

Making Meaning Transfer:
Empowering Students to Effectively Apply Experience

Stephanie J. Lewis

A Plan B paper submitted to the Science and Mathematics Teaching Center of the
University of Wyoming in partial fulfillment of the degree of

MASTER OF SCIENCE
NATURAL SCIENCE and ENVIRONMENT AND NATURAL RESOURCES

Laramie, Wyoming

May 2012

Table of Contents

Abstract.....	3
Acknowledgements.....	4
Introduction.....	5
Literature Review.....	11
Introduction.....	11
Methodology of the Review.....	13
Initial Definitions.....	14
The Psychology of Change through Experience.....	15
The Practice and Learnings of Experiential Education.....	26
Focus: Outdoor and Adventure Education.....	42
Conclusions and Implications.....	47
Lessons from the Field.....	50
Methodology of the Interviews.....	50
Findings of the Interviews.....	52
Implications of the Interviews.....	60
Recommendations for Educators.....	63
Introduction.....	63
Considerations: Transitions and Transference.....	64
Methods: Prepare Your Students for Return.....	66
Final Summary.....	68
References.....	71
Appendix A: Interview questions.....	78
Appendix B: Consent form.....	79

Abstract

Experiential education programs have the power to change and grow the values and identities of students, through intense and meaningful experiences. While such change during a temporary program is a foundation of learning for the student, there remains the need to support the academic transfer of these new learnings as well as the emotional transition of the student upon their return home. In this work, I delve into the literature to better understand theories regarding personal transitions and transference of learnings, to see what *can* be done to prepare students to leave temporary experiential programs. Transition progressions from group development, transition theories, and study abroad re-entry create a general model that can inform educators and students of what to expect. Group work, reflection, higher level thinking, processing, and debriefing can improve transference of learning to the home environment. To better understand what *is* being done to prepare students to leave temporary experiences, I also synthesize eleven interviews with leaders and educators in the fields of outdoor semester schools, residential environmental education, and outdoor adventure programs. These programs assist their students through re-entry by facilitating four main categories of activities: reflection; mental preparation and making plans; acknowledging and celebrating growth and learning of the student; and facilitating support networks and correspondence. Such themes shine a light onto the theoretical literature of transitions and transference, and provide a view into the further needs of research and practice. I conclude by providing practitioner-friendly suggestions and inspirations for facilitating such activities in their own programs.

Acknowledgements

First of all, I would like to express my sincere gratitude to Dr. Kate Welsh for all of her guidance, support, advice, patience, and feedback throughout this process. My other committee members, Drs. Mary Alice Bruce and Doug Wachob, were also essential for my success here, providing encouragement, positivity, feedback, and support. I would like to thank all of the UW and experiential education professionals who took the time and effort to guide me through this process and give me enlightening information regarding their practice. Thank you to Sylvia Parker and Jenny Ballou in the Science and Math Teaching Center, providing helpful direction and assistance in my journey through this year, and Courtney Carlson and Maggie Bourque in ENR, for being supportive and positive mentors.

In the bigger picture, I would like to thank all of the staff, faculty, and my peers at the Teton Science Schools Graduate Program- the meaningful, life-changing experiences I underwent there provided much of my motivation and insight for this project, and the people there truly inspired me to where I am today. Another deep source of inspiration for this project is all of my past campers and students. Without their passion and excitement, I would not be the educator and leader I am today. Likewise, all past co-workers, co-counselors, and teammates- thank you for all your guidance, inspiration, and creativity. Finally, thank you to my family, nearby and faraway friends, and mentors who have supported and guided me through this year.

Introduction

Such happiness as life is capable of comes from the full participation of all our powers in the endeavor to wrest from each changing situation of experience its own full and unique meaning.

-John Dewey, 1930, p. 272

The field of experiential education sits on the shoulders of Dewey, who believed that education and learning should be interactive and social processes, in which student interactions with curricula provide key learnings (1938). While many other writers have shared their theories of the importance of experience in education, Dewey remains the most-often cited father of the discipline (Roberts, 2012).

Experiential education gained strength and became a recognized field in education in the 1970s with the advent of outdoor and environmental education programs (Smith, Knapp, Seaman & Pace, 2011). As is explicit in the name, experiential education involves learning by doing, reinforcing lessons through direct experience (Smith et al., 2011). The Association for Experiential Education (AEE) defines experiential education as “a philosophy and methodology in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills and clarify values” (AEE, 2011). This philosophy creates opportunity for all experiences and all aspects of experience to provide learning for students. Through this definition, any of the following programs can utilize and/or embody experiential education: wilderness adventure camps, study abroad programs, residential environmental education programs, military service, service-based trips, therapeutic programs, professional environments, and K-12 schools (Breunig, 2011).

Such experiential education programs often include and emphasize immersion, challenge (physical and/or mental), community building, leadership development, service, and/or personal growth (Smith et al., 2011). AEE lists twelve principles of experiential education, including “learners are engaged intellectually, emotionally, socially, soulfully and/or physically” (AEE, 2011, p. 1). These practices highlight that all aspects of an experience can involve learning, and emphasize the participation of the whole person. Reflection is a vital component of experiential education, driving the student to create meaning, understanding, and application possibilities from all components of the experience (O’Connell & Cuthbertson, 2009).

Groups have proven to be an important aspect of experiential education (Johnson & Johnson, 2009). While content learning can occur with others, one can also learn *from* others, through interactions with these group members. The experience of working with others- solving problems, interacting, resolving conflict, and providing and receiving feedback and support can all create lessons themselves. Group work also has the ability to engage not only the intellectual aspects of the learner, but also the social, providing the learner with essential life skills.

Another result of such engaging experiences is integrated learning. Participants can experience a greater understanding of others, self, and place through such experience (Andrews, 1999). Other life skills learnings include communication skills, cooperation, decision-making, and problem solving (Sibthorp, 2007). While numerous learnings are pertinent and supported during the educational experience, many can become lost upon completion of the program (Hahn, 1960). The transference of learnings upon program termination can be supported or ignored by experiential educators (Priest & Gass, 1997).

Several methods do occur, however, to strengthen transference of learning, demonstrated in facilitation, processing, and debriefing techniques and theory (O'Connell & Cuthbertson, 2009; Priest, Gass & Gillis, 2000; Simpson, Miller & Bocher, 2006).

The end of a program, while requiring an academic focus of transfer or learnings, also raises an emotional issue of transition from the experience (Meens, 2000).

Experiential education programs which involve all aspects of the subject provide a unique situation for personal development and community building, which can be meaningful, moving, transforming, and inspiring during the program. Program termination, however, causes a loss of the community, lifestyle, group role, and/or place. These potential losses have emotional ramifications, often causing participants to leave feeling empty, anxious, or alone (Meens, 2000; Roberts, 2012; Tuckman & Jensen, 1977; Wielkiewicz & Turkowski, 2010). From a psychological viewpoint, this program and group termination can be seen as a personal transition process (Bridges, 2004; Furnham & Bochner, 1986; Tuckman & Jensen, 1977). This transition has been studied in a variety of disciplines: in the setting of study abroad, it is referred to as re-entry; in group development, it is referred to as group termination, group adjourning or group mourning; in transition psychology, it is referred to as an ending (Bridges, 2004; Pusch & Loewenthal, 1993; Tuckman & Jensen, 1977). In addition to supporting transference of learnings, programs may utilize a variety of methods to prepare the participant for the transition process. Participant difficulties can easily be ignored however, because they are not visible to program leaders and facilitators (Roberts, 2012).

My own path includes many forays in experiential education programs. As a child, I spent many summers and vacations on hiking, canoeing, and camping trips, and

eventually attended a wilderness adventure camp for four summers. Throughout college, I realized the significance of these experiences in my own personal and professional development, and sought to intentionally provide such experiences for others and myself. I participated in study abroad programs, and began leading wilderness adventure trips for young women. For several years after college, I worked in residential environmental education programs, culminating and supporting my experiences and knowledge in a one-year place-based science education graduate program at the Teton Science Schools.

As a place-based and environmental educator, wilderness trip leader, and avid explorer, I have seen and felt first hand the power of experiences in creating meaningful knowledge, understandings, relationships, and connections. This power motivates me to guide students through significant learning experiences and mentor their growth. I have also felt and witnessed first-hand the difficult transitions and distressing emotions that can be associated with program termination, group dispersion, and return to home. Participants can be overcome by emotions, and sometimes lose the ability to recognize and apply their learnings to their original home setting.

Aside from the stress of transition, other threats to transference of learning exist. Many programs provide the experience only, without time to reflect or consider it. This idea, 'Let the Mountains Speak for Themselves,' is especially pervasive in adventure and outdoor education (James, 1980). Even environmental education, service-learning, and study abroad programs can assume that the experience itself is sufficient, focusing more on 'programs' instead of 'process' (Roberts, 2012). Without methods to internalize, understand, and transfer learnings, the efficacy of experiential education programs is threatened, a loss that many potentially life-changing programs must work to avoid. As a

hopeful life-long educator and leader, I have personal investment in understanding students' and my own experiences transitioning in program termination and internalizing and transferring key learnings from experiences.

The purpose of my study was to further understand and analyze the transition and transference processes for participants from experiential education programs. I sought to reach a thorough understanding of program curricula that can support this transition and transference by answering the following question:

- How do experiential education programs prepare their participants for effective and empowered re-entry?

I sought to discover how programs guide participants through internalizing and preparing to apply all of their learnings from the experience, from realms of content knowledge and understanding, community skills, leadership, and relationships.

In an effort to answer my guiding question, I reviewed literature under the two broad themes of transitions and transference. To understand transitions, I delved into literature regarding the psychology of group development, transitions and change, and re-entry and reverse culture shock. In understanding transference, I examined educational practices and theory, including its history and development, the importance of cooperative or group learning, learning cycles, and the importance of processing and reflection. Finally, I focused on adventure education to provide an in-depth understanding of potential learnings, benefits, methods, and transference that can occur within poignant experiential education programs.

To supplement this theoretical work, I solicited information and from facilitators and leaders in experiential education. I synthesized the practical knowledge of educators

to compile various themes of activities and processes that can be facilitated with students in preparation for program termination. Ideas within these suggested themes could be applied and adapted to a wide range of programs.

From this work, I created a useful synthesis of educational practices that leaders can use to prepare participants for leaving their programs. My recommendations are more specifically catered to facilitators of intensive wilderness, outdoor, environmental education, and experiential education programs. This work also has personal implications for me as I have experienced these issues as both a student and a guide. They are also my main areas of interest and potential career path. If I continue to work in outdoor, environmental, or experiential education, I would seek to provide the most meaningful, transferable, and applicable experiences possible for my students. I hope my research and findings may guide my and other educators' future implementation of experiential education programs.

While my goal for this project was to create a specific product to inspire educators, extensive theory was analyzed first to understand the basis for such practices. My literature review will proceed under the basic categories of transition and transference, supplemented by a focus on outdoor education. I will then describe my interview methods, and analyze the interview findings by educating general recommended themes. I will conclude my work with a distributable product of recommendations and practical implications of my findings.

Literature Review

Introduction

The goal of this review is to better understand the transition period of participants and transference of learning after intense, meaningful experiential education programs. While extensive literature examines adjustment periods of participants after study abroad programs (see Furnham & Bochner, 1986; Hoopes, 1979; Storti 2003; and Ward, Bochner & Furnham, 2001) and other life transitions (Brammer & Abrego, 1981; Kübler-Ross & Kessler, 2007; Schlossberg, 1981), little literature exists regarding transition periods after wilderness adventure programs (Meens, 2000), service-learning programs (Ivory, 1997), or other experiential education programs.

To further understand such adjustment processes, I will consider several psychological aspects of change, specifically group development, transition theory, and re-entry. A review of the psychological and behavioral progression involved in these areas will provide a framework of what students undergo upon the completion of their experiential program. I will then turn to the educational practice and theory of experiential education to better understand transference of learning. I will explain how such learning is maximized, and how meaning can be internalized and transferred. The theory and history of experiential education will be reviewed, along with the proper sequencing of experiential learning events, and the best practice of facilitation, processing, and debriefing. I will also, in this section, demonstrate the experiential power of discovery with and through groups, and relate such groups to transference. Finally, I will focus specifically on adventure and outdoor education to demonstrate the acquisition of understanding that can occur and how it is transferred.

Several themes can be found throughout the literature and have guided my review. The primary theme is personal and group reactions to experiences of change. This theme stretches from group processes to adventure education and study abroad. People and groups endure similar transition stages of highs and lows that are well documented although not strongly connected in the literature. I hope to highlight this relationship throughout my examination.

Another strong theme in the literature review is the role and emphasis of reflection. Transition periods, meaningful experiences (in education, the outdoors, and abroad), and effective learning all require reflection, and these are emphasized throughout the literature. A third theme that extends through the literature is the importance of the group in growing and creating change. This can be seen in processing experiences through discussions and group activities, in significant relationships that can aid both transitions and transference, and especially in increasing efficacy of adventure education programs. The final theme is that of change. Education ultimately strives for change in students. Specific education programs, such as adventure education or study abroad, provide powerful settings and understanding that often change the participant. Change occurs in group work, in learning, and in adjustment periods.

Because there are few comprehensive pieces of literature regarding transition and transference in experiential education programs, I extensively cover background information of the many components of this topic. I review literature for its relation to the topic, thoroughness, methodology in data collection (if applicable), and scope. Many components of this review are broad topics themselves, so I highlight the relevant and key works, which are determined by their frequent use in successive literature. Baseline

or landmark studies, recent studies, anecdotal accounts and theoretical works are utilized to provide breadth and depth to the topic. Literature representing a wide range of viewpoints or findings is employed. I point out research gaps in certain areas, and highlight areas of further research recommended by authors.

Through these examinations, readers will achieve a deeper insight into student transitions and transference of learning from experiential education programs. These findings will guide the recommendations and implications of the author. They will also provide both a theoretical and practical background for educational practices which emphasize internalization and application of learning after meaningful experiences.

Methodology of the Review

I initially struggled to find articles related to transition periods and transference of learning. Recommendations of experts on campus guided me to identify key authors. The search engine Education Resources Information Center (ERIC) was useful to find articles regarding experiential education effectiveness, especially adventure education. Dewey and Hahn, and extensive work since to describe experiential education. I focused on definitions, descriptions, and learning cycles published by a wide variety of authors. In regards to periods of transition, I was able to find articles about group process and study abroad re-entry relatively easily on EBSCO-host. I was able to identify Tuckman, Johnson and Johnson, Pusch, Storti, Furnham, Bochner, and Alder as key authors in these fields.

Upon reading in-depth and beginning to write, I realized the connection of transition processes in multiple realms of what I hoped to study. This led me to further research transition theories by Bridges, Schlossberg, Brammer, Abrego and Hopson and

begin to connect these theories to works by Gullahorn and Gullahorn, Pusch, Tuckman, Johnson and Johnson, and other authors in group process and study abroad disciplines. I further found the wealth of information available on processing, debriefing, and effectiveness in adventure education, especially by Priest, Gass, Knapp, Simpson, Sibthorp and Bacon. Such works were often published books, demonstrating their long-held legitimacy in the field.

Initial Definitions

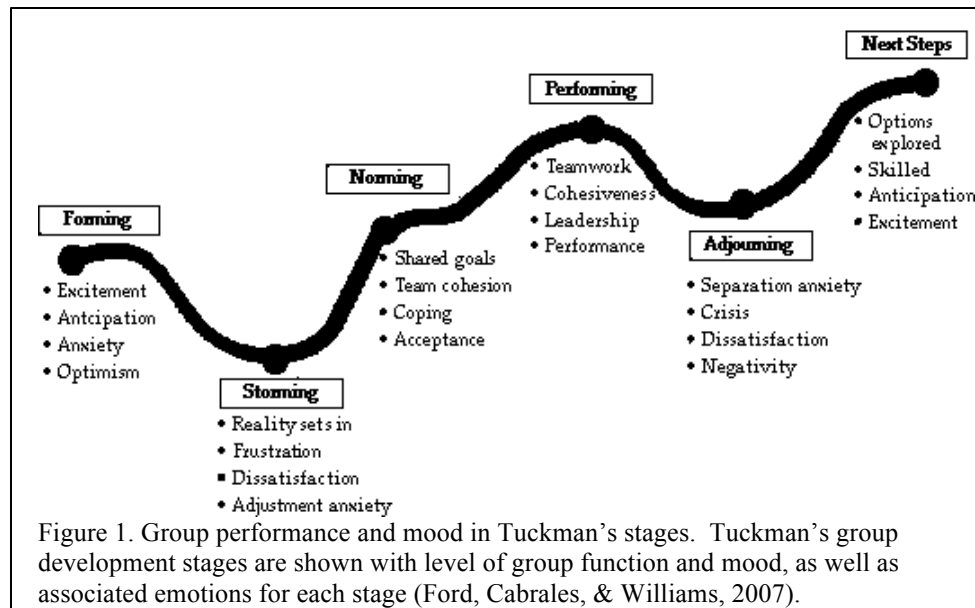
In this review, *adventure or outdoor education* programs or trips will be considered one type or category of experiential education. On such programs, participants experience multi-dimensional challenges in small groups and novel settings. These programs can include wilderness orientation programs, leadership development, adventure therapy, challenge education, or simply, wilderness adventure. Other *experiential education programs* referred to include service learning or mission trips, study abroad experiences, residential environmental education, and semester school programs. Experiential education, generally, will be described in detail below.

Also implicit in this review is the idea that a person is going through the experiences described. This person can be a *learner* or *student* in education, *participant* or *client* in therapy or outdoor education, *sojourner* in study abroad and traveling, and *mover* in transitions. Likewise, those providing or creating the experience may be referred to as *leader*, *educator*, *teacher*, *guide*, or *facilitator*. All other terms will be reviewed in turn.

The Psychology of Change through Experience

The three main areas of psychology that can help us understand participant adjustment in experiential education programs include group development and progression, transition theory, and re-entry.

Group development and progression. A group can be defined in any or all of the following ways: people pursuing a common goal together, interdependent people, or individuals who interact, perceive themselves as part of a group, act around structured roles or norms, and/or influence each other (Johnson & Johnson, 2009; Sheard & Kakabadse, 2004). Group dynamics and processes have been studied and examined in multiple fields, including education, therapy, business, and wilderness adventure. Extensive studies tout the importance and benefits of group work, which include growth and change in a supportive community, determination of individual identity, use of creative energy, understanding of the real world through the microcosm of a group, perspective taking, feedback solicitation, induction of powerful feelings, social skill development, and more (Johnson & Johnson, 2009; Sheard & Kakabadse, 2004). This section will review the processes and dynamics of groups in seminal works in therapy. Many of the original studies of group progression were based on groups in therapy programs. Tuckman established the sequence of group development over time, using therapy groups, human resource training groups, and laboratory task groups to determine such development (Tuckman, 1965). The four stage and sequential group process model follows: forming, storming, norming, performing (Figure 1). Through extended study, he later added the fifth stage, adjourning or transforming (Tuckman & Jensen, 1977).



The first step, forming, is associated with an elevated mood and function in the group process. During this time, group members are seeking acceptance, establishing norms, goals, and culture, and acceptable behavior (Capuzzi, Gross, & Stauffer, 2006). Often group members are artificially up-beat, excited, and happy. However, this stage often ends with a move into group storming, a low point in group process, when members begin to struggle with each other and test their positions and behavior boundaries (Tuckman, 1965). At this low point of mood and function, group polarization can occur, and emotions such as anxiety, tension, fear, and dependency are common. This stage requires conflict resolution, after which groups can move on to norming, during which group cohesion is established and individuals are able to interact productively, compromise, clarify, trust each other, and put the group before themselves (Capuzzi et al., 2006). Norming matures into group performing, in which groups are flexible and functional (Ashby & DeGraaf, 1998). The final stage is adjourning, transforming, or mourning, marked by the end of the group.

Although Tuckman claims this model to be a preliminary attempt at describing group process, it has been used widely since its publication (Johnson & Johnson, 2009). Tuckman claims his work applies particularly to therapy groups and further research was required, but outdoor adventure leaders especially have embraced and utilized this model extensively (Ashby & DeGraaf, 1998). Research studying other kinds of groups document Tuckman's process, and set it as their framework for observation (Ransbury & Harris, 1994; Tuckman & Jensen, 1977).

Thorough work has also been done since publishing of this work to determine alternative models of group processes. While Tuckman offers a sequential, or progressive model, other theorists proffer cyclical and non-sequential paths (Figure 2, Ashby & DeGraaf, 1998). Cyclical models have an element of linear progression, yet groups cycle through the process at different stages. Hare (1976) claims that groups often have to revisit the same problems or issues, and do not necessarily achieve resolution. In non-sequential models, progression more resembles a web, instead of a circle or staircase (Ashby & DeGraaf, 1998). While not all development models follow Tuckman's specifically, many display the 'ups and downs' or rise and falls in group mood and function.

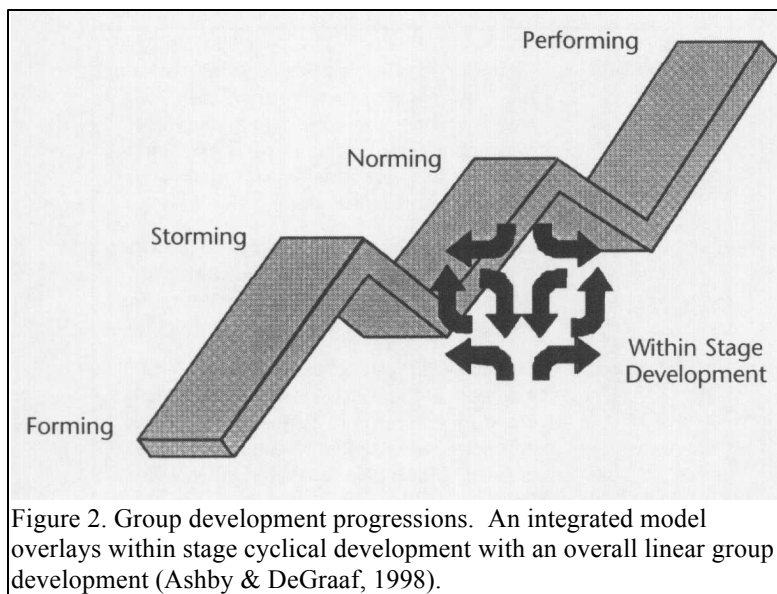


Figure 2. Group development progressions. An integrated model overlays within stage cyclical development with an overall linear group development (Ashby & DeGraaf, 1998).

Tuckman reviewed several dozen models of group theory, updating his previous progression (Tuckman & Jensen, 1977). Several models acknowledged significance of the termination phase, characterized by self-evaluation, celebration, gratitude toward group members and leader, remembering positive experiences, inspiration with new directions for life or friendships, synthesis of learning, feelings of hope, and transfer of growth to future action (Capuzzi et al., 2006; Johnson & Johnson, 2009; O'Connell & Cuthbertson, 2009; Priest & Gass, 1997). The phase also includes feelings of sadness, anxiety, separation, denial, loss, grief, and reluctance (Capuzzi et al. 2006; O'Connell & Cuthbertson, 2009; Priest & Gass, 1997; Tuckman & Jensen, 1977). Hence, mixed feelings and multiple directions of thought accompany group termination and return to original setting.

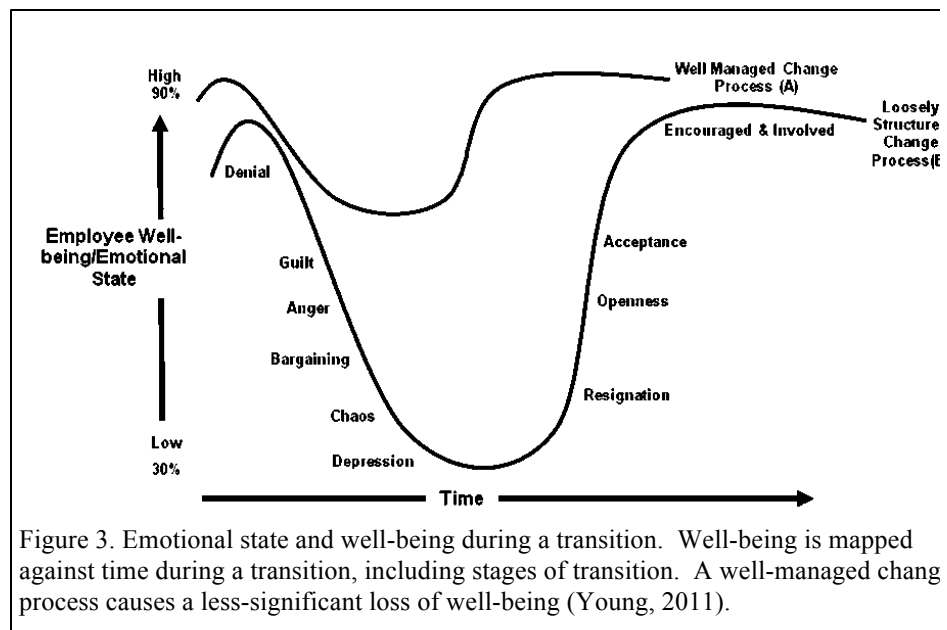
Transition theory. To further understand these changes individuals and groups undergo during and after the group life, a broader view of transition theory can be explored. A transition, most experts agree, is the psychological, internal shift in ones assumptions and perceptions, based on either internal or external, situational changes (Bridges, 2004; Schlossberg, 1981). While studies regarding shifts from youth to adolescence, school to work, or work to retirement are common, few professionals have described general trends in personal transitions. This deficiency may be due to specific patterns of change, or to different personal experiences within the transition (Perren, Keller, Passardi, & Scholz, 2010).

Schlossberg (1981) presented a thorough description of issues that affect progression of transitions, while Brammer and Abrego described transition intervention strategies for psychologists. A person's progression through a transition, Schlossberg

proposed, is affected by three categories: characteristics of the transition, features of the pre and post environments, and traits of the individual. She posits that factors such as change in role, as well as source, onset, timing, and duration, have strong effects. The interpersonal support systems, institutional reinforcements, and physical settings in the pre and post environments also affect transition time and ease. Finally, attributes of the individual herself, such as gender, culture, socio-economic status, and health, can affect transition progression. While Schlossberg’s work is thorough, it can be seen as a framework with little implications or practical applications (Gould, 1981; Hopson, 1981).

Brammer and Abrego (1981) supplement this understanding of transitions with a specific stage-by-stage progression of transitions (Figure 3). The process begins with immobilization or shock upon awareness of the transition. This stage is followed by self-doubt and decrease in mood. At this point, reality must be dealt with, the difficulties challenge and frustrate the mover. Moods can be elevated after the old assumptions are let go, new assumptions and perceptions are tested, novel meanings are sought, finished by internalization of fresh assumptions and perceptions (Adams, Hayes, & Hopson, 1977; Hopson 1981). While many

are tempted to rely on a simple graphic to understand these processes, Hopson warns in the uniqueness of each transition process, and recommends using his work primarily as a guideline.



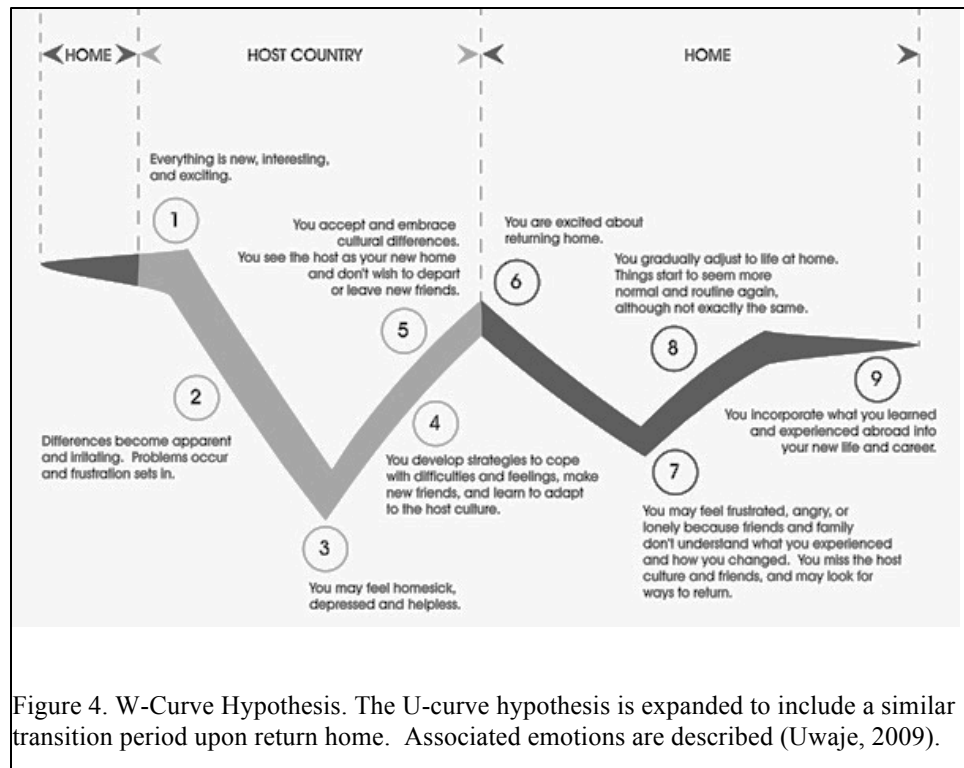
Meanwhile, a more recent work regarding general transitions is Bridges' *Transitions: Making Sense of Life's Changes* (2004). Bridges, an author and consultant trained in psychology and the humanities, introduces a general and approachable version of the transition process. He describes a three-stage process: an ending, a neutral phase, and a beginning. The ending includes a loss of the old assumptions and frameworks, and can be seen as a symbolic death. After a loss of the 'old way,' the mover enters the neutral phase and takes time to allow new ways of thinking and being to develop, without haste. This stage includes inner reorientation, and ends with an emergence into new way of thinking and moving down a new path, the 'beginning.' Such a process strongly mirrors rite of passage traditions in native lifeways, in which a young person moves to adulthood by leaving youth, spending an interim period in nature open to new ideas, then returning to society as a adult with new perspectives (Bell, 2003).

Perren and colleagues (2010) tracked personal life transitions in age or standing using Well Being Curves, requiring participants to track their mood over time. Their data show that positive transitions (such as move to college, or starting a new job) show a steady progression with increasing mood, which does not seem to match previous research on the subject. Negative transitions include a large drop in mood, followed by a steady increase, which is more in line with previous research. This article does not necessarily attempt to describe all transitions, but provides opportunity to understand transition progressions corresponding with a specific event.

While these studies review multiple forms of progression through transitions, some similarities can be seen. The beginning of the transition requires thorough self-analysis and searching to understand the need for the transition. A drop in mood, self-

esteem, self-efficacy, and function follows this stage. People struggle to understand how to move forward, or resist moving forward. Eventually, however, the need to change is accepted and mood, function, self-esteem, and self-efficacy will gradually increase until the new way of thinking is internalized in the new beginning.

Re-entry and adjustment. A final way we can understand how individuals and groups experience change is through the concept of re-entry. The majority of the work to understand the re-entry process has focused on sojourners, a person who voluntarily and temporarily lives abroad (Ward, et al., 2001). Re-entry is a process that can be experienced upon return to a home environment after a meaningful, identity-changing experience (Ivory, 1997; Meens, 2000; Uehara, 1986). A variety of emotions accompany this process, described first by Lysgaard's U-curve hypothesis of transitions (1955). Simply, when abroad, a sojourner first experiences a cultural euphoria characterized by excitement, anticipation, and unrealistic expectations. This is soon followed by cultural confrontation, in which he feels confusion and frustration at difficulties within a different culture. Depending on the sojourner's confidence and proactivity, he will soon adjust to these differences and become more competent, and finally reach adaptation in which he understand and can easily function within the new culture. Gullahorn and Gullahorn (1963) add a similar curve upon return to home to include 'reverse culture shock,' calling the combination the W-curve hypothesis (Figure 4). These authors posit that, due to identity and value change within the sojourner, re-adjustment occurs upon re-entry as well. This model has been used extensively in more recent literature, especially with the growing number of student sojourners.



Storti (2003) thoroughly describes the re-entry process (the second U-curve) in his book, *The Art of Coming Home*. He relates his model with the classic transition model, similar to that of Bridges (2004) of ending, interim, then beginning which includes re-integration (Storti, 2003). His process starts with departure, a bittersweet experience characterized by mood swings. This stage is followed by a honeymoon period, in which the sojourner feels like a celebrity upon arrival at home. She may be the center of attention; she will experience all her favorite things about home, and be assisted by friends and family. However, this is followed by a sharp drop in mood and function in reverse culture shock. At this point, the novelty of home has worn off, and the sojourner will realize that both she and her home environment have changed, and will need to process differences that exist between her new values and home. She experiences doubt and become exhausted with starting over. While this emotional and functional low is painful, it is followed with re-adjustment, when the sojourner adopts a more realistic

view of both abroad and home, is able to re-enter her home routine, and take control of her life.

While this classic model is cited thoroughly (Alder, 1981; Paige, Cohen, Kappler, Chi, & Lassegard, 2006; Pusch, 2008; Wielkiewicz & Turkowski, 2010), variations can exist. Similar to the transition theories, individual and situational factors can play a role in the progression of the re-entry process. One of the strongest factors that determines re-entry experiences is the sojourner experience while abroad. On one hand, if the sojourner was able to adapt to the new, host culture, they may have developed the cultural skills needed to help upon return (Pusch & Loewenthal, 1993). However, if they were able to adjust to the point of relating more with the new culture, the re-entry process could create identify conflict, cognitive dissonance, and re-entry stress (Gullahorn & Gullahorn, 1963; Rohrlich, 1991; Uehara, 1986). Value change of the sojourner has proved to be a major factor in re-entry adjustment (Uehara, 1986). Oftentimes, however, sojourners who did not integrate well into the host culture abroad experience less re-entry stress (Wielkiewicz & Turkowski, 2010). Other situational factors that may influence the re-entry process include the location of the program, length of stay, available support networks, change in status, changes in home environment, mechanics of reintegration into new role, home's culture ability to tolerate diversity (Pusch & Loewenthal, 1993; Rabinowitz, 1994; Uehara, 1986).

Personal factors such as age, gender, past traveling experience, personal character, motivation to travel can also affect the re-entry process. Women have been found to struggle in many areas of sojourning, especially with adjusting and making friends (Rohrlich, 1991). Past traveling experience is thought to reduce re-entry stress, as re-

entry skills have been previously developed. Also, strong interpersonal skills, patience, empathy, strong sense of self and sense of humor are also seen to ease the re-entry process (Uwaje, 2009).

Works regarding re-entry issues in other experiential education programs are more rare, but certainly applicable. Furnham and Bochner (1986) thoroughly describe various re-entry processes, and argue that these models have application when entering any new situation. According to these authors, “coping successfully with any life-event changes that have an interpersonal aspect depend on processes similar to those involved in learning a new culture” (p. 135). Ivory (1997) discusses the re-entry crisis experienced by students after a volunteer alternative break experience, a model of service learning. Upon return, students experienced less purpose, less direction, and less relatability. They also reported that their routine college life was a challenge and less rewarding (Ivory, 1997). Meens (2000) cites re-entry tension as a result of outdoor experiential education as well. Her interviews with students of outdoor experiential education revealed a difficult return, with tension between the individual and their home environment, a barrier against transferring ideologies, and pressure to ‘return to normal.’ She states that re-entry feelings are universal amongst experiential education programs, and understanding of such feelings can help both the learner and members of the home environment to ease this transition. McGraw (1992) reports issues affecting re-entry amongst the work place after a work-related outdoor program, including loss of nurturing setting, change in identity but not role or environment, and disillusionment with work and workplace.

As can be seen in group transition and re-entry processes, individuals react to change and transition in somewhat predictable ways. This process begins with an emotional high from the exposure to the new and exciting situation. However, emotions and individual function decrease with awareness of reality of the situation, and the challenges and restrictions therein. While individuals or groups may struggle in this stage, they soon may adapt to these challenges, and find novel ways of thinking or behaving. These innovative perceptions or behaviors will eventually become integrated within the individual or group, and result in new success and performance. This state will last until the next transition- the end of the group, the return home, or the next ending. The relationship between group development and transitions has been demonstrated by Sheard and Kakabadse (2004) in Figure 4, and similarities can be seen in study abroad adjustment as well (Figures 1-5). The broad application of this process could certainly inform learners and leaders in experiential education to improve management and facilitation of such processes.

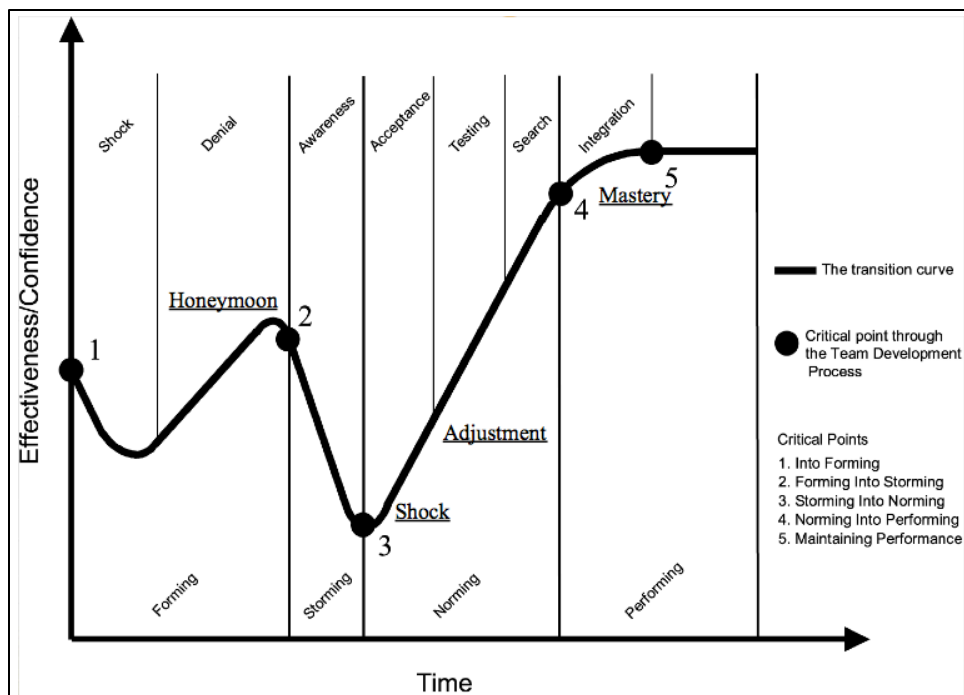


Figure 5. Transitions and team development over time. The process of transitions, team development, and adjustment to culture follow the same curve of effectiveness and confidence over time (adapted from Sheard & Kakabadse, 2004).

The Practice and Learnings of Experiential Education

To further understand how experiential learnings can be internalized and transferred to new settings, the components and potential significance of experiential education must be understood.

History and theory. Much of the original theory of experiential education is attributed to John Dewey and Kurt Hahn. Dewey, a life-long educator and philosopher, emphasized the importance of experience as a learning tool in many of his seminal works. He advocated using authentic problems, such as those struggled with in the past or those that may be pertinent in the future (Dewey, 1938). Kurt Hahn, the founder of Outward Bound, emphasized the need for authentic challenges, giving opportunities for self-discovery, success and defeat, and self-effacement, and he also encouraged imagination, contemplation, and games (Flavin, 1996). Hahn advocated for character building and morality development in young people, certain that young people possessed powers to make proper decisions. While extensive review of educational theory is outside the scope of this work, the history and development of experiential education rests strongly on the shoulders of Dewey and Hahn. Readers may find works by Knapp and Smith (2011), Beard and Wilson (2006), and Roberts (2012) engaging histories and further critiques of the development and theories of experiential education.

Experiential education gained strength in the 1970s with the advent of the outdoor and environmental education movement. Developments of such programs, as well as integration of experiential education into classroom learning have further enhanced theories regarding experiential education. More modern definitions and developments define the process as ‘learning by doing.’ In this definition, learning can occur in broad

categories of experiences; it can occur with almost any action. However, learning does not occur solely with an event, the action and thought must be intentionally connected (Dewey, 1916). Indeed, Kolb (1984) states, “learning is the process whereby knowledge is created *through the transformation* of experience” (emphasis added, p. 38).

While experiential learning can be ubiquitous and potentially include many instances, this transformation of the experience must be supported to ensure understanding and create meaning. This is often done with reflection, in which the student makes meaning of the action and its consequences, connecting it to past experiences to create new knowledge regarding such situations. This idea of reflection and examination find roots in Socrates and Plato, who emphasized the need for students to know what they know (Stonehouse, Allison, & Carr, 2011). Indeed, Beard and Wilson (2006) assert that experiential learning is “the sense-making process of active engagement between the inner world of the person and the outer world of the environment” (p. 19). This sense-making process requires at least the simple process of ‘action, reflection, critique’ to understand ones environments and ones actions in it. Sense-making of experiences is also personal; each person perceives an experience slightly differently, based on their physical abilities, past experiences, and expectations (Beard & Wilson, 2006). The Association of Experiential Education (AEE) emphasizes the need for reflection in their definition of experiential education: “Experiential education is a philosophy and methodology in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills and clarify values” (AEE, 2011, para 1 p 1).

While learning can occur with almost any action, educators strive to provide more meaningful experiences, and therefore lessons (Luckner & Nadler, 1997). Experiences can be enhanced by using participation of learners; relevant lessons; engagement of learners in inquiry; intellectual, emotional, social and/or physical involvement; possibility of natural consequences; personal learning opportunities; and interdisciplinary approaches (Horwood, 1982). Also, novel situations or challenges can prove to provide opportunities for deep learning (Bacon, 1983). Applicable principles of meaningful experiential education are provided, among others, by AEE:

- Carefully chosen experiences are supported by reflection, critical analysis and synthesis.
- Learners are engaged intellectually, emotionally, socially, soulfully, and/or physically.
- Results of learning are personal and form the basis for future experience and learning.
- Relationships are developed and nurtured: learner to self, learner to others and learner to the world at large.
- The educator and learner may experience success, failure, adventure, risk-taking and uncertainty, because the outcomes of experience cannot totally be predicted.
- Opportunities are nurtured for learners and educators to explore and examine their own values.
- The design of the learning experience includes the possibility to learn from natural consequences, mistakes and successes. (AEE, 2011, para 2 p 1).

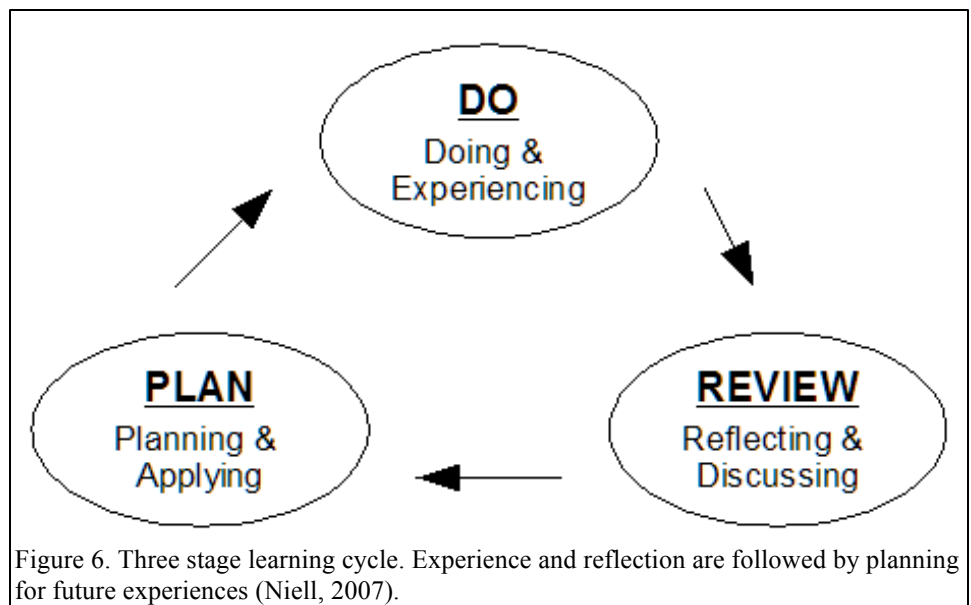
With this modern yet fundamental interpretation of experiential learning, we see that while learning from experience can be widespread, specific experiences can be intentionally designed to maximize learning. One oft-utilized method to augment experiential learning is the use of group work.

Group work in experiential education. Group learning, or cooperative learning, has grown in popularity rapidly in the last few decades (Michaelsen & Sweet, 2008). Brothers Johnson and Johnson, professors at the University of Minnesota, first developed and published many of the works regarding group learning, and are seen as the fathers of collaborative learning. In the tenth edition of their book *Joining together: Group work and group therapy skills*, they describe three kinds of learning groups (Johnson & Johnson, 2009). Formal learning groups work together to learn a specific concept designated by the teacher. Informal learning groups interact to process and remain engaged during lectures or programs. Finally, base groups exist in the longer term, and provide support throughout a term or classroom year. Creating such groups should be a structured and intentional process, devised for optimal learning and participation of members. Benefits of using groups in education specifically include higher achievement, greater productivity, higher-level reasoning, and greater transfer of learning to new situations (Johnson & Johnson 2009). Other benefits include active participation, increased flexibility, increased perceptions of fairness, student accountability and potentially improved behavior (Johnson & Johnson, 1999; Keyton & Beck, 2008; Michaelsen & Sweet, 2008). Reflection can also internalize learning beyond content, including the importance of groups and successful collaborative behaviors (Ringer, 2002).

Although the majority of collaboration in education relates to classroom activities, connections can be made with experiential education broadly. Many would argue that group work is, by definition, experiential learning (Johnson & Johnson, 2009). This is because members are not only learning concepts through the medium of the group, but there is also opportunity for learning from the process of their group experience. Teamwork is also more effective when the problem is authentic and has real consequences (Michaelsen & Sweet, 2008). This mirrors experiential education components of genuine challenge and real-world experiences.

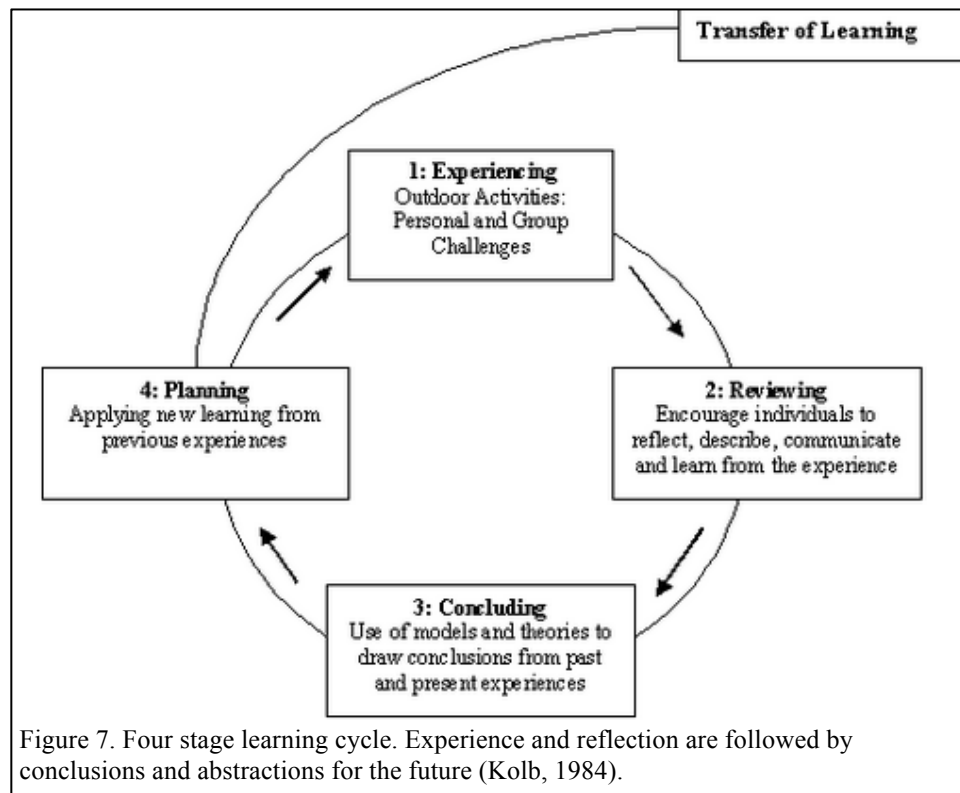
Learning cycles and activity sequences. The process of making and internalizing meaning of learning from experiences can be understood through review of learning cycles. Several experiential learning models exist, varying in complexity from one to six stages long. The one stage model is the experience itself. Some educators believe that experiences alone can provide lessons. This is seen especially in wilderness and outdoor education programs in which adventure is the primary goal. Outward Bound historically embraced this idea with its saying “Let the mountains speak for themselves” (James, 1980). The two- and three- stage models both include the experience (1st stage)

with reflection (2nd stage) afterwards. The three-stage model explicitly titles subsequent planning as the next step in the process (Figure 3, O’Connell & Cuthbertson, 2009).

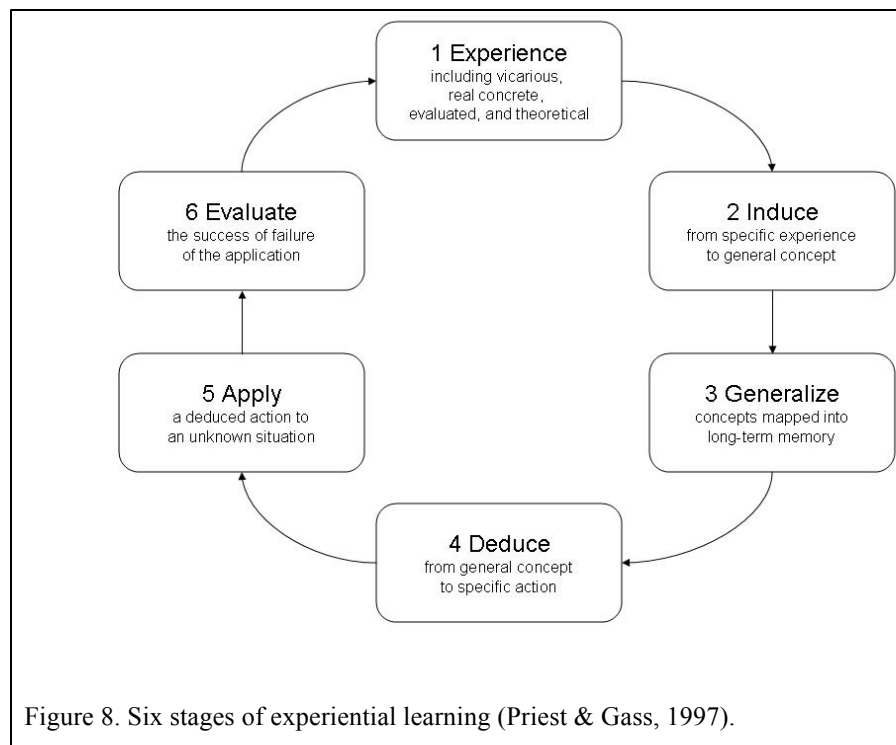


Ideally, reflection on a learning experience will be integrated into one's memory and be considered in future, similar situations, creating a circular process. Simpson and colleagues (2006) emphasize the importance of reflection as a process that “organizes and interprets the action so that any change that occurs is understood and appreciated” (p. 18).

Kolb introduced the four-stage model of experiential learning in 1984, in which an experience is followed by reflective observation. This requires remembering the experience and creating some meaning. Abstract conceptualization follows with transference of the experience and the learning to other areas of one's life. The fourth step of this cycle is active experimentation, the practice of applying these new learnings (Kolb, 1984). Aristotle originally presented this process, and believed that as knowledge was gathered from experiences, general understanding would develop and the learner would have the ability to apply these understandings to future contexts (Stonehouse et al., 2011).



In 1995, Joplin introduced a cyclical, five-stage experiential learning progression. This is the first progression that suggests a pre-experience step: focus. This stage prepares participants and orients them to the task. Focus is followed by the challenging action, another name for the experience itself. Stages 3 and 4, support and feedback, come next, allowing for a more interactive version of reflection, in which other group members provide a medium for processing. The final stage, debrief, elicits participants to contextualize and apply their learning (Joplin, 1995). The six-stage model begins with the experience, followed by inductive reflection, in which generalizations are made from the specific event and meaning (Priest & Gass, 1997). In the third step, generalizations are stored in memory. Later, these generalizations are deduced into a new specific situation, and then applied (Steps 4, 5). Finally, the application is evaluated (Step 6) for future use (Priest & Gass, 1997).



As demonstrated in the majority of these experiential learning cycles, the experience is only one component of the learning. Various forms of reflection and higher-level thought are necessary to internalize, synthesize, apply, and evaluate these learning. One can find perhaps the most literature regarding these pre- and post-experience stages in works regarding therapy and adventure education, describing how these learning processes can be facilitated and guided.

Facilitation, processing, and debriefing. Facilitation is defined simply as making something easier (Dickson, 2008). In experiential education, facilitation is a type of guidance and leadership that creates space for others to effectively achieve a task (Priest, et al., 2000). Experiences are improved for participants, catering to their specific needs as well as helping them learn, grow, and change (Priest & Gass, 1997). Significant aspects of facilitation are debriefing, processing, and promoting transference of learning (Priest et al., 2000). Processing can be viewed as a specific kind of reflection. Synonyms include critiquing, debriefing, closure, elaboration, bridging, reviewing, and analyzing (Brackenreg, 1994; Simpson, et al., 2006). In experiential education, processing is often facilitated or led by leaders or educators. Debriefing can be defined as review or discussion of events, and is synonymous with processing. The term debriefing is used more frequently in educational settings, while processing is used in therapeutic settings. Despite varied usage, the two terms mean and embody the same practice and therefore facilitation, processing and debriefing will be reviewed here together.

Multi-level facilitation. Similar to experiential learning cycles, facilitation has been described with several levels of complexity. Priest and Gass (1993, 1997) describe

six 'generations' of facilitation, each more recent than the last while also increasing in complexity. The first generation includes allowing the experience to speak for itself. In this stage, learners sort out their own meaning on their own time. This looks very similar to the one-stage experiential learning model (O'Connell & Cuthbertson, 2009). The second generation of facilitation presented by Priest and Gass involves the leader, who explicitly shares the pre-determined meaning of the experience. While this creates more learning, it can sometimes disconnect participants who personally assigned different meanings to the experience. The third generation mirrors the two-stage experiential learning model, in which the leader debriefs the experience, eliciting participant to reflect through discussion. Participant reflection can motivate members to own their behavior and assign personal meaning. The fourth generation includes a pre-experience step, in which the learning objectives, benefits, and desired behaviors are discussed, a mirror of Joplin's 'focus' step. The fifth generation is similar, but includes explicit reference to other situations, and promotes transference of learning. The final generation involves indirectly frontloading the experience. While more sophisticated facilitation styles may seem attractive for all programs, Priest and Gass warn that specific stages may be best suited to different experiential education programs. For example, outdoor recreation can best utilize the first and second generation, while experiential education should use generations two through four, and the fifth and sixth generations should be reserved for therapy and counseling (Priest & Gass, 1993).

Simpson, Miller, and Bocher introduced a similar model in their work, *The Processing Pinnacle* (2006). They pose that the reflection step of experiential education can also be called processing. Luckner and Nadler (1997) reinforce this assertion in their

work *Processing the Experience: Strategies to Enhance and Generalize Learning* by defining processing as “an activity that is structured to encourage individuals to plan, reflect, describe, analyze, and communicate their experiences” (p. 8). Simpson and other authors describe the pinnacle as four distinct methods of processing, each reinforcing the next and teaching learners skills to improve their own reflection. The ‘base’ of the pinnacle is termed facilitator frontloading, in which the facilitator is authoritarian and shares predetermined goals and meanings of the activity, which are kept explicit throughout the experience. Metaphors may also be introduced. This method relates with Priest and Gass’ fifth and sixth generations of facilitation. The next step in the pinnacle is traditional question and answer, or discussion. This is often the most common type of debriefing, and various methods will be described later. The third step in the pinnacle is participant-directed processing, in which facilitation is formal, but led primarily by participants. This focus on participant meaning can create deeper learning. Finally, the ultimate goal in processing is independent reflection, in which the leader or facilitator can provide an experience, and the participants or learners will be intrinsically motivated to process it themselves. Beard and Wilson recommend five main ways to promote independent reflection amongst participants: autonomy, feedback, overall pressure, interaction with other people and momentary pressure (2006). Simpson and co-authors assert that each of these methods can help teach participants skills to progress, but that combinations can be used effectively as well. Independent reflection is the final goal because it ensures participants have the skills to reflect on experiences when home.

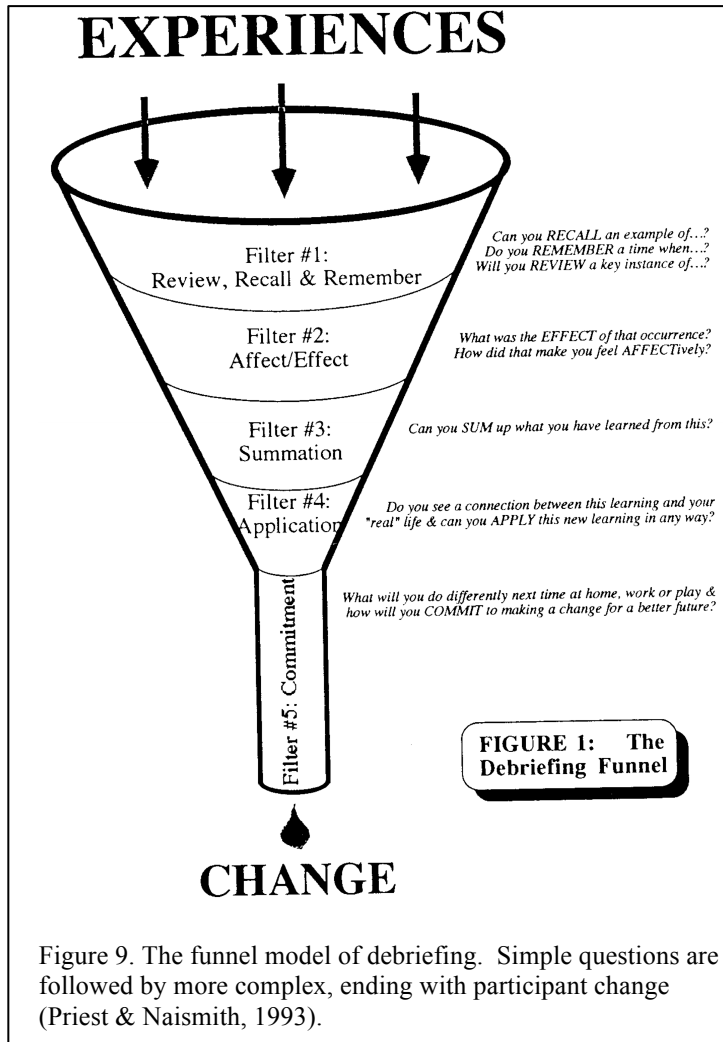
Variations on question and answer. While several models have been shared, the most popular and widely used method of processing and internalizing meaning is

traditional question and answer discussion facilitated by the leader or educator (Priest et al., 2000). Indeed, this method traces back to Ancient Greek times and the Socratic method of questioning, or *elenchus* (Stonehouse et al., 2011). Most theorists and practitioners agree that the questions should be sequenced in order of complexity. The simplest model of questioning pattern progresses as follows: What happened? So what? Now what? (Priest et al., 2000). This model begins with review, then moves to creating meaning, then applies that meaning or learning to a new situation.

A similar pattern, with more theory behind it, applies Bloom's taxonomy levels to questioning (Quinsland & Ginkel, 1984). Bloom developed levels of learning in 1956, in which each progressive level is more difficult and requires increased higher-level thinking. Questioning patterns can employ this model by first asking knowledge questions, remembering specific events. This can be followed by comprehension questions, in which events are interpreted or explained. Application includes relating learning to new situations, after which analysis begins to create relationships between behaviors, perceptions, and thought patterns. Questions promoting synthesis will help participants recreate their vision and perceptions of themselves. Evaluation questions provide judgment of this change. These reflections increase in intensity, complexity, and participant responsibility.

A 'funnel' model, developed by Priest and Naismith (1993), describes a similar process. Discussion begins with review, recall, and remembering events. This is followed by affect- feeling associated with the experience- and effect of certain behaviors or events. Summation of lessons learned is followed with application to daily life, or transference. Finally, commitment to new behavior or change is made, hopefully

followed by change. The symbol of a funnel applies because at each step, only the important or meaningful events, behaviors, thoughts, or perceptions are carried to the next step to be discussed (Figure 9).



Luckner and Nadler (1997) introduce a questioning pattern which focuses more on participant change. They recommend a first level of questioning to increase awareness- of their behavior, patterns, and perceptions. Their second level seeks feelings of responsibility in the participants, focusing on how or if they will change or maintain their behaviors and perceptions. The third level focuses on experimentation, feeling out new roles and options. The final level focuses on generalization and transfer to apply

learning to home. This process of questioning pairs well with the learning cycles and sequences described above. A final model for questioning emphasizes structuring the questions around the goals of experiential programs: effective communication, expression of feelings, listening, appreciation of self and other, decision making, cooperating, and trusting the group (Knapp, 1984).

Use of metaphors. Beyond questioning, a more intensive method includes the use of metaphors in the experience. While the use of metaphors has been integrated into the Processing Pinnacle and the six generations of facilitation, the idea was first promoted in Outward Bound (OB) curriculum in the 1980s. Stephen Bacon (1983), the program director at OB at the time emphasized the need to attach metaphors to experiences students participated in. Metaphors likened OB experiences to challenges at home. Such metaphors needed explicit strengthening by the facilitator, i.e. relating a peak ascent to graduating high school. Success in the OB activities would hopefully transfer the ability to succeed in challenges at home. The stronger the connection of the metaphor, the more effective it can be (Bacon, 1983).

Other facilitators support this method, and emphasize need for consistently framing the experience as a metaphor to home, as well as providing compelling experience that will cause inspiration and change (Gass, 1991; Simpson et al., 2006). Metaphors can also be applied to feeling and perceptions (Luckner & Nadler, 1997). Several metaphoric themes that can apply to multiple situations include that of a journey, a mountain, the seasons, healing, or systems. Beard and Wilson assert the importance of participant imagination to utilize such metaphors as well as theorize home-situations in which new learnings, identities, or roles can be used (2006).

Researcher recommendations. Other methods and recommendations for facilitation and processing are plentiful. Considerations for processing include preparation, fostering of positive environment, use of communication skills, and sequencing of debriefs (Luckner & Nadler, 1997). Facilitator modeling of appropriate behavior and discussion are recommended (Knapp, 1985). Debriefing activities should “address all types of learning including cognitive (knowledge), psychomotor (skills), and affective (feelings)” that can be found in experiential education (Quinsland & Ginkel, 1984; p. 9). Indeed, many practitioners recommend various methods besides verbal processing to engage all aspects of the learner: journal writing, art, drama, photography, poetry, storytelling, written activity sheets, videotaping, isolation, and presentations (Priest & Gass, 1997). Alternative forms of verbal processing include dyads discussion (pairs), small group discussions, observers who give feedback, and individual (Luckner & Nadler, 1997).

Transference. Intricately tied with the ideas of facilitation, processing, and debriefing is the notion of transference. Indeed, transference is the final goal of the above-mentioned processes. It can be defined as applying a skill learned in a specific situation to a broader or different situation (Simpson et al., 2006). Transference can also include ‘simplifying the essential’ learning to assist students in understanding what was important about the experience (Gass, 1985a). These ideas are emphasized in experiential education, and asserted in several learning models (Kolb, 1984; Priest & Gass, 1997). Three types of transference have been described by Priest and Gass (1997) and Gass (1985a). The first type is specific transfer, in which skills learned are transferred to a similar task in a similar situation. Non-specific transfer involves the

application of learned principles, attitudes or thought processes. In this case, the task and situation are different, but similar skills may be used, such as employing communication skills learned while rock climbing to navigate a relationship. The final type is called metaphoric transfer, in which underlying principles and analogous processes are used in dissimilar tasks or situations. An example of metaphoric transfer is using teamwork skills learned while canoeing in the workplace.

Difficulties with transfer have been studied in management development programs, and demonstrate that lack of support, motivation, skill-set overlap, and reinforcement can be major blocks to any type of transference (McGraw, 1992). Indeed, while some argue that transference can occur naturally, Brown (2010) argues that intention is key in creating meaningful learning experiences and transference: “change that is sustainable and ongoing is difficult and tiring work requiring involvement and support beyond the gate of the outdoor adventure education provider” (p. 19). Brown takes his argument one step further, arguing that academic and content transfer is not really possible, but rather a program should focus on the transference of life and communication skills (2010). Tozer, Collins and Hathaway (2011) also argue for planning transfer, that it should not be assumed that it will occur on its own, and that consideration of the participants and the setting need to be taken into account.

Michael Gass, a thorough investigator of transference, presents several methods to increase transfer of learning which apply to experiential education including: give more responsibility to participants, extend the program to the home environment, provide follow up experiences, create learning activities with natural consequences, teach relevant skills, include past successful alumni, focus specifically on transference during the

program, reflect on learning, create conditions for transfer early on, and develop focused processing techniques (1985b). Priest, Gass, and Gillis (2000) recommend reflection, setting goals and action plans, bringing home ‘anchors’ of the experience (artifacts such as photos, clothing, posters, etc.), and planning follow-up activities to increase and maintain transfer after the program. Celebrations, debriefs, evaluation of the program, and opportunities to join other groups also improve transference (O’Connell & Cuthbertson, 2009). Beard and Wilson (2006) recommend scaffolding outdoor experiential learning programs with a four-stage support wave: a close to home introduction to the program and goals, an ‘outward bound’ experience in the wilderness, a ‘city bound’ experience to begin to re-integrate, and a homeward stage that strengthens the transference of learning.

While few experiential education programs publish their curricula, a few outdoor education institutions have emphasized the need for transference. As far back as 1960, Kurt Hahn emphasized the importance of transference in his Outward Bound program: “the Outward Bound experience by itself does not go deep enough. It is the beginning of a great promise- but this promise will not be fulfilled unless the follow-up problem is solved,” (p. 10). The National Outdoor Leadership School (NOLS) emphasizes their students should be able to transfer self-confidence, cooperation, self-sufficiency, self-awareness, and skills mastery. John Gookin, the curriculum director, encourages transference of principles through visioning, creation of action plans, reflections and debriefing (2003; Gookin & Leach, 2008). Leaders are also prompted to explain roles that students will fulfill upon return and set high expectations. The High Mountain Institute (HMI) created a ‘Suggested Packing List to Return Home,’ reminders

for students regarding their learning and skills. The list recommends considering memories, life skills, confidence, community, knowledge, and connection to nature (Barnes, 2011). This explicit list emphasizes the general benefits of the program that students can utilize upon their return home.

Focus: Outdoor and Adventure Education

While this review focuses on aspects regarding many experiential education modes, I now focus specifically on the outcomes, learnings, and transference from outdoor and adventure programs. Such practices are personally relevant to me, have a wide literature base, and can potentially create a very intense growth opportunity for students. Adventure education strongly embodies Proudman's assertion that experiential education should be "a challenging, active, student-centered process that impels students towards opportunities for taking initiative, responsibility, and decision making" (1992, p. 20). Palmer (2004) also encourages enhancing meaning by integrating the whole self, which can also be achieved by inspiring the student and giving students an awareness of their strengths and areas for growth (as cited in Taniguichi, Freeman & Richards, 2007). These recommendations for meaningful learning experiences align well with definitions of adventure education by Priest and Gass (1997):

[It] involves the use of adventurous activities that provide a group or an individual compelling tasks to accomplish. These tasks often involve group problem solving... and personal challenge...by responding to seemingly insurmountable tasks, participants often learn to overcome self-imposed perceptions of their capabilities to succeed (pp. 17-18).

Adventure education has been proven to create several significant growth opportunities for participants. Life skills such as communication, cooperation, decision-making, and problem-solving are woven into most adventure trips, which can also increase sense of self-confidence, coordination, pleasure in physical experiences and working with others, and identification with the natural world (Moote & Wodarski, 1997). Priest and Gass (1997) highlight interpersonal and intrapersonal gains including confidence, willingness to take risks, improved self-concept, leadership, reasoning skills, reflection skills, trust in others, conflict resolution, and problem-solving skills. These benefits of the outdoor learning environment are created from its novelty, the risk involved, the clarity of cause and effect, its experiential aspect, and the intimate view of strengths and weakness experienced (Luckner & Nadler, 1997).

Indeed, outdoor education addresses all aspects of the self. The psychological aspect grows through achieving confidence, self concept, and self efficacy. The sociological self grows through belonging, compassion, respect, communication, behavior feedback, and friendship. The educational aspect grows through problem-solving, awareness of nature, conservation, and value clarification. The physical self grows in skill-learning, strength, coordination, exercise, and balance.

Group work in outdoor and adventure education. Adventure education is a particularly strong example of the use and success of collaboration (Gookin, 2003; O'Connell & Cuthbertson, 2009). Groups are often seen as an essential component of adventure education, both to provide learning and emotional support throughout the experience (O'Connell & Cuthbertson 2009; Riggins 1986). In a particular study of a National Outdoor Leadership School (NOLS) group, the collaborative environment gave

participants values and “motivation to transfer course benefits and consequences to other areas of one’s life” (Goldenberg & Soule, 2011). Outdoor and adventure education provide relatively authentic experiences for groups, especially in the format of physical challenges (O’Connell & Cuthbertson, 2009; Riggins, 1986). These challenges not only build teamwork amongst a group, but they require it (Breunig & O’Connell, 2010). Outward Bound emphasizes the need for a small group environment and genuine rules and consequences to create positive learning and growth (Riggins, 1986).

Group work usually has a specific place in curriculum (Bisson, 1998; Gookin, 2003; Simm, 2005). Teamwork development, or teambuilding, often occurs early within such programs, capitalizing on the positive feelings in the forming stage and aiding the group through the storming stage (Bisson, 1998; Gookin, 2003). Benefits of group work in adventure education includes effective communication skills, trust in others, conflict resolution skills, problem-solving skills, leadership, cooperation, and sense of belonging (O’Connell & Cuthbertson, 2009). Such outcomes are often seen as the primary goals of adventure and outdoor education, in which a challenging medium and small group framework utilize several principles of experiential education to create life-changing experiences (Neill, 2007).

Transitions in outdoor and adventure education. Taniguichi and colleagues (2007) describe a process that occurs during outdoor education that can provide meaningful and life-changing lessons for participants: perception of risk in new situations, feelings of awkwardness or discomfort in new situation, sharing of true self , reconstruction of a self image through reflection and reformation and finally, allowance for growth and change (Taniguichi, Freeman, & Richards, 2007, p. 131). This process

may look similar to transition theory outlined above, and has also been described by Luckner and Nadler (2007). These authors show that an individual experiences disequilibrium in a novel setting and cooperative environment. Solving problems in this situation leads to feelings of accomplishment. Processing promotes generalization and transfer of learnings (p. 265).

A similar transition process is also seen in the idea of traditional rite of passage seen in many native cultures, recently related to adventure education (Andrews, 1999; Bell, 2003). A rite of passage requires a separation from society; an intermediate period of intense experiences and different norms, roles, and behaviors; and a reincorporation stage, in which one returns to society in a new state. A celebration of such a process legitimizes and supports this change upon return. Such a transformation relies several requirements of the wilderness experience- a strong sense of community, a sense of self, and a sense of place (Andrews, 1999). Andrews asserts that the liminal experiences of outdoor education experiences can create such connections and understandings to facilitate a rite of passage experience for youth. Bell (2003) agrees with this theory, yet contends that youth returning from such experiences are often insufficiently supported or celebrated. They may be expected to maintain their previous role, or their experiences are not understood. Without support and celebration of the change, a young person may revert or hide their new ideas. In this argument, Bell indirectly advocates for transference and celebration of learning, self-knowledge and skills to maintain such change over time.

Empirical studies of transference in outdoor and adventure education.

Ability to transfer learnings from adventure education has been studied in several different sorts of outdoor environments and programs. Sibthorp (2007) reviewed the

most applicable outcomes gained by eighteen adolescents from a three-week adventure program. He found that while both ‘hard’ (technical) and ‘life’ skills were learned, the latter were most transferable to home. These abilities- leadership, personal awareness, social skills, communication, and tolerance and appreciation of others- were acquired through trying new things and receiving feedback, observing others successfully perform hard and life skills, exposure to new and different people, authenticity of the tasks, and concurrent isolation from society and proximity to a small group.

Breunig and colleagues (2008) studied college students’ sense of community during and after a six day wilderness trip using questionnaires and interviews. An elevated sense of community was found upon completion of the trip, and was based on feelings of membership, influence within the community, integration into the community, and emotional connection. They found that facilitation, reflection, debriefing, and pre- and post-trip activities were important to maintain the established sense of community.

Goldenberg and Soule (2011) reviewed how sense of community during NOLS programming influenced group outcomes. Group interactions, such as developing relationships, building community, and developing teamwork gave participants both new values and the “motivation to transfer course benefits and consequences to other areas of one’s life” (p. 396). Sibthorp and Arthur-Banning (2004) studied gains adolescent participants in a three-week long adventure program. They found that empowerment (completing physical challenges, inclusion in decisions, and acceptance of personal responsibility) and learning relevance during the program created greater life-effectiveness in participants.

Wilderness orientation programs for college provide interesting insight into transference, because the community, values, and identities created during the orientation program can be monitored and reinforced afterwards. Participants leave orientation programs to collectively enter a new setting, college, instead of returning home individually. Gass, Garvey and Sugerman (2003) extended the view of transference by studying orientation program participants' reactions and learnings over seventeen years. The authors found that the challenged assumptions of self and others helped participants shift their beliefs, that friendships on the program became an important support network during college, and the long-term effects lasted past graduation.

From these studies, the importance of groups in creating meaningful learning experiences for participants can be seen. Working with others through difficult situations, and depending on them for support, friendship, fun, and challenges. The groups have proved important in teaching life skills and developing participant identities. This temporary or proto-community can often be the most important aspect of growth, and sometimes the most difficult aspect to leave.

Conclusions & Implications

Tuckman (1965), Schlossberg (1981), Bridges (2004), Gullahorn and Gullahorn (1963), Storti (2003), and Furnham and Bochner (1986) have contributed to our understanding of the transition processes and transference of learning students undergo during the progression and upon completion of meaningful experiences. A somewhat general model can describe the various transition processes within the group, a new place, and return home (Figure 5). This model begins with an emotional high from the exposure to the new and exciting situation. However, emotions and individual function

decrease with awareness of reality of the situation, and the challenges and restrictions therein. While individuals or groups may struggle in this stage, they can adapt to these challenges, and find new ways of thinking or behaving. These new perceptions or behaviors will eventually become integrated within the individual or group, and result in new success and performance. This new state will last until the next transition- the end of the group, the return home, or the next ending.

Processing is also important in aiding transference of learning in experiential education by creating and internalizing meaning through reflection. Progressions promoting various depths of reflection after experience can increase learning and understanding. These can occur spontaneously with the student, or can be facilitated strongly by educators or leaders who can create meaning through reflection in small- or large- group discussions, questioning strategies, metaphors, creative works and individual methods. Groups have proved beneficial to increase life skills learning, provide a support network and create deeper learnings. Works across the years by Johnson and Johnson, O'Connell, Sibthorp, Gass, and Priest especially have influenced this field and our understanding of these concepts.

While we can have a broad understanding of transition and transference, a significant gap still exists. Reflection and processing techniques to aid transference are plentiful, yet few recommendations exist to aid a student's transition process. A few methods have been suggested, such as providing closure through celebrations, creating action plans or setting goals, and envisioning the future. Many (Andrews, 1999; Bell, 2003; Gookin, 2003; Meens, 2000; O'Connell & Cuthbertson, 2009) strongly recommend

the need for further research educational practices that may support students through transition periods.

To reinforce these educational practices, additional research into this transition period specifically is needed. While few works touch on the reality of this transition period after experiential education programs (Ivory, 1999; McGraw, 1992; Meens, 2000), no scientific studies exist to describe the process. A longitudinal study of students' transitions after an experiential program, as well as empirical studies to determine what activities may affect such transitions, are strongly recommended. Many educators fail to even recognize such transitions or transition processes, which creates room for professional development in this area as well.

While extensive works regarding processing and debriefing exist, most of these works focus on therapeutic or development settings (Ashby & DeGraaf, 1998; Gass, 1985a,b, 1991; Knapp, 1985; Luckner & Nadler, 1997; McGraw, 1992; Moote & Wodarski, 1997; Priest & Gass, 1993, 1997, 2000; Simpson, Miller & Bocher 2006). In such settings, client or student change is the primary goal. In areas of experiential education with multiple goals, such as service-learning, outdoor, or environmental education programs, few works exist to describe educational methods to increase transference of all learnings. For example, processing methods may help a student understand their personal and social growth during an experience, but do they necessarily help transfer academic, content, or place learnings? Many educational theorists (Kolb, 1984; Joplin, 1995; Priest & Gass, 1997) emphasize the need for reflection to internalize learnings from experience. Indeed, Priest and Gass (1997) claim that discussion afterwards is all that is needed for educational experiences, yet do not back up their

claims with any scientific studies (p. 180). Further studies are strongly needed regarding transference of learning in experiential programs that emphasize more than personal growth, striving for content learning as well.

My next step includes describing activities or methods that experiential educators can and do utilize to improve this transition process, as well as increase transference of learnings. I further synthesize this information to create professional development and inspirational materials for experiential educators.

Lessons from the Field

While extensive review of the literature has provided valuable insight into students' potential experiences upon the termination of experiential education programs, a large gap of pedagogical application of these theories remains. I sought to address this gap in research by speaking with a range of educators or directors of experiential programs. While a wide variety of literature exists to support to the facilitation of transference, leaders of experiential education may be unaware of such research. My goal for these interviews was to illuminate both the theoretical and practical aspects of transference and student transitions, identifying practices that utilize theories discussed, and shining a contextual and applied light on to the theory. Through my conversations, I sought to discover current practices or methods that practitioners find useful for preparing their students to re-enter their original environment, both academically- through transference of learnings- and emotionally, through transition experiences.

Methodology of the Interviews

Participants. In December 2011 and January 2012, I spoke with eleven educators or educational leaders from three main categories of programs: outdoor or

environmental semester schools (OSS; n = 5), outdoor adventure programs (OAP; n = 2), and residential environmental education (REE; n = 4). These determinations are my own, and were confirmed by the leaders I spoke with. Examples of these programs (*not* those I interviewed) include the Mountain School as an outdoor semester school, Wilderness Ventures as an outdoor adventure program, and NatureBridge as a residential environmental education program. I chose to interview experts from these categories primarily due to my interest and work in similar fields, and the applicability to my own practice. Such programs also have opportunity for quite intensive learnings, as well as meaningful identity and/or value change (Palmer, 2004, as cited in Taniguichi et al., 2007; Priest & Gass, 1997; Proudman, 1992). These changes in the student are often the basis of re-entry struggles (Bridges, 2004; Ivory, 1997; Meens, 2000), and therefore analysis of these programs' practices can provide some of the deepest insight into these processes. For this reason, the participants were selected through purposive sampling. The programs I spoke with all operate within the United States, and are based across the country.

Procedure. I used a comparable set of fifteen questions for each interview (see Appendix A). I developed these questions based on emergent themes from the literature review, and also added several open-ended questions to allow for emergence of novel themes. Each interview participant agreed to the terms and conditions set by me, and approved by my advisor, and the University of Wyoming Institutional Review Board (Appendix B). In this agreement, I offered to share my findings with interviewees in exchange for their time and help. Interviews lasted between twenty-six and seventy-four

minutes, and were conducted by phone (n = 7), Skype (n = 3), and in person (n = 1). I took thorough notes using Microsoft Word, noting the time and location of the interview.

In analyzing participant responses, I sought to find general themes and ideas of current practice. I did not conduct an extensive analysis, but simply reviewed the responses for patterns and extracted some ideas for best practice of promoting transference and supporting transitions. I used these themes and patterns to make some general recommendations for practitioners.

Findings of the Interviews

Before illuminating meaningful practices, the goals of these institutions will be reviewed. As these interviews focused on the transference of learning and transitions, it is important to understand specifically which learnings are meant to be transferred and from what experiences the students or participants are transitioning.

Program goals. The goals of these experiential programs fall under three main categories of my own deduction: connection to nature and place, community living and skills, and personal growth.

All of these outdoor or environmental experiences focus on a connection to and understanding of nature and place. This goal includes not only a connection to the place where the program is located, but also the development of skills, and change of attitude to seek out such connections upon return. Implicit in this goal is the growth of a love or enjoyment of the outdoors, and an awareness that opens the students' eyes to further discoveries. Skills to facilitate enjoyment, discovery, and understanding of a place are also emphasized.

While connection to a natural place is important in such programs, perhaps even more stressed are connections to people and communities. Healthy and meaningful relationships and connections with peers, faculty, leaders, staff, and other community members are encouraged. Inherent in these healthy relationships is the need for communication and relationship skills, including trust, cooperation, feedback, respect, awareness of others, and empathy. Another part of community skills is the development of leadership skills, and self-awareness of one's personal role within a group. Leadership curricula may infiltrate overall courses and topics, in a variety of intensities. A final aspect of community instilled in participants is active citizenship and stewardship. Above all, programs hope their students will change their behaviors and actions towards the world upon their return home. Different sorts of citizen behaviors are stressed in different experiences, and include an increase in sustainability or systems thinking, leadership, socialization, and stewardship to others and/or the natural world.

The third major category of progress sought is students' personal growth. Program leaders hope for a growth of confidence and sense of personal responsibility. As mentioned above, communication and leadership skills are personal life skills also emphasized. Educators strive to develop a love of learning in their students, so they will seek out meaningful learning experiences in the future. Finally, programs seek to teach students higher-level thinking and metacognition, which include abilities to understand, analyze, and reflect on the world around them, as well as their personal selves, more deeply and completely.

While I have separated these goals into categories, the connections and overlap between them is clear. Overall, educational leaders hope for more capable and passionate students, who use their experiences to help make themselves and the world a better place.

Methods of empowerment. With such goals in mind, environmental and outdoor programs can and do utilize several methods that fit into the following themes to empower students to effectively transfer their experiences, and transition healthily upon return.

Reflection. As emphasized in the literature review, reflection is a vital component of education and learning. Many experiential programs have realized this importance, and use reflection and meta-cognition in a variety of ways. Levels of formal and informal reflection permeate almost all aspects of facilitated experiences. Some programs- especially those that are longer and more academically focused- may assign specific reflection essays with prompts, or simply a number of journal pages to be filled by the students. Journal use is common throughout all types of programs, and students often receive them as gifts upon arrival. Various amounts of encouragement prompt students to reflect after each activity, day, event, or trip.

Another form of assigned written reflection is that of self-assessment and self-analysis. Program leaders may urge students to assess and analyze their own work, providing valuable opportunity for self-reflection and connection to larger ideas. Another opportunity for assessment occurs through students giving feedback to the institution. Students are often prompted to reflect on their experiences through survey evaluations of their course or trip, or through exit interviews. While these methods are meaningful principally for the practice of the program, they can also provide the student an

opportunity to synthesize and summarize their thoughts and learnings. Online blogging provides another way for students to write and submit their understandings and reflections on their experience to the greater world.

Another common medium of reflection is solo or alone time. This may range from silent or alone time at the end of travel day, to a weekly visit to a solitary natural spot, or a multi-day solo trip in the wilderness. Educational leaders tout the importance of these opportunities to give students a solitary experience in which the only stimulation are the student's own thoughts. This gives students the chance to explore their inner selves and the connections of their world.

The final method of reflection used frequently is through conversations and debriefs. Leaders may facilitate meaningful discussions with their participants after specific activities, before and after each day, at weekly meetings, or in final sharing circles. These conversations can range from simple review of events, feelings, or thoughts, to application of metaphors and creation of action plans and goals. Conversations may also occur one-on-one with advisors or mentors, and include feedback, sharing, and goal setting.

All of these methods of reflection can provide further growth for students. They allow students to analyze themselves, the world around them, and connections that may exist. Such reflection can help students reach many of the goals set for them for programs.

Mental preparation and plans. Another strong theme of activities that emerged from the interviews that can help empower students in termination of the experience is making plans and mentally preparing for the end. Intentional recognition of this end can

happen at any point during the experience- some institutions choose to emphasize it from the beginning, encouraging students to make the most of their finite opportunity. Some programs address the idea of termination halfway through, and some wait until a final unit or event. The simple acknowledgement of the conclusion of the experience can begin to help students understand and make of the most of their time, and begin to realize that an end will occur.

Most institutions choose not only to address finiteness of the experience, but also support such conversations with a review of the returning process. Advisors may coach students on transition patterns, or a group may have a conversation about it. Programs will devote a class unit, field day, or wilderness experience to focus on the transition process. Students may imagine and reflect on what the transition will be like, or be taught specifically how to communicate and share appropriately about their experiences. Sometimes students are taught meditation and other skills to help them cope with the stress of return, or they are encouraged to start and maintain a physical routine that can be practiced throughout the transition to stabilize and balance their lives.

While some of these methods focus primarily on the emotional transition process, there are several ways of planning that can improve transference of learnings as well. Several longer programs encourage or require their students to plan and implement a specific project upon return. This project usually includes a service component, and is directly based off of learnings and motivational experiences during their stay. Some institutions choose a more flexible route of urging students to create action plans or goals for their return, which can be personalized to academic, personal, or relationship-based objectives or plans.

Finally, programs work to tie their experiences to future choices of the students. Many semester schools focus on college planning and choices, bringing in graduates or counselors to assist. Some emphasize other ways of using gained motivation to get involved in other ways- service organizations, study abroad and post-graduation opportunities, working farms, and travel expeditions.

All these methods of mental preparation and plan-making assist students through transitions and transference upon program termination, and can provide valuable ideas for other experiential educators.

Acknowledgement and celebration of experiences and growth. Another common category of empowerment practices is that of acknowledging and celebrating experiences and growth. These activities provide closure and can therefore aid in transitions.

One common practice that celebrates experience is simply a review of events. This happens through a variety of media: mental and imaginative recall of experiences, photograph-based slideshows, and class ‘yearbooks.’ Students are also invited to share specific memories, either aloud in a sort of ceremony, or independently in their journals.

An often used practice includes variations on celebrations of learning or growth. Some programs ask students to create final presentations of learning, or share results of culminating projects. Students may write a final reflection on their experience. In some more adventure-based programs, participants gain more and more responsibility to perform skills developed throughout the trip. Also, students can be prompted to share their learning in a more practical setting, leading their parents or family through an educational activity based on learning or skills gained. Community members may also

initiate celebration of growth. In final graduation-like events, advisors or mentors may share their connections with and appreciation of a student, praising them for specific growth or accomplishments during the experience. These celebrations and acknowledgements can help students realize and internalize the growth and progress they have made, making another step towards transition preparation.

Furthermore, several programs include, in their final days, various rituals and ceremonies of closing. This often includes a final, celebratory, fancy meal, maybe served by staff or located in a special location. Students will receive gifts and diplomas or certificates. Other ritual-like practices occur, including lighting of candles, visiting special places, and other traditional practices of the program (such as sharing in a circle). Such rituals and ceremonies further invite students to acknowledge their place within the community of the institution, and recognize their involvement and accomplishments there.

Finally, programs create fun final events for students. This could be a dance, roasts, games, skits, singing, or a talent show. These activities provide a social and student-focused outlet for celebration, which complements other closing activities to signify an end to the experience.

Such celebratory and acknowledgement activities guide students to realize and understand the program is over, and internalize and reflect on their growth and learnings. This brings them one step closer to an effective and empowered re-entry to their home environment.

Support networks and correspondence. A final way in which students are empowered after their experiences is through support networks and correspondence with

other group members. Institutions work in a variety of ways to create support networks and foster intra-group communication.

In semester-length and environmental education programs, sending-schools play a big part of the support network. Sending schools are those the student normally attends, the school from which they were sent to the program, and the school to which they will return. For shorter environmental education experiences that are conducted with a class, teachers are important allies. Teachers often participate, and gain both an intimate knowledge of the experience as well as a great opportunity to support it. They can use this power to scaffold the trip, and reinforce learnings and skills obtained. Returning teachers also have the unique opportunity to strengthen students by preparing them *before* arrival at the program. In some longer, semester-length programs, institutions attempt to connect sending-school teachers or counselors to student experience. Sometimes teachers are invited to the institution for professional development and to create a greater understanding of outcomes, and sometimes program staff visit the sending schools to create relationships and understanding between the two schools. Some educational leaders go as far as nominating a school liaison, someone at the sending school who is knowledgeable about the program and can relate to the student experience upon return. Finally, schools can act as support networks if the semester school used comparable and compatible academic foci and techniques. Reducing the academic stress of transition can allow students to focus on other, potentially more important aspects of transition.

Parents or guardians are also important advocates. In residential environmental education programs, parents can act as chaperones, in which case they understand the trip better and can support it at home. In longer or more intense programs, parents are

sometimes invited for a parents' weekend or to graduation, helping them better understand their child's experience. Some programs go so far as to train the parents in how to handle or strengthen their child's transition. Finally, institutions connect parents to their students through online blogs, updates, and photos.

Students often use their relationships with peers or faculty to support their transition. Institutions strengthen these connections through structured alumni networks. These networks publish newsletters, solicit feedback, and hold events for students after the program. Sometimes alumni are even invited back to the program location to enjoy a reunion weekend or work with current students. Program leaders may elect class agents, who are in charge of organizing the cohort events afterwards. Faculty continue to support students through letters of recommendation, casual contact and advice, and college choice guidance.

In less established ways, programs encourage group contact through technological resources, primarily email lists and social networking sites. Students often find such contact to be an outlet for unique empathy, which can aid their transition experiences and inspire them to further transfer their learnings.

Such forms of communication and support networks provide a post-experience support to the student. Intention towards creating these community and support networks during the program can help ensure that student transitions will go more smoothly, and they will feel more empowered upon their return.

Implications of the Interviews

From speaking with experts in the field, I found that experiential education programs based in outdoor or environmental curriculum strive to connect their students to

place, create community skills and awareness, and provide opportunities for personal growth of their participants. These goals are often accomplished during the experience, and can be transferred to students' everyday life through activities, conversations, and media that emphasize reflection, mental preparation and plans, acknowledgement and celebration of growth and learning, and support networks and correspondence. Specific programs may practice methods within any or all of these themes, to extent appropriate to their depth and breadth.

Determining these themes of practice in the field can shine an intriguing light on the literature of transitions and transference. Current practices certainly confirm the extensive literature regarding the importance of reflection in internalizing learnings. We see through the work of the Johnson and Johnson (2009) and many other scholars (*inter alia* Gass, 1985b; O'Connell & Cuthbertson, 2009; Priest & Gass, 1997; Simpson et al., 2006) that conversations and collaborative learning can provide great growth through reflection that may not be achieved alone. Other authors suggest methods and means for achieving student reflection and processing besides conversations, including journal writing, art projects, and presentations (Luckner & Nadler, 1997; Priest & Gass, 1997). Interviews with practitioners have shown the practical application of these suggestions, and rounded out these methods with practices of solo time, essays, blogs, and self-assessment.

Theories of group work and group processes presented by Capuzzi and colleagues (2006), O'Connell and Cuthbertson (2009), Sheard and Kakabadse (2004), and Tuckman and Jensen (1977) are also reinforced by current practices of educators. The experiential programs of focus understand the role of peers and community in learning environments,

and seek to strengthen and encourage those communities both during and after the experience. Beard and Wilson (2006) and Gass (1985b) acknowledge the importance of support networks and program scaffolding, which several outdoor semester schools and residential environmental education centers reinforce and practice intentionally.

Two themes from the interviews, however, were not strongly acknowledged in the literature. The mental preparation of the student, as well as the celebrations of student growth, was less supported by the literature. O'Connell and Cuthbertson mention briefly the need for celebrations (2009), but provide no research to confirm such an assertion. Similarly, Gookin and Leach (2003) attest to the importance of creating action plans and visualizing the return, yet do not confirm this suggestion with examples. This deficit of literature regarding mental preparation and celebrations could reflect an actual lack of such literature, or it is possible these topics have been acknowledged in areas of study outside the realm of my review. Research in both psychology and education could address these ideas- acknowledgement and preparation for the end of an experience, and celebration of accomplishments- and the potential to use such tools to empower students in transitioning and using their learnings in a different setting.

Another potential error in the interview analysis is my own personal perspective and bias. I have personal experiences in many similar programs to those discussed above, and such personal history could have influenced my outlook and understanding of certain themes of practices. Also, as stated before, many of my interview questions were based off my literature review findings. Therefore, an oversight in the literature review could have led to a similar omission in interview questions, thereby omitting important information in program analysis.

While these potential mistakes could have affected my findings from the field, I still believe that the main themes discussed in this section prove useful for educators in experiential programs. The themes can be used as a guide for educational leaders to develop their own curriculum that is compatible with current practices. I hope that the suggestions of guiding students through reflection, mental preparation, and celebrations, as well as creating support networks for them, can continue to be useful for educators and researchers in the field.

Recommendations for Educators

Introduction

This section is written to supplement the pamphlet of suggestions and recommendations for experiential educators. These recommendations are based in this project's findings, and are focused for practitioners. Such intentional, passionate practitioners often hope their students leave their programs as emboldened people, ready to take on the world and make a difference. Yet several concerns and questions remain regarding student experience upon program termination and re-entry into the home or usual environment:

- How do educators consider and address their students' experiences after leaving?
- Can students properly apply their tremendous learning from the program, about themselves and the world, to their home environment?
- What can educators do to support their students' re-entry processes?

Based on conversations with experts in the field and extensive research, I have developed the following suggestions for any educators or program directors who want to guarantee the effective transitions of their students and transference of their important lessons.

Included in this section are the important considerations of transitions and transference, methods and themes of empowerment, and further resources for continued inspiration.

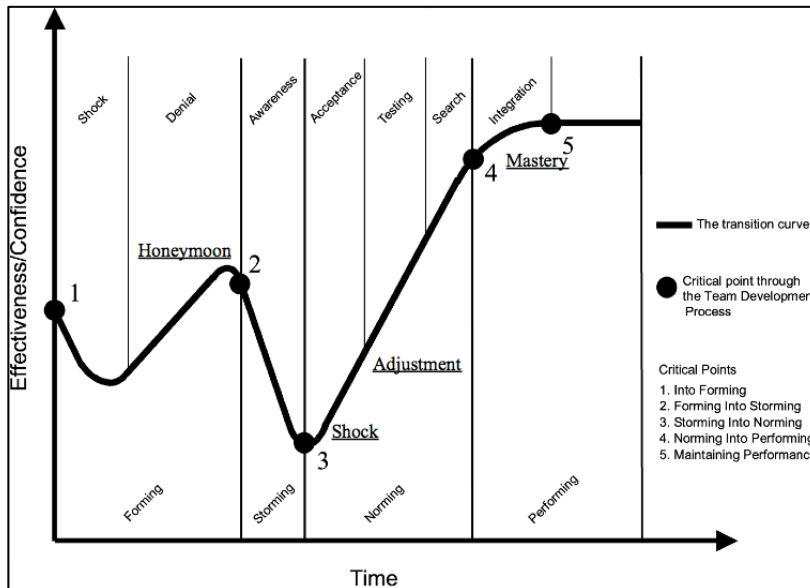
Considerations: Transitions and Transference

Transitions. A transition is an emotional shift in identity, perception, or values that occurs with either internal or external life changes. In experiential programs, transitions are important to consider both upon arrival at and departure from the program. The social, cultural, and physical changes in these external environments can cause shifts in students' identity, perception of the world, and/or their values. Especially upon return home, students will have to adapt these personal learnings from the experiential program to their home environment. Such an environment may not be ready for or aware of such changes. This disconnect of understanding and expectations often causes stress and rejection of new learning in the student. Preparing students for this transition can help ensure a healthy and empowered re-entry.

Understanding transition progression can help both educators and students prepare for change. Transitions are arguably complex and individual experiences. However, extensive review of transition theories, group development, and cultural adjustment processes presents this general model that can potentially apply to the transition processes of students upon program termination.

- Honeymoon: excitement from the novelty of the change, exploring 'new' setting, putting ones 'best foot forward'
- Shock: realization of the complexity of the change and setting; frustration and grappling with dissonance

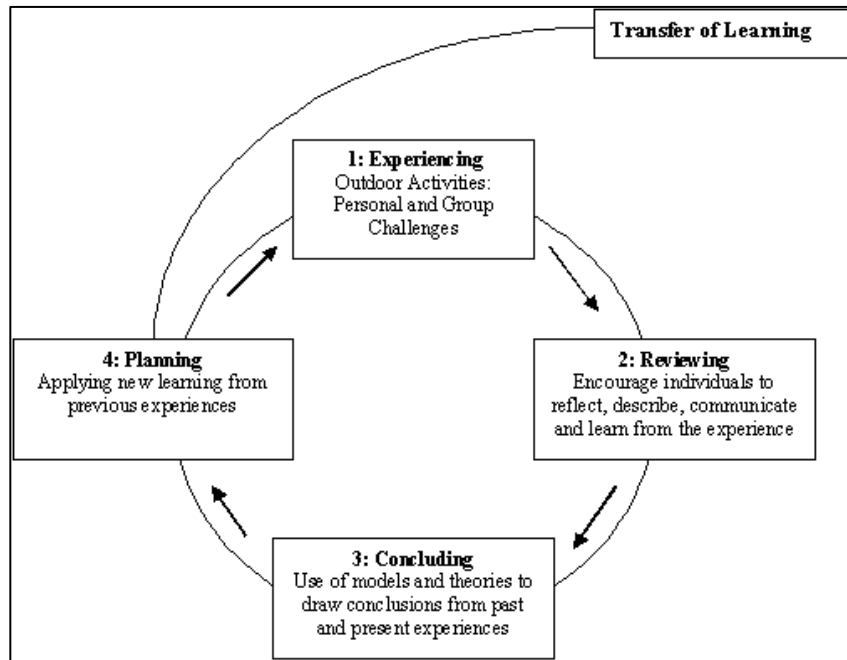
- Adjustment/Mastery: accept differences in setting and acclimate to them, find balance between personal and outward perceptions of self and identity.



Transference. Transference is a common goal in education, seeking the synthesis and intentional application of learning from one setting to another. Experiential educators are especially aware of the need for this application, as they are less able to support their lessons once the student returns home. Emphasizing transference can help ensure students can continue to use their important learnings upon return, and carry their significant lessons, values, and identities from the program throughout their life.

Most educators and theorists agree that experiential learning is more than simply ‘learning by doing.’ To internalize and transfer learning, some sort of reflection and processing is needed after the experience. Several models of experiential learning have been proposed to improve transference. These models can guide educators in facilitating

activities around experiences to most improve transference.



1. Experience: physical, social, and/or intellectual challenge, interdisciplinary project, service and community interactions
2. Review: reflection through conversations, introspection, or writing
3. Conclude: generalization of meaning, integration into past and future experiences
4. Plan: forethought and anticipation of other similar experiences, and application of meaning to those experiences.

Methods: Prepare Your Students for Return

These theories and ideas can provide an initial view of students' potential transitions and opportunities for transference. Fortunately, there are many methods and activities to address these issues. Here, they are broken down into themes, and specific activities within each theme are also suggested. I would encourage any creative and passionate educators to use these ideas and adapt them appropriately to their own practice.

Reflection. Researchers and practitioners alike agree that reflection is powerful in helping students realize and internalize their learning and growth. Different modes for successful reflection include written, oral, introspective, and artistic.

Written: Personal journals, student self-assessment, program evaluation, cumulative essays, online blogs, email updates.

Introspective: Regular solitary visit to a natural place, daily solo-time, solo wilderness experience.

Collaborative: Facilitated discussion, feedback circles, debriefs, closing circles.

Performance or artistic: Visual representation of learning, skit or performance

Mental preparation and plans. Mentally preparing students can help them understand the finiteness of their experience, get ready to transition, and be primed to apply learning. Ways to prepare students for a program's end and re-entry vary in depth and intensity, from teaching about the transition process to planning projects or involvement for return.

Mental preparation: Acknowledgement of finite and temporary nature of program, discussion of transition, review of transition processes, facilitation of coping skills (meditation, physical routine that can be maintained upon return).

Make plans: Action plan or goals for return, service-related project, discussion of involvement opportunities for future (travel, gap year, farms, service).

Acknowledgement and celebration of experience and growth. Acknowledging and celebrating students' experiences and growth can help them both appreciate and absorb what they have accomplished throughout the program. They can provide closure and help students feel part of the greater community of the program institution. This can be

facilitated through review of events, presentations of learning, and ceremonies, rituals or graduation celebrations.

Review events: Memory activation, photo slideshow, student sharing.

Celebrations of learning: Culminating project, formal or cumulative presentation, skill responsibility given to student, skills demonstrated to outside group, faculty shares about student.

Ceremonies, rituals, graduation: Special meal, candle-lighting ceremony, special location, gifts, diploma, certificate for students, fun/social events.

Correspondence and support networks. Students often try to stay in touch with each other, and us, after their programs. These communications, as well as empathy and understanding created in parents and teachers, can support students to transition and transfer learning effectively.

Correspondence: Class representatives, reunions, alumni networks, invitation to return to program location, involvement in future programs, social networks, email list serves.

Teachers or schools: Education of teachers about program, professional development, emphasize academics or skills that transfer well to school.

Parents/guardians. Preparation of parents for transition of their child, updates through photos or blogs about student experience, invitations to program location.

Final Summary

Experiential education has the power to integrate the whole self into learning experiences, change values, awareness, and identities, and alter a person's life course. However, the difficulties in transferring learning and transitioning from the program can

stymie the use of these learnings. In my this project, I sought to discover what educators can be, and are, doing to better prepare our students for this return home.

There is little literature regarding re-entry processes for students of experiential programs, yet study abroad literature demonstrates reverse culture shock can strike travelers upon return home. Similarities between study abroad and other experiential programs as well as my own personal experience suggests that similar shock can occur for all students upon return. Indeed, transition theories posit that most life changes are associated with initial denial of the change, followed by overwhelming negative feelings in dealing with the change, followed finally by a resignation and reorientation to the change. Once a person accepts the change, they can move on with their new perspective and function in the world.

Literature suggests that programs *can* emphasize a number of activities to assist students with the academic and emotional aspects of re-entry. Any acknowledgement of the end can mentally prepare students for return (Gookin, 2003). Small group work promotes transfer of learning to other settings (Johnson & Johnson, 2009). Reflection, through introspection or conversations, can draw meaning from experiences (Gass, 1985; Joplin, 1995; Kolb, 1984; O'Connell & Cuthbertson, 2009; Priest & Gass, 1997). I was also curious, however, what programs *currently do* to prepare their students to return home. I spoke with educators from three main categories of programs: outdoor semester schools, outdoor adventure programs, and residential environmental education. These programs all emphasize three main categories of goals: connection to the natural world, connection to communities and people, and personal growth of the student. Students are

prepared to leave their programs, both emotionally and academically, through four categories of activities.

Researchers and practitioners alike agree that *reflection (1)* is powerful in helping students realize and internalize their learning and growth. Different modes for reflection include written, discussion-based, solo or introspective, and artistic. *Mentally preparing* students, and helping them to *make plans (2)* for return, can prompt them understand the finiteness of their experience and get ready to apply learnings. Ways to mentally prepare students for re-entry vary in intensity, from teaching about the transition process to planning projects or involvement for return. *Acknowledging and celebrating experience and growth (3)* can help students both appreciate and absorb what they have accomplished over the program. This can be done through review of events, presentations of learning, and ceremonies or rituals. Such activities can provide closure and a sense of community for the student. A final category of activities is the facilitation of *support networks and correspondence (4)*. Students often try to stay in touch with each other after their programs, which can be supported through alumni networks, social networks, and reunions. Communication through these media, and other support networks strengthened in schools and parents, can greatly aid our students through their transitions and transference.

This work provides an initial insight to the possibilities of sending our students home ready to use what they have learned. I would encourage all intentional educators to use these suggestions as talking points for improving your practice, and the efficacy of your students in the modern world.

Literature Cited

- Adams, J., Hayes, J., Hopson, B. (1977). *Transition: Understanding & managing personal change*. Montclair, NJ: Allanheld, Osmun & Co. Publishers, Inc.
- Alder, N. (1981). Re-entry: Managing cross-cultural transitions. *Group & Organization Management*, 6(3), 341-356.
- Andrews, K. (1999). The wilderness expedition as a rite of passage: Meaning and process in experiential education. *The Journal of Experiential Education*, 22(1), 35-43.
- Ashby, J. & DeGraaf, D. (1998). Re-examining group development in adventure therapy groups. *The Journal of Experiential Education*, 21(3), 162-167.
- Association for Experiential Education. (2007-2011). History of AEE. Retrieved from <http://www.aee.org/about/historyOfAEE>.
- Bacon, S. (1983). *The conscious use of metaphor in Outward Bound*. Denver, CO: The Type-Smith of Colorado, Inc.
- Barnes, C. (2011, Fall). A program's end packing list for departing students. *High Mountain Institute Newsletter*, p 1- 3. Retrieved from http://www.hminet.org/sites/default/files/u53/hmi_fall_2011_newsletter.pdf.
- Beard, C. & Wilson, J.P. (2006). *Experiential learning: A best practice handbook for educators and teachers, Second Edition*. London, UK: Kogan Page.
- Bell, B. (2003). The rites of passage and outdoor education: Critical concerns for effective programming. *The Journal of Experiential Education*, 26(1), 41- 49.
- Bisson, C. (1998). Sequencing adventure activities: A new perspective. *Proceedings from 26th Annual Conference for Experiential Education*, Incline Village, NV.
- Brackenreg, M. (1994). Essential skills for processing adventure education. *The Journal of Experiential Education*, 17(3), 45-47.
- Brammer, L.M., & Abrego, P.J. (1981). Intervention strategies for coping with transitions. *The Counseling Psychologist*, 9(2), 19-36.
- Breunig, M.C. (2011). Paulo Freire: Critical praxis and experiential education. In T.E. Smith & C.E. Knapp (Eds.), *Sourcebook of experiential education: Key thinkers and their contributions*, (pp. 56-63). New York: Routledge.
- Breunig, M.C., & O'Connell, T.S. (2010). The impact of outdoor pursuits on college students' perceived sense of community. *Journal of Leisure Research*, 42(4), 551-572.

- Breunig, M., O'Connell, T., Todd, S., Young, A., Anderson, L., & Anderson, D. (2008). Psychological sense of community and group cohesion on wilderness trips. *Journal of Experiential Education*, 30(2), 258-261.
- Bridges, W. (2004). *Transitions making sense of life's changes: Strategies for coping with the difficult, painful, and confusing times in your life*. Cambridge, MA: Da Capo Press.
- Brown, M. (2010). Transfer: Outdoor adventure education's Achilles heel? Changing participation as a viable option. *Australian Journal of Outdoor Education*, 14(1), 13-22.
- Capuzzi, D., Gross, D.R., & Stauffer, M.D. (2006). *Introduction to group work*. Denver, CO: Love Publishing Company.
- Dewey, J. (1916). *Democracy and education*. New York: Macmillan.
- Dewey, J. (1930). *The later works, 1925-1953, 5th Edition*. Southern Illinois University: The Board of Trustees.
- Dewey, J. (1938). *Experience and education*. New York: Macmillan.
- Dickson, T.J. (2008). Reflecting on the experience: Musings from the Antipodes. *Journal of Adventure Education and Outdoor Learning*, 8(1), 21-29.
- Flavin, M. (1996). *Kurt Hahn's schools and legacy: To discover you can be more and do more than you believed*. Wilmington, DE: Middle Atlantic Press.
- Ford, C., Cabrales, D., & Williams, E.N. (2007). Stages of group development for AmeriCorps and other national service programs. Retrieved from www.nationalservicerresources.org/stages-group-development-ameri-corps-and-other-national-service-programs on 28 November 2011.
- Furnham, A., & Bochner, S. (1986). *Culture shock: Psychological reactions to unfamiliar environments*. New York: Methuen.
- Gass, M.A. (1985a). Programming the transfer of learning in adventure education. *The Journal of Experiential Education*, 8(3), 18-24.
- Gass, M.A. (1985b). *Strengthening adventure education by increasing the transfer of learning*. Durham, NH: University of New Hampshire, ED.
- Gass, M. (1991). Enhancing metaphor development in adventure therapy programs. *The Journal of Experiential Education*, 14(2) 6-13.

- Gass, M.A., Garvey, D.E., & Sugerman, D.A. (2003). The long-term effects of a first-year student wilderness orientation program. *The Journal of Experiential Education*, 26(1), 34-40.
- Goldenberg, M., & Soule, K. (2011). How group experience affects outcomes from NOLS programs: A means-end investigation. *Journal of Experiential Education*, 33(4), 393-397.
- Gookin, J. (2003). *NOLS wilderness educator notebook*. Lander, WY: National Outdoor Leadership School.
- Gookin, J., & Leach, S. (2008). *NOLS leadership educator notebook: A toolbox for leadership educators*. Lander, WY: National Outdoor Leadership School.
- Gould, R.L. (1981). Discussion of Schlossberg/Brammer-Abrego papers. *The Counseling Psychologist*, 9(2), 44-46.
- Gullahorn, J.T., & Gullahorn, J.E. (1963). An extension of the U-curve hypothesis. *The Journal of Social Issues*, 19(3), 33-47.
- Hahn, K. (1960). Outward bound. *Proceedings at the Annual Meeting of the Outward Bound Trust on 20 July, 1960*. Retrieved from kurthahn.org on 29 November 2011.
- Hare, A. (1976). *Handbook of small group research, Second Edition*. New York: Free Press.
- Hoopes, D.S. (1979). Intercultural communication concepts and the psychology of intercultural experience. In M.D. Pusch (Ed.), *Multicultural education: A cross-cultural training approach*, (pp. 9-38). La Grange Park, Illinois: Intercultural Network Inc.
- Horwood, B. (1982). The anatomy of a learning experience. *Presented at the Annual Association for Experiential Education Conference, Arcata, CA*.
- Hopson, B. (1981) Response to the papers by Schlossberg, Brammer and Abrego. *The Counseling Psychologist*, 9(2), 36-39.
- Ivory, B. (1997). The re-entry crisis of students returning to campus following a volunteer alternative break experience: A developmental opportunity. *The College Student Affairs Journal*, 16(2), 104-112.
- James, T. (1980). Can the mountains speak for themselves? Retrieved from: <http://www.wilderdom.com/facilitation/Mountains.html>.

- Johnson, D.W., & Johnson, R.T. (1999). Making cooperative learning work. *Theory Into Practice*, 38(2), 67-73.
- Johnson, D.W., & Johnson, R.T. (2009). *Joining together: Group work and group theory skills, 10th edition*. Columbus, OH: Pearson.
- Joplin, L. (1995). On defining experiential education. In K. Warren, M. Sakafs, and J. Hunt Jr. (Eds.), *The theory of experiential education*, (pp. 15-22). Dubuque, Iowa: Kendall/Hunt.
- Keyton, J., & Beck, S.J. (2008). Team attributes, processes, and values: A pedagogical framework. *Business Communication Quarterly*, 71(4), 488-504.
- Knapp, C. (1984). Idea notebook: Designing processing questions to meet specific objectives. *The Journal of Experiential Education*, 7(2), 47-49.
- Knapp, C. (1985). The science and art of processing outdoor experiences. *The Outdoor communicator: The official journal of the New York State Outdoor Education Association*, 16(1), 13-17.
- Knapp, C.E., & Smith, T.E. (2011). *Sourcebook of experiential education: Key thinkers and their contributions*. New York: Routledge.
- Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
- Kübler-Ross, E., & Kessler, D. (2007). *On grief and grieving: Finding the meaning of grief through the five stages of loss*. New York: Scribner.
- Luckner, J.L., & Nadler, R.S. (1997). *Processing the experience: Strategies to enhance and generalize learning*. Montecito, CA: True North Leadership, Inc.
- Lysgaard, S. (1955). Adjustment in a foreign society: Norwegian Fulbright grantees visiting the United States. *International Social Science Bulletin*, 7, 45-51.
- McGraw, P. (1992). Transfer problems in outdoor management development programs and how to overcome them. Proceedings from the 20th International Conference of the Association for Experiential Education, '92: *Celebrating our Traditions Charting Our Future*. Banff, Alberta, Canada.
- Meens, J. (2000). Coming home: An exploration of re-entry tension in outdoor experiential education. *Pathways: the Ontario Journal of Outdoor Education*, 12(5), 12-16.
- Michaelsen, L.K., & Sweet, M. (2008). The essential elements of team-based learning. *New Directions for Teaching and Learning*, 116, 7- 27.

- Moote Jr, G.T., Wodarski, J.S. (1997). The acquisition of life skills through adventure-based activities and programs: A review of the literature. *Adolescence*, 32(125), 143-167.
- Neill, J. (2007). Factors which influence the effects of outdoor education programs. Guide to outdoor education research and evaluation. Retrieved from <http://www.wilderdom.com/research/researchfactors.html> on February 6, 2012.
- O'Connell, T.S., & Cuthbertson, B. (2009). *Group dynamics in recreation and leisure: Creating conscious groups through an experiential approach*. Champaign, IL: Human Kinetics.
- Paige, R.M., Cohen, A.D., Kappler, B., Chi, J.C., & Lassegard, J.P. (2006). *Maximizing study abroad: A students' guide to strategies for language and culture learning and use*. Minneapolis, MN: Center for Advanced Research on Language Acquisition.
- Palmer, P.J. (2004). *A hidden wholeness: The journey toward an undivided life*. San Francisco: Jossey-Bass.
- Perren, S., Keller, R., Passardi, M., & Scholz, U. (2010). Well-being curves across transitions: The development of a retrospective measure. *Swiss Journal of Psychology*, 69(1), 15-29.
- Priest, S., & Gass, M. (1993). Five generations of facilitated learning from adventure experiences. *The Journal of Adventure Education and Outdoor Leadership*, 10(3), 23-25.
- Priest, S., & Gass, M.A. (1997). *Effective leadership in adventure programming*. Champaign, IL: Human Kinetics.
- Priest, S., Gass, M., & Gillis, L. (2000). *The essential elements of facilitation*. Dubuque, Iowa: Kendall/Hunt Publishing Company.
- Priest, S., & Naismith, M. (1993). A model for debriefing experiences. *The Journal of Adventure Education and Outdoor Leadership*, 10(3), 20-22.
- Proudman, B. (1992). Experiential education as emotionally-engaged learning. *The Journal of Experiential Education*, 15(20), 19-23.
- Pusch, M.D. (2008). Going home: Styles of re-entry. Retrieved from <http://ourworld.worldlearning.org/site/News2?page=NewsArticle&id=9785> on February 6, 2012.

- Pusch, M.D., & Loewenthal, N. (1993). *Helping them home: A guide for leaders of professional integration and reentry workshops*. Washington DC: NAFSA Association of International Educators.
- Quinsland, L., & Ginkel, A.V. (1984). How to process experience. *The Journal of Experiential Education*, 7(2), 8-13.
- Rabinowitz, F.E. (1994). The impact of an interpersonal encounter-group class for North American college students studying abroad. *The Journal for Specialists in Group Work*, 19(1), 38-42.
- Ransbury, M.K., & Harris, S.A. (1994). Study abroad: The reality of building dynamic group learning. *Journal on Excellence in College Teaching*, 5(2), 97-107.
- Riggins, R. (1986). Effective learning in adventure-based education: Setting directions for future research. *The Journal of Environmental Education*, 18(1), 1-6.
- Ringer, T.M. (2002). *Group action: The dynamics of groups in therapeutic, educational and corporate settings*. London, England: Jessica Kingsley Publishers Ltd.
- Roberts, J.W. (2012). *Beyond learning by doing: Theoretical currents in experiential education*. New York: Routledge.
- Rohrlich, B.F. (1991). Host country and reentry adjustment of student sojourners. *International Journal of Intercultural Relations*, 15, 163-182.
- Schlossberg, N.K. (1981). A model for analyzing human adaptation to transition. *The Counseling Psychologist*, 9(2), 2-18.
- Sheard, A.G., & Kakabadse, A.P. (2004). A process perspective on leadership and team development. *Journal of Management Development*, 23(1), 7-106.
- Sibthorp, J. (2007). Learning transferable skills through adventure education: The role of an authentic process. *Journal of Adventure Education & Outdoor Learning*, 3(2), 145-157.
- Sibthorp, J., & Arthur-Banning, S. (2004). Developing life effectiveness through adventure education: The roles of participant expectations, perceptions of empowerment, and learning relevance. *The Journal of Experiential Education*, 27(1), 32-50.
- Simm, D. (2005). Experiential learning: Assessing process and product. *Planet*, 15, 16-19.
- Simpson, S., Miller, D., & Bocher, B. (2006). *The processing pinnacle: An educator's guide to better processing*. Oklahoma City, OK: Woods 'N' Barnes.

- Smith, T.E., Knapp, C.E., Seaman, J., Pace, S. (2011). Experiential education and learning by experience. In T. Smith & C. Knapp (Eds.), *Sourcebook of experiential education: Key thinkers and their contributions* (1-11). New York: Routledge.
- Stonehouse, P., Allison, P., & Carr, D. (2011). Aristotle, Plato, and Socrates: Ancient Greek perspectives on experiential learning. In T.E. Smith & C.E. Knapp (Eds.) *Sourcebook for experiential education: Key thinkers and their contributions* (pp. 18-25). New York: Routledge.
- Storti, C. (2003). *The art of coming home*. Boston, MA: Intercultural Press, Inc.
- Taniguichi, S.T., Freeman, P.A., Richards, A.L. (2007). Attributes of meaningful learning experiences in an outdoor education program. *Journal of Adventure Education & Outdoor Learning*, 5(2), 131-144.
- Tozer, M., Collins, D., & Hathaway, T. (2011). Learning through expeditions: The need for method as well as opportunity- a response to Allison and Von Wald (2010). *Pastoral Care in Education*, 29(1), 51-56.
- Tuckman, B.W. (1965). Developmental sequence in small groups. *Psychological Bulletin*, 63(6), 384-399.
- Tuckman, B.W. & Jensen, M.A.C. (1977). Stages of small-group development revisited. *Group & Organization Studies*, 2(4), 419-427.
- Uehara, A. (1986). The nature of American student reentry adjustment and perceptions of the sojourn experience. *International Journal of Intercultural Relations*, 10, 415-438.
- Uwaje, A.C. (2009). Culture shock, re-integration, and re-entry culture shock: Managing cultural differences. *Thesis, Munich Business School IM 603*. Retrieved from: http://www.munich-business-school.de/intercultural/index.php/Culture_shock_Re-Integration_and_Re-Entry_culture_shock_-_Managing_Cultural_Differences on February 13, 2012.
- Ward, C., Bochner, S., & Furnham, A. (2001). *The psychology of culture shock*. Philadelphia, PA: Routledge.
- Wielkiewicz, R.M., & Turkowski, L.W. (2010). Reentry issues upon returning from study abroad programs. *Journal of College Student Development*, 51(6). 649-664.
- Young, N. (2011). Managing the transition. Retrieved from www.knowhownonprofit.org/leadership/change/tools/transition/transition on 29 November 2011.

Appendix A

Interview Questions

Record name, time, location, method

1. Will you describe the program you work for and your role there?
2. How long has your program been operating?
3. Are there any supporting documents that can help me learn more about your program?
4. What sort of lessons, skills, or ideas do you hope your students leave your program with?
5. Do you believe your program is successful with the transference of these skills?
 - a. Why or why not (with evidence)?
 - b. What do you do to improve transference of learnings?
6. What is your perception of student experiences when they return home? or How are experiences supported upon return?
 - a. Why do you think that (what evidence do you have for that)?
 - b. How does your program address or support these experiences at home?
7. Is there any particular subject or activity that, when facilitated with the students, best prepares them to leave?
8. How does your program integrate reflection into student experience?
9. How does your program integrate goals with your students?
 - a. Are students charged with creating any sort of final action plan?
10. Does your program have any final celebration, ceremony or event?
 - a. If so, can you describe it?
11. Does your program stay in touch with students after the program? Alternative for residential environment education: do you know if or how teachers support the experience?
 - a. If so, in what capacity?
 - b. How do you support or encourage peer contact among group members?
12. Are there any other practices of your program that you feel well prepares students for their return home?
13. Is there anything else you would like me to know about your program?
14. What sort of curriculum format or would be most useful to you and your program?
15. Who on your staff would be using any curriculum I create? Who do you see as the most likely audience?

Any questions for me? Thank, and promise to send product in the future.

Appendix B

Terms and Conditions of the Interviews

Consent Form for Participation in Masters Project

I, Stephanie Lewis, Masters student at the University of Wyoming, am conducting this study to research, understand, and analyze the transition and returning process for participants from intensive and meaningful experiential education programs. After a thorough literature review, I seek to speak with experiential education practitioners and designers, to gain a broader understanding of the concept of transference in experiential education. I hope to conduct a one-hour max interview with you with 15 questions.

All personal and professional information will be kept confidential and secure. My goal is to collect information, and I do not seek to 'test' or 'analyze' your responses. There is minimal risk involved in your participation in this study. You may experience some stress in self-reflecting on your educational practices, but I encourage you to consider only your own experiences and successes.

I hope that my research will create a curriculum product that may benefit the field of experiential education, and educators such as you. In gratitude for your participation, I hope to provide you with a copy of this final curriculum product.

The data from this study will be kept confidential and secure, and will only be reviewed by myself, and possibly my faculty advisor, Katherine Muir Welsh (Associate Professor in Elementary & Early Childhood Education).

Your participation in this process is and will always be voluntary. If at any point during the process you wish to skip a question or terminate the process, there will be no repercussions to you personally or professionally, and you will still receive a curriculum product, if you wish.

If you have any questions or concerns, please feel free to contact my advisor or me:

- Stephanie Lewis, Student Investigator, slewis22@uwyo.edu, 507-696-0957

- Katherine M. Welsh, Faculty Advisor, kmuir@uwyo.edu, 307-766-2013

If you have questions about your rights as a research subject, please contact the University of Wyoming IRB Administrator at 307-766-5320.

Please sign and date below if you have read, understand, and agree to the terms listed above. Thank you for your consideration.

Printed Name of Participant

Participant Signature

Date