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ABSTRACT

In April 1976, the National Conference on Outdoor Pursuits in Higher Education convened to re-examine the potential effectiveness of a small group in focusing on identifiable issues and program possibilities at the college level. The conference, which was loosely structured and held to a limited participation, featured presentations on outdoor pursuits in the academic areas and a series of workshops on liability and safety, staffing, freshman orientation, interdisciplinary courses, and funding. The first presentation described a study by Hawkes which showed positive changes in the attitudes and behavior of teachers who had had an Outward Bound experience and a study by Smathers which reported on the potential of Outward Bound type experiences in the training of student teachers. The second presentation described the State University of New York's "Wilderness Workshop," a 3 hour credit course in American literature open to undergraduate and graduate students and other interested adults. The third presentation described Appalachian State University's use of wilderness experiences to teach anthropology in three ways: as a means of building individual initiative, group communication, and esprit d'corps in classes with no specific environmental theme, as a major project in the "Man and His Environment" course, and as an experience in primitive living in an anthropology class on North American Indians. The conference ended with a business sessions report. (CM)

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THE PROCEEDINGS

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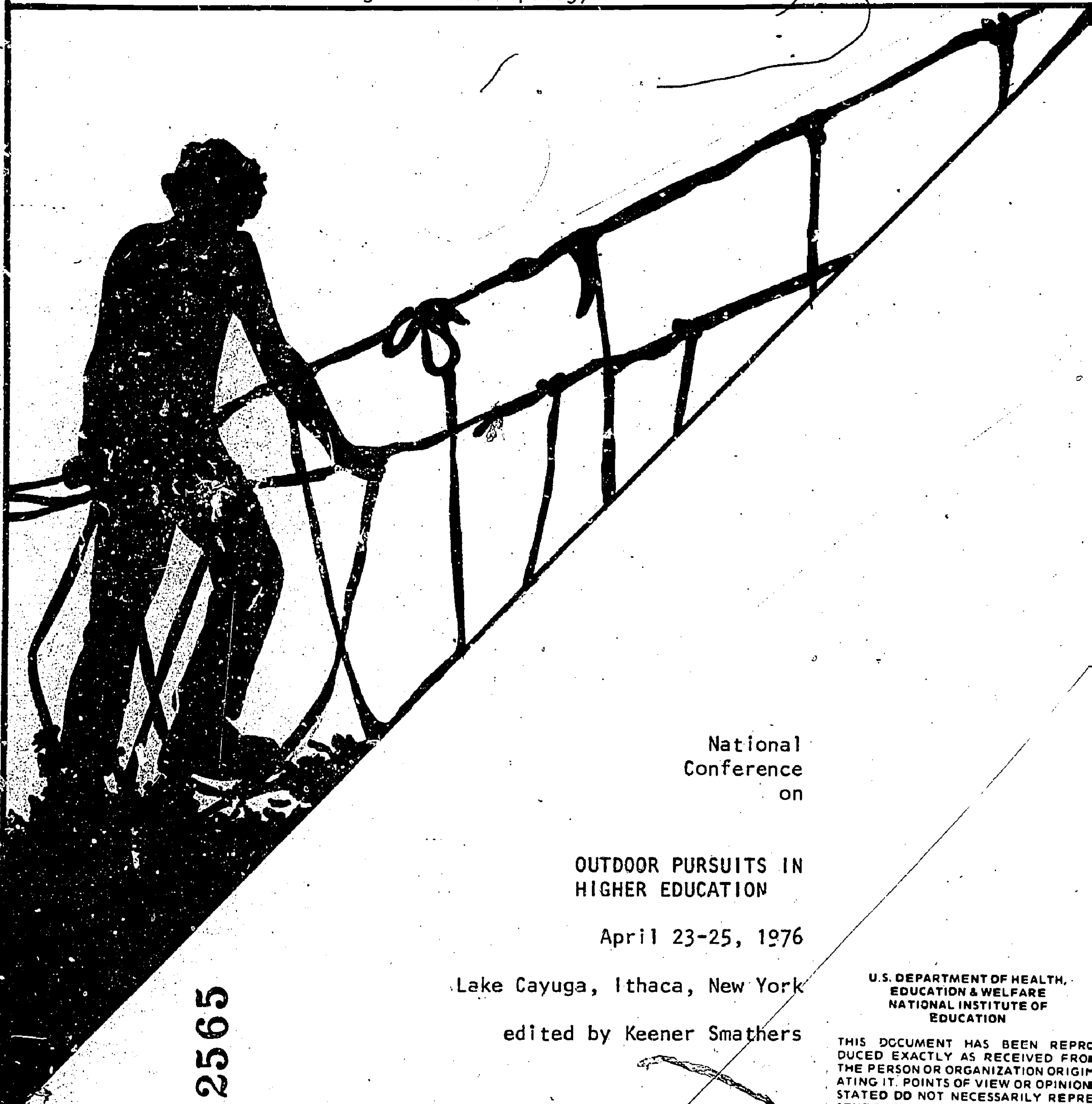

National
Conference
on

OUTDOOR PURSUITS IN HIGHER EDUCATION

April 23-25, 1976

Lake Cayuga, Ithaca, New York

edited by Keener Smathers

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Contents

Foreword.. iii

Jennings Wagoner, Jr.: Teacher Education Through Wilderness and Urban Challenge; Theoretical Assumptions and Current Research.................... p. 1

Jonathan Fairbanks: The Adirondacks as a Library; The Wilderness Workshop............................ p.18

Burton L. Purrington: Use of Outdoor Experiences in the Teaching of Anthropology.................... p.25

The Workshops

Liability and Safety.............................. p.38
Staffing.. p.39
Freshmen Orientation.............................. p.40
Interdisciplinary Courses......................... p.41
Funding... p.42

Conference Business Sessions Report.................... p.44

Appendix I Conference Program.......................... p.45

Appendix II Conference Participants.................... p.47

Foreword

The first North American Conference on Outdoor Pursuits in Higher Education met at Appalachian State University, Boone, North Carolina in April, 1974. Consultants from Outward Bound were well represented at the event in a co-sponsoring role.

A second conference followed in October of that year at Estes Park, Colorado sponsored by the Colorado Outward Bound School and the School of Education of the University of Colorado. This conference broadened the base of representation to include wilderness programs of public and private secondary schools as well as social agencies.

A Minnesota conference in October, 1975 held at Mankato State University continued the broad representation and diversified somewhat further into experiential education. At Mankato it was apparent that the adventure movement at all levels of education would continue its phenomenal growth in North America for the foreseeable future.

The Lake Cayuga conference consequently convened to re-examine the potential effectiveness of a smaller group such as the original one which could focus on clearly identifiable issues and program possibilities at the college level—accreditation of non-traditional learning approaches and exchange programs, for examples.

The Cayuga conference was loosely structured and for working purposes held to a limited participation plan. Three feature presentations on outdoor pursuits in the academic areas were specifically planned. The workshops and discussion topics were planned by conferees after arrival. The conference succeeded.

A conference document entitled "Directory of Programs Utilizing Outdoor Pursuits in Higher Education", which was produced for promoting exchange programs in colleges, is already in use.*

Other group successes though less tangible added to the camaraderie of the occasion. After two days of brainstorming on problems apparently characteristic of college level adventure programs, the conference concluded with an affirmation that a college level meeting should be held at least annually to explore both the solutions to our problems and the expanding program possibilities.

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* The document is available through Dr. Richard Heeschen, Health and Physical Education Department, University of South Florida, Tampa.

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Teacher Education Through Wilderness and Urban Challenges

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As I understand my role in this session, it is to explore with you some of the ways in which wilderness and urban challenges might be and indeed are being used in the preparation of teachers. A rather vast and impressive literature has already begun to develop which documents the value of Outward Bound-type experiences for a wide range of groups.[1] Many youth and community organizations, public and private schools and colleges, industrial and governmental agencies and various other groups have developed working relationships with Outward Bound in addition to the participation by individuals of all ages in standard and specialized programs offered at Outward Bound schools. Moreover, numerous adaptive and independent programs which draw heavily from the Outward Bound model have appeared in regions all across the country. Certainly there is little debate among those of us gathered here as to the potential value of the Outward Bound movement. We know its history and in general subscribe to the basic philosophy of the Outward Bound concept.[2]

The major question on which I would like us to focus our attention then is "what role can wilderness and urban challenges, such as those pioneered by the Outward Bound movement, play in the education of teachers?" I should make clear at the outset my usage of the term "teacher education, " for I

would include in-service as well as pre-service experiences under this label. Indeed, my own special concern for the "revitalization" and restimulation" of those teachers who have gradually slipped into the mire of bureaucratic and pedagogical routine has been a primary driving force behind my efforts to encourage my own university, the University of Virginia, to offer credit and support for Outward Bound Teachers' Practica as well as our own emerging "Wilderness Workshops" for practicing and prospective educators. I believe that to be alive as a person and effective as a teacher, regardless of the grade or subject taught, one must constantly explore, test, define and over the years and through still more experiences, redefine ones values, beliefs, and commitments. The experiences offered by Outward Bound-type programs provide, I believe, an important vital avenue for this process of self-discovery and self-renewal.

In an effort to convey to my colleagues and the administration at my university the need for considering something as unorthodox as "wilderness experiences" in teacher education programs, I, in good scholarly fashion, felt it appropriate in developing a proposal to begin by quoting men of greater learning and reputation than I. With your forbearance, I would like to share those same quotations with you, for the wisdom expressed by the Moravian educator, John Amos Comenius, in the Seventeenth Century, and Henry Thoreau in the Nineteenth Century does, I believe, help establish a framework from which we can profitably begin to explore the need and

potential of wilderness and urban challenges in relation to teacher education:

> The education I propose includes all that is proper for man, and is one in which all men who are born into this world should share. . . . Our first wish is that all men should be educated fully to full humanity. . . . Our second wish is that every man should be wholly educated, rightly formed not only in one single matter or in a few or even in many, but all things which perfect human nature. . . .
>
> John Amos Comenius, The Great Didactic, 1632.

> I went into the woods because I wished to live deliberately, to confront only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.
>
> Henry Thoreau, Walden

Certainly most educators would give nodding assent to the affirmation quoted above. Comenius' call for education "in all things which perfect human nature" could be replicated by similar quotations from countless men of learning down through the ages. Thoreau's invitation to solitude, his expression of the need each of us has for reflection, for self-discovery, for re-evaluation of our values and feelings strike our ears not as alien notes, but rather as chords from a familiar, if not often performed, composition. Through years of schooling, educators have become rather adept at absorbing, at least intellectually, some of the insights and wisdom of others, individuals who through their own experiences, their own questioning and reflection, have sought to know themselves and the world of which they are a part.

For most educators, the process ends there. Caught up as

we are in the demands of modern life, pressured to cope within an increasingly impersonal social network, and concerned with keeping abreast with the exploding volume of knowledge in our various fields, we seldom find the time to engage in new experiences and rarely take the time to question and reflect upon who we are and what is happening to us. Especially important for educators whose talents and energies influence the lives and dreams of countless children, opportunities to consider in deeply personal and professional ways the process of education of which we are products and which we now often unthinkingly perpetuate are all too limited.

The list is legion of critics who have assailed the schools in recent years and the evils they have described are all too numerous. Of all that has been said of late, however, perhaps Charles Silberman's assessment was closest to the mark: ". . . . what is mostly wrong with public schools is due not to venality or indifference or stupidity, but to mindlessness."[3] Silberman noted further: ". . . . by and large, teachers, principals, and superintendents are decent, intelligent, and caring people who try to do their best by their lights. If they make a botch of it, and an uncomfortably large number do, it is because it simply never occurs to more than a handful to ask _why_ they are doing what they are doing—to think seriously or deeply about the purposes or consequences of education."[4] The basic assumption which underlies my involvement in and commitment to integrating outdoor challenges and experiences into the professional programs

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of schools of education is thus based directly upon the premise that teachers, administrators, and other educational personnel need novel opportunities which will enable them to become more mindful of themselves and their values as persons and as professionals.

It is clearly not the burden of this paper to claim that wilderness and/or urban-focused programs offer a panacea for all the ills of education. Nor should the position being taken here in any way be interpreted as suggesting that programs which enhance the affective dimensions of experience and knowledge should replace cognitive experiences. Hopefully educators are beginning to learn of the consequences of false dichotomies and excesses. Again to cite Silberman, we are warned that the "tendency to celebrate the unthinking marrow-bone is as dangerous as the exaltation of the antiseptic mind, and as mistaken. The insistence that systematic and disciplined intellectual effort is a waste of time. . . . at its best is sentimental foolishness."[5]

My purpose then is not to present outdoor challenges as a panacea nor as a replacement for more conventional experiences now provided educators in pre-service or in-service training. Rather, my concern is to describe ways in which Outward Bound-type experiences can be and are being utilized as valuable supplements in schools of education.

OUTWARD BOUND AND PROFESSIONAL EDUCATION

The potential for furthering the personal and professional

development of educators through Outward Bound-type programs has only recently begun to be tapped. The Colorado Outward Bound School first instituted a specially designed course for educators in the summer of 1968. Thirty men and women participated in the first Teachers' Practica. Encouraged by the enthusiasm displayed by the teachers who went through the initial program, the following summer Outward Bound expanded participation in the Teachers' Practica to include 106 teachers and offered courses at the Dartmouth Outward Bound School as well as the Colorado School.

From the beginning, additional programs involving teachers have recently been developed by several Outward Bound schools. Special one-week seminars for teachers and administrators are currently offered at the North Carolina, Maine, Minnesota and Colorado schools. In 1973 Appalachian State University pioneered the concept of utilizing the Outward Bound experiences as an integral part of its pre-service teacher training program. And, in addition to universities which grant credit to undergraduates who complete the standard Outward Bound course, a growing number of universities also grant graduate credit to educators as well. The groundwork has thus been laid.

In spite of our own outdoor experience and appreciation for the potential of Outward Bound-type programs, research on the actual impact of such activities as related to the personal and professional growth of teachers has been

modest, at least until the last few years. However, two studies in particular offer encouraging data as to the impact of outdoor challenges on teachers, and lend support to the theoretical assumptions on which many of us have been proceeding as a matter of faith. A brief examination of the findings of Dr. Glen Hawkes, who evaluated the 1969 Colorado-Dartmouth Teachers' Practica program, and of Dr. Keener Smathers, who recently published the results of a special Appalachian State-North Carolina Outward Bound program for pre-service teachers, offers reassuring and challenging data regarding the demonstrated benefits of outdoor challenges in the preparation and restimulation of educators.

THE HAWKS' STUDY:

Using information gained from a questionnaire and from interviews, Dr. Glen Hawkes of the School of Education of the University of Massachusetts reported positively on the outcomes of the 1969 Colorado-Dartmouth Teachers' Practica program.[6] Hawkes reported that the Outward Bound experience influenced many teachers' self-image and view of their profession in constructive ways.

Teachers reported a gain in self-confidence, an increased sense of their potentialities, and indicated that the experience enabled them to relate more sensitively and humanely with others.

Comments made by teachers who participated in the program indicated that the individual and group responsibility basic to Outward Bound programs can have a professional as well as

personal impact. One teacher's statement is particularly illustrative:

> I believe that I can more effectively work with small groups because of my being in a patrol. This will be especially true with my involvement in working in small groups of teachers. I don't expect I will be able to hold back and be a "spectator" in small groups any more. Because of my part in the patrol where there were no "spectators" and such a course of action was not possible, I don't believe I will feel right in returning to that role. I will now get involved.

In a similar vein another teacher reported: "I'll be more prepared to put myself out on a limb and risk failure than seek the security of going the easy and non-participatory way."7

The Outward Bound Teachers' Practica have been designed so as to make the potential connections between wilderness experiences and professional application as concrete as possible. The instructors make an effort to demonstrate and explain the philosophy of "learning by doing." Experiences are followed by discussions, visiting speakers are included, and teachers are encouraged to explore ways in which experiental methods might be applied in their own teaching situations.

Among the more significant attitudinal and behavioral changes reported by Hawkes which apply directly to professional development are the following:

1. <u>Increase in empathy with students</u>: Teachers seem to gain a deeper understanding of the educative process as seen through the eyes of students. In the Outward Bound situation, it is the teachers who are the learners; they are the ones

who are dependent, who feel the need to rely on the instructor and their peers for help and approval. Two teachers' comments cited by Hawkes are especially revealing in this respect. One teacher stated, "Outward Bound more than any subject or course that I have taken helped me to understand what it means to be a student. Now more than ever I put myself in the place of my students." Another teacher confessed, "I have been frightened, exhausted and sure that I couldn't do things. I understand the feelings of my students now. I talk with them about their feelings."[8]

2. Increased individualization of instruction: The teachers surveyed indicated a greater concern for tailoring instructions to meet the needs and concerns of individual students. Teachers reported that they were more encouraging of special independent projects and supportive of students pursuing studies at their own pace. One teacher noted, "I find myself being less concerned about course content and more concerned for the individual student. I see teachers as experience providers."

3. Increased student independence and shared decision-making: Teachers indicated that their own gain in self-confidence prompted them to allow their students more independence and a greater sense of control over their own learning. One teacher described the change in his classroom behavior as encompassing "freedom in atmosphere--respect for kids--listen to opinions." Others noted more willingness to "involve more of the students in decision making."

4. <u>Less concern for traditional school regulations</u>: Dress codes, length of hair, and other petty regulations seemed to concern teachers less after they had experienced Outward Bound. One physical education teacher commented that he had become "more lenient in some aspects of my job. Rules regarding dress, grooming, and appearance do not bug me as much as in the past. . . ." Similarly, another teacher noted, "I seem not to have as many rules and let the students take more of the responsibility so that they have more freedom."

5. <u>More concern for student accomplishment</u>: While many teachers became less interested in the smaller matters of schooling, they remained or became more concerned about students meeting their responsibilities and measuring up to challenges. Hawkes quotes one teacher who said that he became "more strict in demadnding more from individuals." Another stated in an interview, "Since I faced up to many challenges and ones that I thought I could never accomplish, I have now given my students much more to do. They are much more capable than I ever thought they were." A direct application of Outward Bound techniques was cited by yet another teacher:

> I realize that treatment of me, both at the rock climbing and at the rappelling, has several implications for my teaching. First of all, set the goal high enough so that the person will have to extend himself to reach it. Second, let the person know that you consider it to be well within his capabilities. Third, where possible stay with them until they accomplish it. All the while being calm, patient, and giving emotional support. Outward Bound seems to be an attitude, a way of doing things.

In other ways too teachers reported important changes in their attitudes and teaching behaviors. Teachers noted an improvement in their relationships with students and indicated that they were more open and relaxed with students than previously. During interviews teachers revealed that they felt less threatened and were more willing to communicate on a personal level with their students. One second-year teacher underwent a dramatic change as a result of the Outward Bound course, changing from a tense, shy and reserved teacher to a lively and personable one. His principal, who previously had considered not retaining him, observed that he had become "a different man" and was much closer to the students. The teacher attributes his personal changes to his participation in Outward Bound.

Certainly not all teachers react in the same way to the Outward Bound experience. Teachers, as all individuals, enter Outward Bound programs with different values and personalities and different philosophies of education, and all do not leave having experienced the same degree of change. However, the study by Hawkes indicates clearly that the potential for change is not only present, but in many cases realizable.

THE SMATHERS' STUDY:

While the Hawkes' study reported on changes in the attitudes and behavior of teachers already in service who experienced Outward Bound, the research of Dr. Keener Smathers of Appalachian State University offers still further evidence of the potential of Outward Bound-type experiences in the

initial preparation of prospective teachers.[9] In an attempt to determine the impact of Outward Bound education on a selected group of university candidates for teacher certification, an eighteen day program was arranged between Appalachian State and the North Carolina Outward Bound School. It is significant that in the Smathers' study, comparisons were made between student teachers who participated in Outward Bound and others who went directly into their student teaching experiences without Outward Bound involvement.

In designing the Appalachian State Outward Bound experiment, three groups of student teachers were identified for comparison purposes. One group who volunteered for and were randomly selected to engage in the Outward Bound experience began their student teaching block by engaging in typical wilderness stress experiences: cross country back packing, rock climbing, white water rafting, and a three day wilderness solo without food. A ghetto component of the program forced these students to then "make do" in Atlanta, Georgia for several days with only a dime. In both the wilderness and urban components of the program, learning by doing with immediate feedback of results was a natural phenomenon. Following these experiences, the Outward Bound group of teacher candidates spent the remaining eight weeks of the quarter in classrooms as student teachers.

A second group, composed of students who had applied for the OB experience but not selected, went directly into student teaching activities, as did a third group who had not

volunteered for or shown any interest in the Outward Bound program. In comparing the three groups along several dimensions, Smathers uncovered some important findings which reflected favorably upon the impact of Outward Bound as a component in the pre-service training of teachers.

Pre and post assessment by the students as to their opinions regarding their "readiness" for teaching and their feelings toward the quality of preparation they had received in professional education produced noteworthy conclusions in favor of Outward Bound training. Interestingly, of the three groups pre-tested (those who engaged in OB, those who volunteered but who were not selected, and those who did not volunteer), the Outward Bound group showed the greatest initial reservations regarding reaching readiness and attitudes toward the quality of professional preparation. The group which did not volunteer for Outward Bound showed the greatest amount of confidence regarding teaching readiness. The post-test revealed, however, that while the non-Outward Bound groups did not vary to any appreciable extent in their responses between the pre and the post-test, the Outward Bound group not only raised its evaluation of readiness for teaching and general evaluation of the quality of preparation for teaching, but did so to a statistically significant degree.[10]

The fundamental premise underlying the Smathers' study was that the self-concept and personality make-up of teachers, factors largely if not almost entirely developed outside the

confines of classroom instruction, are important variables in determining teaching success. In the cluster of questions which related to the development of a healthy self-concept, the Outward Bound Group not only gained from beginning to end a highly significant degree ($p. < 02$), but moved to a point of statistical significance beyond both the other groups, which actually dropped in mean scores from pre to post-test. The Smathers' study also reported gains on behalf of the Outward Bound group with respect to increased involvement of students in the learning process and in the area of empathy toward and interpersonal relations with students.[11]

As in the Hawkes' study, the personal reactions of the individuals who took part in the Appalachian State Outward Bound experience were overwhelmingly positive. The student teachers who experienced Outward Bound noted especially a sense of increased tolerance for and empathy with students who saw success at school an almost insurmountable challenge. The importance of direct feedback and success in one area adding to confidence regarding new learning situations was also emphasized, as was the importance of group support in the learning process and the value of direct involvement by students in learning activities. Here again, a few comments drawn from the written summaries of the Appalachian State Outward Bound group as cited by Smathers capture the flavor of the participants' reactions to their experiences:

> --- The most overwhelming evident benefit I derived from myself in relation to student teaching was the self-confidence I discovered within me. To be an effective teacher or

educator, one must have a sense of compassion for his students -- to be taken off the defensive and to be put on the same level as the student as a co-learner.

--- To have been faced with such tremendous challenges and to have overcome fear, anxiety, and human inadequacies is to know how to succeed.

--- You find out how to conquer the biggest obstacle of all, which is really your own mind.

--- I learned patience and self-confidence, not how to conquer nature. Learning that others have feelings far from mine but just as sensitive also made me aware of reality.[12]

SUMMARY

The studies by Hawkes and Smathers offer encouraging data as to the potential of outdoor challenges and experiences as important ingredients in teacher education, whether at the pre-service or in-service level. Obviously much more research needs to be done before the full impact of Outward Bound activities can be properly assessed. While many of us, having experienced Outward Bound and/or similar programs directly, are convinced "deep down" about the worth of such experiences, there remain many who are understandably skeptical. We are indebted to Hawkes, Smathers, and others who have begun to tap the research potential in outdoor programs designed especially for educators, and hopefully some of us can carry forward on the work they have begun. Especially needed is not only more research on the initial impact of Outward Bound-type experiences on educators, but longitudinal or follow-up studies which can shed light on the long term impact, if any, of these types of programs. I personally am not at all

convinced (nor especially bothered by my hunch) that, as with so many experiences, time might erode the initial impact of programs of the sort we are promoting. If this should be found to be the case, then we might find it indeed worthwhile to encourage not just a single-shot outdoor program for educators somewhere along the line of their careers, but perhaps more frequent "tune ups" amd "refresher courses" from time to time. Revitalization, restimulation, and a continuing search for self-actualization all suggest to me the importance of heeding Thoreau's advice of confronting again and again the "essential facts of life." whether these be found in wilderness or urban settings. For far too many people, educators included, death of spirit and excitement and wonder too often comes long before our bodies are finally laid to rest. We, as well as our students, deserve better fates.

FOOTNOTES

[1]See, for example, Robert Godfrey, "Research on Outward Bound," paper presented at the Conference on Experiential Education, Estes Park, Colorado, October, 1974, unpublished mss.

[2]For those interested in a discussion of the ideas of Dr. Kurt Hahn, founder of the Outward Bound movement, see Robert Skidelsky, English Progressive Schools (Middlesex, England, 1969). See also Dan Meyer, et al., To Know By Experience (Morganton, North Carolina, 1973), Prologue.

[3]Charles Silberman, Crisis in the Classroom, (New York, 1970), p. 10

[4]Ibid., p. 11

[5]Ibid., p. 8

[6]Glen Hawkes, et al., Evaluation of Outward Bound Teachers' Practica (University of Massachusetts, 1969).

[7]Ibid., pp. 8-9. (Cf. Joseph R. Schulze, An Analysis of the Impact of Outward Bound on Twelve High Schools (Mankato State College, 1971).

[8]These quotations and others following are found in Hawkes, passim.

[9]Keener Smathers, Outward Bound in the Professional Education of Teachers: A Study of an Experimental Component in Field Experiences (National Conference on Outdoor Pursuits in Higher Education, 1975).

[10]Ibid., pp. 5-8 and Appendix I, Table 2, p. 29

[11]Ibid., pp. 8-9 and Appendix I, Table 4, p. 30

[12]Ibid., pp. 10-13.

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The Adirondacks as a Library: The Wilderness Workshop

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As a professor of literature I should confess at the outset: I find the physical world more interesting than the world of the intellect and imagination. The intellect and imagination perish when we perish; but the earth keeps on humming through space - the earth is there, the earth is fact. Several years ago a friend wrote me, saying "Instead of climbing the Colorado mountains, climb the mountains of your mind." But, alas, he flattered me: there are no mountains in my mind. And for those who do have mountains in their minds, I suggest they push against them and push right through them.

I remember my first encounter with a mountain in New Zealand. I climbed up wet slabs toward a spiny ridge to get a glimpse of our goal, Shark's Tooth. Once at the ridge I peered over and looked at the peak and felt an awful clamminess within my stomach. The mountain wall was black slate, sleek in the rain, very big, very lonely, very slippery. It was gaunt; it was alone. "So that is what a mountain is," I said to myself. "Climb carefully, dear flesh." Nothing equals the impact of the real thing.

It was from this sort of experience that the Wilderness Workshop was born. Even though I have a bias toward the

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physical encounter I am not entirely a renegade from the world of the mind and imagination. Not at all. I read with enthusiasm and wander the minds and hearts of others with a sense of humanity, of shared response and experience. So with a foot in each world, I considered: why not combine readings in wilderness literature with actual experience?

So the Wilderness Workshop was proposed, approved, and generously funded by the State University of New York Research Foundation. After a year and a half of planning, the Workshop enrolled its first student in 1973. Let me explain exactly what it is and how it functions. The Wilderness Workshop is a 3 hour credit course in American literature open to undergraduate and graduate students and other interested adults. Participants read off-campus approximately ten classic American texts about wilderness. The groups of twelve are exposed to a variety of Adirondack experiences which are intended to challenge, supplement, and perhaps confirm the ideas encountered in their readings. Each participant keeps a daily journal and writes two examinations, the last of which aims at having the student relate his wilderness experience to the literature. In short, the Workshop perpetuates Thoreau's sojourning in nature "to see what it might teach us," recognizing that when we live vicariously in a book we live once removed.

The active instructional period of the Workshop involves camping, hiking, and so forth—but the purpose is cognition and perhaps recognition. I prime the students with the read-

ing, provide them with experience (which is carefully planned), and allow them to come to their own insights and conclusions. We do not sit down systematically and have seminars. For ten sustained days we are together and more or less visit with one another. It seems casual, but the motivation of the students, the reading, the physical experiences, and the instructor's presence cohere into something beyond idle bull sessions.

As one might expect, however, the program has been controversial. One of my colleagues asked me, "When do you schedule your seminars?" I told him at 8:15 AM Mondays, Wednesdays, and Fridays, and that seemed to satisfy him. Another critic wondered how the course could have any academic validity if the students had no opportunity to go to the library. I allowed that was one of the program's real weaknesses. Then some of my younger colleagues fresh from graduate school thought the whole program dubious because "it was clear the students were having fun." I agreed that this was an embarrassment for me too. But let us consider the last point somewhat more seriously.

We are open if we are enjoying ourselves. And many of us realize that too often education has been confused with grinding away at material in a plodder's dreary manner. But then I do not believe that if the experience is "joy, joy, joy!" it is necessarily educational. There is a place for discipline. Further I believe a proper academic course should have substance. So, when might the Wilderness Workshop cross the boundry from education into pure vacation? What

might make the Workshop essentially a lark? If I do not face these questions, other more responsible academics certainly will, if only in their own minds.

The Workshop would be a mere lark when it no longer required student preparation, examinations, and a journal, when the literature was not of the order of Thoreau, London, Jeffers, Hemmingway, and Faulkner, and when all the field experience was trouble-free and pleasant. That is, we would have no night walk at 3 AM, no climbing up the slippery boulders and waterfalls of Jimmy Creek, no bushwhacking through jagged spruce thickets, across mushy bogs, or in shallow beaver ponds. The wilderness has different moods and the Workshop attempts to sense them. We rise at 6 AM with the songbirds, we swim on hot afternoons in wilderness lakes (one seminar was actually conducted in the lake during a 100 degree day last August); we also shiver in soggy clothes in front of a fire that keeps going out. As one young lady said to me during such a moment, "Why dinja ask us to bring more clothes?"

We experience deprivation, fear, affection, a sense of well being. Within the Workshop, the students come to know the instructor first as a person, secondarily as an instructor. The ideas and values of the instructor and student are vulnerable to stress and experience, and thus have the benefit of being tested. The informality of the setting engenders candor, and there is a flow of ideas and reactions between all parties. You help a classmate with his pack; you then feel comfortable sharing with him your ideas. Hence, I find

that the physical proximity of one's classmates encourages an intellectual intimacy. It is these conditions, I think, that have created the intense and positive response to the Workshop.

Consequently the Workshop operates on the assumption that we are physical and intellectual creatures, that if you ignore one side of the human being you ignore half of that human being, that ultimately man is a creature of action. (This last assertion does not always sit comfortably in ivy halls.)

Some experts from student journals might better illustrate the Workshop experience.

"Mary Ann and Linda have badly blistered feet, and I wonder if in their place I could endure the pain."

"Bushwhacking this morning was a curiously masochistic adventure: Outwardly, I was miserable; wet to the knees, water sloshing in my boots, branches clutching at me. But within I relished the ordeal. An odd combination. I'm at a loss to explain."

"We are no longer just a group of 13 people, but have become as one. One thinking, rational being. We no longer think as individuals would but rather we are thinking and acting for the good of all. We are all very close and talk openly about many of our personal feelings and ideas."

"The rock climb was an extremely powerful experience for me. When I began to climb the rock face I was calm and relaxed. Maybe I was too calm. When I was halfway up, I got

lost in the rock and felt that I was doomed to stand on the little ledge. I made the mistake of looking down at my feet in order to get a foothold. I have never felt such fear before."

"My resources are exhausted. The hike up the stream was really grueling. It was almost beyond my point of endurance. But what a fine feeling to finally reach the clearing. Now, after a leisurely, filling supper, I'm content. Exhausted, but content. The whole day smacks soundly of Deliverance."

"I have a new respect for snakes. Today I shared their lifestyle, sitting lazily on a rock in the sun with no concern for passing time."

One other feature should be mentioned before concluding. Even though the Wilderness Workshop operates out of our English Department the course is slightly inter-disciplinary. (I feel sometimes as though I might be admitting a heresy.) Along with literature texts, a miscellany of other texts are included: Adirondack French Louie (probably the best biographical work related to the Adirondacks); Loren Eiseley's The Immense Journey; Aldo Leopold's Sand County Alamanc; and the powerful heroism of Sir Ernest Shakleton in Lansing's book, Endurance. Academic instruction is handled by academics with advanced degrees in Enghish, but instruction is also offered by other instructors and consultants such as ecologist Anne LaBastille, philosophy professor Baylor Johnson, and L.A. Atwill, editor of Adirondack Life and a registered

Adirondack guide.

To conclude: it is the physical encounter which distinguishes this literature course from others. Students spend 24 hours on a solo; and one young lady had to deal with an extremely physical bear that snorted about her bivouac, lifting the tarp with a paw in search of the candy he smelled. (She gave it to him.) Another bear grabbed a classmate's pack, ripped open a pocket, and ate a bar of soap, then promptly left. On another occasion a group reacted to the bear threat with an all-night vigil, each student taking a turn at "watch", heaping the fire with logs. Another group watched a deer run back and forth along the shoreline of a lake. No one could explain the deer's action until a ranger suggested the doe was attempting to escape the cursed deer flies. One student from Buffalo had never seen pure water in a lake before, and the first day out asked me soberly, "Where's the faucet?"

So you put it all together, stir, blend, and sometimes it rises quite well but not always; no venture is guaranteed. But the Workshop students tend to be conscientious and almost always the books are read. A staff reconnaissance carefully plans the routes and establishes the activities; then a collection of 12 strangers enters the Adirondacks, emerging ten days later as a tight community. Something positive occurs. At the core is the literature, the wilderness, and the human community, and the interplay between these forces can be rich indeed.

Use of Outdoor Experiences in the Teaching of Anthropology

Burton L. Purrington *
Associate Professor of Anthropology
Appalachian State University

Anthropology might be called the most naturalistic of the social sciences or the most humanistic of the natural sciences. In the last two decades all four of anthropology's major sub-fields, physical anthropology, archeology, cultural anthropology, and anthropological linguistics, have paid increasing attention to the interrelationships between man and his natural environment. As a result, numerous anthro departments around the country now teach one or more courses in human ecology, cultural ecology, or environmental archeology.

Although we have only one cultural ecology course at Appalachian State University (innocuously titled "Man and His Environment" so as not to scare off undergraduates looking for a general course on man-environment relations which this course is) our five person department has made extensive use of outdoor experiences provided by ASU's Office of Wilderness Experiences. Depending on the type of course, we have used this experience in three ways:

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* Presented in absentia. Dr. Purrington canceled his appearance at the conference with regrets because of other unforeseen and highly pressing responsibilities. Copies of this document were presented to the conferees in his absence.

1. Building of individual initiative and group communication and esprit d'corp in classes with no specific environmental theme.
2. A major optional project in the Man and His Environmental course.
3. An experience in primitive living in a North American Indians class.

The experiences in the first category have varied greatly in content. They range from a single afternoon on the ASU ropes course and/or rappelling to week-end backpacking trips on the Appalachian Trail or Blue Ridge Parkway. There is little if any direct attempt to relate these experiences to course content. Their primary function is to bring the class together in situations which emphasize group cooperation in a setting which is a complete break from the normal academic and social routine on campus. This experience has been used by two instructors in cultural anthropology classes who report that the students' responses to this optional activity have been quite positive, that formerly quiet students frequently become active participants in discussions, and that the normal pattern of students addressing questions and comments primarily to the professor is replaced by one in which interchange between students is far greater. We intend to use this experience in other classes.

The wilderness experience in the Man and His Environment class is one of 3 optional projects of which the students must choose two (see course syllabus). This activity follows

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a predetermined pattern which has varied little in 7 outings over the last 3 years because it has worked so well.

The experience begins Friday afternoon in the company of the professor and two instructors from the Office of Wilderness Experiences. We begin at the ASU ropes course with the 14-foot wall for openers followed by high log walks, a burma bridge, and whatever else the local vandals have left intact. We then drive 40 miles to Dennis Cove, Tennessee, the upper entrance to the Laurel Fork Gorge on the Appalachian Trail. The distance that we are to cover over the week-end is only 3.6 miles - a distance which:1) doesn't scare off the out of shape or infirm student (we have taken two students with moderate physical disabilities plus one who was blind on these expeditions - it was the first camping trip for two and their responses to the experiences were very near euphoric);2) isn't an endurance contest which favors the experienced hikers and macho-types and leaves the others sullen and sore;3) leaves plenty of time for instructional activities and aesthetic experiences with lots of breathing room in case of unforeseen delays;4) provides relatively easy and quick egress in case we need to evacuate a sick, injured, or snake-bit student or (God-forbid) instructor.

The walk to the initial campsite is about one-half mile, and camp is invariably set up quickly because of near, if not complete darkness. The necessary tasks are enumerated <u>once</u>, after which division of labor and accomplishment of task is allowed to happen by itself. Group cohesion, which

has been nicely inaugurated by the wall and ropes course, is, in general, firmly established by the time camp is up. By the time supper is warm the students have been aware for some time that the silverware was forgotten and have grumblingly fashioned a makeshift utensil-scroll and filigrees frequently appear on second night spoons.

Saturday breakfast is followed by a discussion of the geological, environmental, and cultural history of Laurel Fork Gorge. This wild, scenic area was almost entirely cut over in the early twentieth century and there is abundant evidence of the early logging days (an old railroad bed, huge sawn stumps) and modern depredations of man (an abandoned strip mine, voluminous solid waste, and a busy highway all at the end of the trail). A quick lesson in map and compass reading is followed by about an hour of simulated first aid situations (bleeding, burns, hypothermia, broken bones, shock, mouth to mouth resuscitation, moving unconscious victims, etc.). The three major admonitions of the preceding night are repeated: 1) "Go easy on firewood, this trail is used a lot." 2" "Don't leave any trash, pick up as much as you can carry." and 3)"Don't get separated from the group - ever."

After a couple of scenic side-trips and lunch at the base of Laurel Fork Falls, we spend the afternoon rappelling. We start off with a very easy 40-footer (most of the students have not rappelled before) then go to a 115-footer with a free drop. The students do the little rappel as many times as

they like in order to gain confidence. About 70 percent (an equal number of males and females) have done the big one.

As with the previous night, the conversation around the campfire tends to go well into the night. There is no attempt to structure either conversation although on the second evening I attempt to subtly encourage (if necessary) discussion of individual responses to being in the outdoors. Ideally a discussion of the value of wilderness to modern man will ultimately ensue.

Sunday breakfast is followed by one-hour solos with everyone finding secluded places in the woods or along the river within earshot of an instructor. Subsequently we hike out to the culture shock of Hampton, Tennessee and Highway 321.

While the vehicles are being loaded, the students are encouraged to use their wilderness experience and the subsequent culture shock constructively. That is, they are advised to use whatever knowledge and expanded consciousness they have gained to change rather than retreat from the "real world." We return to Boone about 2:30 p.m. Sunday which gives the students (and professor) a little time to recover for Monday classes.

All participants in the wilderness experience are required to complete a project in which they address (as creatively as they like) two major problems:1) "What was the personal value of the wilderness experience to me?" and 2) "What is the value of wilderness to modern man?" While most projects are 5-10 page essays I have also received fully docu-

mented 20-page scientific treatises, original songs and poetry, and photo essays. The enthusiasm and creativity evident in most of these projects suggests that the students are doing more than just telling me what they think I want to hear.

Although there is little, if any, direct attempt in the woods to relate the wilderness experience to cultural ecology, anthropology, or modern environmental problems, once we return the experience is frequently used to clarify and amplify lectures and discussions in subsequent classes. If nothing else, the student participants become aware of the fact that the frantic, polluted urban industrial society is not a cultured imperative, but only one of several alternatives available to modern man.

The third type of wilderness experience we have tried has been an attempt with two North American Indians classes to emulate the lives of a seasonal hunting and gathering expedition of prehistoric Indians. Although modern cooking utensils were at the campsite, the students made their own grinding stones for corn and nuts, flint knives and scrapers, and pottery vessels in local late prehistoric styles. A week-end supply of corn, lime and pinto beans, dried (by the students), squash and pumpkins, and beef jerky was taken to the site. Nuts and other edible plant foods and possibly an unfortunate groundhog, rabbit, or frog were to be gathered in the vicinity of the site. In the absence of skin tents and buffalo robes commercial tents and sleeping bags were

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used. The camp was located on a wooded ridge, typical of sites used as fall hunting and gathering stations by the local ancestors of the Cherokees and their predecessors.

So far the most enjoyable and educational aspects of this venture have come through the preparation. Once in camp there has been a problem in organization and in finding things to do. Unlike the previously described expeditions, the American Indians expeditions have been characterized by large blocks of unstructured time; marijuana and alcohol (which tend to become topics of conversation rather than facilitators) have not been prohibited; and both expeditions have been rained out. The first expedition was rained out after a day and one-half because there was nothing to do, the second after only a few hours because the tents had not yet been set up! Another set of problems was encountered when the classes tried to model Indian division of labor and most of the work (firewood and nut gathering, food preparation) fell to the women. Unfortunately there was little game for the male students to hunt and warfare was inadvisable. In future expeditions the professor plans to involve the men in plant food gathering and fire-building (which were male activities among some Indian groups), in constructing and setting traps, and in learning Cherokee mythology, songs, games, and cures. Busy hands are happy hands.

The feeling of the five anthropologists at ASU who have tried the Wilderness Experience is that such activities are extremely beneficial to our classes. Unlike many professors

in other departments we have always accompanied the expeditions and consequently have experienced a low dropout rate and, we feel, much greater rapport with the students. We feel that our emphasis on this activity as an outdoor and interpersonal experience rather than a pedagogic exercise has greatly enhanced the experience itself as well as the pedagogy in the classroom once we return. We intend to expand our outdoor activities in the future.

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Anthro 3310 Man and His Environment Fall, 1975	Burt Purrington Office: 112-B Whitener Hall	Office Hours: 9-12, 1:30-4 Wed. Phone: 262-2295

Date	Topic	Readings
	PART I -INTRODUCTION	
Aug. 28	The need for environmental studies	(Readings in parentheses are recommended but not required)
	PART II-BASIC ECOLOGICAL CONCEPTS	
Sept. 2	Feeding levels, energy cycles	Vayda: 2 (23) Odum: 1
" 4	Biomes, biotic communities, succession	Vayda: 19 Odum: 2
" 9	Power in ecological systems	Odum: 3
" 11	Population dymanics	Vayda: 5
" 16	EXAM on basic ecological concepts	OPEN BOOK EXAM Bring all books & notes
	PART III-MAN-ENVIRONMENT RELATIONS	
" 18	Man's place in the ecosystem-theoretical approaches to human ecology	Vayda: 1 (18)
" 23	Human biological evolution and the origins of culture	Vayda: 4, 16 (pp. 308-317)
" 25	Man and nature in harmony- The Sand County Almanac	Leopold: xiii-124, (124-173)
" 26-28	WILDERNESS EXPERIENCE-Friday p.m. through Sunday	
" 30	The cultural revolution-man's changing relations with his environment	Vayda: 3, 7, (9) Odum: 4
Oct. 2	The evolution of non-state and	Vayda: 10,

	state societies	(11), 17
" 7	EXAM on basic ecological concepts and cultural-environmental relations	OPEN BOOK
	PART IV-MODERN ENVIRONMENTAL PROBLEMS	
" 9	Ecosystem requirements	Odum: 5
" 14	Modern human requirements	Odum: 7 Vayda: (12)
" 16	Socio-Environmental Imbalance-The Ik	Turnbull: 1-6
" 21	The Ik-a model for modern man?	Turnbull: 7-12
" 23	Modern environmental problems	Heilbroner: 1-2
" 28	More modern environmental problems (Critical essay due)	
" 30	Environmental problems in Appalachian	Caudill pp.11-107
Nov. 4	Exploitation of Appalachian Colony	Caudill pp. 108-144
" 6	Group projects	
" 11	Group Projects	
" 13	Social and cultural basis for environmental problems	Heilbroner: 3-4
" 18	Who mucks up the environment?	
	PART V-THE FUTURE: CAN MAN SURVIVE?	
" 20	The Future-What must be done?	Heilbroner: 5
" 25	Environmental ethics and conversation for the future	Leopold: pp 237-295
	HAPPY THANKSGIVING	
Dec. 2	Economic and political alternatives for the future- the modern world	Schumacher: pp. 1-70

" 4	Alternatives-resource utilization	Schumacher: Part 2
" 9	Alternatives-development, organization, ownership	Schumacher: Parts 3-4
" 11	The environmental backlash-Criticisms of the environmental movement (revised essays due)	
" 16	What can I do?	Camus
" 18	FINAL EXAM: Modern environmental problems and the future	OPEN BOOK

HOW BAD IS THE ENVIRONMENTAL CRISIS?

For the first time since the Black Plague the survival of the human species is seriously in question. Growing numbers of scholars are becoming deeply concerned, if not downright pessimistic, about the prospects for the continuation of human life (or any life for that matter) on this planet. A distinguished example is Professor Richard Falk of Princeton, who says:

> The planet and mankind are in grave danger of irreversible catastrophe...Man may be skeptical about following the flight of the dodo into extinction, but the evidence points increasingly to just such a pursuit...There are four interconnected threats to this planet—wars of mass destruction, overpopulation. pollution, and the depletion of resources. They have a cumulative effect. A problem in one area renders it more difficult to solve the problems in any other area...The basis of these four problems is the inadequacy of the sovereign states to manage the affairs of mankind in the Twentieth Century.

Professor Falk's comments are echoed by a increasing number of individuals—from scholars and statesmen to housewives and hardhats. Yet, as most people well realize, it is not enough to simply point out our environmental ills. If man is to survive beyond the next few decades, it is necessary for him to understand the mechanics of man-environmental relations and, in the light of this knowledge, seek solutions to the environmental problems facing him. The primary goal of this course is to develop such an understanding.

STRUCTURE OF THE COURSE

The course outline on the preceding pages is intended to serve as a general guide to the major themes of each class meeting. Ideally a balance will be struck between lecture and discussion in classes. It is extremely important that you read the assigned articles before each class. Is that clear? Verstehen? Comprende? READ ASSIGNED ARTICLES BEFORE EACH CLASS—so that you can be a participant rather than a passive observer. While no individual will be penalized for failure to participate in class discussion (see no.3 below), good participation will definitely benefit one's grade in borderline cases (in addition to making for livelier classes).

The following books are required reading for the course. They should provide much of the basis for your class discussion.

Camus, Albert
1947 The Plague (paperback)

Caudill, Harry M.
1971 My Land is Dying (paperback)

Heilbroner, Robert
1974 An Inquiry into the Human Prospect (paperback)

Leopold, Aldo
1949 A Sand County Almanac (paperback)

Odum, Howard T.
1971 Environment, Power, and Society (rental)

Schumacher, E.F.
1973 Small is Beautiful

Turnbull, Colin
1972 The Mountain People

Vayda, Andrew P. (ed.)
1969 Environment and Cultural Behavior (rental)

There are four basic requirements for the course:

1. Exams (35% of final grade)—These will be short answer/short essay, problem-oriented, open book exams. They will hopefully enable to apply some of the knowledge you have gained to hypothetical situations. The first exam will count 5% of your final grade, the second and third exams 15% each. There will be no make-up exams.

2. Choose two of these three options:

a. Essay (30% of the final grade)—You will be given

two essays which are critical of the environmental movement. Your assignment will be to evaluate these articles and submit your own 5-10 pages (typewritten) critical review of them. In your review you should summarize the main point or points of these articles and state whether you agree, partly agree, or disagree with them. Your positions should be supported by data from lectures, readings, class discussions and current events. A bibliography and footnotes are essential to nearly all good reviews of this type. These essays must be turned in by October 28. They will be critically evaluated, graded and returned with suggestions for improvement. If you wish to improve your grade (and at the same time produce a better essay), you may follow up the suggested revision and turn in a revised copy no later than December 11. Late revisions will not be accepted.

b. Group Project (30% of final grade)—Those who choose this option will be divided into groups of 4 to 6 to work on team projects. Each team will select a problem related to the environmental crisis or man-environment relations, analyse the problem, and propose solutions. A team leader should be selected by the group to coordinate its efforts. Past experience has shown that it works best for each individual to present his own research in the group report. The group report will be presented before the class, and written reports (preferably individual) of about 5-10 pages will be turned in to the instructor no later than November 18.

c. Wilderness Experience (30% of final grade)—Those who wish may take a week-end camping-hiking trip into a rugged, wooded area in western N.C. Specific activities will be determined by the participants. Some may wish to do long-distance hiking. others rock climbing and rappelling, others environmental study, others map and compass reading, etc. All participants will be required to submit a 5-10 page essay (typewritten) on your personal feelings about the value of the outdoors and the outdoor experience to modern man. These essays should include good research and documentation as well as gut level reactions.

3. Class Discussion (5% of final grade)—As noted earlier, non-verbal people will not be penalized for lack of discussion. Good, intelligent questions and comments will be beneficial, however, both to you and the class.

The Workshops

The conference in one of the early sessions selected the topics to be discussed in workshops. The workshop sessions were freewheeling, spontaneous, and simultaneously scheduled so that several acting secretaries were necessary to record the contents of the meetings. The conference is indebted to students from Keene State College who attended as conference aides and, among other things, served as secretaries for the several sessions. The following is the students' summary.

<u>Liability and Safety Workshop</u>

The major questions raised in this workshop were basically just how safe is safe, and who sets the standards. If an accident should occur, who is at fault, who's liable. Most programs claim no responsibility unless they are found actively negligent. Courts must decide who is at fault, the staff or the victim—is it a case of inadequate information and training of the student or is it inadequate experience and precaution on behalf of the staff.

Most participants of this discussion did not fully understand the legal implications involved in their work or what type of insurance would be best for their program. Examples were cited of instructors who had taken out personal insurance, while some large operations carry little or no insurance to avoid nuisance suits. Because of this lack of consistent information, it was suggested that both a lawyer and an insurance agent be invited to the next conference.

In the case of staffing for safety, it is difficult to know who is qualified without seeing him work actively in the field. How far should one trust his intuition? Experience seems to be one of the best measures of staff capability.

As far as medical information goes, is the person's self testimony enough, or should a doctor's examination be required? Another question—is it necessary to have written permission for surgery in the event of an accident requiring such where the victim is unable to make the decision himself?

The group concluded that it should be considered the obligation of the program to make sure each participant is aware beforehand of the type and amount of activity, stress and strain involved.

It was suggested that each program have a written list of required safety precautions which each instructor should read and affix his signature to as assurance of his comprehension of them. Also each staff member should be well trained in First Aid and in delivering orientation to new participants.

Staffing Workshop

This workshop discussed the many problems that can be encountered in finding qualified, competent staff. Difficulties can arise from highly skilled staff who are not safety conscious with groups. It was concluded that there is a need to develop a program of self discipline among instructors for safety purposes.

Many programs have found that personal interviews with

applicants are a great help in determining these qualities. Also important is staff training in techniques, safety and dynamics.

The use of students as staff was considered valuable to supplement courses with faculty instructors who have limited wilderness experience. Students are also needed to work with logistics since this responsibility is an energy drain on faculty members who have other more supervisory tasks.

It is important to know just how well qualified are the people with whom you do subcontract business, since you might be liable for any accidents that can be attributed to poor judgement on the part of the faculty supervisor.

Freshmen Orientation Programs Workshop

This group discussed the types of orientation programs represented by the members of the workshop. Each had basically the same purpose which was to give new students the opportunity to establish friendships through an unusual and sometimes stressful experience. Such programs can be useful in uniting incoming freshmen, transfer students, foreign exchange students or even new faculty members.

Most of the programs are self supporting through the fees paid by the students themselves. Though it has not been statistically proved, the majority of students who participate in the programs believe them to be very beneficial, especially as a means of confidence building in strange environs and as socialization.

The staff used in the programs are usually volunteers

or are paid relatively small salaries. Many students who participate in these programs wish to go on to become staff. Two main qualities looked for in applicants for these positions are technical outdoor skill and interpersonal relating skills. One major factor contributing to the quality of the work done in these kinds of programs is the low student-staff ratio.

Interdisciplinary Courses Workshop

Literature, philosophy, biology, history, and geology are just a few of the disciplines which can be conducted in the outdoors. The main discussion of this workshop was how academic credit can be allotted for courses of this sort. Many schools run programs during semester breaks and then follow these up with "traditional" academic courses. No credit is usually given for the outdoor phase of the course—student attitudes, group dynamics and other parts of the wilderness experience are not considered in grading. Papers, test, projects and other concrete measurements of student performance are used as evaluation tools. The question of just what credit represents was discussed. Instructors must be able to justify to administrators that the credit has been "earned".

Evaluation procedures often present stumbling blocks. Written contracts between the student and the department serve as aid to evaluation. Most colleges offer contract courses and independent study for this purpose. A problem which can arise is that the only true evaluation of experiential learning is through the student's judgment of his personal

growth. This is often not valid in the eyes of college administrators.

Students need to beware of letting academics constitute their entire education.

Funding Workshop

Those who have hesitated in starting a school wilderness program for lack of funds would have found this workshop encouraging. According to opinions expressed in this group, a program can get underway with meager financing in the following way.

The first few expeditions can be done with equipment that belongs to the participants or with borrowed equipment or a combination of the two. Begin small in this way and proceed slowly insisting upon quality. A nucleus of support will begin to develop through the enthusiasm of the participants. Administrators cannot resist enthusiasm. All the while look for equipment and small funds that can be "scrounged." The personal approach is important in "scrounging." It is difficult to say no to a dedicated individual.

Ask manufacturers if certain equipment can be product tested. Another good possibility for equipment is the federal surplus agency in each state. Educational institutions can acquire many valuable items at these agencies for a pittance.

One must ask if a government grant is really worth the red tape. Private foundations also require proposals and evaluations. If the proposal route is the approach for you, then look for money in the areas of environmental education,

National Dollars foi the Humanities, mental health agencies, drug abuse programs, to name a few.

On every campus there is someone whose job it is to know about possibliities for grant money. Find him and use him.

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Business Sessions Report

The business sessions were conducted by the conference directors with Ray Uloth acting as Chairman.

The first business session dealt with matters of workshop planning for the conference itself. The preceding report on workshops reflects the results of this business session without further explanation here.

The final business session dealt with conference possibilities and directions for the future. The conference as a viable, purposeful, useful and effective ongoing association was discussed. Immediate and tangible conference results were believed to be important. The "Directory of Programs Utilizing Outdoor Pursuits in Higher Education" edited by Dr. Richard Heeschen is the resulting conference document. It is now available through its editor at the University of South Florida, Tampa.

Matters of exchange programs, accreditation, funding, safety, etc. were seen by the conferees as conference business of present and future concern. The conference ended with a feeling of expectation and hope for a reconvening.

The group agreed to meet with the conference on experiential education at Kingston, Ontario in October, 1976. At that meeting a decision would be made about a meeting in 1977.

Appendix I - Conference Program

Conference Directors: Ray Uloth and Keener Smathers

Program

Friday, April 23

4:00 - Registration at the Nature Center

6:30 - Dinner

7:30 - Call to Session and Introductions

Presentation of Conference Prospects

Discussion of Desired Conference Focus

Note: The conference is loosely structured for democratic planning of its work sessions by the conferees.

8:30 - Relaxation and keg

Saturday, April 24

7:30 - Breakfast

8:30 - Outdoor and Urban Challenges in the Academic Areas

Teacher Education - Dr. Jennings L. Wagoner, Jr. Associate Professor and Director, Center for Higher Education, University of Virginia

English - Dr. Jonathan Fairbanks, Professor of English, State University of New York-Potsdam

Anthropology - Dr. Burt Purrington, Associate Professor, Appalachian State University

10:30 - Conference Business Session.

Discussion possibilities: positions and standards of the association; future directions and emphases; use of remaining conference work sessions.

12:00 - Lunch

1:30 - Workshops.

Suggestions: exchange programs; safety procedures; accreditation; tooling up; others depending upon interests.

3:00 - Break

3:30 - Business Session (arranged by conferees)

5:00 - Free evening

Sunday morning - To be arranged by conferees at earlier sessions

Sunday afternoon - Departure

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Appendix - II Conference Participants

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