relations with local people and wildlife. For example, even Darwin and the crew of the Beagle had a devastating impact on the
populations of the giant tortoises of the Galapagos at the very same time as they realised their special nature. Their speciation, only noticed because of the slaughter, even contributed to Darwin’s development of the theory of evolution (Taylor, 2008).

It is easy to imagine that such practices have long since ceased. However, a British youth expedition, only two decades ago, was responsible for the desecration of the sacred sites of local people and the destruction of the vegetation of a whole island, with the resultant loss of at least one endemic species. While these outcomes were not intentional they were the result of people assuming they understood a distant culture and environment when they did not.

The violence associated with the establishment of the Empire is no longer a common feature of the British presence in the world, although some would point to the exploitation and oppression of local people and the threats to wildlife and ecosystems by some political and corporate groups for commercial gain as evidence that such practices are far from being outlawed. Others might comment on the motives behind the British involvement in the invasions of Iraq. However, many of the attitudes of the early explorers remain at the heart of the British expedition. Scientists and adventurers still leave the UK to discover new knowledge, visit and map remote places, climb new peaks, descend new rivers, and explore new caves. Others seek to go further/faster/younger in a quest for celebrity in the explorers’ halls of fame. There remains a tradition of winning knowledge and conquering places for the nation. Union Jacks are often involved. As illustrated above, concern for the interests or needs of the local people or wildlife are still problematic at times - as is the ownership of the knowledge that is brought back. For example, the British Museum still refuses to return the Elgin marbles looted from Athens by British archaeologists. The Victorian approach to exploration and overall worldview of a superior culture with the right to possess knowledge and experience of other places is still deeply embedded in the rationale for the expedition.

Some institutions have only recently begun to redress these failings. Kew Gardens, the home of one of the world’s oldest and most comprehensive herbariums, is digitising its collection to give access to all on line. Likewise, the Royal Geographical Society is digitising its map and photograph collections. Both institutions have been collaborating with scientists from other parts of the world in order to develop knowledge of value to them, such as cataloguing bio-diverse and little-known ecosystems under threat, and tackling local concerns, such as invasive species (Desmond, 2007). These are relatively recent, but heartening trends.

Adventurers still roam the world looking for “firsts”. Yet, there are also growing signs of reciprocity. Doug Scott, an experienced Himalayan mountaineer, is, like a growing number of visitors to this region, seeking to give back to the country from which he has gained so much. He leads a charity providing education for remote Nepalese villagers. He also promotes the outstanding achievements of local mountaineers, many of whom have consistently outperformed Europe’s best. Yet, unlike their European counterparts, they receive little recognition in their home country or in other countries with mountaineering traditions.
During the eighteenth century the romantics changed the way in which increasing numbers of people saw wild places and the way they understood endeavours that took place in these landscapes. The awesome and dramatic landscapes were understood to hold transformational power. It was felt that beauty could take people out of their normal and ordinary experiences shocking them into spiritual realisations. These ideas were so radical to society at that time that, in their early years, Wordsworth and Coleridge were spied on by the state. Coleridge (2008) captured the central concept in “The Rime of the Ancient Mariner”. After the crew shoot the beautiful albatross the ship is lost. All, but the mariner who tells the story, die. Facing what he believes to be certain death and surrounded by wild and fierce serpents, he finds he is sympathetic to their condition in spite of the threat they pose. Immediately, wind rises and the ship is born back to known waters and the mariner’s salvation. Nature, and from the perspective of expeditions, “exotic nature”, encountered during an extended journey, restored a sense of higher values and moral purpose in humans. The idea of nature as a repository of a higher sense of self has remained central in outdoor recreation and education ever since, as has the idea of extended travels and expeditions as transformational experiences.

In the seventeenth century, the romantised experience of nature became part of the grand tour – the educational travels of the young of the social elite. This included visits to the Alps alongside cultural immersions in Rome and Athens. Later, when these tours could not go to Europe because of war, the elite travelled to the Lake District and Scotland for their dose of wild and mountainous grandeur and personal transformation (Black, 2003).

A related and later movement was a more socially widespread tourism. Based on the new wealth of the middle classes from the industrial revolution, guide books and tour operators led people to the picturesque and the awful – even into the “jaws of Borrowdale!” Viewpoints were established such as Surprise View in Borrowdale,
which overlooks Derwent Water with Skiddaw in the background. The essential element of this view is that it is from the edge of a precipitous cliff which the observer comes upon suddenly after walking through trees. Waterfalls became focal points and were developed with tree plantings, footpaths, and bridges that took people as close to the power and roar of the falling water as possible. Streams were often diverted to add to the power of the fall (Price, 2000).

For both of these social trends the wild came to symbolise something free from civilisation, based on egalitarian and self-reliant ideals. Wordsworth was a fan of the principles of the French revolution, and referred to Cumbria as a “republic of shepherds”. This was based on the what he understood to be the independent, egalitarian (yet mutually supportive) lives of the local people as much as on the elements and open landscapes (Bate, 2000). Yet, when the railways began to open up these landscapes to the working classes, Wordsworth expressed concern that such people would not have the appropriate eyes with which to fully appreciate the beauty of the fells. He protested against the railway on these grounds.

The Romantic Movement defined and encouraged a secular pilgrimage to remote places of awesome power and beauty. Mountain tops, viewpoints, waterfalls, headlands, and ancient trees and became the foci of outings. The idea was readily extended to the “tour” and, later, the expedition, as explorers sought out even more remote and challenging mountain tops, waterfalls, poles, and river sources. These excursions became readily commodified and sold in packages to the developing tourism market.

The veneration of nature by the romantics is closely paralleled by a separation from it. The physical separation of a growing percentage of the population through urbanisation led to an increasing demand for opportunities to visit the countryside. In addition, the enlightenment, which saw the world as a laboratory to study, understand, and control, was countered by the emotional and aesthetic approach of the romantic idea. From early on, the tendency for modern culture to separate people from nature was vigorously countered by demands to reconnect with it in new ways, largely in people’s growing leisure, rather than work, time (Glyptis, 1991).

The desire to return to the countryside gave birth to a vigorous recreation movement once the growing wealth of the industrial revolution began to trickle down to working class people. People walked and cycled amazing distances in limited time and with little equipment. Even visits to the seaside involved travelling to a space that gave the holidaymakers a sense of freedom, escape, and “a breath of fresh air”. These trends would be celebrated today as supporting the health and well-being of an over-urbanised and stressed people. Then, they were understood as an escape from the drudgery and routine of work and urban life, a recreation of the spirit.

A WIDER PERSPECTIVE

While the historical context above is a British one, several themes can be applied to other countries. Many of the values embedded in British history are also the values embedded in much of western civilisation and even the emerging global culture.
However, each time expeditions emerge in a new culture and environment they are, in part, transformed. For example, the push north and west by explorers and traders in North America, while based on European traditions and linked directly to European trade routes, gave rise to new possibilities. The environment encouraged the adoption of new modes of travel. For example, in order to make travel easier through heavily wooded country, winter travel on snowshoes and following river systems in canoes were adopted as ways of journeying. The latter involved constructing and using portage trails - an activity now mysteriously celebrated by recreational canoeists. Less puzzlingly, these routes and activities, together with many of their rituals and traditions, have formed the basis of a different youth expedition culture (see for example Henderson, 2007). Seen this way, specific landscapes and the human history that has shaped them, can underpin rich, culturally-relevant approaches to expedition practice.

It was not just the environment that led to different traditions. The presence of indigenous people led to a range of encounters and transactions that had a strong influence on the European travellers as they explored the “new” country. Some encounters even influenced practices back in the UK. For example, Seton, an early social reformer, established the Woodcraft Folk youth movement, which is based on an admittedly romanticised view of the lives of certain indigenous peoples. He replicated the egalitarian structure of their society and placed a high value on their rituals, and practices such as circle meetings and reciting creeds at their beginning. He also thought the simple life in nature was a central element in the quality of life he was trying to recreate. To this day, the Woodcraft Folk are a camping-based, family organisation with strong values concerning peaceful human relations in camp and around the globe (Smith, 2002).

Paths taken by different cultures can also be illustrated by their respective approaches to outdoor travel guiding. For example, professional qualifications, traditions, and practices for sea kayak coaches (the term is an indication of the focus) in the UK, encourage an experience that emphasises the skills involved in making the journey. Undertaking long passages, tackling rough water, and reaching remote locations, with all the imperial overtones of conquest and achievement, are highlighted. However, on the west coast of Canada, kayak guides are more likely to take their clients “into” an environment. They are trained to interpret the culture and natural history of the place, to camp using “leave no trace” principles, and provide the sufficient skills necessary to explore the area. This approach may have more in common with some forms of leadership on African safaris or Australian bushwalks than with British sea kayak guiding. Readers who are familiar with these different traditions may like to explore what they believe to be the historical and cultural influences that have led to such strong differences in the values they represent.

THE EMERGENCE OF YOUTH EXPEDITIONS

The first expedition specifically for youth took place in the context of a moral panic surrounding the attitudes of working class young people growing up at the end of the Victorian period. This panic was the latest in a series in which the
established middle and upper classes expressed concern about the youth of the
day - especially the working class youth. Victorian social reformers adopted
various approaches as a means of “helping” the working class develop appropriate
values in their efforts to become socially mobile. These included workers’
education and the emergence of various youth movements, most of which are still
in existence today.

Arguably, it was Baden-Powell (widely known as BP), founder of the Boy
Scouts in 1907, who led the first ever youth expedition to Brownsea Island - an
uninhabited island in Poole Harbour on the south coast of England. Camping and
conducting self-reliant journeys in the countryside became established as a core
part of the Scout programme from the beginning. BP’s military background
enabled him to see the potential of using the outdoors for health and moral
education. Although he was concerned with preparing young men for war, he
also wanted to provide a moral equivalent to war. As a general in the Boer War,
he had seen how quickly boys matured into men with a strong sense of moral
purpose, self-discipline, and a sense of duty, as well as a wide range of abilities
in the context of scouting for the army. The Scout Movement was intended to
provide a programme that elicited the same outcomes in a civilian context. It
contained many of the elements widely considered to be good practice on youth
expeditions, including working in groups (often with a vertical age structure),
opportunities for peer leadership, self-reliance, physical fitness, and challenging
pursuits. The role of adult leaders was to inspire, motivate, and empower young
people to gain a sense of fulfilment through their own achievements. A service
ethic was a strong element of the approach and this programme, along with most
others developed before the Second World War, can be characterised by asking
the question of young people, “what have I got to give to society?” (Smith,
1997b).

Kurt Hahn continued the development of youth expeditions for educational
purposes. His innovations have had a profound impact on the style of youth
expeditions and their current popularity. Hahn introduced the concept of self-
reliant journeys in the mountains as part of a wider experiential approach to
secondary education at Gordonstoun, the public school where he was headmaster.
Initially, he wished to raise the moral tone of the aspirant ruling elite that, in his
view, was threatened by a moral decline in society. He soon saw the potential of
his programme for all young people, and developed it for local boys and girls as
the Moray Badge Scheme - a programme that led, after the war, to the Duke of
Edinburgh’s Award Scheme. This programme has probably led more young people
into open and wild country in the UK and abroad on self-reliant expeditions than
any other. The scheme has also been widely replicated in other countries (Smith,
1997a). Hahn also embedded the expedition into the heart of the Outward Bound
programme, which is also widely reproduced in Outward Bound schools around
the world. In the early days, many local authorities ran outdoor education centres
that followed Hahn’s example. Nowadays, however, as programmes have become
increasingly shorter in length, expeditions are an unusual feature of most outdoor
centres, including Outward Bound.
While this may be the case in the UK, it is not so everywhere. Many Outward Bound Schools around the world (over 40 on six continents according to Outward Bound International) carry out “British style” self-reliant expeditions with apparently little thought to the values that are being reproduced. Various versions and reproductions in other countries (e.g. Scouting, Guiding, and the Duke of Edinburgh’s Award Scheme have likewise transported British practices and their underpinning values with little critical thought. It could be argued that this is a good example of British imperialism alive and well. Brookes (2002) makes just this point in relation to the ways in which the Australian environment is explored and understood. It could also be possible that these neo-colonial forms of practice are very good at transmitting and reproducing the dominant values of an increasingly global world. Either way, I would suggest that it is important to identify the values underpinning these practices, and then carefully consider whether they should be reproduced, adapted, or abandoned.

BP and Hahn encouraged self-reliant journeys in remote and unfamiliar country. However, with some exceptions, these journeys took place within the UK. It was another organisation that started the overseas tradition. The Public Schools Exploring Society, now known as the British Schools Exploring Society (BSES), was founded in 1932 by Commander Murray Levick (RN). Levick accompanied Scott on his Antarctic expedition and, on his retirement from the Royal Navy, founded BSES in order to take young men on expeditions to remote and unknown parts of the world. BSES has evolved over the decades into a youth development charity open to all young people regardless of their backgrounds, school, sex or ability. Their current aim is given below.

BSES Expeditions is a youth development charity which aims to provide young people with inspirational, challenging scientific expeditions to remote, wild environments and so develop their confidence, teamwork, leadership and spirit of adventure and exploration. (British Schools Exploring Society, 2009, para 1)

While BP and Hahn had their roots in the Romantic Movement’s ideals of transformative experiences in nature, the underpinning values of BSES were firmly in the imperial traditions of exploration. Knowledge and status were to be won from remote and challenging exploits abroad. Perhaps of all the youth expedition organisations, BSES illustrates how traditions both inspire and influence educational endeavours. They also illustrate vividly how an organisation can reflect these original values by holding on to those that are still considered to be of worth and by abandoning or adapting others.

POST-WAR DEVELOPMENTS

After the Second World War, BSES introduced a new theme into youth development. As prosperity grew and spread through society, more people could aspire to the “good life”. People gradually shifted their moral focus from “what can I give to society?” to “what can society give to me?””. Expeditions were becoming a
vehicle for personal fulfillment, and youth expeditions began to justify their
efforts in terms of the value of adventure for personal development. Among
these post-war expedition programmes were the Brathay Exploration Group and
Endeavour. Brathay, for example, declared its purpose to be the broadening of the
horizons of young working people (Dybeck, 1996).

Endeavour, like BSES, had its roots in imperial traditions, but with a significant
element of romanticism added. Their founder was Everest leader John Hunt. He,
along with a group of climbers, wanted to make the powerful experiences they had
experienced climbing in the Himalaya and elsewhere, available to young people
(Cranfield, 2002). They also realised that they knew little about young people and
education, so they enlisted the help of a youth leader called Dick Allcock, who was
recommended to them by Kurt Hahn. Allcock had been running early versions of
the Duke of Edinburgh’s Award Scheme. It was he that ensured that the first
expedition, to Greenland, was a mixed sex expedition. He also introduced the idea
that the young people should select their adult leaders rather than the other way
around. In addition, he ensured that science and service were seen as equally
important elements of the expedition’s purpose as was adventure. The second
expedition was to Greece. It involved a trek north through the Pindus Mountains,
during which Allcock recognised the significant value of an engagement with
another culture. In these ways, Allcock was ahead of his time, as he laid down
principles that took decades for the majority of youth expedition organisations to
adopt (Allcock, 2002).

Led by volunteers and with strong liberal educational philosophies, these
organisations were the precursors to Operation Drake, Operation Raleigh (now
Raleigh International) and World Challenge. They were similarly rooted in strong
imperial traditions, but tempered both by romantic ideals and liberal educational
values. An early emphasis on public school participation soon broke down into a
wide range of groups planning and undertaking trips.

EXPEDITIONS AT SEA

Operations Drake and Raleigh were ambitious programmes inspired by the
anniversaries of their respective voyages of discovery (Chapman, 1986). Set up
by Blashford Schnell, an army officer, they were clearly rooted in the nationalistic
values of imperial traditions. Interestingly, the two programmes have contrasting
legacies. Young people returning from Operation Drake were charged with
starting programmes within the UK that would give access to powerful
expedition (and other outdoor) experiences for young people who would not
imagine, or could not afford, a Drake voyage. Some of these programmes are
running to this day, for example, Venture Scotland. Operation Raleigh, on the
other hand, has led to a sustained programme of overseas expeditions in parts of
the world where they developed considerable expertise. They currently offer
some of the longest and remotest expedition opportunities for young people. Each,
like the early Endeavour expeditions, has an environmental, adventure, and service
component.
Youth voyages had been taking place for some years before Drake and Raleigh. Two contrasting approaches were started in the fifties and early sixties, and each was based on a different sailing tradition. The Sail Training Association organised long voyages for young people in British waters and further afield on Tall Ships races. McCulloch (2004) highlights the way in which the traditions of command and hierarchical crew structures prevail on board to this day. By contrast, the Ocean Youth Club, now the Ocean Youth Trust, built a fleet of Bermudan sloops and, McCulloch claims, based their approach to sailing and crew management on the more egalitarian traditions of leisure sailing that developed in the early part of the twentieth century. The two styles demonstrate how traditions from the past can be very engrained and persistent. However, like BSES, both organisations have attempted to reinterpret the meanings of the values that underpin their ways of doing things in modern educational terms.

British Trends

Ted Grey (1984), chair of the young Explorers Trust for many years, describes a trend that he has noticed over the 40 years of his career. Grey led school expeditions from the working class areas of the Nottingham coalfield. He notes that early expeditions typically went to cold climates and had a scientific purpose. For example, a major achievement by school expeditions in the sixties and seventies was the mapping of the retreat of glaciers in Iceland, which was masterminded by Tony Escritt and involved many schools over two decades. The results gave one of the earliest indications of global climate change (Escritt, 1985). According to Grey, in the 1970s more and more trips became overt about their adventure aims as this idea gained more educational recognition. For example, Alasdair Kennedy, an inspirational teacher from Liverpool, ran expeditions across the Sahara for 25 years. The trips were the culmination of a year of preparation and training, as an alternative curriculum for truanting students (Kennedy, 1992). From the 1980s and onwards, Grey identified a growing concern for social and environmental issues amongst young people and he claims that youth expeditions increasingly adopted a service approach. The focus has also moved, he claims, from cold and remote places to hot and inhabited ones. By the end of the 1980s, an immersion in another culture had become as common an element of a youth expedition programme as exposure to a contrasting and dramatic landscape.

A EUROPEAN PERSPECTIVE

It is sometimes easier to notice how the approach taken in one country is particular to its history and culture when it is compared with the approaches taken in other countries. Here are two examples that throw British ways of journeying into perspective.

_Fritufts_ is the name given across Scandinavia for their versions of outdoor education. In Norway, the concept has grown over the last one hundred years, alongside the development of a young nation. Fostering people’s relationships with
the land was employed as part of the process of building a sense of national identity. Norwegians tramp and ski through the mountains and fells that run along the spine of the country. In doing so they understand the journey as a way of connecting with the land that represents core beliefs about the nation and the culture. Along with the celebration of old ways of fishing and farming, friluftsliv gives Norwegians a sense of common identity and values. Unlike British expeditions that seek to explore unknown places, this is a practice that relates the people to their landscape as home (Henderson & Vikander, 2007).

Czech outdoor education, sometimes called Turistika, also has a long tradition of journeying at home on foot, bike, ski, snow shoe and canoe. The country has one of the most extensive systems of way-marked trails in the world. In the last fifty years, while under Russian occupation, the Czech people sustained their culture by adapting turistika. Thousands of them left the cities in the summer to live in camps in the valleys, woods, and mountains. Here, away from the eyes of the occupying people, they celebrated their culture through sport, outdoor activities, music, and food. In this case, journeying was a used as a way to maintain the culture of a people rather than explore the cultures of other people (Neuman, 2000).

Whether it is the trails and wilderness journeys of Americans, the voyageurs of Canada or the tramping of Kiwis, each culture has its way of travelling and of adapting this to educational ends that are rooted in its own history. Each form has its own practices and meanings unique to that country. Each can teach us something that may shed light on our own practices or offer our practices new possibilities.

CONCLUSIONS

This chapter has explored the historical and cultural origins of some of the values and practices that underpin British youth expeditions. Many of these are reproduced, in the UK and elsewhere, with each generation of explorers and youth expeditions. Each time, they may be reinterpreted for the times or they may be adopted without thought as simply “good practice”. Although many expeditions may demonstrate good practice and meaningful educational experiences, it is important to critically appraise the underlying values of your plans before adopting, adapting, or rejecting them as part of your programme. The chapter that considers expedition ethics will help you more with this task.

Whenever a set of practices is adopted from one context into another, from the world of expeditions to the world of youth expeditions or from one culture into another for example, it creates an opportunity to reproduce or transform these practices. Youth expeditions will continue to review their approaches as they respond to the changing world around them. New global perspectives on environmental, social, political, and economic issues will continue to provide both challenges and opportunities for youth expeditions. Perhaps it is this engagement with the issues faced by the world that can provide the strongest rationale for British style youth expeditions in the face of rising ethical pressures associated with the social and environmental consequences of travel.
IMPLICATIONS FOR PRACTICE

– *Consider the degree to which your expedition’s plans are “imperialistic”*. Much expeditioning has involved explorers seeing the world through the eyes of what is/has been considered to be a superior culture. Review your plans to ensure elements of imperialistic tendencies do not seep in unintentionally. We all see “others” through our own eyes, with the filters of our own cultural heritage. Ask yourself questions about how you view your relationship with the place and the people you are visiting.

– *Consider the extent to which your plans based on “masco” concepts of conquest*. Part of the expedition tradition has been the high value placed on conquering people and, especially, places. It is unlikely that today’s youth expeditions retain such attitudes to the people of another country. However, the conquest of summits and other such physical goals might be worth a pause for thought. While achievements such as these can be of great value, some have linked aspects of these approaches to certain masculine values or “masco” behaviour that may still prevail even in mixed sex expeditions.

– *Ask the question, “Who benefits from the expedition?”*. While some mountaineers celebrate their achievements in egocentric ways, most hold a profound respect for nature and exercise considerable humility in talking about their exploits. However, even this, if not tempered with other elements in the programme, encourages an attitude to nature that is entirely instrumental. This happens when programmes are planned in which the participants benefit in many kinds of ways from the place (and the people) without returning the favour. We sometimes pay too little attention to the benefits we can leave behind. For example, understanding ourselves as having something to give a local people can be patronising if the local people do not feel as if they have something to give in return.

– *How does your expedition deal with the challenges of exclusivity?* Historically, most explorers have been predominantly white, wealthy males. While this has changed drastically in the last fifty years, one of the main contrasts between a uk expedition and journeys in scandinavia or the czech republic is their continued potential for exclusivity. This can be on many grounds. Only recently has female participation equalled that of males. Many youth expedition organisations are working hard on other dimensions, such as disability, social and educational background, and financial means. Obviously, all of these factors are increased for expeditions that go abroad to costly and remote places.

– *Weigh the benefits of a package versus a diy approach*. Throughout youth expedition history there has been a conundrum between the value for a local group of organising their own journey with their adult leaders and community
in support, versus the benefits of combining forces with specialists on a regional or national scale. The first has many obvious educational benefits, while the latter can often foster more ambitious plans – usually at the expense of the young people having less involvement in planning and preparation.

DISCUSSION QUESTIONS

1. Pretend that you are organising a trip to climb Mount Kilimanjaro with a group of university students. Considering Africa’s colonial past, what are some of the issues that need attention during the planning process?

2. You have the opportunity to travel with a school group to remote villages living a largely subsistence life style, with limited education and health care, and occasional signs of malnutrition. Consider the relative merits of trading for your food and accommodation with local currency; books, medicines or vitamin rich foods; an exchange of songs and dances. Or should you take your own food and shelter?

3. Imagine that, as part of the education of young environmental scientists, you are considering a month-long trip to a remote and fragile ecosystem where the ability to self-rescue a casualty is essential. As vehicles are not an option, this will require a large group of people for safety reasons. Weigh the benefits of making the visit in order to document the wildlife and landforms against the impact of a large group on the wildlife, vegetation, and soils. What are the arguments on each side for making the trip or choosing another destination?

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2. VIRTUE ETHICS AND EXPEDITIONS

“It’ll develop your character”

This phrase is often used in reference to tasks that are both arduous and challenging. Perhaps this is why there has been a long-term association between character formation and expeditions. Yet what exactly is meant by the term “character”? It seems like a broad word used more anecdotally than in any kind of precise way. This confusion surrounding the concept of character makes claiming its relevance to any kind of education less trustworthy. It may therefore be helpful to critically examine the notion of character with the aim of clarifying its meaning and its specific pertinence to expeditionary education. This chapter provides one way – an ancient and philosophical way – of conceiving character.

Aristotle’s virtue ethics are often referred to as character ethics, since the concept of character runs continuously throughout his ethical system. While virtue ethics is just one possible lens through which moral development on an expedition can be viewed, I have found it helpful in elucidating seemingly contrary research findings, as well as making sense of my own experiences, both as a participant and as an instructor.

The following pages provide an overview of Aristotle’s understanding of character, and highlight why it is so relevant to expeditions.

VIRTUE ETHICS, CHARACTER, AND EXPEDITIONS

The principal text in which Aristotle (384–322 BCE) described his virtue ethics is the *Nicomachean Ethics* (Trans., 1999), which was most likely named after his son, Nicomachus. Being of such renown and influence in western philosophical education, the text is referred to by many as simply, *The Ethics*.

It is interesting to note that the purpose of *The Ethics* was not to provide a cogent, watertight moral argument about character, but to provide an understanding of how we, as humans, can become good (II 1§1). Aristotle immediately recognised the complexity of his endeavour. The good? Who can say for sure what that might be? He then acknowledged that the exacting theories and facts yielded within other disciplines, could never be expected from the field of ethics. When inquiring into moral matters, we are speaking in generalities at best (I 3§1–4).

Although abstract, Aristotle’s acknowledgement of the limits of knowing within the ethical sphere is very pertinent to our current expeditionary discussion. He, in a sense, warns us, as researchers and practitioners, not to expect more certainty than is warranted by the subject of ethics. As researchers, we should be suspect of
any attempt to use quantifying methods to measure ethical change – the subject simply doesn’t warrant this kind of precision. It follows that, as practitioners, despite a financial donor’s wish for “numbers-based research”, we must find other viable ways to justify the moral worth of our programmes.

Aristotle, continuing with his investigation of the good, asked what it was that humankind strove for? After considering a variety of options, he decided on *eudaimonia* – translated as happiness, a flourishing life, fulfillment, or well-being – as our chief end (I 7§8). Aristotle believed that all species had these ends to which they generally strove, and that reaching these ends was a matter of being in harmony with the central function towards which the species was oriented. Just as a “good” plant typically absorbs light and grows, and a “good” fish swims, and “good” bird flies, Aristotle wondered what it was that made a human “good”? He believed that reasoning was the unique function of the human species (I 7§13). For him, our capacity and potential to reason was what set us apart from other life forms. Thus, for Aristotle, in order for a human to have a flourishing life, he or she must live in accordance with right reason. However, he acknowledged that each end towards which each species strove, could be attained well or poorly. Aristotle believed the aim of each species was to try to achieve virtue (literally excellence) and avoid vice (virtue’s opposite) with respect to one’s end. Humans, therefore, should strive for excellence in their reasoning. He closed this part of his argument with one more condition: that this virtuous ability to reason must be sought over one’s lifetime in order for *eudaimonia* to be experienced. For Aristotle, the sum of virtue and vice over a lifetime was a person’s character (I 10§11). The rest of *The Ethics* expounds his understanding of virtuous right reason.

This rather tedious argument offers several relevant considerations for expeditions. Most notably, Aristotle’s condition that character is formed over a lifetime places serious constraints on our expectations to see moral change in our participants over a two to four week period. For Aristotle, we can only really speak of character in the hindsight of a life lived. If this is so, then what moral change, if any, should we expect our expeditions to have on our participants? Another relevant concern for expeditions is Aristotle’s understanding of character primarily as a matter of right thinking, not necessarily physical challenge. If, instead, it is the physical challenge of expeditions that we deem relevant to character formation, in what way, if any, are expeditions relevant to developing right reason? That is, if one takes Aristotle’s perspective, do expeditions help develop right reason, and therefore character?

This tension between character revealed through reason and character revealed through physical means is resolved in Aristotle’s understanding of virtue. For him, virtue is both intellectually and physically expressed. In books III 6 – IV, he discusses what are often called the “moral virtues”. These virtues (e.g. courage and self-control) are only possible if the body is able to listen to and obey the mind’s convictions. In book VI, he discusses the “intellectual virtues”. It is the intellectual virtues that decide the course of action that the body must act upon. However, if the moral virtues are not developed, it is unlikely that the body will follow through with the intellectual virtues’ decision. On an expedition, we might see our participants’ ability to carry 60lb backpacks for ten off-trail miles over 5000 feet...
of elevation as expressions of their moral virtue of endurance. Similarly, their
decision that this strenuous endeavor is in some way worth their perseverance
(another moral virtue) could be seen as an expression of their intellectual virtues.
But how do we arrive at these decisions?

Aristotle, in book III 1–4, sketched how we arrive at these virtuously moral
decisions. He set up a logical chain of events: 1) first we must want for the right
things; 2) then we must perceive our circumstances correctly; 3) then we deliberate
towards the right decision, given the context we’ve perceived; 4) and we finally
make a moral decision given the three previous steps. This entire process is under
the auspice of *phronēsis*: the intellectual virtue responsible for thinking well with
regard to one’s practical decisions (VI 1§5). As Aristotle’s logic chain suggests,
right behavior is not enough. One must have intentionally thought through the
decision to have acted virtuously. As practitioners then, our educational efforts
should not merely be to acquire a wanted behaviour from our participants, but to
facilitate and encourage their moral decision-making ability: their *phronēsis*. At a
curricular level, we should aim to include activities that challenge both intellectual
virtue through decision-making, and moral virtue through challenging physical
endeavors. The modern reader, coming from a more pluralistic position, may now
be getting uncomfortable with Aristotle's notion that there are “right things” that
lead to virtue. Isn’t one person’s virtue another person’s vice? Aristotle pointed to
the “right things” in his definition of a virtue:

Virtue, then, is a state that decides, consisting in a mean, the mean relative to
us, which is defined by reference to reason, that is to say, to the reason by
reference to which the prudent person would define it. It is a mean between
two vices, one of excess and one of deficiency. (II 7§15)

As the above definition suggests, Aristotle did believe in right reason. As a guide
to this right reason, he proposed looking to “prudent” people - people with the
intellectual virtue of *phronēsis* (the virtue that allows one to come to good moral
decisions). While Aristotle didn’t see morality as relative, he didn’t really speak in
terms of right or wrong either. Something was simply more virtuous or less
virtuous. He believed that we could look towards people who generally have a
flourishing, fulfilled and happy life as guides to our moral decision-making. Since
these people, using *phronēsis*, have cultivated lives that have brought them well-
being, their lives serve as moral examples for the decisions we make. Despite the
many different values that hold sway throughout our lives (e.g. money, power,
success) and bring apparent happiness, there seems to be a remarkable unity in
what our elders hold dear as they approach the end of their lives. These “death-
bed” values - the distillation of what is important in life - are the virtues that bring
about *eudaimonia* (our chief end, happiness). Aristotle would probably suggest that
as expedition leaders, we are to model a life of character, guided by *phronēsis*, and
in so doing, be the crucial examples that our participants need to develop their own
moral decision-making, character, and *phronēsis*. However, although being a moral
example is essential, it presumably isn’t enough. We must also construct curricula
that encourage this ethical development.
Aristotle indirectly suggests three different catalysts that help foster *phronēsis* and the other virtues: reflection, practice, and the shared life. Reflection is at the heart of experiential learning theory, the philosophy of education most often associated with expeditions. It is also at the heart of character development for Aristotle. As we experience life, reflection allows us to glean moral lessons from our experience, which in turn allows us to apply these lessons in appropriate contexts in our future experiences (see VI §8–9 and VI 11§3–5). Too often on our expeditions, time to reflect is squeezed out by the temptation to maximise adventurous activity. Aristotle’s teachings remind us that moral growth cannot occur without significant space for group and individual reflection.

Practicing moral decisions and actions provides the data for our reflection. Through practice, and reflection on it, we refine our *phronēsis*. Gradually, through our practice, we build predispositions, or habits of acting in certain ways. Some of these habits are helpful (e.g. self-control), some are not (e.g. over-eating). For a good action to be considered virtuous, it can’t just be an infrequent occurrence in one’s life. A virtuously honest action is an action done by an honest person. An honest person has cultivated the virtue of honesty in his or her life through countless honest actions that eventually establish a habit of honesty. This was why Aristotle said, “We become just by doing just actions and become temperate by doing temperate actions” (II 4§1). That character depends on virtue, and virtue depends on habit, makes the prospect of developing one’s character a slow business. This again cautions us to have realistic expectations on the moral change we hope for in our participants. Can firm habits be established in two to four week expeditions? Instead of focusing on radically changing our participants’ character, Aristotle might see it as more educationally reasonable to provide students with an abundance of opportunities for moral practice.

Virtue is learned through community. As already mentioned, we need others that are practically wise to guide us in our development. We also benefit from our peers – what Aristotle called “partners in deliberation” (III 3§19) – who struggle towards morality with us. More fundamentally, we need others in order to practice our virtuous actions. However, Aristotle doesn’t limit the moral influence of others to merely the living. Literature, story, and myth also play important roles in our moral development (see III 1§8, 17). Whether through the example of an instructor’s character, the community relationships established through journeying together, or the intentional readings chosen, expeditions have tremendous potential, through their shared life, to effect ethical growth. Yet, is this anticipated growth really development of character?

Aristotle provides a helpful way to understand character development. As noted earlier, virtue’s opposite is vice. These two concepts, virtue and vice, are the extremes on a continuum. In between these termini exists the territory for our character development (see Fig. 1).

A virtue is the mean between two extremes of vice: one of excess, one of deficiency. For example, the virtue of courage is a mean between a vice of excess (rashness) and a vice of deficiency (cowardice). Vice is flagrantly and intentionally giving oneself to the opposite of virtue. Moving in from these extremes, we encounter
Incontinence

Vice of excess

Vice of deficiency

Figure 1. Aristotle’s gradations from virtue to vice in both directions.

the word incontinence, less familiarly meaning a lack of self-restraint, or an inability to control the will. An incontinent person knows the virtuous mean, and wants to do the virtuous mean, but is tempted to do otherwise, and commits an action contrary to the mean (see VII 8§1). As with vice, this contrary action can be done in excess or deficiency. Continuing to approach the mean, the continent person, who does have restraint, is still very tempted to commit a contrary action (see VII 1§6). However, their will being strong enough, they resist the temptation of the contrary action, and perform the action dictated by the mean. So, if character is the sum of virtue and vice over a lifetime (I 10§11), and we are continually moving on the moral continuum from incontinence, to continence, to virtue, for each virtue in our life, then our character is in a constant state of flux, albeit gradual and slow. Following Aristotle’s argument, then, our character is constantly developing. So, in what sense do expeditions play any distinctive role in character development that is not already occurring in our conventional lives?

When asked how an expedition was relevant to her character, a participant of mine answered:

Outdoor education offers a new way of seeing, a new reality. It’s up to me whether I take what I’ve learned from the expedition and what I’ve realised from it…and do something with it in the future…. You get your eyes opened to something and then you choose to practice that behavior, …but unless it is reinforced, it will never change your character.

“A new way of seeing…”. I think this phrase best communicates an expedition’s moral contribution to a person’s learning. It is arguable that we learn from others and about ourselves in a much more concentrated way while journeying together through the wilds. We learn to see ourselves, others, and the land differently. The reflective space and communal life, coupled with the inspiration of the landscape, produce a moral laboratory that invites ethical examination.

Let us return to the question at hand. Do expeditions develop character? I would answer with a qualified “yes”. At a micro-level, significant (and important!) ethical work is happening during an expedition. However, only time will tell whether these new realisations, convictions, and understandings will form into habitual virtues, and thus ultimately develop character. For some, this may be a deflating conclusion. I don’t see it that way. To provide an experience, especially in such a short span of time, where a participant learns to see differently, is no small achievement! This conclusion reminds expedition leaders to facilitate end-of-the-journey debriefs that encourage participants to articulate how they see differently. And finally, no expedition stands alone. For a new way of seeing to become a new way of being, our participants will require continued support and care long after the expedition ends.
Perhaps it is now more apparent why research on the lasting effects of expeditions - moral or otherwise - can seem conflicted. Significantly, new ways of seeing are created on the expedition, and many participants can articulate them to researchers shortly thereafter. A percentage of these participants will integrate, implement, and maintain these new discoveries within their lives. Others will, for a variety of reasons, shrink back to the stronger habits that held sway before the expedition. These insights have certainly helped me to make sense of my own experiences, as well. On many occasions I’ve had what I thought were “life-changing” events, only to find myself unchanged by them as time went by. Yet, I can also recount a notable number of events that have taken root and generated lasting change. But it’s not that simple. Who can say how the moral seeds planted on expeditions that have not yet germinated may affect future experiences? Surely this potential alone makes our efforts worthwhile.

### IMPLICATIONS FOR PRACTICE

- Ethical inquiry yields only generalities. We must find ways other than quantified research to justify our programmes.
- If character is developed over a lifetime, character development within a month-long expedition doesn’t seem very probable. It might be better to speak of building “character awareness.”
- When planning expeditions, we should aim to include activities that challenge both intellectual virtue through decision making, as well as moral virtue through challenging physical endeavors.
- Aristotle would call leaders to be the moral examples of character that participants need to develop their own moral decision-making, character, and *phronēsis*.
- Moral growth requires significant amounts for reflection. We must ensure that our expeditions do not become so overrun with adventurous activities that time for reflection is displaced.
- We become virtuous by doing virtuous actions. Our expeditionary curriculum must provide ample opportunity for moral practice.
- It is the social dynamic of expeditions that provides the fodder for ethical decisions. Our curriculum should emphasize community activity. As expedition leaders, we should facilitate end-of-the-journey debriefs, which encourage participants to articulate how they see differently.

### DISCUSSION QUESTIONS

1. Given Aristotle’s explanation of character development, what do you think is a reasonable expectation for moral growth on your expedition?
2. In what ways would you like to have your participants see differently?

3. How could your expedition facilitate growth in both the intellectual virtue of *phronēsis* (moral decision-making), and the more physically-based virtues (e.g. endurance)?

4. In what way can you ensure and protect reflective space on your expedition?

5. How can you create more opportunities for moral practice on your expedition?

6. In what ways can you promote social (and by default *moral*) interaction on your expedition?

7. What might be an appropriate end of the expedition debrief that facilitates the participants in articulating what they’ve ethically learned?

NOTES

1 When citing Aristotle’s Nicomachean Ethics (e.g. VI §2), the following notation is used. The Roman numeral is the book number (of which there are ten) within the Nicomachean Ethics (Book “VI” in the above example), the number after the Roman numeral (5) is the chapter within the book. The number after the “§” symbol is the section within the chapter.

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FURTHER READING


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