

1996

## A Nature Nudge

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### Recommended Citation

Fawver, Gary K., "A Nature Nudge" (1996). *Truth's Bright Embrace: Essays and Poems in Honor of Arthur O. Roberts*. Paper 26.  
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## *A Nature Nudge*

*Rediscover the Outdoors around You*

GARY K. FAWVER

For a number of years now, I have believed that informal and formal outdoor experiences built on a biblical knowledge base can be beneficial and should be purposely pursued throughout one's life. My intentions for a vocational ministry in the outdoors have been to reconnect people with the natural realm, to assist them in rediscovering the outdoors. In support of that, I conducted an action research project (as part of my D.Min. studies) to demonstrate the benefits of God's natural world, the outdoors, in the lives of a select group of people through a five-day "immersion" in that outdoor environment. The outdoor setting became the mechanism to develop physical and emotional well being in the participants. This setting was used also as a means of providing spiritual growth in both individuals and the group through Bible study, worship, and contemplation. I wanted to determine if it was possible, in a relatively short period of time, to enhance people's perceptions about the outdoors and increase their outdoor ministry effectiveness. I hoped, as a result of this experience, to encourage people, from professionals—camp leaders and church workers, college and seminary professors—to parents and interested individuals to recognize the benefits of and make intentional use of the outdoors.

### *Americans and the Outdoors*

Americans, in increasing numbers, are seeking to be related to the outdoors and the things of nature. As never before, people are doing a variety of things from spilling into the outdoors, to buying pets and growing plants

and flowers. Hundreds of millions of dollars are spent annually on recreational gear, cabins at the beach or mountain and motor homes. People generally recognize it is good to go outdoors and benefit from taking part in outdoor activities. According to the President's Commission on Americans Outdoors (PCAO), eighty percent of Americans are outdoor enthusiasts and find pleasure being outside.<sup>1</sup> Reasons such as catharsis, enjoyment, getting or keeping in shape, and feeling good are magnets that attract vast numbers of Americans to the outdoor setting.

Few people would dispute the statement that fresh air and sunshine are good for them. I have certainly felt that the cumulative impact on me of a lifetime of outdoor experiences and outdoor ministry has been significant. My parents sent me outside to play as a child, and when I came in my cheeks were red, I ate with a hearty appetite and slept well at night. The years I did professional backpacking, I developed strong leg muscles, increased my lung capacity and overall physical endurance. During times when my job was stressful, a week at an ocean cabin brought emotional calm and a new focus on life. During the twenty years I directed retreats at Tilikum, people, as they were leaving, would often say how relaxed they felt and how much the beautiful surroundings had helped them. What joy children sense as they catch frogs or crayfish along a lake shore, and a Sunday afternoon picnic in the park is much more enjoyable, mosquitoes and all, than the same meal in the kitchen.

How do we know this? Largely by intuition, I suppose, through our own outdoor experiences, the stories we tell and the reports we get from others. One of the researchers in this field, Richard C. Knopf, said that the literature on people-nature relations is largely intuitive. Very few people have determined, through careful research, particularly from a Christian perspective, the specific benefits of and motivations for taking part in outdoor activities.

### ***Benefits from Being in the Outdoors: The Literature***

The value of this action research project rests on the contribution it makes to my understanding of the benefits of the outdoors and how well people are motivated to be involved in the natural environment.

How do people relate to the outdoors? What are the benefits to people as they spend time outside? Just how does nature seem to soothe the body and spirit? These are questions I began asking about twelve years ago. Every so often I would read articles in the popular press like the one in *US News & World Report* that tells of the studies done on the physical and psychological benefits of nature on prisoners, hospital patients, homeowners, and office

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1. Donna Breitenstein and Alan Ewert, "Health Benefits of Outdoor Recreation: Implications for Health Education." *Health Education* 21 (January/February 1990), 16.

workers. Patients who had gallbladder surgery recovered faster when they had a view of trees through their hospital window than when they looked out on a brick wall. And office workers with windows have more enthusiasm for their jobs. Bit by bit I was becoming convinced that for Christians and non-Christians alike, God has built into His out-of-doors resources which can restore us in body and spirit and that anecdotal reports of the benefits of the outdoors could probably be supported by scientific research.<sup>2</sup> To gain a general understanding, I began reviewing the literature in the field. Richard C. Knopf, one of the leading researchers in the field of natural environmental studies, was especially helpful in directing me to the significant people and summaries of studies in the field. In the book *Environmental Handbook*, Knopf wrote the chapter titled: "Human Behavior, Cognition, and Affect in the Natural Environment." It is a lengthy evaluative review of the literature on outdoor research. Knopf states:

The literature on people-nature relations is largely intuitive. Most of its tenets have not been subjected to validation through the scientific process. Our purpose here is to transcend these disciplinary lines and sort through the accumulating maze of detail in an attempt to extract themes, principles, and concepts of value in constructing theoretical perspectives on how people relate to nature.<sup>3</sup>

Knopf examines the various studies on the relations between people and nature in various disciplines: forestry, leisure sciences, sociology, environmental psychology, economics, geography and marketing. He believes the data make clear that people are oriented to nature, they find it important, and they seem to like it.<sup>4</sup> He concludes that the meanings people

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2. In the November 30, 1992 issue of *US News & World Report*, the feature article was called "Living with Nature" (p. 57). The writer suggested that there is an affinity among humans for the natural world, springing from our evolutionary past. (Perhaps it exists as proof of the reality of Romans 1!) "Within New York's Metropolitan Museum of Art is a Chinese garden rich with plant life and the soothing murmur of falling water. Visitors love to linger under the trees for a few meditative moments...Even in the midst of one of the world's great art collections, nature has a magnetic hold on the human psyche...The psyche's love of natural scenes can even have a powerful healing effect on the human body. Ulrich (an environmental psychologist) found that patients who had gallbladder surgery, for instance, recovered faster and needed fewer strong painkillers when they had a view of trees through their hospital window than when they looked out on a brick wall. Similarly, prison inmates suffered fewer stress-related illnesses such as upset stomachs and headaches if they could see trees from their cells." p. 57. Rachel Kaplan, an environmental psychologist at the university of Michigan surveyed 1,200 office workers. The workers with windows that look out on nature had more enthusiasm for their jobs. For the Christian, a relationship with our Father, in our Father's land ought to have even greater effects.

3. Richard C. Knopf, "Human Behavior, Cognition, and Affect in the Natural Environment," in Daniel Stokols and Irwin Altman, eds., *Handbook of Environmental Psychology* (Toronto: John Wiley & Sons, 1987).

attach to nature and the goals they pursue are fluid and individualistic, but the data also suggest that certain goals recur more than others. These goals relate to the four broad themes of escape or the quest for tranquillity, social reinforcement, competence building, and aesthetic enjoyment.<sup>5</sup> In this study I tried to determine whether the participants in my program view the outdoors in similar ways.

Researchers suggest that nature often emerges as a symbol of spirituality. Knopf traces the studies of several individuals in 1976 and 1983, who show that nature plays a pervasive role throughout the religious writings of diverse cultures. It is understandable, in my judgment, for people to attach rich meaning to nature, because it displays their original rootedness in God. Whether they are aware of it or not, when people are in awe of a natural phenomenon like a sunset or they desire to care for creation, is it not an innate response to the Creators' original instructions? When individuals destroy nature or are fearful of it or superstitious about it, perhaps the layers of cultural influence have built up so deeply that there is no longer any godly influence. I believe that anyone can benefit from contact with creation, but those who have a biblical knowledge base of nature and creation have tapped into the source of their affinity for the outdoors. The layers of cultural influence can affect Christian and non-Christian alike, and therefore one of the suppositions of this research project is that people must be periodically reconnected to the outdoors. Informal and formal outdoor experiences should be purposefully pursued with intentionality throughout one's life. If not there is the likelihood that our technologically filled lives will insulate us against nature.

An important document in my research was the one prepared for the President's Commission on Americans Outdoors. Established in 1985 under Ronald Reagan, the Commission published its report two years later, describing the "essential need for providing every citizen with the opportunity for outdoor experiences."<sup>6</sup> In the volume *A Literature Review*, experts representing several disciplines wrote a series of ten papers for the Commission on the values, benefits and consequences of public provision and use of outdoor recreation opportunities. As a whole, the papers help document the conclusion that outdoor recreation is tremendously beneficial to American citizens personally in a wide variety of ways. One paper which was particularly helpful was "Probable Personal Benefits of Outdoor Recreation." Written by B. L. Driver, pioneer in this field of research, and Perry J. Brown, another noted researcher, the paper states that over 100 empirical studies from over 100,000 recreationists have been conducted. These stud-

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4. *Ibid.*, 801.

5. *Ibid.*

6. President's Commission on Americans Outdoors (PCAO). *A Literature Review*. (Washington, DC: US. Govt. Printing Office, 1987).

ies attempt to measure how outdoor users perceive benefits from the outdoors and what motivates them to use the outdoors. The writers of this paper summarized their findings by suggesting that most studies generally conclude the perceived benefits to fall into four themes very closely paralleling those of Richard Knopf: scenic appreciation, physical health, stress mediation, and learning.<sup>7</sup> I asked myself once more, what benefits from the outdoors will my participants perceive?

### *Setting Up the Tilikum Experience*

Between 1984 and 1993, I taught the course “The Christian and the Outdoors” three times at George Fox College. Between thirty-five and forty students took this course, which was designed to establish a biblical foundation for outdoor ministries. Students explored a wide variety of outdoor activities to be used by individuals, families, church groups, Christian camps, and other organizations. The only disadvantage was that the course was conducted primarily in the classroom. I longed for an intensive outdoor exposure for my students! That opportunity presented itself in this action research project. This project was conducted in May, 1995 at Tilikum, a retreat center owned by George Fox College, and of which I was founder and director for nearly twenty years. Nineteen individuals comprised the sample for the study; the core group was students who enrolled in a May Term class called “Rediscover the Outdoors.”

The program was built on five foundational beliefs about the relation of God to the natural world and our relationship to both:

1. There is a biblical view of creation.
2. Even as the person and work of God is revealed in the Scripture, His creative works are visible in the world.
3. The biblical view of creation has been perverted by heretical and cultic philosophical thinking, which has led humankind to continually turn its attention away from the biblical world of nature.
4. God's handiwork of creation does not ordinarily lead people to Him. One does not discover a personal God by looking at nature.
5. Christ can lead His followers to a consideration of nature, its significance, and their place in it.

My goals for this project were four-fold:

1. To take a group of individuals and, by "immersing" them in a variety of outdoor experiences, document the benefits to those individuals and the group.
2. To establish a biblical view of the outdoors—key Scriptures about God,

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7. B.L. Driver and Perry J. Brown. “Probable Personal Benefits of Outdoor Recreation.” in President's Commission on Americans Outdoors (PCAO). *A Literature Review* (Washington DC: US. Govt. Printing Office, 1987). pp. 63-70.

Christ, and humankind and their relationship to the created order, which thereby give validation for any Christian ministry/activity that relates to the outdoors.

3. To provide participants with printed resources that they can use for their own benefit and with others.
4. To develop a course for college/seminary which will open the doors for individuals to possibilities in outdoor ministries (broader than, but including camps and retreats).

Since this course was being conducted outside of the classroom, my purpose was to involve the participants as much as possible in direct, purposeful experiences. I wanted to minimize the traditional lecture method of teaching and create an experience that utilized all the senses in the learning process.

This type of research, action or applied research, is often used in an educational setting to develop new approaches with direct application to that setting. It is empirical in the sense that it relies heavily on actual observation and behavioral data. Since it lacks scientific rigor, however, it was necessary to establish evaluation criteria, determine measurement techniques, and find other means of acquiring useful feedback.

### *Program Activity Units*

Eight program activity units formed the core of the experience, all of which I believed to be crucial to the success of the program. The units included: group building, sensory intensifying experiences, group worship, quiet times alone, leader's teaching times, participant teaching/learning sessions, pre/post-testing, and journaling. Five of them will be discussed here.

Following the first meal, we went outside for an hour of *group building games*. Experience has shown me that the proper use of relational and physical activities speeds up the process whereby a small group develops a sense of trust. We progressed, therefore, through a variety of ice breaker / acquaintance / de-inhibitizer activities. I believe the participants became acquainted and felt comfortable with each other more quickly than if they had merely sat down and shared some information about themselves.

On the cover of the resources handbook, "Rediscovering The Outdoors," which each participant received, was Job 37:14, "Listen to this Job; stop and consider God's wonders." A unique and important way to do this is through the use of the *five senses*. It is necessary to stay alert to what the early Celtic Christians called 'tuning the five-stringed harp,' keeping each of our five senses alert to the fact of God and His surrounding presence. Not only is God's natural creation incredible, but "we are fearfully and wonderfully made" (Psalm 139:14), and it is through the senses that we are able to appreciate that creation. Unfortunately we often become so immune to the sights and sounds of nature that it takes a special emphasis on using

our senses to bring us back to a recognition of nature's beauty. Therefore one of my purposes for the week was to nudge the participants into a new awareness of nature through the senses. Monday, the first full day, became sensory awareness day. In two hour blocks I led the group through a series of exercises called "Wonders of God's World." One method of heightening one sense is to restrict another. So eye patches were used by one member of each two-person team while their partners led them on a "touching nature" excursion. Then the partners switched. That evening during the fifteen minute block journaling assignment, students made comments such as this:

I had never experienced touching the outdoors to the same degree as I did today and that was one of the activities I enjoyed most. When I felt a maple leaf I saw it in my mind's eye. I even caught myself wondering whether or not it was green.

One of the goals for this experience was to nudge the participants into a renewed awareness of nature around them; therefore, I wasn't surprised to read journal comments such as:

"I've realized that unless I specifically think about what's around me I don't fully appreciate the beauty."

"I take my senses for granted too often."

"Today I noticed many little things that sometimes go unnoticed by me."

Perhaps this comment can serve as a summary of the students' feelings toward this valuable part of the program:

Likewise, our exercises today demonstrated the multi-sensory expressions of nature. We are being bombarded with sounds, scenes, smells, textures and flavors from God's creation. Our exercises enabled me to focus on the various aspects of nature's attempts to reach out to me.

Thomas Merton, a twentieth-century Trappist monk, developed the concept of "natural contemplation" from the Greek Fathers, suggesting that we can have a true appreciation of nature and an awareness of God's presence in all of creation. Merton used the camera as a tool for contemplating nature. The aperture of the camera, he said, was the opening to his heart. He tried to see objects in nature in a way that allowed them to reveal their hidden dimension.<sup>8</sup> Intrigued with Merton's concept, I gave each participant a twenty-four exposure disposable camera, and they were told to walk

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8. This idea was presented in Simsic, Wayne, *Praying With Thomas Merton* (Winona, Minnesota: Saint Mary's Press, 1994). p. 80.

around the property for three hours using the camera whenever they wanted to concentrate on an object or scene. I suggested that their purpose in using the camera was not so much artistic as it was prayerful (expressing gratitude for God's beautiful creation). I encouraged them not to become frustrated if the pictures were not "beautiful." I intended this to be a follow-up of the sensory experiences the day before. It turned out to be one of the highlight experiences of the week. The pictures were developed during the afternoon, and that evening, for over two hours, the students arranged their pictures into a personal artistic collage on posterboard. Then these nineteen works of art were displayed in the meeting room for all to see. It served as a reminder of their quest that day to capture a bit of God's creation in the Tilikum landscape. Here is one representative journal comment about this activity:

Especially moving was the coming together to share pictures and stories of taking the pictures. People's faith and their understanding of God seems affirmed and encouraged in the sharing. I enjoyed watching the other students as they creatively used the pictures to make a statement visually about their experiences.

In my many years of Christian camping, I have taken part in many *worship experiences* at camps. Sometimes they happened around a campfire, but generally they were in a chapel and for all appearances were like any church service back home. I am convinced that particularly at a camp site and during almost any time of the year, there is a beauty in creation that should become the means to draw participants' worship to the Lord of beauty. Well planned and directed worship services can allow all the sense gates to be opened to receive God's good gifts.

I had prepared a series of worship experiences, complete enough that a worship leadership team could pick them up and, with just a few minutes of thoughtful planning, could lead a group in meaningful worship. The Friday service, "Come Outdoors With Jesus," seemed to be particularly well received. Participants were sent outside for half an hour just prior to the service. They were asked to make a list of the things of nature they saw around the camp that they recalled Christ mentioning in the Gospels. During the time of worship they shared a list of twenty-one things they had observed. As we talked, it became very clear to them that people in our society are unfamiliar with natural things like tending vineyards (John 15) and caring for sheep (John 10). They recognized that Christians must come to understand the natural world so they can grasp the parallel principles of the spiritual world. One participant made this very perceptive comment:

Jesus used the natural settings to affirm His creative work and to give seekers tangible examples for spiritual lessons. Christ likewise used creation-

nature to help His followers retain His teachings because nature engaged the disciples' senses. It points out to me the importance of experience in learning and understanding spiritual truth.

Most people are not normally comfortable with *silence* or, for that matter, even being by themselves and not talking. Society's symbols are background music or compact radios with earphones which wrap us in a blanket of sound. Christians have tended to equate spirituality with how much they "do" for God. Often silence is seen as doing nothing and non-productive, but I have found that in life "doing" must be counterbalanced by an emphasis on "being"—being with God.

It is important to take advantage of the outdoor environment and a calm, relaxed pace in learning to experience the benefits of being by oneself in quiet solitude. During the week therefore, I included a teaching time on the importance and benefits of listening to God. I concluded the session with an assignment for the participants to go outside, find a quiet spot, and, while by themselves, enter into three five-minute periods of self-guided silence. One participant wrote of this:

The greatest insight I've learned this week is to listen. My heart is sad to think of how much I've shut out. I fill my head with thoughts—busy, worrisome thoughts. But when I centered down and just shut up I was able to listen and hear.

During the week I provided two opportunities for the students to be given an assignment, do some reflection and preparation, and then make a presentation to the entire group. The first of these two *student teaching/learning* sessions considered the biblical foundation which forms the basis for outdoor ministries. I assigned each student one set of the seventeen key scriptural principles about God and His creation. In their own words, they were to share the principle, chose one or two key supporting scriptures, and state why they believed the principle to be important. The presentation session lasted over two hours with a break in the middle, and I was impressed with the clarity of the presentations, the attentive listening of the other participants, and the constructive comments and questions from many of them. One student wrote:

The first insight that I would like to comment on is the personal discovery of how important nature was to Christ's teaching and the volume of material concerning nature that is present in the Gospels.

### *Assessment*

I attempted to assess the value of this research project by: evaluating the accumulated findings of how fully my stated goals were met, how the results

from this experience matched the findings of other researchers through the data drawn from participant pre- and post-experience inventories, a content analysis of participant journals, and comments by a participant observer. The results of this assessment were positive, as I anticipated, and therefore I was most encouraged.

In what ways were my *goals* met? First a biblical view of the outdoors was set forth. Second, the handbook, "Rediscovering the Outdoors," written for this experience became a resource the participants used during the week. I hope they will use it for their continued personal growth and as a resource with others. It has now been printed and is the textbook in my college course, "The Christian and the Outdoors." For some years I have wanted to develop an out-of-classroom course for college/seminary that would open to individuals the possibilities in outdoor ministries by giving them direct participation in a variety of outdoor experiences. After having conducted this course, I now believe it can be used by other leaders and in other outdoor locations.

One way to determine the benefits to participants from being in the outdoor program for five days was to compare how the results from this experience matched the findings of other researchers through the data drawn from participant *pre- and post-experience inventories*.

The primary purpose for the first two pre-experience surveys was to gather information on participants' prior outdoor experiences as well as to obtain a narrative on each person's knowledge of and attitudes about the outdoors. I assumed that, even though any George Fox College student could enroll for this course of his/her own free choice, people would self select who already had an affinity for the outdoors. My assumption was correct. All nineteen students, for instance, indicated they make a practice of walking in the woods, on the beach and around their homes. All of the participants had photographed nature. Only one person in the group had never attended a summer camp, only two had never served as a camp counselor, and all of them, prior to this week, had gone into the outdoors for spiritual reasons, eleven doing so regularly. I believe that I can assume my participants came to Tilikum open to and even anticipating a positive spiritually experience. This would support the research done by McDonald and Schreyer, which suggests that the actual environment can play a greater role in affording spiritual experience based on the meaning the individual brings to that place.

I prepared one objective *measurement tool* for my participants. I designed it to measure the factors motivating them to use the outdoors as they came into this program and to determine how the five-day program changed their perceptions of the benefits of the outdoors. Richard Knopf gave examples of several exit surveys used by the Forest Service as they had attempted to determine how types of experiences either add to or detract

from the level of satisfaction people would receive from participating in outdoor activities like hiking, overnight camping, mountain climbing, photography, and nature study. To Knopf's list of twenty types of experiences, such as getting out of doors, learning new skills, being with friends, experiencing solitude, and taking risks, I added ten others to create a list of thirty items. This survey, "Reasons For Participating in Outdoor Activities" (RPOA), used the same Likert scale for scoring as the Forest Service survey. Since I wanted to learn if students' perceptions of outdoor benefits changed during the week, I administered the survey before and after. How did the benefits perceived by the Tilikum students correspond with the summary Knopf includes? The content of the Forest Service research when compared to results from the RPOA instrument suggests significant convergent validity.

I found that changes occurred in one particular area which are consistent with what I predicted. Knopf called it "the quest for tranquility." During the week participants noted changes in areas we would describe as renewal and refreshment. Of the 30, the following items were rated the highest—pursuing tranquility, developing a sense of well being, having the mind move at a slower pace, and being renewed/refreshed. All but four of the participants had just completed a stressful week of final exams. Their exposure to the outdoors appears to have been beneficial.

Another way for me to measure the experience was by doing a content analysis of the students' *personal journals*. In order to provide structure for the journal writing, I designated two fifteen-minute periods each day for journaling and gave the students a specific item to respond to each time. This was extremely helpful evaluative information. The students' responses to experiences they had earlier each day confirmed the data drawn from the pre- and post-experience inventories. Students experienced *physical and emotional restoration*. Here is a representative entry :

The week before this week was finals week and just last Sunday I was thinking about not even coming to this class and dropping May Term. Even though I really wanted to take this class, I was just tired of all the pressure and thought of studying. But coming here I have totally relaxed and have gotten away from it all. It's so nice because I've been learning and not even realizing it. And I have found that this week my contact with creation has re-created me.

The participants valued the opportunities to *share in this experience with their peers*, their friends.

It is probably the discovery of nature together, the sharing of experiences that makes something meaningful. What is the use of even thinking about how to hold a newt, unless you are showing someone how? What is the

point of saying, "There is a swallow's nest," if no one is there to look? The full richness of nature is not really enjoyed until several share it.

In the book *Benefits of Leisure* and the chapter "Spiritual Benefits of Leisure Participation and Leisure Settings," McDonald and Schreyer suggest that it is impossible to operationalize or scientifically measure spirituality. They feel it may, as well, be unnecessary and counterproductive. "The consequences of spiritual benefit are real to the individual, and it is their manifestation that lends credibility and reality to the concept of spiritual benefit."<sup>9</sup> Journal entries given by Tilikum participants convinced me of the *spiritual benefits* of the experience:

I believe that I'm discovering how nature is an incredible window to my soul. As I take time to quietly and thoughtfully observe nature I discover truths about myself. The other side of this window is that nature is also a window to God's heart. Nature, for a Christian, allows us to see God—His creativity, His love, His power—in a very concrete way.

Throughout the week, in personal comments and journal entries, students, expressed a renewed *appreciation of God's creation*. That appreciation was expressed very well in this journal entry:

Finally, I love the wonderful shades of green we saw, the musical sounds we heard and the engaging flavors we tasted. Nature, through its textures, scents, songs, and scenes, is crying out to us to be experienced. It is a true loss if we were to pass through life without enjoying God's creative expressions.

One common theme kept appearing although stated in different ways. Participants acknowledged often *taking the outdoors for granted* and not taking enough time to really "see" nature. Comments read like this: "I think that I've taken the outdoors for granted too much. It is so easy for me to just stay inside and vegetate rather than go outside and experience God's creation." It is significant that eighteen of the nineteen participants came to Tilikum with a history of involvement in the outdoors. The Outdoor Activities Preference Study inventory showed that the students participated frequently in a variety of outdoor activities. And yet even people with an inclination toward the outdoors find it necessary to rediscover the joys and significance of that involvement in the outdoors. This supported my contention that contact with the outdoors must be intentional and continual.

When I began planning the five-day experience, I asked one of the students who had enrolled for the course if she would fill the role of *participant observer*. As she and I met throughout the winter and spring, she provided

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9. McDonald and Schreyer. *Benefits of Leisure*, 188-90.

helpful feedback as plans developed. Since she was the only participant who knew the program details and schedule, I came to depend on her for more in-depth feedback during the week than the other participants could offer. Her post-experience written report was helpful in assessing the week.

What can I conclude from this action research project? It *is* possible to reconnect people to the natural environment and to demonstrate the benefits of God's natural world in the lives of a select group of people through a five-day intensive exposure to the outdoor environment. This program, which utilized a beautiful outdoor environment and was built around the resources of the handbook "Rediscovering the Outdoors," can be taken by others—from camp leaders and church workers, college and seminary professors, to parents and interested individuals—and be used to enhance theirs and others' perceptions about the outdoors.