

Traditional Camping

A Syllabus of Readings and Assignments

By David Wescott, 2004©

With reference to the works – published and unpublished - by Watts & Wescott ©

Case Study #2 - Woodcraft to LNT - How Did We Get Here and Why?

In 1991 Leave No Trace became the official ethic for environmentally-conscious outdoor recreation on the nation's public lands... That announcement brought to a close a long transition in the place of recreation in the American wilderness.

James Morton Turner, 2002

The support reading material for this case is perhaps the most concise description of *how and why* we lost our woodcraft traditions. It happened mainly in a battle over the preservation of American wild spaces – it was a casualty of war. James Turner was a professor in the History Department at Princeton when he wrote the piece. He is now at Cornell University working in Science and Technology. After an interesting conversation about his research and the impact his work has had among leaders in the movement to revive traditional skills, he granted permission to reprint the article and use it for this class.

Feel free to download the PDF of the article or read the entire thing in your resources file. For the purposes of this case study you are provided an overview of the article addressing the most important points for classroom discussion.

Not everything Turner addresses is "spot-on". He missed a couple of key points



**BOY SCOUTS...
LIVE THE FAITH!**

NO-NO



Old Handbook: "You'll have plenty of use for an axe and a saw."

FICTION



New Handbook: "Point out 15 different species of trees or wild shrubs."

and supported his argument with some erroneous assumptions in a couple of spots. Hopefully through this case study you might be able to figure out where and what those are. *David Wescott*

* Start by reading the *Preface to Camping In The Old Style*

Optional Read - Here is where you can locate the entire 23 page (9,000 word) text of Turner's article. It's an amazing snapshot of camping history - so Enjoy!

<http://faculty.washington.edu/timbillo/Readings%20and%20documents/Wilderness/Turner%20%20Woodcraft%20to%20LNT.pdf>

Photos from Backpacker #1, 1973

Woodcraft was steeped in self-reliance, masculine rhetoric, and discomfort with the modern consumer economy.

James Turner

Of all these ways of getting back to nature, one has attracted little historical attention. Between the 1890s and the 1930s, woodcraft formed a coherent recreation ethic, and an important precursor to the modern wilderness movement.

For aspiring woodsmen, a selection of manuals promised to reveal the secrets of woodcraft.

*George Washington Sears penned **the first** of these, titled **Woodcraft**, in 1891. In these guidebooks, several characteristics distinguish the woodsman from the walkers and autocampers: his practice of woodcraft celebrated a working knowledge of nature; he was preoccupied with an independent masculine ideal rooted in the frontier; and he exhibited strong misgivings for the abundance of consumer goods available to the outdoorsman. This dual concern - for leisure in the woods, and the consumer economy beyond - emerges as a central tension in woodcraft.*

None of the handbooks sought to teach outdoorsmen how to pass through wilderness as a visitor. The real measure of the woodsman was in how skillfully he could recreate wilderness as his home. Proficiency in woodcraft required an intimate, hands-on knowledge of the woods.

Woodcraft guides assumed that the skilled woodsman could identify trees, knew the habits of animals, and could identify a buffet of edible plants. The woodsman demonstrated his working knowledge of nature by using nature to his own ends.

NO-NO



Old Handbook: "Cook your meal woodsman style, without utensils. The secret to this kind of cooking is in the fire."

DO BE



New Handbook: "On your stove, you can just turn the heat up and down. Use as much dehydrated or dry frozen foods as you can."

THE STATED GOALS/IDEALS OF WOODCRAFT - according to Turner

- 1 - The practice of woodcraft celebrated a working knowledge of nature;
- 2 - Preoccupation with an independent masculine ideal rooted in the frontier;
- 3 - Strong misgivings for the abundance of consumer goods available to the outdoorsman.

The Woodsman's Knowledge and Masculine Rhetoric

Horace Kephart called woodcraft “the art of getting along well in the wilderness by utilizing nature’s storehouse.”

In the 1920s, Aldo Leopold (notes conservationist) first described wilderness areas as a “means for allowing the more virile and primitive forms of outdoor recreation to survive”. His vision evoked the early-twentieth-century tradition of “woodcraft.”

Leopold envisioned wilderness as a refuge from modernity, where a working knowledge of nature would reconnect people and the land.

[Along with] Leopold, Bob Marshall, and Benton MacKaye - three founding figures in the modern wilderness movement - all familiar with woodcraft language and themes - set forth a broader wilderness idea. In the 1920s, Leopold emphasized wilderness not as a place, but as a means to allow Americans to test themselves “living in the open”.

...it is the woodcraft literature’s preoccupation with the frontier, masculinity, and modernity that suggest a key place for woodcraft in the heritage of American wilderness thought.

The Consumer - The Eclectic Skeptic (Conover)

Emerson Hough warned, “there is no purchaser on earth whose needs and notions are better studied or better supplied than are those of the American sportsman.” Sears noted in *Woodcraft* that “*The temptation to buy this or that bit of indispensable camp - has been too strong, and we have gone to the blessed woods handicapped with a load fit for a pack-mule. This is not how to do it.*” In the woodcraft literature, the woodsman knew not only what tools and trinkets he could discard, he also could find the resolve to discard them. For those given to temptation, Stewart White suggested divvying up the gear into three separate piles: the essential, semi-essential, and unessential. Then, he implored the woodsman: “*no matter how your heart may yearn over the Patent Dingbat in [pile] No. 3, shut your eyes and resolutely discard the latter two piles.*”

... in the 1920s, this preoccupation with consumer goods emerged as a central strand of woodcraft’s reaction to modernity. Relying on too many consumer goods not only weighed down the woodsman’s pack, more important, *it threatened to erode traditional skills, distance the woodsman from nature, and implicate him in a consumer economy preoccupied with profit.* In *Woodcraft for Boys*, Seton held up the scouts’ grandfathers as the “*true Woodcrafters*” and lamented that so many of the skills they mastered had become superfluous in the age of the factory.

He urged the aspiring woodsman to “know the pleasure of *workmanship*, the joy that comes from things made well by your own hands.” Otherwise, he warned, the camp, and the home, would become little more than an accumulation of artificial, manufactured goods.

An Evolution of "IDEALS"

David Wescott, 2009/2017

Proto-Pre-Industrial Ideals

Leisure Pace - 5 miles per hour economy - Cottage Industry
Inexpensive - Individualistic - Personal Independence
Simplicity - Open Space - Traditions
Family Solidarity

Traditional Wilderness Ideals

Conservation - Wise Use
Self-Reliance - " A Working Knowledge of Nature"
Masculine Rhetoric - The Men's Sport
Anti-Modern Sentiments
Skepticism of Consumer Culture

Modern Wilderness Ideals

Conservation - Preservation
Repackaging of Nature - "For Science or Culture (Recreation)" - Paradox
Rapid Growth in Recreation Use
Wilderness Politics - "The Wilderness Act"
Consumer Oriented Wilderness Recreation
Gender Loosening

Post-Modern Wilderness Ideals

Conservation - Stewardship
Strong Connection to Place
Renewed Desire For Self-Reliance
Renewed Skepticism of Consumer Culture - Hegemony
Dichotomy of Drives - Why We Go Camping

2/18 update

The Traditional and Modern Ideals come from Turner.
The Proto and Post-Modern Ideals come from Wescott.

The Paradox of Wilderness

[Wilderness] was most often described in two ways: as a recreational resource for backpackers and as a pristine ecological reserve for posterity. The Paradox of Wilderness addresses how to balance use and preservation in a pristine state.

Wilderness emerged as an important site for recreation in the early twentieth century. In those years, railroads and automobiles helped expand the nation's leisure time geography, linking the cities with the rural hinterland. The same economy that cast a pall of smoke over growing cities, offered jobs to the surge of immigrants that crowded city streets, and gave new scale to the commerce that dominated urbanites' daily lives also

provided more and more of America's city dwellers the means to quickly remove themselves to the countryside. For many Americans, nature beyond the city limits increasingly promised an antidote to the ills of urban life.

By the 1950s the growing threats to wilderness and this growing constituency of recreationists combined to transform the small-scale interwar years wilderness movement into a national political campaign for wilderness preservation. Yet, with the new popularity of wilderness came an unexpected threat: how to protect wilderness from the backpackers themselves.

Woodcraft Ideals gave voice to the modern wilderness movement -

Automobiles and new roads posed a real threat to the nation's public domain during the interwar years... the formation of the Wilderness Society locates the origins of the wilderness movement not so much in a concern for protecting land from extractive industries, such as logging or mining, but in a deep aversion to automobile-based recreation... the early wilderness advocates' enthusiasm for this practical aim was fired by more significant, and much deeper, misgivings over the emerging consumer economy. In this way, the anti-modern currents running through woodcraft served as a precursor to the broad critique of modernity that inspired the interwar years wilderness movement.

- **How to balance use and preservation in a pristine state.**
- **How to balance access and limitations without alienating the constituency needed to keep the wilderness movement alive.**
- **How do you eliminate the user (the threat) without losing support?**

These debates laid the groundwork for the rise of a minimal-impact camping ethic in the 1970s that would displace woodcraft as the dominant wilderness recreation ethic.

The Wilderness Act

The Wilderness Act of 1964 established the National Wilderness Preservation System and created new management imperatives for the nation's wild lands. Despite the growing concerns regarding the over-use of wilderness, the act was most significant for what it left unsaid. A paradox underlay the newly-established wilderness system: How could these areas be made available for public use with minimal restrictions, while also preserved as a resource for posterity? Richard Costley, who oversaw the Forest Service's wilderness program, called this the "basic riddle inherent" in wilderness..... wilderness could not be all things to all people.

Paul Petzoldt who founded NOLS in 1966 proposed a meritocracy system, giving priority to those best educated in wilderness skills.

... a wilderness system protected by strict visitation limits, dedicated largely as a biological reserve, demanded a great deal of self-restraint on the part of the wilderness community. However, a wilderness system that compromised the biological integrity of wilderness, and prioritized human recreation, promised to command political popularity.

Minimal-Impact Camping or “The Art of Using Gadgets”

By the mid-1970s, it became clear that the wilderness advocacy community, along with a growing number of hikers, had chosen the later path. Because many wilderness advocates believed that maintaining popular support for wilderness meant supporting liberal access for wilderness recreationists, the movement sought a pragmatic balance between use, political support, and preservation in the early 1970s. Central to that strategy was a new wilderness recreation ethic.



Jansport ad from the 1970s – The New and The Old

WOODCRAFT IS DEAD!

...the wilderness system could no longer tolerate an “*old-style pioneer encampment*” like the one his wilderness survey trip discovered in 1972 with “*felled trees, a couple of shelters built of boughs cut green and, lying in the middle of it all, a Boy Scout Fieldbook.*” Rather, the wilderness advocacy community began to promote a new wilderness recreation ethic—*minimal-impact camping*—that promised to prop the doors to wilderness wide open for a better-educated wilderness visitor.

To the degree that this new minimal-impact ethic made sense, however, it also reflected the erosion of the skills and anti-modern concerns embedded in woodcraft. No longer did a working knowledge of nature anchor the wilderness recreation experience—the new literature aimed to replace woodcraft, which it dismissed as “*old-style*” *camping*.

For those practicing the minimal-impact ethic, springing a temporary camp from a backpack of modern gear changed the dynamics of wilderness travel. The skills and risks at play in the 1970s backcountry differed significantly from those of the prewar years. Replacing campfires with stoves, twine with plastic fasteners, or a lean-to with a tent all diminished the wilderness travelers’ immediate knowledge of the land around them. Aldo

Leopold foresaw the emerging trend in *A Sand County Almanac*: “A gadget industry pads the bumps against nature-in-the-raw; woodcraft becomes the art of using gadgets.”

Lighting a stove or pitching a storm-worthy tent required new skills, but these skills did not promote the same hands-on knowledge of nature celebrated in the woodcraft handbooks or the early Boy Scout manuals. Instead, the modern wilderness ethic cultivated an aesthetic appreciation of wilderness – look, don’t touch.

The Modern Battle

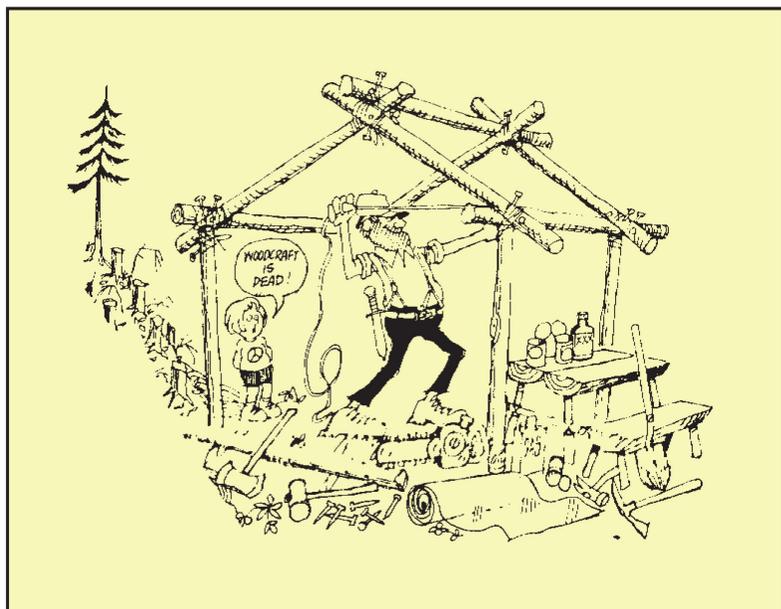
New books such as Harvey Manning’s *Backpacking, One Step at a Time* (1972), Paul Petzoldt’s *The Wilderness Handbook* (1974), and John Hart’s *Walking Softly in the Wilderness* (1977) represent a new genre of wilderness manuals that aimed to reeducate wilderness visitors, weaning them off woodcraft, and teaching them the new skills of minimal-impact camping.

The new hiking guides not only abandoned the skills of woodcraft, they also abandoned its masculine rhetoric, supplanting it with language and metaphors that appealed to women and men alike. In part, this reflected a demographic shift, as more women ventured into wilderness in the 1970s.

For many Americans, particularly those involved in the 1960s social movements, the domineering language of the woodsman no longer offered solace. The changed language of the wilderness experience recast the promise of wilderness—for challenge, self-realization, and escape—in ways that emphasized minimizing one’s impact on wilderness, and by analogy, the environment as a whole.

The minimal-impact recreation ethic arrived along with a wave of literature, consumer goods, and marketing campaigns aimed directly at the growing backpacking market in the 1970s. The old woodcrafter’s criticism of the consumer economy seemed to disappear in the face of an industry that commanded a \$400 million market by the mid-1970s....many modern backpackers were becoming increasingly fluent and comfortable with the powerful language of consumerism.

... some of the most ardent environmentalists, the backpackers, seemed to give little consideration to the consumer economy. Unlike the woodcraft literature, which engaged both the practice of consumerism and the practice of wilderness recreation, the backpacking literature’s zeal for minimal-impact camping eclipsed any dialogue regarding the



new ethic's dependence on consumer goods, the waning knowledge of woodcraft, or the shortcomings of the backpacker's wilderness ideal...the backpacking literature gave voice to little of the social concern that had been so important to the woodcraft literature.

For the minimal-impact wilderness ethic to make sense, however, the meaning of wilderness itself had to change. The modern wilderness movement embraced an aesthetic appreciation of wilderness which denied a working knowledge of nature, implicated the wilderness movement in the consumer economy, and held out wilderness as an ideal to be visited, but above all else, not altered. Many of the promises wilderness recreation offered in the interwar years remained—challenge, restorative experience, and retreat from modernity. Yet the discomfort with consumerism important to woodcraft, and the broader economic critique central to the wilderness movement, had both been diminished—dulling the social critique that once animated the wilderness ideal.

Hoisting a backpack and returning to wilderness on the hiking trails reveals a sharp shift in the way recreationists have approached wilderness. The concept of work in nature vs the privileged leisure class (compare photos – old/new – in class)

William Cronon, author of *Uncommon Ground* and an article titled *The Trouble With Wilderness* charges that environmentalists have elevated wilderness as an ideal, to the detriment of more challenging environmental problems closer to home.... many of the concerns central to the “great new wilderness debate” were precisely the concerns that once empowered the wilderness movement itself.

Read - Leaving LNT Behind: Toward a Holistic Land Use Ethic

By David Moskowitz and Darcy Ottey -

<http://www.outdoorblueprint.com/read/leaving-leave-no-trace-behind/>

Read - *The Trouble With Wilderness: or, Getting Back to the Wrong Nature* By William Cronon

Discuss David Coles in class – group-size-limits man –

Also see gryptogam lady

Codification of Federally Mandated “Guidelines”

In the early 1990s, the public land agencies joined with the National Outdoor Leadership School (largest single permit holder for commercial recreators on US public lands) to start *Leave No Trace*, a non-profit organization promoting environmentally-sound travel throughout the National Wilderness Preservation System. The wilderness recreation industry soon helped fund the organization: companies like North Face, Gregory Mountain Products, and Mountain Safety Research, which market clothing, backpacks, and stoves respectively, all signed on as Leave No Trace sponsors.

Long Live Consumerism!

“Look for the Leave No Trace logo on outdoor equipment and reading material.”

RESULTS -

- Less knowledge of nature and problem solving
- More consumption = easily indoctrinated
- Growing older and wealthier
- More “educated”
- More women
- Want pristine wilderness
- Belong to environmental groups
- White, urban Americans
- Management by “Limits of Acceptable Change” and access

Bottom Line - DW

- There are tensions and conflicts within both ethics.
- Woodcraft is both a science and an art-form that must be conducted in controlled settings with good technique and a working knowledge of the environment in which they are practiced.
- Woodcraft does not require a Wilderness (BIG W) setting. Dooryard Camping.
- Woodcraft is honest about its suspicions of modernism and consumer culture.
- Woodcraft does a better job of connecting people to the land.
- The practice of Woodcraft skills can create impact, but impacts can be mitigated and limited to the place they occur.
- Woodcraft does not have to be steeped in male rhetoric, but a healthy appreciation for adventure (nature on its terms) is helpful.

Read - The Wilderness Act of 1964 (5-LNT Camp Stats in Resources file)

<http://www.wilderness.net/nwps/legisact>

Consider This:

Designated Wilderness Lands account for less than 5% of all lands.

Only 5% of those lands are east of the 100th meridian.

Current figures show the size to be 105,772,197 acres.

Alaska contains 58,182,216 of the total acres, which is about 56%.

Only two percent of the Lower 48 States is protected as Wilderness.

44 States have some Wilderness

Federal Lands account for 53% of all lands west of the Mississippi.

Federal Lands account for 64% of all lands in Idaho. 7.6 % is wilderness.

Idaho is the wildest state outside Alaska, with four million acres of designated Wilderness and another 17 million acres still wild and awaiting Congressional Wilderness protection.

Idaho has six designated Wilderness area,

and ranks 5th in designated Wilderness among all states.

(Top 11 - AL, CA, AZ, WA, ID, MT, CO, WY, OR, NM, FL)

645 Wilderness Areas In the Designated Wilderness System

Agencies that manage wilderness are:

National Parks - 42%

Forest Service 33%

Bureau of Land Management - 5%

Wildlife Service - 20%

Consider This:

Wilderness Use in 1964 4 million

Wilderness Use in 1974 7 million

Wilderness Use in 1984 15 million

Wilderness Use in 1994 21 million

Wilderness Use in 2000 30 million

Consider This:

4 million registered Boy Scouts in the US

x 1 campout / month + 1 long-term summer campout

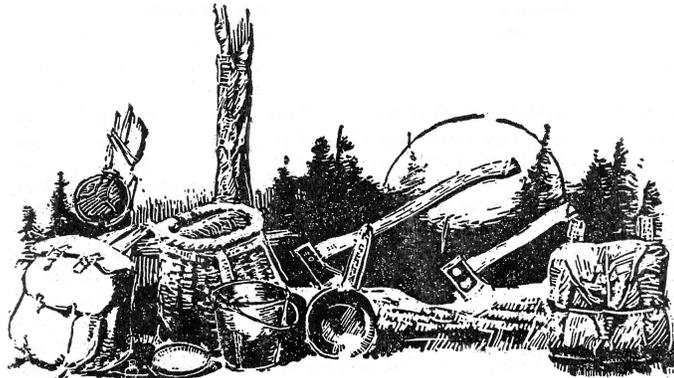
= 16 nights and 28 days of camping / scout

= 112,000,000 camper days just for the BSA

Of course that doesn't happen,
so let's consider if they camped only half of what is requested

= 56,000,000 camper days / year.

What has happened in the last 20 years?



*All human activity results in environmental impact.
Every step and every breath leaves a trace of our passing.*



Woods Etiquette

The reason some campers do not get along very well with fellow beings is because they have never learned outdoors' manners. They don't know woods etiquette. They look upon the woods as a free and easy sort of place where everything goes and nothing much matters. As a colloquial minded camper of this ilk once remarked to me:

"You can act like you darned please in the woods. No cops standing around to keep you off the grass. You can almost get away with murder."

One may think he can but the fact remains that he cannot. That is, and keep both his self-respect and that of the community. The variety of woods freedom which eliminates all sense of personal responsibility results in getting one into a peck of trouble.

Good manners are just as important during a vacation in the woods as they are at home.

Elon Jessup, 1923

-----Everything After This Is Extra-----

Several times Turner refers to the *frontier* as what shaped the American character and had a great influence on how and why we camp. He is referring to a document presented at the World Exposition in 1893 by Frederick Jackson Turner. Turner's paper heralds the emergence of western history as an important field of scholarship. The "Turner Thesis...The Frontier Thesis" – is known as "...the single most influential piece of writing in the history of American history..."

Optional Read - *The Closing of the Frontier and The Significance of the Frontier in American History* By Frederick Jackson Turner

Classic Camping: The Frontier Connection

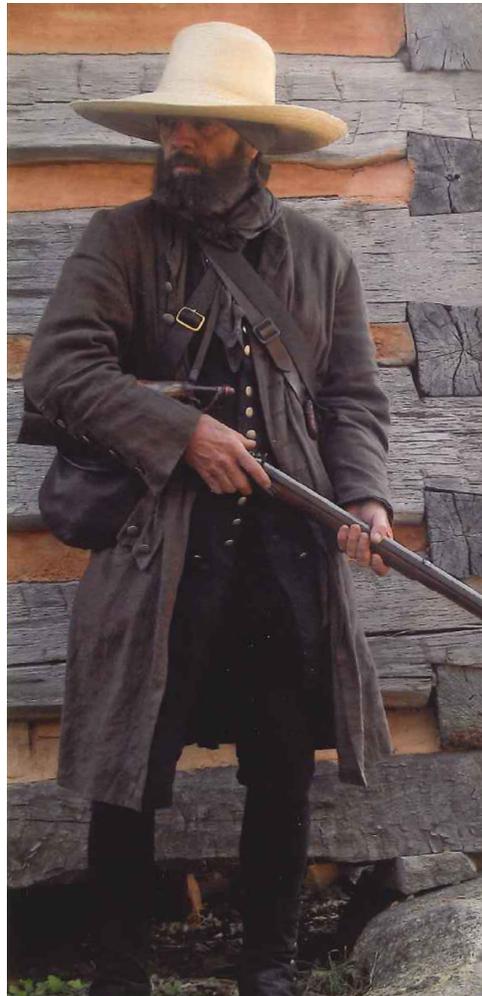
Steven M. Watts, 2011

“Daniel Boone...a master of woodcraft, able to find his way hundreds of miles through unbroken forests, able to maintain himself alone not merely for a day or a week but for a year or more without other resources than his rifle, his tomahawk and his knife; and this in the face of the most wily of foes. He was muscular and strong and enduring; victor in many a hand-to-hand combat, conqueror of farms cut from the forest; performer of long journeys afoot at speeds that would seem incredible to a college athlete. He was a dead shot with the rifle, an expert hunter of game. Other men, long since forgotten, were all these things.” Stewart Edward White, 1922

At the World Columbian Exposition in Chicago in 1893, Frederick Jackson Turner delivered a paper to the American Historical Association entitled, “The Significance of the Frontier in American History”. In what became known as the “Frontier Thesis”, Turner argued that the lure of the unsettled lands to the west had shaped the American character in a unique and powerful way—creating a culture defined by egalitarianism, aggressiveness and innovation. But, the U.S. census of 1890 had already declared that this frontier no longer existed—leaving Americans with much to ponder in regard to the nature of our national identity.

At this same time, the Golden Age of Camping in America was on the rise. As the frontier was vanishing, campers looked back with nostalgia to the skills of their not-so-distant pioneer ancestors. Their camps became their own personal journeys into their own personal frontiers. To be a master camper was to be in some sense a frontiersman, a wilderness scout, a backwoodsman, a woodsrunner, a shirt-tailed man, or a forest rover of old—self reliant and skilled in a sylvan world that was quickly slipping away.

Thus, an American camping and woodcraft style emerged with a smoky frontier flavor all its own.



It is no accident that Dan Beard named his pre-Boy Scout youth programs the “Sons of Daniel Boone” and the “Boy Pioneers”—organizing them in to “forts” and “stockades”. Old Uncle Dan came by it honestly. Born in 1850 in Ohio (the old northwest frontier), he spent his formative years in Kentucky--the storied land of Daniel Boone himself. He was only one generation removed from his backwoods heroes. His father knew the famous frontiersman (and Boone companion) Simon Kenton. He also knew Jim Bowie, Sam Houston and a certain Mr. David Crockett! Beard urged his boys to perfect their camping and woodcraft skills and become—like these men—“American Knights in Buckskin”. Although today we may sometimes flinch as Beard’s enthusiasm slips over into muscular jingoism, we can only admire his energetic and good natured drive to recapture the frontier spirit and inspire his young charges:

“...for my inspiration...I did not summon to my aid King Arthur and his Round Table, the glistening armor of the tourney, Richard the Lionhearted, the Black Prince or Saladin of the Saracens. No, not even Robin Hood, though he was more my type of man. In place of the lance and the buckler was the American long rifle and buckskin clothes, in place of the shining plumed helmet was the American coonskin cap, the tail of the ‘coon its plume. I tried to put into the organization the joyousness of the blue sky with its fleeting clouds, the reliability and stability of the earth beneath our feet, and the natural democracy of Daniel Boone himself.” Daniel Carter Beard, 1939

Many an old time camper would acknowledge that their own campcraft training began as a boy under the woodsy romantic spell of Beard and his idealized frontier scouts of lore.

Coming out of the same tradition was George Washington Sears (“Nessmuk”)—born in 1821 (only one year after Daniel Boone’s death.) Nessmuk travelled by foot and canoe in a style that would have been familiar to any frontier scout. His lightweight kit would not have been out of place in any backcountry settlement, fort or deep-woods hunting station: rifle, hatchet, belt knife, clasp knife, knapsack, haversack, blanket and oilcloth. At night, he preferred the open-front “shanty tent”—in the style of the frontier “half-faced shelter”—and, he was a master of the campfire and minimalist cooking techniques.

Ellsworth Jaeger opens his classic volume *Wildwood Wisdom* with “The Woodsmen of Yesterday”—his homage to “our ancestral buckskin men” and acknowledges the direct link between skills of the frontier and the campcraft that he so tirelessly taught and promoted throughout his life:

“With their meager equipment and perhaps some jerked meat and parched corn in their pouches and a tightly rolled blanket, our buckskin men traversed the American wilderness from end to end.... from generations of wilderness men and women came the outdoor lore and wildwood wisdom of today, a truly great American folklore that is becoming increasingly important in the lives of all modern Americans”.

Ellsworth Jaeger, 1945

Horace Kephart, “The Dean of American Campers” (and considered by many to be the Grand Master of outdoor practitioners in his day) was himself seeking the spirit of the

frontier. In his encyclopedic and iconic work, *Camping and Woodcraft*, he discovers that spirit (still alive) deep in the woods of the Southern Appalachians:

“From the autumn of 1904 to the winter of 1906 I lived, most of the time, alone in a little cabin on the Carolina side of the Great Smoky Mountains, surrounded by one of the finest primeval forests in the world. My few neighbors were born backwoodsmen. Most of them dwelt in log cabins of one or two rooms, roofed with clapboards riven with a froe, and heated by hardwood logs in wide stone fireplaces. Many had no cooking-stoves, but baked on the hearth and fried their meat over the embers.

Nearly every man in the settlement was a skilled axeman and a crack shot. Some of them still used home-made muzzle-loading rifles with barrels over four feet long. Some of the women still worked at home-made spinning-wheels and looms. Coonskins and ginseng passed as currency at the wayside stores. Our manner of life was not essentially changed from that of the old colonial frontier.



To one coming from the cities, it was a strange environment, almost as though he had been carried back, asleep, upon the wings of time, and had awakened in the eighteenth century to meet Daniel Boone in flesh and blood” Horace Kephart, 1916

History will correctly note that the opening of the frontier by the intrepid backwoodsmen of old, ultimately led to the destruction and disappearance of that frontier. Ill-informed critics

of traditional woodcraft have oft cited this observation in condemnation of classic camping practices. But, the old masters of the Golden Age were not so short-sighted. They viewed the frontier-way as an inspirational skills-model that could be successfully applied to best practices in a post-frontier world. Dan Beard (as enamored with the romantic frontier image as anyone could be) was clear-eyed in this respect:

“Because we were so close to pioneer days, outdoor life seemed to mean destruction of wild life. We killed the game recklessly. We caught the fish from the streams, pulled up the wild flowers by the roots. We even destroyed the songbirds to get feathers for ladies’ hats.” Dan Beard, 1939

As an antidote, Beard preached “love of the outdoors in terms of conservation...the thousand and one laws of woodcraft...the backbone of the sentiment for the preservation of wild life”. He challenged us to be mature woodsmen—living a “life in the open”—our actions guided by environmental responsibility, and our souls fed by the skills and spirit of our shared frontier heritage.



And so, we return to the trail...to the camp...to the fire. We are not alone. We are connected to the old masters—and thanks to them—to the frontiersmen of legend. We are the inheritors of a uniquely American outdoor legacy. We walk in their shadows—as they walked in the shadows of the great trees. We drink from the well of their knowledge—as they drank from the clear mountain streams. And, ultimately we sit by the fire—together.

**Refer To - Camp-Fire Club of America and Boone and Crockett Club -
Discuss in class**

**Read - *The Evolution of Modern Camping Skills, Attitudes, and
Techniques* By Paul Van Horn - Case Study #2 Resources file**

**It's not the gear, it's what the gear teaches.
It's not the Era, it's the values and standards that were in play.
It's not refusing to progress, it's refusing to change for change's sake.**

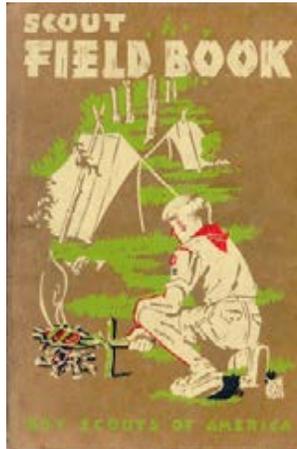
**By recapturing past traditions we can recapture a better part of
ourselves...A reverence for time honored tradition.**

Honor the past and imagine the future - Edmund Hillary

**Refer To - *A Brief Background of the Boy Scout Fieldbook (BSA), Notes
from Tradition and New Blasphemy found in the BSA Fieldbook, 2014 Edition
and Scout Handbook Changes* - By David Wescott - Discuss in class**

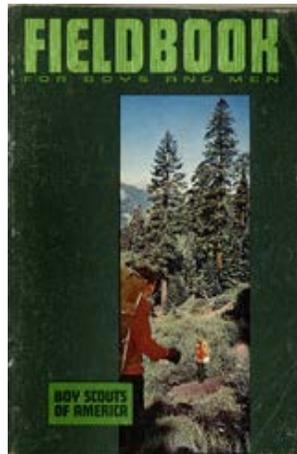
**Evidence of change - recognize patterns, find examples, tell the tale,
shape the future.**

BSA Fieldbook, 2014 Edition
CAMPING officially gives way to adventuring.
CAMPING is now exclusively a backcountry activity and
only a backcountry "ethic" is acceptable.



1944 - 59
1st Edition

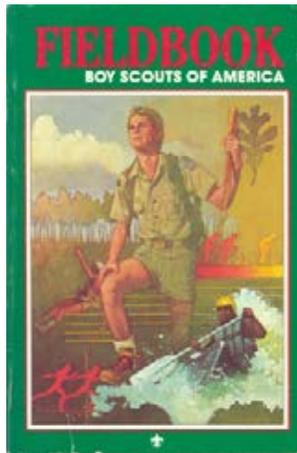
THE FIELDBOOK
BSA



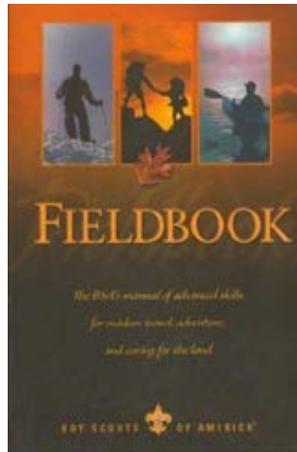
1967 - 1984 2 covers
+ 1 commercial version



Out of Print
1959-1967



1984 - 2004
3rd Edition



2004 - 2013
4th Edition

2014 - Present
5th Edition

