America's Natural Resources

Created in 1849, the Department of the Interior—America's Department of Natural Resources—is concerned with the management, conservation, and development of the Nation's water, wildlife, mineral, forest, and park and recreational resources. It also has major responsibilities for Indian and Territorial affairs.

As the Nation's principal conservation agency, the Department works to assure that nonrenewable resources are developed and used wisely, that park and recreational resources are conserved, and that renewable resources make their full contribution to the progress, prosperity, and security of the United States—now and in the future.

First World Conference on National Parks


Seattle, Washington
June 30–July 7, 1962

Edited by
Alexander B. Adams
Section Two—C

The third group of Section Two discussed the cultural aspects of national parks and equivalent reserves. The discussion leader was Mervyn Cowie of Kenya, and the three speakers came from Thailand, Scotland, and Uganda. Each of them was able to treat the subject from the background of his own country's cultural needs and aspirations. Thus one was able to show the significance of natural areas to the teachings of Buddha. Another drew for his speech on the cultural traditions of Europe, and the third was able to show the role that the parks play in Africa. While each had his own point of view, they concurred in the importance of parks to cultural growth.

The rapporteur was Don Greame Kelley of the United States.
I T HAS BEEN generally accepted for some time that national parks are of immense value to the peoples and countries in the main fields of science, recreation, and economics. These three values have been understood, discussed and written about very often, but more recently it has been felt that national parks can also be of benefit in the spiritual, ethical, and cultural fields. These benefits can be defined under the common heading of "cultural value." So far, little has been said about the cultural value of national parks, as it is a fairly new idea and therefore all the more interesting. It is significant that this conference considers it important enough to put it on the agenda as one of the main topics for discussion.

First, let me define culture as I understand it. Culture is development or refining of the moral or intellectual faculties through education, discipline, or training. It is enlightenment acquired by being in contact with the best achievements of civilization.

How then can we obtain cultural value from such simple things as national parks? How can they be of use to man intellectually and aesthetically?

The aesthetic value to be gained from national parks may be more easily seen than the intellectual value, for who can deny the obvious beauty of national parks? National parks offer chances for the appreciation of the beauty and wonders of nature, which in turn can be an inspiration for the arts. Many a great composer, artist or writer has turned out masterpieces which had their first inspiration from nature. The tiniest ripple in a cool stream, sunlight weaving a shimmering pattern on the leaves, have become melodious symphonies. Scenic splendors have guided the brushes of artists, and the majestic mountains and deep valleys have compelled authors to write works of everlasting art.

Those who have been in national parks will have experienced the changes that can be wrought by the beauty of nature. Unspoiled nature is able to draw out the inherent beauty in man and make him a better individual. The urge for destruction can be overcome, and the base elements of the human character are discarded like the old skin of a snake. As most of you know, many hunters, through constant contact with nature, have become preservers.

National parks can teach people to appreciate the beauty to be found in their own countries and instill pride and patriotism in their homelands. They teach us reverence for nature and help us not to pollute it but to preserve its pristine state. Thus the beauty of national parks can teach us to be considerate of our surroundings.

It is natural for us to desire to possess that which pleases us; but those who have visited national parks will have an additional feeling of appreciation for the areas which have been preserved for the common use of the public and will feel the responsibility for preserving this national heritage and passing it on to later generations, thus enhancing the cultural value within the progress of civilization.

National parks can teach people their responsibility for not taking advantage of society. Lessons in discipline, tidiness, adherence to rules, and consideration for the feelings of others can be taught in national parks. People can be disciplined not to litter national parks with empty bottles, scraps of food, and paper; they may be instructed to use only the paths permitted to them, not to pick flowers and not trap birds and animals for their selfish pleasure. These are all important practical exercises in social responsibility that may be carried over and expanded in other fields of everyday life to the overall improvement of the individual, the community, and the people.

Another great cultural value of national parks is that they help to instill independence and self-reliance in people. The simple life in the wilderness, far from the ease and comfort of the mechanized world or the pampering by hired servants, can develop the character remarkably. Many great leaders and founders of religion have found enlightenment through withdrawing into the wilderness. The peace and beauty around them have helped them to meditate and find peace of mind.

My work has taken me to many countries, and I have noticed that the people in the countryside are more relaxed and friendly than most people who are caught up in the tensions of the city. National parks can be a wonderful counterbalance to the ravages of civilization that play havoc with the health, work efficiency, and peace of mind of the city dweller. The lure of nature is the salvation of man brought up in and bound by civilization. It gives man the opportunity to stand the stress of civilization. This, at first, may seem like an encroachment on the recreational value of national parks, but let me assure you that good health and adequate recreation contribute greatly to producing a well-balanced person, free of stress, more able to fulfill his part in the community, physically, intellectually, and morally.

In Thailand particularly, where the people believe in Buddhism, national parks promote the teaching of religion. The people are able
to witness wild animals contentedly leading their lives freely in natural surroundings. This atmosphere expounds one of the most important precepts of Buddhism: not to take life. This may become an example to non-Buddhist countries, too. The admirable effect on the people of this country can spread to other countries the world over.

All these examples show how national parks can be of cultural value to the people by advancing the mind through intellectual and aesthetic training. National parks can teach people to look at nature as something sacred. By teaching people to appreciate the beauty of nature, national parks can be considered shrines where people can worship nature, meditate, find peace of mind, and draw inspiration.

National parks are nature's library, open to all to draw knowledge from and to advance all cultural pursuits. Scholars can learn from them and find infinite resources from this living store of knowledge. The material available for study can never be replaced once it is extinct. Thus we have to preserve it carefully and pass it on to future generations, so that they also may benefit and gain cultural value from the national parks.

CULTURE AND PARKS
by
JAMES MACAULAY
President, Executive Committee, The Scottish Council for National Parks
Glasgow, Scotland

A member of the Institute of Registered Architects and a fellow of the Royal Institute of Chartered Surveyors, James Macaulay, M.B.E., has long been active in encouraging the formation of national parks in Scotland. Before World War I, he was elected to the National Parks Committee to represent the Scottish Branch of the Town Planning Institute and the Town and Country Planning Association. The committee conducted surveys of selected areas and reported its recommendations to the Secretary of State for Scotland. The outbreak of war, however, prevented further progress.

Additional studies were made between World War I and World War II, and in 1946, the present Scottish Council for National Parks was formed to prepare an exhaustive study of the subject. The change of government in 1946, however, made further work impractical and regular meetings of the council were discontinued. The council was reactivated in 1956 and is now working with the government in the hope of establishing a park system.

James Macaulay is also president of the Glasgow Civic Society and vice president of the Town and Country Planning Association, Scottish Section.
THE FOCUS of this paper is upon the central sentence of the declared purpose of this conference: "They [national parks] are indispensable to the cultural, scientific, recreational, and economic needs of all nations."

As a representative of a country which has no national parks, but for 20 years has been pressing the government to legislate for them, the opinions expressed are the result of visiting parks in Africa, Australia, New Zealand, the United States, and Europe. That experience has convinced the author of the truth of exemplary views on parks expressed by the promoters of this conference.

It may therefore be advantageous to consider these indispensable yet necessary features relative to national parks from the standpoint of a country endeavoring to establish them.

There are national forest parks in Scotland, but public access to them is strictly limited because of fire hazards and because facilities for public use are necessarily circumscribed, since the growing of timber for marketing is the primary reason for their existence.

In the absence of national parks with their attendant organization and legislation, the ever-increasing number of people who invade the countryside are without proper guidance and control; and they leave litter, destroy property, and misbehave generally—a natural corollary.

Where the law of the land permits anyone to enter and cross a private estate in order to gain access to and to climb a mountain beyond—so long as no damage is done to the private property in doing so—the result is liable to be a lack of tolerance, sometimes culminating in sheer enmity between owner and mountaineer. Where estate and mountain are within the bounds of a national park, the rights of both parties would be defined and the discipline of control by the park authority would be observed in mutual trust, respect, and good behavior.

"The multitude which is not brought to act as unity is confusion. That unity which has not its origin in the multitude is tyranny." —Pascal

Three-quarters of the populace of Scotland are concentrated on one-seventh of the area of the country. These urban dwellers are in great need of free access to the best of the countryside. The remainder of the country, particularly the Highlands, is the natural highly suitable location for use as parks, so that the multitude can enjoy beauty, relaxation, inspiration, and recreation.

Public opinion, expressed through some 30 organizations, supports the efforts to establish national parks; and the government, 20 years ago, designated five suitable areas.

The selected areas include the most beautiful parts of the country, such as mountains, rivers, lochs, villages, farms, forests, seashores, flora, fauna, world-famous gardens, nature reserves, the feathered fraternity from humble sparrow to mighty golden eagle—and last, but not least, the people of the area, who by virtue of their knowledge and experience over the years are capable of enhancing such splendid assets.

"Cultivation is as necessary to the mind as food is to the body." —Cicero

A cultured man is a well educated man. So, too, a well educated nation is cultured.

Unfortunately, a well educated nation has far too long been considered as one grounded in reading, writing, and arithmetic, and the tendency in this modern space age is to advance through the medium of science with the ultimate view of concentrating upon industry and commerce as the goal in life and, after that, perhaps, sparing a fleeting thought for culture in the higher sense.

"Education is the chief defence of nations." —Burke

Were Burke alive today, would he uphold this principle or would he subscribe to the current emphasis on modern world-destroying weapons? Certainly not! Civilization depends on man's education towards the peaceful use of all such assets as are found in national parks, bringing fruits of understanding of the good life to a people or peoples whose only alternative is either chaos or annihilation.

"Public instruction should be the first object of government." —Napoleon

Government is charged with the duty of providing education for everyone. Schools, colleges, and universities are established wherever the student desires to study and learn. The cultural side of life is provided for him in the various faculties and classes. The national park, as envisaged, however, is "nature's university," open to all law-abiding inquirers and ready to advance all cultural pursuits with the infinite resources available for study.

The cultural aspects of a park begin with discipline of the public and the public's respect and appreciation of all its attributes through
the sympathetic guidance of competent wardens and distribution of appropriate instructive literature.

From discipline to real interest in one or other of the park resources, the people step forward towards a rich, stimulating, and self-rewarding culture. The various resources encompassed within national parks provide the cultural facilities of "nature's university."

"The best and most important part of every man's education is that which he gives himself." —Gibbon

"The farmers are the founders of civilization." —Daniel Webster

Forests and farmlands are essential units of the countryside and, when comprised in national parks, should give the basic character to the landscape and enhance it.

Unfortunately, farms and forestry have too often been developed as separate units to the detriment of both.

Their complementary nature can best be visualised in a national park, where the site for each is carefully selected, and the progress and development of the one can be made to contribute to the improvement and well-being of the other.

"In the woods too, a man casts off his years, as the snake his slough, and at what period soever of life, is always a child. In the woods is perpetual youth. Within these plantations of God a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods we return to reason and faith."

—Emerson

Thus the laws of nature can become evident to the observer, their values become spiritual as well as cultural, and the highest order is beauty.

"[Beauty is] the fringe of the garment of the Lord."

—H. T. Bailey

With the architecture of the mountains, valleys and wolds and the peace of the lake what music can match the ear and satisfy the heart compared with the songs of the birds, the murmur of the stream, and the thunder of the waterfall?

"The architect must understand not only drawing but music."

—Vitruvius

"It is certain that a serious attention to the sciences and liberal arts softens and humanises the temper and cherishes those fine emotions of which true virtue and honour consist. It rarely, very rarely, happens that a man of taste and learning is not, at least, an honest man, whatever frailties may attend him."

—Hume

As a training ground in natural science coupled with personal stamina, Mount Cook National Park, New Zealand, provided an excellent medium for the preparation of the personnel who conquered Mount Everest and took part in the scientific expedition to the South Polar regions.

Great as these examples may be, the greater contribution to man lies in the science of living, the knowledge of life in its fullness, and the appreciation of nature to be studied and enjoyed through the existence of national parks.

Man's need in these respects is nationwide and endless while life lasts.

Recreation is so often related only to the body.

"Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt—as good no scythe as no edge."

—Bishop J. Hall

With regard to recreation, practically every form of sport is available from quiet, lazy holidaying to skiing, rambling, swimming, fishing, yachting, golf, tennis, pony trekking, and mountaineering.

National park areas can be embellished with all the facilities to suit public comfort and convenience and with guidance and instructions in their proper use.

The facilities for relaxation and restoration of the body are provided while enjoying the blessings of nature.

Interpreted aright, the national park provides the facilities, or universal media, for the liberal education which produces the culture embodied in the improvement of the whole man.

Finally, there is the economic factor upon which national parks depend—the land.

Two years ago the Scottish Council (Development and Industry) conducted a Symposium on Natural Resources in Scotland. The 3-day survey ranged over such subjects as land, water, minerals, power, flora,
fauna, and humans, with a view to using these resources to the best advantage esthetically, scientifically, and economically.

The first report of the committee lays stress upon the need to consider carefully the multiple use of each resource and, particularly, that of land. In this respect, for instance, farming, forestry, and water as a unit must be considered relative to the economics of the proposed development. Similarly, it will be evident that the allocation of land for national parks is one of the best examples of multiple use for cultural purposes as well as economic reasons.

The culture of a nation cannot be measured in money, unless it is termed priceless. The cost of parks, some people maintain, is too high to permit their inauguration; but once established, they could and should be made a source of considerable revenue. Their value to the community in providing employment is evident and in producing revenue from thriving tourism, beyond calculation. Tourism attracts revenue not only from the home country but also from overseas, with ever-increasing compound interest in an ever-swelling amount.

Truly national parks can be the hallmark of every nation's economy and progress. They are essential to its cultural, scientific, recreational, and economic life due to their all-embracing appeal to all people.

(1) French mathematician and philosopher (1623-62).
(2) Roman orator and statesman (106 B.C.-43 B.C.).
(3) British statesman (1729-97).
(4) French statesman and general (1769-1821).
(5) British historian (1734-94).
(6) American statesman (1782-1852).
(7) American essayist and philosopher (1803-82).
(8) English poet (1816-1902).
(9) Roman architect of the first century B.C.
(10) Scotch historian and philosopher (1711-76).
(11) English divine (1574-1656).
I

DISCUSSING the cultural aspects of national parks and equivalent reserves in Africa, I do not intend to confine myself only to those areas that have up to now been so designated. I hope also to draw attention to others that one would hope would be so considered and even demarcated as such in the future.

It seems to me that wild animals have, up to now, played a predominant role in the thinking of people in Africa as far as national parks and equivalent reserves are concerned. This is as it should be. Africa is the only place left in the world where a wide variety of wild animals can still be found in their natural settings. The great variety of antelopes in the plains, their numbers and their beauty, are to be found nowhere else in the world. There are types which are unique to Africa, such as the giraffe and the chimpanzee. There are others that are in danger of extinction, if not properly protected, such as the rhinoceros and the gorilla. It is proper that this unique fauna should be conserved for profit, for the enjoyment of humanity, and for posterity.

There are, however, other things that, to my mind, should equally well occupy our thoughts, when we consider the place of national parks in the culture of a people. I shall illustrate these by reference to three examples from my personal experience.

During a trip to Karamoja, one of the most remote areas in Uganda (bordering Kenya and Sudan), one of the things that impressed me most and has always remained in my mind was the color of the countryside, including its mountains, its hills, and its plains. It is difficult to convey the coloration in words except to say that it had a touch of a most beautiful greensh-gray that I usually recall with pleasure and gratitude. The complete nakedness of the Karamojong men rather surprised me at first, although I had read about them. This surprise, however, was momentary. I soon got used to them. The nakedness of the men did not touch my soul at all or influence it in the way that the color of that countryside had done and still does, whenever I recall it.

Two years ago, I had the privilege of visiting the Ngorongoro Crater for the first time. I remember well the feeling I had when, getting out of the Land Rover, we climbed a few steps to the edge and beheld that vast creation of nature. It was not so much the detail that impressed me—one could at that distance only make out the outlines of the game animals on the floor. It was rather the totality of the scene before me that was so elevating and that will remain in my mind for a long time.

Lastly, I wish to give an account of an experience I had which, although not in Africa, yet serves just as well to illustrate what I am trying to say. In the summer of 1951, a friend of mine and I, while visiting various places in Switzerland, called on that delightful little town of Zermatt in the Swiss Alps. We arrived in the early part of the afternoon, saw the Matterhorn and visited various parts in the neighborhood. It was not, however, until 4 o'clock the next morning that I had an experience which imprinted itself in my mind and which always makes me remember that day. We woke up at that hour of the morning to behold the face of the Matterhorn bathed in moonlight—the soft rays of the moonlight reflected from the snowy face of that massif, jutting out of the countryside with a clear early-morning sky forming a suitable background. This was indeed a beautiful sight to behold.

I give these three examples here—the colors of the countryside in Karamoja, the Ngorongoro Crater in Tanganyika and the face of the Matterhorn in Switzerland—to highlight the fact that, much as the wild animals are of importance in the consideration of national parks in Africa from a cultural point of view, there are other things as well: the mountains, with their snows and peculiar vegetation; the rivers and their waterfalls; the vast plains; the forests. These can, and do indeed in some cases, form parts of national parks and affect the mind of man in ways which, as we shall see, can be considered as contributing to his culture.

Africa is at present in a turmoil. Its great political movements and troubles are common knowledge to the rest of the world. What is not so obvious is the fact that we in Africa are also faced with what I might refer to as a crisis of the soul. Society is changing, not only in its basic beliefs, but also in its structure. The number of people dependent entirely on wage-earning is increasing; the number that have left the countryside and are living permanently in towns is increasing also. There is an ever-increasing tribal mixture, an urge to look beyond local boundaries, a desire to exchange ideas with new and strange people. There is indeed a cultural development going on—a development based initially on tribal culture, but seasoned by what is coming in from outside. It is also known that tribal culture has been developed, not only out of the reactions between man and man, but also out of the reactions between man and nature. The healthy development of a national culture requires as its foundation, not only the acquisition of and reflection upon known knowledge,
but equally significantly on opportunities to see for oneself, reflect on and study the beauties of nature—an opportunity to go out and "breathe the fresh air." These sorts of opportunities can no longer be had just anywhere in Africa. National parks and equivalent reserves, properly developed and managed, can play an important part in this.

You cannot have culture unless people's stomachs are filled—unless the economy of the country is such that people are not so preoccupied with the mere business of existence but do in fact, so to speak, have time off to reflect, to assimilate, to practice the good things of life. In another section of this conference, people better qualified than I will be dealing with the economic and gustatory benefits that can accrue from national parks. The only point I want to make here is that national parks, properly managed, can contribute tangibly to these basic needs, without which one does not even begin talking about culture.

In the developments that are going on in Africa today, leisure is going to be an important consideration. Workers are rightly demanding it, and they are going to continue to demand it. There are already people who have it. The proper use of leisure in any society is one of the measures of their cultural achievement. National parks can and should be used to give people an opportunity of employing this leisure properly—of enabling them to go out into the fresh air to gaze at the beautiful scenery; to contemplate the ways of animals, birds, and plants; and to meet their fellow humans in pleasant, healthy surroundings that are conducive to fruitful exchange of ideas. Leisure, so used, may provide the material that enables the human spirit; similarly, the proper enjoyment and contemplation of such surroundings may furnish an inspiration for creative work. This has happened before in other lands; Africa should not be an exception.

Africa is faced with a number of fundamental problems in education. The continent is extremely short of manpower for all sorts of professions. Under such conditions, it has been asked whether our educational system should not be geared entirely to the production of technicians and professional men as soon as possible without paying much attention to the building up of the individual, to presenting him with the fundamental challenges of life as they affect persons and societies, and to making it possible, at least, for him to try to relate his own discipline to the general stream of knowledge and of existence at large. These are questions which can be considered in greater detail in another context. I draw attention to them here, because I believe that the national parks can offer to our educational system something very worthwhile in broadening its basis. I refer here to the benefits that would be derived from properly conducted tours of students, from school boys and girls up to university students, under the leadership of a properly qualified resident naturalist. The students would be introduced to the wonderful workings of nature, both animate and inanimate. They would be stimulated to inquire into these workings on their own. Their thirst for knowledge would thus be increased. They would be acquiring a tradition of natural history. They would, in short, be better educated and better cultured people. This would apply not only to school boys and girls and to university students; opportunities would be offered for working adults to take advantage of such tours, because they would gain just as much in knowledge—and in the stimulation of the spirit of inquiry—as the students.

A resident naturalist, however, can do much more than merely imparting knowledge and developing the spirit of objective inquiry. One of the fundamental qualities that require development in any cultured society is the proper sense of beauty. As indicated above, we have beautiful animals, mountains, rivers, and even plains and forests. All these can be presented in such a way that a proper appreciation of their beauty is inculcated. A parallel can be drawn here with the sort of thing guides in Europe do in presenting cathedrals and other historical monuments.

A proper appreciation of the beauties of the environment is bound to lead to the development of a healthy pride—the pride of possessing something good in terms of humanity at large, the pride of achievement in establishing it and protecting it. I believe this sort of pride is necessary in any society in terms of the proper development of personality. In Africa, and in terms of national parks, this pride will be particularly important because it will be allied to that other great quality—humility—humility in the face of the great achievements of nature.

Tropical environments in Africa present opportunities for research that cannot be matched elsewhere, because the various fields are still relatively unworked. National parks and equivalent reserves can provide facilities here that would be impossible in the more settled...
areas. Furthermore, opportunities for research can lead to a most fruitful collaboration between the scientists in Africa and those coming from abroad. This personal contact is important in other planes than the purely scientific, as we shall see in dealing with tourism.

It can be said that the majority of tourists that come, at least to East Africa, come because of the prospects of seeing game. Most of this game is presentable much more easily in national parks and equivalent reserves. The economics of tourism are discussed in another section of this conference. Here, the concern is with their cultural aspects. The meeting between people from different cultures and climes on an equal basis is in itself a very stimulating experience. The people of Africa are thus able to learn about other lands and peoples and to feel that they are not cut off from the rest of the world. This is particularly important in the newly independent countries of Africa and in those that will soon be independent. I may be wrong here, but I have a feeling, from admittedly limited experience, that the commercial man coming to Africa to sell his wares usually has a different personal approach from that of the man who comes out to see the beauties of Africa, which he cannot see anywhere else in the world. Tourists normally ask questions—and sometimes questions that we would never have thought of; and asking questions is the surest way of stimulating thought. They learn much about our countries from first-hand experience and, if they are honest with their consciences, are thus able to correct some of the misplaced ideas about Africa.

Finally, domestic tourism is just as important in this exchange of ideas and the stimulation of thought as foreign tourism. We cannot hope to build viable nations unless people have a common sense of belonging; and this sense cannot be developed unless people meet together and take part in a common effort toward something, be it discussion, the acquisition of knowledge or the mere enjoyment of beauty. In this connection national parks must be developed in such a way that they are not the preserve of the rich. Facilities must be developed so that the common man can visit them and enjoy them.

What has been discussed here about the cultural aspects of national parks in Africa, I believe, can be applicable elsewhere in the world. My contention, however, is that these basic human problems are much more urgent and pressing in Africa, and this article is an attempt to draw attention to them.

Section Two—C

RAPPORTEUR
Don Greame Kelley

Clarence Cottam of the U.S.A. opened the session with introductions of discussion leader, panelists, and rapporteur.

The discussion leader, Mervyn Cowie, Director of Royal National Parks, Kenya, set the stage for the papers to follow, with a thought-provoking analysis of the problems and considerations of park development in a nation in transition. In particular he emphasized the role of game animals as the attractive element—far more important than superlative scenery—in drawing foreign tourists to Kenya's national parks. Here is probably the world's outstanding example of animal life, representing a high cultural value affecting the thoughts and emotions of numbers of people.

Boonsong Lekagul of Bangkok reemphasized the benefits of parks in the spiritual, ethical, and cultural fields. The park idea is all the more interesting because it is a fairly new idea. Whereas wild nature was often regarded, in the past, as inimical to man, it is now understood that unspoiled nature is able to draw out the inherent beauty in man and make him a better individual. A reverence for the original state of nature helps man overcome his tendency to destructiveness. At the same time, they instill in people the higher feelings of independence and self-reliance by contributing to the sense of belonging to nature.

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Parks and such wild areas have inspired great religious and philosophical leaders and can give like inspiration to those who follow them. They can advance the mind through intellectual and esthetic stimulus. Of highest importance in our time is the counterbalance these areas afford to the ravages of modern mechanized civilization.

In the second presentation, James Macaulay pointed to the fact that Scotland is still a country without national parks, but with national forests. This is partly a result of Scotland's peculiar legal structure affecting the ownership of land. Varying cultural values in the nations of the world dictate a variety of approaches to the park idea, with regard to both practical and philosophical considerations. The park
idea is very much alive in Scotland. People make the fullest use of all available wild places, for the same purposes that national parks serve elsewhere, and feel that theirs is an inherent right to such uses, whether ownership of the land is public or private. There is strong popular sentiment for national parks, and their establishment is under study now.

The third panelist, David P. S. Wasawo enlarged upon the contributions of national parks to the development of society as a whole, drawing upon the example of East African nations, where social change is now in rapid progress. He has seen in their influences a widening of cultural horizons as they are channeled into the processes of social growth such as personal contact, self-development, education, tourism, and even economic stimuli.

Parks provide meeting places, not only for nationals and foreign visitors, but for nationals from different parts of the same country. The exchange of ideas is an immediate factor of cultural growth. There is also a personal growth benefit, as visitors to parks see new things themselves, think, and do things for themselves.

In conclusion, those present agreed cultural values in national parks and comparable areas appear to be non-controversial. Discussion and questions from the floor were largely in the spirit of the presentations themselves. They helped to emphasize the cultural diversity among the world's peoples.

The rapporteur, Don Greame Kelley of The Nature Conservancy, U.S.A., attempted a distillation of the ideas, both spoken and unspoken. We may disagree, he said, over scientific methodology and economic applications, but in the park idea we have united to move towards the peaks. The *summum bonum* of this idea, indeed, may be its meaning in the cultural life of mankind.

Appreciation of landscape beauty comes late in man's progress from the primitive to the civilized state, just as it comes to an individual at a stage beyond early childhood. Once started in a person or society, this appreciation grows and ultimately becomes identified with the innermost responses of a national consciousness or an individual soul. It thus may enter the realm of religion. In parts of China, the surviving remnants of the primeval forest are the surrounding of temples. Nikko's cryptomeria groves are Japan's way of saying "thus far and no farther" to the negation of cultural values in the economic exploration of a superlative landscape.