

# Traditional Camping

## A Syllabus of Readings and Assignments

By David Wescott, 2017©

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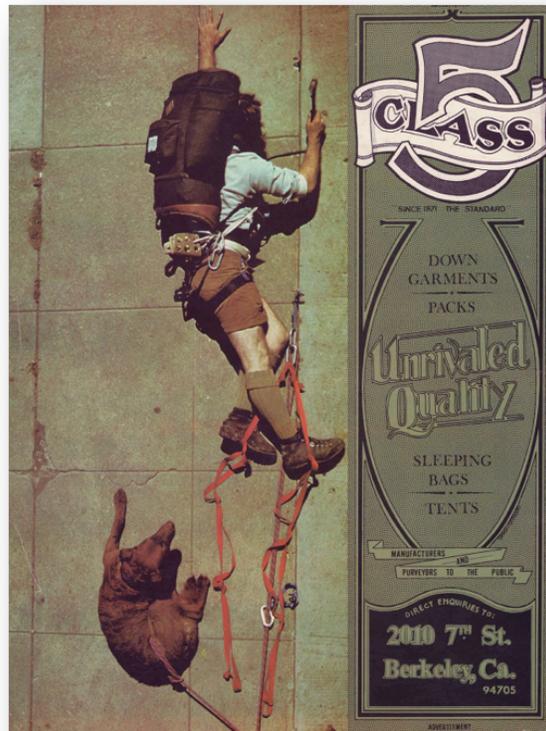
### Case Study #1 - The Classic Camping Revival - The Theory Behind Teaching Traditional Camping Style

*Camping out may well be classed as one of the liberal arts,  
so wide is its application. Warren Miller, 1918*

How do we define *Campcraft, Woodcraft, Fieldcraft, Trailcraft, Bushcraft, Friluftsliv* or any of the other terms used today to describe traditional camping skills and lore? And how do they qualify as a “Tradition”? What exactly are Camping and Woodcraft, and how do they relate to one another? The words are often used interchangeably, but they have very distinct meanings.

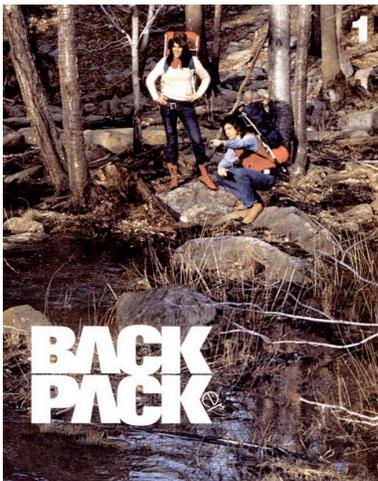
And above all, why pay them any attention today – What in the world can something as anachronistic as the use of “old-time” camping skills teach us?

In spite of what most institutions of higher learning say about why they include Outdoor Leadership and Adventure Education as part of their course of study, the average student they address is never going to be an adventurer or range very far beyond the roadhead. There will be those who successfully use adventure as a pedagogy (*a way of teaching*) for a variety of reasons, but the majority of students will be family campers – and that’s a good thing. If that’s the case, then let’s give them the skills that they can use – skills that come from a time when camping was an art form shaped by the outdoors – and empower them to be the best family and youth leaders possible. DW



*Benji Wagner knows a dirty little secret about the outdoor apparel industry: Big brands like Patagonia and The North Face may advertise their gear being put to the test in the highest mountains and at the ends of the Earth, but **83 percent of all camping trips in the United States actually take place within a few feet of a car or a house.** So Wagner is going straight at those consumers - people who want to feel comfortable inside a tent perhaps just a few feet above sea level.*

*"The outdoor industry was founded on mountaineering, but most people are wearing their jacket to go grocery shopping," says Benji. "The industry went down the rabbit hole in terms of creating more and more technical products for a consumer that's essentially a weekend warrior. Poler makes a great jacket, but we're not going to pretend you're gonna climb Mount Everest in it."* **Entrepreneur Magazine, December 2016**



**Did you look carefully at the ad on the previous page? Great marketing! That was the back cover of Backpacker Magazine #2 – Summer 1973. It’s a great metaphor for what Benji Wagner is talking about.**

*Backpacker started in the Spring of 1973 and was the voice of change in the camping world. It took over for Wilderness Camping that published from 1970-1980 to become “The Authority In The Field”. I have hoarded my original back issues only to find out that every back issue from 1973-1999 is now available on-line – a real history lesson if you want to take a look: it’s interesting how far they have strayed from their initial lofty goals.*

<https://backpackers.com/36-years-of-backpacker-magazine-back-issues-free/>

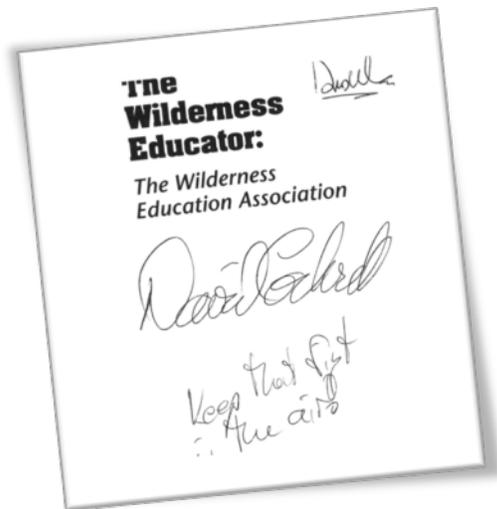
*It took us three years to put together the first issue of Backpacker. In that time, we debated some serious questions among ourselves. Would backpackers subscribe to it in sufficient quantity to make the magazine self-supporting from its subscriptions? **We would not want to depend upon advertising for revenues to publish. That might put some serious limits upon our editorial policy.** Reliable sources estimate that the number of backpackers now on the trails is three times the number there were in 1967. Or, to put it another way, the number of new backpackers last year exceeded the total number of backpackers three years ago. As near as we can figure, there are six-and-a-half million backpackers today. Clearly, there are more than sufficient numbers to support a magazine. Still. We wondered: Should we publish a magazine at all?*

***Since the increased numbers of backpackers are now threatening the backcountry from overuse, how then could we justify publishing a magazine which would probably encourage more backpacking?** Here is how we are trying to cope with this apparent contradiction. We decided to limit circulation as far as possible, to those who are already backpacking. We have tried to do this by advertising only to lists of people who have either bought backpacking equipment or belong to backpacking organizations.*

**Lawrence Burke - A Note From the Publisher, Backpacker Magazine #1, Spring 1973**

#### **The Modern “Camping” Literature -**

**1964 The Wilderness Act • 1968 The Complete Walker by Fletcher • 1970 Wilderness Camping Magazine • 1972 Backpacking: One Step At A Time by Manning • 1973 Backpacker Magazine • 1974 The Wilderness Handbook by Petzoldt • 1976 Mariah Magazine • 1977 Outside Magazine • 1979 Mariah/Outside Magazine • 1980 Backpacker with Wilderness Camping Magazine • 1980 to present Outside • 1981 to present Backpacker • 1991 The Wilderness Educator • 1995 LNT**



To understand what David Cockrell, Editor of *The Wilderness Educator* – *The Wilderness Education Association Curriculum Guide* is referring to, take a look at Wescott's ramblings on *The Issue of Style vs Ethics* in Case Study #3.

*“Camping has two purposes: to make us acquainted with our own souls, and to renew our acquaintance with each other. To camp badly is to frustrate both”*

Frank Chelley

Before we go any further into what could become an affront to what you might hold sacred about living outdoors, let's take a couple minutes to define the ballpark we're playing in. We also need to settle on some rules; the main one being that the job of the classic camper is to demonstrate how relaxing and beautiful this style of camping can be. It's also to educate you about how much has been lost in the battle between traditional and emerging technology values; not just technique, but an entire paradigm of how we can relate to our surroundings and interact with them without creating permanent damage – and in some cases creating beneficial outcomes. You may experience a bit of hyperbole here, but at least we admit it. Take what is presented and compare it to what you have been indoctrinated in so far and continue to educate yourself as you move along the trail. But for now, let's go camping in the classic style.

*\* Start by reading the **Forward to Camping & Page 35 in Camping In The Old Style***

## Defining The Ballpark

### • Defining Traditional -

**Tradition** - The transmission of customs or beliefs from generation to generation, or the fact of being passed on; a long-established custom or belief that has been passed on in this way; existing in or as part of a tradition; long-established; a method or style established and subsequently followed by others.

### • Defining Camping -

**Camp** - 1. A place where a body of men, such as soldiers, miners, or sportsmen, are temporarily lodged in tents, huts, or other makeshift shelters. 2. A place consisting of more or less permanent cabins or other shelters, used for vacationing or other recreational purposes...Having the qualities or style of camp. The recreational camper is the only one who lived in the outdoors purely for pleasure and re-creation.

*Camping is an escape from routine and restrictions of urban life, returning physically and spiritually renewed. It is a pilgrimage to a sacred space.*

Terence Young, *Heading Out – A History of American Camping*, 2017

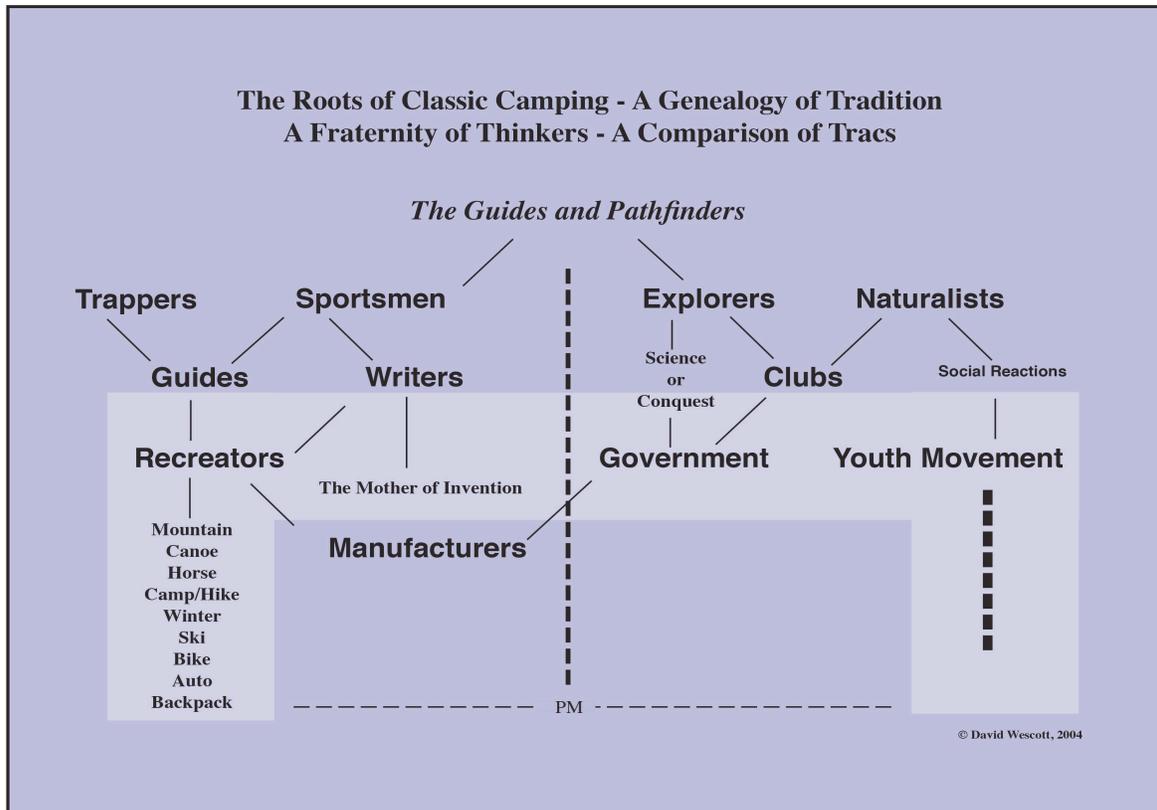
• **Defining Classic -**

**Classic** - A classic is an outstanding example of a particular style; something of lasting worth or with a timeless quality; of the first or highest quality, class, or rank; Manufacturers frequently describe their products as classic, to distinguish the original from a new variety, or to imply qualities in the product; A classic can be something old that remains prized or valuable (**but not an antique**) – organizations regulate the qualifying attributes that constitute classic status; judged over a period of time to be of the highest quality and outstanding of its kind; of a simple elegant style not greatly subject to changes in fashion; a thing that is memorable and a very good example of its kind.

• **Defining Campaigning -**

In 1854 Thoreau made his way to Walden Pond and set up camp for extended life in the woods – but it was a domestic camp. In 1855 Galton published *The Art of Travel* and in 1871 Keats described the secrets to life in wilds in *Shifts and Expedients of Camplife* - but these two volumes were based on the lessons learned through international travel under harsh conditions. The campaign was conducted for war and conquest or exploration. The campaign was also used for expeditioning that involved the hunt. From all of this evolved foldable campaign furniture and the classic style of the gentleman adventurer. The campaign taught us much of what we know about camping.

## The Pathfinders



## A Fraternity of Thinkers

### *The Guides and Pathfinders*

#### *Trappers*

1910 - Kreps  
1929 - Conibear  
1935 - Harding  
1935 - Hunter

#### *Guides*

1881 - Eaton  
1937 - McKenney

#### *Recreators*

1877 - Gould  
1879 - Farrer  
1890 - Henderson  
1906 - Hanks  
1910 - The Weekend  
1910 - Kephart  
1915 - Miller  
1922 - Fordyce  
1939 - Mason

#### *Manufacturers*

1892 - Marble  
1897 - Filson  
Ideal  
Reliable

1902 - Complete  
1913 - L.L. Bean  
1911 - Duluth Pack  
1914 - Abercrombie

#### *Sportsmen*

1848 - Herbert/Forester  
1863 - Winthrop  
1890 - Shields  
1901 - White  
1903 - Buzzacott  
1912 - Wallace  
1917 - Whelen

#### *Writers*

1884 - Nessmuk  
1849 - Headley  
1869 - Murray  
1894 - Gray  
1915 - Hough

#### *Explorers*

1500s +  
1784 - Thompson  
1883 - Boaz  
1886 - Peary  
1899 - Cabot  
1903 - Hubbard  
1909 - Cook  
1907 - Seton  
1913 - Stefansson  
Jenness  
Flaherty - Nanook

#### *Clubs*

1876 - AMC  
1892 - Sierra Club  
1905 - Audubon Club  
1909 - Dartmouth Outdoor Club

#### *Government*

1897 - Grinnell  
Pinchot  
Roosevelt  
The Conservation Movement

#### *Naturalists*

1854 - Thoreau  
1894 - Muir/Marshall  
1898 - Seton  
1900 - London  
1905 - Burroughs  
1913 - Knowles  
1931 - Grey Owl  
1933 - Leopold

#### *Social Reactions - 1900*

18 - The Craftsman  
19 - The Savage Boy Inventor

#### *Youth Movement*

1884 - Sibley  
1894 - Kipling  
1900 - Beard  
1908 - Breck  
1911 - Gibson  
1910 - Powell  
1913 - Cave  
1914 - Eastman  
1929 - Wilder

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### • **Defining Tramping -**

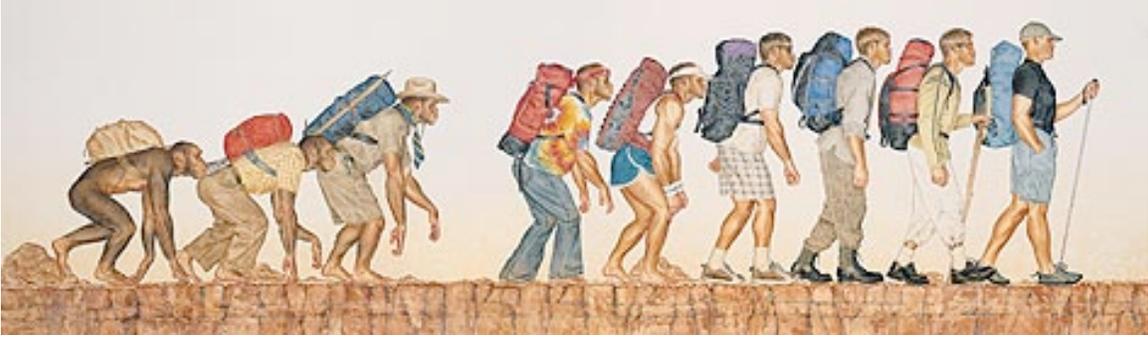
Until the 1950s traveling afoot went by a variety of names – traveling by shanks mare, trips afoot, knapsacking, tramping, pedestrian camping, packsacking, man packing, woods tramping, pickaback packing, and others. *Hiking* didn't become a common term until it was brought back to the UK after the Boer War and the compound word we use today – backpacking - was not even in the literature until the late 1950s – before that it was always back packing or back-packing.

The gear that was use to load a man's / woman's back also evolved:

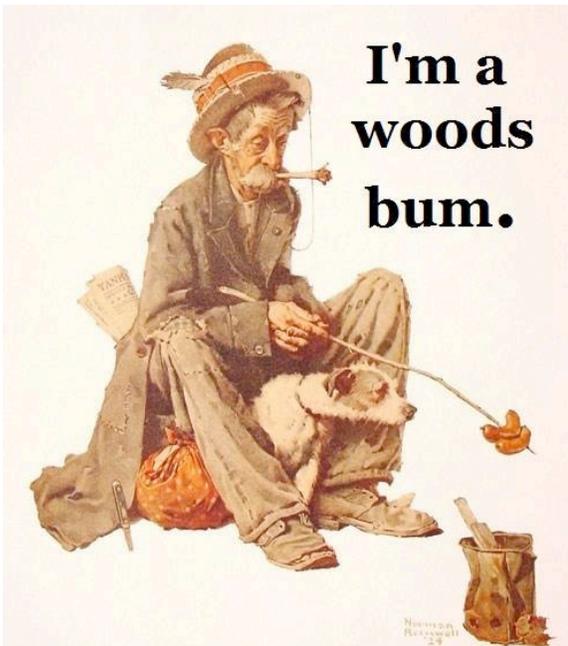
- Bedroll, Jelly Roll, Soogans, Swag, Tucson Bed
- Haversack – One strap across chest
- Knapsack – One or two shoulder straps or broadband
- Packsack – Two shoulder straps and/or tumpline
- Rucksack – A single bag with or without a flexible frame
- Pack Board – Commercial or Homemade rigid frame
- Frame Pack – Tubing frames invented in the 1960s – hip belt added
- Soft Packs – Frameless packs with sternum straps and compression sides

**Mastering tradition is honorable.**

But if you don't keep up with changing times,  
you can't maintain tradition.      - Japanese Saying



One of the great sources of information about traveling afoot was what we learn from the man on the road – the hobo. Hobo culture has brought us a variety of techniques for living outdoors, a language of it's own, crafting for a living, and an international governing body.



### • Defining Woodsmanship –

Here is what Horace Kephart calls woodcraft, but it really implies the skills of the Woodsman.

*Woodcraft may be defined as the art of finding one's way in the wilderness and getting along well by utilizing Nature's storehouse. When we say that Daniel Boone, for example, was a **master woodsmanship**, we mean that he could confidently enter an unmapped wilderness, with no outfit but what was carried by his horse, his canoe, or on his back, and with the intention of a protracted stay that he could find his way through the dense forest. Without man-made marks to guide him, that he knew the habits and properties of trees and plants and the ways of fish and game; that he was a good trader and a good shot; that he could*

*dress game and cure peltry, cook wholesome meals over an open fire, build adequate shelter against wind and rain, and keep himself warm through the bitter nights of winter in short, that he knew how to utilize the gifts of Nature, and could bide comfortably in the wilderness without help from outside.*

*Woodcraft shows at its best when we "go light" through difficult and unknown country. Its supreme test is in an emergency, when the equipment, or essential parts of it, have been lost or destroyed through some disaster.*

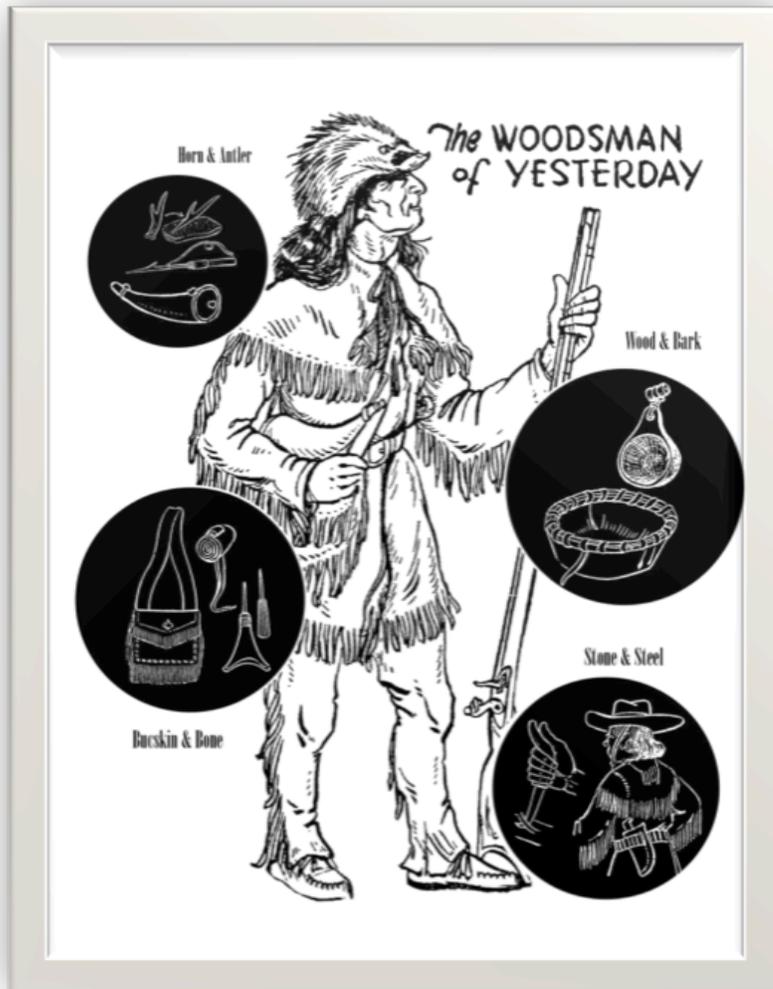
*As for book-learnin in such an art, it is useful only to those who do not expect too much of it. No book can teach a man how to swing an axe or follow a faint trail.*

*Nor is it of much account to one who merely learns by rote, without using his own wits and common sense as he follows the pages...half of woodcraft, as any other art, is in knowing what to avoid.*

*One might, perhaps, compress into a vest pocket manual all the expedients of woodcraft that would have to be practiced in one certain locality, say the Adirondacks, but it would be of little use in a different sort of country.*

*Woodcraft properly relates only to the forest wilderness. The literature of outdoor sport is getting us used to such correlative terms as plainscraft, mountaintcraft, and even icecraft and snowcraft. This sort of thing can be overdone; but we need a generic term to express the art, in general, of getting on well in wild regions of any and all kinds, whether in forests, deserts, mountains, plains, tropics or arctics; and for this I would suggest the plain English compound wildcraft. Horace Kephart, Woodcraft and Camping, 1917*

## "Nature-wise"



Ellsworth Jaeger  
*Wildwood Wisdom*

**Master Woodsman** - A man is skillful at woodcraft just in proportion as he approaches this balance. Knowing the wilderness can be comfortable when a less experienced man would endure hardship. Conversely, If a man endures hardships where a woodsman could be comfortable, it argues not his toughness, but his ignorance or foolishness, which is exactly the case with our blatant friend of the drawing-room reputation.

SE White - *Camp and Trail*, 1920 (p. 30)

### **Modern Woodsmanship** as defined by Ross Gilmore

*...the modern woodsman is a person who is able to undertake long term trips, deep into the wilderness, only with supplies one could carry and what could be gathered from the surrounding environment. He is able to navigate through the bush; he can travel over varied and difficult terrain and during any season and weather; he can properly plan the supplies needed for an excursion of a particular duration, both in terms of the resources that must be brought and what can realistically be obtained from the environment through which the travel will occur. Most importantly, he is not limited to the technology or skill of any particular time period. He uses technology, skills and equipment based on efficiency and practicality. He applies modern hunting techniques, modern understanding of nutrition, and modern climbing, mountaineering, and packrafting techniques. His equipment includes tools that are best suited for the task without consideration for nostalgia and sentimentality. The gear is centered around portability, so that it can be transported over long distances and difficult terrain. The skills he implements are designed for efficiency, not showmanship, and while his equipment is modern, it is designed to function over extended periods of time.*

Ross Gilmore, [Woodtrekker.blogspot.com](http://Woodtrekker.blogspot.com)

### **Optional Read - More from The Woodtrekker on the Modern Woodsman**

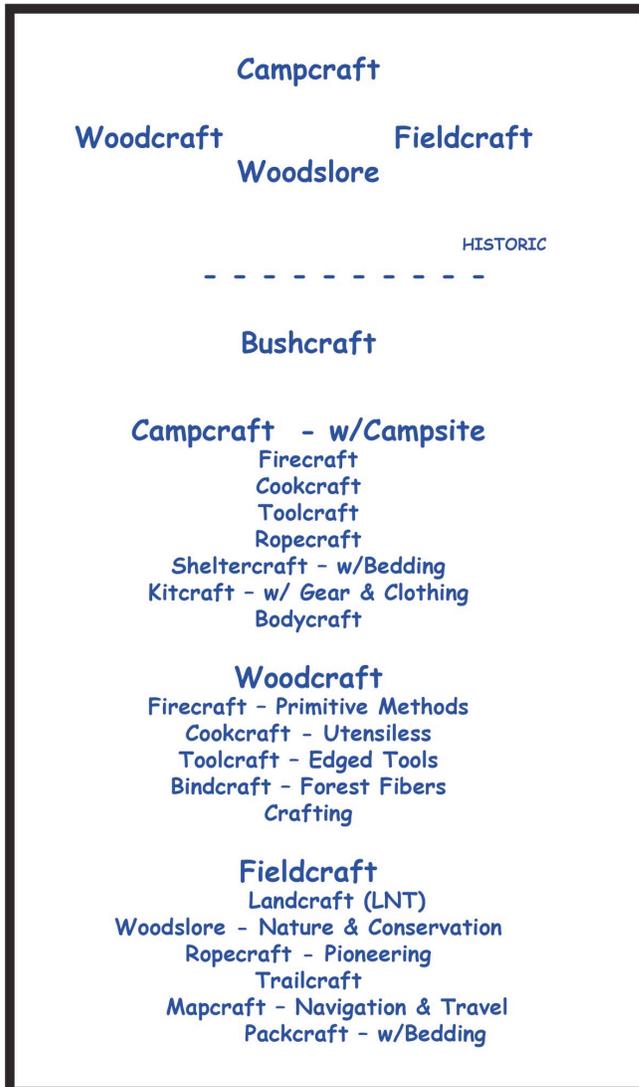
- 18<sup>th</sup> Century Woodsmanship and Its Modern Applications – <http://woodtrekker.blogspot.com/2014/01/18th-century-woodsmanship-and-its.html>
- 19<sup>th</sup> Century Woodsmanship and Its Modern Applications – <http://woodtrekker.blogspot.com/2014/03/19th-century-woodsmanship-and-its.html>
- The Incomplete Woodsman – Skills We Lose Because of Our Closed Mindedness – <http://woodtrekker.blogspot.com/2013/03/the-incomplete-woodsman-skills-we-lose.html>
- The Modern Woodsman – Concepts for Redefining Tradition - <http://woodtrekker.blogspot.com/2013/05/the-modern-woodsman-concepts-for.html>
- Fire and the Modern Woodsman – <http://woodtrekker.blogspot.com/2015/10/fire-and-modern-woodsman.html>

**Optional Watch - David Wescott discusses how "gear" impacts program outcomes and why classic style is a viable alternative to emerging technologies.**

- [https://www.youtube.com/watch?v=Mt3\\_1\\_KlENk](https://www.youtube.com/watch?v=Mt3_1_KlENk)
- <https://www.youtube.com/watch?v=V7r916dd6nY>

**Refer to - "Timber Sports" - Discuss in class**  
Ross McKinney in Case #6





**Refer to** – Your text *Camping In Old Style* – P. 35 for definition of the skillsets

**• Defining The Big 4 -  
Campcraft, Woodcraft,  
Fieldcraft and Trailcraft**

**craft (kraft)** - 1. Skill or ability in something, especially in handwork or the arts; proficiency; expertness. 2. To make by hand. 3. An occupation or trade, especially one requiring manual dexterity.

In the classic literature the terms we use as Campcraft, Fieldcraft, Trailcraft and Woodcraft were used interchangeably or in two very specific ways – as a therapeutic pedagogy or as a set of rustic skills. In the field of Traditional Camping they are defined as separate fields of study along with the skills that are used in each, and they may still be used for the development of people or for the mastery of the skills – we learn the skills and as we use them they teach us about ourselves and our acquaintances.

As was stated earlier, “*Camping has two purposes: to make us acquainted with our own souls, and*

*to renew our acquaintance with each other. To camp badly is to frustrate both*”

**Campcraft** – Skills used in camp and on trail to live *safely and comfortably* in the outdoors.

**Woodcraft** – Skills and knowledge applied to live *simply and harmoniously* with the outdoors. Woodcraft implies working with materials found in the environment.

**Fieldcraft** – *A working knowledge of the land.*

**Trailcraft** – *Skills for the moving camp.* Includes both what is done in camp-*campcraft* - and the skills needed to negotiate the field in order to get to camp - *fieldcraft*.

*The one thing that “woodcraft” has going for it is longevity. It has an international following, but hails from purely North American roots. The term “woodcraft” was used as early as 1390 by Chaucer in the Canterbury Tales.*

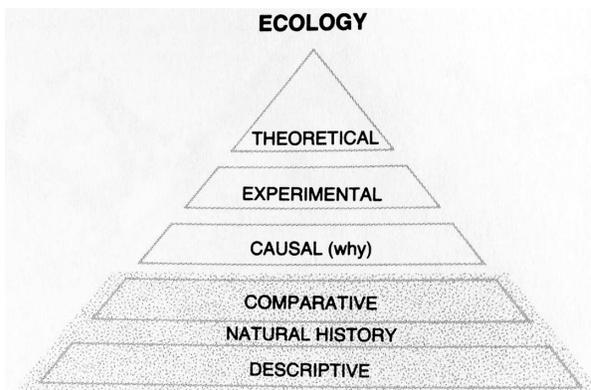
## • Defining Woodlore -

*The people who always live in houses, and sleep on beds, and walk on pavements, and buy their food from butchers and bakers and grocers, **are not** the most blessed inhabitants of this wide and various earth.... What do these tame ducks really know of the adventure of living? If the weather is bad, they are snugly housed. If it is cold, there is a furnace in the cellar. If they are hungry, the shops are near at hand. It is all as dull, flat, stale, and unprofitable as adding up a column of figures. They might as well be brought up in an incubator. “*

*Let these words of Dr. van Dyke’s take the place of the ecstatic dithyrambs which every nature-writer is tempted to embody ... Thoreau and Emerson and Holmes and Burroughs and Kipling have variously and beautifully given tongue to the sweet command, “ Come back to your mother, ye children, for shame “ and the many younger apostles of the “Nearer to Nature” faith are still repeating it in fairer words than I can command.*

**Edward Breck, *The Way of the Woods*, 1908**

**Woodlore** – Those *skills that are informed by the land*. Many of them fall in the realm of Natural History but expand way beyond just that simple definition. For purposes of discussion, we are going to use the term “woodlore” to describe those sciences that come from the land and inform us of what we need to know in order for us to apply our skills. You need to know the woods in order to make fire. An understanding of the plants, and animal/bird behavior keeps us fed and clothed. Without a working knowledge of geological processes, we may never locate the rocks we need to cook, make tools or find water. Navigation by the sun and stars will help us along our way, while cloud-lore and sheltercraft will help keep us warm and dry.



The five levels of this figure illustrates — descriptive; comparative, causal, experimental, and theoretical — compose the science we recognize as **Ecology**. The bottom two levels, description and comparison, are distinctive in that they form the realm of science we know as **Natural History**. Natural history is, perhaps, the oldest recognized biological science, but natural history is not ecology. It is only the two bottom layers of the ecological pyramid. We

would, however, argue that natural history is the basis of all ecology. As such, any ecologist worthy of the title cannot, should not, be but a naturalist at heart. From **Jim Halfpenny, *Winter***

*The trapper had just given me a thumbnail description of the social structure of red squirrels. His [knowledge] was based on a lot of tradition, and a very real and practical need-to-know.*

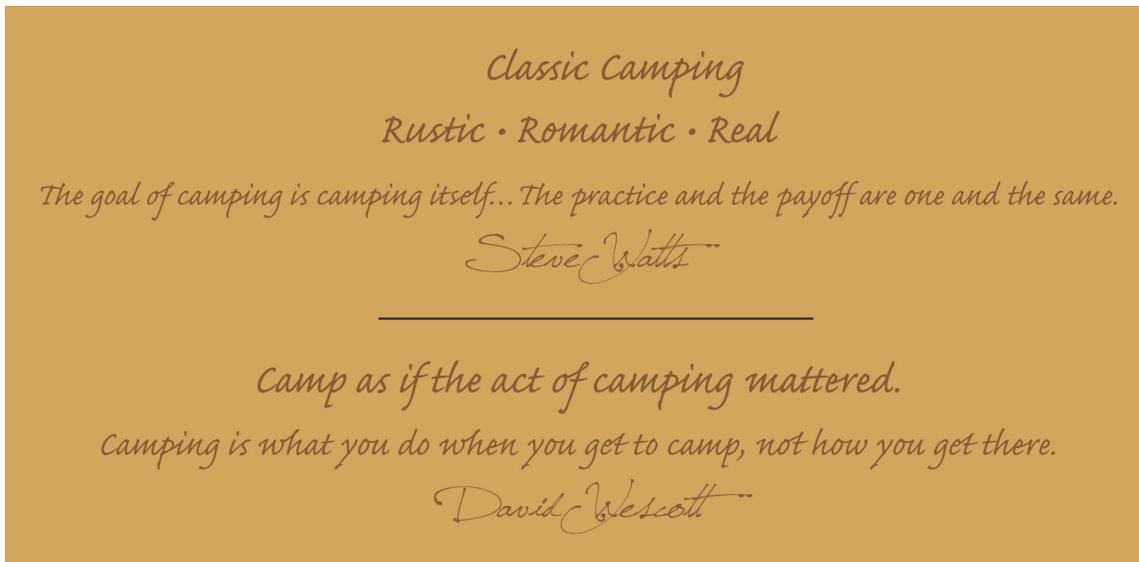
*I've learned a lot from many of the outdoors people I've come across over the years. What those people have shown me was their knowledge of the woods and streams, or woods lore. It's something you can't really learn just out of a book, although books will help you along the way. But when it comes to putting that knowledge to use on the ground, in the field where it counts, the practical knowledge can only come from people who have been there before you. Otherwise, you have to spend a lot of time learning the hard way, or worse, not at all.*

*That knowledge doesn't come easily if you don't have a mentor to help you in your formative years of becoming an outdoors person. Most of us learn from our parents or other close relatives or friends.* Dan Meredith, *Woods Lore*, 2002

Woodslore Skills –Tracking, Weather Lore, Trees and Shrubs, Plant Uses, Geology and more

*One who travels the life of the open air  
And knows not the things that surround him  
Is a sportsman, not an outdoorsman.  
David Wescott, 2018*

• **Defining Classic Camping -**



*“Skaters by their very nature are urban guerillas: they make everyday use of the useless artifacts of the technological burden, and employ the handiwork of the government/corporate structure in a thousand ways that the original architects could never dream of.”* Craig Stecyk, from *Dogtown and Z Boys*, 1976

## **Camping In The Classic Style**

**David Wescott, 2016**

The Classic Camping style is embraced by men and women who remember what it was like to be 11 years old and can still feel the magic that was created by making fire from nothing or building an entire camp kit from tin cans, scraps of canvas, leather and wood. Classic Camping legitimizes and validates the traditions and heritage that comes from over 100 years of living in the outdoors for recreation. Woodcraft encourages the mastery of craft and handiwork – creating technology rather than purchasing it – making what you

needed with a knowledge of the materials born from trash and the wild outdoors. To date, the Classic Camping movement can be labeled guerilla – venture into a grocery store on your way to camp with your traditional gear on and see what kind of response you get. The general public is drawn to it – they know the feeling – but they no longer know what to do about it or how to access it ....”You made that?! What do you mean you made it?” This is taking place in the face of a corporate/government campaign to make “touch” off limits. Leave No Trace is the philosophical antithesis to Classic Camping... although the practices are encouraged, the underlying foundations of the movement are suspect. Classic Camping is also something that youth recognize as valuable. Even Scouting\* has decided that woodcraft is an anachronism and has abandon much of what was known as “scoutcraft” citing that youth no longer relate to it. They could never be more wrong. Every demonstration I have ever done for youth or adults is swarmed with a “Teach me how to do that” attitude. Classic Camping is back.

**\* Refer to** - Wescott’s *A Short History of Camping Using The Boy Scout Paradigm* (2017), *A Brief Background of the Boy Scout Fieldbook* (BSA), and *Notes from Tradition and New Blasphemy found in the BSA Fieldbook, 2014 Edition* (2017)



**Watch** - Steve Watts defines Classic Camping - 12 minutes  
<https://www.youtube.com/watch?v=NPCKIDZzSoI>

## **Defining Classic Camping** **Watts & Wescott 2015**

*When the frontier skills of Daniel Boone meet the industrial age of Henry Ford.*  
**Steven M. Watts, 2013**

**Classic Camping is** the use of tools, techniques and traditions  
in the style of the Golden Age of Camping (1880-1930).

**Classic Camping is:**

- directly connected to its historic context.
- an understanding and appreciation for handmade craft.

- the use of classic style, timeless utility and aesthetic efficiency.
- a comfortable confessed relationship with romance and nostalgia.

**Refer to** – Your text *Camping In Old Style* – P. 237-244

## Life Under Canvas

*Steve Watts*

*What is the lure of classic camping in the old style?*

*Beyond the down-to-earth, practical, nuts and bolts of the skills and the gear lies something more ethereal...something less tangible...but without question just as real.*

*Yes, we confess to a healthy dose of both nostalgia (“a yearning for home” as defined by the Greeks) and romanticism (“an emotional attraction to an especially heroic era, adventure or activity” as defined by the French). Unabashedly, we acknowledge the siren’s call.*

*The Golden Age of Camping is about a special time...a time when the most innovative urges of the Industrial Revolution were featured front-and-center against the backdrop of a vanishing frontier. It’s about a world in which both Henry Ford and Daniel Boone had something to contribute to the outdoorsman’s pursuits.*

*It’s about the senses...the smell of wood smoke and paraffin lamps...the taste of honest grub cooked over an open fire...the feel of sharp-edged tools, snug knots and the crisp air of morning...the sound of birdsong at sunrise or wood splitting at dusk. And, let’s admit it, it’s about style...khaki riding breeches, broad-brimmed hats, soft wool shirts and well greased boots.*

*It’s about life...a very special kind of life...a life under canvas.*

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- **Defining Living History** – Experiential Archaeology. The art and science of bringing history to life through first-person interpretations or demonstrations. More Later.

- **Defining Frilustliv** – *Life in the Open Air* or *The Simple Life* – A Scandinavian philosophy of outdoor life that is very difficult to translate. A term first used in 1859 by Henrik Ibsen to describe the inspiration he gained from being at his mountain cabin.

*In Scandinavia we would say a deep experience with the landscape is the essence and reward of a lifestyle we call “friluftsliv” [free-lufts-leav]. The word translates to “free air life” meaning a philosophical lifestyle based on experiences of the freedom in nature and the spiritual connectedness with the landscape.*

*The essence of friluftsliv is difficult to define. It is a concept that can be found among outdoor people all over the world, but as a specific philosophy, and the use of a special word for it, is unique for Scandinavia, especially in Norway and Sweden. Here friluftsliv is deeply rooted in the soul of the people although far from everyone*

*practices it. In Norway friluftsliv is an important part of most people's lives and a way of living close to the beautiful landscapes of the country.*

**Hans Gelter, *Friluftsliv: The Scandinavian Philosophy of Outdoor Life***

The reason we include *friluftsliv* in this section is because portions of the tradition have influenced the modern incarnation of Woodcraft – Bushcraft – most likely through the efforts of Lars Falt and Wille Sundqvist. However it came to be a part of the vernacular, it has brought us the traditions of Swedish carving techniques, the beauty of Scandinavian stacked handle knives (and the Mora knife), the kukas, and much more. Most of these icons were well established with an American Woodcraft flair prior to being reintroduced by British influences. – knifecraft/whittling, the noggin, and more – can all be referenced in early American camping literature.

Another part of the puzzle includes the influence of the Swedish Folk School traditions. The importance of “crafting - sloyd” has always been a part of our camping tradition. The formalization of the importance of ideals related to crafting has been well established in Sweden for generations. It is the lack of such a recognition in North America that has allowed our own traditions to be lost – statistics report that currently less than 20% of students of university age have ever made anything with their hands. **Wescott**

**Refer to - *Shop Class As Soul Craft*** by Matthew Crawford

**Refer to - *Simple Life: “Friluftsliv”*** by Roger and Sarah Isberg

**Read if you want to know more -**

[http://www.natureandforesttherapy.org/uploads/8/1/4/4/8144400/friluftsliv\\_scandinavian\\_philosophy\\_of\\_outdoor\\_life.pdf](http://www.natureandforesttherapy.org/uploads/8/1/4/4/8144400/friluftsliv_scandinavian_philosophy_of_outdoor_life.pdf)

• **Defining Bushcraft** – *Bushcraft is simple (indigenous/local) skills and knowledge employed to solve complex problems, utilizing the resources found in nature...* This definition of Bushcraft is a synthesis of other written attempts from the UK to define it. This definition would work just as well to define Woodcraft. **Wescott**

### **Bushcraft - The Enigma**

*Bushcraft is the term I employ to describe a deeper knowledge of the wild and of nature. It is a huge tree that branches out in many directions to botany, zoology, craft work, outdoors leadership and countless other divisions. At its root, though, is reliance upon oneself and on nature. In the study of bushcraft we step beyond survival and learn the subtlety that makes outdoor life both certain and enjoyable. Everyone who visits wild places will benefit from bushcraft knowledge. What could be more natural than to recognize the wild things around us and find food, shelter, fire and water?*

*I do not wish, though, to suggest that we should turn our backs on the skills and tools of today. Far from it - my hope is that we shall learn to use our modern tools more wisely by bolstering them with wisdom from the past... For me, a large part of bushcraft is about combining modern and ancient expertise.*

*Bushcraft ties us closely to nature, and at its core is respect for nature and all living things... I firmly believe that far from damaging the planet, a knowledge of bushcraft can*

*help our natural world. When you see bushcraft skills employed, you may think that we are simply consuming natural resources, but in fact our hands are being very carefully guided by an underlying principle. The more you learn about the trees and the plants the more you respect them. The more you respect them the more you cherish, nurture and look after them. That is the principle of bushcraft.* **Ray Mears, Essential Bushcraft, 2002**

### **An Introduction to Bushcraft – Tim Smith, Jack Mountain Bushcraft**

***What is Bushcraft? If you catalogued the accumulated knowledge of a society that lives close to the land, most of it would have to do with understanding the natural world and how it works... The rest of that knowledge would consist of how they interact with the land. We call that Bushcraft.***

*For 99% of human history, our species lived in small groups of hunter-gatherers. They were directly connected to the natural world because there was no alternative. In the modern world, we've strayed from that path. Far from being connected to the world around us, many aren't connected at all; living in a world where every aspect is manufactured and unnatural. The result is that our connection with the land has nearly been lost. It's that feeling of kinship to the world around us; of living your life and spending your life with a connection with the natural world and knowing you belong there.*

*There's something powerful about providing for your needs yourself; of being close to and embracing the elemental forces of life. Thoreau tried to do this and so have many before and since then. They wrote books about the experience that many people have read. But a book isn't enough. To really know what it feels like, it has to be lived, even if only for a little while. The way we do that is through Bushcraft.*

*So Bushcraft is the active component of our interaction with the world around us. It's doing, building, making or creating, using the raw materials that Mother Nature provides. It's been called survival, woodcraft and many other names over the years. It's a new form of outdoor education, that when you think about it, it's actually the oldest form of education there is.*

Unfortunately that is not how most American and many UK Bushcrafters define what they do...at least they don't appear to reflect the definition in how they present themselves. This is a very interesting field that fails to define itself well. DW

***Define yourself, lest others define you. SW***

### **Optional Watch – Tim Smith defines Bushcraft – 3.5 minutes**

<https://www.youtube.com/watch?v=sDdRxXutj8s>

### **Bushcraft New Zealand –**

Bushcraft is about the skills and knowledge that allow you to thrive in a raw natural environment. Time-tested techniques, often passed down by aboriginal peoples, and simple yet robust tools that strive towards self-sufficiency. Bushcraft is about being resourceful and engaging in the natural world.

Bushcraft is the active component of our interaction with nature. Both art and science, bushcraft is doing, making, crafting, traveling, building and living in the natural world using simple, low-tech tools. Static knowledge, such as how to care for tools, etc., is a small percentage of the discipline. The vast majority is active, dynamic and hands-on.

#### **The Classic Camping Literature –**

1854 *Walden* by Thoreau • 1855 *The Art of Travel* by Galton • 1869 *Camp-Life In The Adirondacks* By Murray • 1871 *Shifts and Expedients of Camplife* by Keats • 1873 *Forest and Stream Magazine* • 1877 *How To Camp Out* by Gould • 1882 *Outing Magazine* • 1884 *Woodcraft* by Sears • 1887 *Sports Afield Magazine* (oldest continuously published outdoor magazine in US) • 1890 *Camping and Camp Outfits* by Shields • 1894 *Recreation Magazine* • 1898 *Outdoor Life Magazine* • 1903 *Two Little Savages* by Seton • 1906 *The Book of Camping and Woodcraft* by Kephart • 1907 *American Boy's Handy Book* by Beard • 1908 *The Way of the Woods* by Breck and *The Camper's Handbook* by Holding • 1909 *The Frontiersman's Pocketbook* by Roger Pocock • 1911 *Camp & Trail* by White • 1912 *The Book of Woodcraft* by Seton • 1913 *Alone In The Wilderness* by Knowles • 1915 *Campcraft* by Miller and *Camping Out* by Hough • 1920 *Motor Camping* by Brimmer • *Trail Craft* by Fordyce • 1924 *Woodcraft For Women* by Pinkerton • 1930 *Field & Stream* • 1939 *Woodcraft and Camping* by Mason

#### **The Transition Literature -**

1945 *Wildwood Wisdom* by Jaeger • 1945 *Ben Hunt's Whittling Books* by Ben Hunt • 1952 *Woodcraft Wisdom* by Cone • 1953 *I Live In The Woods* by Provencher • 1954 *Woodsmanship* by Mason • 1958 *The New Way of The Wilderness* by Rutstrum and *On Your Own In The Wilderness* by Angier & Whelen • 1959 *Cache Lake Country* by Rowland • 1961 *The Camper's Bible* by Riviere • 1965 *A Reverence For Wood* by Sloane • 1968 *Paradise Below Zero* by Rutstrum and *The Camping Manual* by Trueblood • 1970 *The Golden Book of Camping* by Hillcourt • 1972 *Bushcraft* by Graves • 1974 *Roughing It Easy* by Thomas and *The Complete Woodsman* by Provencher • 1975 *Canoe Camping* by Herberton • 1989 *Long Ago Lake* by Wilkins

#### **The Counter Culture Literature -**

1958 *Listening Post* by Olsen • 1968 *The Whole Earth Catalog* and *Outdoor Survival Skills* • 1972 *Foxfire Books* • 1973 *Shelter* by Kahn • 1974 *Pilgrim at Tinker Creek* by Dillard • 1976 *Woodswoman* by LaBastille and *The Woodwright's Shop* by Underhill • 1978 *Country Woodcraft* by Langsner • 1979 *Country Comforts* by Bruyere and Inwood • 1980 *Banana Republic Catalogs*

#### **The Revival Literature -**

1987 *Northern Bushcraft* By Kochanski • 1988 *Song of the Paddle* By Mason • 1995 *The Snow Walker's Companion* by Conover • 1999 *One Man's Wilderness* by Proenneke • 2000 *Camping In Old Style* by Wescott • 2002 *Essential Bushcraft* by Mears • 2006 *Creating The Traditional Elk Camp* by Ballard • 2013 *Camping's Top Secrets* by Jacobson • 2011 *Camping and Woodcraft* by Kephart latest edition • 2014 *Bushcraft 101* by Canterbury and *Campaign Furniture* by Schwarz

#### **New History Literature -**

1979 *Americans On The Road* by Belaso • 1983 *Dude Ranches* by Borne • 1990 *For Fun and Profit: The Transformation of Leisure into Consumption* by Butsch • 1999 *From a Wooden Canoe* by Dennis and *Working at Play* by Aron • 2003 *Invisible On Everest* by Rose & Parsons • 2004 *Keewaydin Way* by Back • 2005 *Every Trail Has a Story* by Henderson and *Tinkering – Consumer's Reinvent the Automobile* by Franz • 2006 *A Manufactured Wilderness* by Slyck and *Past Tents – The*

*Way We Camped* by Snyder • 2007 *The Ways of the Bushwalker* by Harper and *Nature First* by Henderson and *Simple Life "Friluftsliv"* by Isberg • 2008 *Motoring* by Jakle & Sculle • 2011 *The Art of Camping* by Abaitua • 2012 *Guaranteed to Last – A Century of Outfitting America* by L.L. Bean • 2015 *Camping In The Old Style* by Wescott • 2016 *On The Trail – A History of American Hiking* by Chamberlin and *Under The Stars* by White • 2017 *Heading Out – A History of American Camping* by Young

## **Contemporary Ways We Use Camping As A Pedagogy**

Definitions from one professional in the field - James Neill, *Wilderness.com*, 2006. The aims, techniques and gear of traditional camping can apply just as well – and in the case of Environmental Education, better – than many emerging technologies and their supporting ethic.

\* For an expanded perspective on contemporary pedagogies and how Experiential Learning and Adventure Education have evolved since the early 70s, refer to Wescott's *A Radical View of Experiential Education and Its Relation to "Adventure Education"*.

**Adventure Education** - Adventure Education refers to activities into which are purposely built elements perceived by the participants as being dangerous. Adventure activities include such things as rope courses, white water rafting, mountaineering, and rock climbing (under qualified instruction).

**Experiential Education** - Experiential Education refers to learning by doing or experience. Many experiential education activities are synonymous with adventure activities and outdoor pursuits; however, experiential education can also mean any form of [direct] educational experience.

**Outdoor Pursuits** - Outdoor Pursuits are generally non-mechanized, outdoor recreation activities done in areas remote from the amenities of telephone, emergency help, and urban comforts.

**Adventure or Wilderness Therapy** - Adventure therapy is the use of adventure-based activities and/or adventure-based theory to provide people with emotional and/or behavioral problems with experiences which lead to positive change in their lives. Mike Gass and Simon Priest define this field as "programming aimed at changing [specified] dysfunctional behavior patterns, using adventure experiences as forms of habilitation and rehabilitation."

**Environmental Education** - Environmental Education generally refers to curriculum and programs which aim to teach people about the natural world and particularly about ways in which ecosystems work. Programs often aim to change people's perceptions about the value of the natural world and to teach how to change environmental behaviors.

**Outdoor Education** - Outdoor Education can be viewed from 3 primary ways:

- 1- In The Outdoors – activities and experiences that take place outside.
- 2- For The Outdoors - information and experiences that prepare us to be outside.
- 3- About The Outdoors – information and experiences that provide us insights that relate to the outdoors.

“This definition tells the place, the topic, and the purpose of outdoor education”.

**Conservation Education** - Conservation Education is the wise use of natural resources. It is not usually concerned with preservation, recreation, or human relations and as such is more narrow than outdoor education. *The Safari Club International* and *The Campfire Club of America* are 2 historic supporters of this field.

**Environmental Interpretation** - Environmental Interpretation' is a term usually associated with visitor centers administered by national parks or forest service centers. The term refers to a technique used to help visitors understand the meanings of the phenomena on display, while simultaneously whetting the curiosity for more information.

**Earth Education** - Tim Smith, Jack Mountain Bushcraft

Earth Skills Education recognizes that there is inherent value in learning and understanding the skills of how to live in the natural world because it is, and has always been, our home.

The goal of Earth Skills Education is to teach and pass on the life skills of our forefathers. For more than 99% of human history, our species lived as small groups of hunter-gatherers in intimate contact with the land. Such skills and knowledge were not restricted to a portion of humanity; it existed everywhere amongst all races and cultures. The skills, techniques, and knowledge of the natural world were passed from generation to generation. But our modern world has abandoned this knowledge.

The terms that have fallen under its umbrella over time are many, including traditional wilderness living skills, wilderness survival, bushcraft, living off the land, primitive skills, indigenous skills, and woodlore.

While Earth Skills Education has some things in common with both Environmental and Outdoor Education it is a fundamentally different discipline. Outdoor education seeks to use the natural world as a vehicle for personal and group development. Environmental Education seeks to teach people about the environment as if we were removed from it. Both of these disciplines seek to separate us from the natural world, while Earth Skills Education encourages immersion into it. It has been our home since our species originated, and knowing how to live in it without harming it is a critically needed skill in this day and age.

**The Dangers of Cultural Appropriation**

