

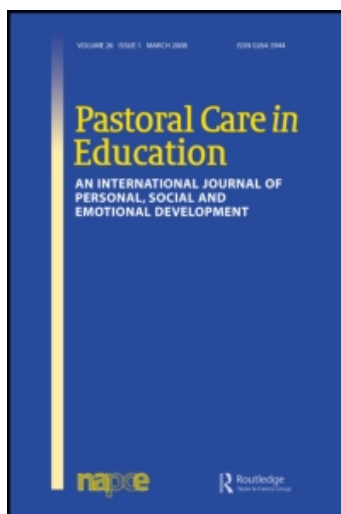
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Exploring values and personal and social development: learning through expeditions

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Travel and overseas experiences, particularly those involving some form of outdoor education, are regarded by many young people, parents, university admissions and employers as somehow beneficial to a young person's development. Often, expedition experiences are happening at crucial times in life (the teen years) when metaphysical (rather than empirical) questions dominate. This paper explores the explicit connections that can be made between the current curriculum in the United Kingdom and expeditions on the basis of contributions to personal and social development through values, choices and decisions. In order for such experiences to be of educational value we argue that creating space for students to make mistakes and to explore (in literal and metaphorical terms) is of crucial importance. The paper concludes that expeditions may provide a useful context for personal and social development and, in particular, exploration of values.

Keywords: *personal and social development; expeditions; values; choices; curriculum*

Introduction

For many, the notion of 'expedition' conjures up images of exploration and adventure, unfamiliar cultures or wild places, challenge and achievement. Imagining young people on expedition is to imagine them in radically different situations, with new challenges and unfamiliar people from different places, while facing the enormity and beauty of nature and the wilderness.

Travel and overseas experiences, particularly those involving some form of outdoor education, are regarded by many young people, parents, university admissions and employers as somehow beneficial to a young person's development. Expeditions have

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been used in the United Kingdom as an educational tool since 1932 when the Public Schools Exploring Society ran their first expedition to Finland. Recent literature specifically examining expeditions in the United Kingdom demonstrates an increasing interest in this quintessentially British phenomenon (Allison, 1998, 2000a, 2000b, 2005; Stott & Hall, 2003; Beames, 2004a, 2004b, 2005; Simpson, 2004). Expedition providers operate in the commercial and charitable sectors with an obvious wide range of aims and objectives. Some providers work directly with individuals while others operate through schools, education authorities and youth organisations. Expeditions are staffed by a wide range of qualified personnel, including professional outdoor leaders, scientists and researchers, educators and outdoor enthusiasts; and personnel may be paid staff or volunteers or a combination of both. In addition, expeditions are increasingly connected to offer components of other certifying organisations such as the Duke of Edinburgh Award scheme.

Despite the long history and growing field of practice, expeditions have received relatively little attention in formal educational research in the United Kingdom, and thus this area can be considered a significant gap in the current literature. This paper explores the explicit connections that can be made between the current educational curriculum in the United Kingdom and expeditions on the basis of contributions to personal and social development through values, choices and decisions.

While gap years and expeditions are slightly different (as the former often incorporates the latter, but not *vice versa*), no specific statistics are available on the numbers of people engaged in expeditions from the United Kingdom each year. Jones (2004), however, estimated that 250,000–350,000 Britons between 16 and 25 years old were taking a gap year annually. In 2008 Rowe reported that ‘the gap year market is valued at £2.2 billion in the UK and globally at £5 billion. It’s one of the fastest growing travel sectors of the 21st century, and the prediction is for the global gap year market to grow to £11 billion by 2010’ (Rowe, 2008, p. 47). The Geography Outdoors Fieldwork and Expeditions Section of the Royal Geographical Society (formerly Expedition Advisory Centre) list 134 organisations currently recruiting expedition members.

Thus, it appears reasonable to conclude that the popularity of expeditions and gap years is increasing. If further evidence is needed then the development of British Standard 8848 (specification for the provision of visits, fieldwork, expeditions and adventurous activities outside the United Kingdom) in concert with the Learning Outside the Classroom quality badge scheme (underpinned by the Expedition Providers Association) convincingly indicates the growth in numbers of people travelling overseas on expeditions and gap years.

Often, expedition experiences are happening at crucial times in life (the teen years) when metaphysical (rather than empirical) questions dominate. These factors make it difficult for young people to avoid existential and similar humbling questions as transcendental, aesthetic and spiritual issues often come to the fore. The start of an expedition is often the first time young people have had to confront the idea of who they are. In doing so they must consider: Who am I? Who are you? What relationship do we have and what relationship is possible? What is my history? What is interesting

about me? What is interesting about you? What is different about us? What is similar about us? What can I do? What should I do?

In this paper, 'expeditions' refers to experiences of a month and longer, and primarily to expeditions in the wilderness (the main mediums being science work and adventure), mountaineering expeditions in the greater ranges (to climb high peaks or to undertake journeys at altitude) and expeditions to developing countries (typically involving community work and adventure). The arguments presented here are not limited to these kinds of expeditions but are used as a frame of reference and a backdrop for the discussion. Leaders of shorter expeditions (such as Duke of Edinburgh Award expeditions) will also benefit from considering these issues and the implications for their practice. We believe that many of the issues explored in the paper may be generalised to varying extents to similar situations such as school visits and residential experiences offered by music departments, science field trips, religious retreats and other residential experiences for young people in formal and non-formal learning contexts.

Learning through experience

An experiential philosophy and approach to learning and education rests on assumptions that people learn best through experience and that educators cannot dictate what people learn but rather create situations in which learning is likely to occur (DeLay, 1996; Dewey, 1938; Moon, 2004; Wurdinger, 2005). These are usually situations in which people are stimulated and intrigued by something—often a problem or a challenge of some kind (hence there is a close connection between educational expeditions and problem-based and project-based learning). A developing understanding of what happens on expeditions is based on fundamental principles of experiential education.

Expeditions have the capacity to become a community of practice (Lave & Wenger, 1991), which is a community of people engaged in a shared interest or with a common purpose. It is through the purpose of sharing (often through storytelling) and learning together that individuals and groups develop personally and professionally (MacIntyre, 1981; Eraut, 1994). This concept is significant as it provides a lens through which expeditions can be understood. The very nature of expeditions involves shared experiences, stories of experiences prior to and during the expedition and sometimes planning for future experiences after the expedition. MacIntyre (1981) argues the importance of personal narrative as central to personal growth and to understanding ourselves and others in the world, and the necessity for developing that narrative in relation to others across multiple aspects of life and society. Thus, it follows that learning can occur not just for the participant, but also for leaders, assistant leaders and all involved in an expedition. This is a point that is somewhat overlooked. Learning through the experience of expeditions raises questions regarding the philosophy of the leaders and the pedagogical (children's learning theory), andragogical (adults' learning theory), ethical and moral environment of the expedition.

Other questions also arise about how and when learning is taking place. Sometimes learning is enjoyable and an immediately enlightening process. At other times, learning is difficult, painful and often not realised until well after the event (Allison *et al.*, forthcoming). This is part of the benefit of the length of time involved in and the intensity of expeditions—it allows teaching, learning and breakthroughs to happen in their own time. Expeditions are not constrained by the same kinds of time pressures that are often present in shorter outdoor education experiences and normally enjoy plenty of time for reflection (Rea, 2006), which is a key part of experiential learning theory that is often overlooked or logistically difficult in school contexts.

Values and choices

Values are inherent in choices made, and we all have to make choices in our lives every day. Some choices are small (what to eat) and others are larger (what kind of job we want to have), and a large part of growing up and becoming a member of society is about developing our abilities to make choices—and preferably ‘good’ ones. Furthermore, some choices appear small and may be large and *vice versa*. Deciding what to eat actually can be a big choice as it demonstrates specific values about our bodies, others and the environment. For instance, we ask whether the food is good for us, from a sustainable source or organic in order to make three of the most obvious choices that face us in a supermarket (which also demonstrates how our values are reflected in the places where we choose to shop). Similarly, education (formal and non-formal) is riddled with choices from which schools to attend, private and public education options, the subjects to specialise in and which, if any, extra-curricular activities to engage with. Teachers and leaders in education are also faced with choices regarding which philosophies of education they subscribe to and, therefore, how to conduct their everyday lives in accordance. Readers interested in exploring philosophies of education, their implications on practice and society and professional practice are directed to the insightful work of Carr (2000, 2003).

Making choices and decisions requires us to weigh up options and balance out the advantages of different courses of action, which requires thinking and considering the processes and outcomes of various pathways. When decisions need to be made about serious things, they usually require some deliberation—they are rarely straightforward—and are not normally measured on one scale, but more typically through a complex tapestry of multi-dimensional scales. In *Ethical Issues in Experiential Education*, Hunt (1990) offers a seminal overview and discussion of these complexities from an ethical perspective in the context of experiential learning. These options, it can be argued, are ways in which we are empowered as consumers and more generally as individuals in society with increasing degrees of autonomy and self determination. For example, Taylor (1991) highlights the importance of choices in understanding ourselves and others in combating what he refers to as the ‘malaises of modernity’. His thesis places significance on relationships with others as crucial in understanding the choices that we make and their consequences.

Awareness of the range of options that are open to us as moral agents introduces another important idea. This is the diversity of options available and the recognition that other people select different options from ours—that is to say, other people express different preferences through the choices they make. The more we become aware of such differences, the less can be assumed or taken for granted. While we might still select the same options when we are faced with choices, we can see them in a different light and recognise that they are not the only or the *right* options (Haydon, 2005).

Education is concerned with values (Allison, 2000a, 2000b; Carr, 2000, 2003; Allison & Wurdinger, 2005; Carr *et al.*, 2006). Whether through the subjects taught, the way they are taught or who teaches them, values are implicit in the whole process. Likewise, expeditions live and breathe values from the organisations, the leaders, the young people, the costs, the destinations and the activities. Examining marketing material (especially photographs) for expeditions illustrates the inherent values of the organisations involved. For example, it is increasingly popular to include people from ethnic minorities in such marketing materials to illustrate that the organisation is accustomed to—and indeed values—working with ‘diverse groups’. During expeditions, values are implicit in choices about whether food is sourced in the country visited or transported from the home country, and whether to use modern high-tech equipment (such as satellite phones, laptops, GPS and high-frequency radios) or go low tech with only emergency communications equipment. Values are also implicit in how roles within the expedition are defined, the involvement of young people in decision-making for the group and an authoritarian or more democratic culture. Indeed, it is hard to gain any meaningful comprehension of expeditions without a values framework of some kind.

Accepting that expeditions are couched in values is not particularly new or indeed controversial. However, an emphasis on values and choices that is much more ‘front and centre’ helps to conceptualise expeditions as an educational and thus moral endeavour and to make explicit the links with personal and social development. Values and choices are centrally important ideas for moral agents to engage with, and are unavoidable on expeditions.

Personal and social development and outdoor education

Outdoor education is a general term describing a number of fields of practice that are often associated with personal and social health education (PSHE), personal and social development (PSD) and related terms. PSD is often understood as developing confidence, cooperation, trust and teamwork. The moral dimension of PSD has been more explicitly developed through official documentation addressing the importance of values within a spiritual, moral, social and cultural framework and placing PSD at the centre of education (Wylie, 2005). Previous writers have developed the argument that moral development is a central aim of PSD (Pring, 1984; Meakin, 1988; Straughan, 1988) and the Office for Standards in Education (OfSTED) advances this discussion from the position that spiritual, moral, social and cultural is ‘unashamedly

about values ... not only about the gaining of knowledge and the acquiring of essential skills ... but also about personal development in its fullest sense' (OfSTED, 1994, p. 1). Self-esteem is also regularly identified as central to PSD in outdoor education; and notwithstanding debates on the nature and measurement of self-esteem, developing appropriate self-concept or self-awareness is a helpful way of identifying what is often the *raison d'être* of expeditions.

Readers interested in conceptual and practical understanding of self-esteem are advised to read Kristjánsson (2007a, 2007b). In his insightful work he criticises the social science conception of self-esteem. The author cites the lack of correlation between low global self-esteem and relevant educational variables as good reason to focus on domain-specific self-esteem that is chiefly concerned with school subjects and students' self-respect.

In some publications, PSD is taken to be synonymous with problem-solving. This is illustrated in an early publication (Payne, 1984) by the National Association for Outdoor Education (now morphed into the Institute for Outdoor Learning) entitled *The Outdoors and Personal Development*, which is a compendium of problem-solving initiative games. In the introduction Payne states:

'Games' provide an opportunity to set up adventurous situations which will involve the group in problem solving, decision making, working as a team, taking responsibility for themselves and one another in comparative safety. (Payne, 1984, p. 3)

No further explanation of how this happens and how activities are connected to PSD is offered other than some brief discussion of the importance of a three-stage process (teaching aims, adventure game, review and reflection). Further publications have developed ideas of PSD and outdoor education in a range of ways. Almost 10 years after the above publication, Hopkins and Putnam (1993) produced *Personal Growth through Adventure*, which remains a popular text with many students. More recently OfSTED produced the report *Outdoor Education: Aspects of Good Practice*, which encourages a link with PSD and states that 'the strength of this work is significant in students' personal development but it is not yet an integral part of the formal curriculum' (OfSTED, 2004, p. 13).

One further publication is worthy of note at this stage. In 2006 a report from a two-year study of values and character formation in the twenty-first century was published in which the following comment was made:

Activities such as residential trips, the Duke of Edinburgh scheme and students organising their own clubs, societies and discussion groups are instrumental in developing character, virtue and values. (Arthur *et al.*, 2006, p. 113)

These are but a few landmark publications that have been influential and of particular interest on the broad subject of PSD and outdoor education, thus setting the general stage and allowing a focus more specifically on expeditions.

It is worth noting that the recent change in terminology related to UK curriculum, whereby PSD has been replaced by PSHE, may illustrate an interpretation of health in a narrow or strict sense as health promotion and fitness. Readers may be interested in *The Health Impacts of the John Muir Award* (Mitchell & Shaw, n.d.), which uses a

broader conception of health—referring to healthy, positive and conscious choices, decisions and taking responsibility. It is the latter and broader conception that is relevant to outdoor education generally, and to expeditions specifically. This conception is also in keeping with Taylor's (1991) thesis regarding the processes through which moral agents gain greater degrees of control over their lives and live meaningful morally rich lives.

PSHE and the curriculum

In the National Curriculum (Qualifications & Curriculum Authority, 2009), which is taught to all students in state schools in England and Wales up to the age of 16, students do not study PSHE but do study foundation subjects in Religious Education and Citizenship. It is also statutory that students are taught careers education and sex education. Further, there are two non-statutory programmes of study in secondary school: Economic and Financial Capability (careers education, work-related learning, enterprise and financial capability) and Personal Well-being (which covers sex and drugs education and Social and Emotional Aspects of Learning).

In Scotland, the Curriculum for Excellence (CfE) is taught in all state-funded schools up to the age of 18 and aims to develop four overarching capacities: successful learners, confident individuals, effective contributors to society and responsible citizens (Learning & Teaching Scotland, 2009). This is a relatively new curriculum (implemented in 2010/11) and one in which PSHE falls between social studies, health and well-being, and religious and moral education. The publication of *Curriculum for Excellence through Outdoor Learning* (Learning & Teaching Scotland, 2010) indicates a general support for outdoor learning in schools based on five strategic objectives (smarter, healthier, safer and stronger, greener, wealthier and fairer).

On examining the place of PSHE in curricula in the Great Britain it is immediately evident that a clear educational policy is absent. Indeed, Haydon (2005) has addressed this issue specifically, noting that the difficulty of identifying PSHE as a subject contributes to its low profile. He suggests that Citizenship is essentially concerned with social morality and our responsibilities to other citizens, and that RE focuses on religious aspects of the ethical environment. Crucially, however, he argues that PSHE should be able to:

... enable them [individuals] to take an overview of the whole range of values impinging on their lives, to help them find an orientation and direction and to give them some basis for the choices they have to make. Without such an overview, they may be missing some of the important features of the very environment on which their choices depend. (Haydon, 2005, p. 31)

A review of emerging practice as CfE is introduced suggests that Haydon's concerns in England and Wales are equally relevant in Scotland. The increasing fragmentation of issues typically associated with PSHE (Learning & Teaching Scotland, 2009) is a cause for concern, and it seems unlikely that young people will be supported in taking the overview of influences that Haydon refers to above.

In the UK expeditions field, PSD has been integral to taking young people on expeditions, often overseas. This is based on an assumption that expeditions have some connections to education (albeit often informal). A brief look at marketing materials and websites of expedition organisations illustrates that much of the terminology used is borrowed from mainstream education and suggests, overtly or covertly, that taking part in an expedition will have some educational benefits. Sometimes this means, for example, that taking part in an expedition will help to gain access to university and at other times increase the likelihood of obtaining employment as it will 'look good' on a *curriculum vitae*. This is all very well but it is difficult to find much more detail on how and why this might happen. For this reason, it is useful to recognise the moral dimension of educational benefits arising from the contribution of expeditions to PSD for young people.

However, the difficulty in connecting PSHE or CfE with well-defined subject matters also creates a difficulty in acknowledging the values-based objectives of education. The nature and structures of expeditions create environments that face up to these difficulties, and provide opportunities for learning arising from the emphasis on choices and decisions. Given the gap which Haydon (2005) so astutely identifies in current curriculum provision in Great Britain, it seems that the role of PSD on expeditions may be of great importance. Expeditions may be able to contribute to filling this gap in peoples' lives and thus contribute to their growth, learning and, ultimately, to them living well-balanced, considered and contented lives. It is useful to think about PSD on expeditions as concerned with developing awareness of, and offering opportunities to, explore values and choices as individuals and groups. This can lead to a greater understanding of self, enhanced abilities to develop relationships with others, and recognition of healthy values, choices and relationships.

Learning on expeditions

A systems lens provides additional insights into the potential for learning on expeditions. Young people are components of community, organisational and school 'systems' that are self-regulating and stable through familiar and redundant activities (Kauffman, 1980; Clarke, 1987; Wheatley, 1999). The potential for change—that is learning—is often found through differences in information and experience that introduce disturbances to the *status quo* (Bateson, 1972; Clarke 1987). There are often rich opportunities on expeditions to consider what it might be like to live in a very different place from home and to be part of a very different culture by exploring the behaviours, beliefs and values of local people. Participants and leaders can examine taken-for-granted assumptions about their own values and beliefs, which can, in turn, inform their own attitudes and behaviour.

Further disturbances to the *status quo* and rich opportunities for learning on expeditions are presented as the elements of choices and options are included. First, think about an expedition in which there are no choices. Try to imagine what it might be like to plan and implement an expedition that involves no choices for young people and perhaps even leaders too. It is hard to imagine such a scenario, but in trying to

do so an image of a highly autocratic and prescriptive structure comes to mind, and a community environment that is not very stimulating and potentially not very different from many formal educational systems. Now, imagine an expedition where there are endless choices to be made by young people and leaders 'in the field'. Such an environment conjures up an image of a rich (and perhaps untidy) learning environment where ideas are discussed (often passionately) and people are happy and sad, excited and disappointed and experiencing a range of other emotions.

In practice, most expeditions fall somewhere between these two hypothetical systems and represent varying opportunities for leaders and young people to be faced with different options that require them to make choices. Such choices can create opportunities for exploring values, consequences of actions and responsibility for choices. It also creates an environment where all of those who are involved in expeditions—young people, leaders and the provider organisations—are exposed to the implications of their choices and learning opportunities.

Decisions and 'mistakes'

If young people are expected to make meaningful choices, then the consequences must be real and mistakes are inevitable. It goes without saying that choices and decision-making need to occur within a framework of acceptable safety (physical, emotional and spiritual). With real consequences and the possibility of mistakes, young people need encouragement and support to know that it is acceptable, even desirable, to make mistakes (Greenaway, 1998; Gill, 2007, 2010). In order to gain some confidence in making choices, it is normally helpful at first for leaders to create small opportunities with a few options and to make the expectations explicit. Such situations must be as genuine as possible—contrived situations are normally recognised by young people, either at the time or subsequently (Dewey, 1938; Maslow, 1964; Illich, 1971; James, 1990; Raab, 1997). Opportunities for choices can then be developed and bigger opportunities created with more complex decisions required. Implementing such opportunities can also include a transition in responsibility for making decisions from leaders to members of the expedition that results in a sharing of power as the members 'learn'. An example of this is when leaders are faced with crossing a river early in an expedition; they may direct the group to the safest location and even indicate which rocks to step upon or demonstrate other river crossing approaches. Later in the expedition, following some experience and opportunities to consider key factors when making such choices, the group may be capable of selecting if, where and how to cross a river.

Another example from our experience involves groups managing their food rations for an entire five-week expedition, which includes agreeing on strategies for planning, rationing, storing and cooking early in the expedition. Many of the young people have never prepared a meal for themselves, much less considered how to measure portions and include variety from a finite food source. Expedition members become aware of food as fuel and must consider the consequences of errors that may lead to shortages if food is ruined in storage or if stores are depleted. Young people are presented with

issues of fairness and equity as they consider portion sizes based on the nutrition and calorie needs of different individuals, and must make choices as they consider the balance between variety and weight when it comes to transporting food across miles of rough terrain. Leaders have an opportunity to support learning by sharing their experience and presenting boundaries within which choices are made, and to support the sharing of power by living with the choices made by the group.

A final and favourite example of creating structures to encourage choice involves a group on a canoe expedition in Africa. When they set out one morning they went in entirely the wrong direction. The two leaders went along with the group's decision as they were 'in charge'. When the group realised their mistake that evening there was some heated and extensive discussion. The following day they retraced their journey to be back at their starting point after a 48-hour sojourn. This example illustrates how leaders can place learning (through experience) centrally and prioritise this over the tempting lure of doing things right and reaching a destination. The experience of making mistakes brings up group issues of how choices are made, who is responsible for decisions and the consequences of the decisions, and the leaders' role in decision-making. These are all areas for individual and collective learning that can be part of an educational expedition when elements of choice and decision-making for participants and leaders are included.

These examples and the above discussion draw on our own experiences and are underpinned by much of the literature on outdoor leadership. In particular, these ideas around leadership and group process are explored in texts such as Beard and Wilson (2001), Gilbertson *et al.* (2006) and Priest and Gass (2005).

A conceptual framework for learning on expeditions

If all of the above were to be in place on an expedition and choices were to be used as an organising framework, a whole host of further issues emerge that will need to be addressed. Leaders, in particular, will have to be skilled and willing to work within such a structure, and leaders and young people will have to be prepared to take some risks with regard to choice-taking. Perhaps most importantly, leaders will have to be prepared to work with uncertain outcomes, each other, and young people to create an environment on the expedition where learning from choices is prioritised and valued in practice. In order for choices to be made and learning to be included, discussions regarding these choices and considerations of consequences and implicit values may be appropriate. This creates endless opportunities to explore the learning prior to, during and subsequent to making choices. These issues are summarised in an exploration of the nature and epistemological foundations of experiential learning by Allison and Wurdinger:

In contrast to traditional education, experiential learning considers knowledge as an emergent, fluid, and dynamically interactive process, with students discovering what works within a given situation. It is a lifelong learning continuum rather than a finite process that results in a specific end point. This is an inductive approach to knowledge where practice develops into theory—a crucial difference that influences the assumptions

of those utilizing experiential methodologies and, therefore, practice. The teacher–student relationship of sender to receiver of knowledge becomes a facilitator-to-explorer relationship. Sometimes, the relationship may become that of co-explorer, or the teacher may become a support and back up for the explorer learner. Students expand and enhance their understanding and application of knowledge in light of new experiences and new relationships in a continuing cycle of experience and knowledge. (2005, p. 387)

Readers interested in experiential learning theory are directed towards key texts such as Moon (2004) and Beard and Wilson (2001).

Leaders on expeditions are generally given the responsibility for ‘teaching’ young people in some way. Little attention has been paid to the experiential learning involved in expeditions for leaders, even though it seems inevitable that there are opportunities for leaders to learn. By creating a learning community in the expedition, the exchange between leaders and young people does not have only one direction. It would be hard to imagine how even a skilled, experienced and wise leader would emerge from an expedition unscathed by the experience of exploring values, knowing the consequences for actions, and taking responsibility for choices and decisions. This also requires leaders to be capable of transcending their egos (or at least keeping them in check) and being comfortable in their role as leader, choice-maker, mistake-maker and, above all else, as a learner on the expedition alongside the young people (Raab, 1997).

All involved in expeditions need to be willing to place learning at the centre of the experience, along with the aim of increasing understanding, engaging with and mapping the ethical landscape. Such a process has potential to be stimulating and to enrich people’s lives. Furthermore, an educational (and thus moral) conceptualisation of expeditions leads to a rich learning experience that helps all people involved to learn from various elements of science, adventure, other people similar to themselves, other people radically different from themselves and, of course, the literal, moral, spiritual and ethical environment.

A note about outcomes

Like all forms of education it is important that expeditions are thought through and the aims and objectives are considered with care. Each expedition ought to have well-considered and developed philosophies and rationale for what is being done, where, when and with whom. It is important to contemplate what is to be achieved before starting anything. That is not, of course, to say that plans need to be detailed in prescriptive learning outcomes that squash opportunities for creativity, flexibility (for choices to be made) and making the most of a ‘teachable moment’. Whether in a classroom, far-off land, community or wilderness, leaders (teachers) must consider their aims and issues when choosing where to go, what to do and how to do it. Readers interested in this issue may find the seminal work of Hirst and Peters (1970) useful in exploring key conceptual, curricular and educational issues. Payne (1975) argued that expeditions have two objectives: a stated objective (e.g. climbing a mountain) and a hidden objective (e.g. what each

individual on the expedition hopes it will provide for them). He suggests that the more congruence between these objectives, the more successful the expedition will be. Payne concluded:

... if expeditions are going to help people achieve a satisfactory personal and emotional identity they must be so organised that the participants have an opportunity of taking responsibility or exercising leadership and of doing a number of things without supervision. This may be less tidy and it may to some extent diminish the smooth running of an expedition, but if the objects of the expedition are not endangered and no-one's life is put at risk, in my opinion this is an essential part of the maturation which expeditions...should seek to encourage as actively as possible. (1975, p. 5)

Anyone who has even a little experience of teaching understands that learning is not normally a 'tidy' process. This applies to the learning on expeditions, and maybe even more so because the 'classroom' is not easily controlled. However, knowing that the learning may be untidy is not an excuse for a lack of consideration for the learning aims and objectives that are possible given the location, duration, group and timing of an expedition.

Conclusion

In this paper we have offered an overview of aspects of PSD in current curriculum in the United Kingdom with a specific focus on educational expeditions. We have suggested that expeditions can provide ideal opportunities for young people to engage in learning through experience, and indeed that learning on expeditions is unavoidable. The educational value of the expedition can be connected to the current educational climate in the United Kingdom (and elsewhere with little difficulty) as articulated through PSHE and CfE. Gaining an understanding of values through choices and decisions that young people, leaders and organisations make before, during and after expeditions is inevitable when the conceptual framework includes this type of learning as its foundation. Expeditions provide a plethora of opportunities to explore the complexity of values at numerous levels.

In order for the benefits of expeditions to be maximised we have suggested not only that learning needs to be placed at the centre of the philosophy of expeditions but that PSD, PSHE, choices and decisions need to remain of central importance throughout planning and undertaking expeditions. We have suggested that expeditions are rich with learning opportunities derived from the choices and responsibility for decisions that are steadily passed from expedition leaders to young people throughout the experience (with safety, of all kinds, carefully monitored throughout). Furthermore, we have reminded educators of the complexity of learning processes and how becoming comfortable with 'not knowing' and the untidiness of meaningful learning may be challenges worth embracing.

Knowing that learning is at the centre, carefully planned expeditions provide the right environment for all who are involved to gain positive experiences that contribute to their personal growth and development. Creating opportunities for people to learn and develop in these ways can contribute to the overall health of individuals and

therefore society, which we believe to be crucial and worthwhile aims for educators of all kinds.

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