



vol. 3, no. 1 winter 86

THE TRUMPETER

*Voices From the
Canadian Ecophilosophy Net Work*



CONTENTS

Introduction to the Wilderness Series 1
Will-of-the-Land: Wilderness Among Indo-Europeans Jay H. C. Vest 4
Come Again Steve Lewandowski 8
Wilderness and Heritage Values John L. Hammond 8
Mountain Sunrise ARD 11
Wilderness As Healing Place John C. Miles 11
Killing Wilderness Wayland Drew 19
The Meaning of Wilderness Tom Birch 23
Booknotes 23
Music, Art, Video and Film 25
Heart's Content Walt Franklin 25
Periodicals, Organizations and Conferences 26

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 synoptic 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 deeper and more harmonious understanding and relationship to nature and the Earth. The Trumpeter is dedicated to the 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.

TIME TO RENEW SUBSCRIPTIONS: Please resubscribe, and send names of people you think would be interested in joining us. All subscriptions come due in the first quarter of the new year. \$8 for 1986, \$10 US for overseas airmail. Please make cheques payable to LightStar. Thank you for your support and contributions. We hope the renewal and new subscription rates are high enough to enable us to continue to publish this journal beyond 1986.

FUTURE AND BACK ISSUES

The spring issue of The Trumpeter will be devoted primarily to wilderness travel and wilderness education, the summer issue will also contain articles on wilderness. The Fall 1986 issue will be an open issue. In 1987, if we are financially able to continue publication, 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.

© of all articles held exclusively by the authors, except for those previously published, as noted in the credits. All other material © 1986 by LightStar.



Art Credits: The cover photo is by ARD and was taken in the Olympic Mts. All of the other art in this issue is by Libby Mills, used here with permission. (See the note on Libby under the Music, Art, section below.) Libby's artwork is protected by copyright. The Trumpeter is printed by Albatross Printing.

INTRODUCTION TO THE WILDERNESS SERIES:

Some Ecophilosophical Reflections

by Alan R. Drengson

We have explored the variety of approaches to agriculture in past issues. Our journey led us back to natural farming, which is based on close attention to the way things happen in nature. Farming imitates nature. We need to continue on this path that leads away from the city, further into nature, beyond the farm land, into the wilderness. In wilderness we have a chance to meet wilderness and wild, free nature. We also have a chance to encounter our own deeper natural Self.

In these wilderness issues we will explore a diversity of concepts, experiences, thoughts, perspectives, recollections, experiences and historical observations about wilderness. As a way to begin this journey, I wish to share the following reflections on the issues raised in these first papers on wilderness.

We need to discuss wilderness as part of our ongoing ecophilosophical inquiry. We need to understand wilderness, for it stands as the opposite to the totally designed and controlled techno-conceptual structures of modern society. We must try to understand it not only as a concept and its origins in language, but also as a psychological experience, social practice, and finally as a phenomenological reality. For wilderness exists in the human mind as a concept, in the body-mind as experience, in society as something legislated for protection, and as something in itself apart from human society and its modern technostructure.

The concept of wilderness for humans has both positive and negative connotations, for sometimes "wilderness" stands for a state of being uncivilized, lost, untamed, wild, unlearned, & uncontrollable, and so it is feared, for this wilderness as raw nature also exists within us as part of our biological and historical heritage. In addition, it stands outside of us as something totally and wholly Other than the human built. Wilderness has stood for the dialectical opposite of everything that civilization and artificiality represent. And yet there is another view of wilderness which sees it as a healing place, as the place of sacred groves, as a land with a will of its own. It is seen as a benign place wherein our own original, primordial, wild nature is revealed, a sacred space wherein is revealed to us the very source of human consciousness.

What we often call wilderness today was not so called by primal peoples. In their intimate association with natural elements many hunting and gathering people knew of the primordial mind of nature and knew of their own identification with it and of the common source of Nature's many spirit,

plant and animal beings. Various rituals, festivals and initiatory practices were used to help both individual and group to reconnect spiritually and in body and mind with the natural spirits of the world and their place. This also enabled them to realize and be aware of the Great Spirit of the Earth.

In the later to emerge agrarian civilizations, great religious leaders almost all spent time in the wilderness fasting, praying, cleansing and purifying themselves. Their journey was in many respects in the manner of the vision quest of the older shamanic traditions. There, in the fastness of nature, away from the acquired history of civilization, free of ego roles, they directly knew the immediate presence of the world and Cosmos as an ongoing process of creation. In this realization they recognized that the force that brings all life and the lifeless together is experienced by the human heart as love. Wilderness then has been seen as both alien Other and as a sacred ground of deep religious significance. Today, wilderness managers tend to view it as recreational and aesthetic resource. But wilderness travel has become more than recreation and has become re-creation and recognition of our deepest wilderness heritage that reconnects us to the primordial mind. This is part of the meaning of the neo or future primitive.

Yet for all of these and other human encounters and reactions to wilderness, wilderness is something in itself and has a will of its own which ought to be respected, and which reaches its evolutionary destiny so long as modern, collectively created human technology does not intrude upon it. But we live in a world that is an interrelated whole. The wholeness of the Earth as the ongoing creation of life cannot be separated from the wholeness and integrity of its wild places, nor from the integrity and goodness of our forms of life. We need to rediscover the sacred ground that can inform our contemporary technology practices so that they do not destroy the wildness of Earth. Something as insignificant in appearance as a small, human designed organism introduced into the farm lands of California could, as a new, exotic, and introduced species, alter the course of wilderness more than our other machine technologies. The point is, of course, that we are almost completely ignorant of what we are doing, and cannot know well until we well know wilderness.

We cannot discuss wilderness, what it means to us, what we can learn from it, how it can help us, what it is in itself, without considering the role that human technology practices play in the possibility of knowing these things. It is difficult today to experience true wilderness that has not felt the intrusion of human technologies. Even in the heart of a vast wilderness area one can hear jets flying overhead, their thunder drowning out the sounds of the insects, birds and brooks,

see in the night sky dozens of moving stars, human created satellites. Wildlife and other managers fly helicopters into wilderness areas to do management work. The larger animals are counted, drugged, tagged. Other management intrusions abound. If all wilderness is confined to parks (which is better than no wilderness), then it is difficult not to think of it as a confined area to be managed. Wilderness then becomes surrounded by civilization, rather than the other way around. As a park it comes more and more to be thought of as like any other park. Some wilderness areas, then, need to be very large, although small enclaves, even in a city are of great value. Big wilderness can also contain some human activity, even some farms and settlements, for they are then completely surrounded by and contained in it.

It is also possible to take the essence of the experience of wildness with one, and to contact it wherever one is, once one knows it deeply. All one has to do is to sit in silence and return to that primordial consciousness that is in each of us. It is itself a manifestation of the ongoing creation process that Nature is. But sometimes before this purity of nature reveals itself to us, we need a cleansing practice which allows us to recognize the artificiality of the boundaries of self as ego, and the boundless nature of the larger Self.

There are many stories in both eastern and western traditions about the meeting of the wild and the civil, nature and the city. The earliest tales tell of the pre-city existence of humans as they lived in the paradise of nature's bounty, an edenic existence which was in harmony with the plants and the animals. Then humans acquired a sense of their own distinctiveness from nature through a mythical act, such as eating of forbidden fruit. This fruit could be used to represent many things connected with the idea of a fall from grace or a fall from a more perfect, untroubled, unworried state. In the Biblical story Adam and Eve gain knowledge of good and evil and are forced to leave paradise and to become cultivators and flock tenders, agriculturalists and pastoralists. The agricultural revolution laid the foundation for the emergence of the city state and urban life, which deepened the gulf between human and nature. Many of the worlds great historical religions arose in the context of this alienation felt acutely by the urban dweller, as ways to recover this lost perfection, while the older, primal ways were kept alive in rural oral traditions.

The meeting of city and nature occurs in the literature of the written traditions of civilization, in such stories as that of the meeting between Lao Tzu and Confucius, or in the opening of Plato's dialogue, the *Phaedrus*, where Socrates chooses to sit in the forest beside the river, but says he would prefer to go to the market place to discuss philosophy. He cannot know nature, he says, until he first knows himself, and to gain

that knowledge he must be among his kind.

Confucius would have agreed with this, but he saw cultivation of the self as the acquisition of a civility born in human ritual slowly perfected through long traditions of learning and practice. Lao Tzu and his Taoist philosophy represented the other pole to the civility of Confucian city life. When the two were said to have met (this is an apocraphal story), Lao Tzu told Confucius that all of his cleverness would be his own undoing. Confucius said that Lao Tzu was like a dragon and there is no net or arrow that can arrest its flight.

The dragon is a symbol for the Earth, and Lao Tzu's philosophy was a philosophy of the countryside, a philosophy of the natural life that avoids interfering with the natural cycles of things. The romantic poets and wilderness explorers like John Muir rediscovered the voice of nature from the vantage point of a culture that had embarked upon a mighty industrial development, propelled by older craft traditions and the perfection of an agrarian culture that reached its apogee in the era of high farming. Muir walked not only out of the city, but back into our own past and finally emerged in the first dawn of human consciousness within the priordial mind.

Today we have the task of joining the wisdom of a Confucius with that of a Lao Tzu in order to create a civility that is informed by the wild Earth. Our cities have intruded upon wilderness and now we must inject the wilderness into our cities, and leave large wilderness to its own will. In recalling our own past and source we can see our way into the future. In following Muir we practice the art of wilderness travel and from it learn to manage our technology practice and design within appropriate limits. Technology driven by science must submit to an ethical discipline which is rooted in natural values.

We can say, for purposes of simplification, that there are four major philosophies of technology practice that have worked to shape our basic relationships with nature. They are hunter-gatherer, agricultural city-state, empire industrialism and appropriate technology. Appropriate technology as a philosophy unifies the crafts of the natural agriculturalists, the simplicity of the arts of the hunter gatherers, with the broader science of understanding nature, and through good work designs productive practices that harmonize human activities with the natural world and care for it. The art of wilderness travel today, at its highest form of practice, uses an appropriate technology and is an art that leaves no mark on the wilderness. One's techniques and equipment do not isolate one from the wilderness as one lives in it. It involves commitment to a high ethical standard in relation to nature and wilderness. That commitment requires letting all of its beings be. It means, for example, living and

walking quietly, breathing in rhythm with the wind and water, waking with the sun, sleeping with the stars. It involves leaving no trace, e.g. burning no wood.

Our ultra lightweight equipment has been so carefully refined, and practices so perfected that they have now become very simple and low in impact. They interfere with our own free movements very little. This practice needs to be brought home to the city and to the design of our new and future technology practices, if wilderness is to survive. Thus only through the cultivation of our selves can we realize the full meaning of wilderness. This cultivation is an activity with many facets, and in its process there are many techniques and arts used, but in its realization there is simplicity and a spontaneous reemergence of our deeper natural Self. This is an evolutionary process that our cultures as forms of life can go through. At the edge of the history of one of the most technology saturated cultures of all time, we rediscover the primitive. In wilderness is the preservation of what we naturally are. We see ourselves in nature only when we see through our acquired nature to the natural Self within us. Centered in this natural Self we see wilderness as it is, no longer distorted by the forces of fear or romanticism. This knowledge or understanding is finally realized through love. To love the mountains deeply over the years is to eventually come to know them as they are, it is then through such love that one thinks as a mountain, speaks for the mountain, can be the mountain.

With this issue we begin our discussions of wilderness. The spirit of our inquiry as a deep ecology could be said to converge with that which animates hermeneutics (as the art of interpretation) as described by Richard Rorty: "Hermeneutics sees the relations between various discourses as those of strands in a possible conversation, a conversation which presupposes no disciplinary matrix which unites the speakers, but where the hope of agreement is never lost so long as the conversation lasts." We are engaged in a larger discourse than the hermeneutics of a text, for our conversation, if it is to be ecophilosophical, has to approach our subject from many different perspectives, personal and otherwise. To know the wisdom of the Earth, or to know a mountain is to know it in all of the seasons, from all of its depths and heights, from all of the perspectives around it. One lives with it and within it, walks over it, and sings to it and listens to its many sounds. One comes in time to love it and to be with it even when one is in the midst of the city. Don Juan, according to Carlos Castaneda, said this well:

This is the predilection of two warriors. . . This earth, this world. For a warrior there can be no greater love. . . This lovely being, which is alive to its last recesses and understands every feeling, soothed me, it cured me of my pains, and finally when I fully understood my love for it, it taught me freedom.

The papers in this issue of **The Trumpeter** look at wilderness from several different vantage points. Jay Vest's paper explores the roots of the words and concepts of wilderness and traces our English words back to their origins in the earlier European primal cultures. He uncovers the conception of wilderness as will-of-the-land. In "Wilderness and Heritage Values" John Hammond reflects on the meaning and value of wilderness in the North American, and especially the US context. John Miles discusses the emergence of the sense of wilderness as a healing place, and John Muir's rediscovery of the sacred aspects of what Vest calls nature awe. In his wilderness travels Muir came to understand wilderness and its importance to the human spirit. He rediscovered the primordial mind and he also founded the wilderness preservation movement. Today people such as John Miles are working to preserve and perfect the art of wilderness travel as a way to not only heal and develop the human person, but as a way to deeper understanding of our environmental problems and of nature and the Earth as they are in themselves. Wayland Drew's paper "Killing Wilderness" gives us a vision of the relationships of modern technocratic industrial society to nature and its efforts to kill wilderness, to eliminate the wild and turn everything into a managed zoo or park. What this means and its deeper implications are brought out by an examination of dystopian novels. Finally, we end on a positive note from Tom Birch on "The Meaning of Wilderness", for Birch brings us back once more to the ethical dimensions and meaning of wilderness. The exploration of wilderness will continue in the next issue or two of this journal. Future issues will consider wilderness education, the art of wilderness travel, the spiritual aspects of wilderness and much else. A good wilderness journey to you all.



WILL-OF-THE-LAND:
WILDERNESS AMONG PRIMAL INDO-EUROPEANS

by Jay Hansford C. Vest

Nature's object in making animals and plants might possibly be first of all the happiness of each one of them, not the creation of all for the happiness of one. Why ought man to value himself as more than an infinitely small composing unit of the one great unit of creation?...The universe would be incomplete without man; but it would also be incomplete without the smallest transmicroscopic creature that dwells beyond our conceited eyes and knowledge. John Muir 1916¹

When the Scottish born John Muir embraced the wilderness movement in America he was answering the call of his cultural tradition. Muir and the Scottish peoples are members of the Celtic division of the Indo-European linguistic group. The ancient Celts worshipped Nature. There was a spiritual tradition born of "Nature Awe."² For them Nature was alive with the same creative life force that humans share. Nature spirits animated springs, rivers, forests, and mountains. The Celtic conception of will power was extended wholly to nature, both animate and inanimate, which was recognized to have a compelling will-force akin to that which impelled man...Even stationary nature -- the everlasting hills and the solid earth -- was endowed with feeling, will, and thought. All the mental powers that man found controlling his actions were unconsciously transferred to nature.³

In writing of his Scottish boyhood and his fondness for "everything that was wild,"⁴ John Muir demonstrates a cultural predilection favoring this will-force. This ancient Celtic notion of will and will-force is akin to the term wild. Wilderness historian Roderick Nash tells us that "Etymologically, the term [wilderness] means 'wild-doer-ness,' the place of wild beasts."⁵ Nash argues that cognate terms such as wild and wildern present an image of an environment alien to humans which is outside of civilization's order.

Nash makes it clear that "the root seems to have been 'will' with a descriptive meaning of self-willed, willful, or uncontrollable. From 'willed' came the adjective 'wild' used to convey the idea of being lost, unruly, disordered, or confused."⁶ Recognizing will or willed as the root for wild, Nash focuses upon the Old English term *doer* (animal or deer) stating that it "was prefixed with wild to denote creatures not under the control of man."⁷ While this may be correct for the selected wild derivatives -- *wilder* and *wildern* -- it fails to deal adequately with the "ness" suffix. "Ness" is likewise a term derived from Old Gothic languages. It is found in Old Norse, Swedish, Danish and low German in various forms. It appears

in Old English as *naess*. The Oxford English Dictionary explains that later in Middle English it was 'apparently retained only in place-names, from which the later use is probably derived,' and that the variant "ness may be due either to the understressed position in place-names, to dialect variation, or to Scandinavian influence."⁸ This usage may explain the deceptiveness of the term wilderness to which Nash alludes. He explains that the "ness" suggests a quality "that produces a certain mood or feeling in a given individual and, as a consequence, may be assigned by that person to a specific place."⁹

A *ness* is defined as "a promontory headland, or cape."¹⁰ Walter Skeat concurs with this definition, explaining that the term was preserved in place-names, e.g. Tot-ness and Sheerness.¹¹ We also see it preserved in Scotland -- Inverness and Loch Ness -- both of which are areas that came under Scandinavian or Viking influence. Skeat further explains that in Anglo-Saxon, *ness* appears as *naes* or *nes* and is defined first as "the ground"; secondly as "promontory, headland, as in *Beowulf*,"¹² that is, a prominence of land or a prominent mass of land.

Wilderness then means "self-willed land" or "self-willed-place" with an emphasis upon its own intrinsic volition. The middle syllable *der* of wilderness possibly represents the preposition-article combination "of the."¹³ Hence, in *wil-der-ness*, there is a "will-of-the-land"; and in *wil-deer*, there is "will of the animal." A wild animal is a "self-willed animal" -- an undomesticated animal -- similarly, wildland is "self-willed land." The word *wild* also combines the meaning of will with forest land or open, unoccupied country.¹⁴ In these cases, the will, willful, uncontrollable state or elements is present. This "willed" conception is itself in opposition to the controlled and ordered environment which is characteristic of the notion of civilization. While control, order, domination and management are true of civilization and domestication, they are not essentials of primal culture. The primal peoples of northern Europe were not bent upon dominating and controlling all environments. Thus, their "will-of-the-land" conception -- wilderness -- demonstrates a recognition of land in and for itself.

The animistic concept of spirits of nature is itself a recognition of the will inherent in nature. Such religious beliefs are often labeled pagan and "primitive." But to understand Muir's wilderness convictions and the Celtic culture's deepest roots of wilderness preservation, we must examine the ancient Indo-European heritage. Nature worship among primal Indo-Europeans evidences a traditional theme of sacred natural places, free from desecration by humans and their technology. Such sacred natural places were wilderness in the deepest sense; they were imbued with will-force, --

willed, willful, uncontrollable -- and with spirit. Thus, they held about them a sacred mystery -- a numinous presence. It is from this tradition that the "will-of-the-land" -- wilderness -- concept emerges.

Among ancient Indo-European cultures, there are many examples of wild sanctuaries. There was a "tree of the tribe."¹⁵ In an article on "Tree Worship," John Taylor describes Indo-European Oak worship which began with the appearance of forest-environments following the last glaciation. "In a purely animistic strain, the early Greeks believed the oak to be inhabited by a resident entity, the nymph or hamadryad."¹⁶ The Greek **temenos** was a sacred precinct beneath the branches of the oak. Sacred oak groves among the Italic peoples were inhabited by a sacred numen. Celtic and Gothic peoples believed that humankind was born from elements of the oak, that the oak was an instrument of divination. The notion of a "World Tree" is found among both the Celts and the Goths. Ward Rutherford explains that "The 'World Tree' was a centre of gathering where the Druids...met to pass judgment and to make their most solemn decisions. This assembly, no doubt itself held under trees...demonstrates the sacred role of trees in the Celtic culture."¹⁷

The Baltic-Slavic peoples maintained an early animistic notion centered upon forces called **siela**.¹⁸ These silvan spirits guarded the forest; they would not allow people to whistle or to shout there. They also protected animals, particularly the bear.¹⁹ Taylor contends that "veneration of the oak continued among the northern Europeans until their sacred oaks literally came under the proverbial axe of the Christians."²⁰

Among the Celts, the sacred grove is known as a **nemeton**. These wilderness sanctuaries were located deep within the forest, and the people made long arduous pilgrimages to them in order to worship. The word **nemeton** contains the root **nem**, related to Breton **nemu** or "the heavens" in the sense of the Other World (paradise on Earth). A **ton** is a place, hence **nemu + ton** yields "Heavens-place."²¹ It is significant to note that these Celtic sanctuaries were unadorned, thereby free from artificial modification or manipulation.²² Nora Chadwick explains that:

It has been shown that life in towns or cities was foreign to Celtic tradition, and some of the sanctuaries of the Celts reflect a ritual preoccupation with the natural environment.²³

To demonstrate this point, she cites Lucan who asserted that "the Gaulish druids dwell in **nemora alta** ('deep groves') and **incolitis locis** ('solitary places')."²⁴ Finally, Chadwick confirms that Celtic worship was free from the use of built temples. The

temple itself derived from the sacred grove or **temenos** which, strictly, meant a piece of land apportioned to a god."²⁵ Furthering this cosmological doctrine of Nature Awe, sacred groves -- **nemetons** -- were regarded among the Celts as a "piece of heaven on earth...."

HEATHEN, HEATHENISM, HEATH

Heathen is a word common to all Gothic languages, and is used in the sense 'non-Christian pagan.' This usage demonstrates that it could only have arisen with the introduction of Christianity. A direct derivative of the Gothic **haipi**, heath -- as in 'dweller on the heath' -- heathen reflects the primal religious practices of northern Europeans. Heathenism is defined as "the religious or moral system of heathens; heathen practice or belief; paganism."²⁶ The term pagan derives from **paganus** which originally meant a villager -- rural or rustic person. Furthermore, as Christianity became the religion of the towns, those persons of rural districts which retained the ancient deities became known as "pagan heathens." The impetus of these primal traditions -- heathenism -- becomes clear upon investigating the word heath. Characterized by the heather, this Gothic term means "Open uncultivated ground; an extensive tract of waste land; a wilderness..."²⁷ The term **moor** is a common synonym; less common are **glade** and **grove**. Northern Europeans worshipped on the heath, or in the grove -- that is, in the wilderness. The spiritual leaders -- Druids among the Celts -- spent much of their time on the heath, in the groves, thus, in the wilderness.

In consequence, a heathen is one who worships upon the heath: moor, glade, grove, wild waste or wilderness. Heathenism is thus the religion of wilderness: nature worship. Further demonstrating this conclusion are the remarks of the Christian monk Gildas (c. 560) who refused to enumerate the "diabolical" customs of the primal culture, stating, "Nor will I call out upon the mountains, fountains, or upon rivers, which now are subservient to the use of men, but once were an abomination and destruction to them, and to which the blind people paid divine honour."²⁸

Nemetons were wilderness sanctuaries where nature worship occurred. The sacred grove was unmodified and it continued in its wild -- willed, willful, uncontrollable -- condition. Thus, the will-of-the-land, its spirit, its sacred **numinous** character manifested itself. The land was holy and the wild conditioned the spiritual, sacred experience imbuing the people with a sense of the sublime and the **numen**. According to the Keary (1882), this "early" connection with the land is a form "of intimacy with those far-off branches of the tree or with that unsearched mountain summit which were then his heaven."²⁹ Among the Celts, **nemetons** --

sacred groves -- continued until replaced with temples as a result of the overpowering Roman influence.

In Gothic languages the words for "place of worship" or "temple" often had the meaning "grove." Demonstrating this, "The Old High German *harug* is rendered in Latin as *fanum*, *Lucas*, *nemus* and the Old English *hearg*, commonly used for 'temple' or 'idol', had the meaning 'grove'."³⁰ -- cf. Old English *bearu* ('forest, holy grave, temple') and Gothic *alhs* -- temple, 'holy grove.' Likewise, Scandinavian religion was practiced in sacred precincts or groves known as *irminsuls*. Keary explains that the nature worship of Indo-Europeans "honoured the sacred silence which reigns about the grove."³¹

These sacred groves were periodically the site for community worship -- particularly during the earth festival days. For example, among the Celts, the Beltane (May-day), Samhain (Hallowe'en), etc. When these earth festivals were discontinued, in most instances as the result of compulsion by imperial force, the primal culture disintegrated. Rutherford explains that,

If we can detect a moment at which such change begins, it surely must be that at which urbanization begins and 'the city' in the true sense -- as a machine for living in -- emerges as centre. This with its communalized services brings men into a real interdependence with each other, a truly institutionalized life begins. But there is also a practical point involved, too: the concentration of population into a smaller area means they will expect to conduct worship within that area; they will no longer be prepared to make pilgrimages into the heart of the countryside. They are now the centre; formerly it was the religious sanctuary, the *nemeton*, drawing families to worship in it from over a wide area.³²



Demonstrating a non-anthropocentric perspective, the Breton war leader Brennus conquered Delphi and "laughed aloud on entering a temple to see that the Greeks represented their gods in human form."³³ The Celts clearly disliked human representations of divinities, preferring Nature in its "wild" -- willed, willful, uncontrollable -- condition as manifested in the *nemeton* -- wilderness sanctuary.

Furthermore, it was in these *nemetons* -- sacred groves -- where the Druids, the Celtic shamans, learned their lore and developed their wisdom. This wisdom of the spirits of wood and stream, leaf and flower, is the foundation of the kinship between humanity and wild nature. This ancient wisdom constituted Druidic ecological ethics. Kinship with land and its continued health are central themes of the Celtic worldview.

True to this Celtic heritage, John Muir devoted himself to wilderness. Something of a "wild man of the woods," he practiced this heathenism in ways which the more domesticated could not understand. When Emerson visited Yosemite, Muir implored him writing:

Do not thus drift away with the mob while the spirits of these rocks and waters hail you after long waiting as their kinsman and persuade you to closer communion...I invite you to join me in a month's worship with Nature in the high temples of the great Sierra Crown beyond our holy Yosemite. It will cost you nothing save the time and very little of that for you will be mostly in eternity...In the name of a hundred cascades that barbarous visitors never see...in the name of all the spirit creatures of these rocks and of this whole spiritual atmosphere Do not leave us now. With most cordial regards I am yours in Nature, John Muir.³⁴

Dwelling on the Sierra heaths and moors, John Muir rediscovered the primal mind -- the ancient wisdom. And in that wild beauty and sweetness which is the primal mind, Muir lived his name; for you see in Scotland, the dialect variation for moor -- wilderness -- is *muir*.

While it might be poetic to conclude with the above remarks, there remains, however, several significant philosophical points which have been summarily posited in this essay and which deserve reinforcement. A central theme of this essay is wilderness as sacred space, moreover, the term -- wilderness -- is itself of cosmological significance in the primal Indo-European Nature Awe tradition. Since our speciation (in the wild), humans have demonstrated a remarkable environmental adaptability which includes an ability to alter wild conditions to suit human desires. Hence, following human speciation and because of this unique ability, true wilderness can only exist as

sacred space protected by moral sanction. Moreover, for example, primal peoples actively modified and altered their environments with prescribed fire and other living actions including the activities of agriculture, transportation and habitation. Thus, even in primal human occupation of the land, there is no true wilderness lest the people acknowledge it so and place restrictions upon their activities which might alter or domesticate it. The fact that primal cultures acknowledged sacred space and the **will-of-the-land** is a theme born out in this essay, and this fact demonstrates that in earliest time we have in fact extended moral concern to wilderness ecosystems. With the emergence of anthropocentric worldviews and religious traditions, this extended moral concern has been lost to human absolutism and reduced to a minority tradition such as that sponsored by John Muir. Still the preservation of wilderness remains fundamentally a religious movement demonstrating axiological regard for Nature and giving wilderness highest veneration. That wilderness literally means **will-of-the-land** -- a fact of cosmological significance -- demonstrates a profound conclusion for a philosophy of wilderness where the metaphysic is Nature in process and not some abstract supernatural reduction of inconceivability. While this Nature Awe metaphysic deserves further explication, it provides us with the **will-of-the-land** notion, a significant alternative for thinking through our ecological interrelatedness and ethical obligations to Nature.

Footnotes

1. John Muir, **A thousand-Mile Walk to the Gulf** (Boston: Houghton Mifflin Co., 1981) pp. 138-139.
2. The notion of "Nature Awe" as a religious tradition embracing wilderness is posited in my article "Nature Awe: Celtic Views of Nature" which originally appeared in **Western Wildlands** (Missoula: Montana Forest and Conservation Station, School of Forestry, University of Montana, vol. 9, no. 1, spring 1983).
3. Alex MacBain, **Celtic Mythology and Religion** (New York: E. P. Dutton & Co., 1917), p. 21.
4. John Muir, **The Story of My Boyhood and Youth** (Madison: The University of Wisconsin Press, 1965), p. 3.
5. Roderick Nash, **Wilderness and the American Mind**, Third Edition (New Haven: Yale University Press, 1982), p. 2.
6. Ibid.
7. Ibid., p. 1.
8. **The Compact Edition of the Oxford English Dictionary** (OED) Oxford: Oxford University Press 1971), p. 1914: 98.
9. Nash, **Wilderness and the American Mind**, p. 1.
10. OED, p. 1914:98.

11. Walter Skeat, **An Etymological Dictionary of the English Language** (Oxford: Clarendon Press, 1898) p. 391.
12. Ibid.
13. This general observation is recognizable in Gothically derived English words where "er" acts as a reflexive prepositional suffix in forming descriptive nouns -- e.g., **wilder** which literally means "of the" wild.
14. OED, p. 3807:131.
15. Charles Francis Deary, **Outlines of Primitive Belief Among the Indo-European Races** (London: Longmans, Green, and Co., 1882), pp. 65 & 69.
16. John Walter Taylor, "Tree Worship," **The Mankind Quarterly**, Vol. 20, nos. 1 & 2, (1979).
17. Ward Rutherford, **The Druids and their Heritage** (London: Gordon and Cremonesi 1978) p. 69.
18. Marija Gimbutus, **The Balts** (London: Thames and Hudson, 1963), p. 19.
19. Jan Machal, "Slavic Mythology," vol. III in **The Mythology of All Races**, Louis Herbert Gray, editor (Boston: Marshall Jones Co.) p. 261.
20. John Walter Taylor, "Tree Worship," p. 120.
21. Jean Markale, **Celtic Civilization**, (London:Gordon and Cremonesi, 1977) pp. 295-296.
22. Barry Cunliffe, **The Celtic World** (New York: McGraw-Hill Co., 1979), p. 88. Also cf. Ward Rutherford, op. cit., p. 66.
23. Nora Chadwick, **The Celts** (New York: Penguin Books, 1970), p. 142.
24. Ibid.
25. Ibid.
26. OED, p. 1277:170-171.
27. Ibid.
28. MacBain, **Celtic Mythology and Religion**, p. 86.
29. Keary, **Outlines of Primitive Belief**, p. 38.
30. E. O. G. Turville-Petre, **Myth and Religion to the North: The Religion of Ancient Scandinavia** (London: Weidenfield and Nicolson, 1964) pp. 236-250.
31. Keary, **Outlines of Primitive Belief**, p. 38.
32. Rutherford, **The Druids and Their Heritage**, p. 140.
33. Markale, **Celtic Civilization**, p. 67.
34. Stephen Fox, **John Muir and His Legacy: The American Conservation Movement** (Boston: Little, Brown and Company, 1981), p. 5.

*Jay Vest is a scholar of primal ethonometaphysics, the philosophy of culture, the philosophy of ecology, environmental ethics and wilderness praxis. He has worked in federal and state service as a forester, environmental coordinator, outdoor recreation planner and wilderness specialist. He holds degrees in Philosophy: The Philosophy of Ecology and Interdisciplinary Studies: Primal Religions (Native American and IndoEuropean) from the University of Montana. This paper was originally presented in Oct. 1983 at the 3rd World

Wilderness Congress, Inverness and Forres, Scotland. It was then published in **Environmental Review**, Winter 1985. This version has an added concluding paragraph that did not appear in either of the other two versions. Reprinted here with permission.

COME AGAIN

frost crystals
blossom on
dead aster stalks
S. Lewandowski

"The human future depends on our ability to combine the knowledge of science with the wisdom of wilderness," Charles Lindberg

WILDERNESS AND HERITAGE VALUES

by John L. Hammond

The wilderness preservation controversy in the United States (but not in Canada) may well be coming to an end. The battle at least seems to be winding down. The large national issues, such as Hells Canyon and the Alaska wild lands, are now behind us. Debate over national forest wilderness candidates has become state focussed. Several western states have already passed state-wide wilderness bills, and other bills are at various stages of moving through the Congress. The Bureau of Land Management is in the midst of a wilderness study of the extensive western domain which it manages. The review and selection procedure is well-conceived and it appears to be working well.

What this means is some respite from the energetic political activism that has preoccupied friends of wilderness for the last two decades, since passage of the Wilderness Act in 1964. There is now more opportunity for a thoughtful look at wilderness, for one of those reflective "perches," which William James spoke of, after the long "flight" of political effort. We are invited to reflect, or to reflect once again, on some of the abiding human values which wilderness can sustain. One of these values derives from the association of wilderness with national heritage.

Aldo Leopold, writing in the 1920s, conceived an interesting reason for preserving the American wilderness. Echoing Frederick Jackson Turner's thesis about the influence of the frontier experience on American culture, Leopold wrote that "many of the attributes most distinctive of America and Americans are [due to] the impress of the wilderness and the life that accompanied it." He then listed several traits which he took to be "the indigenous part of our Americanism," and they

included "a certain intellectual curiosity bent to practical ends, a lack of subservience to stiff social forms, and an intolerance of drones...." Leopold then asked rhetorically, "is it not a bit beside the point for us to be so solicitous about preserving [American] institutions without giving so much as a thought to preserving the environment which produced them and which may now be one of our effective means of keeping them alive?"¹

How cogent is the line of reasoning suggested here by Leopold? Has he presented a good argument for wilderness, one that should carry weight with thoughtful citizens and within the counsels of government?² There are, of course, two broad claims implicit in Leopold's argument. One is a complex sociological and historical thesis, containing three separable propositions: (1) that there is a set of distinctive, national character traits; (2) that wilderness (or the pioneer experience in wilderness) played a role in forming these traits; and (3) that the continued presence of wilderness in the American scene may be an "effective means of keeping these traits alive." This is an interesting and somewhat speculative thesis which has enough intuitive validity to arrest our attention and provoke some new perspectives on the cultural role of wilderness. I shall not attempt to deal critically with these propositions. They are empirical in nature and their examination falls under the purview of the social sciences.

I wish to turn rather to the second broad claim of Leopold's argument, the value judgment: that wilderness is a good thing because of its peculiar role in American culture. This value attributed to wilderness is, of course, derivative, a means or an instrumental value. It is the set of national character traits, as a cultural heritage, which is primarily or basically good, and wilderness acquires a value in virtue of its role in forming and sustaining these traits. Now any critical assessment of Leopold's rationale for wilderness preservation must take up the question of the importance or significance of this primary value attributed to a cultural heritage. What sort of value is this? And can it serve as the basis for a reasonable justification of national policy?

I propose to take up this question and to shed some light on the matter by asking and following up on a different question: how do we explain that peculiar, but familiar, **importance** which we feel for items that make up our cultural heritage? We could start with examples of experiences which bring home directly and fully that species of importance, focussing here on the national aspect of culture: (1) the special interest we can feel for a study of our own national history, compared with the interest in the history of another country; (2) our response to symbols of our "native land" (examples for Americans could be the Statue of Liberty, the Lincoln Memorial, the original Constitution document, typical American landscapes

["purple mountain majesties..."], etc.); and (3) the feelings we can have for places where crucial events in our historical past took place: Plymouth Rock, Gettysburg Battlefield, the Oregon Trail.

Groping for a generalization which suggests the clue to why these things are so important, we could say that human beings take a certain positive, passionate interest in their "roots," in whatever they perceive themselves to belong to in a deep sense and to have originated from: their vital origins. What we have been calling a national heritage is an important part of that complex of roots.

I have proposed to explain the importance of cultural (specifically national) heritage to humans by describing it as an expression of a general trait of human nature: the universal interest in (indeed, fascination with) one's "roots." Further understanding of this trait could be gained by looking at the range of items which come under the label of **roots** or **vital origins**. Most immediately these roots are familial and local, but they environ the individual like a surrounding of concentric circles. First, there is a person's kith and kin, then possibly a community, such as a home town. Most humans also have a feeling of regional belongingness which merges into a sense of national identity. An ethnic heritage may be shared with a still larger group and go deeper into the past. This sense of roots is capable of ever wider extension as the individual perceives a larger sense of belonging and origins. The Stoics talked of our common heritage as **human beings**. Leopold wrote of the importance of studying evolution in order to evoke a sense of kinship with "the biotic enterprise." And the extreme reach of this is suggested by the phrase in "Desiderata": "You are a child of the Universe...."

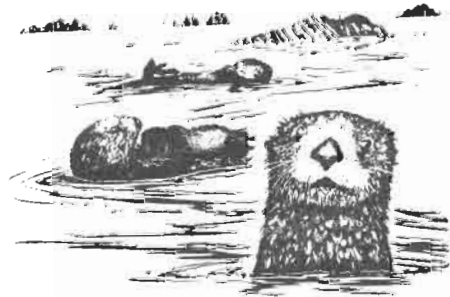
Suppose now we ask: granted that a person's roots are important to him or her, **why** are they important? To be a human person is to have a past, an awareness of one's origins and formative influences, which the person has assimilated into a meaningful and satisfying sense of identity. This sense of identity, in which the pattern of one's roots is a dominant element, in turn colors one's whole sense of future projects and possibilities.³

The kind of value with which elements of our heritage become invested is a reflection, a symptom, of the fateful importance we attribute to this development of self-hood. The assimilation of our origins is a vital human need. I use the term **need**, and this is appropriate as long as we understand a need at the level of what Abraham Maslow called "self-actualization needs," as distinct from biological and psychological needs like food and affection. Carl Rogers' phrase, "becoming a person," hints at the sort of individual achievement and need -- if one wishes to call it such -- that is being indicated here. Sam

Keen, in a remarkable essay, "Reflections on a Peach-Seed Monkey," wrote the following in an attempt to express the importance of achieving a coherent sense of one's past:

It is at least dubious whether any mature form of personality integration is conceivable in which the individual has not come to accept and relish his past and integrate it with his projects for the future. Nietzsche remarked that a man must come to love his wounds. To do this he must be able to weave his past and his hopes for the future into one coherent story.⁴

We have been on the trail of what you might call "heritage value," and we have traced it to its roots in human psychology. We have seen that the value we attribute to national origins, and indeed to the whole range of a person's roots, derives from the vital role these items play in the structure of personality: the achievement of full personhood requires the acceptance and assimilation of these items into one's sense of self-identity.⁵



The main question was: how shall we assess the validity of "heritage values"? In particular, how shall we judge the propriety of appeal to them in the defense of social policy? The answer must be that heritage values are as legitimate and important as any other values commonly appealed to in the justification of action and policy. These include economic values, aesthetic values, health values, security, happiness, etc.

What I have called, broadly, "social policy" (laws, social programs, etc.) aims to provide some "commodity" desired by some segment of segments of the body politic. The aim of good government is to create good social policy. There are at least two criteria of good social policy. First, the commodity it provides must be good, beneficial, important, as opposed to harmful, detrimental, or trivial (i.e., the commodity must have social value rather than social **disvalue**). Second, the **distribution** of the commodity directed by the policy must be just and fair.

In the case of wilderness preservation policy, since the just distribution criterion is minimally

relevant,⁶ I focus on the first criterion, that the good provided must have social value. Now there are commonly two tests of whether a commodity is socially valuable and whether, therefore, its provision should be the aim of good social policy. One is the demand criterion. If people, or enough people, want it, that is usually considered to be the justification of its social value. Most economists accept this as the final arbiter of social value and, therefore, of good social policy. But another criterion is that the commodity must serve some basic or important human need. Here the notion of a "human need" has an obvious normative import. It refers to something that people **do** need to function properly, fulfill themselves, perform their social function, as opposed to needs which are contrived, trivial, self-defeating, etc. (The terminology of "needs" versus "demands" or "wants" is sometimes employed to suggest this important distinction.) Although the distinction is difficult to make clear, and it involves controversial issues, no person ignores it for a moment in making life decisions and in attempting to make responsible judgments of social policy.

It is in terms of these two tests, I contend, that Leopold's argument in defense of wilderness has its proper home. Since the value people find in their cultural heritage satisfies both the **demand** criterion and the **important need** criterion, social policy aimed at protecting this value and making it available is rationally defensible, and this applies to policies such as wilderness preservation as well, because they also support the aim of conserving the heritage values of society.

This conclusion has the advantage of placing wilderness preservation in a new and broader context, for appeal to heritage value is also relevant to at least one other environmental issue, an urban one. Resistance to, and criticism of, "urban renewal" programs, for example, have often been premised in some part on concern for heritage values. A clearer understanding of the basis of these values can give added support and resolve to efforts aimed at preserving individual buildings, districts, and neighborhoods in some of the older parts of cities. Recognition of the close relation of wilderness and urban heritage values, moreover, can help dispell the misguided concern that wilderness values are somehow incompatible with civilization and a threat to the continuation of civilized society.⁷

It might, of course, be objected that this discussion of wilderness and heritage value, is rather provincial, having relevance only for Americans, who seem to have acquired wilderness heritage values to a greater extent than the citizens of most other countries. In the long term, however, this may not be the case. In other countries that have wilderness, connection with a national past may also be a real and vital one--for example, Canada and Australia. Indeed, in some of

the developing countries of Africa and South America, wilderness has long played a role in subsistence and communal ways of life that continue to the present time. These are likely to be nations in which the familiar American interests in wilderness (recreation, scientific research, wildlife preservation, etc.) have never taken root--for obvious reasons. But in these countries, many of them young, national feelings may be strong, and the linking of wilderness with national history and styles of life could evoke a positive interest where otherwise there might be little concern for the future of wilderness.

Footnotes

1. As quoted in Roderick Nash, **Wilderness and the American Mind**, 3rd ed. (New Haven and London: Yale University Press, 1982), p. 188. Leopold elsewhere proposed other and stronger reasons for preserving wilderness. For a statement of Turner's thesis and critical discussion of it, see **The Turner Thesis Concerning the Role of the Frontier in American History** ed. G. R. Taylor, rev. ed. (Boston: D. C. Heath and Company, 1956).

2. I do not mean to suggest that heritage value is the only reason, or the weightiest one, for preserving wilderness. For a broad survey of other, more familiar values of wilderness, see William Godfrey-Smith, "The Value of Wilderness," **Environmental Ethics** 1 (1979; 309-19).

3. Obviously, what we are talking about here--to have a past--to assimilate it meaningfully-- to achieve a sense of identity thereby--this is not a genetic endowment like eye color or the capacity to digest food. One isn't born with it; it is an achievement. Like happiness, it is a fragile plant, dependent on many conditions, over some of which one has little control. Success at weaving the various facets of one's origins and roots into a satisfying sense of identity is in part a matter of sheer good fortune, rather than something assured to a person through effort and experience.

4. From Sam Keen, **To A Dancing God** (New York: Harper and Row, 1970), as quoted in N. O. Schedler, **Philosophy of Religion** (New York: Macmillan, 1974), p. 92.

5. The discussion so far might seem to encourage nationalistic idolatry, superpatriotism; however, a just appreciation of the importance of one's heritage does not require indiscriminate, willy-nilly acceptance and approval of all that is part of one's national past. There is room for discrimination, to pick and choose, even room for a kind of creativity (as suggested by Keen's image of the weaver). Thus, for example, present-day Germans can reject the Nazi era from the standpoint of allegiance to humanistic values espoused by Lessing and Goethe. Many young Americans rejected the Vietnam war as a betrayal of America's own revolutionary origins, etc.

6. Sometimes, though, the **just distribution** criterion is appealed to, as when opponents of wilderness preservation argue that it restricts the enjoyment of wilderness to a few. This argument, however, is open to serious criticism. Most importantly it singles out one value of wilderness only (recreation) and ignores others (watershed, wildlife and fishery habitat, scientific research opportunity, and, of course, heritage value). Also, the argument curiously ignores the fact that if, indeed, the wilderness were made accessible to all, its value as wilderness would erode fast!

7. According to John Passmore, for example, man is alienated from nature--he can relate to it only after he has improved it, humanized it, civilized it. Civilizing nature converts it "into something at once more agreeable and more intelligible than a wilderness; man understands domesticated nature, because he has helped to make it." Indeed, the very purpose of human beings is the civilization of nature: "men uniquely, are capable of transforming the world into a civilized state; that is their major responsibility to their fellow-men." Wilderness preservation, Passmore believes, by withholding wilderness from man's civilizing touch threatens to undermine human civilization as a whole. See John Passmore, **Man's Responsibility for Nature** (New York: Scribner's Sons, 1974), pp. 35-37, 178-79.

*John Hammond is a member of the Philosophy Department of Portland State University. His research and teaching interests include the philosophy of ecology, process thought, and Einsteinian relativity. For the last several years he has also pursued interests in public land management policies, especially as these relate to wilderness. "Wilderness and Heritage Values" originally appeared in **Environmental Ethics**, Summer 1985. Reprinted here with permission.

MOUNTAIN SUNRISE

Sun stone marvel,
 rising fearless flame,
 Dream dawn rival
 to the moon's refrain,
 skipping over quiet ponds
 on white slippered feet.
 Sun's liquid fire
 runs radiant red.
 Flying scattered cirrus clouds,
 a crimson thunderhead.

A.R.D.

"Solitude, in the sense of being alone, is essential to any depth of character or of meditation, and solitude in the presence of natural beauty and grandeur, is the cradle of thoughts and aspirations which are not only good for the individual, but which society can ill do without."
 John Stuart Mill

WILDERNESS AS HEALING PLACE

By John C. Miles*

For John Muir, wilderness was a restorative place, a place in which he could not only learn and grow, but in which he could succor and restore his mental and physical well being. He often wrote of this quality of wilderness experience. In the mountains, "cares will drop off like autumn leaves." In the "great fresh, unblighted, unredeemed wilderness" people will find hope. "The galling harness of civilization drops off, and the wounds heal ere we are aware." Muir himself seemed to have a physiological need for contact with wilderness. After he was married and responsible for the welfare of his family and their fruit ranch, he spent long periods away from wilderness. The demands of business and work took its toll, and he would seek restoration in exploration of some wild place. He bid others do the same:

Go now and then for fresh life--if most of humanity must go through this town stage of development--just as divers hold their breath and come ever and anon to the surface to breathe. Go whether or not you have faith. Form parties, if you must be social, to go to the snow-flowers in winter, to the sun-flowers in summer. Anyway, go up and away for life; be fleet!¹

Nearly a century has passed since Muir wrote these words, and in that time many people have followed his advice. In the latter half of the twentieth century so many people, in fact, have sought the benefits of contact with nature that Muir would be amazed and chagrined. Outdoor recreation has become an industry, and even the search for "healing" in wild places has become organized and institutionalized. Now we have "therapeutic recreation" and "stress-challenge adventure" programs to assist people in following Muir's advice. Wilderness as a "healing place" has truly been recognized on a scale beyond anything that Muir imagined.

So, how do wilderness places contribute to health? Wilderness experience, many claim, can both allow us to build the structure of our being on a healthy foundation and allow reconstruction and restoration of a cracked or crumbling foundation. Many programs today use wilderness for therapeutic goals of one sort or another. Undoubtedly both the

experiences planned and facilitated by the program leaders, and the environment itself, contribute to the healing effect of wilderness experience. We are concerned here with how the wilderness environment contributes to improvement of health.

First, we should define what we mean by healing in this context. It is a broad concept. As Webster defines it, to heal is "to make sound or whole," it is "to cause an undesirable condition to be overcome;" "to make a person spiritually whole;" or, "to restore to original integrity."² Healing involves an improvement of the condition of our mind-body. We need healing when we suffer pain and a reduction of our ability to live fully. When we speak of healing here we are not referring to its usual meaning as applied primarily to our physical selves, but to a process involving physical, emotional and even spiritual dimensions. Healing usually involves all of these dimensions simultaneously, and as we have seen, the wilderness engages the whole person and thus may be an environment ideally suited to the holistic healing that John Muir experienced and advocated to his fellows.



There have been literary allusions to the restorative and therapeutic values of nature for centuries. This is valuable testimony, but is there any "hard" evidence that wild places contribute to healing? There is, it turns out, not as much such evidence as we romantic believers in the powers of wilderness would like, but there is some. Recently, two psychologists asked what we know about the psychological benefits of wilderness. Their review of the literature led to the less-than-startling conclusion that people find experiences in natural environments extremely satisfying and that they highly value the benefits which they perceive themselves to derive from experiences there.³ The research literature trying to document the specifically therapeutic value of wilderness experience is generally flawed methodologically,

yet does indicate that programs like Outward Bound "can and do result in positive changes in the self-concepts, personalities, individual behaviors and social functioning of program participants."⁴

The two psychologists, Stephen Kaplan and Janet Frey Talbot, set up their own elaborate study of the psychological effects of wilderness experience, trying to determine how wilderness effects people and what the effects are. In summary, they found that benefits seem to come progressively, beginning with an increased awareness of relationship with physical environment and an increasingly effortless attention to one's surroundings. Sometimes people find that daily life causes them to have difficulty concentrating, to experience mental work as unusually effortful and to be irritable in the face of noise and distraction. These may all be symptoms of "a fatigued voluntary attention mechanism that has been pushed beyond its effective limits."⁵ Wilderness seems to free people from this condition with a functional demand on attention and an inherently interesting environment.

The growing sense of enjoyment is likely to be a reflection of the decreased need to force oneself to attend. There is the discovery, in other words, that in addition to being comfortable and exciting, it is quite safe to attend to what one feels like attending to in the wilderness environment.⁶

Later in the wilderness experience other benefits appear. People experience an increase in self-confidence and a feeling of tranquility. They come to feel that they can deal with whatever challenges the environment may offer them. This is a profoundly satisfying and even surprising experience for people who have been struggling with their "normal" world. Kaplan and Talbot suggest that these benefits are in part attributable to the realization that they cannot control the wilderness environment.

Although often not a conscious priority, the need for control nonetheless can be an important factor in the way an individual attempts to relate to an environment. Yet the assertion of individual control is incompatible with much of what wilderness offers and demands; rather than struggling to dominate a hostile environment, the participants come to perceive their surroundings as quite safe as long as one responds appropriately to environmental demands. Thus there is a tendency to abandon the implicit purpose of control because it is both unnecessary and impossible.⁷

By relinquishing the illusion of control over the environment, the always frustrating drive for it, people paradoxically acquire more internal control, can relax and pay more attention to their surroundings and to their inner selves. Wilderness participants studied by Kaplan and Talbot found that "they could function quite comfortably in a more unassuming fashion as an integral part of a larger whole."⁸

Finally, note Kaplan and Talbot, comes an inclination toward contemplation. This is made possible by a high degree of compatibility among environmental patterns, the inclinations of the individual, and actions required by the environment. The daily round of activity back home is often anything but compatible, for people are bombarded with diverse information and demands and are often unable to do what their environment requires of them and what they desire. They may experience frustrations and tension and be entirely incapable of reflection on their situation.

Wilderness is very different. Kaplan and Talbot note:

In wilderness what is interesting to perceive tends to be what one needs to know in order to act. For many people the purposes one carries into the wilderness also fit closely with the demands that the wilderness makes: What one intends to do is also what one must do in order to survive.⁹

All of this compatibility can be very liberating. It can allow reflection that can lead to discovery of a different self, a self less conflicted, more integrated and more desirable. It can lead to a new intensity of contact with nature and a fascination with it, to a desire to become related to nature in a meaningful way. "They feel a sense of union with something that is lasting, that is of enormous importance, and that they perceive is larger than they are."¹⁰ Thus they tap a spiritual dimension of the human experience that generations of writers have extolled.

At the end of their decade-long research, Kaplan and Talbot had to admit that there was much to learn about the benefits of wilderness experience, but they believed they had documented and described a set of significant psychological benefits. They raised more questions than they answered but their work should be encouraging to those who have, on the basis of personal experience, literary testimony and intuition, been taking people into the wilderness to heal and to grow. Kaplan and Talbot conclude with the observation that "we had not expected the wilderness experience to be quite so powerful or pervasive in its impact. And we were impressed by the durability of that residue in the human makeup that still resonates so strongly to these remote, uncivilized places."¹¹ Their work suggests how wilderness experience can contribute

to healing of people overburdened by demands of the home environment, how it calms them and improves their ability to cope with the stresses of their normal round of activity.

The work of sociologists suggest other ways in which wilderness experience contributes to healing. They describe two conditions from which many people suffer which they call "anomie" and alienation. An anomic person finds himself faced with myriad possibilities in his life, bombarded by stimuli, moving rapidly through a set of unrelated experiences in a condition of separation from other people. Richard Mitchell notes that such a person finds himself

...unsupported by significant others, free to choose from meaningless alternatives, without direction or purpose, bound by no constraint, guided by no path, comforted by no faith.¹²

He feels adrift, pushed about in an uncertain, unpredictable, even meaningless world where he is isolated from other people. In such a condition he fears the outcomes of his actions and is plagued by an uncertainty that renders routine and normal tasks very difficult. Such a person may feel desperately in need of stability, security and certainty.

Alienation, on the other hand, may occur when someone finds their world too predictable. Mitchell summarizes the contributing factors:

When people can predict their own behaviors on the basis of the social order in which they are situated, when they perceive their world as constrained by social forces, bound over by rule and regulation at every turn to the extent that personal creativity and spontaneity are stifled when they know what they will and must do in a given situation regardless of their own interests, they experience alienation.¹³

The effect of this condition on someone is that she comes to feel powerless and indifferent, estranged and separate from self and others. Interest in the world lessens and she may become depressed, lethargic and uninvolved. The alienated person comes to believe that her efforts cannot bring about the outcomes she desires, so why bother.

We can reasonably say that these two conditions are unhealthy, or at least that they can contribute to a reduction in psychological and even physical well-being. Mitchell and others suggest that people suffering anomie and alienation need to find ways to bring into balance their perceptions of their abilities and the responsibilities and possibilities available to them. They need to reduce the variability of stimuli, when too much is present (anomie) and to increase it when there is

too little (alienation). In a social sense, notes Mitchell, people are moved to seek competence, a sense of personal worth.

Competence grows from the process of recognizing one's abilities and applying them meaningfully and completely. Competence means assessing oneself as qualified, capable, fit, sufficient, adequate. Competence emerges when a person's talents, skills, and resources find useful application in meeting a commensurate challenge, problem or difficulty. In sum, the competent individual's perceived abilities are roughly equal to their perceived responsibilities.¹⁴

Mitchell argues that certain activities provide ways for people to seek this competence and to break out of their anomie and alienation. Such activities, and he explores mountaineering in considerable depth in this regard, allow people to enjoy a freedom and creativity that breaks their emotional treadmill and opens new possibilities for them. The anomic person will find in the activity a certainty that helps them, while the alienated person will find a helpful measure of uncertainty. We may add to Mitchell's contention that certain activities bring these outcomes, the argument that the wilderness environment (in which such activities occur) contributes to the healing outcomes as well.

Central to the healing property of mountain experience, argues Mitchell, is "flow". Mihaly Csikszentmihalyi has described this "flow":

Flow refers to the holistic sensation present when we act with total involvement. . . It is the state in which action follows upon action according to an internal logic which seems to need no conscious intervention on our part. We experience it as a unified flowing from one moment to the next in which we are in control of our actions, and in which there is little distinction between self and environment; between stimulus and response; or between past, present and future.¹⁵

This sounds remarkably similar to the "fascination" that Kaplan and Frey earlier described, a condition in which attention flows effortlessly to whatever is being done. Mitchell, though, argues that it is the act of climbing that creates the flow experience, while Kaplan and Frey suggest that the environment is the principle factor. The latter investigators did not study that action of mountaineering, and Mitchell studiously avoids discussion of environment as a contributing factor in flow. The question of the relative importance of action and environment in helping people deal with

such problems as anomie and alienation remains an open one.

Many programs that use wilderness as a healing place seem to assume that the environment contributes to achievement of their goals and that certain activities do so better than others. Outward Bound schools usually run their programs in wilderness and use activities there like mountaineering. They use both the opportunity for flow that the activity provides, and the fascination effect of the wilderness environment. The combination of these factors may partly explain the power of the Outward Bound process.

This process is being used in many places to help young people who are in trouble, particularly delinquents. These are people who are usually unwilling to take responsibility for themselves and others, resent the situations they find themselves in and the necessity to work. They are often limited learners, unable or unwilling to collect new knowledge and apply it to their lives. Many lack confidence in themselves and resist the idea that anyone can be of help to them.¹⁶ In acting out their resistance, resentment and frustration with their lot in life, they often find themselves in trouble with the law and in the court system. As part of their therapy, an increasing number are being provided an opportunity to participate in a wilderness-based adventure education program.

Gerald Golins has reviewed how such programs "...impel a delinquent to rearrange his destructive ways."¹⁷ He notes how the outdoor environment contributes to this process. One way is through its "evocative" quality. The outdoors in general and the wilderness in particular is an unfamiliar and captivating place for most delinquent youth. It engages the participant's senses and increases his receptivity to stimuli in his environment. The chances of his learning from experience seem to be increased. This may be because of the quality of the place that Kaplan and Talbot call "compatibility", which we have mentioned earlier. The needs and purposes of the moment (to be warm, to stay dry, to curtail hunger) and the demands of the environment are compatible. The information needed to act is all present. A person usually resistant to learning is made less so when the learning is necessary to solve basic problems of comfort and even survival.

Golins describes another way in which the outdoor environment is conducive to growth:

The outdoors also presents itself in a very physical, straightforward way. There are mountains to climb, rivers to run, bogs to wade through. As an adolescent delinquent whose principal mode of expression is an action oriented one, and whose thinking process is mostly concrete, the possible activities in the outdoors fulfills his developmental capability. He just stands a better chance of excelling here.¹⁸

The challenges posed by the environment and the activities programmed there fit the capacities of the delinquent. The environment may be unfamiliar, but the demand for action is familiar and something that can be comfortably embraced. Those who "design" the challenges of wilderness-based educational programs are very careful to present the opportunity for success. Usually the learner is presented with a progressively more difficult series of challenges, demonstrating the value of learning and the positive outcomes to be derived from applying what is learned. Outdoors the feedback and reinforcement from successful application of something learned is immediate. Rewarded for learning, the delinquent goes on to the next challenge and the next learning experience.

Yet another way the outdoors may help delinquents is described by Golins. He notes that the "symbolic potential" of the outdoors is greater for the person who has difficulty conceptualizing and generalizing. He argues that if we subscribe to the theory that learning involves thinking about the meaning of experience, then the experiences in nature, by their power and simplicity and concreteness, are more easy to generalize from than learning experiences in the complex social contexts of normal life. Consider, for instance, a young woman learning to rockclimb. She must learn to depend on her belayer. She must communicate with her, and must care for her in the sense that she must not knock any rocks down or otherwise endanger this person upon whom she is dependent. The problems she needs to solve are simple and straightforward. There is a beginning and end to the task at hand. The difficulties are easy to identify and define, as are the actions necessary to solve them. Tackling the rock pitch, the slanting jam crack, the "holdless" section, the climber takes the difficulties one at a time and works them out, she feels mastery and, after the anxiety of the adventure recedes, feels a surge of confidence. "I did that!?" is often the comment, part surprised query, part triumphant exclamation. From all of this the woman may generalize about problem-solving, cooperation, communication and the nature of dependency in certain social situations. The outdoor environment presents these concepts boldly so that they can hardly be missed, and places them in a pragmatic context that increases the likelihood that the learner will think about them in a larger context. "If these processes have served me here," she may reason, "then perhaps they will do so in my world in general." Golins thinks that such experiences help young people learn to think conceptually and to thereby deal more effectively with situations which have previously baffled and frustrated them.

Stephen Bacon has, like Golins, analyzed the Outward Bound process and how it works, and his

thinking reveals yet another way in which wilderness contributes to healing in people who go there. Bacon's main idea is that the Outward Bound experience can serve as a metaphor for the life of the participant, as a set of experiences that can clarify real-life situations and thereby help the learner contend with them. Most of the metaphorical power of the Outward Bound process, Bacon argues, comes from the conscious programming of the leader, but he also contends that an archetypal quality of the wilderness environment contributes to this power. He takes the foundation of his idea from the psychiatrist Carl Jung who suggested that there are some ways of organizing and understanding the world that are passed down in cultures and individuals from early human experience and that transcend culture to the point of being universal. Jung argued that these original patterns are produced in all of us and are a factor in how we perceive the world.



One such pattern of archetype is Sacred Space. This is a place pervaded by a sense of power, mystery and awesomeness. Such places are not suitable for living, lacking the resources for day-to-day comfort and survival, and the seeker cannot stay there anyway for he has important work to do in the everyday world. If the seeker comes to the Sacred Space with full respect and a clean spirit, he may be empowered in a positive way. Bacon argues that wilderness is Sacred Space.

Anyone who has spent much time in the wilderness can easily recognize the parallels between it and the archetype of Sacred Space. Wilderness is difficult to get to and difficult to travel through. One passes a series of tests in order to exist within it. It is unlike the normal world in hundreds of ways. Above all it is pervaded with a kind of religiosity or mysticism -- one of the most compelling things about nature is that it seems to implicitly suggest the existence of order and meaning.¹⁹

In Bacon's view, wilderness as Sacred Space is useful to Outward Bound because implicit in this

archetype is the concept of transformation and change. If Jung is correct and there is an archetype of Sacred Space within us, then when we go to such a place, especially in the context of programs like Outward Bound or Vision Quest, we accept the possibility that some kind of transformation may occur. This acceptance may not be conscious, but is there, and it makes change, growth or healing possible.

A central principle of many psychotherapies is that a person does not change unless he or she wishes to. Despite themselves people cling to their problematical behaviors, and only when they become willing to change does healing become possible. So it may be with wilderness as Sacred Space. A young person in trouble with the law or plagued by emotional difficulties is given the opportunity by judge or physician to try something new, to go into the wilderness. When they choose to go they accept, perhaps begrudgingly, even unconsciously, the possibility of change. The outcome is certainly not a sure one, but there is the possibility.

...there is little question that certain course experiences do involve the presence of one or more of these primordial patterns ...the students covertly participate in age-old patterns of human development. Anyone who has taught an Outward Bound course is aware that the spirit of the course often seems to move beyond the capabilities of the human beings involved. It is in this sense that one can argue that the mountains do speak for themselves.²⁰

Kaplan and Talbot, without reference to Jung's archetype idea, argue that wilderness is suggestive to the visitor of a larger framework, of rich possibilities not considered before. He is "in a whole other world," and that world is a "coherent" place. Coherence is a sense of continuity, a perceived interrelatedness of all perceived elements of the situation.²¹ These elements may be imaginary as well as concrete. Perched on a rock at the bottom of a remote mountain cirque, watching waterfalls or even avalanches cascade from glacier or snowfield above, the wilderness visitor feels connected to the events he observes and to those same events in thousands of cirques around the world today and back through the history of the earth. He may imagine the eons of glacial action that have carved the cirque, and may feel comforted and connected by this idea of his being part of a vast ongoing process.

Kaplan and Talbot note that coherence is not dependent on the scale of a place or extent of a setting but "is rather a consistency between what one sees and what one knows about the world as a whole." They go on:

The wilderness experience is "real" in some rather concrete ways, as well as in a somewhat more abstract sense. It is real not because it matches one's ways of the everyday world (which of course it does not do), but because it feels real - because it matches some sort of intention of the way things ought to be, of the way things really are beneath the surface layers of culture and civilization.²²

When people perceive this coherence, the world seems to fit together, which is a new, reassuring experience for some who suffer from difficulties like anomie and alienation described earlier. In a metaphorical way, this experience suggests the possibility of returning to the "real" world from this "other world" and finding coherence there. The wilderness traveler recognizes that daily life may not be as chaotic as once experienced. There is, of course, no assurance that the possibility will be achieved, that the perception will be transferred back home, but it might be, especially if part of the follow-up to the therapeutic wilderness experience is aimed at enhancing the possibility of this transference. The key point here is that the experienter of the "other world" fulfills the archetypal promise of Sacred Space. It is a change and holds out the possibilities of change to come. When this change helps a person understand and cope with the world, it is a part of healing.

A final way in which wilderness may contribute to healing is by the physical demands that it makes upon people who travel there. Wilderness by definition is a place without the amenities of civilization. The wilderness traveler must negotiate through trails, or travel cross-country with no trail. All the amenities and necessities of life must be carried, usually on one's back. (Admittedly some wilderness trips are done on horseback or in rafts or kayaks, but most therapeutic wilderness programs rely on footpower to get around because it is less expensive). Physical effort is needed to satisfy basic needs, as in erecting the tent, cooking dinner, or staying warm and dry in rain or snowstorm. And the ultimate wilderness adventures, like climbing a mountain or rafting a wild and rough river, can demand considerable physical stamina and skill.

So how might the physical demands of wilderness travel contribute to healing? First, and most obviously, the demands of wilderness activity, if faced over a considerable period of time like the three weeks of the standard Outward Bound course, lead to physical conditioning and stamina. A fit body can do much to enhance self-image, and a positive self-image is a boost in confidence. An increase in confidence opens new possibilities, physical and otherwise, and is a factor in expanding the "can do" part of a person's self-

perception, as Bruce Elkin has noted.²³ Achievement of physical tasks once thought to be out of the realm of possibility provides instant reinforcement and, coupled with other factors, can open a person up to possibilities of learning and doing, to growth.

Tom Stitch has noted other ways that physical activity can be helpful in dealing with psychological difficulties.²⁴ When a person gains control over his or her body, as must be done in wilderness travel, there may be a corresponding gain in control in other areas. Perhaps there is a metaphorical dimension here. Traveling to a wilderness objective requires taking one step at a time, putting one foot in front of the other, pacing oneself. So it may be in daily life in a wide range of tasks. The way to the objective is not impatient rushing but steady effort. Alan Drenson has noted this quality of the physical act of wilderness walking. He calls the process "mindful walking" and points out that while one must be attentive to the physical act of walking, he can still look at the larger view, can even achieve a meditative state.

Meditation has been defined as the state of being totally one with what one is doing while remaining fully attentive and aware. Wilderness walking leads one to discover this blissful meditative state. 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. In the context of wilderness travel we empty our minds of these tensions, and the meditative forms of walking with pace, balance and mindfulness facilitate this process.²⁵

Meditation is an advanced state of psychological awareness and control and wilderness walking certainly does not lead everyone automatically to that state. Some measure of the condition is often achieved, though, with beneficial effects.

Stitch notes also that physical exercise can cause self-expression and be an outlet for aggression and anxiety. All physical exercise provides these opportunities, including that involved in wilderness travel. Self-expression may come in many forms, as in the style in which one climbs a rock or the route one picks on a ski tour. Attacking the difficult pitch on a climb or the physically demanding long, heavy haul can be an outlet for aggression. Struggling with anxiety about bears or exposure or avalanches, pushing down the anxious upwelling while coping with the problem, then screaming with delight when the climb

is done or the tricky avalanche slope passed, provides an outlet for anxiety. The coping with anxiety is in part physical, moving beyond the threat to a position of safety. This is a concrete experience, one that cannot be denied. Back home a success (or failure) might be measured on some abstract scale, by someone sitting in judgement. The physical acting on a problem in the wilderness is real and undeniable. For a person who has often failed in society and thinks there can be no alternative, the physical, concrete experience of achievement in a wild place can be very uplifting and restorative.

We can say with confidence that wilderness has great potential to contribute to improvements in physical well-being. It cannot, of course, "cure" illness, but by its nature it can place demands on us that force us to call upon physical and emotional potentials often unrealized. It can allow us to release pent-up energy and to feel our bodies, remind us that we have physical powers we may lose if we never use them. In short, the physical demands of wilderness places can remind us of our physical natures and perhaps motivate us to take better care of our own bodies, and such physical achievement can lead us to want more of the same and motivate a regular effort for physical fitness. In a world seemingly bent on taking the physical exertion out of every action, wilderness travel can give us a forceful reminder of what we are losing.

We have, then, seen that wilderness environments can in many ways contribute to restoration of health. We have tried to identify qualities of such places that contribute to healing, and to identify some of the problems with which wilderness experiences can be helpful. Throughout our discussion we have noted that **what we do** in wild places is as important to healthful outcomes as the physical qualities of the places. We cannot separate the program from the place, yet have tried to focus on the particular ways that being in wilderness can contribute to health. We have found several and can summarize them as follows:

1. In wilderness people experience increasing effortlessness in attending to their surroundings, which can be an antidote to the irritability and stress that comes with

attention overload in daily life.

2. Recognition of limits regarding control of their wilderness environment can lead to reduction of the compulsion for control in other aspects of their lives and to a more relaxed and comfortable posture generally.
3. Compatibility between environmental demands and individual inclinations can contribute to personal integration and a sense of a union with nature, which may lead to a sense of being at one with the universe, a highly desirable spiritual condition.
4. Wilderness can be a place where people experience competence and consequent enhancement of self-worth. Thus people can be helped to cope with the contrasting conditions of alienation and anomie.
5. Wilderness is a place with high potential to captivate and stimulate, to increase one's feeling of engagement with one's surroundings. This may improve a person's ability to learn.
6. The concreteness of challenges posed by wilderness experience allow delinquents who usually fail to meet abstract challenges to enjoy success and consequent enhancement of self-image and confidence.
7. The metaphorical potential for learning in wilderness is great and may allow insight into the challenges of normal life back home and how they can be managed.
8. The physical challenges of wilderness travel can enhance physical fitness, which is improvement of physical health, and can also allow expression of frustration and anxiety and thereby reduce stress.

John Muir knew that his wilderness days restored his body, mind and soul. He did not know just how this restoration occurred, but the effect of his wilderness travels upon him was so great that he prescribed the experience to anyone with the means to go there. Today we still do not know exactly how and why nature has curative and restorative effects upon us, but as modern lifestyle and development remove us ever further from the natural world, we are consciously seeking the succor of wild places, are inquiring into the possibility that we need contact with nature to be fully functioning humans. We are beginning to understand how we gain from time and energy spent in wilderness places.

Footnotes

1. Edwin Way Teale, ed. **The Wilderness World of John Muir** (Boston: Houghton Mifflin Company, 1954) p. 319.
2. **Webster's Third New International Dictionary of the English Language - Unabridged** (Chicago: Encyclopedia Britannica, Inc., 1971).

3. Stephen Kaplan and Janet Frey Talbot, "Psychological Benefits of Wilderness Experience," in Irwin Altman and Joachim F. Wohlwill, eds., **Behavior and the Environment** (New York: Plenum Press, 1985), 166.
4. Peter H. Gibson, "Therapeutic Aspects of Wilderness Programs: A Comprehensive Literature Review," **Therapeutic Recreation Journal**, 1979, 13, 2, 30.
5. Kaplan and Talbot, op. cit. p. 188
6. Ibid. p. 193.
7. Ibid. p. 194.
8. Ibid. p. 195.
9. Ibid. p. 191.
10. Ibid. p. 195.
11. Ibid. p. 201.
12. Richard G. Mitchell, Jr. **Mountain Experience: The Psychology and Sociology of Adventure** (Chicago: The University of Chicago Press, 1983), p. 178.
13. Ibid. p. 179.
14. Ibid. p. 180.
15. Mihaly Csikszentmihalyi, "Flow: Studies in Enjoyment" (PHS Grant Report N. RO1HM 22883-02) p. 58.
16. Gerald L. Golins, "How Delinquents Succeed Through Adventure-based Education" **Journal of Experimental Education** 1,2 (Fall, 1978), p. 26.
17. Ibid. p. 27.
18. Ibid.
19. Stephen Bacon, **The Conscious Use of Metaphor in Outward Bound** (Denver: Colorado Outward Bound School, 1983), p. 53.
20. Ibid. p. 54.
21. Kaplan and Talbot, op. cit., p. 190.
22. Ibid.
23. Brue Elkin, "The Individual and Environment." **Journal of Experiential Education**, 5, 1 (Spring 1982) p. 31.
24. Thomas F. Stitch, "Experiential Therapy." **Journal of Experiential Education**, 5,3 (Winter 1983) p. 24.
25. Alan R. Drengson, "Wilderness Travel as an Art and as a Paradigm for Outdoor Education," **Quest**, 32:116 (1980) p. 117.

*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. 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 which involve wilderness travel and other forms of experiential education.

"Environmental historians should face the problem of wilderness, which is a problem of definition, or of the failure to frame our analysis of wilderness precisely. If historians continue to treat wilderness only as an idea, the meaning of which has changed over time, they will have little to contribute to the preservation of natural environments and, **reductio ad absurdum**, "wilderness" will become a city park or perhaps a suburban lawn. Historiographically, wilderness will cease to be a place or even an idea and become only a word. Maybe it already has." Morgan Sherwood, in "The End of American Wilderness", **Environmental Review**, Fall 1985, p. 197.

KILLING WILDERNESS

by Wayland Drew

Oh, how great and divinely limiting is the wisdom of walls. This Green Wall is, I think, the greatest invention ever conceived. Man ceased to be a wild animal the day he built the first wall; man ceased to be a wild man only on the day when the Green Wall was completed, when, by this wall we isolated our machine-like, perfect world from the irrational, ugly world of trees, birds, and beasts. From **WE**, by Eugene Zamiatin.

Written in 1920, Zamiatin's novel has never been published in its author's homeland, for the Soviet authorities quite correctly saw it to be subversive and dangerous. It describes a perfect, man-made environment, a cool, regimented, self-regulating utopia where the citizens, or Numbers, are entirely happy. Passion, ecstasy, rage, agony, heroism, and honour, all the extremes by which humanity once acknowledged and enlarged its animal inheritance have been systematically reduced to a ubiquitous Good. For happiness, Zamiatin's citizens have cheerfully traded their freedom. They are secure in the knowledge that the State will meet their every need, because the State will eliminate needs which it cannot fulfil.

WE is the first of three great anti-utopian novels to appear in English in the last half century. Both Huxley's **Brave New World** and Orwell's **Nineteen Eighty-four** are indebted to it, although all three books share a libertarian tradition that reaches back beyond Rousseau and the Romantic poets, a tradition exulting man's natural heritage in the face of encroaching Mechanism. Specifically, what these novels say is that a technological society will be totalitarian regardless of what political structures permit its development, for the essence of technique is efficiency and the autonomous individual, apt to be sceptical, irrational and recalcitrant, is inefficient. For the general good therefore, the dangerous elements of individuality must be suppressed, and man must

be severed from all the spiritual, intellectual, and emotional influences which might promote dissent. Man's integrity must be broken. He must be fragmented and reshaped to participate contentedly in the smooth functioning of the technological State --- a State that is fundamentally inimical to his instinct and insulting to his intellect. In other words, the nature of man must be changed.

The protagonists of all three novels undergo this change and although the techniques vary they are uniformly relentless. The issue is never in doubt. "Reason," says Zamiatin's hero as he awaits his lobotomy, "must prevail". Since these are visions of perfectly rational States, it is clear that for the novelist's freedom consists largely in irrationality, in instinctual response, and in the right to reject oppressive but reasonable options. Some people in **WE** have retained the right. They are those who live in the wilderness beyond the Green Wall. The inhabitants of the State who know of their existence fear them deeply, for they pose a radical, primitive, viable alternative to the ethos of uniformity. In fact, the wilderness itself offers such an alternative. Vast and turbulent, it constantly invades the sterile, constructed world with reminders of its presence... "from some unknown plains the wind brings to us the yellowed honeyed pollen of flowers. One's lips are dry from this sweet dust (It) somewhat disturbs my logical thinking." In its mystery and diversity, in its exuberance, decay and fecundity the perfection of the wilderness contrasts with the sterile and static perfection of the State. The difference between them is that between existence and life, between predictability and chance, between posturing and action. Wilderness, Zamiatin says, will threaten the totalitarian state while they co-exist, for the separation of man from nature is imperfect so long as man might recognize that a separation has occurred.



Zamiatin knew a good deal about the conquest of nature for he was a civilized man. But to Russian writing 50 years ago, the utter technological crushing of the wild and the free was inconceivable. He therefore assumed that State control would advance mainly on one front towards the subjugation, fracturing, and reconditioning of the individual. Huxley made the same assumption, but it is interesting to note that in *Brave New World* wilderness has been drastically diminished, to the point where Green Walls are no longer necessary. At the same time human techniques have been refined to near-perfect efficiency. "A love of nature," says the Director of Hatchery and Conditioning, "keeps no factories busy... We condition the masses to hate the country..., but simultaneously we condition them to love all country sports. At the same time, we see to it that all country sports shall entail the use of elaborate apparatus. So that they consume manufactured articles as well as transport."

In George Orwell's dreadful vision, written sixteen years later, man has been unravelled from the fabric of nature. Parks remain, where citizens might take collective hikes under surveillance, and a few pockets of wild land still offer seclusion. In one of these forgotten corners, reminiscent of the Golden Country of his dreams, Winston Smith first makes illicit love to Julia. "It was," Orwell tells us, "a political act," because it was instinctual and therefore subversive. Elsewhere, only memories remain, and truncated passions, and hopeless atavisms, all of which can be easily excised or altered by human techniques. "If you want a picture of the future," says O'Brien, the Thought Policeman, "imagine a boot stamping on a human face -- forever." In the context of *Nineteen Eighty-four* he is absolutely right; there is no escape.

Monitory novels should be read in groups, one after the other, for then their various cross-currents are less diverting and the reader is better able to sense the drift of his own society. Many such novels have appeared in recent years, but these three remain predominant (*Brave New World* and *Nineteen Eighty-four* together still head their publisher's list in Canadian sales.) Huxley's vision of the future, forty years old this year, is closest to the present truth, for we have in fact passed beyond the necessity for Zamiatin's Green Wall and we have not yet realized the Orwellian nightmare. We are at the stage where, to quote one of *Brave New World*'s Controllers, "People are happy. They get what they want and they never want what they can't get...they're so conditioned that they practically can't help behaving as they ought to behave." As for wilderness, it is seen as an archaic, anarchistic welter. When its mystique has been evaporated, its measurable components such as water, oxygen, minerals, timber, space, lie open to the service of technocracy.

That technocracy operates, as Huxley predicted, with subtlety and refinement. It's workings have been carefully traced by Jacques Ellul¹ and Herbert Marcuse.² Its dynamic is directed toward no less an end than the sterilization of the natural world and the substitution of total predictability. When it is understood that we are in its grip, the remaining wilderness assumes an awesome importance, for it is the sole index by which we can measure the extent of our own subjugation to unnatural forces. When wilderness has been consumed, our understanding of what is natural can be changed as required, and no facet of the human psyche or biology will be left invulnerable to revision. Reason, and only Reason, will prevail.

The South African novelist Laurens van der Post recently posed the challenge succinctly: "It is not reason that needs to be abolished," he said, "but the tyranny of reason."³ But for the contemporary, existential urban man constantly assaulted by novelities, diversions and facile, conflicting opinions, such a statement is already meaningless. What is reason if not consensus? And how can any tyranny exist in such a proliferation of choices, such an unprecedented prosperity and scope for self-expression? Already for millions of such men the rationale of the technocracy has become absolute, and the highest use of intelligence consists in maintaining their position in it. To be sure, their lives are fraught with problems and dilemmas, but none of these is insoluble within the terms of the artificial environment, an environment sufficiently elastic to de-sublimate repressed instincts in harmless ways. Promiscuity, drugs and alcohol, gambling, movies and television, violence and combativeness in sports and games, all are thus enlisted in the State's service. They divert and purge simultaneously, as do the debates generated by their presence, thereby obscuring criticisms of technocracy itself. Meanwhile, the Reason of the technocracy grows stronger by self-confirmation, for it can easily be shown that technological problems demand technological solutions. Everywhere we are acceding to the technocratic dictum that what is not known by experts cannot be known.

Only in wilderness is it possible to escape this tyranny. In wilderness a man or woman has physically left behind the milieu of conditioning - the pervasive sociability, the endless "information" from mass media, and so on. To some extent, the wilderness traveller will be reminded of his animal nature, and share again the profound, irrational correctness of trees, lakes, birds, and beasts. For urban men this can be a subverting experience. Some must react violently in an attempt to debase or destroy the source of their disturbance, and to bring ancient terrors to heel. But even on the most superficial level wilderness strengthens independence, for the man who has been freed from regimentation and finds that he can go anywhere at any time has been reminded of a basic

animal right. Should he succeed in formulating the idea of **right**, then in a small but significant way he will become a critic of technological confinement. There is a fundamental difference between this animal freedom and technocracy's most popular accomplishment: the ability to travel thousands of miles in a regulated atmosphere, never once feeling the rain or the sun, never once drinking pure water, hearing a natural sound, or breathing un-reconditioned air. The wilderness traveller is apt to find himself in a radical position, for he has passed beyond the "reasonable" arguments about public versus private transportation, or jumbo jets versus the SST, or whether or not we are economically capable of mass-producing a safe automobile. He has bypassed the mass of alternatives posed by the assumptions of the technological society and glimpsed a possibility which his society will tell him is reactionary, archaic, and impossible, but which his body and his spirit tell him is absolutely correct. He has positioned himself to breach the Reason of his society, to jump the Green Wall and confirm that there is something better than being a drugged and gratified utopian.

The man of flesh and bone can maintain physical and mental sanity only to the extent to which he can have direct contact with a certain kind of reality not very different from the conditions under which he evolved.⁴

As the anti-utopian novelists foresaw, a force bent on total control must first confuse the inherited biological indices which tell us what types of behaviour and what forms of environment are consistent with the dignity and survival of the human animal. The conservationists who now oppose that force recognize that the proper exercise of reason includes the defence of the instinctual and irrational, both inside man and in what remains of the natural world. Such people see in the issue of wilderness preservation a chance to negate what subjugates and diminishes them as individuals. They are saying in effect that they prefer freedom to happiness, even now. Like the Savage in **Brave New World**, they reject surrogates, and defiantly claim the right to God, to poetry, to real danger, to freedom, to goodness, to sin.

"In fact," said Mustapha Mond, "you're claiming the right to be unhappy... Not to mention the right to grow old and ugly and impotent; the right to have syphilis and cancer; the right to live in constant apprehension of what may happen tomorrow; the right to catch typhoid; the right to be tortured by unspeakable pains of every kind."

There was a long silence.

"I claim them all," said the Savage at last.

But it is one thing to have attained such a perception and quite another to know how to act upon it. Flight is still possible for us, as it is for Huxley's citizens, but most have been conditioned away from the necessary decisiveness and courage. Besides, at the present rate of technological expansion escape could only be relative and temporary.

Environmental defence within the society seems to offer the larger hope. Traditionally, conservation has selected goals not incompatible with the objectives of the society at large -- a stretch of marshland, a grove, a sand-spit, a strategic watershed, a particular species of endangered bird -- such concerns coincide with the fragmenting process of technology and do not seriously threaten its advance. In fact, the stronger conservation has become the more it has hastened refinement of human and management techniques relative to land use, and the recent enlargement of its vision to include the earth itself tends merely to reinforce the apparent need for tighter, global, technocratic controls. The threat of breakdowns in ecological systems can only be countered "realistically" by urging either the totalitarian management or replacement of those systems. "Spaceship earth", a current catch-phrase among environmentalists, indicates their co-optation by the technological rationale, for the spaceship is the absolute in technical perfection. In its operation there is no room for the irrational and nothing can be left to chance. The survival of those who inhabit it depends on their subservience to technical processes, and hence on their diminishment as humans.

What conservation activities have accomplished, however, is the stubborn keeping alive of a fundamental question: What is man's correct relationship to the rest of nature? The technologist has one answer, the advocate for wilderness senses another. For 99% of the 2,000,000 years on earth, cultural man has lived as a nomadic hunter-gatherer. It is of that way of life, the most successful and enduring that man has ever achieved, that wilderness reminds us. We have learned that it was not necessarily as nasty, brutish, and short as we had supposed, and yet our interest in it invariably takes the form of nostalgia for something irretrievably lost. No one advocates a return to the "primitive". In terms of the prevailing Reason it is absurd -- almost literally unthinkable -- to consider it except as part of an anthropological exercise. To do so would seem to deny History. Any politician proposing a serious re-evaluation of the primitive would be scorned as whimsical, and no scientist would suggest its postulation as a legitimate end of scientific endeavour. Almost all philosophical and cultural traditions stand against it. No physician could consider it for a moment, and the very

demographic projections made possible by the increased control of death point to its eclipse both in nature and in human thought.

Civilization has triumphed. And yet, it has not. Ecologically our civilization is as mindless as a cancer, and we know that it will destroy itself by destroying its host. Ironically, any remnants of humanity to survive the apotheosis of civilization will be returned, genetically mutilated, to that state which we have thought contemptible. If man does not survive, "interplanetary archeologists of the future will classify our planet as one in which a very long and stable period of small-scale hunting and gathering was followed by an apparently instantaneous efflorescence of technology and society leading rapidly to extinction. 'Stratigraphically,' the origin of agriculture and thermonuclear destruction will appear as essentially simultaneous."⁵

Reason severed from instinct is a monster. It is an affirmation of intellect, therefore, and not an abrogation, to defend as a viable development from civilization a way of life in which both instincts and intelligence have flourished freely; and while wilderness is still able to suggest man's proper place and deportment, it is a narrow, hubristic, suicidal, and tyrannical Reason which will not listen.

As civilized people, wilderness preservationists have been understandably reluctant to admit this. Together with the benefits of the advanced technological society they share the fallacy of infinite expansion, or seem to do so. Radical decentralization is too anarchistic and too negative a proposal for them to make. Whenever possible they seek positive political solutions, thereby allowing themselves to enter a dialectical process by which rational 'concepts' of wilderness are formulated and wilderness itself is circumscribed in thought. Should they recognize the thralldom of politics to technocracy, they will say ruefully that they are at least 'buying time'. But while they debate, wilderness shrinks; when they compromise, wilderness is fragmented. To endorse any projection of society's 'future needs' is to endorse the growth dynamic in which technology is founded, unless the radical shift to a steady-state economy has already occurred. At the present rate of expansion, technological demands on the environment will have been multiplied by a factor of 32 by the year 2040 within the lifetime of children now living. It is an insane projection. Long before then we shall either have scuttled civilization, or we shall have made a reality of the Orwellian nightmare. Such words as 'individual' and 'wilderness' will long since have been torn from their semantic moorings.

Redefinitions are already underway. This century has seen the insinuation of the term 'wilderness park' by the technocratic bureaucracy, and its

ready acceptance by conservationists. In this manoeuvre, the State has adroitly undercut the question raised by wilderness, and has reduced all wilderness issues to the status of managerial techniques. Dangerous negative perceptions are thereby deflected into the positivistic enterprise. When the principle of management has been accepted by everyone, then the containment of wilderness will be virtually complete. There will be continuing discussions, of course, but they will be discussions among the wardens and the gardeners. No longer might the phrase 'wilderness park' be seen as a contradiction in terms, for what lies within the boundaries of such parks will be wilderness by definition, and it will remain so no matter what further technological ravishment it undergoes. Wilderness hotels, wilderness railroads and airports, wilderness highways, wilderness theatres and shopping plazas -- all could ultimately be made to make sense, because there will be no basis for comparison left. "Don't you see," asks one of Winston Smith's colleagues in **Nineteen Eight-four**, "that the whole purpose of Newspeak is to narrow the range of thought?" Should the State reserve natural areas it will be as psychic purging-grounds for those atavistic citizens who still require such treatment, but those reserves will be parks, not wilderness.

While we are able to do so, let us note the distinction. A park is a managerial unit definable in quantitative and pragmatic terms. Wilderness is unquantifiable. Its boundaries are vague or non-existent, its contents unknown, its inhabitants elusive. The purpose of parks is use; the earmark of wilderness is mystery. Because they serve technology, parks tend toward the predictable and static, but wilderness is infinitely burgeoning and changing because it is the matrix of life itself. When we create parks we bow to increased bureaucracy and surveillance, but when we speak for wilderness we recognize our right to fewer strictures and greater freedom. Regulated and crowded, parks will eventually fragment us, as they fragment the wilderness which makes us whole.

Only when wilderness can be circumscribed in thought can it be contained, reduced, and transformed in practice. If the horizons of reason are so narrowed as to exclude radically simple alternatives, that containment can be completed. For the moment, wilderness poses its silent, subversive question. We can avoid the question. We can erase it. We can easily, most easily, lose it in a morass of technological reductions and substitutions. If we continue to act expediently we shall at some point stand like the deracinated Winston Smith, listening to his sad song,

Under the spreading chestnut tree
I sold you and you sold me...

At that point our idea of wilderness will be no more than a dream of the Golden Country, a country lost forever.

Footnotes

1. Ellul, Jacques, **The Technological Society**. Vintage Books, New York, 1967.
2. Marcuse, Herbert, **One-Dimensional Man**. Beacon Press, Boston.
3. van der Post, Laurens, "A Region of Shadow," **The Listener**, August 5, 1971.
4. Dubos, Rene, **Reason Awake**. Columbia University Press, New York, 1970.
5. Lee, Richard B, and DeVore, Irven, **Man the Hunter**. Aldine Publishing Co., Chicago, 1968.

*Wayland Drew teaches highschool English at Bracebridge and Muskoka Lakes Secondary School. He is the author of nine books and numerous articles. Some of the books he has published are: **A Sea Within: The Gulf of St. Lawrence** (McClelland & Stewart, 1984); **The Wabeno Feast** (Anansi, 1973); **Superior: The Haunted Shore** (Gage, 1975); and **The Erthring Cycle** a science fiction trilogy published by Ballantine, the last volume of which will be released this May. "Killing Wilderness" was suggested by Tom Crowley, and it originally was published in the **Ontario Naturalist**, Sept. 1972. Reprinted here with permission.



THE MEANING OF WILDERNESS

By Tom Birch

The most important meaning of Wilderness is ethical. The establishment of designated Wilderness Areas, free from human development and exploitation, where we humans may visit in admiring respect, but where we may not remain, is the beginning of an ethical victory for us in our troubled relationship with nature.

Ethically relating with Others, of all sorts, both human and nonhuman, and including natural ecosystems, requires an active, respectful

acknowledgement of the self-integrity and freedom of the Others with whom, and with which, we are relating. Designated Wilderness Areas are, therefore, not fundamentally a recreational resource, or any other sort of resource, but are evidence of our human ethical capacity to curb our taking everything as a resource for our own use. In so restraining our desire to manage nature only for what we believe to be our own benefit, we leave space and place for nonhuman nature freely, wildly, to discover and follow its own evolutionary destinies. We make room for nonhuman nature to "co-evolve" side by side with us, and to do this in the only manner that fosters the Whole, the World of which humans are a conscious and ethical ingredient, at least to the extent that we fulfill the best of our human potential.

The problem is tokenism. In designating so few acres as Wilderness, we pay little more than lip service to the ethical knowledge that we do have, at least theoretically. We will not prove ourselves ethical in relating with natural ecosystems until we do actually preserve enough wilderness to belie what now appears only tokenism, and to make enough room on the planet for nature, together with and including our own human species, to continue to be itself.

* Tom Birch is an Assistant Professor at the University of Montana, and concentrates his studies in environmental philosophy.

BOOKNOTES

* **The Ember and the Stars: A philosophical inquiry into the moral sense of nature**, Erazim Kohak, University of Chicago Press, Chicago, 1984. It is difficult for me to find words of sufficient praise for this book. This is a book which is learned without being pedantic, deep without being mystifying, clear headed and direct without being simple minded. The book reads almost like a novel, with its evocative, poetic prose. It is a philosophical reflection on the sense of nature starting with the phenomenology of nature experience. Its philosophical investigations have their beginnings in the country, in the natural setting, but they are undertaken by someone thoroughly educated in Western traditions and conversant with the wide range of attitudes toward nature embedded in them. Kohak considers the sense of such things as pain, solitude, and darkness, and shows how they make no sense in the context of modern industrial society isolated from nature, but make complete sense in the context of nature. Wonder then is not puzzlement, a problem to be solved, but a blessing that brings ever deeper insight into the sense of life. Frederick Ferre remarked about this book that "(w)ith it, 'environmental philosophy' has turned a corner from

a specialty to a mode of access into all the central issues."

* **Thinking Like a Mountain: Aldo Leopold and the Evolution of an Ecological Attitude toward Deer, Wolves and Forests**, Susan L. Flader, University of Nebraska Press, Lincoln, 1978. The title of this book tells us fairly well what it is about. It traces the development and changes in Leopold's thinking and commitments from his early days as an exterminator of predators to his conceptualization and advocacy of a land ethic. Leopold is one of the leading influences in the literature of environmental philosophy today. Flader's book is an excellent piece of scholarship and an important contribution to this literature, and it makes a significant contribution to helping us to understand the deeper aspects of Leopold's thought and insights.

* **Wilderness and the American Mind**, Roderick Nash, Yale University Press, New Haven, 1973. This book is regarded by many as one of the few, detailed histories of American attitudes toward nature. The book is an important one that should be read by those who are concerned to understand contemporary attitudes toward nature. It has been criticised for contributing too much to the idea that wilderness is a state of mind which defines actual wilderness.

* **Wilderness as Sacred Space**, Linda H. Graber, Association of American Geographers, Washington, D.C., 1976. Here is a survey by a geographer of the idea of sacred space and of geopiety, a look at how different cultures and groups have viewed nature and wilderness, of how various conceptualizations of city, garden, and wilderness have shifted from time and place. It is a useful book which presents still another perspective on our ways of thinking, and viewing space and wilderness.

* **Green Paradise Lost**, Elizabeth Dodson Gray, Roundtable Press, Wellesley, Mass., 1981. The subtitle for this book could have been, "And How It Might Be Regained". The basic theme of this book is that the fall from the green paradise was a fall into the illusions of human domination. Gray attempts to illustrate how the female element of earlier visions of nature became muted and even lost in the rising tide of male-oriented domination myth and social hierarchy. She attempts to show how the religious and sexual imagery of our traditions have trapped us into the role of trying to dominate nature, which in the end is a self-defeating approach to the world. She attempts to illustrate how the world might look to us and how the focus of our lives and the quality of our experience might shift if we forego these domination, mastery ridden myths and images. She proposes a re-mything of Genesis and a new vision of reality. This book gives a feminist perspective on environmental philosophy.

* **Who Speaks for Wolf?**, Paula U. Spencer, Tribe of Two Press, Texas, 1985. (Available from Way of the Mountain Center, Box 542, Silverton, Co. 81433. \$17

US, includes postage.) This is a book that can be read to children that is not human centered but shows life as it is lived by other creatures. The wild animals in these stories are not the cute animals of cartoon animation. The book is a presentation of Oneida Indian stories that go back to the crossing of the Bering Straight 10,000 years ago. It is typeset in such a way that it is easy to chant.

* **Good Wild Sacred**, Gary Snyder, is available from Way of the Mountain Learning Center (see above) for \$5 US. This is one of Snyder's best essays on wilderness and the wild. It will be part of a larger book that is now in preparation. This is an essay that explores with a poet's vision the larger history of our region and practice within the background of the last 60,000 years. This is an illuminating essay, a joy to read and reread.

* **The Old Ways**, Gary Snyder, City Light Books, San Francisco, 1977. \$3.95 US. This book consists of six essays on the old ways, on the ways of ancient origins which are outside of history, and "forever new." The essays roam through many different landscapes, from the yogin and the philosopher, to the politics of ethnopoetics, from North Beach to the Dhrama eye of D.A. Levy. Then there is a piece on re-inhabitation and finally reflections on the incredible survival of coyote, the dog and the trickster.

* **Turtle Island**, Gary Snyder, New Directions, New York, 1974. Is a collection of poetry and short essays on nature and wilderness, which interweave a variety of different perceptions, experiences and reflections. In the introductory note we are told that Turtle Island is "the old/new name for the continent, based on many creation myths of the people who have been living here for millenia, and reapplied by some of them to 'North America' in recent years. Also, an idea found world-wide, of the earth, or cosmos even, sustained by a great turtle or serpent-of-eternity." There is also the element of Buddhist philosophy interwoven with ecological sensibilities and appreciation for the vision and understanding of Native peoples.

* **Earth Wisdom**, Dolores LaChapelle, Finn Hill Arts, Silverton, Co., 1984. (\$12.95 US, plus postage.) In the words of the author, "this book provides both the necessary background and the practical steps to begin learning how to reinhabit your place on earth." The reviewer in **Parabola** wrote: ". . . a stunning variety of collateral subjects, including the art of skiing powder snow, recent research into the hemispheres of the brain, Tai Chi, Heidegger, Amerindian rituals, etc. Writers like LaChapelle hasten the coming of the spiritual revolution needed to liberate both the earth and ourselves as part of it." This book is a valuable addition to the cross disciplinary, cross cultural rebirth of our understanding of ourselves and nature.

H. Book Sun

* **Songs of Fishing, Sheep, and Guns in Montana**, by Greg Keeler, available in cassette only direct from Earth First!, POB 5871, Tucson, Az., 85703. (\$6.50 US, postage included.) According to Lone Wolf Circles this is a beautifully satirical collection. Of it he says, "Like all Country music it feels live, like a conversation. . . (Keeler's) rambling guitar and harmonica keep the beer tops popping as moonlite overcomes neon."

* **Environments** is a series of albums of natural and other sounds. The album I have before me has one side called "Country Stream" and the other called "Sailboat". A full side of the sounds of a country stream, with birds, changing pitch and volume of stream, wind in the trees, etc. Its very refreshing and nice to listen to early in the morning. The other side gives one the feeling of being aboard a small wooden sail boat. You can hear the rigging creaking, the sails flapping, the wind and the water. There is a whole series of Environments sounds now available. TCD Records, 1050 Baxter Rd., Ottawa, Ont. K2C 3P1.

* **Flute Love Songs of the Lakota Sioux**, Kevin Locke, Canyon Records, 4143 N. 16th St., Phoenix, Az 85016. Canyon Records also produce A. Paul Ortega's "Two Worlds", APO-2C, and "Three Worlds", APO-3C. These three albums, along with Native American music in general, are praised by Lone Wolf Circles. He says that this music. . . "creates the feeling of magic through sound and the spaces between the sounds. The effect is an accumulative sensuality, liberating the mind of the modern perceptual straight-jacket, then building to a climax where the boundaries between humans and the rest of the natural world dissolve. Amerindian music is an invitation to the mysterious, not to be resolved but revealed in." (Earth First!, Dec. 21, 1985.)

* **Journey to the Spiritual World**, by Buddy RedBow, Tatanka, TLP-101, 6949 Hwy. 73, Evergreen, Co. 80439. Of this album Lone Wolf Circles says, "Utilizing sound effects and synthesizer, with Kevin Locke on flute. Songs of joy and sadness through the Indian eye, the primal eye."

* **Equilibrium: Songs of Nature and Humanity**, by The Audubon Society, Narrated by Russell Peterson, with song writing ecologists David Laing and Tom Wisner. Also includes some of the classics by Pete Seeger and Woody Guthrie. Within this collection there are songs carrying respect for a river, love for flowers, requiems for drowned canyons, love of the mountains, and so on. Available from The National Audubon Society Expedition Institute, Sharon, Conn. 06069. (\$10.50 US, includes postage.)

* **Wildlife Art** by Libby A. Mills, has been featured in this edition of **The Trumpeter** and will also appear in future wilderness issues. Libby sells

prints and note cards. She is a freelance artist who is involved in environmental educational programs as well as wilderness travel and photography. You can get a price list of the available cards and art prints by writing to Wildlife Art, 7044 50th Ave. N.E., Seattle, Wash. 98115.

* **Planet Earth** is a 7 part series being shown on U.S. PBS. The first episodes have been extremely well done, and manage to present a wealth of contemporary information on current scientific thinking about the formation and historical development of the planet. Well worth viewing. Each program is shown more than once in a given week.

* **Nova**, also PBS, had a program devoted to the Gaia Hypothesis, that the Earth is a living organism, and the atmosphere and its regulation is the result of the activities of myriads of living organisms. Interviews with Lovelock and other Gaia theorists were quite well done. No doubt it will be reshowed and will probably be available on cassette. Transcripts of the programs are available from Nova.

* **A B.C. Wilderness Slide Show** has been put together by Rick Careless and he can be contacted by writing to PO Box 27, Fort Steele, B.C. V0B 1N0.

* Silver Bear reports that he has no reviews of commercial films to offer for this issue. Have a good break Silver Bear.

HEART'S CONTENT

In a grove
left apologetically
by those who ravaged
wilderness, giant
pine yet sheds
a kind of memory
for starflower,
moss and fern.

Among ghostly
crowns in golden
light, the forest
floor yet dark,
a tanager
calls and wakes
white pine that
loves the sun.

A stone memorial
thanks the loggers
for their gift,
a virgin grove in
broadleaf trees,
aged and bowing
to the sprouts
I can't conceive.

Walt Franklin

PERIODICALS, ORGANIZATIONS AND CONFERENCES

There are a number of periodicals that carry articles relevant to wilderness, many of which have been mentioned in **The Trumpeter** in the past. We mention some of them again, since they merit it.

* **Environmental Review**, is an international journal of history and the humanities, published quarterly. It frequently has articles on wilderness and is an excellent journal. For subscription information write to: Prof. Robert Schultz, Managing Editor, ER, Dept. of Philosophy, University of Denver, Denver, Co. 80208-0195.

* **Environmental Ethics**, is an interdisciplinary journal devoted to the philosophical aspects of environmental problems. This is also an excellent journal and regularly publishes articles on wilderness. Address: Environmental Ethics, Dept. of Philosophy, The University of Georgia, Athens, Ga. 30602.

* **Not Man Apart** is the publication of the Friends of the Earth. It has been published bimonthly, and is available from FOE, 1045 Sansome St., San Francisco, Calif. 94111. There are Friends of the Earth chapters throughout North America and we have listed some publications produced in Canada in earlier issues, such as **Alternatives** and **InFoeTox**. **Not Man Apart** is a very high quality paper, with reviews, essays, news items, and so on. A wealth of information and intelligent commentary on contemporary issues connected with the integrity and security of the Earth.

* **Sierra** is the Bulletin of the Sierra Club, which also has chapters throughout North America which publish their own regional newsletters. The Bulletin is a high quality, slick magazine, with tremendous colour photography, good art work, ads, articles, news items, articles and reports on recreation. Has lots of material on wilderness. The Bulletin is published bimonthly. Both the Sierra Club and FOE have worked long and hard on wilderness preservation. The Sierra Club was founded by John Muir. David Brower, who served as executive director of the Sierra Club for several years, was the founder of FOE. **Sierra** is available from The Sierra Club, 730 Polk St., San Francisco, Ca. 94109.

* **Wilderness** is a publication of the Wilderness Society, 1400 Eye St., N.W., Washington, D.C. 20005. It is published quarterly and is devoted entirely to wilderness. The Wilderness Society was founded in 1935 by Robert Marshall, Aldo Leopold and others, and it is devoted to preserving wilderness and fostering a land ethic.

* **Earth First!: The Radical Environmental Journal**, is published 8 times a year by the Earth First! organization. Has numerous articles on wilderness and all sorts of environmental issues. Features reviews of films, books, music, and political commentary. Earth First!'s motto is "No compromise in the defense of Mother Earth!"

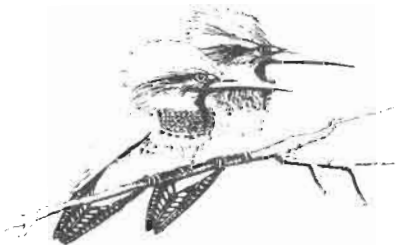
* Friends of the Earth, Sierra Club, The Wilderness Society, and Earth First! have all been mentioned with their addresses above. Some additional organizations concerned with wilderness are:

* **Wilderness Vision Quest**, Michael Brown, Director, 6214 Hibbling Ave., Springfield, Va. 22150. A networker told me about this organization and says they are doing some good things in experiential wilderness education.

* **Wilderness Psychology Group**, c/o Dept. of Psychology, University of New Hampshire, Durham, N.H. 03824. This group sponsors a conference on wilderness psychology and my informant says that they do an excellent job.

* **Values and Moral Standing**, a conference to be held April 11-12, 1986 at Bowling Green State University, Bowling Green, Ohio, 43403. This is the 8th annual Conference in Applied Philosophy. This conference will examine a range of issues, wilderness values, future generations, endangered species, etc., all related to the concept of moral standing.

* During the Fall of 1985 and early in 1986 the Wilderness Advisory Committee of B.C. has been holding hearings and receiving written comments from citizens of B.C. about wilderness and wilderness issues in B.C. They have not issued their report, but the deadline for submissions has passed.



The Trumpeter: Dedicated to the exploration of and contributions to a new ecological consciousness and the practice of forms of life imbued with ecosophy.