

THE OUTDOOR RECREATION IMPERATIVE ¹

The ancient Greeks had it right. Well, perhaps they had it nearly right. They defined leisure as the freedom from the necessity of being obligated. Conceptually, not being obligated is closely linked today to what we would define as a leisure class. In today's society, retirees, school children and welfare recipients are groups of people who are free from the necessity of working. In a very real sense, they have a pension or a stable source of income which frees them from having to work. They are free to do what they want. In today's society, they are free to do with their time what they want. For the Greeks, it was a question of what a person did with the freedom once they were no longer obligated. Reaching upward, the Greeks imagined what the Gods did. They viewed contemplation and music as among the highest level of activities which a person could do. For them, neither contemplation nor music had utility in the practical sense of making a living and that was what was important to them.

The premise behind the ancient Greek's definition of leisure is fairly simple. If you free a person from having to work you give them the opportunity to be free to do whatever they want. That person can sit in front of a television watching soap operas all day or that same person can use the opportunity to develop new thoughts about the universe. The ancient Greeks would have condemned the former and championed the latter. Contemplation is a powerful tool. It is active thinking; it is creating; it is problem solving. A person can use contemplation to solve the mysteries of the universe or to solve the problem of meeting the next payroll. Unlike the ancient Greeks, contemplation in today's society is a useful tool in a variety of settings and like the Greeks, it should be used to pursue higher order truths. In addition, reflection is a component of contemplation.

Imbedded in the concept of leisure is the concept of free time. Traditionally, this concept of leisure is premised on a work/leisure dichotomy traditionally found in the industrial age society. During this period, work on an assembly line was dull, repetitious, boring and mind deadening. Time not at work and which was not rest and recuperation, was leisure time. Recreation occurred during a person's leisure time and it was through a person's recreation that they could re-create themselves to return to work. This approach had a lot of validity during the industrial age society. However, with the advent of the information age society, the lines between work and non-work have become blurred. Work is no longer necessarily dull, repetitious, boring and mind deadening. For many, the attributes required of their work are the same attributes that were attributed to recreation and the ancient Greek's concept of leisure. In the information age, people are expected to be creative, productive and to use their brains. Today, many people find that their work is an extension of their creativity and their being. In this sense, the powers afforded by contemplation and the freedom which it affords an individual becomes an important tool for the individual.

The freedom from the necessity of being obligated is not the freedom to do anything. With it comes responsibility. It is the responsibility of the individual to use that freedom wisely or perhaps purposefully. It is the freedom to contemplate about the universe. It is the freedom to contemplate about problems

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facing the individual in the workplace, family and life. It is the freedom to build perception in those going outdoors. Also, it is freedom to play video games or to visit wilderness areas. However, watching soap operas all day is generally considered a waste of that freedom. Although the locus of control is with the individual, creative and purposeful uses of leisure are considered of a higher order than diversionary forms that merely provide amusement and entertainment. The responsibility of educators, including outdoor recreation professionals and outdoor educators is to educate people how to use their leisure wisely. Wise use of leisure implies a sense of order where one form of leisure is better or more desirable than another.

The Leisure Experiences Continuum (LEC) seeks to integrate the different concepts of leisure while maintaining the distinct differences within the individual concepts (see Figure 1). Also, it seeks to provide a sense of order and directionality to the concept of leisure. For example, contemplative leisure is considered to be a higher order and is generally considered to be better than recreative, diversionary or work equivalent. However, this is not to say that lower levels of leisure on the continuum are not without value. Methodological, the model is a work in progress and the author is still playing with the concepts and the model.

In the LEC, there are four levels of leisure: contemplative, recreative, diversionary and work equivalent. Each level on the continuum is defined in terms of several individual strands: degree of freedom, time, relationship to work, attitude and its location. The model assumes that the strands have the same degree of directionality. For example, contemplative leisure has the least amount of constraints, large blocks of time, independent of work, contemplative rather than recuperative, highly creative, and for the outdoors occurs further away from home in wilderness. From a methodological perspective, there are numerous models and the reader may utilize a model they prefer. The purpose of the model is to break down leisure into its component parts and show how it relates to outdoor recreation. Other models can do the same.

The highest level of leisure is contemplative leisure. It is the modern version of leisure as envisioned by the Greeks. It is contemplative in nature. Because it is contemplative, it has the potential of being highly creative, because of the freedom afforded to it and the large blocks of time that the individual has to contemplate. In terms of outdoor recreation, the large blocks of time enable people to travel to and experience wilderness areas.

Figure 1. The Leisure Experiences Continuum (LEC)

Degree of Leisure		Work Equivalent (ponos)	Diversionary	Recreative	Contemplative
Freedom:	constrained				not constrained/freedom
Time:	small blocks				large blocks/ leisure class
Relationship to Work:	dependent on				independent of
Attitude:	recuperative				contemplative
	non creative				creative
Location:	close to home				far from home
	backyard				wilderness

Next on the LEC is recreative leisure. Traditionally, recreation is defined as an activity that occurs during one's leisure time. The concept is thoroughly embedded in the industrial age society, where the purpose of recreation was the re-creation of the individual in terms of his/her mind, body and spirit from the boredom and tedium of work. Because of this, it has always had a strong psychological component associated with it. These attributes are reflected in the recreational definition of leisure. The concept is defined in terms of work and as such, the amount of time available for recreation is defined as the amount of time left over from work. This acts as a constraint on it in terms of time and in terms of attitude. Generally, there are smaller blocks of time available for it such as vacations or time after work. In terms of attitude, recreative leisure is generally in reaction to work which tends to mold and shape the experience. The critical element in recreative leisure is that it has purpose. Generally, it tends toward the rest, recuperation and re-creation for work although depending on the individual, it can be highly creative and relatively independent of work. This purpose differentiates it from diversionary leisure which is generally without purpose other than to provide amusement and diversion. Hence, diversionary leisure tends to be less creative and more constrained than recreative leisure.

Diversionary leisure is mere amusement, diversion and entertainment. In a sense, it is the recreative leisure without its re-creative component. Hence, it does not require a high level of thinking on the part of the individual. As with recreative leisure, it is usually in reaction to work. However, some people practicing this form of leisure have large blocks of time available to them and for them they are merely filling time.

The last form of leisure is termed work equivalent or *ponos*. Actually, it is a state of little or no leisure. To a large degree, the Greek's term of *ponos* describes this state. Essentially, *ponos* is work without end. For the Greeks, a fate of endless work was worse than death. People working two jobs to support their

families, women who do “double duty” in the home and in the workplace, and many professionals who totally immerse themselves in their work 24/7 fall in this group. In terms of the strands, it is the most constrained since most, if not all of their time is consumed. Whatever leisure time they have, it is sandwiched in between their work and what time they have tends to be recuperative. Because they have a scarcity of time, their activities tend to be close to home.

Generally, recreation is defined as an activity done during a person’s leisure time. Although it embodies many of the same attributes as the recreative definition of leisure, the emphasis of recreation is generally on the activity. Hence, outdoor recreation is defined as recreational activities of an outdoor nature conducted during one’s leisure time. Camping, hiking, canoeing, kayaking, climbing and skiing are examples of outdoor recreation activities. They are activities of an outdoor nature. Also, bird watching, fly fishing, nature photography and walking for pleasure are also outdoor recreational activities since they too are activities done outdoors. Also, they are activities done during a person’s leisure time, time when the person is not working. In addition, the recreational activities should provide a psychological benefit to the participant. Any one of the previously mentioned activities results in satisfaction for the participants and improves their quality of life.

People’s outdoor recreation is related to their leisure. For example, a person might go camping. They might participate in camping as a simple diversionary activity from the humdrum of their normal lives and think nothing more of it. Or, going camping might be recreative in that the individual derives immense satisfaction from the activity. It enhances their well being and when they return to their work, they return refreshed and recuperated. Or their outdoor recreational activity of camping could lead to or facilitate the highly creative acts of contemplation or active thinking. For example, they might write an essay or reflective journal on their experience or they might derive a better understanding of the natural environment and the natural processes.

An imperative is something that is commanded or required, and that often has a sense of urgency associated with it. Hence, in creating an outdoor recreation imperative, it is important to establish why people must have outdoor recreation as part of their lives. If outdoor recreation is an imperative, outdoor recreation goes beyond something that is simply nice to do or something that is optional. It becomes something that is mandated, required or imperative. It is important to explain why outdoor recreation is an imperative. The argument can be made that there is an imperative or fundamental need for all types of recreation in a person’s life. However, this discussion is limited to explaining the need for an outdoor recreation imperative. To explain why outdoor recreation is an imperative, several principles are advanced. These principles suggest that there is a fundamental need in people’s lives and within society for outdoor recreation. Hence the imperative.

One last thought. I had a professor, Fred Kuss, who lamented that the outdoor field lacked a set of principles like many of the disciplines in the hard sciences. The following is my stab at delineating outdoor recreation principles. They may not be perfect and they may be flawed. However, they are a start and if nothing else, represent my philosophy.

Principle #1: Since few people live or work in the outdoors today, it is only through their leisure time pursuits and recreation that they can experience the outdoor environment.

The first principle of the outdoor recreation imperative relates to the importance of recreation. In an information society, this principle is one of the cornerstones of the need for outdoor recreation. ***First, since few people live or work in the outdoors today, it is only through their leisure time pursuits and recreation that they can experience the outdoor environment.*** Even by itself and without the other principles, this principle is probably sufficient by itself to justify the need for outdoor recreation.

In the 1970s, Gene Fear from the State of Washington developed a set of educational materials on how to survive in the outdoors. As he would aptly phrase the question, “*since we are now third generation removed from the outdoor environment, we need to be educated for our outdoor experiences.*” One could easily argue which generation we are that is now removed from the natural environment. And as time passes, the generations will obviously increase. However, the message is fundamentally sound. In an information age, people live, work, and play in the man-made environment. The natural or outdoor environment is no longer natural for people. The natural environment is now the foreign environment; it is the environment about which people must learn.

If people live, work and even play in the man-made environment, it is only through their recreation that they can experience the natural environment. Traditionally, recreation is defined as an activity done during leisure time. Even today in the information era, the definition is heavily dominated by the industrial revolution. Most people view recreation and work as dichotomous with little commonality between the two. In the traditional industrial society where work is typified by industry and assembly lines, work is dull, boring and mind deadening. In contrast, recreation is an activity that is creative, chosen freely and enriches the spirit. It is more than just an activity, it involves a strong psychological component. In contrast, to the boredom and the tedium of work, a psychological benefit of recreation is as its hyphenated name suggests, the re-creation of the mind, body and spirit from the mind deadening effects of work. Recreation is more than just an activity; it includes the development of the well being in the individual as well.

In terms of the natural environment, not much has changed in the information age except that there is now sufficient affluence for most people to go outdoors. People can afford the equipment and they can afford dependable transportation into the backcountry. There is a concept called the “democratization of leisure.” Initially, leisure activities are affordable by only the rich and then as they become more affordable, they work their way down to the masses. This concept is evident in the national parks where at the turn of the last century, the parks were marketed to the rich and affluent by Stephen Mather, the first director of the National Park Service. For many years, the national parks were only accessible by the affluent. Then in the 1950s, with the advent of reliable automobile transportation, increased disposable income among the working classes and mass communications, the expanding middle classes literally began to overrun the national parks that were originally designed for a small population of rich people. Other activities like golf and tennis went through the same type of transformation as they became popularized among the

general public. This process is not limited to leisure activities but is also found with the growth of most goods and services. Automobiles, airplane travel, credit cards, cell phones and even ballpoint pens started as expensive novelties for the rich and today are fairly inexpensive items that are available to everyone.

In terms of the outdoor environment, today most people in this country have the opportunity and means to access the outdoors. Opportunity is defined in terms of the availability of leisure time and means is defined in terms of disposable income. For people today, the question is not will they go outdoors. The question is whether they choose to go outdoors and if they do choose to go outdoors, how will they go outdoors. The question becomes, what recreational activity will they use to access the outdoors. Is it a cruise boat along the Alaska coastline or a sea kayak trip into the same wilderness which the passengers on the cruise ship see from the sanctity of the ship's deck? In addition, who will mold and guide people through this experience to maximize the benefit of the outdoor experiences for these people? Is it the mass media or is it the role of the outdoor educator? It is the role of both and, in particular, the outdoor educator.

Although the conclusion that we no longer live and work in the natural environment is obvious, the implications are not necessarily so obvious. People living in our society today are conditioned to an instant society. If a person is hot, they turn the thermostat to the left to provide air conditioning. If they are cold, they turn the thermostat to the right to provide more heat. If the room is dark, they flick a switch and instantly, there is light. If they are hungry, they open the refrigerator and instantly have something to eat. If that doesn't suit people, a quick dial of the telephone and the local pizza shop will deliver a fresh, hot pizza.

Conversely, the outdoor environment is rarely an instant society. For example, if a person gets cold in the outdoors, they need to warm themselves. They may simply put on additional layers of clothing. If the cold persists, they may need to start a fire. This involves collecting wood or some other source of fuel. It is a question of knowing which wood will burn and which won't burn well. Then, it is a question of knowing how to start the fire without a petroleum product. Also, paper usually becomes damp quickly making it virtually useless as a fire starter in the outdoors. Nor do dried leaves make a good fire starter. They burn at a lower kindling temperature than the match used to light them. However, a pine knot oozing with natural pitch pulled off of a rotting pine tree can make a hot, natural fire starter. In the outdoors, obtaining heat is not as simple as flicking a switch. It may take time and energy to create to create it. However, more importantly, it requires knowledge that for the typical urban dweller requires learning about the out-of-doors.

For the neophyte, navigation begins with a GPS instrument or some other sophisticated technical device. Even the traditional compass is becoming passe. However, for the experienced outdoors person, navigation begins with an understanding of the natural forces. For example, in the northern hemisphere the sun is always in the southern portion of the sky. In the morning, the sun is in the southeast portion of the sky and in the late afternoon, it is in the southwest portion of the sky. A sense of north is easily inferred. There are other more subtle methods with which to orient yourself. The snow on the south side of a tree will often melt more quickly than the snow on the north side of the trunk since the tree absorbs more solar radiation on the south side of the trunk and then when it radiates the energy, it melts more snow on its southern side. Or, an exposed tree will often have shorter branches on its west side which are

exposed to the prevailing western winds and the harsher weather associated with them.

If people live, and work in the man-made environment, it is only through their recreation that they can experience the natural environment. Hence, there is a need for an outdoor recreation professional to introduce and guide people in their outdoor experiences who have little or no understanding of the outdoor environment. The outdoor recreation professional is an outdoor educator who educates people in, for and about the outdoors. It is done through the life span and in a variety of setting beyond the traditional educational settings of the school.

Principle #2: Today, people must be educated in, for and about their outdoor experiences.

The second principle of the recreation imperative follows closely from the first principle and it is a logical extension of it. ***Second, today, people must be educated in, for and about their outdoor experiences.*** If people are to be educated in, for and about the outdoors, they need to go outdoors. Education in the out-of-doors refers to taking people outdoors to educate them. There is no better educational experience. This can occur in the backyard, in a local neighborhood park, in a national park or wilderness area. Yes, one is able to find the wilderness in the backyard if one knows for what one is looking. And if one has designed the garden in his/her backyard properly, wilderness and the natural environment are never far away. Not everyone will have the opportunity to experience wilderness, but that does not preclude understanding it and the benefits which it provides to the individual and society. And, for those who have the opportunity to experience wilderness, it is important to maximize the educational value of the experience.

Education for the outdoors refers to the fact that if people are going into the outdoors, they need to know how to go into the outdoors. First, a person needs to know how to survive and not harm oneself. The further one ventures from one's backyard, and the longer that venture occurs, the more a person needs to know about how to survive in the outdoor environment. For example, layering of clothing to prevent hypothermia typifies the knowledge, skills and abilities one needs to know when venturing outdoors. The more comfortable a person is in their outdoor experience, the more receptive that person is to learning about the outdoors. In another example, I could only enjoy a Steve Van Matre day where I simply sat back and enjoyed the natural rhythms because someone else on our trip to the Everglades focused on navigation and on keeping us on track. Second, a person needs to know how to behave in the outdoors to reduce impacts to the environment. For example, low impact camping and leave no trace practices can reduce impacts to the environment and increase its carrying capacity. It can increase the carrying capacity in the sense that reducing impacts to the environment can allow additional people to enter the backcountry without harming the environment. In summary, a comfortable and knowledgeable person is more receptive to learning about the outdoors, and in addition, this person is better able to leave the outdoor environment in good condition for others to experience it.

Education about the outdoors refers to the reason for going outdoors. First, going outdoors provides benefits in and of themselves. These benefits include experiencing nature, experiencing more natural rhythms of nature, seeking solitude, social interaction, being with friends, seeking a challenge, use and

test of their skills, getting away from the confining rules and regulations of society, and to do their own thing. Regarding individual benefits, the role of the outdoor recreation professional is to create experiences that facilitate these benefits for people.

Second, outdoor recreation is an important component in regards to the heritage of this country. The national park system and wilderness areas originated in this country. In addition, the development of this country is closely linked to the expansion of the West, to the eventual closing of the frontier, and to the development of the cities. Last, the development of this country is closely linked to its natural resource base. Regarding this reason, the role of the outdoor recreation professional is to understand this linkage and how it affects participation in outdoor activities.

Third, about the outdoors refers to learning about the environment. An outgrowth of the environmental education movement of the 1970s was that people needed to have an awareness of the environment. A major premise of environmental education was that citizens who understood the natural processes were more likely to make environmentally sound decisions regarding the environment. Traditionally, schools were the primary providers of outdoor and environmental education experiences. However, they are only one provider of these experiences. In a changing world, where technology is changing so quickly, it is unrealistic to expect one or two school experiences to service a person throughout their lives. In contrast, outfitters, summer camps, local recreation and parks departments, state and national parks, and other providers of outdoor recreation services provide valuable educational experiences throughout the lifecycle that complement those experiences provided by other providers such as the schools. Regarding this reason, the role of the outdoor recreation professional is that of an outdoor and environmental educator.

Fourth, about the outdoors refers to understanding the philosophical underpinnings of the need for wilderness. Wilderness grew out of the growth of the cities and the need of people living in an urban environment for a simpler life free from the constraints of civilization which can purify the heart, soul and being of the individual. On one level, it is as simple as getting in touch with one's natural ancestral roots and at another level, it is a spiritual experience which brings one closer to god. Although it is discussed under numerous rubrics, wilderness has a power over the human psychic and soul. The role of the outdoor recreation professional in this regard is to safely provide wilderness experiences that provide a therapeutic benefit to the user while protecting the wilderness.

Principle #3: It is axiomatic that the environment influences people's behavior and that people design the environment which, in turn, influence their behavior. This makes wilderness important because it is a place not designed by man.

The third principle of the outdoor recreation imperative relates directly to the philosophical underpinning regarding the need for wilderness. Wilderness provides people and society with an important benefit.

Third, it is axiomatic that the environment influences people's behavior and that people design the environment which, in turn, influences their behavior. This makes wilderness important because it is a place not designed by man.

Today people are born, raised and live and work in a man-made environment. As society moved from a hunter/forager to an agrarian and then to an industrial and then to an information society, people have moved out of the natural environment and into an artificial man-made environment. Today, the natural environment is no longer natural. The box story illustrates this principle.

We live in boxes. When we are born, we are placed in a box called a cradle and when we die we are placed in another box. Most of our lives are lived in a box. We sleep in a box all night. In the morning, we get up and walk downstairs into another box called the kitchen. We eat our cereal out of another box. Then, we open the large door on the box which holds our mobile box with four wheels. We travel in our mobile box with four wheels to the box where we work. We get out of our mobile box with four wheels, enter the box where we work, take a box which elevates us to the small box where we work all day. Most of us watch a computer screen in a small box on our desk or lap. At the end of the day, we get back into the small box which takes us down to our box with four wheels where we drive back to box where we live. The large door opens and we park our box with four wheels. We take our dinner out of a box and heat it with microwaves generated by another box. After dinner, we watch the tube in a box all evening. We go to sleep in the box upstairs only to begin the routine again the next day when the alarm in the box goes off in the morning.

A considerable amount of research has shown that the environment influences behavior. Where people sit around a table is often predicable and in accordance with formal and informal rules. People organize the furniture in their house or office to facilitate or reduce interaction. People reflect their status spatially when they create hierarchal organizational charts with the CEO at the top of the chart and the low-level workers at the bottom. These are examples of this fundamental truth. The environment influences behavior.

It is axiomatic that the environment influences our behavior and that we design environments that, in turn, influence our behavior. When I built my garden in my backyard, I designed it to create an experience. It is man-made environment designed in my image. It was the accumulated product of my being. Its design reflected the sum of my experiences. In designing it, I made both conscious and unconscious decisions regarding its design and construction. I made a conscious decision to carve a wilderness out of suburbia. My design attempted to infuse elements which reminded me of the natural environment and even wilderness. However, I made numerous decisions that only in retrospect suggest how much my design was influenced by unknown influences within my life. My garden was designed to create an experience for me alone and the experience that it creates is designed to affect my behavior.

The role of architects is to create environments that create experiences. In other words, they design space to affect our behavior. For example, this author like to take students to visit Frank Lloyd Wright's house at Fallingwaters because it shows how the design of space can influence behavior. Wright designed his houses using what he called "organic architecture." Organic architecture is to design the house for the site and to integrate it with the natural features found on the site. Fallingwaters is noted because it incorporates the waterfall on Bear Creek into the design of the house. Wright used reinforced concrete to build the house. Concrete is a building material that most people would not normally consider organic. However, the house is a series of light and dark plates that mimics and is in the same proportion of the light and dark rock strata of the waterfall. The house is designed to focus people's view outward toward

the rhododendron lined hill sides and downward to mimic looking out of a cave. The subtlety of manipulating the design elements to create the experience does not reduce their impact. For example, in an effort to create continuity between the inside and outside environments, windows are glazed directly into the stone walls. The eye follows the horizontal rock strata on the inside and flows directly to the outside without interruption. Wright's use of organic architecture demonstrates how an architect designs space to create an experience and to affect the behavior of those who experience the house by integrating them into the out-of-doors.

Like architects, park planners design open spaces to create an experience in visitors to the park. In the tradition of Frank Law Olmstead, my backyard was designed in the tradition of the landscape gardening school of design and in the tradition of Burkenhead and Central Parks. I designed my backyard to influence my behavior. So too are other parks created by the planners and then managed by the park managers.

In some cases individuals design their own environments. In other cases, this duty is assigned to a class of designers including architects, park planners, landscape architects and other designers of our environments. The question is how do people design their environments either as individuals or through their surrogates to deliver an experience that affects their behavior?

In addition, as society has moved from a hunter/forager to information society, it has also developed a level of technology that enables people to live most of their lives with little or no interaction with the natural environment. People can live in their boxes all day for most of their lives. Herein lies the problem facing mankind as well as the need for wilderness. The problem is that people and, in turn, society design environments that are in its image. It is people who are a variable relating to another variable, the man-made environment. Man designs the boxes in which he lives, works and plays and these boxes, in turn, influences his behavior. Both people and their environment are malleable. If a person were a social engineer, the opportunity is present in society today to design people in whatever image is desired by designing the boxes in which the live, work and play in the desired image.

Wilderness is not an environment designed by man. The resource managers call it "*biocentric*" rather than "*anthropocentric*." It is an environment where man interacts with the environment as a hunter forager. It is environment designed by nature and as such, it is constant rather than a variable. Actually, it is an environment where man's interaction in it has little impact or is similar to that of any other animal in it. Wilderness is like the control group in an experimental design. It enables man to see the changes in behavior over time created by the constant living in the man-made environments. It is the one thing that prevents man from attempting to create environments totally in his own image.

Wilderness is an environment where man interacts with the environment as a hunter forager. Actually, it is an environment where man's interaction in it has little impact or is similar to that of any other animal in it. Man does not have enough technology to significantly alter the environment. Hence, man's interaction in a wilderness more approaches that of a visitor.

It should be noted that the natural environment and wilderness are not constant or static environments. They are always changing. As used here, constant refers to an environment over which man has not

exercised control in terms of design or management. It is an environment that is biocentric or managed by nature. It is an environment that is not anthropocentric or managed by man.

In terms of designing our environments, wilderness is necessary for three reasons. First, by having wilderness, it provides a control group type of environment for designers. It provides a place where future architects and planners like Wright and Olmstead can learn about wilderness so that they can integrate design aspects that mimic the wilderness experience into the man-made environments that they design. This approach allows people to have the best of both world. It allows people to live in their boxes with all of their comforts while experiencing aspects of wilderness in the design of their man-made environments. Second, wilderness provides a place where people can experience wilderness themselves. This is the tradition approach to the use of wilderness. Third, people can design the boxes in which they live, work and play, however they want. Wilderness provides an original environment and experience for comparison.

Principle #4: Although wilderness can be found anywhere, wilderness areas are our museum pieces.

The fourth principle of the outdoor recreation imperative focuses specifically on wilderness. *Although wilderness can be found anywhere in nature, wilderness areas are our museum pieces.* A person can find wilderness anywhere. Sure, one can find wilderness in the leaf found in the backyard. However, designated wilderness areas are special areas where nature is the manager. Wilderness areas serve as sites where people can learn about wilderness and take that knowledge with them back to the cities where they live.

A museum is a place where valuable relics and treasures are preserved for future generations. Generally, the treasures are so valuable that the museum places numerous restrictions upon the public. The building is locked up a night and admittance is regulated to protect the treasure. Security guards guard the treasures so that they aren't stolen or damaged. The atmosphere is managed to provide the correct temperature and humidity to preserve the treasure. The treasures are placed behind glass shields to protect them from the pawing hands of the public. The treasures are so valuable that the visitor can only look at them and they can only leave their finger prints on the glass that protects them.

Wilderness areas are managed under the Wilderness Act of 1964 and later under the Eastern Wilderness Act of 1975. Wilderness areas are Federal lands with a minimum size of 5,000 acres. They are areas where nature manages the landscape and areas where the earth and its community of life are untrammelled by man and where man himself is a visitor who does not remain. Many states have enacted parallel legislation to the Federal Wilderness Act. In addition, there are many areas that are actually wilderness areas that have not been formally designated as wilderness. Regardless, it is prophetic to restate the obvious regarding Wilderness areas. There is a limited amount of land available for inclusion into the system and lands added to the system in the future will be marginal in comparison to the lands lost to development.

Wilderness areas are preserves or vestiges of the natural environment where nature is the manager. They are our museum pieces; they are our treasures. As with any museum piece, the curator or resource manager manages the resource to protect and preserve the treasure for future generations while providing an educational experience for the visitor.

There is a tautological argument that suggests that if man is managing the wilderness area by letting nature manage the environment, then the area is no longer natural or wilderness because man is really managing it. The argument is correct and in the technical sense, there is no wilderness. However, it doesn't matter, because nature is still the primary manager of the system and wilderness are those areas where nature is the primary manager. Wilderness areas with a capital "W" are those areas that society has designated as our museum pieces. As with any museum piece, the curator can only attempt to present the artifact to visitors realistically. And, since Wilderness is an artifact, it requires active management by its curator, the resource manager, to manage it in its natural state. Wildernesses are our museum pieces.

Principle #5: People have a romantic view of wilderness. The real question is how do we manage wilderness to deliver the experience desired.

People have a romantic view of wilderness. The real question is how do we manage wilderness to deliver the experience desired. People have a romantic view of wilderness because we now live, work and play in urban environments shaped by man. Hence, people reflect backwards on what once was in an effort to gain a better perspective of what currently is. It is a common occurrence. People research their genealogy in an effort to understand their roots and to maintain continuity with the past. They cherish family heirlooms in an effort maintain continuity with their heritage. They take photos and maintain albums with these photos and other artifacts to remember their past. All of these efforts to remember what was becomes romanticized with the passage of time.

For example, it is as simple as the camping trip that was a disaster. Everyone got soaked. The sleeping bags were saturated with water and no one slept a wink for two days. It was so bad that people joked about how they had to unzipper the tent to let the water out. At the end of the trip everyone swears never again. However, with the passage of time, the actual pain and hardship is forgotten and a more romantic view takes hold. The war stories get better and everyone laughs rather than cries at what happened during the trip.

Similarly, people have a romantic view of wilderness. Having a romantic view is neither good nor bad, it results from the simple reality that people no longer live in the wilderness. People leave the cities and immerse themselves in the wilderness. They travel as high tech astronauts into the wilderness and take many of the comforts of home with them. Even if they traveled into the wilderness wearing a loincloth and living as a hunter forager, their experience is still romanticized for two reasons. First, the modern visitor can leave the wilderness and return to civilization, whereas a true hunter/forager lives there and can't leave it. Second, the modern visitor has the knowledge of the outside world, whereas a true hunter/forager doesn't. Taken together, by definition, people living in modern society (i.e. not

hunter/foragers) will always have a romantic view of wilderness.

In addition, the modern visitor to wilderness often prescribes qualities to the experience that are often the opposite of or complement their urban life. For example, they may prescribe a cause and effect relationship that is not found in modern urban living. If a person makes a decision, he/she will see the effect of that decision. In contrast, the decisions that a person makes at work as part of a large organization may or may not result in the success or failure of that organization.

Historically, the concept of wilderness originated in the cities and in this country with the close of the western frontier. In the 1920s and 1930s, Aldo Leopold, Bob Marshall and others began to develop the concept of wilderness. In part, they saw the effect that extensive lumbering had within the Forest Service and they sought to protect the visual tapestry of the large landscapes.

In a sense, the romantic view of wilderness is no different from the forty year old adult remembering through rose colored glasses the carefree period of adolescence that were, in reality, quite turbulent years. Never-the-less, the modern visitor to the wilderness has a romantic view of wilderness.

Everyone traveling into wilderness is an astronaut. They are astronauts not only in the sense of their equipment but in terms of their culture also. It is the attitude and cultural benefits that need discussion, debate and molding. Since these norms are a variable, it is important for society to shape and mold them. It is important not to simply leave them to chance. From a practical perspective, it is important not to forget that the wilderness is a romantic experience. It requires the proper design by the park planners and it requires the managers of the park to faithfully carry out the management plan of the planners. It also requires that the outdoor recreation professionals and outdoor educators to conduct their activities to complement the designs of park planners and managers.

Wilderness is managed to create an experience. This is addressed in another essay title *Wilderness in 2025*. It examines the designed experience of wilderness under the design criteria of the Wilderness Act of 1964. It does so by creating an addition Wilderness Act of 2018 where the visitor needs to enter the wilderness area as a hunter/forager.

Wilderness is a designed experience by man. People are no longer hunter/foragers. To borrow from Leopold, we live in artifacts called civilization hammered out of wilderness. There is always that somewhere else that lies outside of the civilized area. Even for the hunter/forager, wilderness existed outside of the camp. The camp expanded into a village and then into the cities with which we are all now familiar. It is a false premise that the hunter/forager lived in the wilderness. Actually, the hunter/forager lived in a camp carved out of the wilderness. It was an ephemeral refuge. At each stage of development, man moved further from the wilderness and more into a man-made environment fashioned by culture. Initially, man moved from a hunter/forager to agrarian society, then to an industrial and then to an information age. Each stage moved man away from wilderness and into man-made environments. Whereas a hunter/forager interacted on a daily basis with the wilderness, it is only through their recreation that people today interact with the wilderness. People live and work in this man-made environment. This man-made environment is fashioned by man in their own image. Wilderness and the man-made environment called civilization are not the same. Wilderness is biocentric, managed by the hand of nature.

Civilization is anthropocentric, managed by the hand of man. The bottom line is that we are products of the man-made environment called civilization.

We are products of an urban environment. Our very psychics and being are a product of this man-made environment. Hence, our view of wilderness is by definition a romantic view. It is the view of people born and raised in civilization viewing wilderness as what they think it is. The fact that it is a romantic notion is not necessarily bad, it only means that it is important for people to define the parameters of this experience. Do people travel through the wilderness as high-tech astronauts who leave little or not trace upon the land? Or do people travel through the wilderness as hunter/foragers in their buckskins while living off the land? Both approaches require the management of the resource to deliver an experience and both approaches have their advantages and disadvantages. What is important for people to understand is that both approaches are a romantic view of what people believed is the correct approach. As long as there is civilization, wilderness is a romanticized view of people reconstructing what was and not what is. It is always a romanticized view. It is a romanticized view even in the hypothetical Wilderness Act of 2018 in the essay of *Wilderness in 2025*.

Principle #6: Technology and wealth are the friends of and not the enemies of wilderness.

Among many of the environmentally conscious advocates in modern society, the concept of environmental fundamentalism suggests a belief system that primitive, less technologically advanced societies live in harmony with the natural environment and therefore, are environmentally superior to modern society. So strong is this reaction to technology that it created an informal religious movement during the late 20th century rooted in romanticism and founded in the belief that modern conveniences and technology have/are destroying the natural environment. Even Thoreau went to Walden as a reaction to technological changes brought about by industrialization. **However, technology and wealth are the friends of and not the enemies of wilderness.** On the one hand, they have been blamed for creating the situation and many of the problems associated with people accessing the backcountry. On the other hand, technology and wealth have created the solution. Wealth and technology have freed people to go into the outdoors.

First, technology has moved our society from a hunter/forager to an agrarian society and then to an industrial and information society. Technology freed people from having to live as hunter/foragers. Then it freed people from having to live as farmers in an agrarian society. Then it freed people to live in an industrial society. Today it has freed people to live in an information age. It is because of technology that people live in cities and urban environments. The same technology that has freed people is the same technology that has removed them from the outdoor environment and which has raised the standard of living to a level that enables people to return to the outdoor environment.

Second, technology has raised the standard of living that has increased wealth for everyone in society. And, it is because of the wealth created that people in this nation have the opportunity to travel in the backcountry. Often people take this overall increase in wealth for granted. I had a student who was

enjoying the gypsy lifestyle as a voyager and traveler. He stood there in a foreign land next to a native who was assisting him. He didn't look like the epitome of a wealthy traveler standing there in his fleece pull-over and pants, carrying his Nalogene bottle. Unwashed hair and stubble on his face rounded out the picture of this new American. He didn't consider himself wealthy. His checking account had a meager amount in it if anything at all. His major worry was that the bank's monthly service charge would not zero out and close the account. Yet, he was standing there in this foreign land, thousands of miles from home, while the local native who carried his gear stood next to him, never to step outside the confines of the area surrounding his village. This was a fact that the local native aptly pointed out to this student. The fact that he had traveled halfway around the world and was standing there was proof of the inherent wealth that even those who aren't wealthy have in this country. This is the new picture of the "wealthy American."

Third, technology has freed more people to enter the backcountry and into Wilderness. A long time ago, I did some basic calculations regarding the impact of technology on the weight load of a backpacker. If the average person could carry thirty pounds of weight, most people were limited to a weekend trip of several days at most if they carried a canvas tent, canned food and other non-light weight equipment. In addition, the rucksack was functional but didn't efficiently transfer the weight of the pack to the hips as efficiently as modern equipment. The choices were fairly straightforward. One could use pack animals, however, that was not an option for us. Second, only those who were able to carry heavy loads went into the backcountry for extended periods. Or third, one limited the length of his/her trips to several days at most.

Technology has totally revolutionized backpacking. It has literally opened up the backcountry to anyone who wants to enter it. Every pound saved in terms of freeze dried food, light weight equipment and other weight savings devices enables more people to access the backcountry and/or to do so for a longer period of time. Light weight equipment has opened up the backcountry to people who might have otherwise stayed at home. Every pound saved is translated into an increased stay in the backcountry or into allowing more people to access the backcountry.

Fourth, technology has created a plethora of new venues with which to access the backcountry. Technology has created new outdoor activities where non existed before and technology has significantly modified existing activities so that they have become virtually new activities. Mountain biking has grown so quickly yet, is so new as a sport that most people don't realize how new of a sport it really is. In boating, there was whitewater kayaking. This sport gave way to squirt boating and no sooner than squirt boating became popular than rodeo boating took center stage. There was a time when one could count on one hand the number of different types of canoes and kayaks with which to access the backcountry. Today, it would take three or four hands to count the different vehicles with which to access it.

It is because of the wealth of this nation that this nation has the luxury to cleanup the environment. For example, the pollution devices on automobiles to reduce emissions costs the average consumer several hundred dollars. Even with this surcharge, people still have sufficient wealth to purchase automobiles. If everyone were at subsistence levels, people would not have sufficient wealth to purchase automobiles, let alone pollution devices and other devices to clean up the environment.

Today it takes several hundred dollars to outfit the outdoor astronaut who is accessing the backcountry.

Although equipment is not cheap, it is not really expensive. Like a lot of things, it takes some wealth to go outdoors. Disposable income has increased which has enabled people to spend more money on the wealth of new high tech equipment available to them. There is the temptation to become infatuated with the equipment at the expense of the experience. There was a time that whenever I walked past a carabineer in the outdoor equipment store, the carabiner looked up to me and whispered in my ear to buy it. There was a subliminal message that the equipment made the experience. As in "The Picnic," my Steve van Matre day reinforced the importance that navigation was a necessary tool to obtain the outdoor experience and to increase my perception about the natural environment. Equipment is not the end in itself for going outdoors; it is the means. It is necessary and makes the experience more comfortable. Regardless, the temptation always remains and for me, I try to avoid the section in the store where the carabineers are located.

Imbedded in the concept of environmental fundamentalism is the belief that more primitive societies live in harmony with the natural environment and hence, are more environmentally attuned. To a degree this belief is true, however, for the wrong reason. More primitive societies are limited in their ability to change the natural environment by the level of technology that they possess. Primitive societies can and are often more destructive than the developed countries. The truth is that living in harmony with the natural environment is an issue of attitude, philosophy and how each society behaves toward the natural environment. With people no longer living or working in the natural environment, people's attitude toward the natural environment is a learned behavior. This society has used its technology to both inflict harm upon the natural environment and to repair it at the same time. The irony is that in protecting the thin blue line (i.e. the biosphere), technology is ultimately the friend of the environment. As with any tool, the tool is neutral. It is how society chooses to use its technology that determines whether it creates harm or benefit to the natural environment. It is how society educates its people that is important. Regarding the outdoor environment, this education falls upon the shoulders of outdoor educators.

Principle #7. Parks are for people. Just as wilderness is necessary for people, people are necessary to save wilderness. Outdoor recreation is necessary to save the wilderness.

Education of people in, for and about the out-of-doors requires people to experience the outdoor environment. Parks are designed for people. Even wilderness is designed for people. The emphasis has been on the experience that parks can deliver to people. However, the converse is true. People are necessary for the preservation and protection of parks, including wilderness. Sometimes, there is an attitude that surfaces in the outdoor field that suggests that in order to protect the parks, people should be removed from the parks.

The attitude to remove people from parks should not be confused with a management approach that designs an appropriate experience for the visitor. For example, removing permanent lean-tos or primitive cabins in wilderness areas will reduce the number people entering the wilderness area. Simple economics suggests that by raising the cost of access, demand or the number of people accessing the park will decrease. From a management perspective, the move makes perfect sense. However, the other affect of removing people from the park also occurs. From a management perspective, fewer people means less costs to manage the park and fewer management issues to deal with involving people and the parks. From a myopic view, it is easy to see how managers might emphasize the removal of people from their parks because it makes management easier for them and because in one sense, they can justify the decision that they are improving the quality of the park. Parks are for people.

The protection of parks The management philosophy of keeping people out of the parks is a potential trap that should be avoided.

In part, Stephen Mather, the first director of the National Parks had it right. The efforts to which he went to promote the national parks were legendary. However, he recognized that if the national parks were to survive, they needed the support of the public. Without the support of the public, the parks would not receive the congressional support and the appropriations necessary to support them. Also, he understood their importance in providing recreational opportunities and in educating the public. However, his vision of the parks differed from that of today. He viewed them more as a modern resort where people went to participate in outdoor recreational activities.

Mather faced a series of problems. In the early 1900s, the national parks were located in the west away from the population centers. Automobiles were less than dependable. There were no interstate highways. There were few paved roads. The parks were located where the people weren't and Mather understood the concept that in order for the parks to survive he needed to generate public support for them. He understood that in order to preserve the parks, people needed to visit them. He understood that parks were for the people and that developing public support and a constituency was the key to preserving the parks.

The logic of his methodology of preserving the parks is fairly straightforward. Preservation of the parks requires political support. Political support comes from an aware citizenry which is interested in the

parks. These citizens become advocates for the parks. Politicians respond to this advocacy by creating and supporting the parks. This in turn leads to funding for the parks. Mather understood this process all too well and he understood that the preservation of the national parks required the support of the affluent public to create political support for his parks.

Let me state the concept in the negative. When people are removed from parks, parks lose their value to mankind. This includes wilderness. They lose their value as a hands-on educational tool and they lose most of their value to educate people. People become removed from their parks. Except for a small group of environmentalists, the parks lose their advocates and the support for them diminishes.

Principle #8: At its core, the environmental movement seeks to exclude people from the outdoor environment. This is a fundamentally different purpose than outdoor recreation and outdoor education which seeks to integrate people into the out-of-doors.

It is the story of the loss of innocence, maybe even a variation of the story of Adam and Eve. It is the story of a movement where its constituent members realize there are fundamental differences in the objectives of the constituent groups within the movement that could easily lead to the fragmentation of the movement. *At its core, the environmental movement seeks to exclude people from the outdoor environment. This is a fundamentally different purpose than outdoor recreation and outdoor education which seeks to integrate people into the out-of-doors.*

Early in the outdoor movement and in the fight over Hetch Hetchy, a fissure between the conservation and preservation arms of the conservation movement became apparent to all concerned. Gifford Pinchot, Director of the Forest Service, testified that the best use of Hetch Hetchy was to develop the lake behind the proposed dam as a developed recreation area. John Muir testified that the best use of the pristine Hetch Hetchy valley located next to Yosemite valley was to preserve it in its natural state. Neither vision became reality. The dam was built and there was little or no recreation on the lake. Regardless, the differences in the philosophical approaches toward developing and managing resource opportunities became apparent to the two movements. There were profound differences between the two movements. It is the story of Adam and Eve. The preservation movement embodied in the national parks had a significantly different focus from the “wise use” doctrine of the conservation movement embodied in the Forest Service.

Although there are many commonalities between the outdoor recreation and environmental movements, when the commonalities are stripped away to their fundamental core values, environmentalists seek to design parks and wilderness without people. Outdoor recreationists and outdoor educators seek to design parks and wilderness for people. The hard core environmentalists would just as soon exclude people from parks and wilderness. In fact, an underlying theme or corollary is that people destroy parks and wilderness and disrupt the natural order. Never mind that man is part of the ecosystem.

There is considerable evidence for this fissure. It is apparent in the name and mission of the radical

environmental group "Earth First." First organized in 1979, the anarchist group has the slogan "*No Compromise in the Defense of Mother Earth!*" As a sidebar, note the anthropomorphic personification of nature with the notion of "mother earth." The group epitomizes the thesis that man is the problem and implicit in its name is the bifurcation of man from the environment.

In an attempt to replicate the highly successful ORRRC Report of 1964 (Outdoor Recreation Resources Review Commission), the President's Commission on Americans Outdoor was commissioned by Ronald Reagan in 1985. It published its results in 1987. Chapter 3 reads as an amalgamation of special interest groups vying to advance their specific agendas while needing to compromise their specific agendas for the greater good. Titled: "We Benefit from Outdoor Recreation in Many Ways," the chapter reveals many of the underlying agendas of special interest groups vying to use the report to advance their agenda. It is not a criticism. It is that there is not an homogenous purpose among the groups vying for use of the outdoor resources. Many of the purposes complement each other. Health, wellness and recreation do.

Other purposes do not complement each other. The following is an expansion of these competing purposes for outdoor resources. In the chapter, linkage is made between the recreation movement and the growing health movement. This linkage is captured in the section titled: 'Health, "Wellness" and Recreation.' The economic benefits which permeated the original ORRRC report are still an underlying theme in the report. The section titled: "Recreation can compete economically with other land uses" reveals different interest groups vying for the outdoor resource. The hunting and fishing interests are represented in the section titled: "*The outdoors is habitat for plants, animals and people.*" However, the environmental interests are noted in the same section with the statement "*The American public also values wildlife for its own sake.*" (page, 27)

When Stephen Mather proclaimed the mission of the National Park Service and had it codified in its organic act, outdoor recreation was viewed as the vehicle to link people with the outdoor resource. When the Act was passed, there was no perceived conflict between "conserving the scenery, etc." and providing the "enjoyment of the same."

"...to promote and regulate the use of the...national parks...which purpose is to conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations." National Park Service Organic Act, 16 U.S.C.1.

However, this view began to change beginning in the 1960s and 1970s. The demographics of park visitors changed from the wealthy upper classes to hoards of middle class Americans. The building of the interstate highway system, increased disposable income among the middle class, a migration of the middle class to the outdoors as reflected in the ORRRC Report of 1964, and the rise of the environmental movement lead to the overrunning of the national parks by the middle class migrating to the national parks seeking an outdoor experience. With the growing environmental movement, it resulted in a philosophical change toward the national parks. Not only was outdoor recreation an impacting use of the resource, perhaps parks should be devoid of people for the protection of nature. Again, man was the problem.

In the end, the environmental movement is not really the friend of outdoor recreation and the outdoor educator. Or, perhaps it should be stated that not everyone in the environmental movement is the friend of those in the outdoor recreation movement. On many issues there is commonality between the outdoor recreation and environmental movements. However, when the commonalities are stripped away, environmentalists seek to exclude people from the outdoor environment. Outdoor recreationists and outdoor educators seek to include people in the outdoor experience. This principle alone should be sufficient to provide some philosophical separation of the outdoor recreation movement from the environmental movement. It is no different from Pinchot and Muir concluding that the resource management philosophies of the conservation and preservation movements were significantly different after providing their testimony over Hetch Hetchy.

Principle #9: There is a need and role for outdoor recreation professionals called outdoor educators in providing outdoor experiences.

There are two approaches to professional development. One approach tends to pull the discipline toward professional status; the other tends to push the discipline into professional status. The first approach toward professionalism pulls the discipline along into professional status by taking the criteria attributed to a profession and apply them to the discipline. For example, the New Dictionary of the Social Sciences lists the following six criteria of a profession: a) a profession involves a skill based on theoretical knowledge, b) the skill requires training and education, c) the professional must demonstrate competence by passing a test, d) integrity is maintained by adherence to a code of conduct, e) the service is for the public good, and f) the profession is organized. In the outdoor recreation discipline, a professional organization which represents most of the practitioners in the discipline is identified as the professional organization. In this case, the Association of Experiential Educators (AEE) serves that purpose. The Association takes steps to develop the professional status of the discipline. They publish a journal which develops and disseminates the theoretical body of knowledge. Universities and other organizations such as the National Outdoor Leadership School (NOLS) develop educational programs which help disseminate this knowledge to students training to enter the discipline. The association develops professional competencies and a certification program, although this discipline has favored accreditation of organizations over certification of its members. The association develops a code of ethics to protect the public.

The second approach tends to push the emerging discipline into professional status. First, professional status emerges from a problem which requires those in a leadership position to specialize and develop specialized skills and practices to cope with the problem. Critical in this process is that the public recognizes the need for these specialized skills and practices and permits the emerging profession some degree of monopoly control over itself to protect the public from incorrect practices. Concurrently, these specialized skills and practices become embodied in a body of knowledge and a systematic educational program and apprenticeship is developed to transfer this body of knowledge to professionals in training. To facilitate this process, people organize together into a professional group. In addition, a code of standards is developed to help ensure that the members adhere to and follow the codified practices.

Memory of the skills and practices is formalized with the development of a journal which also serves as vehicle to communicate changes in and development of skills and practices in the profession. In summary, probably the most critical element in this process is that the public recognizes the need for the profession and people relinquish control over themselves to the professional.

In practice, professions develop using both the push and pull approaches. The professional association can pull the discipline along by doing those things which an association traditionally do. These include organizing the professionals, developing a professional journal, creating a code of ethics and doing. However, probably the most critical element in the process of professionalization is that the public recognizes the need for the profession and people relinquish control over themselves to the professional.

As with any other profession, in outdoor recreation, the critical element is that the public relinquishes control over their experience to the professional. Conceptually, there is clearly a need for professional status of outdoor recreation professionals although it is questionable at this time that the public fully recognizes the need. In part, the need for the professional status is directly related to the development of skills and practices which are directly reflected in the accumulated body of knowledge of the discipline.

The first area in this developing body of knowledge involves the technical skills which are necessary to go into the outdoors. The public does not intuitively understand that they need the skills which form this body of knowledge. Not knowing this body of knowledge can kill a person. For example, not knowing how to prevent hypothermia can kill a person. Again, this body of knowledge must be learned since people no longer live or work in the outdoor environment. As with any profession, outdoor recreation professionals can use this body of knowledge to create a situation where the client needs to rely on the expertise and judgement of the professional.

The second area in the body of knowledge involves the theoretical underpinnings of the outdoors, natural environment, and wilderness. Philosophically, it is the mission of the outdoor recreation professional to educate people in, for and about their outdoor experiences. It is their role to take people into the outdoors. It is their role to educate people for going into the outdoors. Educating people for the outdoors occurs on both the technical level regarding of what skills and practices they need to do and know and second it occurs on a philosophical level such as following leave no trace practices. Third, it is the outdoor recreation professional's role to educate people about the outdoors. This education occurs in terms of the environment and in terms of the need of the outdoors as an important ingredient in the preservation of their soul and psychic. Unlike the priestly class, the mission of the outdoor recreation professional is to create an experience which creates revelation in the minds of the participants. The outdoor recreation professional's role is that of a facilitator more so than that of a priest. Facilitation results in the direct revelation in the participant. In contrast, a priest interprets the gospel so the lay person can understand it. However, like the priestly class, it is still incumbent on the outdoor recreation professional to thoroughly understand the philosophical underpinnings of the need of the outdoors, natural environment and wilderness to the human existence. Without an understanding of these philosophical underpinnings, it is difficult to create an effective program which facilitates the desired outcomes.

In terms of professional development, the desire to create revelation within the hearts and minds of each individual may have a tendency to diminish the development of the professional status of outdoor

recreation. Each person who receives a revelation becomes a potential disciple. They had an epiphany and they want to share it with everyone else. Unfortunately, they understand only half of the process of what the outdoor recreation professional understands. They understand the what and why but not the how of the experience. The revelation and the increased understanding from it is the why. The experience in which they participated is the what. What they don't understand is the how. A good outdoor recreation professional creates an experience which goes off flawlessly. It is these skills as an outdoor recreation programmer which seem to go unnoticed. Often the programming is executed so flawlessly that many people falsely assume that anyone can do it. They can't. However, that is not the problem. It is an issue that the public perceives that it can deliver these programs when in fact they can't.

Traditionally, outdoor education was an outgrowth of the school system. Originally, the concept was called school camping and in the 1950s it was broadened into outdoor education. In the 1970s there was a movement to incorporate environmental education into the concept. Although the term has pretty much remained attached to the schools, instructors at the National Outdoor Leadership School (NOLS) and other outdoor settings have referred to themselves as outdoor educators. The term outdoor education has considerable history and conceptually, it is easy to expand the concept beyond the school systems where the term has fallen upon disuse with the cutbacks in public education. The question is whether it is easier to coin a new term such as outdoor recreation professional or redefine an existing term. Time will determine which approach is the best. Both terms were used here. When asked for a preference, I prefer the term outdoor education because it has a history, because it defines the role of the outdoor recreation professional, and because its definition is easily expanded to incorporate the broadening of its scope beyond that of just traditional schools.

In summary, there is a need for outdoor recreation professionals or outdoor educators although the public may not fully recognize the need at this time. First, there is a need for outdoor educators to provide safe and meaningful programs for people going into the outdoors. Surviving in the outdoors for an individual living in an urban environment is no longer intuitive. A person who doesn't know what he/she is doing can get killed. Second, outdoor educators understand the philosophical underpinnings of the need for the outdoor recreation experience and they know how to program the experience to deliver an optimum experience. Third, there is a missionary component for the outdoor educator that stems from its theoretical underpinnings. This group of outdoor recreation professionals who are formally trained in the outdoors are outdoor educators. Their mission is to educate people of all ages and in all settings in, for and about the outdoors ages.

Principle 10: Recreational Engineering – The role of the outdoor educator is to educate people of all ages and in all settings in, for and about the out-of-doors. In a society that no longer lives in the natural or outdoor environment, there is no more important role than this to help insure the long term protection and survival of civilization and of the environment, the thin blue line of life that fosters the growth of civilization.

If you want a bridge built, you hire an engineer. The engineer examines potential loads, bridge designs, and cost factors to deliver a bridge that will do its job. In general, engineers are fairly practical in their design approaches. Utility is their guiding dictum. In some cases, bridge designers are able to create bridges that are awe inspiring in their beauty. Not only are these bridges practical; they are aesthetic.

We design our environment and it influences who we are. We design our cities and they influence who we are. We design our parks and they influence who we are. We design our gardens and they influence who we are. We design our backyards and they influence who we are. We let nature design our wildernesses, and these wildernesses influence our outdoor experiences.

An outdoor educator is a recreational engineer. Like the bridge designer, at one level, the outdoor educator designs and engineers programs to take people safely outdoors. This provides utility. However, unlike the traditional engineer who builds mundane practical bridges, the outdoor educator engineers we inspiring experiences that lie within the minds of the participants and remain there as memories. In some cases, the outdoor educator provides these experiences through direct leadership of groups in the outdoors. They work with resource managers to design outdoor recreational opportunities delivered by the outdoor resource. For others, outdoor educators provide education and training to people in the cities so that they are able to create valuable outdoor experiences for themselves. In addition, outdoor educators create a body of knowledge through the development of books, videos, magazine articles, research and other educational materials that help prepare and set the tone for people's outdoor experiences.

It is the role of those who design, manage and use the outdoor environment and wilderness to plan for and to create these experiences. In working to create the outdoor experience there are three distinct groups of people who need to work in concert with each other to provide the outdoor experience. There are the outdoor planners and park designers who design the parks to create the experience for those who visit the park. There are the managers who implement the plan of the designers and manage it over time. The outdoor educator is the leader of groups into the backcountry to experience the outdoor experience. In a sense, they focus on the end users of the park. Each group has its role in creating the outdoor experience. And there is a progression in providing the experience from the planner, to the manager and to the end users. There needs to be congruence and coordination among each of these groups in delivering their products.

Thoreau went to Walden to discover nature at his cabin. Leopold went to his cabin in Wisconsin to gain additional insights on wilderness. I went to my cabin in the suburbs to live and work. And even there, I found wilderness. I found wilderness there because having experienced wilderness, I knew what to look

for my backyard. I knew what I was looking for because in my leisure time and through my recreation, I had visited wilderness and because others had educated me about wilderness and its qualities.

If you need a bridge, you hire an engineer. If you need to create outdoor experiences you hire an outdoor educator. The outdoor educator possesses the knowledge about the outdoors, the philosophical underpinnings necessary to conduct and design purposeful outdoor programs, the leadership skills necessary to lead groups outdoors, the programming skills necessary to create and engineer purposeful outdoor programs, and the safety skills to conduct these programs safely for people who are unfamiliar with the outdoor environment. The role of the outdoor educator is to educate people of all ages and in all settings in, for and about the out-of-doors. In a society that no longer lives in the natural or outdoor environment, there is no more important role than this to help insure the long term protection and survival of civilization and of the environment, the thin blue line of life that fosters the growth of civilization.