

OUTDOOR EDUCATION AND THE TOTAL CURRICULUM

L. B. Sharp  
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Dr. William Freeberg: We have with us tonight our main speaker, Dr. L. B. Sharp. He is a visiting professor here on the campus for the fall and winter quarters. And is assigned to the college of education and is working more specifically in the Outdoor Education and Recreation Department. He's doing consultant work in the area of southern Illinois here. Doing lecture work and this winter quarter he's teaching a graduate course in which we have quite a number of graduate students in the college of education enrolled. Dr. Sharp comes to us from New York City and he has been a professor in the education department of New York University. He's been director of Life Camps for a number of years which was a camp for the youth of New York City and this camp now is called National Camp and it is serving as a training center for teachers, school administrators, church leaders, youth workers, and all those interested in camping and outdoor education across the country. And each summer he has quite a large enrollment representative of all these groups in various summer sessions. Dr. Sharp is probably one of the first in the country to revive the concept in education that best education and better education can be had if we go back to nature and to the out-of-doors and study



and find out where much of the text book material comes from to begin with. He has served as a consultant to most of the national camping groups for a number of years, has also served on their editorial boards for their magazines and publications. He is the author of quite a few publications and several books in the outdoor education field. He has done quite a bit of consultant work and survey work. I believe he's travelled around 29,000 miles . . . is that right? Walked? Close to that . . . This past year doing survey work, setting up new camps for churches, schools, and universities, and youth organizations. And without taking any more of his time I would like to present Dr. L. B. Sharp.

Doctor Freeberg and friends, I hardly know where to begin here. I have never seen such a well-distributed audience before. It shows that they are victims of . . . excuse me . . . are students of research. And you have found where the best seats are located and you don't follow the human pattern of always taking the back row. The vacant seats might be explained; perhaps a lot of people misunderstand this meeting. Perhaps they're assembled outdoors someplace. If they are, they're going to miss what is going on inside. There's a lot of ground to cover, that isn't intended as a pun, but I recall a youngster, his first sight of seeing the big country, from the slums of New York City. For the first time in his life looked out and saw a distant mountain and he said - gee, the outdoors takes up an awful lot of space. And so it does. It takes it up in more ways than one.



I think I better reduce the figure of 29,000 miles that I walked this last year. It would come nearer being half that, but let's not criticize my introducer. He was trying to build me up. I might not be able to stand 29,000 miles, but I did go over 12,000 in this 1959. This is an important year. I don't know why there has been so much written about it and so much speculation, but it begins to be a very very important decade. I guess the roundness of the zero and the elongatedness of the six, going from the awkward nine makes it interesting, as a figure to look it. There will probably be fewer mistakes made addressing letters in 1960 than in any other and I'm thinking of this decade as exceedingly important in many, many ways. Just to get a running start, it's 340 years ago the Pilgrims landed. Merely to show the speed with which we are living and what is taking place, only 185 years ago we had the declaration of independence. A short hundred years ago we had the civil war. It was only 42 years ago when we had the first world war. To make the world safe for democracy. And a short 20 years ago, we had a second world war . . . for some of these purposes. War probably included 25 years. It's interesting to think what happened to education in those times of crises. Well, one or two things that are important which relates to our subject, that education speeded up tremendously. There was no time to play around. Direct, important, serious. We were fighting for our lives. Education was vitally important and it had to be speeded up. And certainly there was more directness of approach, getting at it, languages were learned in very short order as compared



to some of the long times men would take to learn a language. And more languages were learned by far in this last war than before. Well, we need a cause that is big enough to stir this education without having to resort to war. I don't know what that cause is, but perhaps the fear of war might be one. Although we hate to use that, wouldn't we. But we are in a cold war, we are concerned, everyone's jittery. And it's a high time for all education to speed up and become more efficient and take less time, less waste. I think we're wasting a lot of time in our schools. In more ways than one. I know of a town in New England not long ago that had an election. It was the sixth time that they'd had a vote for a school bond issue. And they voted it down in the sixth time. The plea was such that 20 per cent of the children did not have a seat to sit in, in the school and they needed more buildings. Well, they voted it down. Maybe those who voted it down, did rightly. I'm not sure that they knew why they voted that way. But it isn't necessary for a youngster to be in the school all the time. The new classroom, the new area that we're talking about is the out-of-doors, as a place of learning. So 1960 and for this decade my guess will be that we'll see an even more rapid upturn to reality in education. To things real, to first-hand, direct experience. Before the pilgrims landed, I suppose we might call it Indian education. I don't know if the Indians called it education. They were living, their life. And would that we knew much more about it than we do. We can't learn too much from the Indians that are now living, we learn a lot but in many instances the white man is teaching



them their Indian folkways. And dances and what have you. But the real culture is yet much in mystery to us. Well, beginning with the pilgrims I was interested in a diary and it said that they had landed, anchored off shore and so it was decided by consent of most common voices that the small party should go ashore. And the next entry it said a small party did go ashore. And established themselves on a high hill and there it was decided by consent of most common voices that each man should build his own home and a pattern of living, a way of life began. You might think of it from a standpoint of education. There is no need for what we now think of ~~as~~ as schools. At that time, they were concerned for years in establishing their homes, building, weeding crops, and improvising. It wasn't long until there was a need for knowing how to read, and to write and to figure. And so that kind of education got on its way. We know it as the three R's. Then in rapid succession, you know the history going from that time on, the little red school house, and we move into the standard schools, the standard school curriculum, and progressive education, the Dalton project, problem method, the child's end of approach, the community-school approach, and then consolidation sets in. Instead of feet, they use buses ~~and~~ and buses, going I think in the wrong direction now. But such was the hurried shift, and pattern of education in our country and only comparatively in a few years. So, do not wonder at the difficulty with which we're having to evolve ~~new~~ patterns and plans of more efficient education when we stop to think of the short period of time, how much has ~~happened~~ happened - the wars that we've had to deal with and other things. And



now the present thought of being so over-populated, so quickly. But maybe there will be solutions. Let's get at the subject more specifically. What is outdoor education. Now the simplest way to say it is that that means all of that learning that ought and can best be carried on or acquired outside the classroom. That is outdoor education. So logically then all that that takes place inside will be inside education, I guess. But we're not so much concerned with that right now. The out-of-doors is a big place and when you stop to think about it, practically all of curriculum content has come from the out-of-doors. It certainly did not come from the buildings. It was brought into the buildings. And organized in books, in materials, and then second and third handed try to get it across to somebody else in the main. So there's a big of confusion too, about this. The movement started by the term "school camping" more effectively and rapidly than by the term outdoor education. Although the term outdoor education was launched in 1934, I think it was about that year. That was a year that <sup>I</sup> did quite a research on the curriculum materials for the New York City schools. Incidentally, I was identified with New York, City, I think it's a great city, but I'd rather be identified with Carbondale, Kansas. That is my hometown, Carbondale, Kansas. I was born and raised on a farm nearby there and I get quite a thrill being back in Carbondale. Now, in this study of the New York City schools, some 46 courses of study at varying levels, seeing what the content in those subjects were that might have a usage in a camp environment. So the first term was called "camping" education. And arranging the materials, the next

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question that presented itself, how can we learn this material most efficiently. And it was found then that we divided it on a ~~1/2~~ basis of some things that ought be learned can best be learned in the classroom and some things that ought to be learned can best be learned outside the classroom if we agree upon the thesis of learning through direct experience. So that was the basis on which ~~this~~ this was established. So the term "camping" education first was used, and I found that camps over the country began to - they liked that because it had education and so most of the camps then you see in the brochures were having "Camping" Education in their programs, private and organizational as well. Well, then when this term of outdoor education was established, then the schools really began activity. Now some may wonder where this program stands in relation to certain educational philosophy. Or the philosophy of the past. And without attempting to delve into that very complicated subject, I will say that I think it is identified with all of them. There is no philosophy so far as I have been able to determine that does not in some way add to and contribute to the thought and program of outdoor education. Well, turn to the curriculum part of it a bit I'd like to appoint this picture, which we call youth's rightful heritage everybody's ~~rightful~~ rightful heritage. You study this picture for a bit you can see the total interrelatedness of voluminous number of things. All parts of the great creation handed down. The last that you see here in evidence is vegetation and hidden ~~secretly~~ secretly and many other ways, other kinds of life without which man could not exist. Man was the last in the chain of creation after the vegetation,



plant and animal life. And so here it is, our heritage, our program, our greatness, our schools, we're talking in terms of schools. If you study that and name almost any field of subject matter you want to mention, then it's there. The story of plants, the story of trees, the story of soil. This valuable small part of coverage of top soil, about one inch to ten thousand years I think is the figure. Or thereabouts. American Chestnut that has blighted and gone, maybe it has served its purpose. And you can't identify it from there but there are remnants of the American Chestnuts, suckers and not a true tree, still coming from suckers and the tree was blighted and killed nearly 50 years ago. That was the story. The scientific understanding of that is not yet found out. And to save the life of the American Chestnut, it was not possible. There are places, we know, so it is reported, and we know there are few that the blight did escape. Perhaps that's fortunate for us in case that man ever needed the American Chestnut again. It could be in the hands of the Almighty that would make it possible for the American Chestnut to conquer the blight and return to us for food. From the American Chestnuts you have the wild turkey, the wild pig, the squirrel and some other animals that make up their food as well as did man. Well, further in the picture, the whole story of how did trees grow. The story of photosynthesis is yet to be evolved. And it is keen with life underneath, and the secrets kept from us enough to keep scientists going for many, many, many generations. And, anyway, the more scientific we get and the more we find out about these things, all it does is just simply open up the area of the unknown



which is even larger. When Madam Curie discovered radium, I think it was along in the early 30th of the elements, we thought that was about the end, how could there be more. Some wise people knew more, but look at us ~~1~~ now, well over a hundred. Where's the end. We're simply opening up the avenues of research and for investigation. Now if we want to ~~not~~ narrow and keep at a narrow range, our curriculum, the best way is to keep everybody indoors. And have them merely read about the things that we already know. If we want to advance and speed up our learning, ~~not~~ be more efficient, and for a bigger cause and ~~not~~ live for a bigger cause I would say the doors better open outwards, more of the time in our schools and have people to find out on first-hand. Well, these pictures otherwise tell also of curriculum. The picture over here for adults, this is a college faculty and student group. The realization that insect devouring plants actually do devour and operate is a real thrill. It might be a real thrill to read about in a book but to see it happen is the real thrill. So here it was, in this instance, the one student at another time discovered the <sup>pitcher</sup> picture plant and was thrilled. And he said, L. B. can't I take this; I want to take this to my professor. I said why would you take it to your professor. He said, well, the specimen we've been using for the last two years is pretty well torn and shattered. I'm sure he would appreciate a fresh one. Well, I thought rather quickly and I said well, I'll make ~~not~~ a bargain with you. You draw this up, . . . I can't ~~not~~ draw . . . yes you can. You don't have to have course 221 a and b in order to draw a picture of this. Draw as you see it. As



it is. And draw in the color. Make a note of the color and the veins in it. You can do it pretty well. Do the best you can. You have a camera, photograph it. And you can certainly write, this is the time to do your research. You describe the setting in which you have found it. First in the total setting, is it on a hillside or where is it. And you'd be surprised in so intimately, so in detail, and the best description can be made on the spot. Then you go back and announce to your professor that you made a great discovery, the <sup>Pitcher</sup> picture plant, and you would like to show it to him. Then you get him out here and you take it to him. And then the both of you may take a specimen. We need <sup>for</sup> certain to get more on the scene of that kind of thing. Well, new experiences over here just to relieve you the girl is not going to swallow the  $\phi$  fish. But the whole idea of new experiences and here with the one down below is studying the wasp and the nest; the picture over here and the one here is a story. And we conducted an experiment to test out whether or not some learnings can go on more quickly and effectively in a desirable favorable camping environment than in school. For three weeks these children of two regular classes in New York City schools, the fifth and the seventh grade, we left the sixth grade out on purpose to see how quickly the fifth grade could do seventh level experiences and the other way around, too. How slow that some seventh graders might be. Well, it was for three weeks, three and a half weeks. Almost a month. Several conditions, we got the resolution of the board of education as I quoted, to see whether or not some learnings could go on more quickly and effectively in a



favorable camp environment than in school. So obviously, we did not have regular classroom or class time. There was no time for reading or writing or arithmetic or geography or history or whatever else they may have been studying. There were nowhistles or bells or bugles to interfere with the learning process. I think the whistles and the bells and the bugles have probably stopped more good teaching than any other device known in education. Perhaps that some poor teacher has been saved by the bell or whistle too, but at any rate, this was an experiential program, and they did not have their school books with them. Oh yes, we had reference material, plenty of it, and they were urged to use it when there was a need for it. We found that if we could incite the need and the interest at the speed of inquiry and the speed of research and the speed of finding out, there was a real drive and a real thrill to it. Well, I will cite one or two illustrations. One of the first things that they asked for when they got out there, they wanted to go to the Tri-State monument, they had read about it and they did a lot of reading in advance. Well, the tri-state monument, obviously is where three states come together - New York, New Jersey and Pennsylvania. And so they were just bursting to see the tri-state monument. They had seen several monuments but that must be a gorgeous one to be to mark where three ~~xxx~~ states come together. So we'd gathered around trying to discuss to find out we wanted to do and they said let's ~~go~~ go to the tri-state monument. I said of course. Well, when do we go and I said well when you're ready. Are we ready now? I said, do you think you're ready? Which way will you go? When I say three, you will all point to the tri-state monument. Now mind you we're all up in the deep



woods. And the hands went around in a big circle. Well, in all directions. Well, which way is the tri-state monument. What is the tri-state monument. Where is it. Well, they said well where is it. I said I didn't ask to go there, you asked to go there. So they were lost. I just happened to have some maps and so we passed those around, about one map to two or three. And then we were solving this problem. Well, they could say right there it is. It's where New Jersey, Pennsylvania and New York come together. See, right ~~xxxx~~ ~~xxxx~~ there. And I said Oh yea, where's the monument. Well it should be right there. Well, it isn't on the ~~map~~ map, says the little boy. No, I can't see it. All right now when I say three, will you now point to the tri-state monument. Well, which way is north. Well, the little boy said, to the top of the map is north. So he was hold his map and he said on the top, that's north. Always the top. Okay, now will you point to the north. So he pointed. It didn't happen to be north and somebody else ~~map~~ holding the map a different direction they were twisted ~~and~~ and confused. So how do we find out which way is north. Well, an instrument that is not found in many schools today, it's rapidly gaining its place, is the compass. And many of them are in the book, but they don't work. They stay there. You want one that is alive. So, we happened to have enough compasses, so about one for every two or three. I said ~~here~~ maybe these will help you. Then we found all sorts of things with this compass. And to make this story a little shorter, we finally got north located, we got oriented with the map, and the compass. And then they found out that that wasn't the true direction. You had to make a correction to get the true north. So



we were getting involved in a lot of math. But there is no math class. So, when they finally got it and on geodetic survey map, you could locate where we were and where the tri-state monument was. Okay, now what do we do, well let's go. Whoa, hold on there, how far is it from here over there? Well, how far is it? I said you ask me. I'm asking you. Here's a ruler, now at the bottom of the map, there's a scale that may help you out. But we had enough for each student to work at it. It's a kind of a sweating proposition. So, but they wanted to go to tri-state monument very badly. So they found out by measuring it crosswise and they didn't all get the same distance and we didn't decide to ~~the~~ take the shortest measurement as sound, one was 7 miles. And another one was 15. And it varied in between. Well, you have to do a lot of measuring in order to become accurate. And it's quite a difference in walking 7 or 15 miles. Even 7 through this terrain would be rather rugged. Now what kind of country are you going to go through when you go through that. What's this here? Well, what is it? Well, I said, the answers are for you to find out. It tells you on the back on the thing. You find out it ~~it~~ goes through two swamps. Well, how can we get there. Well, I said, what devices can you think up. Well, we can go in cars. Yes, we can go in cars. Well, let's do that. I said, okay, but which way do we go. Then we had some more maps. So we had some committees work out a route of how to get there and they had to do the navigating in the ~~the~~ car. So, by the time we got to the tri-state monument, a lot of very ~~the~~ realistic first-hand learning had taken place. Well, you should have seen what happened when we got down there. You could hardly see it. It's just a little bit of a



stone. A <sup>6</sup> square. And in the center of that is a bronze piece and it's no bigger than a silver dollar and in the center of that there was a punch mark and in the center of the punch mark was the exact point where the three states come together. And the youngster  $\nabla$  says well is that the tri-state monument. Yeah, that's the tri-state monument. Is this New Jersey over here? Yea, that's New Jersey, says so right there. It all looks the same around here. In the geography book one state was green, the other  $\nabla$  was pink and the other was a light yellow. And there were lines and the youngsters missed the lines. How can you tell which is New York and New Jersey if you don't have lines. In the book it's easy. On the ground it isn't. How do you know where the river divides. Well does it. Well part of the river. In this instance it goes right down the middle of the Delaware River. So we got into a lot of discussion about fishing laws. When can you fish over here on this side and on the other side. They're two states, do they have the same fishing for bass. Well, I kidded them a bit and I said no, they have to be different. The fish are pretty smart because when they can't fish on this side, they all go to the other side and when the law permits the fishing over here, they all go on the other side. They said, is that true? What do you think? And they said, I thought fish were smarter than that. And I said they are. And then they said well we're still  $\nabla$  confused about where  $\nabla$  are these lines. And I said now well look down this way and do you see the house down there? Do those people live in New York or New Jersey? Well, they didn't know. Well, let's find out.



Well, let's go down and ask them. All right, you go down and ask them, that's one way of finding out. We did go down there later, but again we brought our transit into place. That is squaring ourselves up with the earth and knowing which way is true north and then bringing the lines in here according to the parallel latitude and longitude and getting it accurate. And sitting down across the lake. Now, which side of the house is he on. Well, he must live in New Jersey. Then the problem of this farmer, when he lived down there. He lived in New Jersey, but he had a Port <sup>Jarvis</sup> phone number. And some of the youngsters went to school in New York and some went to school in New Jersey. And some had a license plate in New York but he lived in New Jersey. How come that? And many of these problems were brought up and this went on and on and on for over 2 hours and a half and there was no bell rung and there was no one who left the classroom, they all stuck around. So, those things are pretty exciting. Now we wonder about other subjects like English. Well, look at the poetry, the literature, the stories of people involved with the out-of-doors. Practically all of our literature has come from this. What about music. The great creations have come from the out-of-doors. Or at least the movement for them, the thought of them, the inspiration. Two summers ago I had a person, a Negro, who was a great Negro spiritualist. And I asked him, I lived in a tepee up on top of the knoll in the summertime. Up there were some aspens and I said to Sam, do you know about the symphony of the aspens, and he said, no, I don't know, who wrote it. Oh, I said, I think the author was very well known. You



ever heard of him? No, he said, I don't think I ever heard of him. I changed the subject right away and then finally led him up to the knoll by my tepee where we sat ~~at~~ down and visited. And so after a while he said, "L. B., I've been thinking about that symphony, the Aspens." He said, "I am pretty sure, I don't know who wrote it. I never heard it." I said I don't think you have either. I'm ashamed of you. I have been having it played here for you for the last 15 minutes and you haven't even recognized it and he said I declare. Now put your ear up to the <sup>quaking</sup> quacking aspen in the different kinds of recessed. That <sup>?</sup> is you have any music in your soul at all, it will be stirred and some day somebody will write the Symphony of the Aspens. And you can't hear them in a building. You'll have to go to the Aspen. I had a situation, speaking of English, visiting in camp, I had a group of adults. We were inspecting a camp for construction program and one or the other, so he said, L. B., we have some pine trees, two of them have been pretty well shattered. I hate to show ~~you~~ them to you. What happened? He said, well, dead limbs have been broken and ~~at~~ there are ax marks on the trees and the person who's done it thinks he has done no wrong. So, he said, you can be on my staff for an hour if you want, and talk to him. I said, okay, I'd be glad to. So, I went down and I talked to this person and here was this old battered pine. It was so big it would take two people to wrap their arms around it. It had been there many years, probably 280 years old. And it had never been harvested because really it was twisted and gnarled. It was a bad tree, no lumber in it. It and one other. So they were left. And left for



seed possibly but they were left because they couldn't be used. But they were now seeding and all over the area the fine little pines are coming out. So I asked this person why have you broken these dead branches and left them that way? Why have you put the axe in the tree and see it bleeding. like that. He said its no harm. The craft book said if we need dry wood, break off the branches of dead trees and some of our craft people have some thinking to do about this. Well, I said, I don't know how to convince you but I said it isn't very much respect for our environment for the tree. And I said, by the way, what do you do in the wintertime. He said I'm a teacher. Oh? Where do you teach? In a high school and he told me. Well, what do you ~~teach~~ teach? English. I said English? Well, / oh, let's see, then there's a poem you must know. What's that poem that Joyce Kilmer, uh, something about a tree. Oh yes. and he ~~said~~ smiled - you mean you remember it? And he said, oh yes, it's one of our favorites. In our curriculum at school I have a class ---- they all learn it. Oh? And I said, I'm ready to tell you one thing sir. Then we had him recite it just like he liked to have his students recite it and he did a very beautiful job. I said, now I've just one thing to say. You recited it beautifully and you knew it from memory, but you will never be able to write such a poem. You don't understand a tree. You haven't the appreciation or the understanding of the total interrelatedness of God's creation. You don't understand that. You have gotten most of your learning from books, and when you have come out to reality, you have failed to make that important



bond without which there would not be any learning at all. Well, it made a point. Now one other point on curriculum. Now I was in California not too long ago and spoke to the Tulare County school staff. Their county staff ~~//~~ I only had a short time to get across the idea of outdoor education to them and what they might do. And the superintendent, a very wonderful man, was in need to be ~~convincing~~ convinced. So, I was sitting there waiting trying to figure out something while somebody else was speaking and I took 3 books off the shelf. They were lined with books and all three of them without describing, if ~~I~~ I had time I would like to describe them, but none of them had anything to do with California. One was about a farm up in New England someplace and a kind of farm a grandfather and grandmother with all their old kinds of things which were long out of date and gone. And all the pictures were in a different part of the country. Well, California might look at the Vermont pictures. It would not hurt them. And I think they should travel too, but there's nothing there basically there in the curriculum for Tulare County children, and all the bookshelves, by people and in our book shelves too, just stop to think about this, The number of books that are written as resource material which we pile up on the counters and on the shelves and on the children's desks and say ~~they~~ read, read, read. And by some kind of magic they're supposed to get some kind of thrilled and excited and very adventurous. So I predicted that if the staff of Tulare County or any other county or community would really go all out on the thesis of outdoor education and apply it, that those books in the future ~~would~~ would be written by school children and not by oldsters. It would



mean that the older people who are now writing resource material would be producing other kinds of material, more advanced. Young people in the grades and high school and certainly in our colleges can go out and explore the land and come back with data and all the field and look at the fields that we're now studying. So that's the thesis on which it is presented. That we learn most through direct experience, we learn it faster and retain it longer--that's the thesis. And therefore we divide the curriculum on the basis of where it can best be learned. That which ought and can best be learned in the classroom that's the place to do it. And if it can best be learned through direct, experience outside and is readily available, then that is the place to go. I find that class hours go very fast here at this University. The next meeting of this will be about a week from now. If you all want to leave now, why I'll probably still be here one week from this time. I will try to summarize and work through as quickly as I can. But when a group of college students out at our National Camp one time--we were discussing some things, we'd been singing. I've told this story so a few of you may have already heard it and maybe some of you haven't. And this was My Country Tis of Thee, then rocks and rills and templed hills. I love that, rocks and rills and templed hills. Now, so I said what is a rill, just like that - what is a rill? Now I'm not asking you because you people all know, but I was asking the group, / what is a rill. Anybody know? Not a one knew and they had been singing the song ever since they could sing. Well, you don't know what a rill is? Then how would you find out? Well, right off--



that's the way they were --look it up in the dictionary. Someday you'll answer that question, if you want to know what a rill is, you'd better go and find one. No, the method is look it up in the dictionary. Okay, you've got a dictionary. I think you'll find it under R. You turn to R and sure enough you got it -- ~~XXX~~ i l l. And he started to read and I said, well don't read it, you read it to yourself and then you tell us. I thought I would, you know. Well, he said I better read it again, so he read it again. And so he closed the book and I said now you tell us. And he reproduced it almost word for word. Well, very well--then I said, suppose you tell us, and I pointed to somebody else. You tell us what a rill is. That person tried to remember what the other person remembered from the book. So we had five or six do that just for the game. ~~W~~ Now that rill really got a thinning out, believe me. So I said, I don't think you really know what a rill is. Would you like to explore? So we took the rest of the day and we found it, in a natural place logically down in the lower part where the water runs down through the moss and trickles through in places. The reflection of the sky on the still water, a motion and they are carrying some life  $\phi$  in it. On the mossy stones, and under them, secrets of all kinds of insects and things there. The leaf floating down by, it was something to watch. There it was, quiet and still and peaceful with some notes of water verbalizing and gurgling there were saying things if you wanted to listen. So we separated and took places by ourselves, many wrote things, some poetry was created. It was a very inspiring time. Well, the next



evening around the campfire, just for the fun of it, I said by the way, to Fred, would you tell us what a rill is? You should have heard him expound on the rill. And anyone saying then what a rill was, was not getting it second- or third-hand. It was direct, ~~first~~ first-hand. And, folks, I'm talking about increasing and ~~stepping~~ stepping up the first-hand learning part of our educational program. And if we do that we have to take to the woods and the out-of-doors. Well, we get into method, I hate to use the word but there's not much else we can do. There are ways of learning things and we work on the thesis, well I can't prove this, but 80 per cent of the questions anyone ask can be answered by themselves. So we work on that basis. We're stepping up the speed with which people learn. You don't learn, you can't teach a person anything really. You could help them learn it, but you can't teach it. They have got to do the learning themselves. Now teaching in the larger sense of the word I would accept, but the role of a teacher is a little different in this field now. It is to inspire and to lead people into ~~the~~ inquiry, and to have the joy and satisfaction of watching them find their own answers. That's the biggest thing which is self-learning. Well, we could go on to teacher education. Much is being done over the country now. I can remember the time when I asked the college to have practice teaching done in their camps, in school camps. And it was preposterous, they wouldn't think of such a thing. That was long time ago. Now there are not enough camps to fill the need for students to get practice teaching in a favorable camp situation. Well, why don't teachers, all teachers, take to the woods and the open spaces more, is another



question. Simply because of the long years from the very beginning of our schools, education and learning and teaching has been an inside job, most of it. It has been in the classroom and it's a slow process to change and to get people used to using the out-of-doors. Even the youngsters, by the time they come to school, the six year olds, they have been conditioned to think that they are going to school - they are going to a room. Well, some day that will be different. We'll be thinking we're going out in the woods, we're going to school. And it is gradually taking place. At first there were some parents who were very critical, some city people, to see a group going some place in school time, but it isn't any more. It isn't so much at all. Now in the state of New Jersey, there are a number of colleges for example they are ~~xxx~~ requiring that every college freshman will have two weeks camping experience as a regular part of the preparation of being a teacher. Simply living out in a camp and exploring and finding what it is like out there. The administrators would have a problem and it ... guide me on the time here - when is it the death hour or is it, how many? will you give me ten minutes? Allright? I ~~xx~~ mean, if you have to go, well just go. I'll hurry through.

I remember my first talk with the school superintendent. I won't tell you when but it was a long time ago, gee I was thrilled. I got in his office and he was very courteous. (Had superintendent written on the door). So, I told him about this camping and this learning in the out-of-doors and this very same thesis. And he said, yeah, this is interesting, yeah, tell me more and went on talking and to get a superintendent, an administrator that would listen and say a



word of encouragement was the first time I had gotten it. I had been rebuffed in many other ways. In fact, two members on my dissertation committee were opposed to what I was doing, I was lucky. Then, after while, the superintendent got up, he shook my hand and said well thank you young man for coming in here and said that's fine, very interesting, now if you happen to be coming through the town again, will you stop in and see me. I'd like to know how you're making out. Well, I was thrilled of course, but it was some 30 years later. The scene has changed. But we had a meeting one time and I was asking some superintendents a lot of work had been going on, how they got interested in it. This is a sample. One said, well to be honest, I got into this outdoor education program and the school camping very much like the situation when you drag a cat ~~ac~~ across the carpet, by the tail across the carpet, pardon my English, you can see what the situation is. He claws and hangs on and resists. He says so the teachers dragged me into this, he said, but they're not the cat. He said, I was the cat. But I'm glad we got in it. Now 30 years later approximately what's the situation now. Look at your own university, you've got a president that's been pushing this thing, you've got your demonstration ~~of~~ school, it is the pushing and moving, look out in the Grassy Lake property. And the Si-Bo-Gi program that is there waiting there to be developed. 1400 acres. Now I've had time to go all around the country - the movement is spreading very ~~of~~ rapidly. Well, we're finding they've got so many subjects that they are having to be integrating them and combining them and I found one place that



helped to solve that problem and they created a department of integration, of all things. Just a word on research. I think this is one of the most needed areas in this field. And it should concentrate upon the efficiency of learning. I think all of us in any department in any area, must think in terms of finding out what we're doing, why and how efficient it is. And so far as I want to say this of administration, I swished past it - that outdoor education is not a subject. It is not really something that should be placed in a department. Even administratively. Although it will have to be for a while in places. But it rightfully belongs in the application of all subject matter that exists. So it's up to each area to do that. Well, enough for that. I would like to put emphasis on travel. I think we're going to see a tremendous amount of increase in travel. It's already happened. There's a school group that's gone for a year now on travelling and that's their total school program. You heard about. I should like to see this a goal to shoot at, that every child before they finish the elementary grades, they will travel a minimum of 3000 miles during their school time. For high school, I would like to see it go to 5000, possibly to 8,000. And for college, I'd like to see in University 10 to 15,000 miles of travel. And some of that in some foreign country. Now we're coming to that we're moving in that direction, and the faster we can, the better. I was interested and you no doubt were, too, the freedom train, that's a form of travel. But we took our constitution around the country. Well, that was good. I think the kind of freedom trains now would be young America, youth, schools, maybe they could



take over the defunct railroads that are dwindling down and put them to use for cheaper kind of travel. Not so fast and stay on the wheels. It would be a fine thing and so they could go then and see what this great constitution of ours guards and protects for us. In seeing their country. Then I'd like to bring out of the magic hat the kind of mobile travel. That's one of the things we're talking about. The mobile traveling unit, that we've experimented here with some and we'll do some more. And it's a way of starting, making it possible for 30 people, 30, 36 divided in groups of six, to go out for a day, they could stay ~~xx~~ longer, on their own, cooking one meal out. And this would be the food side and this would be the program side. You'd have your reference material and the field in which you were particularly interested or working and that are at hand, right there. You could reach them. That in time could teach ~~g~~ where there's an interest and where there's a reason for something you should have a supplementary help. Now the big library here is fine and you'll need it because it has much more than you could carry in a trailer, but the important thing is to be ready at the moment when there's a readiness for learning and when the inquiry is at its highest. Well, there's one other point that has to do with land. It's ~~xxxx~~ a long distance from the little red school house with its little plot of ground and its 30 by 50 or 55 feet of dimension with the two little ~~xxxxxx~~ appropriate buildings on the back part of the lot. To the two-room school to the standard school and to the consolidation and you begin to put them on floors, and then the buses going and picking and bringing them in and more consolidation, centralization, until we're



piling up so many people in such small places that it's very hard for them to keep sane and go to school at the same time. The impact of this crowding is going to be felt, folks, and it is now. I had a teacher who was on our camp staff describing, and a very fine teacher, and had been teaching where they had two ~~XX~~ or three hundred in one school. Which is quite a few. My graduating class out in Carbondale, Kansas, there were 14 and that was two more than they had the year before. So, we had quite an increase in the senior graduating class. But, this teacher, they move into a ~~XX~~ building that the high school vacated when going in to their new place. And so they had 1200 junior high youngsters in this building. And the description of this teacher, I'll pass on a few things, he said it was a sad and dreary sight. I felt so sorry for those youngsters with the bell, people standing and she was one of them, at posts, up and down the corridors, shouting, quit talking, keep still, walk, don't run, hurry . . . and for forty minutes of peace and ~~XXXX~~ quiet in the corridor and the bell rings and out those 1200 will move again. Hurry up, keep in line, quiet, don't talk, don't run, hurry, move. Keep moving. Those were teachers, those were the youngsters. And another bell, in the cafeteria dining room, hurry up, eat, don't talk, move. Hurry, hurry. That kind of going on for five days a ~~XXXX~~ week. All ~~XXXX~~ throughout the year. Something's going to happen. I think we need more land. You know, as you read about the Louisiana Purchase, you may not have known this little thing, this little gem I picked up. It's really something. Every 16th section of land in the Louisiana purchase was set aside for education.



Every 16th section. How many acres would that be. About 600 acres, something like that. So what happened? Many laws were passed, making it possible so that they could sell that land in order to finance their schools. No one saw the need of land. In Mobile County, Alabama, is the one county that has the largest amount of the original Louisiana purchase land that was set aside for education and they have about 35 per cent of their land in that county. Now we're looking for some way to put that provision back in our educational program. Every 16th section of land for education. It's possible, we'll have to work for it; but the land is being released, much, much land. Millions of acres every year and we can grow more food on less acreage than we ever did before. And we've got enough wheat in our ~~bins~~ bins to feed the world for four or five years so we're told. So we don't need as much land. That land is valueless and we need to move to add it to our educational program. Now this is scattered, if you want to stay and ask some questions and discuss, then I'll be glad to, but I'd like to close with this statement. There are many principles for which outdoor education follows, and as I said, they are not in conflict with any philosophy that I know. And there's a part of all philosophy that fits but we are in a period of experimentation, some call it a conflict, I don't call it that. I call it that we need to experiment and to test and to study to find out why we want to teach anything. And how to teach it. And to have some evidence that our methods are getting results. And as I said earlier, I think the ~~big~~ biggest need is for cause, not just for the satisfaction of attaining some measure of

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