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THE TRUMPETER

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FOCUS ON WILDERNESS

THE TRUMPETER

Victoria, B.C., Canada

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The Aims of the Trumpeter

One of the basic aims of this journal is to provide a diversity of perspectives on our environmental relationships and on Nature. By "diversity of perspectives" we mean not only cross disciplinary and interdisciplinary reflections, but also with respect to nonscholarly sources. Seeking a variety of perspectives involves eclectic synthesis and synotic vision. Our aim is to investigate ecophilosophy as this shows up in the work and lives of people working in different ways to come to a deeper and more harmonious understanding and relationship to Nature and the Earth. **The Trumpeter** is dedicated to exploration of and contributions to a new ecological consciousness and sensibilities and the practice of forms of life imbued with ecosophy (ecological wisdom). **Published quarterly by LightStar Press.**

FUTURE AND BACK ISSUES

The Summer issue of **The Trumpeter** will be the last in our series on wilderness and will focus on values of and in wilderness. The Fall issue will feature, among other things, a discussion of deep ecology. In 1987 we will feature some focus issues on technology and community. **Back Issues** of Vols. 1 & 2 are still available: $6 for each volume, includes postage.

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INTRODUCTION TO THIS WILDERNESS ISSUE

By Alan R. Drengson

This is the second of our focus issues on wilderness. Here we continue to explore what wilderness means to us, and why it is important, by looking in depth at wilderness education. By "wilderness education" we mean not only using the wilderness as a place of learning, but also learning wilderness inside and out. One of the themes that runs through this issue is touched upon in the quote from Karl Jung (also in this issue). He said that humans must see the divide that separates them from the wild and from nature. Our efforts to tame wild nature include trying to domesticate the wild which is in us. But there is a deep part in each of us which is in resonance with the wild. In the process of socialization we acquire various characteristics, habits, ways of thinking and behaving that stamp us with a personal identity which has a strong cultural imprint. What makes each of us unique is not only the vagaries of experience that our particular spatial-temporal locus gives to us, our particular family, etc., but also our direct heritage from Nature itself.

The wild world works through diversity, multiplicity, and wild, growing Nature fills the world with a great diversity of species of plants, animals and fungi, not to mention other energy forms and processes that we usually do not think of as living. Within each species type there is a great deal of individual variability. This variability is such that only identical twins as individuals have the same genetic make-up, and of course no two sets of twins have identical genetic heritage. This individual variability provides species with a greater range of adaptability. A species that was totally uniform, with no genetic variability, would be a dead species, an unevolving species, frozen in time. In some ways, such a species would be like a dead language, such as Latin. Such languages either have no use at all, or their use is confined to written documents. When languages are no longer spoken, only then do they stop changing, and only then can a "definitive" normative grammar be written for them.

Living beings are not fixed things, nor are they uniform, manufactured products, but they are more accurately seen as intelligent processes, learning, adapting, changing, seeking to expand, to grow, to harmonize with the world around them. Human persons, insofar as they are alive, go through life in a series of changes and transformations. To move through the world with open, breathing movement is to live through change. Organic time, the rhythms of the natural world, are part of the inner sense of human experience. Movement through big wilderness is movement through the living of Earth, the life of Nature. Wilderness Travel is a travel of life and death, of exertion and rest, of time and the timeless. The big wilderness seems threatening, unknown, dangerous to the unknowing. And so it is. But those who understand its ways through living in it, have realized their own dying and rebirth, and find wilderness benign. In this process of learning it is possible to fully realize the ongoing creative presence of the world **as it is.** Some would call this the Divine.

In Kubler-Ross's books there is a recurring theme in the stories told by people who have undergone clinical death. They report that after passing through a dark tunnel, they met a "being of light," who, they said, radiated compassion. This being asked them to review their lives with two questions in mind: What had they learned?; How and had they loved? Learning and loving are the two most important elements for complete and genuine human growth. To love learning and to be learning to love, these are at the centre of being able to live each day to its fullest. Children who are loved and who can open themselves to love in return, and who are able to explore and satisfy their natural thirst for understanding and knowledge, grow in a wholesome way. Such children are comfortable in the world because they have found their own home deep within themselves. They live from the centre of their own natural self.

The wilderness journey symbolizes for us a return to this original nature. We encounter a larger Self by putting ourselves in a place where there is the freedom to be what we are. We do not claim that people will automatically discover themselves in this deep sense just by going into the mountains, or to sea or desert, for without the right supportive community, it is very difficult for the novice to cope with wilderness. Our domestication, our enculturation in industrial society does not prepare us for this journey. But those who are lucky enough to learn from others the Art of Wilderness Travel learn the art of deep inquiry and deep learning. They encounter mystery and large wonder. Ultimately, those who travel the depths of the wilderness come to discover their own larger, compassionate, learning and loving self, and the larger Self of Nature. This is to journey home. Whatever estrangement, alienation, anomie they might have felt, within the surround of industrial society, melts away under a growing affection and admiration for the wilderness and its creatures. The wilderness journey has many dimensions, scientific, artful, psychological, ecological, educational, communal, and holding these together is the spiritual. In learning the Art of Wilderness Travel we make a deepening commitment within ourselves toward keeping this Art alive through its practice and through sharing it with others. We come to understand Thoreau's observation that in wilderness is the preservation of the world.

The major religions of today such as Christianity, Buddhism, Hinduism, Mohammedanism, and Judaism, all have their roots in older traditions that were characterized by an essential orality, that is, in oral traditions, traditions where understranding was conveyed by the spoken word, not by a text. The traditions of arts learning were also conducted as apprenticeships with people who had a high level of mastery in the art. One learned through direct, firsthand experience, in the immediate presence of a teacher, whose lessons were the actual practice of the art and not teachings about the art. The spoken word in such a context is alive. Wilderness Travel is learned and carried on in this same way.

With the shift from hunting and gathering to an agricultural society, the character of human religion changed, because human spiritual needs met within hunting gathering cultures were not fully satisfied by urban-agricultural life. The hunter-gatherers had for their churches the forest cathedrals, the sacred groves and mountains, the places of natural power. Agricultural life required a more self-conscious type of religious practice. As urban civilization developed around agricultural technology, there was the slow emergence of the technology of writing.

Writing with script and ideograms has an impact on human consciousness that has only recently been fully appreciated. Such writing in its early forms retained many of the features of the older oral traditions. However, with the emergence of print "the word," to paraphrase Walter Ong, was "technologized." With the development of printing and mass production of books, there is a significant change in human conceptions of what learning is and what constitutes knowledge.

All technological developments open certain possibilities, but they also tend to close others. Printing and easily read alphabet based texts made words a commodity. But the development of literacy made it possible to create what we know as modern science. It also made modern industrial culture possible. However, the printed word tends to become an abstract object outside of the present flow of experience. In contrast, the spoken word and oral traditions are much more oriented toward the ephemeral but continuous present.

The printed word tends to exist in a space of its own. It takes us away from the present. In reading and in writing we are withdrawn, but in speaking we must act and directly interact with others. Partly because it is more abstract, writing opens the capacity to more fully distance ourselves from what we think. This distance is both an opportunity and a hazard. The hazard of print culture, and the modern industrial technology that goes with it, is that all of our thoughts and perceptions will become structured according to modes of organization that these technologies make possible. This has a powerful effect on our own dimensions of creative intelligence and flexibility. It tends to constrict our openness to Being.

The written word can more easily be dead, and it can produce a narrowing of our forms of consciousness, a separation between us and our words, between mind and emotion; whereas in oral cultures the word is not a thing but an intimate resonance of speakers and hearers. The forms of organization produced by writing can in turn narrow human development. As Lyon points out, it can overdevelop the methodical, linear, logical and linguistic (in the narrow sense), at the expense of the creative, artistic, spontaneous and intuitive. It can constrict our capacity for open feeling and fun, but it can also expand our consciousness by helping us to beome more aware of and objective toward our cognitive capacities and activities.

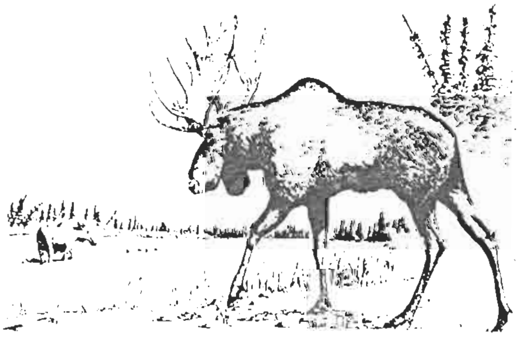
Modern print culture also made possible the emergence of new literary forms. These literary forms in turn can engender high orders of orality, fluency in the spoken word. The emergence of one such literary form has been the crafting of the novel. The novel is one of the distinctive literary forms of modern industrial culture. The novel is a literary form that most crystalizes and enables us to understand the functional processes of the ego and the development of human self-reflexive awareness. The novel can be a liberating art form, but of course it can also entrap us in egocentric preoccupations. (Consider the soap operas.) In contrast, the characters of oral stories are archetypal, while those of the novel are often anything but.

The problem with social life is that we find ourselves trapped in modes of self-identity and identification that are the result of relationships that we have difficulty understanding or even recognizing. One of the liberating aspects of Wilderness Travel is that in the wilderness these hierarchies are usually not present, except in our thought. We have the opportunity to rediscover our natural selves and to redefine and recognize ourselves in a deeper way. The novel celebrates the story of the individual self, but the novel as story enables us to see our lives as dramatic journeys. Wilderness Travel is such a journey, but it is a journey back to reality, back to the real world of embodied life within a larger biological community of beings, whereas the novel is often a withdrawal into subjectivity.

There is the possiblity in Wilderness Travel of transcending the narrow ego self identification, by means of an expansion of one's self identifications. When this expansion is the result of love and learning it results in humility, compassion, frugality and maturity. One then becomes a helper to others. These are some of the things we have learned through the wilderness journey and the perspectives such travels have given us on modern life and the human story. In this issue the paradigm used to exemplify Wilderness Travel is the mountain wilderness, but, as we make clear, we include other forms of wilderness as being within the Art of Wilderness Travel.

The papers in this issue focus on wilderness education and on the meaning of wilderness. The next edition of **The Trumpeter** will focus on the issues of wilderness values, wilderness preservation and the like, although in this issue Dave Foreman and Bill Devall help to set the stage for a transition to the topics that will be discussed in the Summer edition.

In the first piece in this issue Gary Snyder's reflections on "good," "wild," and "sacred" provide us with some rough coordinates for our journey into wilderness. Next, Ed Grumbine gives us an account of the sort of wilderness education program he directs at the University of California at Santa Cruz. Several universities and colleges in North America offer similar programs. John Miles provides a comprehensive examination of wilderness education and the philosophy that informs it. My article on Wilderness Travel describes the features and essential ingredients of this art. Lyon's paper provides us with a perspective on wilderness that directly addresses the "divide" between our cultured nature and wild nature. He essays to show how this division can be bridged within ourselves through the outer journey of wilderness. Recent psychological research, he says, suggests a physiological basis for the division between two main ways in which humans know. The unification of these two ways gives rise to a higher level of integration of the human self. Bill Devall reflects on the nature of wilderness and its meaning and the need for big wilderness. Finally, Dave Foreman examines and clarifies what is meant by big wilderness and some of the possiblities for big wilderness preservation in the United States. He also emphasizes the rightness of preserving big wilderness for its own sake. We hope in the next issue to have a similar piece on Canadian wilderness.



"Nature, the things of our daily contact and use, all these are preliminaries and transiencies: however, they are, as long as we are here, our possession, our friendship, participants of our pain and pleasure, in the same way as they were the trusted friends of our ancestors. Therefore we should not only refrain from vilifying and deprecating all that which belongs to this our world, but on the contrary, on account of its very preliminary nature which it shares with us, these phenomena and things should be understood and transformed by us in the innermost sense.--Transformed?--Yes, because it is our task to impress upon ourselves this preliminary, transient earth in so deep, so painful, so passionate a manner, that its essential nature is 'invisibly' resurrected within us." -Rainer Maria Rilke
(As quoted by Lama Govinda in **Creative Mediation and Multi-Dimensional Consciousness**, Theosophical Society, Wheaton, Ill., 1976, p. 289)

GOOD, WILD, SACRED

by Gary Snyder

I live on land in the Sierra Nevada of Alto California, continent of Turtle Island, which is somewhat wild and not terribly good. The indigenous people there, the Nisenan or Southern Maidu, were almost entirely displaced or destroyed during the first decade of the gold rush. Consequently, we have no one to teach us which parts of that landscape were once thought to be sacred, but with much time and attention, I think we will be able to identify such sites again. Wild land, sacred land, good land. At home developing our mountain farmstead, in town at political meetings, and farther afield studying the problems of indigenous peoples, I hear each of these terms emerging. By examining these three categories, perhaps we can get some further insights into the problems of rural habitation, subsistence living, wilderness preservation, and Third and Fourth World resistance to the appetites of industrial civilization.

Wild refers to all unmanipulated, unmanaged natural habitat. Most of the planet in precivilized times was hospitable to humans -- rich rainforest, teeming seacoasts, or grasslands covered with bison, mammoths, or pronghorns. Near climax, high biomass, perennially productive, such places were essential expressions of biological nature. Some parts are better than others in terms of supporting much life, with soils rich in nutrients, but even inhospitable mountain terrain may provide special plants or animals of unique value. Knowledge is the real key: for a Kalahari bushman, a Pintubi of the west-central Australian desert, or a Ute of the Great Basin, those arid lands are a life-sustaining home. Many if not all archaic and nonliterate peoples have also found some parts of the landscape to be special, "sacred," and have given etiquette and lore to that. Such spots are of course also wild.

The idea of good land really comes from agriculture. Here **good** is narrowed to mean land productive of a much smaller range of favored cultivars, and thus the opposite of wild, cultivated. In wild nature there is no disorder: no plant in the almost endless mosaics of micro and macro communities is really out of place. For hunting and gathering peoples who draw on that spread of richness, a cultivated patch of land might seem bizarre, and not particularly good, at least at first. Gathering peoples gather from the whole field, ranging widely daily. Agricultural people live by an inner map made up of highly productive nodes (clear fields) connected by lines (trails through the scary forest). A beginning of "linear."

In civilized agrarian states the term **sacred** was sometimes applied to ritually cultivated land or special temple fields. The fertility religions of those times were not necessarily rejoicing in the fertility of all nature, but were focusing on crops. The concept of cultivation was extended to describe a kind of training in lore and manners that guarantees a membership in an elite class. By the metaphor of "spiritual cultivation," a holy man is one who has weeded out the wild from his nature. But weeding out the wild from the natures of members of the Bos and Sus clans -- cattle and pigs -- transformed animals that are intelligent and interesting in the wild into sluggish meat-making machines. Cultivation at the top makes domestication and exploitation possible below.

Wild groves and grottoes lingered on as shrines in agrarian states and were viewed with much ambivalence by the rulers from the metropole. They survived because the people who actually worked the land still half-heard the call of the old ways, and certain folk teachings were still being transmitted that went back to even before agriculture. The kings of Israel began to cut down the sacred groves, and the Christians finished the job.

The thought that wild might also be sacred returned to the Occident only with the Romantic movement. This reappreciation of nature projects a rather vague sense of the sacred, however. It is only from very old place-centered cultures that we hear of sacred groves, sacred land, in a context of genuine belief and practice....

...the backpacker-pilgrims step-by-step, breath-by-breath walk up a trail, carrying all on the back, is so ancient a set of gestures as to trigger perennial images and a profound sense of body-mind joy. Not just backpackers, of course. The same happens to those who sail in the ocean, kayak rivers, tend a garden, even sit on a meditative cushion. The point is in making intimate contact with the wild world, wild self. **Sacred** refers to that which helps take us out of our little selves into the larger self of the whole universe....

Gary Snyder is a student of Buddhism. He lives in the foothills of the Sierra Nevada. We have mentioned some of his books in earlier issues of **The Trumpeter.** His book of poetry **Turtle Island** won the 1974 Pulitzer Prize. **Axe Handles** (1983) is one of his more recent books. "Good, Wild, Sacred" from which this excerpt was taken has been most recently reprinted in the anthology on sustainable agriculture edited by Bruce Coleman, Wendell Berry and Wes Jackson **Meeting the Expectation of the Land**, North Point Press, 1985. Gary is working on a book of essays on wilderness which will be published next year by North Point. "Good, Wild, Sacred" will be included in this book. Excerpts from this article are reprinted here with the permission of the author.

EDUCATION OFF-TRAIL: WILDERNESS STUDIES WITH THE SIERRA INSTITUTE

by R. Edward Grumbine

Each spring for the past six years a group of college students from around the country has met in a motel parking lot in Moab, Utah. For the next two months, with but few exceptions, they will not see neon-lit asphalt.

Throughout the new growing season the students will come to know each other in ways that go deeper than much of their past experience in a place, the desert canyons of the Colorado Plateau, that few of them have ever travelled before. Over the weeks they will engage in typical student pursuits, reading and discussing papers, taking lecture notes, studying for exams, yet it will become new and ultimately, personal and powerful. For in the process of studying field ecology and geology, wilderness history and issues, they will come to encounter the Place itself: clean red sand, swift muddy river water, silent rocks, dry juniper, unrelenting sun, wild heartbeat of the canyons of time.

Like other groups walking the western spring be it in the Sierra, Hawaii, or Colorada Plateau, the students are participating in wilderness field studies programs through the Sierra Institute. Administered by UIniversity of California Extension, Santa Cruz, the Sierra Institute has been offering university level interdisciplinary field studies in natural history, field ecology, and wilderness history and philosophy, since the mid-1970's.

Three factors combine to make the programs unique. First, all teaching is carried out in various wilderness areas while on extended backpacking trips. Second, the approach is academic, not skills-oriented. And third, the most popular programs are eight weeks long, offering three interrelated 5 unit classes. Students substitute an entire study quarter in the traditional classroom with one in the wilderness.

The programs are open to anyone over the age of 18 who has a sincere desire to learn. Because of their academic tone, they attract a majority of university students, who come from all over the country.

Instructors have advanced degrees and combine detailed knowledge of the geographical area they teach in, along with strong leadership skills, wilderness travel abilities, and immense amounts of the special brand of energy necessary to sustain a lengthy field experience.

The wilderness as classroom is compelling. The major problem with traditiional education formats is distance, a certain removal from the object of one's attention. This distance, cultivated (if not created) by our cultural perspective, may lead, at its worst, to questions of relevancy-to-the-real-world and other frustrations. Not so when learning is direct, at hand, and (literally) grounded. There are obvious benefits from studying lizards in the desert, plant taxonomy through field identification, geology through observing the Sierra Batholith, population ecology from counting seedlings in a deciduous forest.

Yet there are deeper levels of learning. Students, growing up in our society, are grounded in perspectives which divide the world into components for rational analysis. Wilderness education hazes over many particular dichotomies, if not the general outlook itself. The world is whole. This is refreshing and students respond in many ways. Academic education involves experiential elements. There is a bond of attraction between wilderness and civilization. The individual is interwoven with the group. Teachers and students learn together. The body is connected to the mind through the heavy weight of a backpack full of books.

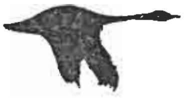
A skilled instructor does not flaunt the power of direct contact at the expense of **Logos**, but instead uses it as a tool for equilibrium. Students experience and also consider their experience. Neither is sufficient by itself.

Beyond this balance lies the wilderness itself, the wilderness as Source. One cannot precisely outline this aspect of wilderness education for it escapes both rational discourse and course syllabi. One does not teach it. Nevertheless, it is a powerful influence on participants. I am talking here of what it is like to live eight weeks worth of sunrises and sunsets in, say, the Yellowstone Ecosystem. Or to go off by oneself and sit and listen to the world go about its business. Or to be able to distinguish the scent of **Oenothera** from **Penstemon.** To watch the moon sail over slickrock throughout an entire night. To be "in" the world, where the mind does not need to think to know. The Sierra Institute does not advertise this kind of education, but it happens nonetheless.

There are other important "unadvertised" parts of the curriculum. Over the season the group living environment fosters a sense of community that accents sharing, responsibility, consideration, and lively spirit. Everybody cooks, everybody cleans. This provides a student with valuable insight into what it means to be a member of a tribe-like group, to be responsible in the full sense of the word.

I delineated three major factors at the beginning of this piece: wilderness as context, academic tone, and longevity of programs. To sum up, we go to the pine, as Basho did, to study the pine. We go to **study** the wilderness (as Place, as cultural perception, as ecosystem, as center of management conflicts, etc.) with the rigorous tools of academic analysis. And most importantly, we take our time doing so, letting the weeks unfold and rearrange our perceptions and preconceptions, opening us to the wild spirit of the Place.

It is this rearrangement through direct contact that is the goal of wilderness studies, to step out of one's normal situation and dive deep into the natural world. One may surface with a new perspective, a clearer view. We approach the world with a curious mind and, through the educational process, come away with the capacity for more lucid thought, more meaningful engagement.



To close with two final perspectives:

> "To see things in terms of something else without losing sight of the thing itself. To seek the core of sameness, the shared identity. A world in which all is relatedness. Not **order**, which is limited to rationality, but **relatedness.**'
>
> Edward Lueders (ed.)
> from **The Clam Lake Papers**

> "the essence...you cannot possibly tell them
> it, only I can tell them,
> when they wander alone
> in the fasts of my mountains."
>
> Dale Pendell
> from **The Gold-Dust Wilderness**

I have only provided a brief sketch of general patterns and processes that occur on Sierra Institute programs. My objective has been to give a glimpse of what we are doing so as to stimulate and make aware. I have written (in draft form) a more detailed description of teaching in this manner, concentrating on methods, that I would be happy to share with interested parties. I would like to know of experiences that others have had along similar lines. I would welcome comments and questions in the spirit of exchange.

Ed Grumbine is director of the Sierra Institute at the University of California, Santa Cruz Extension. His address is Sierra Institute, University of California Santa Cruz Extension, Carriage House, Santa Cruz, CA 95064. Telephone: (408) 429-2761.

"Those of us who have experienced being exposed to wilderness, who have taken people into the wild areas and lived with them there, have witnessed a change within them. Somehow they emerge from the wilderness transformed as if they were coming from a highly sacred atmosphere. Wilderness is the original cathedral, the original temple, the original church of life in which they have been converted and healed, and from which they have emerged transformed in a positive manner."

-Sir Laurens van der Post

("Wilderness and the Human Spirit," **Odyssey**, Cape Town, Aug/Sept 1983, p. 15.)

WILDERNESS - A LEARNING PLACE

by John C. Miles

"Outdoor education" is an educational tradition in America closely allied with conservation and environmental protection. It has been practiced in the United States for at least a century and a half. Henry Thoreau and his brother taught school in Concord, Massachusetts from 1838 - 1841 and after the Thoreaus taught the students Latin, Greek, algebra, geometry and the other academic subjects thought essential at the time, the students would accompany Henry into the woods and fields of the rural countryside for explorations of the natural world. Here was an early incidence of outdoor education.

Thoreau, of course, did not invent teaching in the outdoors. For millenia humans all over the world had learned there much of what they needed to know to survive and contribute to their communities. Much of their waking lives were spent hunting and gathering. Such people knew their natural surroundings intimately. Human society gradually developed, built cities, developed surpluses and economies that allowed classes of people to acquire wealth and power and separate themselves from personal involvement in the food quest in the natural world. By the time Thoreau came along human enterprise had developed to the point that, in his view at least, many people had forgotten their roots in nature. In their ignorance of the natural world around them they were, in his view, missing a source of pleasure and insight. So he took the privileged young people under his care outdoors and showed them around.

Thoreau's career as a teacher was short, at least in the conventional sense, but other American educators used the outdoors for various purposes. Summer camps were established, youth groups like the Boy Scouts and Camp Fire Girls were founded and led young people outside. Even schools used camps to teach "in and for" the outdoors. Today we may safely say that a tradition of outdoor education is firmly established in American education. It is not a major influence on school-based learning, but it is widespread.

Most outdoor education in this tradition has of necessity occurred close to centers of population in rather benign, even pastoral settings. Resident camps and nature centers have been the principal sites of activity. The objectives of programs have been primarily focused on learning natural history, principles of resource conservation, and skills that people could use to enjoy and explore the natural world.

The latter half of the 20th century has seen a new form of outdoor education appear in the United States, one with different objectives and a different setting - wilderness education. The prototype of American wilderness education is the Outward Bound model introduced in the United States in 1961. This approach, inspired by the thought and experimentation of German-born educator Kurt Hahn, was education **in** wilderness, if not **for** it. While most outdoor education traditionally focused on learning, in outdoor settings, about natural history and resource management, the Outward Bound approach set its sights on contributing to the personal growth of participants. Nature and the problems of human relationships thereto were of secondary, if any, concern. "We train **through** the mountains and not **for** them....**Through** this wilderness experience we try to give young men a glimpse of themselves." wrote Joshua Miner, one of the founders of Outward Bound in the United States.[1] The Outward Bound process placed people in a demanding social and physical environment and required them to deal with a carefully prescribed set of problems. James described the process as an "anxiety resolution model of education, it creates a supportive environment for resolving anxiety through mastery."[2]

When Outward Bound came on the American outdoor education scene its approach was not embraced by traditional outdoor educators. It was indeed education **in** the outdoors, but since its goals did not include education **for** the outdoors, it was not outdoor education in the American tradition. Nonetheless it revealed that there was more educational potential in the outdoors than the traditionalists had perceived.

Wilderness education arrived on the American scene at a moment in American history that was opportune for its florescence. Public interest in wilderness and its value was at an all-time high. Conservationists, as they were then called, were working for congressional protection of wilderness. There was much discussion of wilderness values. One important value being touted was that of wilderness as a place of contrast and challenge. Proponents of wilderness protection argued that there were many parts of the American landscape where wilderness itself was a natural resource. These were places where people could go to experience nature as it has been throughout most of earth's history. They were places where humans were not in control, where they could experience humility and physical challenge of a sort uncommon in human-altered environments. Wilderness education was taking advantage of this valuable natural resource. While one form of traditional outdoor education had encouraged young people to learn their heritage by going to camp where they learned and practiced "pioneering skills", wilderness education provided an opportunity to understand what pioneering demanded of people - mastery of self in the face of physical challenge.

The arrival of wilderness education also coincided with an explosion of interest in outdoor recreation in the United States. Backpackers flocked to the backcountry in unprecedented numbers in the 1960's and '70's. Many people tasted the challenge of the wilderness and wanted more, for themselves and for their children. Wilderness "schools" offered a safe and easy way to take on the challenge for those without the experience and confidence to do it on their own. Young people from urban America whose outdoor experience had been confined to outings with the Scouts, to backyard camping or a week at outdoor school in the 6th grade, could be sent off to the wilds to learn and grow under the leadership of trained experts.

The 1960's were also a period when outdoor education faced other changes. Publication of Rachel Carson's **Silent Spring** in 1962 marked a transition for the conservation movement. A half-century of activism had been focused on utilitarian conservation of forests, wildlife, soils and other resources, and on preservation of parks and wilderness areas. Carson's bestseller revealed to the public what many conservationists had long understood - that the world was an ecological system in which human activity was doing serious damage to natural communities upon which humans were dependent. This changed "conservation" to "environmentalism" and "outdoor education" to "environmental education". The former terms and the programs associated with them did not disappear, but were subsumed under the more comprehensive and ecological orientation and programs of the latter. Concerns about pollution, energy conservation, population growth, ecological disruption, urban problems and global interdependency took their place alongside resource depletion as issues of central concern. Curricula dealing with these difficulties proliferated. The models used by outdoor educators in their camps and conservation "tours" were inadequate to meet the new challenges by themselves. So change came to outdoor education and the time was right for wilderness education to appear on the scene in the 1960's.

What can and does wilderness education contribute to the long-standing tradition of outdoor education? What new elements does wilderness education bring to outdoor education? It adds much to traditional outdoor education in and for outdoors. One important contribution it may make is that it nurtures one's sense of wonder and contributes to a necessary humility. Both of these, as Rachel Carson so eloquently pointed out in her essay "A Sense of Wonder", are important for quality of life and for perspective on the human relationship to nature. In a wilderness place, immersed in the elements large and small of the natural landscape, one may listen to her thoughts, may become reflective and contemplative. Gazing down over thousands of acres of forest, watching clouds flying by on the wind, an eagle soaring, a pika scurrying on its constantly urgent food quest, she may become acutely aware of a complexity and mystery sensed before only dimly. She may become fascinated by the place and by the natural world in general, and may even come to feel a union with it. And, impressed by its complexity and scale, she may be humbled.

This humility may emerge from observation of the small wonders of nature, as it did for Thoreau and Aldo Leopold, or grand events may impress the realization upon us. In 1980 my students and I experienced humility, when Mount St. Helens erupted. On a wilderness field trip two hundred miles north of the mountain, directly in line with the blast and breakfasting in our base camp at an elevation of 7000 feet in the Pasayten Wilderness, we heard and felt the loud concussion of the explosive eruption. Isolated in the backcountry, we couldn't be sure of what we had heard, but there was no storm, and how else could we explain the sounds of explosions and strange gray sky?

Students were leaving on planned solos and expeditions that morning, and before they departed we talked of the mountain and what might be happening. Then off everyone went to contend with the elements, with their thoughts, and to encounter nature in that alpine place. My thoughts turned often with amazement and fascination to the colossal geologic event off there to the south. Subject to the elements as we were, the very possibility of an exploding mountain humbled us. Reunited after several days of wind and spring snowstorms, we spoke of our desires for and our illusions about control of nature. The whole experience "put us in our place," - and we agreed that it was a valuable lesson. We had become aware of, even touched something larger than ourselves. We went on about our business feeling changed.

Sigurd Olson, the late celebrant of northern wilderness and raconteur of travels there concludes his reflections on (the place) Listening Point with the thought that "Men will always be drawn to the last frontiers, where they can recapture some of the basic satisfactions and joys of the race, renew the sense of mystery and wonder and even some of the dreams their forebears had known."[3] When a person enters the wilderness today guided by a program like Outward Bound or the National Outdoor Leadership School, he or she, in most cases, hardly gives a thought to forebears. Young people today have little sense of history. Yet, as Olson knew so well, a wilderness experience can impress history upon them - a learning potential of wilderness education. With a little help from their leaders, participants can reflect on earlier times and the various demands that life challenged by wilderness made upon their forebears. They can consider the long human struggle to dominate and use nature and the gains and losses of this struggle. The irony of their situation may be impressed upon them - that after thousands of years of concerted effort to banish the wild and uncontrollable in nature, they now go willingly (not always, but usually, in such educational programs) to learn and grow in wild places.

One of the most astute analysts of wilderness education, Alan R. Drengson, a philosopher at the University of Victoria, B. C., Canada, has noted that the necessary "voluntary simplicity" of wilderness travel is an important part of this history lesson. The wilderness traveler may realize that humans have come from their toolmaking beginnings when tools satisfied basic needs, to a present when, at least for affluent North Americans, tools have as often become servants of desire as of need satisfaction. "Simplifying and reducing possessions consistent with comfort, safety and a manageable load gives one perspective on desires in contrast with needs."[4] Thus a wilderness traveler comes to appreciate and understand the difficulties faced and overcome by earlier generations, while at the same time gaining perspective on his or her own desires in contrast with needs. Such perspective may be useful in thinking about personal and societal futures. Drengson notes that "it is not so much that one becomes a fanatic about riches and sees poverty as a desirable state for humans. It is rather that one begins to get a perspective on the margins and the range of possibilites for human life in relation to material needs and natural limitations."[5] So the wilderness learner gains insight into the contrasting challenges of both past and future history.

Wilderness places also challenge the whole person and thereby contribute to their growth. Conventional schooling emphasizes intellectual schooling, half-heartedly addressing physical growth and paying little or no heed to the emotional and spiritual sides of being. Wilderness schooling, by the very nature of the experience, engages the whole person. Traveling in a wilderness place, meeting its challenges, we become aware of ourselves as integrated beings. The structure of our experience is markedly different than we are used to. We do not go from math to physical education to the counselor. Balancing under our pack we think about the problems of the climb we are doing, struggle with our anxiety about injury and death, and wonder at the scene around us. Physical, mental, emotional and spiritual faculties are all engaged. Attention to one part of our being waxes and wanes, but there is connectedness, a continuum throughout the experience. In the end we realize that the resources of our whole being have been tapped, and that in the process of using them, they have grown. We have had a bit of practice at being whole. Practice, in this case, will not likely make perfect, but it will help us along the path toward full personhood.

Drengson believes the potentials for spiritual growth in wilderness education are especially great. These spiritual aspects come to be appreciated "through one's own experience and not as a result of argument, debate or theorizing." Modern life, he thinks, plagues us with doubt, alienation and nihilism and separates us from the natural community and even from ourselves. In wilderness we have a chance to overcome these problems, to get in touch with self and nature.

> As one travels through the rich silence of the wilderness with its diverse forms of life, one reflects more and more deeply on the source of life and its creative capacities. The deep starry skies over-lie the whispered sounds of the night with its timelessness, and the visit of a lone goat to one's darkened high camp on an alpine ridge brings an immediate contact with the mysteries of existence. The sound of falling water and the rush of streams, the cycles of rain and snow and the high wind in the trees bring us once more into the presence of our own immediate experience with the world. They pull us out of our intellectualizing and our worries about the future and stop our reliving of the past. After several days of arduous mountain journey, one settles into the rhythms of one's own biology and those of the natural world. When hungry, one eats, when sleepy, one sleeps. When under way one is intensely alive and totally involved in what one is doing... This totality of involvement makes each experience intensely satisfying. It takes one out of the haste that the tyranny of clock time creates. Time in the latter sense seems suspended; one touches the timeless.[6]

The potential for spiritual growth in wilderness education cannot be better described.

One quality of wilderness experience that Drengson alludes to is **immediacy**. This involves being fully present at the moment, not elsewhere in thought. It involves focusing awareness on the immediate environment, including the self. Why, I have often asked myself, do I recall details of wilderness places and happenings so much more vividly than of the rest of my round of activity? In part it may be the uncommonness of these experiences, but also it is simplicity, few distractions. Away from clock, schedule, deadline, newspaper, radio, television, telephone, pager and all of the other acouterments of civilization, the wilderness traveler can focus on the present. So often we are distracted and overlook vivid details of the moment. "Lost in thought" is an acceptable and even desirable state some of the time, but can also be a condition of disorientation. The vividness of perceptual experience in wild places reveals possibilities for awareness in other places. We need not belabor the point, but wilderness education can help teach us how to be aware and open to experience.

white pi.

The American educational philosopher John Dewey, underscored the value of learning to derive from present experience "all that there is in it for him at the time in which he has it." Dewey was concerned about the idea that education was merely preparation for the future, for a consequence of this view is that the "potentialities of the present" might be sacrificed to a "supposititious future." Learning to live in the present, to embrace the potentials of the present and to use them, is the best preparation for the future. "We always live at the time we live and not at some other time," he wrote, "and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future. This is the only preparation which in the long run amounts to anything."[7] We are saying here that wilderness is an educational environment conducive to the "preparation" advocated by Dewey. The wilderness experience is a simple, uncluttered encounter with environment where the present is more easily embraced than elsewhere. We can "try on" the present there, practice being fully aware of the moment, experience a skill we did not know was important. Then we can go to other experience with increased likelihood of grasping the potentialities of the present.

We can summarize, then, the contributions that wilderness education makes to the general field of outdoor education. It occurs in an environment where the learner can encounter humility and a sense of wonder. Removed for a time from the illusion of control over nature, the learner encounters nature in a different way and is helped to understand how humans **are** nature. From a brief moment, the learner can practice connectedness with nature by means of a sharpened awareness, and come away with an understanding of what enlightened self-interest might be, when it comes to how the human community relates to nature. Out of all of this may come a greater respect for life, an appreciation for other life forms and even other persons.

Wilderness education may contribute also to the learner's sense of personal, social and natural history. This too is a form of connectedness, allowing the learner to appreciate, in the dramas of evolution and adaptation, the diversity of forces that brought her to the present. She can become more aware, too, of that present, can experience being fully in touch with the moment. And she can learn that the intrinsic simplicity of wild places contributes to this experience, simplicity at least in terms of the usual abstractions and schedules of her life. All of this taken together can help the learner experience herself as a whole person, as an integrated spiritual, mental, emotional and physical being. For a moment she may see new possibilities for personal growth and being, and may return to normal life with a new view of her possibilities in that life.

While wilderness can be a learning place, we should admit that it may not be inevitably so. Many people encounter wild places and do not grow from the experience. Wilderness education, by definition, requires leadership to realize the learning potential of the place. Outdoor education has always suffered from the commonly held belief that some intrinsic quality of the outdoors was inevitably educative. Some people are prepared to grow in consequence of encountering nature and wild places, and need no help, but others need guidance. Effective wilderness education programs like Outward Bound have always recognized this, but there remains a tendency toward faith in the intrinsically educative qualities of outdoor environments that leads some would-be outdoor and wilderness educators to think that their responsibility ends when they place their students in the outdoor and wilderness environment.

We must, of course, admit that there is some justification for this faith. Wilderness education programs began, after all, because people noticed the beneficial qualities of experiences in such places. Recent research keeps the question of the natural values of wilderness open. Stephen Kaplan and Janet Frey Talbot studied a wilderness challenge program that "...evolved from an emphasis on physically difficult and demanding activities into an increased opportunity to simply be in and interact with wilderness environments. These changes have in no way reduced the benefits gained by the participants, suggesting a primary role not for any particular set of activities, but for the environment in which they occur."[8] Further research will probably reveal that educational benefits of wilderness derive from a combination of natural and programmed elements of experiences there. The simple point here is the learning outcomes of wilderness experience can and are being boosted by careful programming.

Wilderness education differs from wilderness recreation in the goals and organization of the experience, though there is no clear and distinct boundary between the two activities. First, the wilderness educator helps the learner to identify and define educational goals to strive for in wilderness travel. The learner becomes aware that he or she can grow from the experience, and is open to that potential. Next, the facilitator helps the learner prepare for the experience. This preparation may involve skill training, so that the learner can be comfortable and at-ease in the wilderness situation. A highly anxious person will have difficulty in opening up to the experience and will avoid the risk-taking that can result in growth. Or, the preparation may involve the presentation of ideas through reading and discussion. Knowledge of values that others have found in wild places can be an orientation to the possibilities.

Yet another preparatory effort may be toward training in analysis of experience. Often someone may make a wilderness expedition or do a solo, and when asked to describe their experience can say only "it was neat!" Had they practiced analysis and reflection before entering the wilderness setting, they would have more to share. Some introspective people naturally reflect on their experience in conversation or journalizing, but most, in my experience, need practice and urging to do so. They need to be convinced that thorough examination of the environment and themselves will yield rewards worth the effort, and they need confidence in their abilities to effectively carry out this examination. Leaders can, if they will, assist with all of this.

Finally, and most obviously, facilitators of learning in wild places impose organization on the experience. Outward Bound, as noted earlier, poses a series of progressively more difficult challenges for participants in its programs. Walsh and Golins describe the Outward Bound process:

> The learner is placed into a unique physical environment and into a unique social environment, then given a characteristic set of problem-solving tasks and impelled into a state of dissonance to which he adapts by gaining mastery, which then reorganizes the meaning and direction of the learner's life experience... Placed in such a context, the learner is given a characteristic set of problem-solving tasks, which are organized so

> as to be incremental in terms of complexity and consequence, with a beginning and an end, concrete, recognizable, manageable (but doubtfully so on first encounter), holistic in that they draw upon the mental, emotional and physical resources of Outward Bound students.[9]

The casual observer encountering an Outward Bound group in the field may think he has met a group enjoying a spontaneous wilderness experience, but appearances can be deceiving. The group is following a carefully prescribed, thoroughly tested, learning process. They are on a serious mission. As Tom James notes, the group's adventure "has a social, even a moral, dimension." James reviewed the history of the Colorado Outward Bound School and concluded that "Teaching through the mountains and not for them, the program is designed to evoke what is best in us, a constructive urge both impassioned and compassionate, creating a type of person who will be insightful enough to break out of lethargy, stout enough to resist invidious compulsion."[10] The Outward Bound School thoroughly programs an experience in a wild setting for very specific ends.

Another program, called Vision Quest, structures the wilderness experience somewhat differently, using the traditional cultural approach called a "rite of passage." Steven Foster describes the phases of this experience:

> The first phase is severance, or separation from the parents, the home, the family, the context of daily life, the world of human responsibility, privileges, and "the clock" - separation from the temporal world. The individual is required to leave it all behind, to consider the former life to be at an end. The individual is taken away to a place apart and prepares to undergo the second phase of the rite of passage.
>
> The second phase is called liminal (Latin: "threshold"). It entails the direct, existential experience of the meaning of a life transition. The participant steps across the threshold into the unknown, armed with symbolic tools of self-birth, and enters a universal order that is sacred and immortal. During this threshold period, secret knowledge and power are transmitted and confer on the individual new rights, privileges and responsibilities upon returning.
>
> The third phase, reincorporation, involves the return of the seeker from the spiritual realm of power and knowing to the mortal realm of civilization and the community. Ideally, the individual is culturally supported in living out externally the internal changes that have taken place during the rite of passage.[11]

Like these mentioned, all effective wilderness education programs impose greater or lesser degrees of organization on their participants. The degree varies with the goals they set and the people involved. Some may see "programming" experience in wilderness as a contradiction. Is not freedom from convention and constraint one of the preeminent values of wilderness experience? Indeed it is, if the encounter of freedom itself is a central goal of the trip, but freedom is only one among a constellation of wilderness values, and achievement of that value is not always the most growth-producing process in a wilderness experience. The reason a program is often imposed is simply that educators have learned that certain experiences produce valuable outcomes more often than others. A person might eventually decide to do a solo of her own accord, but then again might not because she would have no support, and no context in which to place the experience. The educator can help the learner perceive the value of doing it, can help her decide if she is ready, can help her to do it safely, and can help her understand what happens to her.

I have argued that wilderness is a learning place, an educational environment of unique and significant potential. I have suggested further that while there may be intrinsically educative qualities in wilderness places, leadership and the organization of experience may significantly enhance the learning outcomes for many. I wish to end by noting that wilderness learning is a long tradition in human experience. The ancient Israelites, led by Moses, wandered the wilderness for forty years, ultimately receiving the Ten Commandments. The Israelite's experience, as Roderick Nash has pointed out, gave the wilderness several meanings. It was sanctuary, signified a place to find and draw close to God, and was a testing ground "where a chosen people were purged, humbled, and made ready for the land of promise."[12] Christ himself later went to the wilderness, to the environment of temptation and hardship, to experience spiritual catharsis, and returned prepared to speak for God.

A practice common in some North American Indian groups was the vision quest, a ritual in which a supplicant, usually a young man, went away from the village into the wilds where he could listen to nature. He went there in search of power, firm in the belief that such could be acquired by making contact with patron beings, usually animals, birds or fish. J. Donald Hughes describes the process:

> The vision quest took place for several days alone in a special place chosen carefully for its natural setting, with fasting, thirsting, and offering of the person's own flesh cut in small pieces from the body. At some time during the retreat, the animal who was to be the Indian's guardian spirit would appear and speak, giving a significant message, teaching a song, and designating a special object or design to be used on a shield, a teepee, or painted on the body, that should always be kept as a talisman of the vision and the guardian spirit itself, so that the power could continue to be present with him... Black Elk said, "'Lamenting (the vision quest) helps us to realize our oneness with all things, to know that all things are our relatives.'"[13]

Wilderness was de facto a learning place for Indians who made their living there, who had to have a detailed knowledge of the natural places that provided their living. Luther Standing Bear said that "knowledge was inherent in all things. The world was a library and its books were the stones, leaves, grass, brooks, and the birds and animals that shared, alike with us, the storms and blessings of earth."[14] Indians went beyond the practical to the spiritual and sought the special powers that nature might grant them. This was the American Indian counterpart of the Old Testament Israelites drawing close to God, learning of His nature and His commands, in the wilderness.

In modern America the tradition of going to nature and wilderness as learning place, in the sense we are describing it here, began with Thoreau. Earlier we noted that Thoreau was a pioneering practitioner of outdoor education. He also sought and found there resources for the spirit, even as had his Israelite and Amerindian predecessors. "I went to the woods because I wished to live deliberately, to confront only the essential facts of life," he wrote in **Walden**, "and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived."[15] As Nash has noted, "wilderness was ultimately significant to Thoreau for its beneficial effect on thought." Thoreau found the wilderness a place conducive to an inward journey, a place where he found "some grand, serene, immortal, infinitely encouraging, though invisible companion, and walked with him."[16]

Thoreau was a Transcendentalist and thus believed that in nature he could fathom universal truths. Contemporary users of wilderness as a learning place usually have no such grandiose objectives, yet Thoreau is today an inspirer of wilderness educators. His eloquent descriptions of the possibilities for spiritual growth in wild settings is coupled with the more pragmatic ideas of educational theorists and practitioners like John Dewey, Kurt Hahn and Sigurd Olson to inspire a necessarily small though important wilderness-based educational endeavor.

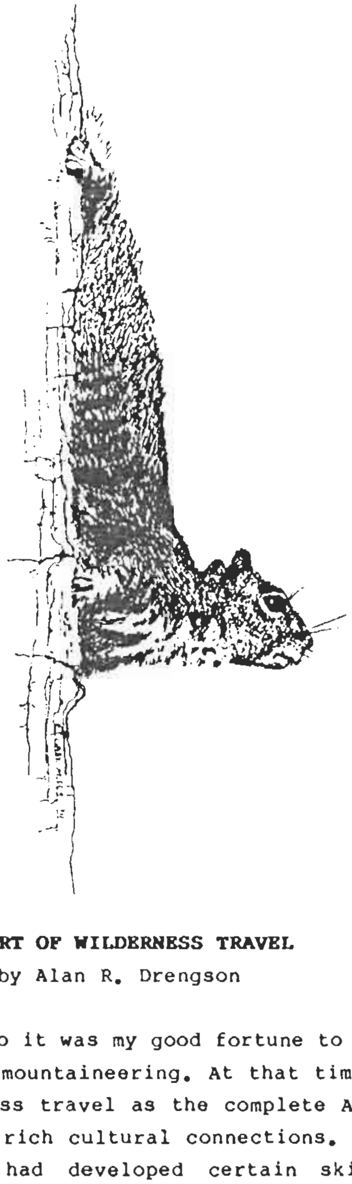
Notes

1. Joshua L. Miner, "Is Our Youth Going Soft?" **Princeton Alumni Weekly**, LXIV (April 28, 1964), 14.
2. Tom James, **Education At The Edge** (Denver: Colorado Outward Bound School, (1980), 118.
3. Sigurd Olson, **Listening Point** (New York: Alfred A. Knopf, 1963), 242-3.
4. Alan R. Drengson, "Wilderness Travel as an Art and as a Paradigm for Outdoor Education," **Quest**, 32:116. (Reprinted in this issue of **The Trumpeter.**)
5. **Ibid.**
6. Drengson, **op. cit.**, p. 115.
7. John Dewey, **Education and Experience** (New York: Macmillan, 1938), 49.
8. Stephen Kaplan and Janet Frey Talbot, "Psychological Benefits of a Wilderness Experience," **Behavior and the Natural Environment**, eds. Irwin Altman and Joachim F. Wohlwill (New York: Plenum Press, 1983), 197.
9. Victor Walsh and Gerald Golins, "The Exploration of the Outward Bound Process" (Denver: Colorado Outward Bound School, 1976), 16, in James, **op. cit.**, pp. 112-18.
10. James, **op. cit.**, p. 126.
11. Steven Foster, **Vision Quest** (Covelo, CA: Island Press, 1980), 25.
12. Roderick Nash, **Wilderness and the American Mind** (New Haven: Yale University Press, 1967), 16.
13. J. Donald Hughes, **American Indian Ecology** (El Paso: Texas Western Press, 1983), 84.
14. Luther Standing Bear, **Land of the Spotted Eagle** (Lincoln: University of Nebraska Press, 1978), 194.
15. Brooks Atkinson, ed., **Walden and Other Writings of Henry David Thoreau** (New York: Random House, Modern Library Edition, 1950), 81.
16. Nash, **op. cit.**, p.89.

John Miles is Dean of Huxley College of Environmental Studies at Western Washington University. He has written extensively on experiential education and environmental issues. He has published a book on Mt. Baker entitled **Komakollshan: The Story of Mt. Baker**, Mountaineers, 1984. The above article will be part of a book John is writing called **Albert Camp: Views From a Wilderness Place**, which grew out of courses he has taught over the years involving wilderness travel and other forms of experiential education.

"Modern man has not truly looked into the great divide within himself, the great divide which separates him from the wilderness and nature."

-Carl Jung



THE ART OF WILDERNESS TRAVEL

by Alan R. Drengson

Many years ago it was my good fortune to teach a course in basic mountaineering. At that time I did not see wilderness travel as the complete Art that it is, with its rich cultural connections. I loved the mountains, had developed certain skills of travel, had gained a deep appreciation for the many benefits of mountain living, and simply wanted to share these with others who had not had the good fortune to meet someone willing to help them to learn these things. In my own case, it was through a neighborhood group and the inspired efforts of Harry Bantham, an older man who devoted his spare time to young people, that I was first introduced to these things. The spirit of our group was one of sharing. As younger children were always joining the group, it was the role of the more experienced hikers to help the inexperienced learn the ropes. This was done with enthusiasm. We were missionaries for the joys of hiking. Whether someone hiked or not was for us a measure of that person's well-being. When I began to teach basic mountaineering it was with a bit of missionary zeal, but without a full appreciation for what we were doing. In addition, at that time few appreciated the full educational possibilities of wilderness travel and similar outdoor activities. Through the process of teaching these courses in basic climbing, I began to understand the role that serious play and the mixture of group activities and outdoor living could have in the maturation of personal competence. Young people would often come into the first class with a great deal of fear, lack of confidence, and almost zero leadership abilities. However, they would often leave with marked improvement in each of these.

One of the initial problems in teaching these courses was a lack of sufficient rope-leaders to aid in the teaching process. One has to rely on the more experienced students to help teach those who are less experienced. The more experienced were taught the skills of roped climbing; and they, in turn, after much practice, shared these skills with others. This was a continuous process as new leaders emerged from each class to replace older ones who were leaving. A point to be noted here is that this process generally produced the most pronounced changes in people who stayed with the program for a couple of seasons. They matured rapidly and began to develop more confidence, not only in climbing, but in other areas of life as well. Similar observations have been made in such programs as Earthways in Calgary and Outward Bound, and, in fact, it is part of their rationale.[1]

Whereas various authors and programs such as Earthways and Outward Bound have articulated the educational aims for outdoor living and wilderness travel activities, our aim here is to present a philosophic perspective on wilderness travel (and by implication other outdoor sports and activities) which will enable us to see it as a metaphor for life. We will investigate how this process can broaden our perspectives and help us to be well-integrated, whole persons. In a sense, we will attempt to look at mountain travel as a zen art, similar in this regard to Aikido, flower arrangement, archery, or creative poetry. One of the aims of learning in such contexts is the realization of intuitive intelligence, which involves the creative capacity for spontaneity and mastery; the realization of the proper way with its ethics and its skills; and finally, the realization, through skillful work or practice together, of community or communion. To achieve these aims in a wholly integral way with full awareness and oneness with our activities **is** mastery in everyday contexts. In the context of Zen Buddhism this mastery would be said to be zen in everyday life.

The Art

Let me now specify what is meant by "Wilderness Travel." We capitalize these words to set them off as a title, for they are meant to be a title both descriptive and metaphoric. "Wilderness Travel" is used metaphorically for daily life and how the whole process of daily living is reflected in Wilderness Travel. Just as in Wilderness Travel we know a mountain by seeing it from many perspectives under a variety of conditions, so in daily life gaining many perspectives on such dynamic social processes as love and hate, work and rest, leads us to understand them. Just as in Wilderness Travel the routes vary, some difficult, some easy, so too with the paths in daily life. Just as in Wilderness Travel we learn the value of pace and of attention to details, so in daily life we learn the value of care and pace in work. In speaking of Wilderness Travel in this context we have these metaphoric levels of meaning in mind.

"Wilderness Travel" will be used descriptively to stand for the outdoor activity that involves cross-country travel and trail hiking while living in wilderness, or semiwilderness, desert, plain, oceans or mountainous areas. Here we will exemplify wilderness travel as a form of mountain touring in which the level of skill reaches into basic mountaineering. This means that this form of Wilderness Travel involves such skills as the use of ice-axe for self-arrest and belaying; the use and selection of proper alpine boots and personal equipment; the selection and use of climbing equipment, such as crampons, ropes, slings and such hardware as carabiners and assorted anchors. In addition, the alpine tourer must learn the general skills of outdoor living and travel. These involve such things as arranging for shelter, clothing, and proper provisions; planning trip itinerary, meals, and transport. It involves skills in first aid, orienteering, wilderness survival, route finding, glacier travel, ridge running, snow travel, basic rock climbing, and steep side hill traversing. It requires knowing how to handle a variety of possible crises involving injuries, personal conflicts within the group, some knowledge of wild animals, assessment of avalanche hazards, weather conditions, and management of one's party if caught on the peaks during lightning storms. It might require plant identification, and certainly requires proper disposal of human wastes. It involves a knowledge and practice of the ethics of outdoor living and perhaps even such things as photography, sketching, and describing mountainous terrain. In addition, it requires the ability for stellar navigation, recognizing the hazards of hypothermia, and knowing how to prevent and treat frostbite. These are some of the many skills that comprise the Art of Wilderness Travel.

As is evident from the skills listed, the achievement of their mastery with appropriate attitudes constitutes nothing less than the ability to live outdoors in a self-sufficient way. One should be able to do so safely, with enjoyment and a sense of play, and in such a way that one causes minimal or no damage to the environment or to oneself and companions. Mastery also implies an ongoing development through the Art. Thus, although our development often reaches plateaus, if we continue we eventually go beyond these. All arts are alike in this respect. Learning has no final end, even though we may have mastered the skills of the art. Through this learning process we come to understand ourselves and others, and our place in the natural world; but this is a dynamic place, hence, learning is continuous. However, Wilderness Travel, as we can see, contains a range of activities, each of which could be pursued on its own. There are people who practice just orienteering and others who are interested primarily or solely in rock climbing. Wilderness Travel involves all of these and more.

Lest we be misled, it is necessary here to note that Wilderness Travel is not simply the mastery of the variety of skills mentioned, for in the actual practice of the Art mastery is realized as a unified practice. Without such unity, mastery of these skills would lack coherence as expressed through the Art. The process of the Art is the travel; the travel that is the Art, is an integrated process. It is not just finding footholds, or only using a compass, these are merely part of the total fluid activity. For one at a high level of mastery they form a natural unity within the flow of the journey.

Mastery of Wilderness Travel does not involve planning a strict itinerary to which one then attempts to adhere no matter what the circumstances during the trip. Here flexibility is the key, and the rule is that there are no hard and fast rules. One transcends the book in mastery. The books are no longer needed and in any case, you can't carry them with you. All of the specific descriptions of methods are only attempts to indicate aspects of the Art that are later simply part of this whole activity of creative improvisation. At the level of mastery one is able to see the significance of each act within the total context. Thus mastery opens unlimited possibilities for creativity; no two trips will ever be exactly the same.

To further explain what (mountain) Wilderness Travel is, I will describe one of its creations, a trip that would be a clear example of the practice of this Art. This can be done at a superficial level by simply describing the general plan of a trip through a certain area. However, since the trip as a whole involves subjective experiences, feelings, emotions, and thoughts -- of individuals and the group -- description of rough itinerary is not sufficient as an account. Further, the trip involves the interaction between the group, the travel, and the natural setting itself. This is a very complex process, and it is not my aim to discover all of its elements or describe its phenomenology. Thus, although I describe primarily the physical context as the locus for the illustrative trip, it must be noted that this is shorthand for a more complete description.

Consider, then, the following trip: It will begin in the Hoh Rain Forest and go up the Hoh River to Glacier Meadows on the side of Mt. Olympus. From here the route will go to the summit of the mountain and continue on a southerly and easterly direction over the Blue Glacier, across the Hoh Glacier, and down Hume's Glacier to the head waters of the Queets River. From Queets Basin the route will turn north and head up the backbone of the Bailey Range to Ferry Basin; from there it will cross the steep sideslopes of Mt. Carrie, and then it will traverse the ridge crest known as the Cat Walk. From Cat Peak it will follow the High Divide Trail and continue to Heart Lake. From Heart Lake it will go along High Divide to Hoh Lake, and from there it will drop back to the Hoh Rain Forest and return to the road via the Hoh River Trail.[2]

This projected trip will take about 10 days. It will involve many miles of heavy backpacking both on trails and off. In addition, it will require roped travel over glaciers, up to Class 3 rock climbing, the negotiation of steep untrailed side hills and gravel slides; it will require negotiating river canyons and river crossings, mountain passes, steep snow slopes, ridge tops, and the like. A good deal of the trip will be high above the treeline. In clear summer weather this can mean days spent in drying wind and blistering sun. The days at these high elevations are much longer than in the valleys below. But time will also be spent in alpine forests and in deep, shady, damp river bottom rain forest. It is not uncommon to encounter at least one storm on this route during a 10-day period, even in summer. Even summer storms can be hypothermic killers. In some summers there are very long stretches of clear weather, but experience shows that bad weather on such a trip should be anticipated.

As can be seen from this description, this is a trip demanding a high level of skill in the various facets of outdoor living and mountain travel.[3] It also demands excellent physical conditioning along with a soundly based confidence.

The Lessons

Now that we have defined and exemplified the Art of Wilderness Travel, let us consider the lessons which can be learned from it. As we have already seen, Wilderness Travel involves familiarity with a range of practical skills such as compass use, map reading, ice-axe skills, and the like. These are examples of learning which can be described in greater detail. However, the lessons of Wilderness Travel on which I want to focus are not these skills but instead, how this Art contributes to the process of education and personal development as a whole. By "education," then, I do not mean merely training or conditioning. The aim of education in a free society ought to be the growth and development of well-integrated, confident, whole persons. This definition is somewhat vague and so we add the following. Education is a process in which the educator is a Socratic midwife whose aim is to aid the development of the capacity to engage in intelligent action and inquiry as a whole person. The educator leads others to discover their own native intelligence by enabling them to examine their own experiences free of distorting theories, preconceptions, and beliefs. The various skills, techniques and methods are used to aid in this process, they are not by themselves the end of education. They all must ultimately be transcended by one who educates, and by those who are educated to understand human life as a whole, with its interconnected communities, both human and nonhuman. Thus education ultimately turns around and is grounded in the values to be realized in full personhood. This ideally involves a loving commitment to a lifetime of learning and teaching.

Outdoor education has a profound contribution to make to this process. Wilderness Travel as a paradigm for outdoor education, demands self-knowledge and awareness that brings an understanding of our relationships. The master of Wilderness Travel creates situations in which learners come to know themselves and also the natural world through immediate experience, by means of total immersion in a context that demands action rather than speculation or theorizing.[4]

There are elements of risk here, but all genuine growth involves risk. Furthermore, the very nature of life is change and demands flexibility, and Wilderness Travel cultivates this. In summary, Wilderness Travel addresses not only the intellect, but makes demands on the resources of the whole person. It requires the capacity to respond intelligently with all of one's emotional, physical, intellectual, and spiritual energies. The last of these is an important dimension of human life often ignored, or even denied, in contemporary secular education. Because this is so, more must be said about it.

The spiritual aspects of such learning come to be appreciated only through one's own experience and not as a result of argument, debate, or theorizing. Without directly conveying these aspects of human growth, Wilderness Travel deepens one's appreciation for other life forms and for the pulse of life that beats within each of us. It helps to balance the forces of modern industrial society that create conditions of doubt, alienation, and nihilism within the person's subjective life and that tend to cut one off from natural community and from one's own larger self. In contemporary society we often know ourselves only as personae, but in a wilderness setting we have an opportunity to discover our larger personal resources.

As a culture we are often skeptical of traditional approaches to spirituality, but Wilderness Travel can be seen as a form of **Rasa Yoga**, the Yoga which leads to unity of self via an appreciation for the aesthetic qualities of the natural world and of the natural human self. As one trvels through the rich silence of the wilderness with its diverse forms of life, one reflects more and more deeply on the source of life and its creative capacities. The deep starry skies overlie the whispered sounds of the night with its timelessness, and the visit of a lone goat to one's darkened camp high on an alpine ridge brings an immediate contact with the mysteries of existence. The sound of falling water and the rush of streams, the cycles of rain and snow, and the high wind in the trees bring us once more into the presence of our own immediate experience with the world. They pull us out of our intellectualizing, our worries about the future and stop our reliving of the past. After several days of arduous mountain journey, one settles into the rhythms of one's own biology and those of the natural world. When hungry, one eats; when sleepy, one sleeps. When under way, one is intensely alive and totally involved in what one is doing. One is not divided in the ways in which we so often are. Eating at home might be accompanied by worry, or by watching TV, or by reading; but in the mountains, one just eats. This totality of involvement makes each experience intensely satisfying. It takes one out of the haste that the tyranny of clock time creates. Time in the latter sense seems suspended; one touches the timeless.

The foregoing comments on the spiritual dimensions of Alpine Travel are meant to convey in only a limited way what some of these features are. In the actual context of travel these are woven into the rich fabric of the total experience. One comes to realize in Wilderness Travel the symmetries between human consciousness and the laws of ecology that pervade the natural world. One can see that each of us is an ecosystem in miniature, and that the lessons to be learned in Wilderness Travel apply to daily life and to life's journey as a whole. We know that just as the rain will cease, the sun will eventually emerge from the clouds once more, so too sadness goes, the clouds of grief dissipate, the sun shines once more. We need some basic orientation in daily life, so too in the mountains; we need meticulous preparation for life's work, so too for extended Wilderness Travel, and so on. Thus, Wilderness Travel is not limited to the mountains. Its lessons permeate our whole lives, and we are subtly changed by it. One eventually becomes a Wilderness Traveller in daily life.

One of the most important lessons to be learned from Wilderness Travel is closely connected to the idea of voluntary simplicity.[5] In order to undertake such an adventure as Wilderness Travel one is forced to simplify one's life. This begins with a simplification of one's equipment and gear. One cannot haul vast amounts of equipment to the mountains. The average man or woman can rarely manage more than 25 kg of backpack. Of course, heavier loads are carried, and one can manage twice this weight, if one is well-conditioned and strong. But the aim is to reduce weight and gear to a minimum consistent with safety. The elegant traveller is one whose gear has been reduced to include primarily necessities. The practical limit to what one can carry on one's back helps a person to realize how little he or she actually needs in order to survive. In fact, because some of the most rewarding and happy times one will ever experience will be spent in Wilderness Travel under conditions with only bare necessities, one gains perspective on human needs. This has implications for ecologically-balanced life styles. Moreover, one realizes well-being and happiness are not dependent on a large number of possessions. On the contrary, possessions can be seen as burdens, as attachments that can keep one in bondage. It is not so much that one becomes a fanatic against riches and sees poverty as the most desirable state for humans. It is rather that one begins to get a perspective on the margins and the range of possibilities for human life in relation to material needs and natural limitations. The limits of our environmental systems are beginning to bring similar lessons home to those who have looked at projections detailing future scenarios under current patterns of growth, given our finite resources.

Simplifying and reducing possessions consistent with comfort, safety,and a manageable load give one perspective on desires in contrast with needs. Simple pleasures come to be so satisfying that one has no desire for the unusual pleasures of the jaded palate. A drink of cold water when one is genuinely thirsty is more staisfying than all of the exotic drinks of civilization. Exotic drinks tend to stimulate further thirst, whereas in an alpine setting a sweat-earned thirst is quenched by fresh cold water. We learn in this context how desire operates and how desires create other desires; how desires of a certain order are self-perpetuating, since they are always future oriented. The simplicity of life in Wilderness Travel leads one to appreciate the wisdom in sacred teachings on fewness of desires. It is not that one becomes a rigid aesthete, but rather that one comes to appreciate the wisdom of being liberated from the endless chase of desire.

There are the valuable lessons to be learned from walking itself. In Wilderness Travel one learns the art of pace. Pace refers to balanced and sustainable forms of rhythmic movement, of the legs, upper body, the breath and the beat of the heart. These all eventually settle into a state of dynamic harmony. If one learns this art properly, one becomes quite sensitive to the various elements of balance involved in efficient travel achieved by means of adjusting one's pace, posture and breathing to conditions. One learns fairly early the importance of a slow steady pace that can be sustained over a long priod of time. One learns the folly of haste and of frequent stopping. The experience of a "second wind" and the flow of boundless energy enlarge one's understanding. In addition, mindful walking is required along with pace, especially in off-trail walking. One cannot walk like a robot; one must be ever mindful of what one is doing. All of one's energy and attention are focused in walking, and yet one is also able to look at the larger view. One learns to put oneself on "automatic pilot," when the trail is even and well-maintained. One learns that the mind can be free to roam without becoming attached to any one thing. What we are describing here has been called meditation in other contexts.

Meditation has been defined as the state of being totally unified with what one is doing, while remaining fully attentive and aware. Wilderness walking leads one to discover this alive meditative (zen) state.[6] One learns that one does not have to think to be. One can be aware, intelligent, perceptive, without a constant chatter of thought. In our daily lives we tend to lose contact with this state of just being, even though, paradoxically, we are it. Our mental tensions and thoughts tend to obscure this realization. They tend to create an uneasy division within. Our saturation in print and electronic media tends to remove us from the vivid reality of our original experience of the world. In Wilderness Travel we empty our minds of these tensions and thought forms, and the meditative forms of walking with pace, balance, and mindfulness facilitate this process. Not only do sweat and simple diet cleanse our bodies, but reduced sensory input cleanses our senses and the meditation of the whole journey cleanses our minds.

Wilderness Travel increases our understanding in other ways as well. We are put more intimately in contact with one another than we usually are in daily life, where so often we fall into mindless habits and into half-hearted contacts in our interpersonal relationships. We have so many sources of stimulation and so many demands placed on us that the impersonal tends to become a dominant feature of our lives. It is not necessary that this be so, but it is often difficult to appreciate that this **is** so, and furthermore how this tends to interfere with our capacities for sympathy and for acting from the heart. In the context of Wilderness Travel we live together 24 hours a day in situations that are simple, intense, and incredibly beautiful. At the same time one spends several hours a day alone with one's thoughts, as the party climbs up long alpine ridges or walks through the silent woods. This balanced movement between inwardness and intense contact gives rise to possibilities for nonlinguistic communion with ourselves, with one another, and with the natural world. This communion occurs unplanned at odd moments. Conflicts are relatively few and simple, experienced authentically, without the usual manipulations that so often characterize the games we play. Of course, sometimes these games are carried over to the alpine setting, but there is less and less a tendency to do this as one grows toward mastery of this Art. Of necessity the emphasis in Wilderness Travel is not competition but cooperation.

As we journey on our way the honest physical work enables us to become more and more relaxed. There is a playful attitude toward our minor pains. Insect bites, skinned legs and elbows, sore muscles, and the cold hard ground all become familiar friends.

We also learn the folly of resisting gravity and other natural forces too much. Instead of fighting and resisting hardships so produced, we willingly accept them and enjoy them as the natural contrasts characteristic of a whole trip. There are times of intense physical and mental demand, and there are moments of profound relaxation and rest. These are not opposites that are eternally separated, but instead are different aspects of one unified process. They have their sense and significance in their interpenetration, each complementing and enhancing the other. We learn both from hardship and from the easy-going parts of the journey. Our mistakes provide some to our deepest learning experiences, just as they do in daily life in the lowlands. The whole experience includes both the heights and valleys.

Finally, but by no means exhaustively, I mention the elements of Wilderness Travel that relate to our current environmental problems. These are elements that have to do with personal responsibility in relation to care for the environment; they include an appreciation for the integrity of the ecosystems that sustain all living things on Earth. Wilderness Travel exposes one in a deep personal way to the natural world, to this biosphere. One comes to know it more intimately. For balance, modern humans, who live in isolation from these rhythms, need more contact with these processes, the degree to which they live in contexts more isolated from them. The less we have to do with them directly, the less we appreciate them, and the more we lose contact with our own nature.

The breath-taking beauty of the natural world, with all of its unhurried cycles, has been a source of inspiration for many great sages and religious figures. When God spoke to Moses, it was from a burning bush on a mountain. When Job was confronted by Jehovah, it was in the form of a whirlwind. Jesus prayed and fasted in the wilderness for 40 days and 40 nights. Buddha meditated under the Bodhi-tree for several days and nights before attaining enlightenment under the glow of the morning star. The spirit seekers of many Amerind tribes set off alone to the wilderness. Even the mountain men of North America and the early climbers in the Alps are part of the spiritual traditions that are blended in this Art. One could go on with this list of reminders, but this is sufficient for our purposes.

Through Wilderness Travel one comes finally to appreciate the other living beings with whom we share this Earth. One comes to understand in the silence of the wilderness that we all share and are part of the same creative life force. One begins to understand the cycles of life and energy within the biosphere. One comes to appreciate the interconnectedness of life. How each contributes to these processes. How tensions are resolved. One begins to see that the natural world is neither hostile nor inimical to humankind; each of us is the result of this vast interconnected, ongoing, creative process that life is. The principles of community, friendship and human flowering are all "written" in the wind, in the flowers of the field, and in the rivers. Through Wilderness Travel one begins to learn how to read these messages, how to read Nature's "book." One returns once more to one's home, to that vital center of one's being that is in harmony with the way of Nature and the way of the universe. This is the ultimate lesson to be learned from the practice of this Art. It is the same lesson that was learned by Lao Tzu and others in Eastern traditions, as well as by the teachers of our own wisdom and mystical traditions. Its mystical qualities are nothing occult or weird, for they are found at the center of all of our own personal daily experiences, once we learn how to be aware and receptive to them. Wilderness Travel is one of many Arts which can lead to this realization. Once we realize this we take joy in whatever life sends to us as the gift that it is. With such blessing we cannot but be good citizens of the Earth.

Summary and Conclusions

Let us now draw together the essential features of Wilderness Travel in this conclusion. The elements of Wilderness Travel can be elaborated under eight categories (which overlap): spiritual, physical, metaphorical, historical, personal-social, ecological, practical and educational.

1. The spiritual elements include the realization of the sacredness of life; a growing sense of wonder and awe; a realization that the biosphere is not hostile but benign; a commitment to a life of increasing awareness and care; a respectful attitude toward life, which leads to communion with other persons and even other life forms.
2. The physical elements include the conditioning that results; the skills involving balanced movement and regulation of breath; activities which promote flexibility, confidence and body-mind integration.
3. Wilderness Travel as a metaphor for life has elements of integrating power that bring one's understanding of natural processes together with one's daily life, whether in human communities, in the complexities of modern technology, or in the natural wilderness.
4. The historical backgrounds of Wilderness Travel point towards its evolution as an Art or, as the Chinese would say, a **Tao** or **Way**. This cultural

background is bound together with its contemporary practices, whether this be navigation in the wilderness, or building a fire in a rain soaked forest. The backgrounds include the religious practice of the withdrawal from society to the wilderness--and the return; the Amerind spirit quest; the skills of the hunter-gathers; the journeys of the Mountain Men; and more recently the skills and spirit of scouting, modern Mountaineering, Outward Bound education, and others. Wilderness Travel against this background can be seen as the Art that connects the values realized in this past and unifies them within our present lives. (The symbolism inherent in Wilderness Travel has affinities with ancient Alchemical traditions which were about the unification of body and spirit, the transmutation of base elements of the self to noble forms.)[7]

5. In the solo wilderness trek one finds a form of self-examination that is intense enough to yield deep self-knowledge; in the group trip one also learns about the nature of the self in its relational interconnections. In the process of this learning one has the opportunity to encounter a larger original self and the Self of Nature.

6. The elements of environmental awareness associated with wilderness travel are many, including the principles of ecology. The trip can be viewed as a creative expression and celebration of a unified vision of the reality of Earth as living in a Cosmos.

7. Wilderness Travel has many elements which are central to ongoing practices in daily life, such as learning to pace oneself in good work, to create good services and products, etc.

8. Finally, Wilderness Travel can be viewed as a paradigm for forms of education that aim to develop the whole person; and not just the intellect, but the whole body--mind. Education in this sense is not just training or specialization. In this respect Wilderness Travel is a paradigm for outdoor education and embodies elements that outdoor and all education should have.

Notes

1. As these have illustrated, the process can be facilitated by such practices as the personal journal and also by solo trips. Compare the case of the latter with the spirit quest practiced by various Amerind peoples.

2. The reader might want to consult a map of the Olympics to aid the imagination. Maps and route descriptions can be found in Robert Wood's **Trail Country**, Seattle: The Mountaineers, 1968.

3. This is not to deny that a beginner could not with luck make this trip on his or her own. Early explorations of the Olympics were carried out by persons who often were not masters of Wilderness Travel, but they were outdoorsmen, in the 19th century sense of that term. Their trials, successes and mistakes paved the way for the development of this Art, as did the U.S. Army 10th Mountain Division, the Seattle Mountaineers, The Canadian Alpine Club, The American Alpine Club, the early British climbers in Switzerland, etc.

4. It would be useful to have a specially designed room something like a planetarium, that could be totally darkened and acoustically isolated. If one could then "program" different evironments with their visual, auditory, olfactory, and other sensory modes, one would have an experiential model simulator for stimulating perceptual awareness through shifting contrasts. This would be valuable for educational purposes and for purposes of design.

5. "Voluntary Simplicity" was coined in the 1930s to describe a life style committed to making less do for more. In its current revived form its advocates are committed to living carefully according to ecological principles. They voluntarily lower their levels of consumption and earning in order to lessen their impacts on the environment.

6. Walking is an art that modern humans often have little occasion to learn. Vehicular travel has made the going more rapid and easy but in itself less valuable. On alpine walking and the various skills, techniques, etc., associated with Wilderness Travel see, **Mountaineering: The Freedom of the Hills**, edited by Harvey Manning, The Mountaineers: Seattle, 1967.

7. Alchemy was an ancient system (fairly widespread in ancient times) whose symbols connected natual process and human spiritual development. For example, the transmutation of baser metals into gold symbolized (among other things) the process of developing the more permanent, higher elements of the self over its lower natures. In addition, various Earth processes were seen as analogues to internal psychic processes. The self was seen as an analogue to the natural world, "as without, so within."

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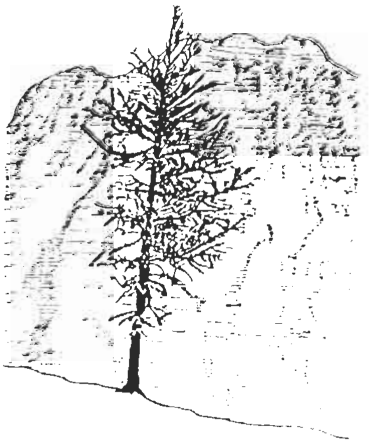


Lake of the Angels

By Ed Grumbine

dark firs cluster up high
and gather down the Pitvin Creek drainage.
Tahoma, who some call "Mt. Rainier",
a massive presence
in the blue East.

Green haze from a Forest Service burn
like a smoky shawl wraps the mountain's eye.
Illusion covers the senses.
We turn away and walk back up the outflow.
Tahoma does not waver.

Mountain goat, shaggy visitor from cloud/peak
heaven
ambles down the scree
to drink snow-melt water
and lick our salty urine off
the meadow boulders.
He stoops to heather, feeds, backs off
as we move too close.
Is it the crackle of the slash burn that he hears?
He jumps the creek kicking loose
clods of mossy turf.
The soil dissolves in the rush of water
foams away, is gone.
We watch him climb, a shining speck
on the grey headwall.

Clear cut people:
Where does the soil go
flowing down the mountainsides?

New tidal aprons grow into Hood Canal.
Oysters turn over at low tide
Grains held tight inside their chalky shells.
Crystal flakes of mountain diorite becoming pearls.

JOHN MUIR, THE PHYSIOLOGY OF THE BRAIN, AND THE 'WILDERNESS EXPERIENCE'

By Thomas J. Lyon

The "wilderness experience." Nowadays this is a hip term, almost a catchword, and fast becoming a bureaucratic counter. We speak easily of "experience" as if it were like any other commodity. The **wilderness** experience is what you have in Backcountry Campsite 8-H-12. It is the thing that waits behind the sign, named, separated out, ready for consumption. Soon we may be reading that 18.7 percent of national park visitors in the preceding fiscal year had a wilderness experience.

But there is a level of wisdom within us which senses that this trend of neatly packaging wilderness is wrong. The potency of wilderness is strange; it is not like any pill or commodity from the outside, which we can take and possess at need. Wilderness seems in its essence to be beyond our usual notions of definition. It lives and moves and includes us almost magically, and is therefore slippery to the defining mind. Something really does happen to us in wilderness. We are different; we know that some deep level of awareness has been touched. The problem is, how do we describe what has happened? How do we argue for wilderness, not politically, not socially, but in terms of its essential, inner connection with us? There ought to be a medium of communication, a language, which would convey wilderness in its life quality, without "locking it up" into just another item of politics or consumership.

There is such a language. It has been around a long time, I think, and many people have spoken it. I choose John Muir as an example because he speaks the language extremely well, and because the path he followed to that ability may be instructive for us. Muir accomplished an integration of language with wilderness that moved people; they recognized within his words, apparently, a quality of experience which had been theirs too. Muir's political successes followed naturally, because he had first touched the essence. My own feeling is that today we are not working in this deeper vein enough. We often stand on ground that the opponents of wilderness have chosen, and try feebly to justify wilderness by means of numbers--e.g., "visitor days." But we should not be so shy about the interior experience of wilderness; even science, long dominated by the "objective," is coming to appreciate precisely this type of mentality. And where science ventures, can society be far behind? Let us try to work, as John Muir did, from the center.

Muir's first inclination was that words just simply could not convey wild nature. He wrote in an early journal entry, "Cadmus and all the other inventors of letters receive a thousand-fold more credit than they deserve. No amount of word-making will ever make a single soul to **know** these mountains. . . .All that is required is exposure, and purity of material. 'The pure in heart shall see God!'" This statement defines **knowing** mountains--i.e., the wilderness experience--as mystical, and is in the tradition of inscrutability. A parallel thesis is found in the opening lines of the **Tao Te Ching**: "The Tao that can be told is not the eternal Tao. The name that can be named is not the eternal name." The assumption is that there are two separate orders of experience, a superficial level of words and symbols and a deeper, eternal level which cannot be talked about.

Many people over the centuries have described this dualism, some accounting it the basic "human condition," but the fact is, we have never been satisfied with it. All through history, we have searched for states of mind which could transcend the apparent alienation of communicable consciousness from the overall stream of life. We have wanted to bring the deep sense of totality and organic involvement into the bright light of day, and be able to talk about it with each other. This move toward integration is, I think, the essential direction of poetry, of much of religion, and certainly of mystical literature. It is also the background urge of wilderness writing. John Muir had this urge; he felt keenly the difference between the language-mind and the wilderness-mind, and despite his protestations he worked hard for a metaphor or bridge which could connect the two realms.

At this point I would like to pause for a moment in Muir's story and look at his problem in terms of recent psychological research, as outlined by Professor Robert Ornstein in **The Psychology of Consciousness.** Ornstein points out that the sense of dualism and consequent alienation, this profound problem which has occupied human thought for millennia, may be simply a function of lateral specialization in the cerebral cortex. The left hemisphere of the cortex appear, by experimental evidence, to be specialized for a linear, sequential processing of information. It is the seat of language and logic. The right hemisphere's specialty, by contrast, is nonlinear, configurative understanding. It is the seat of our feeling for place, our intuitive grasp of relationships without spelling them out. In Western civilization, as Ornstein shows, credibility and respect are given proponderantly to the linear and verbal formulations of the left half of the cortex. The holistic, intuitive and spatial sensibilities of the right half are given short shrift. Thus we honor what can be laid out in sentences or proved by figures, and our life inevitably takes on a "cerebral," distanced quality. We begin to do most of our living in the sphere of language and numbers, and eventually even a horror like strip mining seems hardly to touch us.

However, many of us are not happy with this cultural imbalance. We suspect that it has a great deal to do with the rapid disappearance of wilderness, and yet we have a hard time **speaking** for wilderness. We want exactly what John Muir wanted, some kind of a link between the different orders of consciousness, something that could reestablish wilderness experience as a respected, credible value. And we have a somewhat formulated idea, some of us, that in raising wilderness to its rightful status we will be helping to make our own consciousness whole again. We sense that it all goes together.

John Muir found his linking metaphor, his language for wilderness, by looking for glaciers in the Sierra Nevada. This was in the 1870s, Muir's great, lone period of "drifting," as he called it, through the mountains. At that time, the standard explanation of the Sierra's dramatic canyons, Yosemite in particular, was that enormous cataclysms had fractured the range, dropping whole valleys thousands of feet. Muir, influenced by the new glaciology of Lois Agassiz which he had encountered at the University of Wisconsin, leaned toward a theory of slow, grinding, almost imperceptible change. He seemed somehow outraged by the hypothesis of catastrophe.

So he began his study of the Sierra on a scientific and a polemic basis, being very careful to gather precise data on moraines and glacial polish, in order to map the routes of the supposed ancient ice-flows. His note-taking carried him deep into the wilderness, ever higher and farther from civilization. He perfected the art of traveling light--no sleeping bag, no food but bread crumbs, cheese, and tea, carried in a sack. All effort was devoted outward, to learn the range intimately, completely. As his studies progressed, Muir seemed to become ever more vibrant, curious and energetic. There are passages in the journals which are radiant with ecstasy, as his personal involvement with the mountains deepened and the scientific picture began to jell. Far from loved ones, totally involved in what he was learning, Muir opened his emotional and intellectual powers to the work. Finally, high at the headwaters of the Merced River, he discovered the key element for the glacial theory, an actual living glacier. Moving on, he eventually found 65 glaciers in the Sierra, and developed from their routes a comprehensive picture of the great ice movements which had scoured and shaped the range. He published his findings--today regarded as substantially correct--and then went on to become one of the first great, seminal conservationists.

Now let us go back to the metaphor which Muir found in his studies, the bridge which allowed him to perceive and describe wilderness so effectively from a unity of consciousness. The metaphor arose natually from what glaciers do: they **flow.** In their stately progress and in their retreat, they break and grind rocks, move soil, make watercourses, create homes for plants and animals, affect the weather, and much else. They are history, but their participation in the world is alive. The range they helped to make is here and now, still changing. The greater flow, of which the flow of glaciers is but one example, is of time and events and things, a totality, a living matrix. The more Muir studied the origins and actions of the glaciers, the more he was drawn to see all nature as an organism or unity. The scientific evidence for this living totalism was irrefutable; the notebooks showed a grand harmony of parts in actual operation.

The glacial theory was an exciting discovery, very much a part of the landmark Darwinian era of ecological breakthrough in science. But even more exciting was Muir's personal sense of intimacy--

identity, actually--with the wilderness system he described. Not only did he have the data, he simultaneously had the feeling and the implications. "There are no harsh, hard dividing lines in nature," Muir observed in his journal. "Glaciers blend with the snow and the snow blends with the thin invisible breath of the sky." The whole wild system is an intricate set of mutualisms, working, radiating, here and now. "So there are no stiff, frigid, stony partition walls betwixt us and heaven. There are blendings as immeasurable and untraceable as the edges of melting clouds." Flow is total. It is all one world, in which what we had thought were separate entities or levels are actually open-ended elements, partners.

In Professor Ornstein's terms, Muir had joined the linear or logical consciousness with the nonlinear, configurative consciousness. The data "proved" the holistic feeling, which in turn gave life to the data. The ecstatic, physical knowledge of place, which Muir had known in his long treks and in his nights under the stars, was the interior of the exterior which was recorded in the notebooks. The deep identification with the stream of life, Muir's center, is not a bizarre mental occurrence; it is only a reflection of the provable truth that we are in fact identified with the great flow. Now there blossomed for Muir a sense of all life as wilderness, an infinitely complex webbing. As he wrote in "Wild Wool," ". . .we are governed more than we know, and most when we are wildest. Plants, animals and stars are all kept in place, bridled along appointed ways, **with** one another, and **through the midst of one another. . . .**"

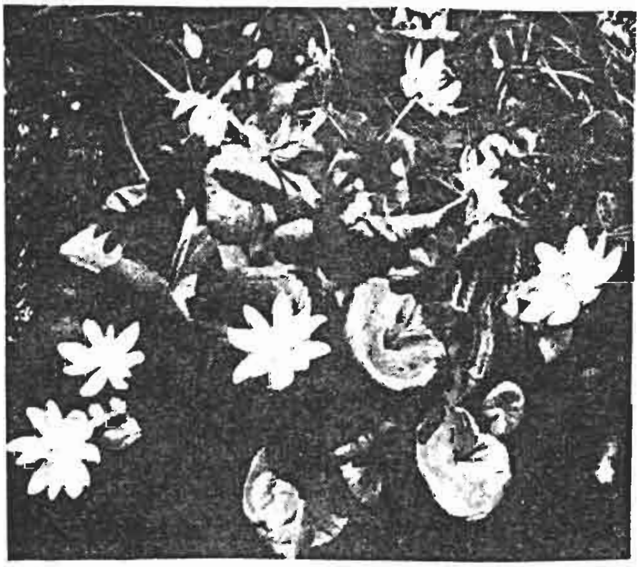
Muir had transcended the mentality of separateness. No wilderness was alien to him, because he did not see wilderness as something boundaried. Wilderness is ground nature, the way things work. When we understand this concept, we see that Muir is not exaggerating or being facetious when he says, "Going to the mountains is going home," or "The Clearest way into the universe is through a forest wilderness."

Our science shows our home as a complex, multifaceted ecosystem, internaly fluid, infinite in extent. Our spatial, intuitive sense, and our bodies, know that system from the inside out. As **The Psychology of Consciousness** shows, there have been many ways devised to unite the two sides of consiousness. Yoga, Sufism, Buddhism, various esoteric schools in many lands, all have keyed on relaxing or opening the dominant grip of the left hemisphere, verbal consciousness, so that the intuitive sense can establish itself--as it naturally does--in felt harmony with the rest of the world. Without that feeling, there is only concept; with it, there is realized insight, and the verbal-logical side is given **place.** From a unified consciousness, the world is simultaneously felt **and** explicable. Now there is wholeness and health. The great genius of Muir was to dramatize that the wholeness outside--the wilderness--was continuous with the health of the inside. He percieved that it all flowed together. Being in the wilderness, and being open to it--traveling light, with devotion--is a meditation as powerful as any esoteric tradition. It helps us make the fundamental connection.

John Muir's life and thought show that the wilderness experience, that strangely potent state we are so hungry for, is simply to relax into and recognize the flow and totality of the wild universe. To be at home. It is not to go "somewhere else." To speak now in a metaphor or our own time, the wilderness experience is not a trip but a return. We seem to have been away.

Thomas J. Lyon is an Associate Professor of English at Utah State University. He contributed to a study of John Muir published in the Western Writers Series by Boise State University and is the editor of **Western American Literature.** This article originally appeared in **The Living Wilderness,** Summer 1974. Reprinted here with the permission of the Wilderness Society. The article was brought to our attention by John Hammond whose article on wilderness appeared in the Winter issue of **The Trumpeter.**

"Behold the lilies of the field, how they grow; neither do they toil, nor do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed as one of these." -Matthew 6, 28-29



WILDERNESS

By Bill Devall

Wilderness is a place of wild beasts and wild plants. Wilderness is untrammeled by humans, although some small groups of humans--primal peoples--have lived sustainably in the midst of wilderness for hundreds of thousands of years, without impairing the integrity of wilderness.

"In wilderness," exclaimed Henry Thoreau over a hundred years ago, "is the preservation of the world." From a deep ecology perspective, wilderness has intrinsic worth. Wild plants and animals, mountains, rivers, coastal and freshwater wetlands, deserts, islands all changing and evolving in their own ways have intrinsic worth, irrespective of the monetary or aesthetic value any humans put on them. Ecological communities coevolve in wilderness. New species develop to fill ecological niches in wilderness. In the words of Nancy Newhall, "wilderness holds answers to questions men have not yet begun to ask." Wilderness is a place of mysteries. To paraphrase one of Barry Commoner's "laws" of ecology, "wilderness is more complex than we know and perhaps more complex than we can know." But we can ask questions--some of them scientific, ecological questions, some of them ontological questions.

Designated Wilderness is a social institution. There are several forms of this institution, including national parks, nature reserves, biosphere reserves. In the USA, land or water areas can be designated Wilderness on federally controlled areas only by the US Congress. Since 1964, when the federal Wilderness Act was passed by Congress, some areas of some national parks, national forests and national trust lands have been designated as Wilderness.

Designated and de facto (usually defined as roadless areas) Wilderness areas have been called "islands of hope," "ecological sanctuaries," "sacred places," and "areas of land health." Some ecologists collect data in designated Wilderness to compare with data collected in the Damaged Lands to see the effects of human caused changes on landscapes.

Damaged Lands include much of the land and water and some of the air space used by techno-scientific civilization. Damaged Lands are degraded, eroded, polluted in one way or another by humans furthering the growth of techno-scientific civilization. I have seen no convincing evidence indicating that preservation of wilderness and thus the world, and further imperialistic expansion of techno-scientific civilization are compatible. The integrity of most, and possibly all, de facto and designated Wilderness is jeapordized by the continued expansion of techno-scientific civilization. A list of negative impacts includes bulldosing roads into de facto wilderness, acid rain from sources in cities hundreds of miles distant from wilderness areas, oil and gas exploration and development, mineral exploration and development, building power lines through wilderness, building dams, geothermal development, hydroelectric development on streams in de facto or designated Wilderness, recreational use of off road vehicles on delicate wetlands, deserts, etc., residues of toxic chemicals, grazing by domesticated cattle and sheep, radiation from atmospheric testing of nuclear weapons. Perhaps the ultimate threat of techno-scientific civilization to plant and animal communities in wilderness is the threat of nuclear holocaust. The probable destruction of many, in not most, of the mammals in the the Northern Hemisphere as a result of unlimited nuclear war has been projected in several studies.

For advocates of designated Wilderness, the attempts to use this institution to preserve wilderness is one side of a two sided movement. Ultimately techno-scientific civilization could be transformed into a graceful civilization based on a new ecological paradigm. While working for such a paradigm shift, the movement seeks to designate more areas as Wilderness to protect them from the worst abuses of techno-scientific civilization. Thus the wilderness preservation movement is a resistence movement and an affirmation of our broader and deeper identification with our place. In particular wilderness advocates seek to designate Big Wilderness.

Big Wilderness is defined in several ways, but a minimum size according to Dave Foreman of Earth First! is 100,00 acres. A more important criteria, in my estimation, is that entire watersheds, mountain ranges, river estuaries, continents, islands and the surrounding ocean, be designated as Wilderness. Big Wilderness provides space for species that humans might not yet know exist. In designating Big Wilderness, we say No to futher militarization of areas remote from urban based civilization. The South Pacific is not to be considered just a nuclear testing zone but a Nuclear Free Zone. Proponents of Big Wilderness say No to Rampart Technology.

The international wilderness movement is campaigning with agencies of the United Nations and with various national governments to designate all of the Antarctic continent and adjacent ocean as a World Wilderness--off limits to oil and gas or mineral development or depositing of nuclear wastes or taking of marine mammals or Krill or permanent human habitation.

The Rainforest Information Centre in Lismore, New South Wales, Australia, is networking various national organizations working to protect remaining rainforest areas by designating it all Wilderness. It is estimated that one half of all species on Earth currently are found in tropical and subtropical rainforests. Yet at current rates of deforestation, very little rainforest will remain within fifty years.

In the USA, Earth First! is developing an inventory of de facto Big Wilderness on public and private lands in the American West as a first step in proposing new initiatives for legislation protecting wilderness.

Many proposals for designated Wilderness have been advanced in Canada and Australia.

When we defend wilderness we defend something in our self--our larger Self rather than the narrow self usually considered as our Social Identity. We are defending our connection with the greatness beyond our narrow self. As the rainforest activist, John Seed, concluded, "I am the rainforest." Many proposals to develop or humanize de facto wilderness are predicated on a lust for power, greed, ignorance, military objectives or wrong assumptions about the ability of natural resources found in de facto wilderness to solve pressing problems of poverty, military security or population.

Like many other institutions in techno-scientific civilization, designated Wilderness has many problems. It is subject to bureaucratization, inadequate enforcement of regulations, political conflicts which are based on issues which are not central to wilderness preservation. But this institution is a tool for protecting the integrity of wild places and a tool for teaching ecophilosophy and deep ecology. Designated Wilderness is a sanctuary for wild beings and for confused humans seeking to cultivate ecological consciousness. Defending wilderness is an affirmation of our connections with nature.

Bill Devall is a faculty member of the Sociology Department at Humboldt State University in Arcata California. He has published numerous articles on wilderness preservation and other ecological matters. He is co-author of the book **Deep Ecology: Living as if Nature Mattered** reviewed in an earlier issue of this journal. Bill is an avid backpacker, and a student of Aikido and Native American philosophies.

Here, There, and Now

By Maryann Owens

When we slept
In the circle of boulders
How old I was!
You layed the fire logs just so
And I became ticklish.
One rock cracked open.
A leaf fell when you laughed.
A marmot turned in her den.
I howled
And you caught your tail.

But then amnesia--
Hibernation in summer.
I misbehaved
And the peaches rotted.
You tortured me
With the oak tree massacre.
The drought caused my hair
To cease growing.
My headcold I think
Hurt the grasshoppers.
Maybe a wolf gets lost
Everytime you tease me.

Maryann Owens lives near Reeds Creek, a tributary of the Sacramento River, which is overlooked by the southern-most part of the Cascade Mountain Range dominated by mountians Shasta and Lassen. She is a student of the oakwood grasslands there and an admiring fan of the Mariposa Lily.

"I am partial. . .to the moving trip that can give the visitor the feel of a big, continuous wilderness--one in which you can cross pass after pass and know that on the other side you don't drop into civilization, but stay in wilderness instead. In big wilderness you learn how important size itself is to the viability of wilderness. It needs enough buffer to keep its heartland essentially free from the pervasive influences of technology. Such big wilderness is scarce, and is vanishing at the rate of about a million acres a year, chiefly to the chainsaw. People who know it can save it. No one else can." -David Brower
(In the introduction to **The Gentle Wilderness: The Sierra Nevada**, Sierra Club, San Francisco, 1964.)(No doubt today the worldwide elimination of wilderness is much greater than a million acres a year. Ed.)

DREAMING BIG WILDERNESS

By Dave Foreman

It has been over 20 years since the passage of the Wilderness Act. During these two decades, conservationists have waged a protacted struggle to preserve **a portion** of the United States remaining in an essentially wild condition. I emphasize "a portion" because wilderness preservation groups have not asked for protection of all roadless or undeveloped lands even though they amount to only 3 or 4% of the total land area of the US outside of Alaska. In the Forest Service's second Roadless Area Review and Evaluation (RARE II), conservationists asked that only 35 million acres of approximately 80 million acres of roadless lands on the National Forests be protected. It has been a similar story with the holdings of the Bureau of Land Management. Even in Alaska, where the Alaska National Interest Lands battle stands as the outstanding conservation achievement of the 1970s, environmental groups never considered proposing that **all** of the wild lands of Alaska remain wild. It has always been taken for granted that the implacable forces of industrialization will continue to conquer the wilderness. Environmentalists, as reasonable advocates within the mainstream of modern society, have gone out of their way to appear to be moderate and willing to compromise. We have acquiesced in the clearcutting of old growth forests, massive road building schemes on our public lands, mineral and energy development in pristine areas, and the destruction of "problem" bears. We have accepted that some wild lands will be--and should be--developed. We merely ask that some of these areas--generally the scenic ones--be spared.

In short, wilderness conservationists have lacked vision since the passage of the Wilderness Act. We have accepted the dominant social paradigm, the inevitability of contined industrialization and development of open spaces, the utter hopelessness of preserving **real** wilderness. We have had no vision for such noble but vanishing species as the condor, the grizzly, the wolf. We try to hang on to their diminishing habitats, their puny populations as museum pieces, but not as growing, vigorous, **living** parts of the functioning world.

It is time to have vision, to dream of the world the way it should be, rather than the way it is handed us by Louisiana-Pacific, the Forest Service, Sen. Jim McClure, and Ronald Reagan. It is time to ask deeper questions: Is 2% of the 48 states adequate for our National Wilderness Preservation System? Are 20 condors sufficient? Six hundred grizzly bears? A handful of minuscle remnants of the cathedral old growth forests of Oregon?

Have we logged too much virgin forest? Have we built too many roads? Have we damned (sic) too many rivers? Have we driven the griz, the wolf, the cougar, the bighorn, the bison from too many places? Have we drained too many wetlands? Was the extermination of the passenger pigeon, the plowing of the Great Plains all a monstrous mistake?

Are Wilderness Areas only museum pieces of land on display? Or are they the world of life; vibrant ecosystems where natural processes still reign and evolution runs its course?

If we fail to ask these deeper questions, if we neglect to dream these dreams and articulate our vision, then the wilderness crusade is lost. Remnants of the wild, with truncated floras and faunas, will haunt future generations with the shadow of what once was real.

Real Wilderness is something far different than that which forms our current Naitional Wildernss Preservation System. To Aldo Leopold, a wilderness was an area large enough for a two week packtrip without crossing your tracks. To Doug Peacock, wilderness contains **something** bigger and meaner than you--something that can kill you.

We can have real wilderness tomorrow in the United States. And we can have it without necessarily disrupting our national economy, without "locking up" crucial "resources." But it will require some courage, some vision:

1) A new profession, a new science needs to be developed. Wilderness reclamation. The methods and techniques to recreate native ecosystems, to reintroduce extirpated wildlife, and to repair damaged landscapes need to emerge.

2) East of the Rockies, large ecological wilderness preserves need to be recreated: a Great Plains National Park with free-roaming bison, elk, pronghorn, grizzlies, and wolves; a large deciduous forest preserve in the Ohio Valley with elk, wolves and cougars; a million-acre roadless chunk in New England with wolf, moose and other former inhabitants; a similar preserve in the southern Appalachians; and a revitalized Everglades/Big Cypress in Florida.

3) In the West, roads should be closed, ravaged clearcuts rehabilitated, and livestock grazing removed to create some thirty preserves of a million acres or more. Merely through the closure of a few dirt roads, a 3 million acre Wilderness could be established in the slickrock canyon country of the Escalante/Kaiparowits/Capitol Reef/Henry Mountains area of southern Utah. Closure of the Magruder Corridor dirt road would give us a five milion acre Central Idaho Wilderness. Minor dirt road closures would produce intact roadless areas of one to four million acres in the Owhyee Canyons complex (Idaho, Oregon, Nevada), Cabeza Prieta and Kofa (Arizona), and Death Valley (California).

4) The grizzly will not survive restricted to the dwindling Yellowstone and Bob Marshall/Glacier ecosystems. New populations must be re-established in the Gila Wilderness of New Mexico, the Weminuche of Colorado, the High Uintas of Utah, the Kalmiopsis of Oregon, the North Cascades of

Washington, Central Idaho, the Marble Mountains and Siskiyous of California, and the Blue-Range of Arizona. The wolf should be returned to these areas and others. A million and a half acres in the Los Padres National Forest northwest of Los Angeles should be totally closed to any human use or entry in order to preserve the condor. Large animal carcasses should be regularly deposited there for the big birds. In suitable areas of southern New Mexico, Arizona and Texas, the jaguar, ocelot and jaguarundi cat should be reintroduced. Bighorn sheep, elk, bison, pronghorn, otter, eastern cougar and other once widespread species should be widely propagated in former habitats.

5) Commercial livestock grazing should be phased out on the Western public lands. Only 3% of the nation's red meat supply comes from the public lands and the federal government spends more on managing this private grazing than it receives in return from the grazing permittees. Grazing has been the single most imporant factor in the devastation of intermountain ecosystems: the widespread decimation of bear, wolf and mountain lion; destruction of native vegetation and populations of elk, pronghorn, bighorn and bison; and severe damage to watersheds and riparian systems.

6) And, finally, conservationists must develop a new (old) reason for wilderness, a new understanding of the place of humans in the natural world, a new appreciation for the other nations which inhabit this beautiful blue-green living planet. Why wilderness? Because it offers an escape from the rat race of San Francisco or Washington, DC? Because it's a place to hike, backpack, or float rivers? Because it protects watersheds for use downstream?

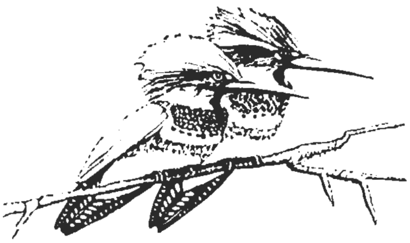
No. Because it is. Wilderness for its own sake. Because it's **right**. Because it's the real world, the repository of three and a half billion years of organic evolution; becuase it's our home. The grizzly has a right to live for her own sake, not for any real or imagined value she may have for human beings. The spotten owl, the wolverine, Brewer's spruce, the fungal web in the forest floor have a nature-given right to follow their own intertwined evolutionary destinies without being meaningless pawns in the arrogant games of industrial humans.

What right does a man with a life span of seventy years have to destroy a two thousand year old redwood to make picnic tables? To kill one of 30 female breeding grizzlies in the Yellowstone region because she ate one of his sheep? To rip through a five thousand year old creosote bush on a motorized tricycle for some kind of macho thrill? To damn (sic) Glen Canyon and Hetch Hetchy?

Until we learn to respect and accept these other nations as our equals, we will be strangers and barbarians on Earth. Wilderness, **real** wilderness is the path home.

Dave Foreman is the editor of **Earth First! The Radical Environmental Journal.** He worked for The Wilderness Society as their Southwest Representative and later as Issues Coordinator for them in Washington, DC. Dave is working on a book on the history of the destruction of big wilderness, which will be entitled "The Sunset of Big Wilderness." This article appeared in its current form in **Earth First!** in the August 1, 1985 issue. It is a longer version of an article that first appeared in the **Environmental Action** 15th anniversary of Earth Day edition. Reprinted here with permission of the author.

BOOKNOTES, FILM, MUSIC, ART, ORGANIZATIONS, ETC. Because this issue has so much text we have decided not to include these sections this time. The Summer issue will contain extensive information devoted to each of these categories. One thing that this material will make clear is the extent to which wilderness has become the focus of a large amount of political, cultural and economic activity. There are all sorts of organizations and groups of people who make their living from wilderness activities of various kinds. In addition, there are businesses devoted almost entirely to wilderness recreational interests, such as the REI--which has outlets in several locations. There is an emerging culture of music, art, festival and theatre that is devoted to wilderness.



The Trumpeter: Dedicated to the exploration of and contributions
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