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I remember reading Controversial Issues in Adventure Education: A Critical Examination (Wurdinger & Potter, 1999) as a student studying an Adventure Education undergraduate degree and thought it was great to have such a text that critiqued and confronted some of the important issues that had arisen since the development of outdoor education in universities. This book is a similar, yet updated text and is intended primarily for students and practitioners of outdoor adventure education and related fields. It is designed to encourage critical debate of 20 current issues of concern in adventure programming by offering a 'for'and 'against'argument for each issue by over 50 international academics/practitioners from the field. The book is designed to reflect some of the current, enduring underlying assumptions in adventure programming and also contemporary, emerging issues. These include political, environmental, social, cultural, economic and technological changes in both the outdoor 'industry'and broader society. However, as I do not have the space to discuss all of the chapters, I will review the general theme of the book whilst concentrating on just two issues that I feel warrant further attention.

It is refreshing to see there is an intelligent challenge to outdoor 'recreation'in its dominant, hegemonic form within this book by some of the authors. For example, Pip Lynch calls for more critical research; Karen Warren asks for a paradigm shift in thinking; Tony Rea and Sue Waite challenge the incompatibility of educational standards with outdoor education; Elizabeth Andre asks for a change in current 'Leave No Trace' assumptions and practices; and the editors, Bruce Martin and Mark Wagstaff, have provided the opportunity for the authors to reassess some of 'the underlying assumptions

on which the practice of adventure programming is based'(p. v) as they purport, the '...

industry is only as relevant as the social concerns that it tackles'(p. vi). But the book itself

missed an opportunity for intercultural readership and parity through its own

Amerocentric language, ethics and choice of issues. In effect, this is a decent critique of

the dominant discourse within current outdoor recreation trends by the dominant hege-

monic group itself, yet it finds itself in a contradictory landscape as it fails to include those

very voices that it claims to champion.

For example, Controversial Issue 8—'Should people of color be encouraged to

participate in current outdoor adventure programs?'—is problematic. Although the two

authors tackle their respective issues very well (especially Karen Warren'sexceptional

critique of outdoor paradigms), the term 'people of colour'has not been seen as

appropriate since the mid-1970s in Britain and is also outdated in much of the USA.

Toyin Agbetu from Ligakli (an African-British human rights organisation) suggests

that it is an inadequate 'one-size-fits-all'descriptionasitinfersanassumptionbythe

dominant white society that fails to recognise everyone has an ethnicity rather

than being labelled generally as 'a person of colour'if you are not white (BBC News,

2006).

Of course this may be due to the cross-cultural disparity within this book, as in the

USA the 'country's foremost human rights group is the NAACP, the National Association

for the Advancement of Colored People'(BBC News, 2006). A little research for such an

important issue may have been appropriate, even just to mention there may be a cross-

cultural disparity in language.

This Amerocentric hegemony is echoed throughout the book. All the authors are from

the USA (mainly), Canada, Norway, New Zealand, the United Kingdom and Australia.

On the surface, there seems to be no issue with this as it is simply where the majority of

the adventure programming facilitators either come from or are based. And anyway, what

is wrong with producing a book that mainly comprises authors from one country, the

USA? One critical rebuttal to this is that adventure programming is already entrenched in a white, masculinised, hegemonic, post-colonial paradigm and, as Warren herself mentions in Controversial Issue 8, 'we neglect to include the opinions of people of color in program development and delivery and we do not ask them what outdoor adventure means to them'(p. 120).

I shall also mention Controversial Issue 9—'Can Adventure Programming make a meaningful difference in promoting health and wellness in society?'Whilst Professor Ewert and I have differing opinions on this issue, he writes with a genuine concern for this topic and his writing certainly reflects much of the current thinking and literature up until recently. However, rather than Andrew Szolosi's original, informed and engaging response to the proposed question (which did not tackle the same issue as Alan Ewert's discussion), a more appropriate and apt response to Professor Ewert's take on the question could have come from contemporary authors tackling the same subject (for example, see Joye & van den Berg [2011] for a critique of genetic/innate theories of restoration in 'natural'environments; and see Morton [2007] and Ingold [2011] for a critique of the Cartesian nature–culture divide in modern thought).

Whilst this is a book that may challenge normative outdoor 'recreation'as it is at the moment in a very compelling, intelligent and informative way, I would have liked to have seen a discussion/debate around the deeper issues of (what I believe to be) some of the most important concerns for contemporary outdoor adventure programming. These include climate change and the crisis of perception (for a clearer definition, see Capra, 1996); emerging postmodern accounts of outdoor programmes (such as Noel Gough's work at La Trobe University); alternative non-romantic versions of environmentalism (e.g. Timothy Morton's'Dark Ecology'); or non-western/Cartesian outdoor education accounts, such as animistic interpretations or paradigms of traditional ecological knowledge. For example, the western hegemonic discourse within this book assumes control of terms such as 'wilderness'and 'nature'without reference to other cultures'interpretations or percep-

tions that have previously led to incidents such as violent clashes in Yellowstone national park (for the debate on wilderness, see Callicott & Nelson, 1998) or have been cited as one of the reasons for the current crisis of perception (Capra, 2005; Sterling, 2003). Nor does it tackle the issue of inclusion of non-western authors or even accessibility for non-western cultures. To achieve this inclusion and accessibility within the book may be a controversial issue of creative literary design.

In conclusion, Controversial Issues in Adventure Programming may be a very useful and valuable teaching aid for some of its enlightening and engaging content or even as an example of the entrenchment of western programme design. How it is interpreted and consumed may be just a matter of good facilitation.