

# Conference Report

## Being in Nature

Experiential Learning and Teaching

Børge Dahle and Aage Jensen (eds.)

Nord-Trøndelag  
University College

Steinkjer 2009



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## Experiential Learning and Teaching

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Papers from the Gisna valley conference 11.-13. August 2007



**Nord-Trøndelag University College**  
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## Foreword

Being in Nature!

We are glad to present papers from the Gisna valley conference – “Being in Nature”. The conference took place in August 2007.

We have tried to categorize the papers in six different themes. The first category is “Friluftsliv” and it opens with a paper written by Nils Faarlund, Norway. He is outlining the deep roots of the traditional Norwegian friluftsliv.

The second theme is called “Time and Space”. In one of the papers Jay Griffiths describes “Wild time” and how aboriginal peoples look upon time.

We have called the third theme “Identity”, but only one paper is represented in this category. Ingrid Urberg and Morten Asfeldt are writing about winter experiences in the North of Canada.

The most comprehensive theme is our fourth: “Nature conservation, education and politics”. We look upon this to be very natural for a conference like this. The fifth category is about “Aesthetics” and the last category discuss quality of life.

It is often difficult to categorize the different papers. Most of them are linked together and could definitely be categorized in another way.

NiH / HiNT September 2009

Børge Dahle and Aage Jensen

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## ***Part 1:***

### ***Friluftsliv***

## ***Friluftsliv!*** By Nils Faarlund

### ***I. A Norwegian Tradition named Friluftsliv***

Friluftsliv? Unfortunately the Norwegian word for a nation wide beloved Nature encounter (Bollnow 1968) cannot easily be translated into a foreign language. That is of course so due to its uniqueness. Since more than 30 years we have been trying hard in dialogue with naturalists and scholars throughout the Western hemisphere without arriving at a satisfactory solution. Reed and Rothenberg (1993) writing in English about “The Norwegian Roots of deep Ecology”, decided that the word *friluftsliv* is not more strange than *ski* and other words of Norse origin. To be able to explain why “out door life”, “out door activities” or “environmental activities” does not convey the proper meaning, we invite you to take part in search of the cultural roots of *fri-luft-s-liv*.

By consulting a dictionary of the Norwegian language you are soon ascertained by the ending *liv*, meaning life that we do well to follow a cultural approach. You need hardly ponder for a long time to find the fitting translation of *fri*. Norwegians write *i* for the English ee. Only *luft* is more of a mystery (if you are not familiar with German). The English translation is air. As “free-air-life” was every day life at the stage of our cultural history when we were hunter-gatherers, we obviously must try to trace the cultural roots of *friluftsliv* in an era of “un-free” air. The times of the Industrial Revolution in Europe comes to mind – the times when cities were crowded with poor people and the air was heavily polluted - high chimneys only a protection for the west end population...

### ***In Search of the cultural Roots of Friluftsliv***

The leading philosopher of the Age of Enlightenment, René Descartes (1596 to 1650), had opened up for an unlimited exploitation, declaring that free Nature was nothing more than *res extensa* (having measurable dimensions) and thus had no value in itself. He went on to put forward the basics of the natural sciences, which later made possible the Industrial Revolution. To make his position clear to people who were not able to follow his discussions on method, Descartes left a “short summary” in French: “L’homme est maître et possesseur de la nature” (Man is Ruler and Owner of (free) Nature).

The conditions in industrialized Europe caused by applying Descartes’ reductionism provoked a passionate “protest movement” against the ugly consequences of the Age of Enlightenment (Stoerig 1985). The protesters launched Romanticism, which is not always offered much attention today in the study of the history of ideas in countries where modernity now is the dominating paradigm. The protest movement was led by artists and philosophers, using the full palette of the arts to insist on the intrinsic value of *free* Nature – Nature in possession of the natural rhythms, that is diurnal rhythms, the rhythms of the seasons and the growth of the abundance of organisms of the biosphere.

Although the 1800<sup>th</sup> century protesters were armed with nothing but manuscripts and scores, brushes and colours, violins and flutes, they successfully influenced the world view of the middle-classes, which had come to economic power following Descartes’ thinking by rules to exploit Nature. The “west enders” thus enthusiastically left the filthy cities to adore the grandeur of the alpine landscapes. The bourgeoisie also discovered “the highlanders” (in Switzerland called “Oberlaender”), who these days were declared to be “noble savages”. They

were at home in free Nature, having been brought up in places, which in the vocabulary of the new cultural leadership in Europe were categorized as sublime. The visiting city dwellers, naming themselves *tourists* (from French *tour-ist* – they were travelling around...), soon discovered the mastery of the natives of the Alps in travelling in a terrain, which to “lowlanders” seemed inaccessible. The literary tributes to the montagnards was thus soon confirmed by their abilities as mountain porters and guides.

### ***Friluftsliv and the Enlightenment-Romanticism Conflict***

We are not at all claiming that the inspiration behind *friluftsliv* came from Norway. What we do say is, that the economic and political situation in Europe as well as in our country, was favourable for a unique cultural development in Norway in the 1800<sup>th</sup> century. Even a strong driving force was at hand, which turned out to be nationalism... It cannot be denied that the idea of the nation was also part of the philosophy of the Romantic Movement. To start with while tracking down the origins of the Norwegian *friluftsliv* tradition this was a frightening discovery. To try to keep secret that there had been a struggle for political independence of Norway since the time of the French revolution was not in our minds. A democratic constitution which was established 1814, when our country went from being a province of Denmark and into a union with Sweden, is a milestone in this process. Norway was only preceded by USA and France in this respect. The struggle to fulfil the process of establishing a free nation gained more and more momentum as the century passed by (Faarlund 2006).

Gifted Norwegian artists attracted the attention of the European middle-class – first among them the painters I. C. Dahl (1788 to 1857) and Peder Balke, later on the musicians Ole Bull (1810 to 1886) and Edvard Grieg. *Tourists* from the continent and from Great Britain came to see for themselves. Soon the word went around that Norway was not only the home of wild mountains and glaciers, but also of the fantastic fjords and the exceptional midnight sun. Even as sensational was the population of “noble savages” in a vast country still lagging behind in industrial development. Less than a hundred years after the establishment of the 1814-constitution Norway proclaimed its status as a free nation.

There had been conflicts, but there had been no military action. The national hero of the struggle was not a general, but the first hippie ever, the curly headed poet Henrik Wergeland (1808 to 1845) – even wearing hippie spectacles. Norway had succeeded in establishing a national identity in accordance with the values of the Romantic Movement due to the magnificent free Nature, the “noble savages” and a selection of talented artists from a population of less than 3 million people.

### ***What about the Norwegian Friluftsliv Tradition?!***

One question is however still open. What has the history of the national breakthrough to do with the Norwegian *friluftsliv* tradition? It is offering a unique opportunity to determine the features of the tradition, which is not at hand in other European countries. The clue is the small but creative Norwegian middle-class, assisted by the before mentioned painters, composers, poets and writers. This well educated and well travelled group was aware of and worked hard to establish the status value of the Northern “noble savages” abroad. Unfortunately they did not themselves belong to this admired group of people. Proving that they were conversant with the rich Norwegian treasure of fairy tails in the spirit of the Ash-lad (Kvaloy Setreng 2005), in English better known as the talent of serendipity, they set off for the mountains. In company with the “natives” they familiarized themselves with the

mountain landscape and soon “qualified” as “noble savages”. Although the first organisation to support these visits referred to the continental category *tourist* (“Den norske Turistforening”, established 1868), *friluftsliv* was the word most frequently used. The later world famous playwright Henrik Ibsen (1828 to 1906) was the first to put it in print in his poem “Paa Viderne” 1861 (Wilson 1988) – a word, which is still so powerful that in a poll from the year 1993 altogether 87 percent of the population declared their participation (Vaagboe 1993).

This report from tracing the roots of the Norwegian *friluftsliv* tradition has been condensed to a few pages for the Proceedings of the 8. WWC. But our research work to establish the qualities of the tradition went on for some twenty years (Faarlund 1986). We have put so much effort into this project to avoid misuse of a precious word in contemporary Norwegian by commercial interests (Jensen 2000). The struggle for influence in clubs, schools and Universities has been going on throughout Norway for more than 30 years. The marketing and media efforts are increasing in volume and in hard-hitting approaches. Thus it is important to established what our unique tradition is about:

- *Friluftsliv* is a legitimate child of the Romantic movement of Europe
- The values orientation of *friluftsliv* is given by the paradigm of Romanticism: Free Nature as well as humans has intrinsic value
- *Friluftsliv* is an encounter with free Nature (in the sense of Martin Buber’s *I and Thou*, German:”Begegnung”) – not to be mixed up with the use of free Nature as an arena for competitive sports or the commercialized, contemporary “risk taking” activities
- *Friluftsliv* was in the beginning a project of the middle-class, which since the 1920s was not only accepted by the working-class, but enthusiastically embraced (in contrast to the development on the continent)
- Where as in the continental *tourist* tradition the mountains were the preferred landscape, Norwegian *friluftsliv* is at home where free Nature is found

### ***But is not Tradition obsolete today?!***

By studying the development of cultures, using different perspectives (anthropology, philosophy, economy, etc.) we have been able to make out the characteristics of the Norwegian *friluftsliv* tradition. But for which use –in modernity around the world today tradition is obsolete (!). Of course we are aware of this point of view. Einstein (2005) – the brilliant master of the most advanced natural science, physics, reminds us that our ability to discover is limited by the theories we adhere to. The Descartes-based worldview of modernity has lead to the belief that in the future any thing goes – a belief which, by the way is not in keeping with the principles of the natural sciences...Two hundred years after the first protest movement against the *maître-et-possesseur*-thinking started, it is obvious that a change is urgently needed. By practicing the Cartesian methods cities of affluent countries are now less affected by pollution as compared to the situation two centuries ago. The price paid however is that the burden on once free Nature is transported world wide and has grown by factors of thousands and millions.

As free Nature never becomes obsolete our philosophy is to help bring about a change in the affluent societies to re-establish cultures where

### ***Nature is the Home of Culture***

There are many ways to go about to stimulate this process. Efforts are already made to enforce laws, impose taxes and negotiate international agreements. Democratic processes are practiced, using political and scientific channels. Since many years efforts are made in developed countries to change industrialized agriculture into Nature friendly working methods. Small-scale self-subsistence farming, fishing and hunting in accord with the natural rhythms (in Norway named “Nature-life”) is an alternative way to bring about a change of life style. We want to call upon your attention, reminding you that:

### ***Friluftsliv is a Way Home***

As the Norwegian tradition of friluftsliv is about identification, expensive equipment, long approaches, arenas or indoor training is not needed. It is about touching and being touched by free Nature and thus the threshold for taking part is low. What is needed does not cost money nor has it any impact on free Nature. Leave no trace, make no noise and choose your way according to your experience! And remember – friluftsliv also has a value in it self! Depending on the landscape or seascape in your neighbourhood you may choose to be a wanderer, may be a mountaineer (in the alpine tradition, Faarlund 1975) or take to the paddle or the oars. Your way of travelling however is not the most important. Every other Norwegian (Vaagboe 1993) still values “the mystique of free Nature” and nine out of 10 enjoy the silence:

*Silence is a way free Nature speaks by keeping quiet*

**Fare well!**

## ***II. Efforts towards an English Language for the conwayor of friluftsliv***

WHAT

### ***Friluftsliv***

A Norwegian Tradition for seeking the Joy of Identification with free Nature

WHY

Identification with free Nature in Accord with the Norwegian Tradition of *Friluftsliv* has intrinsic Value, as well as it is an Approach to challenging the Patterns of thought/Paradigm, Values and Life Styles imposed by Modernity

HOW

### ***Conwayorship***

Sharing the Experiences of free Nature in Accord with the Patterns of Thought/Paradigm and Values of the Norwegian Tradition of *Friluftsliv* in smaller Groups for the Joy of Identification, as well as for Inspiring Route finding in Modernity towards Life Styles where

### *Nature is the Home of Culture*

Key designations chosen to explain in English the WHAT, WHY and HOW of the Norwegian tradition of *friluftsliv* drafted by Nils Faarlund – an invitation to take part in *fumbling* towards an adequate language for *conwayors*

### **Nota bene**

Please, note that the reference made to the *Norwegian* tradition of *friluftsliv* is not a patriotic act – it is the chosen perspective because of the unique situation given by an emerging nation of "noble savages" during the deep romantic movement, in which the paradigm and values can be traced and determined – Denmark and Sweden were established "civilized" nations in Europe since centuries, also lacking the prestigious mountain landscape of the époque

### **Free Nature**

When we speak about identification with Nature as the essence of the Norwegian *friluftsliv* tradition, we are in need of a clarification of the designation "Nature" in accord with the home of our ancestors at the time of the birth of this tradition as well as humankind's home through the ages.

For ages the life styles of humankind was inspired by a "Touch the Earth"-philosophy. The *natural* rhythms of the planet – seasons, diurnal rhythms, growth rhythms – were not gravely abused till the onset of modernity /the industrial revolution. Thus humankind grew up on a planet with *free* natural rhythms, which obviously left deeply rooted patterns in us. As the terms "untouched nature" or "wilderness" implies, that Nature is not the home of culture, the designation, which best complies with the *friluftsliv* tradition is *free Nature*.

### **Paradigm**

Patterns of thought – e. g. the paradigm of modernity spelled out in the 16th century by René Descartes, reducing Nature into a mechanistic system (*res extensa*), by use of instrumental thinking or the natural science approach based on a fundamental *doubt* rooted in the maxim *cogito, ergo sum*, giving sovereignty to abstract thinking.

### **Modernity**

The break through of the natural science paradigm led to a *l'homme est maître et possesseur de la nature* (Descartes)-and Bacon's: *Knowledge is power* (over free Nature)-mentality. In retrospect this turned out to be a divide in human cultural traditions.

The aggressive use of *instrumental thinking* led to the success of "the industrial revolution" as well as an unfortunate interpretation of the work of Darwin. This accordingly led to a *belief in an ever better future*, which was followed by *traditions* made obsolete, leaving us in the desperate situation of producing an ever changing *conspicuous identity* to match the frenetic changes of modern culture – *modernity*

## **Tradition**

Whereas *tradition* in the paradigm of modernity represents the obsolete solutions and useless rituals of cultures of the past, experiences made in the mountains, the woods or at sea, where the natural rhythms are still free, ensure that *free Nature* never turns obsolete. On the contrary – only by paying attention to the experience of generations passed may we eventually develop our abilities to familiarize ourselves with Nature.

## **Identification**

Instrumental thinking, making up the basis of the paradigm of modernity, "has the bad habit" of describing reality in such a way that "it leads away from concrete content towards abstract structure" (Arne Naess). Through the imperative of not to get in touch, but to resign to the role of the observer, identification is made impossible. Modernity knows many diagnoses for crises, which arise from the lack of *ability to identify* – to create an *I – Thou* relationship (Martin Buber), e. g. to feel at home/ to create friendship with the place. Identification is *the* basic condition to meet the existential urge for *confidence*.

## **Values**

The instrumental thinking of modernity denies free Nature intrinsic values due to the reductionist paradigm view as *res extensa*. As *friluftsliv* in the Norwegian tradition originates from the 18th century cultural protest movement against modernity, the basic values of *friluftsliv* are the core values of the European deep Romantic Movement *Nature worth/Human worth*

## **Joy**

*Conwaying* includes finding words to share the many aspects of identification with free Nature, e. g. to qualify experience into *connaissance* of weather; snow birds, etc., contrasting the natural sciences meteorology, nivology or ornithology. *Joy* – although it must be said to be the driving force of *friluftsliv* according to the Norwegian tradition – is more or less out of reach of adequately being spelled out by means of words. Whereas we may exchange *connaissance* of snow after having agreed on the adequate words when sharing the experience of snow, joy belongs to the intangible, which hardly may be shared out of context. We certainly have to rely on artistic skills. What we may comment on are the obvious basic conditions for joy in the *friluftsliv* experience – free Nature, confidence and awareness.

Daring to comment on joy, first of all it has to be pointed out, that we try to speak of a quality of life, which is archetypical to humankind. It is not related to modernity's shallow *fun* or *high sensation seeking* and thus exposed to being pulled down in the turmoil of modern life. Joy is an all embracing experience, absorbing, deeply moving (Spinoza). In the language of Bergson we have to do with *les données immédiates* – that, which is immediately given, that which is not conveyed by a medium (from Latin *medius*). Although joy in *friluftsliv* might result from great efforts, it is an experience of *tranquillity*. This tranquillity is not a passive attitude. It inspires serendipity and the confidence to act in accord with personal values, also when the initiative might be against mainstream thinking.

## **Serendipity**

Studying pre-modernity Norway we come upon the strange character Espen "The Ash Lad"- the hero of the fairy tails of "the noble savages". His brothers Per and Paul did not appreciate "the good helpers", whom the Ash Lad made his "conwayors". These were the wise animals represented by the bear and the fox (symbols for the teachings of free Nature) and elderly people (symbols for the teachings of traditional culture). When the brothers were put

to the test, only Espen had the awareness, confidence and creativity to pass. What he had in common with the three princes of Serendip, was serendipity.

Serendipity – as understood by modernity/Per and Paul - is the ability by good luck to stumble over the solution to insolvable problems. In keeping with "What computers can (still) not do" (Dreyfus brothers) Espen was thinking by patterns, while Per and Paul limited themselves to thinking by rules and thus were unable to master the situation (a master is relying on extensive *connaissance*, feeding a creativeness, which is not controlling but complying).

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# ***How is the Concept of Friluftsliv Explained by Administrators, Teachers and Pupils in Two Chosen Primary Schools***

By Ingrid Frenning

Friluftsliv is a term that stands strong in the Norwegian culture. Its tradition carries values of great importance for the Norwegian identity (Skirbekk 1981, Faarlund 1986, Woon 1993, Christensen 1993, Nedrelid 1993, Reed & Rothenberg 1993, Goksøyr 1994). Friluftsliv has been a political matter since World War 2 for example by the law of Friluftsliv of 1957, where "Allemannsretten" is bound by the law, and by the foundation of Department of the Environment in 1972. Hence, White paper "Om friluftsliv" (St. 40, 1987) and "Friluftsliv" (St. 39, 2000-01) issues the meaning of the word; "Friluftsliv is a matter of vital importance which shall be secured and shared evenly among the people as a contribution to good quality of life, increased comfort, better health and a sustainable development" (Ibid.: 9).

The population reflects different perspectives of value within the Norwegian culture connected to the term Friluftsliv. Faarlund (1973) and Næss (1991) find that friluftsliv can be connected to an eco-philosophical perspective, where "veg-glede" with simple means is the core of importance. Another perspective is that one of commercialization with materialistic- and hedonistic orientation, where the activity of the ego is in the centre (Frenning 1997).

Friluftsliv is a part of the Norwegian school. Some claim that the children of today's generation are lazy and not very interested in mountain hiking, workout and enjoying the view (St. 39, 2000- 01). Fredriksen & Pettersen (2000) are of a different opinion and have found that children's physical ability is better than claimed by others. The Norwegian Curriculum (hereafter referred to as L 97) (KUF 1996) is the guiding-document for the teachers. The following description is given in the general part of the Curriculum;

## ***"The Joy of Nature***

*Education must also enkindle a sense of joy in physical activity and nature's grandeur, of living in a beautiful country, in the lines of a landscape, and in the changing seasons. It should awaken a sense of awe towards the unexplainable, induce pleasures in outdoor life and nourish the urge to wander off the beaten track and into uncharted terrain; to use body and senses to discover new places and to explore the world. Outdoor life touches us in body, mind and soul. Education must corroborate the connection between understanding nature and experiencing nature: familiarity with the elements and the interconnections in our living environment must be accompanied by the recognition of our dependence on other species, our affinity with them, and our joy in wildlife." (Ibid.:48)*

The joy of nature is essential, so is the knowledge, but the interconnection between way of life and environment is also of importance. In the Curriculum for Physical education friluftsliv-related activity are highly represented. Through playing and other activities, children will be able to experience and learn about the nature. Pupils on the Intermediate stage are for example taught how to interpret maps and use the compass, first aid, interpret weather signs, clothing and local traditions (Ibid.:270- 72). These are activities that demand teachers'

knowledge, equipment and the availability to nature. The issue with this paper is to show how the concept of friluftsliv is at two schools. Her represented by the peoples on the Intermediate stage, two teachers and tow leaders. I have been together with them in normal schooldays and on mountain hiking. Oppvik School in Finnmark is a small school where Åse, Roar and Kai work. All peoples on the Intermediate stage go in the same class. Byvik School in Troms is quite a large school where Mona, Rikke and Siri work. The classes at the school are full with parallels. The idea has been to discover the individual understanding of what friluftsliv is and to find similarities and differences among them, and between the two schools. In the end I comment on possible causal connections.

## ***Method***

This research project has been going on for three years discontinuously. Its approach is humanistic/ hermeneutic. The aim has been to uncover the understandings of the informants of what friluftsliv is. However, during data collection, and especially in the cooperation with the teachers, the project came close to an action research project.

The presence and questions of the researcher, and the subsequent reflection in both researcher and informant, contribute to develop the understanding of the phenomenon we are investigating. In this kind of method it is important to be aware that the researcher, with her background, life world and understanding, influence what information actually emerges, and what information doesn't come to light.

However, in order to keep in sight and understand the big picture, it is crucial that the researcher and the informants also can refer to a shared world, shared experiences and common reference points. Shared understanding is rooted in shared knowledge, *not* in the researcher's expertise (Giddens 1976). This takes consciousness on the part of the researcher about her own basic values as well as her roles in the research project. For me the above-mentioned factors have been an important basis for choice of method as well as a lead in my work.

The data collection has been based on triangulation of method: Field work, supplied by questionnaires to the many, supplied by in-depth interviews of a few: In both schools we implemented shared teaching, planning and realisation of an overnight camping trip in the field. Additionally, two questionnaires were distributed to teachers and the school leaders, and then collected and the answers analysed. In-depth interviews were also carried out with pupils in groups, and with individual teachers and the school leadership in both schools.

When it comes to interpretation, I have applied a hermeneutic method: The process of understanding and interpretation is a recurrent interplay between the whole and the part; the parts are connected to the whole, and the whole is interpreted through the parts. (Wormnæs 1987, Gilje and Grimen 1993)

*The processing of data is not systematic or complete for each informant. The purpose of the article is rather to collate and contrast groups of informants, to find similarities and differences among them, and between the two schools selected for the project, and to comment on possible causal connections.*

## **Oppvik og Byvik skole**

*Oppvik skole in Finnmark is picturesquely placed by the sea and surrounded by mountains and the forest. The school has few pupils and those who belong to the Intermediate stage have a share the same teacher and classroom. I cooperated with two of the teachers there, Åse and Roar, and a scientist from the University of Tromsø. Åse, born and raised in the area, was unskilled, while Roar was from the South of Norway and newly employed and educated. None of them were skilled in friluftsliv, but Roar was interested in this kind of education. Kai also from the South, represented the management. He was newly employed but had long experience from the teaching profession and had been several years in the district. He had no formal friluftsliv-education, but considered himself to be experienced within friluftsliv.*

*In the middle of March we went mountain hiking together with the pupils and teachers from Oppvik. The camp was approximately 8 kilometres from the school, and the pupils carried most of their equipment themselves. The rest of the luggage was transported with a ski-scooter. When the lavvos were assembled, the wind turned into near gale, and everyone experienced the power of nature. The weather got better and we had star-orientation in the dark with flashlights and reflex-posts. The day after we made an orienteering with different tasks on each post (Fyhn og Frenning 2003). After lunch we cleared camp and returned to the school. We all agreed that it was a nice trip.*

*How do the pupils of Oppvik School explain the concept of friluftsliv? Mountain hiking is friluftsliv. "We should have put out grousetraps" said Alf. Hunting, fishing, camping and grouse for dinner, were some thoughts. "Assemble the lavvo", said Unni. Hike and go to the island. "Enjoy the time, enjoy being outside. "Not just drive to get there", said Solveig. Struggle a little. "The whole family goes camping with lavvos and stuff". Gathering eggs, rowing, swimming and carry wood. All the peoples felt it was too little of friluftsliv in school. They had, to a certain degree, suggestions of where to go and what to do. What they wanted to learn was not an easy question to answer.*

*How do the teachers of Oppvik School explain the concept of friluftsliv? Roar has to think before he answers; "I guess it's the time we spend outdoors". Distance from the civilization, do something else, go fishing from the ocean, mountain hiking and skiing.*

*Roar is not familiar with L 97 and friluftsliv, "... but I know it is important that the pupils experience outdoor activity". "I go fishing and we also go a lot to the island to gather eggs", says Åse. "The whole family spend a lot of time on the island". Swimming, bicycling, the river and hunting. "Being alone out in the nature is just magnificent". Åse wishes for more friluftsliv, while Roar thinks this one trip is enough. They both think that the school is in possession of a lot of friluftsliv-equipment and they think the management of the school, by Kai, is interested in this kind of education.*

*How do the management of Oppvik School explain the concept of friluftsliv? Kai starts the interview immediately with the words "Friluftsliv is my life in the free nature". He continues: "I think friluftsliv has given me so much positive and I would like for my children to hopefully get the same interest". He has in all his work in the school attached importance to friluftsliv. He sees the interest in friluftsliv also among his colleges and he wishes to make a plan for*

*kindergarten and the school based on local tradition. "Then I wish to teach, when I can take a small group of pupils seal-hunting". He wants to make a local curriculum for friluftsliv and is tied up with the economical compensations regarding the teachers.*

**Byvik skole in Troms** is in a densely populated area, but mountains, the sea and the forest is within walking distance. The classes at the school are full, with parallels. The teaching staffs are well educated, stabile and enthusiastic. I have worked at this school and cooperated especially with two of the teachers. Mona and Rikke are well-skilled teachers, but have no education in friluftsliv. Mona wishes to study friluftsliv, but without economical support, she cannot afford it. Siri, a former teacher by the same school, represented the management.

The trip to the mountain was carried out early in the autumn and Mona had planned most of it. The pupils were divided into groups depending on sex, due to another project carried out by the school. Mona and I, several tents, two bird dogs and a group of boys from 6<sup>th</sup> grade went mountain hiking 8 kilometres and we carried our own equipment. When the camp was established, we went "hunting" with the dogs. Later on we went swimming, gathered wood and had a good time around the campfire. The next day we cleared the camp and returned to the school. We all agreed it was a nice trip. The girls went on a similar trip without my participation.

How do the pupils of Byvik School explain the concept of friluftsliv? "To be out in the nature and sleepover and...", says Finn. Caving, campfire and cooperation. "Me and my dad use to go camping and fishing and stuff. We try to go as often as possible", says Kurt. Soccer, downhill, outdoor activities and to be on the sea. "To be outside and hike and stuff", says Ronja. The mountain and the forest maybe? To eat reindeer- and moose-meat. Many think it is too little friluftsliv in the school. Some of the pupils had different suggestions to where to go and what to do, while others were blank. What they wanted to learn was not an easy question to answer.

How do the teachers of Byvik School explain the concept of friluftsliv? "Activities in the nature", says Mona and mentions consideration towards the nature. "Safety in the nature is also of importance". "Adventure", says Rikke and means we have a lot of nature. "And also excitement, when Mona stands with the grouse in her hand and talks about the life as a hunter". Also to be outside in the snow and playing while using skies. The reason for the choice of friluftsliv-activities at this school is the site of the school, seasons and own abilities. They both agreed that it should be more of friluftsliv, integrated in interdisciplinary work. They think that the school has too little friluftsliv-equipment and they feel that they get little support from the management.

How do the management of Byvik School explain the concept of friluftsliv? "First and foremost; outdoor activities", says Siri. After follow-up questions she adds the forest, mountain and the sea to her answer. The school has not limited the concept of friluftsliv, and its contents are built on traditions in the school instead of L 97. "It was read a couple of years ago...According to the rest of L 97 and stuff, with a positive attitude towards free play, outdoor activities and the use of the local facilities and stuff. It is probably essential. I hope". The school has agreed to a local plan for friluftsliv, but the accomplishment depends on Mona. Siri feels that Mona and Rikke are driving forces for friluftsliv at the school. She wishes it were possible for them to spend more time being driving forces.

## *Some outcome and thoughts*

### Pupil

Nearly all the pupils have words for friluftsliv. None of them have any doubt that the mountain hiking was friluftsliv. In each school it is several peoples who can tell a lot about own experience. The difference is the two groups level in the answers. On Byvik school it is a percentually larger group who has little practice in friluftsliv. Almost all the pupils at Oppvik school make various activities in friluftsliv together with friends or family. The question of cause can be the number of pupils, different school culture, residence and family relations.

To point at some coherence, I see that the pupils at Oppvik school live closer to the nature. The local community is based on old traditional hunting- and fishing culture and the recreational activities is more based on nature like skiing for instance. There are few answers about what they wanted to learn, perhaps because they didn't quite understand the question: The method of pupils owns goal- setting in the context of school is unfamiliar to many pupils.

### Teachers

The teachers of both schools say that the nature is important and all of them give answer to friluftsliv as a concept. They use the nature more or less of friluftsliv in their work, but all of them mean that friluftsliv is important. Mona and Rikke at Byvik school see the challenge of integrating friluftsliv in interdisciplinary work. They have many ideas, but feel that they get little support from the management. They perceive this as tiring. At Oppvik school Roar is newly employed. He has to get familiar with the local area, with his colleagues norms and rules, and the local. Åse who is unskilled feels that she cannot decide so much. They both think the management of the school, by Kai, is interested in this kind of education.

To point at some coherence I see that Mona and Rikke are suffering for reasons external to friluftsliv education as such: the school as achievement unit, change of structure, decision-making, minor resources and some challenging pupils. But also inter-human relations reduce space for friluftsliv.

Oppvik school will be exciting to follow up. Roar can learn the local and be a resource for friluftsliv at the school together with Kai. Or he can choose to sit on the fence and wait for Kai.

### Managements

The most conspicuous difference between the two schools, is the difference between the to management. Siri at Byvik has general vague ideas of friluftsliv, but she has a huge belief in what the employees can do. She sees that the friluftsliv education depends on single persons, but asks for written account for what is done. She is aware of the driving forces for friluftsliv at the school, but she is a bit passive. Kai at Oppvik school seems to be a driving force for school development generally. He gives clear and personal answers to friluftsliv as a concept. He says that the teachers already work hard with friluftsliv at the school and the parents are also involved.

Personal engagement for friluftsliv education seems to be the main difference. Al though Siri has grown up with "Sunday trip" in her family, other tasks is prioritised.

It is maybe so on busy days with a tough schedule that the practical and technical tasks get priority. The causality and quality is not in focus. To be overlooked or run over – that is the question!

### *Summery*

Although extreme, the following quotation from one of the questionnaires expresses a problem which is worth mentioning, and should be developed in further detail:

*“I am not adequately familiar with the plan for physical education in L 97  
(at all)”.*

*None of the teachers or management mentions L 97 as a guiding-document.*

How can this be? Do they have so much experience at Byvik school that they know the contents or do they calculate that L 97 don't have any new contents?

What about Roar, who is newly qualified as a teacher? Is not L 97 an important tool in all subjects?

The answer is not so easy, and not so difficult.

Friluftsliv is a term that stands strong in the Norwegian culture. Its tradition carries values of great importance for the Norwegian identity and everybody in this inquiry is under the influence of it. Their life in the local community is based on tradition and friluftsliv at work is based on that. Mona and Rikke say that the reason for the choice of friluftsliv-activities at Byvik school is the site of the school, seasons and own abilities. And when the school is a part of the local community, the friluftsliv in the local community will be a part of the school. The claims that the children of today's generation are lazy and not very interested in mountain hiking do not fit in this perspective. It seems that they even enjoy struggling a little bit.

In both schools food, clothes and equipment was in focus, and buns were made in the school kitchen. At Byvik school we all had to carry our own equipment. The challenge at Oppvik school was to sleep in a lavvo through a winter night. It gets cold when the people who are on guard for the fire fall asleep. Food, clothes and equipment are important elements in L 97(Ibid.:270- 72).

The joy of nature and friluftsliv was great in both schools. The program was not tight with “have to do activities” and the peoples got task they manage. They struggled up the hills, but when we were sitting by the campfire, they expressed satisfaction. The interconnection between way of life and environment was evident. They cleared the camp, and did not use transport before they went mountain hiking. Both of these elements are important in L 97 (KUF 1996:48).

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# ***Czech Education in Nature: Turistika and Connections to Friluftsliv*** By Andrew Martin, Jan Neuman & Ivana Turčová

## ***Background***

*Komenský* (Comenius, 1592-1670)

The Czech educator *Komenský* (Comenius, 1592/1632), regarded in Europe as the ‘Teacher of Nations’, wrote about outdoor experiences and games 400 years ago. He is revered in Czech and his work can be understood as a basis for the roots of education through experience and prior knowledge - experiential education, and education in nature - outdoor education. Comenius was convinced that teaching and learning must be interconnected with experiences in nature and must be a preparation for life itself. He believed in educating the whole person, involving educating the mind, body and soul through experiences using all the senses. Comenius also supported the use of games and play in achieving educational outcomes and believed in traveling as a means of completing youth education.

### The *Sokol* Movement and *Turistický* Club

In the 19<sup>th</sup> century, the rapid development of the biggest physical education movement *Sokol* (founded in 1862) and the *Turistický* club (Klub českých turistů, KČT – the official title of the Club of Czech Tourists, founded in 1888) internally influenced outdoor education in *Země koruny české* (Czech lands - Czechoslovakia was only founded in 1918 and separate Czech and Slovak Republics were later formed in 1993). *Sokol* organised trips to significant places in Czech history, which linked to an increasing nationalist movement and a return to Czech culture and national self-consciousness and identity during Austrian Habsburg rule (1740-1914) and German influence (Waic, & Kössl, 1994). Trips were motivated by patriotism and the desire to learn about nature and its beauty. Gradually, different types of outdoor games and exercises were included into the trip programmes along with walking and social pastimes. Initially the *Turistický* club was instrumental in developing a range of previously traditional *turistika* activities, which included active movement (travelling on foot or by bike, skis, and canoe), outdoor and cultural activities (learning about nature, local history and sights, theatre, and life of local people). By the end of the 19<sup>th</sup> century, due to British and German influence, there was also a rapid development of outdoor sports, especially rowing, water sports, skiing and cycling, which further influenced the separation of sports from *turistika* activities and newer types started to be formed – on bikes, canoes, skis and winter *turistika*.

## ***Turistika***

An important turning point in forming Czech *turistika* was the year 1917 when J.S. Guth-Jarkovský (1861-1943) published the book *Turistika-turistický katechismus* (Guth-Jarkovský, 2003/1917). Guth-Jarkovský made the first attempt to define the term *turistika* - travelling for fun with the aim of learning about nature and its beauty. *Turistika* has the basics of sport but it differs in that it is mainly about aesthetic and educational experiences. The original form of *turistika* was on foot (walking, hiking). More recent forms of *turistika* use movement for learning about nature, for example airplanes, trains, cars but predominantly bicycles, canoes, boats and skis. According to Guth-Jarkovský, scouting, focussing on movement and stays in nature connected with camping can also be included as *turistika*, along with combining activities using different means of transport. Mountaineering and easy forms of climbing also

belong to *turistika*. However, travelling is a part of *turistika* only in the case when its primary goal is learning and involved aesthetic perception of nature. Interestingly until recently many authors have translated *turistika* as ‘tourism’ despite its specific Czech context (Neuman, 1994). Whilst tourism definitions do involve travelling and movement away from local environments, *turistika* activities can be divided into several types, according to what means of active transport is used -on foot, by bike, skis, or canoe. The difficulty in translating *turistika* is that it begins the process of diluting something that is particularly culturally unique and specific to the Czech context and environment (Turčová, Neuman & Martin, 2005).

### Stays in Nature

Stays in nature in the Czech context are historically related to the *Sokol* movement, to camping, and also to outdoor activities. Going outdoors and undertaking physical activities was a framework for bringing a group of fellow nationalists together effectively. In the 1930s *Sokol* focused on the development of stays in nature, which involved physical exercises in natural environments - walking trips, camping and camps on the move -summer camps involving *turistika* activities usually moving from one campsite to another. A specific part of *Sokol*'s stays in nature was also the use of the environment for developing basic movement (walking, running, jumping, climbing, carrying loads, overcoming barriers). These activities led to the building of artificial obstacles (leading to today's sport playgrounds and ropes courses) placed in the natural environment with groups overcoming these challenges in different ways, which served to improve the fitness and courage of young men and women.

### Tramping

A particular Czech historical and cultural phenomenon, inspired by the German romantic youth movement Wandervogel, British scouting, American Woodcraft and the American culture of the Wild west, also involved many young people informally going tramping (camping or hiking) on weekends. Tramping as a movement fulfilled the demands of young people for a life of freedom in natural surroundings. It was also a protest of young people against the middle-class way of life in towns and political hypocrisy. Tramping can be, in this respect, considered as a spontaneous way of coping with new society rules and restrictions. Tramps developed their own culture, their own slang, songs, clothes, flag, anthem, rituals, magazines, literature, sports (especially canoeing, kayaking) and small settlements (cottage colonies). These special settlements with wooden cabins and simple places for camping with a campfire were built in beautiful natural environments especially near rivers around Prague and other bigger towns. Activities were adapted to the specific conditions of the country. It developed further the creation of an indigenous Czech culture of *turistika* activities that combine outdoor sports and activities such as camping with music and artistic creativity with social entertainment. Successful companies, such as the Baťa shoe factory, also organised these activities with groups of young workers to improve teambuilding. Emil Zátopek started and developed his athletic career to Olympic gold, as one of Baťa's young men. Tramping traditions are still alive today; particularly unique is the popularity of the many tramping songs.

### Junák (Scouting)

At the beginning of the last century, British influence, linked to the scouting movement of Baden-Powell, spread across Western Europe and influenced Czech pioneers of outdoor activities, the majority of which were developed in physical education movements, sport corporations, the *Turistický* club and scouting organizations. The founder of the Czech scouting organisation, *Junák* was the secondary school teacher A.B. Svojsík (1991/1912),

who visited England in 1911 to learn about a new type of youth education outdoors – scouting. He subsequently visited Norway, Sweden and Denmark. He decided to accept these new educational methods and adapted to Czech conditions their publications and organizational rules. From the beginning Svojsík tried to connect scouting with Sokol's stays in nature, but he did not succeed and as a result founded *Junák* in 1912, as an independent organisation. In Czech literature the term *výchova v přírodě* (outdoor education) is found in Czech translations of E.T. Seton's adventure books (Seton, 1917) (about the American Woodcraft movement) and was adopted in the 1920's by A.B. Svojsík (1991/1912). Scouting summer camps involved children and young adults spending usually two to three weeks living in nature, playing games and learning outdoor skills.

### Foglar Movement

In 1925 Jaroslav Foglar (1907-1999), experienced scouting leader, journalist, educator and writer, led his first scouting camp by the river Sázava and another many other camps followed. Foglar helped create many special features of Czech scouting. He started to cooperate with the magazine *Mladý Hlasatel* (The 'Young Herald' magazine for Scouts) in 1930, and in 1937 he founded reading clubs, which became later quite numerous. Foglar communicated through the magazine with 13000 members. His stories were based upon his long-term work with children on summer camps. His reading club movement was very important for Czech scouting, because it helped to spread these ideas even in the most rural areas of the country. In the same year his famous book *Hoši od Bobří řeky* (Foglar, 1937 - 'Boys from the Beavers' river') was published. The book was about boy's friendship whilst exploring and having adventures in nature. It influenced a whole generation, their relationship to nature, camping, and overcoming barriers leading to their self-education. In 1938 Foglar also started his most famous cartoon serial *Rychlé šípy* (Swift Arrows) in the *Mladý Hlasatel* magazine, which every child and adult knows in the Czech Republic. His educational methods were very progressive, but did not always correspond with traditional scouting, so Foglar often got into trouble with other scout leaders.

### Outdoor development since World War II

The development of outdoor sports and outdoor recreation was interrupted by both world wars, but quickly restored upon their conclusion. During World War II physical education, sport and scout organizations were dictated to by German occupation, resulting in many members of these organizations working for the resistance towards anti-fascist revolt. In 1945 many organizations which existed before the war started again, including the *Turistický klub*, *Sokol*, *Junák* (scouting) and other physical education organizations; but not for long. The Czechoslovak communist regime took over power in 1948 and kept closed virtually all communication channels with the outside world for the next 40 years, and organisations such as the scout movement were banned. The Soviet influence began to spread throughout all spheres of life. At this point a forcible unification of sport and youth organisations took place and, in spite of the totalitarian approach, the democratic development of traditions, including tramping and scouts, was never completely restrained (Neuman, 2001a). The very character of these activities opened the chance to resist the system and achieve 'forbidden' goals – 'Walls have ears, but trees, rivers and mountains do not!' This unifying aspect has contributed throughout Czech history to the development of a unique active and passive involvement with the outdoors, as a way of building self-esteem and attachment to the Czech nation and language, whilst often under the influence of oppressive outside regimes.

After the Second World War *turistika* and outdoor activities were incorporated into the school curriculum. Schools in nature provided opportunities for children living in big cities and polluted areas to live in nature for a week or two studying normal lessons alongside

outdoor activities and involving education about nature. Many schools also incorporated ski trips, ski courses, hiking, summer courses, and outdoor sports into their school related activities and curriculum. The intention was to change the school as a teaching institute into an institute of education. It can be argued that physical education in schools has lost its holistic goal and focuses on physical fitness and skills (Kratochvíl, 1994).

#### The Faculty of Physical Education and Sport at Charles University

A department of outdoor sports and outdoor education was started in 1953 at the first Physical Education Institute of Higher Education - the Faculty of Physical Education and Sport (FPES) at Charles University Prague, from 1958 (Neuman, 2001). The programme was in many ways original, as it associated sport and *turistika* activities with group experiences, activities in natural environments and learning about the landscape. One of the main features of the programme was the integrated approach to education. From the beginning it included sports, games, creative activities, and learning about nature. Development of these concepts was slowed down by the political normalisation, as opinions (which did not correspond with the socialistic views) were suppressed. However, within the Socialist Youth Union organisation new experimental forms of outdoor education emerged, despite the tensions of the communist regime.

#### Vacation School Lipnice

In 1977, with considerable support of educators and volunteers, Vacation School Lipnice (VSL) was founded (which then linked to Outward Bound in 1993). Both VSL and the FPES have their philosophical roots linked to the Greek holistic philosophy of education, *kalokagathia*, which concentrates on activities involving mind, body and soul. Through the combination of sport, *turistika* and creative activities VSL have been foremost in the development of outdoor education programs over the past 30 years. Their method of course design involves dramaturgy, a method used to plan, select, and then order individual activities and other events with the goal of maximizing the final course effects. Dramaturgy, known rather from the sphere of theatre, film and TV is a method of selection and time order of the activities with the aim to reach the maximal pedagogical effect. The key thing for all dramaturgy considerations is to determine and realize the pedagogical, educational, recreational and other aims, which the course wants to reach (Martin, Franc, & Zounková, 2004).

#### The outdoors since 1989

The 'Velvet Revolution' in November 1989 changed the face of the whole Czech society. Since the fall of communism, organisations have tried to reconnect their activities with Czech traditions that had flourished until 1948, and have also tried to preserve those positive elements which had appeared in the following 40 years. Tramping and cycling are still very popular, and many small informal groups spend weekends at campsites often working with forest administration on various environmental projects. Groups of adults and families continue to maintain basic traditions at log-cabin sites with many people leaving the main cities at weekends and during holiday periods to spend in forest cottages, traditions that are also still common in Canada and Norway. Many people also continue traditions of mushroom and berry picking, along with playing games whilst walking in the many forests of the Czech Republic. Walking and cycling in the countryside is made easier by an extensive network of well maintained and signed paths, which link forests, villages and towns. There are also a number of other institutions developing more formal outdoor education programs – schools, specialized ministry workplaces, civic youth organizations, environmental and commercial organisations.

## ***Friluftsliv***

There is little first-hand evidence about the close connection of the Scandinavian *Friluftsliv* philosophy and *turistika* activities in Czech literature; however, there is a variety of indirect evidence. Guth-Jarkovský admits in his book that Fridtjof Nansen should be included among those personalities whose ideas helped to create the basics of Czech *turistika*. This close connection is possible to find throughout the whole of Guth-Jarkovský's (2003/1917) text. On many pages he emphasizes the importance *turistika* has to devote to learning, observing and protecting nature. He puts at the forefront aesthetic experiences and the possibilities of educational influence through nature. These are all features which are also found as characteristics of *friluftsliv* and noted by Guth-Jarkovský's as providing evidence of learning about the Norwegian way of outdoor life and practising *turistika*.

### *Friluftsliv* and the Czech skiing movement

The Czech lands have a long tradition in skiing which was influenced by Norway and the all-round Czech sportsman and enthusiast Josef Rössler-Ořovský. He first learnt about skiing in Norway from foreign journals and then tried to order ice-skates from Kristianie (today Oslo). The Norwegian company Heyde & Gustafsson sent him the prices of ice-skates and also skies, which the enthusiastic young sportsman ordered and received on 5<sup>th</sup> January 1887. He tried them in the following days on Wenceslav's Square in Prague and went on to found the first skiing club in Europe outside Scandinavia in 1887, the Czech Ski Club Prague. Josef Rössler Ořovský was also the founder of other modern outdoor sports, for example Czech yacht and canoe clubs. In 1891 the translation of Nansen's (1890) book 'The first crossing of Greenland', arrived in the Czech lands. This book had historical importance for the development of skiing not only in Czech lands but also throughout the whole of Europe. Norwegian skiing also inspired the Czech aristocrat Earl Harrach, as he ordered several ski pairs for his woodmen in 1892 in Norway. Czech craftsmen adjusted skies and then began to produce them according to the Norwegian pattern. By the end of the 19<sup>th</sup> century the rapid development of skiing began. Among the first foreign instructors to come to live in the Czech lands were Norwegians – for example, Hagbarth Steffens who improved the teaching of skiing and contributed to the increased interest in winter *turistika*. At the beginning of the 20<sup>th</sup> century skiing and much of sporting life were also influenced by the famous Norwegian sportsman Sigmund Ruud, who lived in Prague from 1928 to 1931 and lead courses in ski jumping (Repp, 1994).

## ***Conclusions***

This paper has provided the background to Czech education in nature and provided connections between *turistika* and *friluftsliv*. Due to *friluftsliv* influence, *turistika* stresses connection through aesthetic experiences and nature's beauty. Norway's influence helped to develop sport and nature in the Czech lands especially skiing and ski *turistika*, which are favourite pastimes and have strong tradition even today amongst the citizens of the Czech Republic. Both concepts, *turistika* and *friluftsliv*, can also provide inspiration for other countries. We hope that this paper encourages the interest of others for deeper study of *turistika* and *friluftsliv* and the way they have evolved from the natural environments and culture of both countries.

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## *An Effort to Capture an Elusive Friluftsliv* By Bob Henderson

I was a wide-eyed Canadian delegate invited to a January 2000 retreat and follow-up conference.<sup>1</sup> The experience remains pivotal in my maturation as a Canadian outdoor educator. The gathering considered friluftsliv and issues of how cultures dwell with / within and without nature. I was soon bewildered by the complexity of the word as idea / philosophy, as method of being and doing, and as a cultural tradition, or rather cultural traditions, of conduct. Friluftsliv: a word “saturated in values” is how conference delegate Nils Faarlund put it.<sup>2</sup> The Scandinavian notion of friluftsliv was elusive, but I sensed retrievable and informing beyond its home borders. Friluftsliv was mysterious and enlightening if one chose to seek depth of meaning, but straight forward if one thought of it as outdoor recreation, no more. A fellow outsider looking in, Czech educator Petr Kubala refers to the mysterious, ordinary and extraordinary friluftsliv’s.<sup>3</sup> I understood ordinary: nature awareness, outdoors living and travel skill development and personal and social learning opportunities all gathered up in everything from a pleasurable walk in the woods to a weekend outing to a seriously planned and seriously fun “expedition”. I wasn’t then confident that I could explain the mysterious and extraordinary themes. Perhaps the mysterious was too culturally driven to transfer to Canadian ways.

As I write this now five years, almost to the day, has passed since I was that Canadian student of friluftsliv in Norway. Another five years prior to that 2000 visit had seen me tentatively using the word / idea and related literature of friluftsliv to describe a particular outdoor education I would advocate in theory and practice. I had discovered friluftsliv first in literature and found it would solve a central riddle within my Ph.D dissertation. I had come to shift my language from using the awkward phrase “the profound lived experience” to feeling all I hoped to say was captured in the term friluftsliv. For a Canadian thesis, I now had to explain the elegant term. Many profession and informal talks, writing efforts, translating literature and three further visits to Norway over these ten years have helped clarify my own interpretation – I think a very Canadian view more than an idiosyncratic view – of friluftsliv all the while with the goal of serving as a Canadian ambassador for the word – philosophy / method / tradition – with hopes of a more enlightened outdoor education. In short, we Canadians can learn something from our fellow northern dwellers.

Now the time feels right to add my name to the mix of friluftsliv interpreters and have a hand bringing together some collective understanding of the mysterious and extraordinary. Okay! If friluftsliv is “saturated in values” and Scandinavian scholars and practitioners have that special cultural intuition for these values, how does one crack the code for an interpretation as to what values, what ways, what expressions of culture meets nature can best inform those outside the Scandinavian culture looking in. The kinship I have felt with fellow Scandinavian outdoor educators and the smooth fit of ideas shared have made the elusive friluftsliv seems an elegant and noble inquiry. I will tell five Canadian outdoor education stories. Each story captures a disconnect for what friluftsliv is NOT as a means for providing a Canadian interpretation for how friluftsliv might be understood in a North American context. These stories address a confusion or tension in North American outdoor education and recreation that are not so prevalent in Scandinavia.

### *Five Stories of Disconnect*

***“If you learn a skill without learning the way, you’ve learned nothing.”***<sup>4</sup>

Eric was one of my campers at a Canadian children’s summer camp. He was ambitious and a fine canoeist. He had worked hard on his canoeing skills hoping to earn a canoeing award/badge of high standing years before most others are deemed eligible. I was his counsellor, not his canoeing instructor. It was a regular evening and early morning solo paddler. I loved the lakes misty times and exploring back bays away from the camp with my own time. I never thought to take Eric. He had his canoeing instructor and was on a set path. He did win the canoeing award to a notable fanfare. The next year mid summer, I noticed Eric was pursuing horseback riding with the same zeal he had shown for paddling the summer before. I asked Eric one time: “How’s the paddling going”. His replay shocked me, but I wasn’t sure why. “Oh, I’m into riding now,” he said. Years later, I realized why that singular moment had stayed with me. As a canoeist I knew THE WAY of canoeing. Eric did not, and worse, I hadn’t even considered showing him. Certainly Eric had learned the skill just as he had learned horseback riding; but the way had eluded him. Eventually I read *A Book of Five Rings* written in 1645 concerning a Samurai guide to strategy with the following important epigram: “if you learn a skill without learning the way, you’ve learned nothing”. That’s it! Friluftsliv is not about learning the skill; it is about learning the way. It is not about doing and having the act of ...say skiing well. Rather it is about being the act of skiing well. The way involves a relationship within nature – with others. The same can be said for gardening, telling stories, making love. Friluftsliv is more about the way, than the skill. The disconnect here is between the skill and the way. In Canada, I worry we teach the skill with less attention to sharing, as co-learners, in the way. In friluftsliv, we’d take our campers for those calm misty morning paddles. To borrow again from this other tradition, Eugen Herrigel in *Zen and the Art of Archery* captures the way of these misty morning paddles:

*If one really wishes to be a master of an art one has to transcend technique so that the art becomes an artless art growing out of the unconscious.*<sup>5</sup>

***“Call it Recreation, but it involves far more than having fun.”***<sup>6</sup>

The canoe trips had been thirty-five days. Campers, ages 14 to 16, were arriving to the Toronto airport with virtually no transition time between a canoe tripper’s nature/group reality and the urban family who-knows-what-else reality. I was in charge of the various trips and grew uneasy watching the campers acting as if they were still on the trail. While in fact, they were in an airport minutes from meeting parents and returning to various urban settings. Baggage was retrieved and children began the walk to the exit doors to meet awaiting parents.

It was all too much for Julia. She bolted; turned and ran the other direction. Soon many friends likewise turned in pursuit to see “what’s up”. I was left to tell Julia’s mother, that, “Julia had had a great time on her canoe trip”. Slowly normalcy returned to this messy moment, but the obvious lesson of the need for some transition time between a long trips ending and the sudden return home is needed. Underlying this lesson is a more subtle one. The profound lived experience of joy with nature in a small supportive group involved with a most engaging technology of canoe, tent, fire and an entertainment based in song and storytelling is too often, left as a fine recreational experience. For example: “Julia had had a great time on her canoe trip”. But the recreational sense of well-being shifts towards a learning of some profoundness perhaps where education may not have ever been perceived a mandate. But further, a shift towards therapy is also possible in the exuberant joy of the experience. So, call it recreation [if you must] but it involves far more than having fun.” That’s it! In North America, I fear, we tend to deny such experiences in nature their proper place as educational and therapeutic. John Livingston calls this particular notion of therapy,

“being part of a greater enterprise.” Thoreau spoke of “the tonic of the wild”. Sigurd Olson keenly referred to a realigning with “ancient rhythms”.<sup>7</sup> Friluftsliv openly acknowledges nature’s restorative therapeutic qualities. It is not just the mantra of the Scandinavian outdoor educator. It is a cultural understanding. This disconnect is when the “tonic” or realignment is denied. The parent, by the way, was justifying not satisfied with my response; “she had a trip”. Either was I. I think I’m doing a better job here and now as I write this. In friluftsliv, nature’s presence on and within us is identified.

***“That’s Phys-Ed, that’s fun.***

An interdisciplinary field-based university course proposal was before the social sciences curriculum committee. The course was to be called, “Heritage and Environmental Issues of the Canadian Shield.” I had proposed a week of guest lectures and seminars concerning an array of topics from place-based literature to resource management issues. The second week would entail a canoe trip from our northern base. We would now go on the land to help experientially make the lectures and discussions of the first week come alive. Sadly I was cut short while describing the camping and travel experience where literature and topics from the first week are peppered into the time living on the trail. “That’s Phys-Ed. That’s fun,” was the galvanizing comment, which seemed to stifle my energy and put the collective guard up from the committee. I was sent away to reconsider the need for this second week. It was obvious credibility for academic merit and rigour was at stake. My emphasis on experiential relevance was undermined. I returned to the committee with the same proposal, but with a new language. Camping became “the primitive arts”. Canoe travel became “traditional modes of travel”. The proposal was reluctantly accepted.

There are many lessons here. One, do not emphasize the fun factor. For many educators, learning needs to be sombre to ensure standards. Two, language is important. Speak to your audience. The first proposal was written as if meant for fellow outdoor educators. The second proposal was written for social scientists. Both these lessons have some relevance promoting friluftsliv. However, the main lesson is the disconnect between experiential learning and a conventional teacher directed transmission style of learning, which, largely by convention alone, is valorized over student-centered experiential learning. Friluftsliv in formal education must be experiential. It must be student-centered. In my twenty-five year career I have had occasions to defend the experiential components of outdoor education. Friluftsliv as experiential: this is understood in Scandinavia. A Canadian “indoor” outdoor education could not be called friluftsliv.

***“And Bob’s partner, Liz, who lived to tell the tale...”***

Liz (Zabe MacEachren) and I were freshly back from a rewarding two week dog sledding trip in Northern Manitoba. A journalist wished to conduct a telephone interview for a magazine article. I agreed and smartly (I thought) told her about our desire to capture the “old ways” of the North via the mostly gentle moving meditation and hard “good” work of sledding and camping. Ultimately, we wanted to belong within these old ways and be romanced into this winter land where dogsledding had a long tradition. When asked, annoyingly, about hardship and risks, I had tried to deflect such questions for the more romantic qualities of heritage and traditions. These qualities were not, I was to discover, and the story the interviewer/ writer wanted. In the end, they wrote a death-defying high adventure story where we “lived to tell the tale”.<sup>8</sup> I felt a bit used, but was objective enough to be intrigued by the results. My

interviewer wanted adventure, skill development, risk and the more hardship the better. She wanted, in outdoor education terms, adventure programming. I gave her friluftsliv. The adventure in our trip was the challenge to tap into the past rendered as a felt experience, to develop a cultural awareness for the place and its patterns of living. In North America, I worry we make too much of a personal growth derived from physical hardship and perceived risk. Certainly there was a personal growth to be had on our trip. Friluftsliv is not adventure programming though it might look like it from a distance. In friluftsliv, the adventure and growth is likely more, one of the spirit, of dwelling well on the land.

***“I just want something practical.”***

The conference organizer wanted me on the Environmental Education program. She just didn't want my topic: “Friluftsliv: a Nordic tradition we'd be wise to consider”. “I just want something practice,” she insisted, “not ideas, vision, theory; but something teachers can do Monday morning with their students”. I argued friluftsliv is an idea you can do Monday morning. Indeed it might just carry the kind of transformational energy that changes how Monday morning will look. We remained at an impasse. The disconnect was between theory and practice, ideas and activity, reflection and doing. I had tried to link the binary in her mind; as friluftsliv is always both understood together. Commonly in North American, I fear, one does not inform the other, as they should. I was adamant throughout our disconnect. Friluftsliv is idea AND activity, theory AND practice.

To sum up these five stories succinctly is to offer a Canadian insight into the elusive and mysterious friluftsliv “saturated in Norwegian values” as Nils Faarlund put it. Friluftsliv is a way, not a skill. Friluftsliv is acknowledged as a possible therapy for a human soul. Friluftsliv is always experiential. Friluftsliv is not Adventure Programming. The adventure in friluftsliv is more in keeping with an adventure of the spirit connecting with a place and a tradition. Friluftsliv is an idea and an activity. Behind all these stories is the simple joy of being in nature. This is the first principle of friluftsliv. So simple, it is elusive and mysterious for our modern ways.

Nature is primary to friluftsliv; not a backdrop or “sparing partner” as Borge Dahle repeated often in our Hæverstolen retreat. There is belonging and a feeling of being home in friluftsliv

I agree with Petr Kubala, the extraordinary friluftsliv exists. It was my original use of the phrase “the profound lived experience” which proved equally difficult to explain as friluftsliv. The extraordinary friluftsliv is a private understanding of the personal meaning friluftsliv brings to your life. It is profound, personal and rich in perspective.

The North American cultural historian Thomas Berry wrote in *The Great Work: Our way into the Future*;

*“We might think of a viable future for the planet less as the result of some scientific insight or as dependent on some socio-economic arrangement as participation in a symphony or as renewed presence to some numinous presence manifested in the wonderworld about us.”<sup>9</sup>*

Friluftsliv is part of the “The Great Work” before us toward a reconciliation with nature – a wonderworld about us. As Oystein Dahle said to me during the January 2000 gathering in Oslo, Norway; “Today, friluftsliv is both a counter culture and tradition”. The reconciliation with nature is the counter culture working against modern forces that would have us machine

like and image driven living the illusion that we have moved beyond a nature we can never leave. The tradition is the best of the ways human cultures have lived well within the natural sphere in recreation, education, lifestyle ... and therapy, (though few thought of it that way until recently).

Thomas Berry also says, in *The Great Work*; “our world of human meaning, is no longer coordinated with the meaning of our surroundings”.<sup>10</sup> The five stories presented above in a Canadian outdoor education setting with their disconnects from a friluftsliv setting suggest Berry is right; we are moving away from the understanding and meaning of our surroundings as the primary motive to outdoor education. Friluftsliv can help Canadians with this return to a nature-first perspective

These five stories did not come to me out of nowhere. They emerged slowly as I have explored ways to explain friluftsliv in North American settings. The stories are easily supported by Scandinavian literature. I will stay true to that all-important first visit to Norway in 2000 and share favourite thoughts recorded dutifully in my travel notebook from friluftsliv educators. When Sigmund Kvaloy Saetereng says; “friluftsliv works to develop in people an inside relationship with nature”, he is providing a similar understanding to the notion that; “if you learn a skill, without learning the way, you’ve learned nothing. The ‘way’ in friluftsliv is this “inside relationship with nature”.

When Nils Faarlund says; “first, there must be joy”, he is, in my mind, linking to the third story where the experiential education component – the travel experience on the land – was devalued. Indeed, there must be joy in nature for the education to take on the quality of Thomas Berry’s “Great Work”, guiding us into a viable future. There was being an experience in nature. This is strangely more difficult than it seems.

Again from Sigmund Kvaloy Saetereng who said to our retreat group; “The worst thing you can do to a person is to take away their opportunity for complexity”. Here we have a link to the second story. “Call it recreation, but it involves far more than having fun”. Indeed as we move into an inside joyful relationship with a nature that is wise and is home, you move into a realm of spirituality and complexity. Yes, there is obviously therapy in this. This should be a cornerstone of outdoor education and well understood culturally. In Canada it certainly is NOT. My answer to the parent of that bewildered run away teen at the airport could have followed something like this: “Julia’s experiential ways within nature and our small group travel was rich in spirit and learning and connectedness with a newness that branches into the therapeutic. She may need some greater transition time than we have provided in this program”. More importantly, I trust that in a more friluftsliv/nature centered culture the parent might have equally understood all this as well. I remind myself, as educator, I likewise wasn’t fully present in the friluftsliv understanding” of the situation. I would be now.

When conference host Borge Dahle said among the extensive dialogue: “Nature is the true home of culture”, he connects for me to the fourth story. That’s it! Our dog sledding trip was really about nature being the true home of culture. What the interviewer presented in the end was a misrepresentation where risk, uncertainty and hardship were the adventure of choice: nature not as home but as a challenge arena. She was, as they say, “giving the people what

they want”. Indeed, “Nature is the true HOME of culture” is both an expression of a traditions and a counter culture. And this dual understanding links to the fifth story; “I just want something practical.”

Traditions of friluftsliv are simple, engaging, primal, interactions with nature; a morning paddle, berry picking, a family trip, walking the dog, a well planned extended outing. These are practical activities of simply living first in Nature. We need to be here in joyous union before risky adventures and intensive study dominate. Friluftsliv as a counter culture speaks to outdoor education/recreation as a site of cultural studies where we acknowledge the importance of living within the natural world as home. With this, we move seamlessly from activity to idea. Steve Bowles, again at the 2000 January gathering, put it this way: friluftsliv acts as “an anchor to curb the speed of the world”.

I have also learned to formulate these five stories from Norwegian literature bent on describing what friluftsliv is not.

From Arne Naess, friluftsliv is at movement that requires a shift from a “vacationer’s superficial sensibility:”

*“Conventional goal directed; to get there, to be skilled, and to be better than others to get things done, to describe in orders, to have and use new and fancy equipment – is discouraged. The ability to experience deep rich and varied interactions in and with nature is developed.”<sup>11</sup>*

Similarly Nils Faarlund has written of friluftsliv as, “not meant to shore up our modern way of life but to help us – an individual and as a society – out of it.” To this end, Faarlund’s list of what friluftsliv is not is as follows: Friluftsliv is not sport. It is not tourism. It is not a scientific excursion. It is not a “trade show”. It is not outdoor activity.” Rather friluftsliv is about identity (national/social and individual) related to “belonging to the land”. Friluftsliv is a “living tradition for recreating nature – consonant lifestyles.”<sup>12</sup> I believe I have had some success in telling the five Outdoor Education practitioner stories above, as a means of capturing what friluftsliv is and is not as a personal and as a Canadian way to capture the friluftsliv I have been exposed to in print and with personal associations.

Friluftsliv as idea/philosophy, as method and cultural traditions is a complex set of meanings with far reaching implications for the individual spirit and for a culture’s spirit. It is elusive and mysterious as I have tried to illuminate here, but it can also be staggeringly simple; as simple as walking the dog. As an outdoor education here in Canada, I’ve learned that helping people meet the out-of-doors well should be life affirming, identity giving and values shaping. Much of this I’ve learned from Scandinavian educators who take the task of sharing friluftsliv seriously. Outdoor education / friluftsliv can involve a way, a therapy, an experience, a seeking of home and belonging, and an idea and practice to embrace. The stories I have shared suggested we Canadians have something to learn from friluftsliv. We must interpret the basic friluftsliv principles for our own context, but these same principles are among what we universally need as “The Great Work” forward.

## References:

1. The Conference was titled DEEP – CONFERENCE 2000. Deep Environmental Education practice – Friluftsliv sponsored by Norge Idrettshøgskole, at Hæverstølen Rennebu January 14 – 18, and Oslo 19 – 20, Norway. The conference description reads as follows: Places for outdoor education in the 21<sup>st</sup> century. Local, national and global perspectives on outdoor education theory and practice.

The papers at this conference will explore ways in which “outdoor life” may maintain links with nature weakened by developments in the last century, and maintain traditions of knowledge and respect which have been placed at risk by globalization and modernization. The role of globalization and modernization within current forms of outdoor life will be critically examined. International perspectives and comparisons will highlight the tension between the local, the national, and the global in outdoor experience. In different ways, each of the papers will explore the imperatives for developing deeper analysis of the environmental and cultural dimensions of outdoor life, with a particular emphasis on pedagogical implications.

2. I kept detailed notes at the two January 2000 gatherings. Many of the quotes in this paper are directly connected to formal and informal presentations and conversations shared at these gatherings. Indeed this conference over a five-year period has remained the leading impetus toward collecting this set of papers for an English friluftsliv anthology. When a passage is not referenced, it has come from conversations held at the January 2000 gatherings.

3. Petr Kubala, “Friluftsliv – the Mysterious, the Ordinary, the Noticeable, and the Extraordinary”. In proceedings from the International Symposium, *Outdoor Sports Education* 18 – 21 November 2004, Hrubá Skála, Czech Republic. Edited by Jan Newman and Ivana Turčá.

4. Mizamoto Musashi, *A Book of Five Rings: The Classic Samerai Guide to Strategy* (London: Allison Busby, 1982).

5. Eugen Herrigal, *Zen and the Art of Archery* (Toronto: McGraw-Hill, 1964)

6. Fred Bodsworth, “Our Threatened Heritage. In *Wilderness Canada*. Edited by Borden Spears (Toronto: Clarke Irwin, 1970).

7. John Livingston, In David Cayley, *The Age of Ecology* (Toronto: James Lorimer, 1991) 11. Sigurd Olsen, *Reflections from the North Country* (New York: Alfred A. Knopf, 1976) 27.

8. For a full version of this story, see: “Thoughts on the Idea of Adventure” In *The Soul Unearthed: Celebrating Wilderness and Spiritual. Renewal Through Nature*. Edited by Cass Adams (Boulder, CO: Sentient Publications, 2002).

9. Thomas Berry. *The Great Work: Our Way into the Future*. (New York: Bell Tower 1999)

10. Thomas Berry. *The Great Work*. 15.

11. Arnes Naess, *Ecology, Community and Lifestyle: Outline of an Ecosophy*. Dave Rothenberg translation (Cambridge: Cambridge University Press, 1989) 179.

12. Nils Faarlund in *Wisdom in the Open Air*. Edited by Peter Reed and David Rothenberg (Minneapolis: University of Minnesota Press, 1993) 164.

## ***Part 2:***

### ***Time and space***

## ***Wild Time*** By Jay Griffiths

Clocks: caging wild time. The watch, the manacle on the wrist. The calendar, imprisoning the days in square cells. Deadlines like a barbed wire fence. Time is a wild commons but it has been enclosed and exploited for profit, just as common wild land has been privatised and enclosed.

When I wrote my book on time, I wanted to write about what I've called Wild Time, and I was invited to raft down the Taku River, which runs through British Columbia and Alaska. I wanted to draw parallels between wild land and wild time. Specifically I wanted to set the chapter in a river because all across the world, rivers and oceans are considered symbols of time itself.

Micmac society, which I'm told has no word for time, uses the river as an image for the flow of happenings. The ancient Greeks identified time with Oceanos, the divine river. "Time glides by like a stream," wrote Ovid. Time and tide rhyme in the mind of humanity (noontide, eventide) and the word "current" refers to both time and tide. In Taoist thought, the ocean is equated with the Tao, the inexhaustible source of life. So Otis Redding picked the right place, "sittin' on the dock of the bay, wastin' ti'ai'ai'ime" for the sea is the creator of endless hours of time.

The loveliest definition of wilderness is – surely – "self-willed land" and as a parallel with that, Time, wild time, unclocked time, is self-willed. The bear on the moosh, snuffling huckleberries, snuffles in its self-willed time, it does not snuffle to schedule. The thunder has its own hours and would spit in the face of punctuality. The river's self-willed flow, its wild time, mocks the tamed suburban character of clock-time.

Anyone who has been in wild lands may know a feeling of acute distaste for wearing a watch in such places and may well know the sheer glee of shucking of your watch and plunging into the river of wild time. That response of ours is a deep reaction of the human spirit: to refuse the orders of the clock, to disobey the command of the hours. For we, just as much as the bear or the river, have our self-willed hours, and a freedom of time and a sense of its wildness is one of the most fundamental, though most metaphysical, of all our freedoms.

But when those in power have wanted to deny people freedom, to control them, they have used time as part of their language of power. When the ancient Chinese empire had colonised some new territory, the phrase they used for this was sinister and telling: that new territory, had "received the calendar." When missionaries arrived amongst the Algonquin people of North America, the Algonquin, outraged, called clock-time "Captain Clock" because it seemed to command every act for the Christians. The superintendent of one Native American reservation said the first thing he did was to force people to learn time. Utter nonsense. He forced them to learn his time, his clock, his culture's idea of time. To learn that Time is Money, in that horrible little lie. To learn coercive, cruel, crushing speed. Punctually next to godliness. Efficiency uber alles.

The British have been particularly good at it. Robinson Crusoe, hero to many, was really a nasty piece of work. Fresh from a failed attempt to be a slave trader, he took possession of "his" island and imposed a calendar on the days and in a famous act of power finds a servant

to dance to the music of his time, whom Crusoe christens with his own calendar *Man Friday*. Crusoe was a man of his times for Britain was furiously slave-trading and empire-building, insisting that it ruled Time, declaring Greenwich Mean Time to be “the” time, Greenwich the centre of this maritime empire and ruler of time. Reeking with the language of imperialism and smug with the knowledge that time is power the chief clock at Greenwich was called the “master” clock and it sent out signals to what were called “slave” clocks at London Bridge and elsewhere.

So this one time, and all the time-values which go with it, were imposed on numerous cultures across the world in a widespread and unacknowledged piece of cultural imperialism. Those who seek immoral domination of others have always tied their ambitions to time itself. Hitler’s Third Reich was famously intended to last a thousand years. And when I hear the current American administration speak of their Project for the New American Century, my blood runs cold.

What’s the time? It’s a dishonest question. A political question. There are thousands of times, not one. Thousands of cultures around the world with their own calendars, their own times. But one mono-time has worldwide dominance. Western, Christian, manufactured by the Industrial Revolution and moulded by Protestantism. Mono-time, mass-produced to go global – Gutenberg’s first printing, incidentally, was not a bible but a calendar. And the world’s biodiversity of time was set to be crushed.

Just as in wild lands there is *biodiversity*, so too there is *tempo*-diversity, a myriad of different times: the slow majesty of an eagle’s soar, the tree grazing on the wind for hundreds of years, the sudden leap of a salmon or an insect, tickling the minute.

So take off your watch. It will never tell you the time. Time itself, sensuous, poetic and diverse, is not found in clockwork.

All the Native people I’ve ever met have known that time, real time, is articulated in nature, not dumbly enclosed in the clock of the dominant culture. And they know too something that the dominant culture forgets: that Time is a matter of timing. A sense of real time, free and uncaged involves spontaneity rather than scheduling, sensitivity to a quality of time. Unclockable. The San Bushmen of the Kalahari, before their eviction from their homeland, said they did not plan when to hunt but rather said they would “wait for the moment to be lucky”, reading and assessing animal patterns, looking for the “right” time. Everyone who lives on the land knows that the elastic, chancy, sensitive times chosen for hunting depend on living things, how the living moment smells. The timing of social events, meetings or conversations or pauses in conversations is a skilful affair, for timing is variable and unpredictable. Time is a subtle element which demands creativity and improvisation, flexibility, fluidity and responsiveness. Good timing demands grace. But the dominant culture, far from respecting those socially graceful ideas of time, chooses to refer disparagingly to being “on Mexican time”, “on Maori time” “on Indian time.” It infuriates me. It is not indigenous people who lack a sense of time but the dominant culture which lacks it: lacks alert spontaneity, can’t flex, can’t dance with the moment when the moment asks to dance.

The dominant culture doesn’t live in the fullness of time, as that lovely phrase has it, but lives in the emptiness of time. Indigenous cultures, by contrast, understand the fullness of time very well: it is they who see the future as wildly, incipiently, brightly alive when they look

ahead seven generations before taking decisions. It is they who know that the past is not in a dead thing, in line behind you but rather it is alive, vital in the vital land. The past is under your feet. "History", Aboriginal writer Herb Wharton said to me, "History comes up from the land." Which is why so many indigenous people refuse mining on their territories.

A friend of mine, Sure-yani Poroso, a leader of the Leco people in Bolivia, told me about his campaigns against mining on his land: "The land is linked to memory," he said, "so you can't take out the gold and minerals. They are part of the body of mother earth and we protest against companies destroying our lands. This is a polemic of memory." Sure-yani was tortured for his activism and when it was happening he was told: "You are a little shit. This is what you get for standing against progress. When the word on a torturer's lips is progress you see it for the vicious ideology it is. In West Papua, there is an ongoing genocide against the native peoples. Papuan people said to me: "We are being killed for this idea called progress." The genocide is carried out by Indonesia, and supported by the British and American government and corporations.

Enough of the dark stuff. Let's look to the light. Although wild free time has been caged in clocks there has been widespread revolt. In Britain, for example, in the Industrial Revolution, the imposition of factory hours meant that common people felt their own time was stolen from them, and in eloquent violence they smashed the clocks above the factory gates which had stolen their time. And the Industrial Revolution has never quite killed the Ludic Revolution: the work ethic has never quite overcome the play ethic.

So Let us play. A sense of play, serious play, in Indian mythology is the deepest energy in creation. Traditionally, many indigenous peoples say they do not work for more than four hours a day, which is also the length of time which Bertrand Russell suggested in "In Praise of Idleness": there would then be neither over-employment nor under-employment. He also argues that "there is far too much work done in the world, and immense harm is caused by the belief that work is virtuous. Leisure, by contrast, is essential to civilisation." The play ethic is far more – well – ethical than the work ethic.

Play matters. In play, time is let off the leash, time goes wild in play. Play is the rainbow, is energy, is wicked flirtatiousness, is the helplessly laughing, the leglessly laddered, the God of Things Which Brimmeth Over, the pint down the pub, the de trop overflow of excess, the resplendently unnecessary and the one-too-many which make the whole damn thing worthwhile. Play is harvest, is abundance, is generosity, the harvest of pleasure after work, the excess and the gusto, the more-than-enough, the gift, the spirit of exchange. Take the word giggling. A one-word harvest of play's superfluity, its liquid, lovely over-indulgence, it has g's to spare. (G, the funniest consonant. You want proof? Gnu. Gneed I say more?) and it fills the gaps with "I" the quickest, wittiest, lickspittiest, trippiest and lightest-hearted of all the vowels.

All over the world, wild time, public play time, has been expressed most jubilantly in carnival. Subversive and mischievous, carnival reverses the norms, overturns the usual hierarchies. Unlike Dominant time which does not refer to nature but to cold lifeless numbers, carnival is tied to nature's time. Carnival transforms work-time to wild-time, upends power structures and reverses the status quo. It is frequently earthy and sexual. Carnival is vulgar, of the common people. And it is vulgar in another sense: drunken, licentious, loud and lewd. People really having a wild time.

Carnival emphasises commonality – customs of common time celebrated by common people on common land. In Britain, a huge number of these customs disappeared as a result of one thing: enclosures, for when rights to common land were lost, so were the common carnivals. And just as land was literally fenced off – enclosed – so the spirit of carnival, its spirit of wildness, its broad, unfettered unbounded exuberance, was metaphorically enclosed. Around the world the story was the same. Christian missionaries outlawed carnivals and festivities of other cultures; Native American potlatches banned. Australian Aboriginal corroborees banned. South American traditional dances and festivals banned.

The clock is not a synonym for time. It is, if anything, the opposite of time. There is no clock in the forest, Shakespeare famously said. No clock for sure, but the forest is full of time itself, every pip in every pippin pickin the moment to split, every bird knowing when to migrate. All of nature is full of time, every tide heavy with it. Cultures around the world know time is a lived process of nature, for nature shimmers with a poetry of wild time.

There is a scent calendar in the Andaman forests, star-diaries for the Kiwi peoples of New Guinea, and in Rajasthan a moment of evening is called “cattle-dust-time.” One society in Madagascar refers to a moment as “in the frying of a locust.” Very quick moment. The English language still remembers time intrinsically connected to nature so I can say I’m going to do something in two shakes of a lamb’s tail (how sweet is that?) and the English language has many terms for while, as a passage of time, including the arbitrary and sadly obsolete phrase “pissing while.”

This is both poetry and politics, and the political opposition between Captain Clock on the one hand and wild time on the other was perhaps best summed up by the leaders of the rebel Zapatistas in Mexico who insisted their time was not the time of the Westernized Mexican government. The Zapatistas took their orders from the peasants and this was a very slow and unschedulable process. “We use time, not the clock. That is what the government doesn’t understand.” Subcomandante Marcos, in March 2001 in Mexico City spoke to thousands. “Tlahuica. We walk time... Zoque. We carry much time in our hands. Raramuri. Here the dark light, time and feeling.”

What he conjured was time quintessential. Deep, free and true. Untamed, vivid and alive. The wild time which is not found in dead clocks and inert calendars, the wild time which is not money but is life itself, in ocean tides, in the blood in the womb, in every spirited protest for diversity, in every refusal to let another enslave your time, in the effervescent gusto of carnival, wild time in wild minds, life revelling in rebellion against the clock.

From “A Sideways Look at Time,” Jay Griffiths

## ***Time and boredom – a necessary unity?*** By Aage Jensen

*He leaned towards me and stirred at the badge I had around me neck showing that I was participating at the World Wilderness Conference “We are at the same conference” he said to me with a smile. From his traits I concluded that he was a representative of the indigenous people. Later on he told me that he came from a small place far north in Alaska – I don’t remember the name anymore – he was 71 and loved walking, he said.*

*We walked together towards the conference building and were discussing a lot of interesting things on our way.*

- *How is the situation for young people in your town? I asked.*
- *It is a lot of unemployment, but they are surfing on the internet all the time.*
- *Any alcohol abuse?*
- *No, but their worst problem is boredom.*

*Later on that same fall I was practising as a teacher for 9 year old pupils in a nearby school where I live in Norway. One day in the math lesson I tried to teach them how to multiply with more than two numbers. One little girl was very clever and she solved every problem I presented for her – even to multiply with three and four numbers. “Oh, it so boring” she said.*

*I thought back to my conversation with that wise man from Alaska. What’s going on? Is boredom about to be a scourge of our civilisation? Why? And what is boredom?*

## ***Boredom***

*“The gods were bored and therefore they created man. Adam was bored and that’s why they created the woman” (Kierkegaard)*

Boredom is a typical problem in the modernity and is affecting everybody in the western world and has become one of our most widely spread notion. (Svendsen, 1999) It is seems characteristic for the modern society that our relation to the world has been lost. We don’t know where we are or what we want to do and we have difficulties to find a purpose and meaning in our lives. (ibid) We try to meet that lack of meaning by using drugs, alcohol, violence, suicide, risk taking etc.

It is a dimension of meaning connected to boredom or more correctly a lack of meaning. To make up for that deficiency we are searching for something that can replace our lack of meaning. We are looking for amusement that can replace - television, amusement parks, surfing on the internet etc. The list is long. This is what Sigmund Kvaloy Setreng has called the ‘Tivoli-effect’ in our society. (Vinje, 1994) When our lives for a long time have been forced into a kind of static “pattern” that prevents us from practising a dynamic and diverse way of living, for many people this way of living has created a stressing and inner “high pressure” threatening to explode (ibid). The amusement industry is in that respect a valve that can lower the pressure, but it is not a final solution (ibid).

- Boredom is an expression for a strong desire for adventure.

Human beings normally construct actively their own world and their understanding of the world. When we have finished our coding of the world the active constitution of the world is no longer necessary. (Kvaloy Setreng, 2001) The problem is that we nowadays get heaps of information that is already interpreted and coded for us. The information technology gives us in that respect a debt of meaning because we very rare are given the opportunity to adapt and reflect upon our own experiences since the world is more or less already interpreted. (ibid) The active role we normally should have played has turned over to be a passive – and boring one.

## ***Categories of boredom***

According to Svendsen (1999) Martin Doehleman has characterized four types of boredom which are more or less mixed into each other.

1. The situated boredom – connected with a certain situation i.e. waiting for someone, waiting for the train, attending a lecture.
2. The satiety boredom – when you have got too much of something. (This was perhaps what my nine year old pupil was ‘suffering’ of.)
3. The creative boredom – you are forced to do something else and new.
4. The existential boredom – the world is on idle speed and your soul is void.

The existential boredom worries and it seems that more and more people suffer from that kind of boredom. But on the other hand all these four typologies are more or less intertwined (ibid). The situated boredom is expressed by gasping, twisting, stretching bones and arms etc.

but the existential boredom is more or less expressionless. It cannot be seized by any act of will; it is characterized by its poverty of adventure and a more or less total lack of personal meaning. It is caused by a poverty of experiences

Boredom is possible because of every thing has its time (ibid) .If every thing has not had its time boredom would not have existed. Boredom originates therefore when there is a disparity between the time of the thing in itself and the time we meet that thing. We have expectations in our lives that are never fulfilled and some of us see only “repetitions” everywhere. In that way life for some people will appear dimly as an everlasting repetition (Vinje, 1994)

### **- Heidegger<sup>1</sup> and boredom**

Heidegger discusses the connection between boredom and time with basis in his expression “Dasein”. (Svendsen, 1999) According to him the deeper or existential boredom is characterized by its emptiness – emptiness in our real self. In spite of the fact that time was filled up, we still have that emptiness because what we were occupied with did not fill us up. (ibid) The situations have no meaning for us.

Boredom is one of many characteristics of modern people. We do not have a strong feeling of doing something essential, life is in some respect been too easy. It is in this easiness that we according to Heidegger find the source of boredom. (ibid) This easiness becomes a ‘sleeping pad’ for us. For Heidegger it is then important to wake up. The boredom shows its radicalism and does the existence more complicated or difficult. ‘Dasein’ is bored because life is lacking meaning and the necessary task for boredom is to make us aware of just that fact. Boredom represents a need and longing for another time and conception of time and that can be identified as “kairos”<sup>2</sup> by Heidegger. (ibid)

Heidegger says that we are thinking in “time” (Fløistad, 1993) and that time is the fundament for and what it makes it possible to think.<sup>3</sup> The “movement” the anthropological time expresses is fundamental for our understanding. We are constantly wandering around in our thoughts, we are “jumping” to and from at our own discretion.

The anthropological conception of time is in that way a much richer notion than the physical notion. The physical conception of time becomes secondary compared with the anthropological conception (in relation to the human way of being) In a deeper perspective time is fundamental and makes possible the human way of being. (ibid)

### **Time:**

#### **- Bergson<sup>4</sup> and time**

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<sup>1</sup> Martin Heidegger (September 26, 1889 – May 26, 1976) was an influential German philosopher. His best known book, *Being and Time*, is generally considered to be one of the most important philosophical works of the 20th century

<sup>2</sup> “Kairos” is originally used by Paul the Apostle in many of his letters i.e. the letter to the citizens of Korint.

<sup>3</sup> Heidegger introduces the two notions. Anthropological and physical time. The anthropological time conception is the opposite of physical time which is the so called measurable time (Second, minutes, hours etc. ) Anthropological time conception is often expressed in daily life when we i.e. “time goes fast” “time stands still” etc. This conception of time has to do with qualities

<sup>4</sup> Henri-Louis Bergson; October 18, 1859—January 4, 1941) was a French philosopher, influential in the first half of the 20th century.

Bergson's conception of time: He describes two kinds of time: The linear time / "room time"<sup>5</sup> and the duration (La duree) (Kolstad, 2007). The linear time / 'room-time' is materialized through the movement of the hands of the clock. This illustrates that time is 'a movement in a room' or 'res extensa' according to the philosophy of Rene Descartes. (ibid) This kind of time expresses a world that is measurable and foreseeable. This is just a unit of measurement for movement and as a result of movement in a room – 'room-time' and it is the conception of time used by the natural sciences and as a consequence looks upon nature as something static and unchangeable.

In his inquiries Bergson discovers that time is identical with consciousness and that time is continuously changes and processes. (ibid). Life is a 'duration' where the passed is prolonged in the present. Every moment is not just something new, but it is also something that cannot be foreseen. Since he connects time with consciousness, time must be a portrait of our inner life. Our different experiences soak into each other and make up an inner wholeness. Bergson gives this process the name of 'La duree' or 'Duration'. La duree will then be a continuously ongoing process where new experiences are melted together with previous ones and where the past lives in the present.

This process of life is all the time creative because it continuously appears new forms and expressions and they are 'twisted' and 'intertwined' into each other with no obvious boundaries between them. That is why Bergson names them to be qualitative processes.

Sigmund Kvaløy Setreng (2001) asserts that our faculty of understanding and because of that; our possibility to do something – is blocked by our one-sided room-thinking. In that way we are imprisoned in a room – 'a time-room'. (The best word to use here in English will probably be 'period', but by using this I loose the point by comparing it with being in a prison (a room)).

Being in prison year after year – the worse situation – with its daily routines and all its foreseen - ability – is probably for most prisoners' utmost tiresome. The real penalty by being in jail is probably the boredom one experience there. (I have no experience myself, but I can imagine) But the paradox in this connection is that many in our society experience the so called freedom in the same way – killingly tiresome.

### ***The Polynesian navigators***

When the Europeans for the first time met Polynesian ships and sailors they were a bit surprised because the Polynesians were able to sail and navigate even better than the Europeans. (Vinje, 1994. Kvaløy Setreng, 2001) Their wonderful catamarans were as large as the European ships but much better to manoeuvre and they were sailing faster. To navigate they followed the stars – just as the Vikings – but in cloudy weather they were able to find out where to sail by 'feeling' the waves. The skipper laid down on the deck to feel the swells and from the way they behaved the skipper could find out where they were and how far away they were from open land

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<sup>5</sup> "Room-time" or "time-room" – these two words are literally translated from Norwegian. Sometimes it would have been better to use "a period". Other times we use "room-time" when we think about the outstretched world. (Descartes: Res extensa. See later)

Their confidence was found by renounce the need for control – which would have been the natural way of thinking for a representative from the European modernity. The necessity of control is a natural consequence of the static view we have on time and nature promoted by the natural sciences. Foreseen - ability is the word we like to use in this connection. The Polynesians had to be able to cope with challenges that to some certain degree were new and inexperienced. (Kvaløy Setreng, 2001) It was in that way necessary for them to be continuously creative to find solution to problems they met. Their confidence was found in their ability to master the situations. But this has another important aspect the situations forced them to put their experiences into more comprehensive coherence.

This is about freedom. To be on your way towards freedom means to be able to go more roads at the same time. (Setreng, 2001) The roads are of the type that on and on lead us out of situations where we have control. One of many characteristic of the traditional European way of thinking is the linear conception of time. This is a sharp contrast to the constant improvising and creative human being. We do think that a computer can replace these processes but this is an attempt by using our technology as “a gigantic misunderstanding – to imprison time.” (ibid).

## *Meaning*

Meaning means to be able to put small pieces into a bigger and integrated coherence. (Svendsen, 1999) In practise that means to be able to see entireties. On the other hand is information the opposite and while information has to be processed must meaning be treated and interpreted in a more symbolic way than information. The enormous amount of information – made possible by the information technology makes us more or less passive and consumers and less active participants. The consequence of this is that we are suffering of a lack of meaning and as time goes on will be more and more boring because we are no longer active in the interpretation process.

We are demanding meaning in an existence and situation which have no meaning. We are living in a static and unchangeable existence because we have not taken the conception of time serious because we look upon time as ‘room’ and not process. But this is not only a question about the character of the existence it is also a question of who you are. I am always searching to find out who I am by relating myself to the existence. The problem for me is that I have to relate myself and evaluate myself to a static existence. In the long run get this a character of meaninglessness because everything is looked upon as the same with definitely no diversity.

To give life a sort of meaning I have to search for new excesses. After some time life will be impossible because there is nothing new to excess – for many of us. Someone does this by looking for the extreme activities. We know this as high-sensation seekers, piste-off skiers, base jumpers etc. For these people it handles about exceeding the boarder between life and death.

Boredom and meaninglessness are connected to an existence which do not give us possibilities – or better – are uninteresting because we look upon the world as uninteresting in that respect that “on the other side” there is nothing new. The world is the same. Our main challenge must now then be to try to understand the world as a dynamic process and a new understanding of time. If we are able to do that we will probably be in a continuous condition of excesses because we are all the time towards something new.

Meaning must because of that be found in an ability to master these changes which happen all the time. That is just what the old Polynesian sailors were able to do and they did so by playing along with nature. Today we see an opposite tendency – not playing along but fighting against nature. A fight against nature’s ever changing processes – a fight we probably have to loose. (The fight against bacteria and viruses is a good example of this. When penicillin was discovered we thought that the fight against bacterial diseases was won. But in the latest years we have got many new bacteria variants which are more or less resistant against the known antibiotics.)

### ***Alienation and history***

Has alienation become total? Are we living in a society we cannot be alienated from because the alienation has become total? Many in the western world are living in the present time without any historical background and because of that they have nothing they can contrast the reality against. (Kvaløy Setreng, 2001) In modernity the presence is no longer connected to the past. We are liberated from the “deadweight” of the traditions by the fact that the past has been replaced by the presence and a connection between the past and the future gives no meaning. We end up in a boring existence because we lack these historical excesses.

### ***It is necessary to be bored***

We must not forget that it is also of importance to be bored. Heidegger opens up for that when he connects time and boredom because the effect of boredom is that it leads us right into problems in being and time. (Svendsen, 1999) But as he says we must be raised to handle boredom. By omitting this would be to neglect an important part of the upbringing of young people. Life would without that be experienced as a miserable flight from boredom.

Looking at boredom that way, boredom can be a strong force because of its negativity turned to be something positive. Boredom will then give you a new perspective on your own existence. Brodsky quoted in Svendsen (1999) : ”Boredom is the invasion of time in your own system of values. It puts your own existence in perspective and the net result is insight and humility.”

Nietzsche says (ibid):”Boredom gives you a possibility to self-insight. Those who entrench against boredom, entrench against you self.

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*Part 3:*

*Identity*

# ***A Key to Processing and Conceptualizing Experiential Winter Wilderness Travel in the Canadian North*** By Ingrid Urberg and Morten Asfeldt

“The world is made up of stories, not atoms.”  
- Muriel Rukeyser (American poet)

## ***Introduction***

On a sunny and cold day in late February 2006, we were standing with a group of four students on the top of a hill looking out over the east arm of Great Slave Lake in the Northwest Territories. We were there as part of an interdisciplinary course—*Explorations of the Canadian North* (Outdoor Education and Scandinavian Studies)—and we took some time to reflect on what we saw. We noted the general location of Norwegian adventurer Helge Ingstad’s winter cabin, our log cabin at the Olesen homestead on the Hoarfrost, the peninsula where the local wolf hunter is based, and the trail where the four students had embarked upon and returned from their dog sledding trip to the Barrens the previous week. In other words, we connected the physical landscape to the lives and stories of those who had been in this place in the past and those who occupy and visit this place in the present.

In preparation for our trip we had read and analyzed a number of personal narratives including Ingstad’s *The Land of Feast and Famine* (1931), Olive Fredrickson’s *The Silence of the North* (1972), and Dave Olesen’s *North of Reliance* (1996), and we had listened to aboriginal voices in poems and stories from the oral tradition. These students were also in the process of writing their own personal narratives about our time at the Hoarfrost, and as we stood on the hill some talked of the stories they were going to include in their works.

Our dialogue that day revealed the power of narrative. It reflected both the benefits of sharing our stories with each other, and the value of studying the narratives of other people and groups in understanding and conceptualizing our own experiences. In this course personal narratives are used to develop relationships with ourselves, our history and our surroundings, and this leads to self-awareness and a richer experience. While the paper “Leadership Development: An Interdisciplinary Liberal Arts and Sciences Approach” outlines the rationale for using a narrative approach in the course *Explorations of the Canadian North*, this paper will briefly touch on the challenges and benefits of using personal narratives to process and contextualize winter wilderness travel in the Canadian North.

## ***Overview of the use of Personal Narratives in Explorations of the Canadian North***

The eight students who take the interdisciplinary course (IDS) *Explorations of the Canadian North* in the winter semester, have already taken prerequisite courses at Augustana in outdoor education and in Scandinavian literature. The literature prerequisite, *Personal Narratives of the North*, is taught by Ingrid Urberg and focuses on personal narratives from the Nordic region and northern Canada, with an emphasis on texts that link these two areas. The texts in the IDS course are more directly linked to the expedition region, namely the east arm of Great

Slave Lake and the Barrens to the north. Sidonie Smith and Julia Watson's literary tool kit (*Reading Autobiography: A Guide for Interpreting Life Narratives*) is introduced in the prerequisite literature course, and these tools are used both to analyze the literary texts and to help students think critically about the personal narrative they write about our two week expedition to the Canadian sub-arctic as part of the winter IDS course. While spending seven days at the Olesen homestead with Morten Asfeldt, Ingrid Urberg and Kristen Olesen, and during six days on the trail with Dave Olesen, the students and facilitators keep a journal. A thought of the day is introduced at breakfast, and everyone is encouraged to incorporate this thought—the changing North, the quest for food, connections, *friluftsliv*—in a thoughtful way into their entries. Once we return home the students work with their journals to produce personal narratives, and consultation with the wider group is part of this process.

## **Challenges**

At first glance, the challenges of this IDS course may appear to be primarily physical. Dealing with extreme cold, being responsible for one's own dog team for a period of six days in the wilderness, chopping wood and retrieving water from the lake are a few examples. However, there are also a number of challenges related to the course's narrative components, and it is important that facilitators and students are aware of them.

### **RESISTANCE**

A number of students are initially skeptical of the value of the study of narratives as preparation for a northern winter wilderness experience. In some cases this appears to be due to unsatisfactory experiences in previous literature courses in which they did not make the connection between literature and their own life and situation. By reading narratives from the North, focusing on the expedition region, we aim to facilitate this connection, recognizing that it is most frequently cemented while in the North. Providing students with tools (theories) to work with texts, gives them a common vocabulary and the confidence to share insights on the texts with each other.

Students are also frequently concerned about the value of their story as well as their ability to record it. We aim to address this by daily writing and sharing of writing, and by encouraging the students to think of their story as part of a larger story. We work to think of our stories as part of the story of our group, of the region and of the North in general. We also discuss the ways in which we are impacting this region, and how our actions at home impact the North. Thinking of the larger picture and placing our stories in this context lends meaning to our travel experience and an awareness of larger issues—including environmental, gender, aboriginal and identity issues—and it is our hope that students recognize this and become more self aware through an oral and written dialogue.

### **INCLUSIVITY**

While selecting texts for this course, we recognize the importance of including a myriad of voices and perspectives in our study of the North. Texts written by white males are plentiful and easily accessible, while those by aboriginal peoples, women and the working class are more difficult to locate. We do include the voices of women, the working class and aboriginal peoples in our readings, and we incorporate stories from oral traditions as well as poetry (i.e. *Here I Sit* by Fumoleau) in an attempt to include a variety of perspectives in our study of narratives and of the North. We are aware of the importance of raising awareness of

the issues of silencing (see *Silences* by Tillie Olsen) and marginalization, and we are looking into ways to better represent aboriginal perspectives in our course.

### DEMYTHOLOGIZING THE NORTH

Popular Canadian culture is rife with myths about the Canadian North. The North is a place for tough men. The North was and perhaps is still not place for women. The North is a place to be conquered. The North is a pure and pristine place where southern travelers can escape reality. The North was and is an empty and barren place. We attempt to address this by talking about our perceptions and images of the North and articulating them in written form at the beginning of our course. Gradually, through our experiences and through listening to the voices of others—past and present—who have lived in and visited the North, students and facilitators alike develop richer and more nuanced views of this huge and complex region. Listening to voices from different eras, cultures and genders is instrumental in this process. Romantic views are replaced by more critical and realistic views.

### *Benefits and Outcomes*

Tangible outcomes of our northern journey are personal journals, a group journal and personal narratives. Applying their narrative and literary tools and experiences to the Hoarfrost experience, students edit and revise their personal journals to produce polished personal narratives. Prefaces, introductions, postscripts, photos, drawings and poetry are some of the features they include, and it is evident when reading them that the students have not only developed confidence in their writing skills, but, just as importantly, relationships with each other, the Hoarfrost area and with the North. It is our hope that the narrative approach aids in increasing self-awareness, writing and leadership skills, and an awareness of how one's personal experiences are part of a bigger story. The student personal narratives provide evidence of these benefits and outcomes for many of our students.

### *Conclusion*

The experiences that *Explorations of the Canadian North* offer us and our students make it clear that an awareness of the stories, voices and situations of others—past and present—helps us contextualize our own experiences in the wilderness and reflect critically on our lives, identity and lifestyle. This critical process leads to increasing self-awareness and encourages us to ask questions such as: Which voices are present and which are absent in political, academic and environmental discussions related to wilderness areas and the North? This is perhaps a question for us to consider as we gather to discuss “Being in Nature-Experiential Learning and Teaching.”

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***Part 4:***

***Nature conservation, education and politics***

***‘On The Far side Of The Moon - The Sound Of Silence’***. By  
George McQuitty

***Preamble.***

*These notes draw on a paper presented at the ‘Sound and Anthropology : Body, Environment and Human Sound Making’ at St Andrews in June 2006. A significant part of the presentation consisted of photographs and sound recordings. What follows here is necessarily a skeleton version, only written words.*

*Both before and since my ‘arrival’ in anthropology I carried out fieldwork in Scotland, in Norway and in Canada. In Canada I participated in the wilderness programme at ‘Camp Trapping’ as described by Bruce Northey in his paper also presented at this gathering. My interests lie in all aspects of the use of the outdoor environment as a learning, teaching and disciplining environment - working with individuals and groups of all abilities and backgrounds in what they often perceive as demanding “wilderness” locations. I am interested in the long term social implications of what I see as the demise of ‘risk’ - the demise of the freedom of youngsters to simply, as Aage Jensen has described, “tumble and fumble” - to learn experientially. ‘(The Value and Necessity of Tumbling and Fumbling!’ - A paper presented at ‘Wisdom in the Open Air’ Dalgairn, Scotland. May 2002)*

*Within the discipline of Social Anthropology I have found that the concepts of ‘rite of passage’ (van Gennep) and ‘communitas’ (Turner) sit well with the aims, wittingly or unwittingly, behind many of the outdoor programmes with which I have worked. But this paper will not elaborate on these rite of passage concepts which Bruce Northey discusses in more detail in his paper on the Camp Trapping programme - rather I want to explore the influence that a particular environment might have on participants. More specifically the landscape and particularly, within the landscape the ‘soundscape’. (The Soundscape; our sonic environment and the tuning of the world. R. Murray Schafer. 1994.*

The thoughts I wish to share and explore with you today are drawn from a short piece of ethnography observed during an extended period spent embedded within a programme designed to offer an alternative to yet another period of custodial prison sentence to 18 –25 year old male, high tariff repeat offenders, all with lengthy periods in prison behind them, most if not all, recovering from or withdrawing from alcohol or drug addiction. A number of ‘incidents’ occurred during a four day expedition to the remote west side of the Island of Jura of the west coast of Scotland intended to challenge the young men and at the same time develop a team spirit that would enable them to move on to organise and complete their own empowered journey in a similar “wilderness” location. These young men were taken out of their familiar, and to them safe, prison environment into bewildering and unknown - “Nature”.

I plan to explore the ‘actions and ‘reactions’ of three of the participants - (the Neophytes in this Rite of Passage in Anthropological parlance) and to look at these reactions from the perspective of this new concept of “soundscape”. A visual and sonic impression of the landscape we are travelling through runs through this paper.

## The sound of silence

It was only silent of course, in the absence of 'manmade' noise. There was the ever present background roar of the Corryvreckan maelstrom in the distance. The constant background crashing of waves on the rocky shore. Wind whispering round the rocks and boulders at the sea's edge, the rustling of grass and last year's brown and desiccated bracken. I'm reminded of the words of Orkney composer, Peter Maxwell-Davis when he complained along the lines "--- the young have never heard 'silence'. In our polluted world they will never now be able to hear it." But as we shall perhaps see, perceived 'silence' can reverberate and indeed disturb and unsettle, more than any 'noise'. It is a mark of our increasingly noisy society that we have travelled to the far side of this west coast island in the Western Isles of Scotland to escape and to "hear the grass sing". In the past there were quiet sanctuaries that anyone suffering from 'sound fatigue' could vanish to for recomposure, to the woods, out to sea, to the mountains. Just as man needs time to sleep to refresh himself he needs quiet periods to regain mental and spiritual composure. Increasingly now-a-days that 'quiet' period seems to be in reality retreating into 'man made' sound. My son Luke was quick to understand this in a way that in turn puzzled me "I know what you mean about noise" he said "I don't like noise, that's why I like to listen to my Ipod through my headphones, it drowns out the 'noise'. Norwegian Philosopher, Jakob Meloe writes "A landscape belongs to those who belong to it" - Could this be the nub of it. Our young men are in an environment totally alien to them.

Can R. Murray Schafer's concept "Soundscape" compliment concepts discussed in relation to environment by Tim Ingold and landscape by Barbara Bender? Could an individual's reaction to and perception of the "Soundscape" - itself often a complex field of interactions - be a further way of understanding human experience of a place? Schafer addresses the "evolving definition of noise" - Early definitions refer to noise as unwanted sound - sound that perhaps disturbs by its unfamiliarity. The 'fuckin' quiet that so disturbs young Chris when he finds himself in the alien environment of his "far side of the Moon". One man's music is another man's noise.

And so then we have a volatile group of angry young men dropped into what they see as a hostile, disturbing and unfamiliar environment - unfamiliar landscape - unfamiliar soundscape. Are their reactions, whilst albeit perhaps more forthright, so very unlike our own might be if we were parachuted in the same way into their familiar home, in their case, urban environment. Not only their physical environment but also, and perhaps to a greater degree, social environment?

These young men understand the social rules in prison. They feel safe in this familiar, regimented environment and of course drugs are generally available and the effect of withdrawal, the 'rattling', is not such a factor. Outside of prison they come from a society that demands that you are either 'in' or you are very much 'out' - you either run with the pack or you are annihilated. There is rarely a middle position.

And now directly from field notes taken at the time:-

*“We head down to the water’s edge on the west coast and pitch tents on a grassy flat before the light fails and the rain starts. We are overlooking the tail of the Corryvreckan race. The rain seems to help quieten things down and we look forward to an early night but problems arise because Danny has brought his own flimsy 5 person tent and agreed tent pairings break up.*

*The next morning we are up at 7am to bright sunshine. As packing up begins after breakfast the changes in pairings become major issues.*

*Chris - “I didnae sleep in that tent so I’m no helping carrying it.”*

*Things get thrown about - cookers are dented and damaged and a small tear appears in one of the tents.*

*Danny loses his temper with his tent and bundles it loosely into his own rucksac.*

*“Youse are no staying in here if you dinnae help carry it”*

*Sorting all this out takes until 10am and there is a discernible reluctance to leave the area - now a familiar ‘known’ environment.*

*We scramble on along the waters edge. Danny’s kit hangs loosely off his rucksac. He has loose plastic containers attached to his pack, which he has scavenged off the beach and refuses to part with.*

*“They might be useful”, he says.*

*“Youse are endangering me and I dinnae need this” shouts Danny and he stops and refuses to move any further across a simple but slightly exposed rock face.*

*Is this a Health and Safety point he is making we wonder? - (our young men are very aware of their rights).*

*We conclude that he is genuinely scared.*

*He is not initially helped by the comments from the rest of his mates assembled around. Eventually their tone changes and they become supportive and then successful in persuading Danny to move and we move on and arrive at the bothy where we will stay for the night.*

*Inside the bothy Danny has recovered and becomes his usual loud and dominant self. He takes charge of making a large pot of tea for us and makes a great show of being the attentive ‘host’.*

*Later the firewood begins to run out and the fire dies down. And then we hear a commotion as Danny cuts down and drags in a live tree to start logging it for the fire. After aggressively defending his actions he eventually seems to accept that this was wrong.*

*The next morning we are up to another bright day. 500 meters into our journey Danny - kit still hanging everywhere - ‘twists his ankle’ and states that he can go no further. Eventually we move on but some 2kms further on he collapses again requiring a further period of recuperation.*

*We are just about to start off again when Chris - remember Chris (I hate this fuckin' quiet - its like bein on the far side of the moon.) - decides to do a 'U'turn and heads off at speed downhill back towards last night's bothy. No amount of shouting after him stops him.*

He seems to have been getting more and more uncomfortable as we continued to head off into unknown territory and nothing would persuade him that safety was not to be found at the bothy. The only way out was to walk out or to be picked up by boat.

*Ali (one of the leaders) takes off after Chris - eventually having to return all the way to the bothy.*

*Meanwhile Danny removes himself to a hillock and stands reading his "Life of Jimmy Hendrix" book.*

*Ali and Chris eventually return. Chris apologises to the group but can only answer "I dinnae ken" when asked by his mates why he had run off. He still requires half an hour to prepare and eat his lunch.*

*Our final day and we arrive early at our pickup point. Cookers are lit and food is prepared.*

*Danny and Chris are in the sea swimming in bright sunshine. It's late February.*

"A landscape belongs to those who belong to it"

I wonder if those words of Ingold's on landscape perhaps echo those of Meloe's - When he says "The landscape is the world as it is known to those who dwell therein, who inhabit its places". Whilst Landscape to some, if not most of us, is the physical feature - the panorama seen from a vantage point, Bender and Ingold have come to see it rather differently. Landscape to them is a way of understanding human experience of a place. Rather than simply being 'out there' in the physical world they see landscape as being 'in here' - "in here" in the minds of socialised human beings according to Ingold. And does this suggest that a level of socialisation within the society of the particular environment or landscape is required before one can become comfortable with ones surroundings, with the environment, with the landscape?

Perhaps yes. Certainly at least to start with our young men find themselves in both an alien landscape and an alien society and social structure. But do they learn to adapt? Well yes I think they do. Even over this short four day period we see them adapting and beginning to 'belong' in the landscape. They develop an understanding of their surroundings and its soundscape. They become less aggressive, less fearful. The landscape and its soundscape has become, or at least is moving towards, Ingold's familiar domain of dwelling, *with* them not *against* them. Through living in it, the landscape becomes part of them and they part of it.

What then we are looking for in this ethnographical vignette is to see if we can perceive any discernable socialisation change in our young men over this journey. Has then the "Soundscape" within the landscape had an effect on our young men? Well yes again, I think it has. Certainly they have found themselves in an environment completely out with their

experience. A soundscape that is quite alien to them - to some more so than others. They were unsure of their selves, they were disturbed, even frightened. Their familiar environment is the world as it exists for them and it takes on meaning in relation to them. But their world undergoes development with them and around them as Ingold describes.

To Bender both landscape and those within it are in constant flux - “We affect and are affected by the landscapes we move through. We return home, but not to the same place”. And it is this change that represents success. It is a move along the road towards becoming socialised human beings.

Tilley, by contrast, discusses landscape from a phenomenological viewpoint and considers that human beings are, ...attuned to experience the world in a certain way. This experience is not innate but is acquired through the passage of time. The gaining of this experience involves the simultaneous use of all the senses and in considering landscape we participate in the world in such a manner that we do not distinguish between these senses - visual, audible, olfactory. This overlapping of the senses is part and parcel of the body's participation in the world and a sensory experience is a totality . If we describe the operation of the senses one after another we can only convey an impoverished account of reality. All senses must be involved. Tilley is saying that we ‘see’ with our whole body but this ‘seeing’, this experience is not innate, it takes time to acquire. It's about what places and landscapes do to the body, what effects they have on the body.

But of course nothing is ever quite as it seems. Why is Scott here looking so comfortable and confident?

Scott has carried his ghetto blaster on his back for the four days and has persuaded his mates to carry the necessary tapes and batteries to keep the beat thumping out for the duration.

The sound of silence

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## ***“Anerkjennende” pedagogy*** By Børge Dahle

The essence of my project lies in the interaction between the student and those in charge of the process of learning. It is about the interaction and the relations between people with different backgrounds and experiences, sharing a common goal - to share the joys of outdoor life. My aim is to make visible the conditions and the framework for outdoor education philosophy. I have chosen to focus on the person in charge of the learning process –either being the teacher, the supervisor or the relatives. Often they are the first and most influential persons that encourage the individuals’ perception of outdoor life. In this presentation all though, I will specifically discuss the pedagogical processes of outdoor life education, where the person in charge will be a professional pedagogue who specialises in outdoor life education.

### ***The fundamental ideas of “Anerkjennende” pedagogy***

The theories and ideas of the Danish pedagogue Jesper Juul (Juul and Jensen 2003) have been central in inspiring “anerkjennende” pedagogy. Especially Juul’s focuses on the division between *feeling of self* and *self consciousness*. Whilst the *feeling of self* refers to who we are, the *self consciousness* refers to what we can do. It is a division between developing the character of the individual versus the development of the individual’s achievements. I see “anerkjennende” pedagogy as a tool that is suitable for building the *feeling of self*. According to Juul this can only be improved by being seen and respected, not through capability and exhibition of achievements.

The platform of “anerkjennende” pedagogy consists of a naturalistic and humanistic viewpoint that we build our actions upon. *Equality* and *respect* are the pillars of “anerkjennende” pedagogy. It is equality between people in different stages of life. It is not equality in the sense that inequality is what creates the drive and the dynamic force in the pedagogical process. It is equality in the sense of recognising the background and the experiences the student is bringing with him in the learning process. It is all about being respected as an individual, in spite of differences and individualities. The student must be appreciated as a person in learning process, and thus have the possibility to look for, search and discover the solutions and answers. The student needs to be recognised on behalf of his or her individual competence, which will aid in their own and other peoples process of learning.

One defining factor of the learning process’ quality is the teacher’s credibility. The pedagogue must have the ability to “see” each child as an individual, and based on this decide how to act towards the child or student. Still highly important for the teacher is to keep his or her position as a leader and maintain the ability to be authentically and relevant in their contact with the students. This is a key factor in the craftsmanship of pedagogy (Juul og Jensen 2003). Maybe the “methods” chosen is not as important as the degree of credibility and authenticity displayed by the person responsible for the process of learning. In my opinion important principles are that the students, regardless of level of experience and background, will receive the following signals;

- I see you
- I think you can make it
- I will guide/counsel you

- I am here because I care

As a pedagogue one of the criteria for success for me is to see that students aim or strive to take these values further, and integrate their own personal style.

### ***Working methods of “Anerkjennende” pedagogy***

When teaching outdoor life education, my aim has been to find theories and methods of well known and respected pedagogy that are specifically suited for this subject. Methods that are further supported by research that emphasises the important role of the teacher’s behaviour in creating a good learning environment. It has been relevant and important to me to adapt methods or theories like *self supported learning*, *inquiry learning*, *cooperative learning* and *contextual learning* to outdoor life education

#### **Self supported learning**

For “anerkjennende” pedagogy to be successful, it is important to keep focusing on the student and to give the students that experience him. To make it clear with the student that “*this is my process of learning and my development, and I am responsible for it*”. *Self supported learning* is a process where the individual takes the initiative, with or without help from others, and recognises his own needs. This includes setting aims, identifying irrelevant and relevant learning resources, choosing and implementing the correct strategies and thereafter evaluating the knowledge and experience gained (Knowles 1975). For the student it is important to experience a real progress in his process of learning. This means that the results must be easily identified. Through experience the student will learn that taking responsibility will give good results. For this method to be successful it is important that the student sees the importance of actively being engaged in the learning process. This again is in need of supportive pedagogical management that recognizes a process of development that is not entirely controlled by the person ‘in charge’.

#### **Inquiry learning**

Related to self supported learning, is inquiry learning, which has proved to be a method well suited to the field of outdoor education within the field of outdoor education. This method seeks to stimulate a pedagogic awareness characterised by curiosity and responsibility. In their book “*Teaching the art of Inquiry*”, Hudspith & Jenkins (2001) describes how the student is invited to participate in his own process of development. Through the following phases the students get the responsibility to:

- they decide what they need to learn/study
- identify the learning resources and how they get the optimal use of them
- report and evaluate the process of learning.

Inquiry learning is clearly “anerkjennende” by structure in the way that it gives the student responsibility for major elements in his own process of learning. Critics of the method would claim that the student is not equipped to fully use the potential of such a pedagogical process. And thus question; “*how can the student, without the necessary experience of the subject, know what they need to learn?*” I see this specific question as a key topic within “anerkjennende” pedagogy. If the student is trusted to search for and be responsible for his own development, we can expect to create independent, reflective and inquisitive individuals. If this process works properly, the learning will no longer take place in a vacuum, but through valuable interaction with other students, supervisors and nature. It is important to emphasize

that this is not meant to be a project characterised as one which there is no control or that everyone is free to do whatever they like. The project is aiming to be a relationship between the student and the supervisor, where the supervisor as a leader will be responsible for the quality and the outcomes of the process ( Juul og Jensen 2003).

In the last years I have systematically evaluated the experiences of the students who have been involved in the “anerkjennende” pedagogy process of learning. My findings confirm that this form of learning has lead to very positive results from this confirms that the students find that this form of learning has initiated very positive results. What appears highly appreciated by the students is the special environment of learning they experience in this method. The students appreciate each other, and the relationship between student and supervisor is one characterised by respect and equality.

*”In outdoor life no one needs to feel awkward. Everyone can offer something, whether it is on the long mountain hike or socially at the cabin. This is important to consider in physical education –which can easily be associated as an arena for the physically fit. In outdoor life one appreciates every student for his or her individual qualities, and can see how these qualities can be used in outdoor life. As a teacher it becomes important to reassure the students that their individual qualities matter. This is a part of “anerkjennende” pedagogy. (Student, Teachers Seminar, NIH fall-05.*

### **Cooperative Learning**

Cooperative learning is a method mainly used to improve results in specific subjects. But it is also used to create cultures of learning, and thus developing one of “anerkjennende” pedagogy main pillars: the relational competence of the student. Cooperative learning is “anerkjennende” in the way that it supports the students’ ability to see himself in relation to other students. This process is built upon respect and responsibility for your own and fellow students’ process of learning. The essence of what cooperative learning is aiming to develop is according to Johnson (1986) the following;

- positive reciprocal dependency
- face to face interaction between the students
- individual responsibility
- social skills and group skills

In my opinion developing relational competence has been neglected and is poorly developed within pedagogical education. From experience we have learned that lacking relational competence has been one of the main reasons where teachers are dysfunctional in the educational situation. It seems to me that developing relational competence has been a neglected area of pedagogy. The emphasis has rather been on developing factual knowledge and academic schooling. I believe that this prioritising has been a factor in educating teachers and supervisors that are not suited for his or her role in the pedagogic process, both when interacting with students and with colleagues.

### **Contextual learning**

What characterises learning in outdoor life education is that it takes place where the knowledge is practised –in nature. *The teaching must be contextual.* I would argue that the institutionalisation of outdoor life, especially at third level education, has led to a”misunderstood scientification”, in a sense that the emphasis has been on the study *about* outdoor life instead of a study *in* outdoor life.

In third level education the study of outdoor life has developed to suit a theoretical framework, and/ or the study of physical education. This is clearly visible in the shape of attitudes towards the subject and in the localities used to develop the subject. The hours are limited, often "squeezed" in between other subjects and it takes place far too often in the classroom. I would argue that outdoor life as a subject be mainly taught in the outdoor environment and be based on values not originated simply upon what has been traditionally considered to be the essence of outdoor life and living. . It seems like outdoor life education taking place under these circumstances is stripped of the trappings of modernity (Nils Faarlund) and students are prepared for the unique and special setting and atmosphere that learning in nature provides. The process of learning in outdoor life should take place in nature –it is all about being in the fascination of the moment –something that creates unique experience for each individual.

My research on "socialising in outdoor life" shows that the family is the most important unit for developing a lifelong interest in outdoor life. Referring to my own personal experiences, my family, and especially my grandfather played a very important role in this matter. He created a meeting place, a setting where we could meet as equals. Through our trips and longer journeys in nature, my grandfather created a learning space, with pedagogical qualities, that best could be described as Fibæk Laursen portrays the authentically teacher.

*A teacher can not fully realise his authenticity within a setting that works against his intentions. Obviously a teacher would not be able to entirely control the school environment, but an authentic teacher will seek after and try to establish a setting/an environment that works in favour for his pedagogical intentions. Fibæk Laursen (2004).*

The quality of the physical setting, the environment, will always influence the quality of the process of learning. As for outdoor life – obviously nature itself is the best suited setting –a setting that on its own makes visible the values one wants to promote. Nature's individual quality has a unique potential that must be taken advantage of.

### ***"Anerkjennende" pedagogy –for the few?***

"Anerkjennende" pedagogy is closely related to the individual teacher's ability to recognise the students through social interaction and a through understanding. Is this process so demanding that it only suits pedagogues with special individual qualities ? Do you have to be in possession of special skills of empathy and sympathy? Does it demand a charismatic personality? Does it require a form of talent that only is inherit in a limited few? Or is the key to be found in methods of working that are commonly accessible regardless of personality - and thus suitable to be included as a part of the curriculum? This needs to be discussed further.

According to Fibæk Laursen the teacher's personality does not determine ones behaviour in the role as a teacher. This line of thought supports the issue that competence as a teacher does not rely on who you are as a person. Eidsvåg (2005) also supports this view, and thus referring to that, it is not possible to predict a teacher's future competence by using personality tests. Referring to research results Fibæk Laursen (2005) shows that there is a clear coincidence between how much the students will learn and the personal character each teacher gives to his lectures. It is the quality of the lectures – not the 'teacher'- that decides

the outcome for the students. According to Fibæk Laursen any kind of pedagogy works, as long as it is practised with **conviction** relevancy and credibility.

By combining both academic and pedagogic competence the teacher will appear as '**convincing**'. No matter what kind of personality one is in possession of, you can learn to give your lectures the right qualities needed for optimal learning. These qualities are strikingly similar to what I have described as the fundamentals of "anerkjennende" pedagogy

To summarise;

The teacher's competence is not a question about personality, but a question about personal competence that can be developed based on the fundament of "anerkjennende" pedagogy

### ***How to supervise "Anerkjennende" pedagogy***

When using the term "pedagogic leadership" it is not to be understood as in a traditional hierarchical power relation sense –where the leader in an authoritative way decides what the student is supposed to do. It is rather to be seen as a pedagogical tool for the students individual self-regulating development process (Rander 2007). Peter Senge (1991) has given valuable insight to inspire to the development of "*the learning organisation*". An important principle of learning for Senge is the fact that learning makes us capable to do something that we were not capable of doing earlier. In other words this is learning as a permanent change in attitude. The metaphor "*the learning organisation*" encourages us to look at the process of learning as a process of organisational change. Similarly there are many aspects of the pedagogic process that demand good leadership. Good leadership is necessary to receive the best possible results, at the same time the pedagogue will also grow in his role by making the students better (Halland 2005).

If you are to succeed with "anerkjennende" pedagogy, you are, in my opinion, completely dependent on placing the focus and resources within the framework of the educational institution. It is highly important that these are recognising the expectations that the newly educated teachers will be facing when entering the education system. The students should as a part of their education gain experience in dealing with the expectations they will meet as a part of a learning organisation, and as practising teachers handling a pedagogy that is true to the realisation of the latest reform in the Norwegian school system.

From my point of view I would emphasise that by working with different recognisable methods, you will as a teacher develop certain specific relationships and ways of behaving when dealing with students. The relationship I developed with my grandfather through our numerous trips and adventures in nature is of course also a result of our family relationship and you cannot expect the same to take place with the institutionalised outdoor life education system. But at the same time there are relevant qualities of this form of outdoor life supervision that can lead us towards a development process recognised by friendship both between men and between man and nature.

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# ***Integrating Outdoor Education and Geography: Using Experiential Wilderness Travel in the Canadian North.*** By Glen Hvenegaard and Morten Asfeldt

## ***Introduction***

Narrow, disciplinary approaches to undergraduate education have become the norm in most North American universities (Klein, 1990; Pocklington and Tupper, 2002). However, there is growing recognition that an emphasis on interdisciplinary education can open up new ways of knowing, types of questions pursued, and kinds of methods employed (Lattuca, 2001). One example where efforts are made in this direction occurs at the Augustana Faculty of the University of Alberta, a liberal arts and sciences campus in Camrose, Alberta. This purpose of this article is to provide an example of how a field-based program in the Canadian Arctic works to integrate two disciplines, outdoor education and geography, and highlight some of the successes and challenges in the process.

## ***Background and Goals***

Augustana's outdoor education and geography programs combine to offer a field course for 8-12 third- or fourth-year students in the Canadian Arctic every second year (most recently in 2007). Students receive credit for two co-taught semester-equivalent courses, one in physical education (Arctic Canoe Expedition), and the other in geography (Geography of the Canadian North). The classroom portion of the program is taught on the Augustana campus in the winter semester. The field portion of the program is taught in the summer on a 21-day canoe expedition to a remote part of the Canadian north, usually in the tundra ecosystem. The goals of the program are to develop students' skills in expedition planning, leadership, outdoor living, landform analysis (glacial, periglacial, and fluvial), identification of natural features, and environmental awareness. Students complete a variety of assignments: river comparison project, fitness test, library research paper, personal journal, interpretive presentations, identification exams, and a field research project.

We hope that student explorations of the natural environment enhance understanding about the components of that place, the interactions among those components, and the significance of those features. We want to push students beyond the superficial level of interaction by immersing them, in terms of time, effort, and depth, into the natural environment. First, we provide a framework for understanding key elements of the north, including the latitude, permafrost, seasonal patterns, weather patterns, prevailing winds, landforms, water, vegetation, and wildlife. Second, we encourage students to recognize patterns and relationships in what they experience. Flowers growing on the south-facing slopes, peregrine falcons nesting on riverside cliffs, wolves dens in sandy eskers, and good fishing in calm eddies are all examples of insights that result from daily personal experiences. However, without the basic framework for understanding and specific expectations, much would be missed. Finally, we hope that such an understanding and appreciation will develop a profound respect and caring for the land.

In designing our program, we have taken a problem-centred approach, focussing on problems that are interesting, relevant, and of consequence to students. These problems help to integrate these disciplines. For example, at a class meeting scale, this may focus on the inputs to periglacial landform development and the need for air travel in the Arctic. At a course scale, this may focus on how the Canadian north is considered a region by way of its landforms, climate, demographic characteristics, and travel patterns. Finally, at the trip scale, this may focus on how to consider the landscape in planning for and executing a major arctic expedition.

Equally important is that the problems are presented in, or based on, a field-based setting. While still in the classroom, students take responsibility for choosing a river and planning the summer expedition. The planning is facilitated by describing and analysing the river from the perspective of gradient, fluvial features (falls, rapids, lakes, deltas), and landscape features (eskers, frost polygons) that can be derived from topographic maps and past trip reports.

We have intentionally chosen three weeks as the duration for these expeditions. From our experience, in this amount of time, students are able to shed their “normal” patterns of living and develop new ones that are in harmony with nature. During the first week, student patterns of living, thinking, and exploring are disrupted; in the second week, new patterns are established; during the third week, those patterns are solidified and students begin to think about how they can maintain those patterns in their home environments. This amount of time also allows for more opportunities to integrate the contributions of geography and outdoor education.

### ***Examples of Integration***

How do we attempt to integrate both disciplines in investigating the Canadian Arctic, planning for an expedition, and executing the expedition? We have three main over-arching philosophies. First, both instructors are fully engaged and qualified to participate in all aspects of the program (Lattuca, 2001). Second, assignments are integrated so that the disciplines support each other. Third, students are expected to reflect on the holistic aspects of their planning and experience (Klein, 1990). We’ll explore each of these philosophies by examining the assignments and activities involved in the program.

First, in preparing for and facilitating the classroom portion of the course, both instructors are present for all class meetings, and both are actively engaged in all subject matter. To increase efficiency, one instructor takes the lead, and provides one disciplinary perspective, but the other instructor readily contributes, offers alternative perspectives, and often challenges both of those perspectives. In effect, the instructors model critical thinking to the students, in the context of the courses. Even when preparing for or evaluating assignments, both instructors are actively involved in selecting topics and providing input.

The task of selecting a river illustrates this process. In the winter term, students first develop an ideal river profile based on their skills, interests, and desires. Then, armed with this profile, students conduct research on potential routes, considering the following characteristics: trip length, river difficulty, cost, historical and cultural significance, geographical features, flora and fauna and any other unique features. Finally, based on options presented in class, the skill level of individual paddlers, and any financial constraints, the group selects the route to be traveled. During this decision-making process, the class explores the biophysical environment of the north, how it has influenced the human activities in the north, and how human activities

are influencing the environment. These parallel processes provide multiple perspectives on the information gathered, and how to evaluate priorities and make a final decision.

Second, all assignments are developed with interdisciplinarity in mind. For example, students are asked to prepare a topographic profile (stereotypically a geography task) of our chosen river by analyzing the gradient, expected features, and specific details noted by past travellers for each stretch of the river. This analysis helps students prepare for potential constraints and opportunities related to the upcoming trip, as any good leader should, such as river hazards, wildlife viewing, layover days, and time delays.

Another assignment involves the writing of a personal journal. We ask students to reflect on their experience, analyze progress toward personal goals, make connections among different components of the trip, and integrate aspects of their trip with past experiences. In these journals, students emphasize both the practical (e.g. where we went, what we did, how far we traveled, what we saw) and philosophical (e.g. what did I think and feel? what does this mean?) aspects of the day. In addition, a group journal is also kept in which one member of the group, including instructors, takes a turn making a daily entry that is shared aloud with the group the following morning. This journal plays an important role in group formation and bonding as well as requiring students to make public, and hence assume ownership for, their experience and reflections (Priest and Gass, 1997). These group journal readings have become a highlight of our journeys and have taken on many forms (e.g. prose, poetry, song, art, and humor), and at times become very emotional. Journals are a traditional outcome of expeditions and are recognized as important learning tools to increase student learning (Raffan and Barrett, 1989). We have found that they have provided a means to integrate various disciplinary perspectives, including those represented by the instructors, as well as a place to express that new understanding.

As well, while on the trip, students are responsible for conducting a research project on a subject of personal and group interest. These projects require students to identify a problem related to a natural or human feature, develop methods to collect information to help understand or resolve the problem, collect and analyse data, and present results to the rest of the group. Examples of these projects include weather trends, wildlife distribution, campsite impacts, and wildflower ecology. Students need to design their projects around typical travel patterns of group expeditions. This may require weather measurements before and after a day of paddling or it may involve evaluating the timing of wildflower blooms in light of elevation drops throughout a river trip. Such a detailed exploration into some aspect of the north provides greater satisfaction and deeper learning for students, and also requires them to consider all aspects of the trip.

Third, students and instructors alike strive for a holistic experience. Students are involved in all aspects of expedition planning and execution. Some take the lead on certain projects, but all are expected to contribute. For example, students plan and pack food (including dehydrating large amounts of food), select and prepare equipment, and plan for safety and logistics. Students also develop a mission statement and group norms and expectations in order to guide and focus the journey. At each step of the process, we try to examine our progress toward our goals from many perspectives. Another assignment requires that students give presentations to the group, so that the learners become teachers, and teachers become learners (Bell, 1997).

This holistic experience takes on special meaning when students, in partners, take turns co-

facilitating, or leading, the group. They assume this role for two 48-hour periods, and in consultation with the course instructors, are responsible for facilitating the planning and decision making for that time. This includes paddling in the lead canoe, reading maps, finding routes, selecting campsites, providing a thought for the day, and facilitating other decisions and discussions as necessary. By taking on such responsibility for the group's experience, students are able to cross the divide between leader and follower, and understand more fully the complexity of expeditions.

Moreover, we seek to have students become involved in other aspects of research and learning. Each student is responsible for providing two ten-minute interpretative presentations to the rest of the group on some aspect of the environment that arises on our trip. Students must be prepared to spontaneously deliver a presentation when the moment comes up. For example, on a recent trip, a student had prepared to present on the Arctic Grayling, a unique northern fish, and waited anxiously through the first two weeks of the trip, until one of these fish was caught, when the presentation would be more effective.

Throughout the expedition, we provide plentiful unstructured time for exploration, thinking, or interacting with others and the environment. This includes time to write in journals, rest on layover days, interact over meals or while paddling, and hike on the tundra. These are times of spur-of-the-moment discovery where students can freely engage the land and each other. We consider this an essential element of the wilderness travel experience.

### ***Problems and Opportunities***

Some constraints inevitably arise throughout the program. First, with various field uncertainties, it is difficult to schedule adequate amounts of reflection time. It is often overridden by other important needs like dealing with extreme weather, getting to camp, cooking, and exploring. Second, the instructors must maintain a balance between ensuring safety (eg. canoeing rapids) and allowing for student ownership of the process. At times, we stand back and let students make important decisions; at other times, we take charge and work with the group. Third, students and instructors alike must guard against following patterns established back in "civilization" or on previous outdoor trips. We strive to allow each trip to be spontaneous and responsive to the group's needs and unique circumstances that arise. Even when on a river paddled by previous groups, we try to avoid talking about what other groups did at various locations. When asked, we provide information about what to look for, but not to the detriment of a group's own development and progress. A fourth barrier relates to issues of legal liability and instructor responsibility. Our commitment to a safe experience requires that we meet current standards for wilderness travel with groups. Therefore, we carry a satellite phone and associated safety equipment that has the potential, if not managed appropriately, to interfere with the goals of an interdisciplinary, experiential wilderness experience (Asfeldt and Hvenegaard, 2003).

In terms of opportunities, we carefully plan for a full-day final debrief or closure exercise. This provides a valuable opportunity to reflect on the entire trip, from various points of views: disciplinary, personal, interpersonal, group, relationships with the environment, considerations of home, looking ahead to the future, and so on. Another opportunity is provided when we are forced to travel lightly due to space limitations. We seek to strip ourselves of the gadgetry of our modern world so that we are unencumbered in our exploration and discovery of the place (Leopold, 1949). This allows us to become more focused and engaged in our experience. We hope that by living simply we reduce the number

of obstacles barring our quest for developing relationships with nature and each other. Another opportunity opens up when we, as course leaders, let the experience itself reveal interdisciplinary connections. Such connections should not rely on us as leaders; we should simply facilitate those connections.

## ***Conclusions***

A unique opportunity provided by this program is its interdisciplinary nature, with equally serious and sympathetic treatment of two academic disciplines. Principles of geography and the biophysical features of a landscape are critical in planning an expedition. As well, key elements in planning of outdoor education expeditions allow for an exploration of interesting landscape features. The joint problem-solving approach in a field setting promotes synergy between these disciplines. To promote this synergy, both instructors are engaged in all aspects of the program, assignments are integrated, and the program emphasizes the holistic aspects of the experience.

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## ***Outward Bound Canada College:Fostering Ecological Consciousness through an Integrated Semester Program.*** By Emily Root

### ***Let me Take you There...***

*As I write notes for this paper, I am sitting atop Oiseau Rock, a 500 foot cliff overlooking the mighty Ottawa River as it winds it's way towards the southeast. Around me, my students, ages 17-19, sit quietly, some writing, some gazing at the far off horizon, some examining the ants that are crawling out of the sand pile. This is a sacred site; sacred to the Algonquins who centuries ago made offerings of tobacco here and painted images in red ochre; sacred to the rugged voyageurs who were baptized on the point across the river, who left families and loved ones in Montreal to paddle west through the Canadian wilderness, in search of furs, but perhaps in search, also, of the elusive call of the north; sacred to the loggers who relied on the farm just up river for potatoes and corn to feed the shanty men and the horses; sacred to me, who came here on a sailboat with my family at age 2 and who hiked to this lookout each summer to pick blueberries and swim in the spring-fed lake; sacred to my students? They are learning to listen to the stories that are seeping from this place, from nature, from the river, from the world around them. They are learning to open their eyes, to observe, to interact, to ask questions to make meaning, to figure out who they are in this world and how to make a difference.*

*What are staff and students doing together here at this sacred site? We are on a voyageur-style canoe trip, ten of us paddling a 36 foot canoe, retracing the historic trade route that has been traveled for centuries by people who lived and worked in the area. Students are spending the afternoon writing. Later, at a campfire on the beach, they will introduce themselves as an historical character that they previously researched to help the rest of the class gain a better understanding of the history of the area. As part of their English studies, they will write, throughout the trip, a fictional, historic journal that integrates their thoughts and learnings about the landscape and their personal experience in nature; the history of the area and of the fur trade era; creative writing techniques of character and plot development; and interpersonal dynamics that are evolving within the group on a daily basis.*

*As we sit together in silence, looking out over the rolling green hills that stretch for miles, I wonder about the other people who have sat here before me and what journeys brought them here. Soon we will put away our pencils and walk back down the trail to the beach where a traditional meal of baked beans and pork cooks slowly in a cast iron pot buried in the sand beneath a fire. Beside the fire, under the canoe, ten beautifully hand-crafted paddles lie waiting to be dipped into the water again tomorrow morning. As part of the art curriculum, students carved their own canoe paddles and are proud to now be putting them to the test. Later, we will read from the 18<sup>th</sup> century journals of Alexander McKenzie, Daniel Harmon and others, who wrote their observations more than 200 years ago from the exact same site.*

The students mentioned in the preceding narrative are part of a unique school called Outward Bound Canada College (OBCC), based in rural Ontario, Canada, a few hours drive north of

Toronto. OBCC is an Integrated Curriculum Program that uses an interdisciplinary approach to learning and is experiential and outdoor-based. OBCC helps students develop ecological consciousness through the Outward Bound process. Designed for high school students, the five-month program includes outdoor and urban-based expeditions; community life at a rural lakeside property; student-directed learning projects; and academic study. Students leave the program with a greater connection to the natural world; a better understanding of the earth systems and the dynamics of modern culture that threaten the earth; a sense of empowerment to create positive change; attitudes of curiosity and motivation to learn; a deepened sense of self; and the necessary interpersonal and leadership skills to live and work in a community setting. In operation since 2002, the program attracts a diverse group of students including individuals from both urban and rural settings, those from various socio-economic backgrounds and a combination of students who are highly motivated and academically successful as well as students who have not found success and/or motivation in the conventional school setting. This diversity of students no doubt enriches the learning experience for all involved.

Integrated Curriculum Programs (ICPs) with an Environmental Focus have been growing in popularity in Ontario since 1981, and most notably during the late 1990s. As of 2000, there were approximately thirty ICPs operating in the province of Ontario. (Russel and Burton: 2000, 288) These exist in both private and public school settings. Rather than learn curriculum content in isolated disciplines, OBCC students complete the required Ministry of Education curriculum expectations for 4 or 5 subjects by studying meaningful, real-life issues from a variety of academic perspectives. In first semester, at OBCC, the students earn credits in English, Canadian Geography, Phys Ed, and Leadership. In second semester, the courses include Canadian History, Culture and Identity; English Writer's Craft; Visual Arts; and Recreation and Fitness Leadership. Most Integrated Curriculum Programs tend to have, as their central organizing theme, a focus on Environmental Issues.

In their article, *Navigating the Waters of Environmental Education*, Russell et al, discuss the concept of Integrated Curriculum Programs as a holistic approach to Environmental Education, and state that, "Such integrated programs are lauded for promoting critical aspects of environmental education: grounding learning in authentic, 'real world' experiences; demonstrating links between subject areas; fostering student responsibility; increasing student-teacher contact; and improving relations among students." (Russel et al: unknown, 200).

### ***Ecological Literacy at Outward Bound Canada College***

In discussing Earth-Centred Education, David Orr highlights that, "Environmental issues are complex and cannot be understood through a single discipline or department." (Orr: 1992, 278). It would seem, then, that an Integrated Curriculum Program, such as OBCC, might be an excellent vehicle for inquiring about environmental issues.

Orr describes the basis of ecological literacy as "...knowing, caring and practical competence...", that is, one must have the knowledge necessary to understand interrelatedness, they must have attitudes of care and concern for the earth and they must practice and master the skills necessary to act on the knowledge and feeling. (Orr: 1992, 280). The requisites of ecological literacy that Orr identifies have significantly informed the

curriculum and program design at OBCC. At OBCC students and staff strive for ecological literacy by developing:

- **direct contact with nature**, over time, that helps foster a **sense of wonder and attitudes of care and concern for the natural world**.
- a basic understanding of **ecological principles**: Interrelatedness, Flow of Energy, Cycling of Matter, Change and Adaptation
- an understanding of the **ecological crises and major environmental issues** facing the earth and their magnitude: Climate Change, the Water Crisis, the Energy Crisis, Habitat Alteration, and the Food production system.
- an understanding of **ecologically destructive dynamics of modern culture** (such as global economic, social, political systems)
- an understanding of **solutions to the ecological crises** that exist on both a personal and systemic level, as well as a sense of **empowerment to create change**.
- The ability to read and critically analyze other **writers of environmental thought**

Ecological Literacy or Ecological Consciousness seems like a lofty goal considering that many students entering OBCC live consumptive lives and don't feel strongly connected to the natural world. So just how are the previously mentioned components of ecological literacy fostered throughout the semester? How is it that students become inquisitive, engaged, and capable learners? A combination of Outdoor-Life, Student-Centred Learning, and Outward Bound Philosophy and Methodology are what leads to personal transformation and greater ecological consciousness amongst the students (and staff!).

### ***Outdoor Life and Wilderness Expeditions***

OBCC helps students foster a personal connection to nature in two ways: through daily life in a natural setting and through longer wilderness expeditions. Living on a forested property beside a small lake allows the students to access nature on a daily basis in a simple manner. While walking to the dining hall for lunch, one might notice the beaver building his dam at the other end of the lake. A student who wants to try carving a spoon might wander through the woods before classes start, looking for just the right branch of wood. On a hot day, physical education class might involve a swim across the lake. Nature becomes part of one's every day life. Students have the opportunity to spend unstructured time in nature and are capable of doing so on their own without the services of an outdoor professional or the use of expensive outdoor gear.

Students also embark on a more rigorous expedition three or four times per semester. The trips are usually 10-14 days long and are wilderness-based. The trips allow students to spend extended time living closely to nature without the distractions of modern conveniences and world events. With each successive expedition, students gain feelings of competency as they

master the skills of wilderness travel and living. The challenges of the trips also provide excellent opportunity for the development of personal and group leadership skills.

The locations and modes of travel for the expeditions are chosen carefully to fit seamlessly with the academic curriculum so that they become another way for the students to learn through first hand experience. Past expeditions have included canoeing, hiking, dog-sledding, skiing, and kayaking. One trip that illustrates the integration of ecological literacy curriculum while “on the trail” is the Dumoine River canoe trip. Before the trip, students meet with a member of Canadian Parks and Wilderness Society (CPAWS), a conservation organization that has established an initiative to protect the Dumoine Watershed, to learn about the conservation efforts in that area. Throughout the canoe trip, students search for evidence of the changes in land-use in that area over time, such as trapping, hunting, logging and recreation. The group reads and discusses the novel *Ishmael*, by Daniel Quinn, each night by the fire, as an introduction to the dynamics of modern culture. Students participate in activities about, and look for real life examples of, the basic ecological principles in action. Part way along the trip they meet with staff from the ZEC station, which is the land management agency for the area. Through discussion and journaling while at the campsites, students begin to consider their own personal impact on the earth and may examine the ecological footprint stemming from the canoe expedition. Students experience the magic of living in nature and of falling into the natural rhythms of the earth. All of this happens in conjunction with learning to read a river and run rapids safely, portaging through hot and buggy trails, mastering the fine art of trail-cooking over a fire and, of course, the joy and camaraderie of becoming part of a community.

Both the nature-life and the longer wilderness expeditions promote ecological literacy by allowing students the opportunity to develop a personal connection to the natural world. They also create the opportunity to witness ecological principles in action and to better understand the direct impacts of human systems on the natural world.

### ***Experiential and Student Directed Learning***

Explained simply, Experiential Learning is the process of having an experience, reflecting on the experience and applying what has been learned to future situations. An “experience” can be anything – doing a group initiative activity, cooking a meal together, reading an article, visiting a local wildlife rehabilitation center, completing a group research project or paddling a river.

In his article *What is Experiential Education*, Steve Chapman provides a broader definition of Experiential Education that well describes the learning environment at OBCC:

[Experiential Education] is an approach which has students actively engaged in exploring questions they find relevant and meaningful, and has them trusting that feeling, as well as thinking, can lead to knowledge. Teachers are cast as coaches and are largely removed from their roles as interpreters of reality, purveyors of truth, mediators between students and the world. They are asked to believe that students can draw valid and meaningful conclusions from their own experiences. Learning in this way ultimately proves more meaningful than just relying on other people’s conclusions about others’ lives. (Chapman: 1995, 239)

As much as possible, at OBCC, students learn outside the four walls of a regular classroom. Students master the skills required to arrange community visits, generate thought-provoking questions, and converse with people they meet to learn about all aspects of a topic. Students also learn to take advantage of spontaneous learning opportunities that they encounter in their day-to-day excursions in community. When learning is connected to real life experiences, it becomes more meaningful. Students are more fully engaged in the learning process and they remember more of the content since it is learned in context rather than as isolated information from a textbook that is disconnected from their own lives.

An excellent example of experiential, community based, learning is the fall trip to St. Andrew's on the Bay of Fundy. Here, students spent three days in the small sea side town meeting with local fisherman, visiting aquaculture sites and the fish processing plant, exploring a salt marsh, interviewing local environmental agencies, speaking with shop owners and those in the tourist industry, attending a lecture by a local marine scientist and meeting with the Chief of the Passamaquoddy First Nation. The three days were devoted to inquiring into the issues surrounding both fish farming and the potential construction of a liquefied natural gas terminal. Through the first hand investigation of the issues, students gained a solid understanding of the multiple perspectives that exist in relation to each issue. Most of all they gained the skills and confidence to inquire about community issues and learned the importance of gathering information from both sides of an argument in order to think critically and form their own opinions.

While many of the initial community-based excursions are staff planned and facilitated, the goal is for students to eventually take on more responsibility for their own learning. Mid-way through the semester, the Experiential Learning Week (ELW) assignment provides this opportunity. ELW is a magical week of inspiration and investigation that symbolizes the learning that can take place throughout life and that helps students "learn how to learn". Students are encouraged to "Dream Wildly" and to choose any topic that is of interest to them. In small groups they plan a weeklong experience of their choice. They arrange meetings with experts in their chosen field, plan their meals and accommodations, figure out driving directions and determine group activities that will help them reflect on their learning throughout the week. While transportation, food and staff are made available to students for the week, all other activities must fit into a meager budget of \$50. Students offer to do service work in exchange for learning opportunities that they arrange. They are usually delighted to find out just how many fascinating learning opportunities are accessible to them if they seek them out. This sets them up well to become capable life-long learners who recognize that school isn't the only place where learning occurs.

The learning skills and attitudes that students develop through community-based and student-directed, experiential learning provide students with an excellent foundation to become engaged citizens and agents of change in the global community. The ability to be a skilled, independent learner is an important part of being ecologically literate.

Scott Caspell, member of the Editorial Board for *Pathways, Journal of the Council of Outdoor Educators of Ontario* writes

Once individuals are engaged in their learning then they can begin to think of themselves as part of something larger than themselves, including the social and ecological dimensions of the Earth community. This type of learning

can be thought of as sustainable education, which works towards developing an ecologically conscious citizenry. (Caspell, In Press: 3)

Caspell (in press) quotes Sterling (2001) “ ‘If we want people to have the capacity and will to contribute to civil society, then they have to feel ownership of their learning – it has to be meaningful, engaging and participative, rather than functional, passive and prescriptive’” (Caspell, In Press: 3). Students at OBCC become learners who are empowered, independent, curious, and open-minded. Through the experiential learning process they develop the critical and creative thinking skills to understand interrelatedness, generate meaning through reflection, solve problems, ask questions, learn co-operatively and take action.

### ***Integrating Outward Bound personal and group process***

Outward Bound has a long history and has grown into an International organization. In the 1930's and 40's, founder, Kurt Hahn, was originally interested in creating programs that addressed what he felt was the moral decline of youth and the lack of physical fitness amongst young people. (Outward Bound Canada, 2004, 5) He created numerous programs that promoted self-reliance, fitness, compassion and craftsmanship. Today, the Duke of Edinburgh Award, the United World Colleges, Round Square Schools and Outward Bound Schools around the world all carry forth Hahn's original vision. (Outward Bound: 2004, 3-14)

OBCC has expanded the image of a typical Outward Bound course, but nonetheless fits closely with the mission of Outward Bound Canada and the original aims of Kurt Hahn. The mission of OB Canada is to “Ignite the Human Spirit. Invite Self-Discovery. Inspire Human Potential”. (Outward Bound: 2006) Both the individual, and group, experiences are central to the Outward Bound process. As a group the students face challenges and hardship through which they learn to respect and rely on themselves and each other. They learn that they are capable of far more than they realized. At OBCC students consciously create the tight-knit community in which they live. The supportive community atmosphere makes it safe for students to discuss issues, solve problems, make decisions, give and receive feedback and celebrate together.

The willingness to face adversity and challenge, the sense of support that comes from community and feelings of personal empowerment that come from the Outward Bound process are what allows students to investigate the ecological crises without the overwhelming sense of fear that can paralyze them from being able to act and make change. After living in a community setting, students can recognize the importance of their role within the local, national and global community. They know how to work with others to create change.

### ***Final Circle***

Throughout the semester the circle becomes a central symbol, a central experience, of our (staff and students) semester together. Throughout the year “circle-up” becomes a regular event - before dinner to share thoughts and appreciations, at community meetings, to make difficult decisions together, to play music. Inevitably most students, at some point in the semester, have both cried, and laughed, in the circle. And what have we all found in the circle? We have found friendship, support, inspiration, questions and more questions,

connections, ideas and passions, belief in ourselves and in the goodness of others, respect. On the final day, one last simple circle comes to represent all that the group has shared that is not possible to explain in words. As we stand holding hands looking around that final circle we feel connected to the human beings around us, to the grass beneath our feet and to the lake just beyond the trees. The birds sing a farewell song and the breeze whispers gently...with a greater ecological consciousness, we are now truly “Outward Bound”.

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***Nature, nurture and narrative: An examination of experiential, wilderness-based rehabilitation for young offenders.*** By Bruce Northey

***NATURE, NURTURE AND NARRATIVE: An Examination of Experiential, Wilderness-based Rehabilitation for Young Offenders***

Camp Trapping first opened its doors (or tent flaps) in June 1971. It was the brain-child of Bruce Hawkenson, then a young probation officer working in Prince George, British Columbia. Frustrated by the lack of rehabilitation services and steeped as he was in the lifestyle of the central interior of British Columbia, Hawkenson came to the conclusion that a wilderness-based, work-focused experiential environment could be highly effective in providing young male offenders an opportunity to reorient their life in a positive manner. Throughout its thirty-five year existence, Camp Trapping has evolved and expanded, yet it continues to remain true to Hawkenson's essential philosophy and perspective.

Cariboo Action Training Society (CATS) operates Camp Trapping with funding from The Ministry of Family and Child Development. The program runs continuously throughout the year. At any given time, it serves 13 adolescent males ages 13 -18 (referred to as students) who have been sent there by court order for the four month program. CATS is viewed as a provincial resource. Students may travel up to 800 kilometres to attend the program. While the CATS office is located in Prince George, B.C., the program is run at Trapping Lake which lies approximately 30 miles south of the city and about 6 kilometres east of the Hwy 97 turn off (53.5degrees North, 122.5 degrees West). It lies six miles east of and approximately 200 metres above the Fraser River on the western slopes of the Caribou range. The area is heavily forested with fir, spruce, pine, cottonwood and birch although logging is active in the area and the pine beetle infestation has recently destroyed virtually all the pine in the region. Wildlife such as moose, deer, coyote and bear are plentiful.

**The Philosophy and Therapeutic Intervention Components of Camp Trapping**

CATS philosophy or value system was carefully constructed prior to the arrival of the first student. It is premised on a profound conviction that each individual is, as Hawkenson asserts 'the most precious thing to themselves and to other individuals' (Northey, 1983. pg 24). Consequently, there is a built in assumption that every employee must demonstrate this level of respect for others in all their actions and attitudes while on the job. It is also an expectation that each student must at least begin to demonstrate this perspective. Concurrent with this strong emphasis on what could be viewed as the sacredness of the individual is an equally powerful assertion that each person can only fully develop their potential through respectful and reciprocal interaction with others. Thus the social context; the collective; is as important as the individuals within it. The Camp Trapping motto, 'Helping One Another To Help Oneself' expresses these two points quite succinctly.

Hawkenson developed five short statements which he termed 'the camp trapping philosophy'. These expressed the first two points and expanded on them as follows:

- 1) I possess a lot of worth as an individual
- 2) I have the ability to discover potential qualities

- 3) I have the responsibility to develop these qualities within myself
  - 4) I can develop these by mental, physical and spiritual exercise, and
  - 5) I can only maintain my growth and success as I share it with others
- (Camp Trapping Policy Manual, 1981)

If there is congruence between the value statements and the CATS program, then the points noted above should be visibly expressed in the daily actions within the program. We need to examine three broad contexts of the program in an attempt to see these values at work: 1) the therapeutic, 2) the ritual and 3) the environmental. My thesis work conducted in 1982 demonstrated this congruence. I would refer readers interested in this topic to the thesis for a much more detailed examination of the process in play at Camp Trapping.

### ***Nurture: The Therapeutic Context***

Trapping utilizes a rather complex mix of techniques that can be readily identified within the conventional counseling theories in use today. Its fundamental approach would be described as Cognitive-Behavioral Therapy. This theoretical approach emphasizes the importance of intervening at the perceptual level in addition to the behavioral. It argues that people choose their behaviors based on their perception of the world around them and that any attempt at behavioral change may not endure if the new behavior is not congruent with a person's perception of her or himself in the social world. (see Beck, J.S. (1995). *Cognitive therapy: Basics and beyond*. New York: Guilford Press)) The behavioral component brings in the importance of modeling, clear, logical or natural consequences for behavior and the use of relevant reinforcement to encourage desired behavior. (see Goldfried, M.R. & Davison, G.C. (1994) *Clinical behavioral therapy (expanded edition)*. New York: Wiley.)

Reality Therapy and Choice Theory as developed by William Glasser provide a basic and practical set of intervention styles that are, like behavior and cognitive-behavioral therapies, largely based on learning theory. Glasser's emphasis on the need for developing a strong therapeutic relationship is a particularly relevant addition to the other two perspectives. (see Glasser, W. (1998). *Choice theory: a new psychology for personal freedom*. New York: Harper Collins). Finally, Vorrath's and Brendtro's *Positive Peer Culture* suggests a framework for emphasizing the importance of peer-driven feedback as a powerful motivator for change.( see Vorrath, H.H. & Brendtro, L.K. (1974) *Positive Peer Culture*. New York: Adeline Publishing Company.

All these approaches are put into play within a therapeutic community which is highly structured and relatively isolated from outside influences. Each day begins with exercise and a six kilometre run along a very hilly dirt road. After breakfast and chores, students are either involved with firewood cutting, in the carpentry shop or in the school program. Half the day is spent in school, the other half at work. Hygiene and cleanliness are emphasized as crucial components of healthy living in the wilderness. Students must sauna at least three times a week, each sauna session ending with a dip in the lake throughout the year. Every regular activity is charted on a behavior management program through which students are given the opportunity to earn points which can be used for a variety of rewards. Evenings are used for group sessions and individual meetings with counselors who use the opportunity to review each student's success with the charted behavioral management component.

All students will have the opportunity to participate in at least one significant field trip whether it be backpacking, back country skiing or canoeing. All students also prepare for and

participate in a pre-graduation 20 km run that is symbolically significant as it is designed as a 'run to Prince George'; a successful return to the mainstream community.

Perhaps the single most important element of the program is the role of the staff. Hawkenson described the ideal staff member as a 'kind of superman... young, physically fit, happy and attractive' (Northey, 1983 pg 13) and the commitment he expected from them as 'kind of insane'.

He did not imply however, that each employee had to be a physical and athletic paragon. The primary responsibilities were and are to be able to form effective, genuine and respectful relationships and to be willing to do, on a daily basis, everything that the program demands of its students. Employees were not and are not guards or supervisors but participants in the lifestyle who lead by example. This means for example, that an employee may actually struggle with the daily run but that he or she will complete it and actively support and encourage the students to do likewise. The support and encouragement is not done on the sidelines or in a supervisory capacity but by running and working side by side with the students. Each shift counselor works a 24 hour a day, seven and one half day shift with six and one half days off between shifts. They eat, sleep, play and work with the students.

### ***Narrative: The Ritual Context***

There is a difficulty in fully appreciating Camp Trapping's intelligent and effective design if one is only provided with descriptions of its therapeutic components. In particular, the reader is denied an appreciation of the holistic nature of the experience. I would argue that the idea of a 'ritual context' is most effective in expressing this perception of the program.

Anthropology and sociology provides ethnographic and theoretical material to help us understand the relevance of ritual.

Berger and Luckmann discuss the particular difficulty of 'secondary socialization', a social intervention designed to encourage participants to reject their former world view and behavior in favor of a new, socially-prescribed perceptual-behavioral regime. They note that rites are commonly used in traditional cultures in order to achieve this goal. They also emphasize that immersion in and commitment to this new, preferred social reality can only be successful if done in an emotionally powerful context which induces strong personal relationships with those providing the new world view. After all, the attempt here is to convince a participant that their former perceptions, relationships and behaviours are inadequate and unsatisfying. Only if this is achieved can the participant begin to scrutinize and adopt the new, socially desirable lifestyle. Not an easy task for any of us. (Berger, Peter & Luckmann, Thomas. 1966, pg 144).

Therapeutic rehabilitation for young offenders is an obvious attempt at secondary or re-socialization. Camp Trapping is designed precisely for this purpose. Society has determined that the behaviours (the underlying perceptions and attitudes implied) of young offenders are inappropriate and need to be changed to socially acceptable ones in order to earn individual autonomy within the social order.

Victor Turner provides us with one of the most extensive analyses of ritual process. While paying homage to Van Gennep's earlier work on the three-staged Rites of Passage format, Turner takes us more deeply into the inner workings of ritual. He agrees with Max Gluckman's (1958) assertion that ritual is most effectively used in 'circular-repetitive' societies; those which, at any point in time, provide a strong sense of immutability. Any

change must be located within the individual as the society is perceived as unchanging. Turner expands on this notion with the concept of 'social drama,' a situation arising wherein there is a perceived breach of social harmony which must be addressed through a dramaturgical response designed to change individuals within the static social environment. He argues that this type of crisis is addressed through a 'rite of affliction' in which the identified individuals, perceived as being in a state of 'ill-health', are offered the opportunity to establish or re-establish health.

Given that contemporary Canadian society is highly relativistic; driven by liberalism and a strong conviction in the right to maximize personal choice; dominant society appears to offer a limitless possibility for change. There is an apparent plasticity in respect to borders, boundaries and norms. Thus it is often difficult for many to realize the core value system and set of behavioural demands that underlay social life. This is even more pronounced for youths with a familial or peer group situation that is itself chaotic, which has indistinct boundaries, or a behavioural preference that condones criminality or that deviates from the norm in an unacceptable fashion.

It stands to reason then that a logical choice for those desiring to re-socialize individuals would be to attempt to create a circular-repetitive society or sub-culture in which to enact or dramatize those aspects of social life to which dominant society wishes all its members to adhere. Camp Trapping is such an environment.

A student entering Camp Trapping, try as he might, has no possibility of exerting change on the community. Nor can this individual hide in the crowd. He is fully visible and surrounded by an inexorable pressure to conform to the norms of the Trapping society. His former behaviours are defined as exhibiting poor choices and poor social skills. He is defined then as being in "ill-health". To be healthy, he is told, is to exhibit attitudes and behaviours that conform to Camp Trapping's attitude in the world. Camp Trapping becomes a symbol of and for society as it should be... 'of' in the sense that it is a visible example of effective social living... 'for' in the sense that it provides the recipe for effective living and the opportunity to practice making this recipe. If successful, the Trapping experience will convince its students that they want to accept this symbol as their guide for future living. But how is this achieved? We turn again to Victor Turner who has provided a useful breakdown of the elements necessary for ritual change to be effective. The chart on the next page provides a summary of these elements.

An essential component is the creation and use of a system of dominant and operant symbols (Turner) or as Sherry Ortner calls them, key symbols which are either summarizing, concept elaborating or action elaborating.

A dominant or summarizing symbol synthesizes the entire conceptual and behavioural message that it represents. The remembered Camp Trapping experience is one such symbol that is carried into post Camp Trapping life by its graduates. The logo can be conceived of as another artifactual expression of this. The true, overriding dominant symbols of Camp are the run and the individual.

## **TURNER'S ANALYSIS OF RITUAL PROCESS**

**Ritual: a ceremonial process involving a relatively standard repetition of words and actions that is in some way meaningful to the practitioners**

<p><i>Designed to effect the total person:</i></p> <p><b>1. Communication 2. Bonding</b></p> <hr/> <p><b>OVERALL: THE TRANSFORMATION OF AN INDIVIDUAL OR GROUP FROM ONE STATE TO ANOTHER</b></p> <p>-----</p> <p><b>PRELIMINAL: SEPARATION</b></p> <ul style="list-style-type: none"> <li>-removal of subjects from a former state</li> <li>- introduction to the ritual state</li> <li>- symbolic removal from former state</li> </ul> <p><b>METHODS</b></p> <ul style="list-style-type: none"> <li>-physical removal from normal social environment</li> <li>-change in appearance, habits, status</li> <li>-often, a symbolic death</li> </ul>	<p><b>GOALS OF RITUAL feeling, thinking and behaving</b></p> <p><b>3. Control of aggression 4. Creation</b></p> <hr/> <p><b>OBJECTIVES OF A RITE OF PASSAGE: INITIATION &amp; AFFLICTION</b></p> <p><b>Objectives suggest a desired 'state of being'</b></p> <p>-----</p> <p><b>LIMINAL: TRANSFORMATION</b></p> <ul style="list-style-type: none"> <li>- experiencing a sense of 'communitas'</li> <li>- experiencing the objectification of all that is not manifest in normal, daily life</li> <li>- development &amp; experiencing of feelings of unlimited personal &amp;/or group potential at least for the duration of the rite</li> <li>- moral restraint becomes redefined as a love of virtue</li> <li>- scrutiny of their society's norms &amp; values</li> </ul> <p><b>METHODS</b></p> <ul style="list-style-type: none"> <li>-removal of habituated status distinctions during the rite</li> <li>-complete compliance with practitioners' demands &amp; requests</li> <li>-establishment &amp; use of ritual symbols</li> <li>-physical hardship &amp; endurance</li> <li>-frequent paradoxical situations, statements &amp; behaviours (eg: the presentation of work as play),</li> <li>-frequent repetition of acts, statements &amp; symbols</li> <li>-establishment of a circular-repetitive society</li> </ul>	<p><b>of a motivated idea system re guilt &amp; conscience</b></p> <hr/> <p><b>Methods suggest a 'stage of ritual'</b></p> <p>-----</p> <p><b>POSTLIMINAL: AGGREGATION</b></p> <ul style="list-style-type: none"> <li>-reintegration of participants into daily life</li> <li>-acceptance of participants new state by society at large</li> </ul> <p><b>METHODS</b></p> <ul style="list-style-type: none"> <li>-typically involve celebrations, feasts, graduations, symbolic birth, 'coming out', demonstrations of some visible characteristics of the new status</li> </ul>
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The run is quite obvious. It conforms neatly to the idea of a dominant symbol in that it consists of strong messages at both ends of what Turner describes as the orectic and ideological poles of a dominant symbol. The "orectic" is the emotional, visceral side of the equation. The run is the single biggest physical challenge which the students confront daily. They ache, they sweat, they breathe the experience. Simultaneously, the students are fed the ideological referent. They are constantly reminded that if they can do the run, they can do anything they put their minds to. The effort, will and determination necessary for the daily run are linked to the same qualities that are necessary for successful living in the dominant society. In addition, the counselors do not berate unsuccessful or slow runners. They congratulate the efforts, they run beside and encourage the students. They demonstrate how they also must struggle. Turner argues that a dominant symbol can only be successful if it provides both of these referents.

The individual as dominant symbol is a more abstracted concept of symbol yet I would argue that it fits perfectly within the ideological system of both Camp Trapping and Canadian society generally. Our culture stresses that the locus of responsibility, choice and potential is within the individual. Camp Trapping's demand that each counselor must participate in, rather than supervise over, all the camp's activities provides the ideal environment for each counselor to become a symbol of and for the attitudes and behaviours that define successful living. It is the responsibility of each counselor to develop genuine positive regard for each resident. Thus they also model appropriate social skills. Counselors are not perfect of course. They struggle with the physical demands, they lapse into occasional moments of poor judgement. They can express themselves inappropriately. But if Camp is working at its best, the struggles become examples of overcoming challenges; the lapses of judgement become opportunities for demonstrating taking responsibility for mistakes made. Residents are thus given the opportunity to scrutinize a range of idiosyncratic designs for effective living. Each counselor provides a unique interpretation of the ethics, attitudes and behaviours demanded by CATS. As a result, students are provided the opportunity to recognize that an individual can develop and cultivate their uniqueness within the confines of society's demands.

### ***Nature: The Context***

When asked, no one familiar with CATS can imagine the program running successfully within an urban environment. Its wilderness setting is perceived as an essential component leading to its success. Why might this be the case?

Gluckman and Turner both emphasized the need for a 'circular-repetitive society' for ritual process to be effective. The subjects of ritual process must feel that it is only they who can change. Their social world appears clear, solid and immutable.

Change does occur at camp; regularly in terms of staffing, more slowly in terms of content and design. From a student's perspective however, change in the structure and process of Camp Trapping is impossible to imagine. This picture of immutability is brought much more clearly into focus through the frame provided by its natural environment.

While one could conceptualize traditional correctional facilities as meeting this criteria, what they do not offer is the idea of community in its fullest sense. Juvenile correctional facilities continue in their tendency to be supervisory in nature. Correctional officers do not share the

responsibility for community life with the residents. They rely on bars, wire fencing, steel doors and concrete walls to define the community's boundaries.

Camp Trapping provides a shared sense of responsibility for community life. Its boundaries are invisible; created by lake and forest and the illusion of unlimited space. It provides a sense of expansiveness and inclusivity. The natural environment reminds residents of the frontier, evoking perhaps a pioneer sensibility of the need for collective responsibility through the exercise of one's talents to the best of one's ability. It evokes a feeling of possibility and potential rather than containment and limitation. Camp Trapping does not present itself as a fortress designed to defend and contain, rather it is perceived as a small oasis of human activity within a world much bigger than itself; much bigger than the mundane and often petty concerns of daily social life. Nature helps the residents gain perspective on the human condition. It simultaneously and paradoxically exposes both their frailty and their strength

Living in a world stripped of many of the stimuli of modern life, students are more readily visible to themselves, each other and their counselors. The rules for effective living are made more accessible as the chaotic chatter of the modern world is swallowed by the forest environment.

Another crucial camp component that serves as a dominant symbol is the phenomenon of 'out-tripping'. Each student will experience at least one significant wilderness adventure during their stay. This will be either backpacking, canoeing or ski mountaineering in the wilderness. These events are extremely powerful foci for the same sort of message conveyed at the Trapping site. As an example, Al Huggett, current program director for CATS spoke of a recent trip to Grizzly Den (about 120km from Prince George). He and 8 students had climbed to the high ridge overlooking the Grizzly Den Lake. They stood atop the ridge surveying the mountains around them. Al asked all the students to turn their backs to each other and walk 5 paces away. He then had them sit in silence for 10 minutes. Within 5 minutes, two of the students had begun to cry silently. Huggett believes that the wilderness setting strips away the distractions of daily living, giving each participant the opportunity to scrutinize their life. What they see in themselves is not always pretty; but the realization allows healing to begin.

Cariboo Action Training Society has proven its effectiveness over the years. Numerous evaluations have substantiated its claim to the lowest recidivism rate in the Canadian Corrections world. I would argue that it has achieved this due to its sensitivity to nature, nurture and narrative. Nature has provided the context in which messages can be heard most clearly. Nurture has been provided by the program's clarity in respect to its genuine and respectful engagement with its students. Narrative is story. Each student has been given the opportunity to reconstruct the story of their own life and to conceptualize the exciting possibility of a life fully lived into their future.

Camp Trapping is the only remaining wilderness-based juvenile rehabilitation program in the province. Over the years, the nature of its student population has changed. There is an alarming increase in learning disabilities, multiple diagnoses, addiction and fetal alcohol spectrum disorder (FASD). These new variables provide difficult challenges.

Twenty years ago there were at least six programs similar to Camp Trapping in British Columbia. While the demise of the others may have been contained within their program designs, they, like Camp Trapping had to suffer from the pressures brought about by more

complex student problems and by the neo-liberal insistence on downsizing and cost reduction of public services. The issue of litigation and liability has also effected the government's reluctance to offer what are clearly more high-risk environments than traditional correction facilities. I would suggest that this is a perilous course of action that deprives our society of one of the most effective means available to it for the purpose of providing hope, opportunity and genuine rehabilitation to one of the most at-risk segments of its population.

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# ***The Way to Natural Design: Learning to See and Confront the Bigger Design Question.*** By Seaton Baxter

## ***Preface***

The original intention of this paper was to discuss nearly 50 years of personal progress in the pursuit and development of a new context for design (natural design) in higher education. The original abstract was over ambitious in relation to the limitation on length (3000 words) for the paper, so steps have been taken in the paper to do two things.

- (i) To provide a chronological and biographical context in a **condensed form**. This is essential to frame the development of the ideas, and
- (ii) From the context, to provide a specific critique of the anthropocentric nature of design education.

The abstract at the beginning of this paper reflects these changes.

The context has been condensed into one Table (Table 1), which shows the chronology of important events in the author's development and also in the development of the ideas associated with natural design. This is exemplified through a selective sampling of publications and the work of some of the author's PhD students. The Table also divides (approx) the total period into 4 stages referred to as Anthropocentric, Zoocentric, Ecological and Natural Design and locates these in relation to place and institutional setting. No more will be said in this paper about this wider context.

## ***Objective***

This paper argues that most of design education unfairly and unimaginatively limits its role to anthropocentric (human centred) studies. It provides several reasons why design education should at the very least, incorporate a small portion of studies of a zoocentric nature on the way to eventually adopting a full ecocentric or natural design approach. This paper limits itself to the first stage – zoocentricism.

## ***Introduction***

Human beings share this planet with thousands of other living species – we could not survive without them. Most of these species make their contribution to our survival without us noticing or acknowledging this. Many other species make a direct and obvious contribution to our lives through food, entertainment, sport, health etc. In harmony and symbiosis all interactions and relationships make for a Gaian biosphere (Lovelock, 1979). The survival of the parts depends on the whole which in turn depends on the actions of the parts. We (humans) are only a part of this biospheric whole.

For thousands of years, humans have exploited and over exploited other animal species for our own ends. (Zeuner, 1963, Clutton Brock, 1981). We have domesticated many species and used them as a source of food, clothing and manufactured goods: as a means of transport: as an aid to the herding and hunting of other species and as a source of companionship and

protection for ourselves and our property. They save human lives and give their lives for us. In life and in death, they too have received our highest honours for heroism (Cooper, 1983). Animals have been used by specialists for study and experimentation and by the general public for entertainment, recreation and sport. The history of the exploitation of animals by humans is sadly also one of cruelty and abuse (Carson, 1972).

Humans have also shown concern about our inhumanity to other species. On several occasions, this has given rise to strong public feeling, militant actions, the creation of animal welfare societies and eventually political and legal action. Such compassion for animal suffering, particularly in Victorian society has been eloquently documented by Turner (1980) and the history and work of societies like the RSPCA has also been reported (Brown, 1974, Hollands, 1980). More recently, attention has turned to the conditions of animals in research laboratories (Ryder, 1975,) in intensive livestock farming, (Harrison, 1964) and currently in sport (fox hunting). There is also a strong philosophical debate (Singer, 2006, Regan, 2004) A major design feature of our exploitation of animals is the spatial restrictions we place on their freedom of movement, especially “*the five freedoms*” (HMSO, 1965) - standing up, lying down, turning around, grooming themselves and stretching their limbs. Many animals are confined, some to an extraordinary degree in the barren limitations of stalls, cages, shelters and buildings. There is widespread evidence of animal suffering resulting from the poor design of buildings and equipment. In the 1970’s, the condition in American zoos was severely condemned (Batten, 1976) and Gerard Durrell said of the designs of zoo enclosures that –

*“the average architect behaves like a child with its first box of bricks and will, if left to himself, produce buildings that are about as much use as they would be had they been designed by a mentally retarded infant of five”*

In 1983, concerning farm animals and the then version of the UK Codes of Welfare for Farm Animals, Baxter (1983) estimated that design was implicated in 65% of the statements concerned with the welfare of farm animals, especially with regard to the design of equipment, building components and complete buildings.

There have been many improvements since then but bad design is still commonplace in relation to animals. Why? Except in extreme cases it is unlikely that bad design is intentional i.e. intended to cause animal’s pain and distress. So, it must be a lack of awareness, knowledge or skill on the part of the designer – professional or otherwise, i.e. the person who created the building or product. Where possible we can aim to correct these faults through design education.

### ***Anthropocentrism***

Anthropocentrism remains a contentious concept (Steiner, 2005). The main objection to anything other than the anthropocentric is that for us (humans) there is no alternative to human centredness. This is then extended to the argument that all value is therefore also human. However, as Curry (2006) has pointed out, this is an anthropogenic position and just “*because value is generated by human beings, it does not follow that humans must be the main repository or central concern of value*”

This paper adopts Curry's definition of anthropocentrism as "*the unjustified privileging of human beings, as such, at the expense of other forms of life*" (p43). Emphasised in this paper by the lack of concern in design education for animals.

### ***Three examples Transgressing the Limits of Anthropocentric Design***

#### **Example 1 Creature Comforts**

Like most living organisms, humans are homeostats – we react to changing conditions in such a manner as to maintain constants in our 'internal environment.' This is true of the regulation of body water, calcium and so on (Brody, 1945). It is also true of core body temperature – we are homeothermic. As homeotherms, we are very similar to the farm animals we rear for consumption as food, yet most designers give little thought to homeothermie and understand thermoregulation even less. For as long as we consume animal products, animal production systems will be subject to economic and market conditions and biological efficiency of growth, egg and milk production will tend to be maximised. In such systems, the cost of feed to the animal can amount to 60-80% of the total cost of production so measures like food consumed per kg of growth or per litre of milk will be important. Consider the domestic pig (*sus scrofa*) which is being reared for the production of fresh pork and bacon. It is born weighing around 1kg and in about 180 days, it puts on about 90kg of body weight. When feed is expensive, maximum economic efficiency is achieved by keeping the pig in its zone of thermoneutrality i.e. between its upper and lower critical temperatures. This means that for young pigs, the thermoneutral zone is above normal outdoor temperature levels in the UK. As a consequence, these pigs are provided with some means of climatic protection – this has to be designed. Many farmed animals are economically sensitive to thermal (climatic) conditions and so good design needs to understand the relationship between nutrition (energy intake), growth and behaviour and climatic conditions (energy demand). In this regard, we treat humans differently, not because they do not have similar thermoregulatory responses but because they are not 'production units' of economic sensitivity. Consider the pig again. The relationship of growth (weight gain) to environmental temperature from experimental data suggests clearly that there are optimal temperature zones. So what does the designer need to consider in order to design optimum thermal conditions? The following information is needed – animal size, feed intake, numbers of animals in 'behavioural' group, type of floor the animals lie on, and environmental conditions like temperature, and air velocity. All of these parameters need to be understood in relation to their interactions and the dynamic conditions which are likely to pertain in the operation of the system. For example, if the cost of energy (as feed) is very expensive in relation to the cost of energy (as fuel) then the producer may resort to heating the pig space to maintain thermoneutrality. The opposite may also happen.

This example suggests that for farmed animals, designers need to understand more about thermoregulatory behaviour and in doing so will probably learn more about similar responses in humans. There should then no longer be any excuse for hypo or hyperthermic conditions in humans through design errors.

#### **Example 2 Visual Thinkers**

The more our designs limit the space in which an animal has to move, the more the animal is forced to move against it's will and the more contact there is between the animal and it's constraining boundaries, then the more the animal is likely to suffer from injury, pain and distress. However in modern production systems, to ease the flow of often large numbers of animals into transporters or to allow animals to be weighed or treated by a veterinarian and to ensure safe, healthy human/animal interactions, restricting space is commonplace. Some of

the most sophisticated designs for handling farmed animals are neither buildings nor pieces of equipment but complete handling systems. Examples can be seen on sheep farms for dipping and clipping sheep, on cattle ranches for branding and weighing cattle or at auction markets, sale rings and abattoirs. Millions of animals each year pass through these facilities some with great distress and no little frustration to stockmen and handlers. Almost half of the cattle and pigs in the USA pass through facilities designed by one person – Dr Temple Grandin. Dr Grandin is a woman, an animal scientist and she is autistic. All of these attributes she combines in some unique way to make her designs successful and truly zoocentric. Designing for animals is the greatest emotional pleasure for Temple, “*the closest thing I have to joy is the excited pleasure I feel when I have solved a design problem,*” (Grandin, 1975, p89). In 1983, I suggested (Baxter, 1983) that in order for designers to successfully design for the needs of animals they should “...try to get as close as possible to ‘being a cow’, and to do this the designer needs ‘cow type data’.”

Grandin has since recorded

*“When I put myself in a cow’s place, I really have to be that cow and not a person in a cow costume. I use my **visual thinking skills** to simulate what an animal would see and hear in a given situation. I place myself inside it’s body and imagine what it experiences. It is the ultimate virtual reality system, but I also draw on the empathetic feelings of gentleness and kindness I have developed so my simulation is more than a robotic computer model”*(p145).

So, is Grandin just thinking like many artists and designers (visual thinkers) and is her expression pure anthropomorphism? Not quite, I think, for “*A great deal of my [Grandin’s] success in working with animals comes from the simple fact that I see all kinds of connections between their behaviours and certain **autistic behaviours***”(p147). Indeed the postulation is even bolder when she states that

*“It is very likely that animals think in pictures and memories of smell, light and sound patterns. In fact my visual thinking patterns probably resemble animal thinking more closely than verbal thinkers.... I have always pictured in my mind how the animal responds to visual images in his head. Since I have pictures in my imagination, I assume that animals have similar pictures. Differences between language based thought and picture based thought may explain why artists and accountants fail to understand each other.”*

That animals think and have emotions is still debated but not entirely discounted. Whether they think like humans or like humans with some neurological disorder is not clear, nevertheless Grandin seems to have a ‘designerly’ way (visual thinking) of anticipating animal needs. But perhaps it is more than this. Her animal scientist’s training and knowledge, her love of animals and her women’s intuitive tendencies towards empathy suggests that she not only ‘sees’ but ‘feels’ the relationship much like Sheldrake’s reports of the relationship between dogs and their owners(Sheldrake, 2003) or she is ‘tuned into an animal’s wavelength’ in some form of telepathy (Long, 2005). Does Grandin’s descriptions of her autism and how she ‘thinks in pictures’ provide us with another way of understanding designer’s visual thinking and is the relationship to animals significant?

*“I [Grandin] think in pictures. Words are like a second language to me. I translate both the spoken and written words into full colour movies, complete with sound, which*

*run like a VCR tape in my head” and “I credit my visualisation abilities with helping me understand the animals I work with” (Grandin, 1995, p20)*

### **Example 3 Wild Imaginings**

An important feature of art and design education is the cultivation of the imagination and of different ways of thinking and expressing ourselves which enhance and reflect our imaginings. To appreciate another’s imaginings and thoughts they need to be manifest in words, actions and objects. This is how we can appreciate ‘nature’s imagination.’ Nature is the source of much of our inspiration in art, science and technology. It can also be the source of uninhibited development of the imagination in our curricula, wild imaginings for which there is no greater source than the evolutionary products of nature.

For example, design education often uses problem solving situations of an extreme or unreal kind to stretch the imaginative abilities of students without necessarily solving an extant problem. Sometimes the exercise gives rise to useful, novel ideas but the intention is usually to be challenging, thought provoking and fun. Design studies involving imaginary animals are also good exercises. Consider the following example first presented at an informal evening exercise to a mixed community of animal scientists and designers of animal facilities with the aim of developing a transdisciplinary dialogue on the issues of farm animal welfare. The simple protocol was as follows:-

1. Divide the community into small teams (4-6 persons). It is best if the teams have both designers and animal specialists (zoologists, animal ethologists, etc)
2. Present each team with a large colour photograph of an imaginary animal in its wild habitat. In the first of these exercises, the animal was a ‘rabbuck’ a cross between a rabbit and a deer living on the edge of woodland and pasture..
3. Stage 1 Teams to examine the image(s) and (usually) led by the biologists draw up a working specification of the animal in its original habitat. This includes its biology, physiology, ethology, reproductive behaviour, nutritional needs etc.
4. Stage 2 Teams now assume that the animal has been domesticated and describe why and what products domestication secures. Then (usually) led by the designers, facilities for the accommodation of the animals and the securing of the products of domestication are designed.
5. Stage 3 Teams then describe the products which accrue with or without further processing and how they would advertise and market the products. (This was not done in the original exercise).
6. Further stages are possible and only limited by the imagination of the tutors.

The exercise is truly collaborative. It delays anthropocentric elements until Stage 2. It demonstrates the need for and acceptance of shifting leadership i.e. biologists in Stage 1, designers in Stage 2. It stretches the imagination. The exercise is great fun, far more difficult than it appears at first glance, and generally mind bending for all disciplines.

Zoocentric designs are stimulating, imaginative and transdisciplinary.

### ***Conclusions***

Seven Good reasons for Incorporating Zoocentricity into Design Curriculum

- (1) **Good design could improve the well being of all animals associated with humans and could improve animal/human performance.** It would widen and deepen our thinking on planetary sustainability.

- (2) **It provides a different perspective (zoocentric) and a new challenge to design thinking.** It opens up new studies in bionics, biomimetics, biomimicry, etc and in doing so widens the imagination.
- (3) **It extends our understanding of other species and deepens our compassion for them.** It can open our minds to a new perspective on some human disorders. It makes us more aware of public concerns and debates on animal welfare, methods of slaughter, fox hunting etc.
- (4) **It increases our awareness and knowledge of the impacts of our design and technological decisions in human/animal relationships.** The problems of animal related diseases crossing barriers like avian flu or BSE or the new systems of cloning or the use of animal parts in human bodies (organ transplants).
- (5) **It provides new sources of ideas and knowledge to stimulate imaginative thinking.**
- (6) **It raises questions of moral and ethical concern.** Do animals have rights, etc?
- (7) **It provides a step towards a truly ecocentric, natural design.** In doing so it opens up new and extensive sources of information and knowledge for designers in scientific papers, books, films, videos/DVDs and indigenous sources.

The difficulty of introducing something new into the curriculum is also the difficulty of what to take out. This paper is more a plea to expand our perspective than to introduce another element. It is about how we should see all aspects of design education through different eyes (zoocentric) It is one compassionate step on the way to Natural Design.

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# ***From Tomte Wisdom to Friluftsliv: Scandinavian Perspectives of Nature*** By Douglas Hulmes

My mother would carefully place the *tomte* on the shelves of our living room book case every December about a week before Christmas, along with miniature goats made of straw, and sheaths of grain that she said were for the birds who were in search of food during the snowy months of winter. The *tomte* were the little people or elves of my Swedish ancestors' culture, and they brought a sense of humor and delight to the darkening days of winter, as well as a reminder of how we must treat each other and nature with respect. If we didn't care for nature's creatures, the *tomte* might play nasty tricks on us.<sup>1</sup>

From these early childhood memories of my Scandinavian heritage, I developed an interest for learning more about the folklore and mythology of the Nordic people and their relationship to nature. As an environmental educator, I have come to appreciate the values of stories to teach lessons and draw analogies. This form of cultural wisdom, shared through stories, fables, and myths, forms the basis of awareness toward the good as well as the bad or dangerous aspects of nature. Academia refers to our "mythopoetic" connections to nature; the sources of wisdom that form a sense of moral and ethical relationship to the natural world as well as our relationships to one another.<sup>2</sup> Much of this wisdom is rapidly being lost by the homogenizing process of modern American culture.

For a variety of reasons, many of our grandparents and great grand parents who came to this country as immigrants felt an obligation to refrain from speaking their mother tongues, and were also led to believe that folk beliefs and traditions had no relevance in their newly adopted homeland. Others left their homelands due to unfortunate circumstances and rejected these traditions as reminders of a dark past. Probably an even greater factor was the influence of religion and science that relegated these beliefs and traditions to the level of antiquated fairy tales. They were also found to be somehow contrary to the teachings of Christianity and the objectification of nature through science.

My initial introduction to the Swedish *tomte* eventually fueled a lifelong fascination with my Scandinavian heritage, including the history, mythology, folklore, and traditions that I felt was entirely missing from my formal education. The journey I have taken in recovering my cultural heritage eventually led me to a Norwegian word, *friluftsliv*, a concept that bridges the mythopoetic folklore of Scandinavia with a way of being with nature that invokes a sense of wonder, respect, and joy in being present and at home in nature. The direct translation of *friluftsliv* means "free air life." My perspectives of *friluftsliv* are still developing, and my hope is that this essay will trigger an understanding and desire to explore its application to the American relationship to, and use of, nature.

## ***The Search Begins***

My academic journey first led me to major in environmental sciences. After completing a rigorous undergraduate degree based in geology and ecology, I found myself searching for a deeper philosophical and spiritual connection with nature that was not fully satisfied by scientific understanding. I continued to be drawn back to my childhood connection with nature that also included an emotional and mystical connection through, in part, the myths and folklore that I was fortunate to have been given as a child. I wanted to personally experience

my cultural heritage; the landscape through which it was formed, and possibly gain more of the wisdom that I felt must be still available.

I looked for an opportunity to work and teach in a Scandinavian country. A student of mine, who had attended the Voss *Folkehøgskole* (folk high school) in Voss, Norway, suggested that I might find a suitable position in this unique Scandinavian educational system. In 1991, I took a six month sabbatical from my job as a Professor of Environmental Studies at Prescott College, and taught in a *Friluftsliv* program at Olavskolen *Folkehøgskole* on the island of Bømlo off the west coast of Norway.

While my formal academic training is in the environmental sciences and environmental education, working at Prescott College has also encouraged me to incorporate elements of Experiential and Adventure Education into my teaching. Teaching at the *Friluftsliv* program in Norway allowed me to introduce elements of environmental education, ecology, natural history, and environmental ethics as my contribution to the *Folkehøgskole*'s program in sea kayaking in traditional Greenland Eskimo boats, sailing traditional Norwegian wooden boats, climbing, and mountaineering.

Since this experience, I have returned to Norway several times, with classes of Prescott College students. The first course, which I taught in the summer of 1994 entitled, "Explorations of Norway from Sea to Icecap," resulted in a series of newspaper articles written by local reporters that traced our ten day segment of sailing a replica of a Viking ship up the Hardangerfjord. We became known as "the American Vikings in Norway."

After the class was completed, I visited Telemark College where I had heard about a new program called, "Norwegian Nature and Culture." This year long program was designed to teach international students about the Norwegian culture and its historical relationship to nature. It was a perfect match! I met the director of the program, and she had already heard about my class (Norway has only 4.5 million people, so news travels fast)! I was invited to teach in the program, and in 1996-97, I returned to Norway as a guest professor at Telemark College and Norway's first interdisciplinary environmental studies program.

The Telemark District, in the mountainous countryside, is one of the traditional cultural gems of Norway I spent a wonderful year teaching and studying Norwegian roots of culture and the landscape that has dramatically influenced the people's character, mythology, folklore, language and perspectives towards nature.

Through these experiences I have come to embrace the Norwegian concept of *friluftsliv* as a means of communicating many intangible ideas that form my deep love and connectedness to nature. The term bridges the mythopoetic folklore of my ancestors with the natural sciences and environmental education theory that I have pursued in my professional life along with the joy I experience in nature. It is a term that I feel has tremendous value for Americans who are searching for a deeper relationship with the natural world than that provided by conventional opportunities and programs in Outdoor Recreation, Outdoor Education, and Adventure Education. My perspectives of *friluftsliv* are still developing, but my hope is they will trigger further explorations and evaluations of our relationship to and use of nature. This concept beckons to Americans at a critical time in our history, to reevaluate our relationship with nature from the Norwegian perspective.

## *A Comparison of Cultural Views toward Nature*

The term *friluftsliv* is an idea that was created by the Norwegian author, Heinrich Ibsen in his poem, “Paa Vidderne,” (directly translated “On the Heights”), at the end of the 19th Century.

*“Well, then come!  
in wind and rainstorm,  
‘Cross the highland’s rolling heather!  
He who wants may take the church road:  
I will not, for I am free!”  
In the lonely seter-corner,  
My abundant catch I take  
There’s a hearth, and a table,  
And friluftsliv for my thoughts.”<sup>3</sup>*

With the introduction of this term, Norwegians adopted an expression that has been used to describe a cultural relationship to nature that has evolved with a people and the landscape that has formed their character. The Norwegian concept of *friluftsliv* is beautifully expressed in, *Wisdom of the Open Air, The Norwegian Roots of Deep Ecology*, by Peter Reed and David Rothernberg. This book also explores related work by other Norwegian philosophers including Arne Naess, Nils Faarlund, Sigmand Kvaløy.

While it can be argued that *friluftsliv* is a romantic Nationalist creation, it also offers us a different cultural perspective that is needed at a time when the fundamental assumptions of Western culture are that nature is a commodity to be exploited. Outdoor recreation has often become one more way for humans to exploit nature. As one of the fastest growing industries in America, outdoor recreation and all the gear that equip us to enjoy out door pursuits, has for most Americans become a form of reward for our industrious, stress filled lives.

The English language and the culturally biased ways we have been taught to use nature has resulted in a dominant view that it is a commodity to be exploited and used primarily for consumptive purposes that benefit humans. We take for granted phrases like ‘natural resources,’ ‘real-estate,’ ‘vacant land,’ ‘resource management,’ ‘land use,’ ‘public lands,’ ‘private lands,’ and ‘no trespassing’ without questioning the origins of the ideas they express. These cultural perspectives can be traced back to the roots of Western civilization. Plato argued that nature is transitory, where as the idea or concept of nature is truth, and Aristotle proposed that everything in nature has a purpose, and that purpose ultimately is for humans, the highest form of life. This anthropocentric and hierarchical form of thinking has profoundly influenced interpretation of Judeo/Christian thought, Western philosophy, and science during the Age of Enlightenment, with the influence of Descartes, Newton, Bacon and others, a Cartesian, mechanistic reductionist view of the world was promoted. Man was seen as the only being with a soul and who was ordained by God to control nature through rational logic and science. Through the influence of this ideology, Adam Smith, and John Locke, the shapers of Western economic thought, further determined that land and private property supported individual freedom and potential for obtaining wealth. Through the capitalist system, nature was relegated to the position of a commodity to be exploited for personal gain. As Max Oelschleager states, in *The Idea of Wilderness*, “Capitalism and democracy coalesced with machine technology to effect the conversion of nature into a standing reserve possessing market value only. Modernism thus completes the intellectual divorce of humankind from nature.”<sup>4</sup>

While some of the ideologies that promoted an ordained control of nature were disputed by artists, philosophers, and writers during the Romantic and Transcendental Period, the Industrial Revolution overshadowed cultural perspectives that questioned these assumptions. Henry David Thoreau, argued throughout his book, *Walden*, of the importance of living a life of simplicity with nature, and questioned our culture's obsession for material wealth. He stated, with respect to nature that "a man is rich in proportion to the number of things which he can afford to let alone."<sup>5</sup> John Muir, who wrote, "the Universe would be incomplete without man, it would also be incomplete without the smallest transmicroscopic creature that dwells beyond our conceitful eyes and knowledge,"<sup>6</sup> promoted in contrast to the anthropocentric assumptions of Western civilization, a view of the intrinsic values of nature to exist for its own sake.

More recently, Aldo Leopold called for a Land Ethic in his book, *A Sand County Almanac*, "There is as yet no ethic dealing with man's relationship to land and to the animals and plants which grow upon it The land-relation is still strictly economic, entailing privileges but not obligations."<sup>7</sup> Rachel Carson, in her book, *Silent Spring*, called to question man's ability to control nature, arguing that "The 'control of Nature' is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy, when it was supposed that nature exists for the convenience of man."<sup>8</sup> Naturalist writer, Barry Lopez speaks to the mystery, wonder, and sacredness of connecting with nature in a way that I feel is represented in the essence of *friluftsliv*:

*"Whatever evaluation we finally make of a stretch of land, no matter how profound or accurate, we will find it inadequate. The land retains an identity of its own, and still deeper and more subtle than we can know. Our obligation toward it then becomes simple: to approach with an uncalculating mind, with an attitude of regard. To try to sense the range and variety of its expression - its weather and colors and animals. To intend from the beginning to preserve some of the mystery within it as a kind of wisdom to be experienced, not questioned. And to be alert for its openings, for that moment when something sacred reveals itself within the mundane, and you know the land knows you are there."*<sup>9</sup>

Despite the wisdom of some of America's greatest philosophers, naturalists, and scientists, America has remained focused on an anthropocentric view of nature that is a commodity for exploitation, and that should be controlled exclusively for the benefit of humans.

What makes *friluftsliv* so appealing is that the word assumes no directional purpose or anthropocentric reasoning: to "live freely in the open air" is perceived as a norm. In contrast to the modern Western anthropocentric paradigm, the Norwegians and their language evolved with a rugged, beautiful, and potentially hostile landscape. Most Norwegians, until the turn of the last century, lived on small farms and remained relatively isolated from many influences of Western culture, and the *friluftsliv* perspective of being with the land, and being home in nature reflects many Norwegian qualities of independence, self-reliance, confidence, and humility.

Norwegian culture is a product of nature and landscape; Norwegian people are largely independent and pragmatic towards the use of nature even as they are humbled by their lack of control over it. They know that, while one could alter nature, ultimately, one also needs to respect nature and through wisdom and "*fornuft*" (common sense), one was always at home

in nature. In contrast, American ideas of outdoor recreation have tended to reflect more of an imperialistic and capitalistic view of nature with a goal to overcome or conquer it.

### *Friluftsliv from an American Perspective*

I find it challenging and enjoyable to investigate the idea of *friluftsliv* from an American perspective. I have had an opportunity to explore this concept from a different culture and language and have given myself the freedom of interpretation that is not as possible within the confines of my native English language and predominantly American way of thinking.

I have seen and experienced, through my Norwegian friends, varied examples of *friluftsliv*. One friend lives on a traditional farm in a forest setting in the mountains near Tynset, where the farm has been handed down within the same family for generations. Another friend lives on an island off the west coast and has built his own log house with a sod roof in the traditional manner, using materials from the land. Yet another friend lives in Bergen next to preserved natural open space, and enjoys opportunities to experience what I would call urban *friluftsliv*. He has also kayaked the entire Norwegian coastline over a period of 17 years, and has definitely experienced *friluftsliv* from a grand and more traditionally understood interpretation. My final example is of a friend, who was a student of Nils Faarlund in the early 1990's. Nils Faarlund is a prominent Norwegian *friluftsliv* "vegleder" (leader of the way) and proponent of living a simple life close to nature. As a result, my friend changed his academic direction from physical education to *friluftsliv*, and has chosen to live out his philosophy at a traditional *husmannsplass* (tenant farm) situated on a small island on the west coast near the mouth of Sognefjord. He utilizes traditional wooden boats, keeps a flock of sheep descended from the Viking period, and has created a center for people to come, learn, and experience coastal *friluftsliv*.

Each of these Norwegians know their land intimately and to varying degrees live, recreate and feed both their souls and bodies from the land and the sea. Even in the urban setting, there are wild blueberries to be picked while exploring the nearby forest, and *pinnsviner* (hedgehogs) to be accountable to while on evening saunters. With many of my Norwegian friends, I have felt a sense of belonging to a place that is too frequently missing in the American culture. One friend explained, that for her, *friluftsliv* could be skiing in the mountains that ring her home near Mulde, or it could be a simple walk to the coast with her mother to light a fire and talk.

I have come to feel the presence of the *nisse* (Norwegian equivalent of the Swedish *tomte*) and trolls that live by my Norwegian friend's home in Bergen. Mystery and wonder still exists in a small protected woodland, not only for the children, but admittedly for the adults who live there, and still find magic in an evening saunter through the woods and bogs. I felt my friend's magical sense of belonging to a place and knowing it well enough to be neighbors with the forest and creatures who dwell there. To be at home in nature, where you live, and to know that you belong is an essence of *friluftsliv* that I have come to discover to be a common quality with my friends in Norway. As the Norwegian poet, Tarjei Vesaas, describes in his poem, "Snow and Fir Forests,"

*“Talk of what home is –  
 snow and fir forests  
 are home.  
 From the first moment  
 they are ours,  
 Before anyone has told us,  
 that it is snow and fir forests  
 that have a place in us-  
 and since then it is there  
 always, always.  
 .....  
 Come home,  
 go in there  
 bending branches  
 -go on til you know what it means to belong.”<sup>10</sup>*

I realize that I, and many of my American friends have similar feelings and experiences where we live, but the English language does not have a concept like *friluftsliv* that encapsulates these notions in a single beautiful word.

It takes time to know a place, just as it takes time to know a friend. To let the land share its stories and also know the stories that the people who have lived with a place, often for generations, is an ingredient of *friluftsliv* that is too often missing in the American culture. The stories of the Scandinavian nature spirits; like the *nisse*, *huldra*, *noeken*, *trolls* and Swedish *tomte* have been handed down through the generations and can be read in children’s books like those by Salma Lagerlof, *The Wonderful Travels of Nils*,<sup>11</sup> or *Puttes’ Adventure in the Blueberry Forest*, by Elsa Beskow.<sup>12</sup> These stories have attempted to capture the essence of magic and wonder that a people, who have lived with the land, feel with the places where they live, and through these stories, they keep the mystery of a place alive and real.

A special tradition that is shared by many Scandinavians is the planting or the knowing of a special “*tuntre*”, a sacred tree planted in the center of the yard on a family farm that reflects an intimacy with a place.<sup>13</sup> The importance of caring for the tree is a moral reminder of caring for the farm or place where one lives. One Norwegian told me that the *tuntre* provided a direct connection with the nature spirits that lived underground at his farm.

The cultural traditions of connecting to the land in a mythopoetic way, provided people with a way to explain their feelings of connection with nature, and sense of mystery, wonder, and fear that they experienced living with the land. The stories also gave children moral and ethical guidance to their relationship with the land. Unfortunately, these have been largely lost to the descendants of Scandinavians living in America. I fear, with many of my Norwegian friends, that these perspective of being with nature and the place where they live are also in danger of being lost in Norway, as the younger generations of Norwegians are being seduced by the American culture, new technologies, and urban attractions within their own modernized culture.

*Friluftsliv* is living simply and simply living It is taking the time to appreciate where one is in the moment with nature. It is the journey, not the destination that is the goal. *Friluftsliv* offers a contrast to the typical American form of Outdoor Recreation, which has too often become an extension of the fast pace adrenaline driven culture, where the outdoor pursuit satisfies a

need for excitement, escape, or even therapy for treating the ills of our society. Outdoor recreation has become an extension of American consumerism with the perceived need for the latest fad in gear and gadgetry to enhance the thrill of the outdoor experience. It has become a reward for working in an industrialized technological society, and is one more commodity to be purchased.

Current land management practices, and the U.S. Congress, endorse this form of recreation as another commodity to be consumed from a resource that requires management and the move to require fees for an outdoor experience and access on to public lands is a striking contrast to the Norwegian concept of *allemannsretten* (every man's right), which complements the notion of *friluftsliv* in assuming that like the air that sustains all life, being with nature is a right that in most cases should not require a fee.

The opportunity of comparing and contrasting ideas of *friluftsliv* with English and American ideas of Outdoor Education, Outdoor Recreation, Adventure Education and Environmental Education intrigues me from an academic perspective. I have come to appreciate the spectrum of definitions and attempts of establishing clear limits to these definitions. I also find it interesting to dissect the words and consider their Anglo/Saxon and Nordic roots. The English break down of outdoor education creates the understanding that it is learning that occurs beyond the door, or place where you live, while in contrast, *friluftsliv*, free air life, conjures the notion that there is not a separation from where you live and being in nature...you are at home in nature.

Aside from the distant and sterile aspects of the English language that describes our options of being in or with nature, there seems to be a rather anthropocentric bias to many of the English options. Within the spectrum of definitions used to describe Outdoor Education is the idea that it involves the learning of any subject in an outdoor setting ranging from the arts and sciences to outdoor recreational sports. The British influenced Outward Bound perspective of Outdoor Education involves the learning of skills that are needed for outdoor pursuits such as rock climbing, skiing, or kayaking.

Outdoor Recreation includes a spectrum of pursuits that ranges from organized team or individual sports to more leisure activities such as hiking. Adventure Education assumes that an unknown outcome is part of the plan. And finally, Environmental Education involves a combination of goals and objectives that teaches students ecological concepts and ethical relationships to and responsibility for sustainably living with nature. Recently, "Place-based" Education has been used in lieu of Environmental Education, and emphasizes the importance of knowing specific geographical areas from ecological and cultural perspectives.

### ***Is the Idea of Friluftsliv Unique to Norwegians?***

The nuances and feelings I have experienced and described while being in Norway, are not unique to *friluftsliv* or certainly experienced only by Norwegians. I have experienced many of these feelings long before I knew of the Norwegian expression, and I am certainly a "product" of the American culture. I, like many of my American naturalist heroes and heroines including Henry David Thoreau, John Muir, Aldo Leopold, Rachel Carson, and Barry Lopez, have a deep connection to the land and nature. From my perspective, these writers are some of the most eloquent and passionate spokespersons for that connection.

What I find to be challenging and offensive of the American culture is the language and obsession with the consumer mindset that dominates media and language to the point where I unconsciously refer to myself as a “consumer” or “product” of the American culture. The use of these words seems to be a form of cultural brainwashing that can be clearly observed in everything ranging from our way of viewing land and the commodification of nature, to the way we view outdoor recreation.

The recent publication of National Geographic “Explore” provides a good example of our culture’s acceptance of the selling of nature. Our attraction to being in nature is colored by a mindset that has influenced the language we use to describe our experiences. We use words like ‘extreme,’ ‘sport,’ ‘adventure,’ ‘thrill,’ ‘adrenaline rush,’ and ‘shred’ to describe the ultimate outdoor experience. These experiences often require purchasing the latest equipment that are the ‘cutting edge’.

I find myself resistant to keeping up with the latest fads and technologies. I guess that is where I have found a sense of closer identity with my friends in Norway, the Norwegian language and word *friluftsliv* which supports my need to experience nature, landscape, and life in a more basic way; to simply enjoy being in a place, getting to know the people and culture in a more genuine way. I feel a need to take the time and patience to discover the profound truths of being that cannot be rushed, should not be simply purchased, and allow for the mystery and wonder to appear, often when doing the simple tasks of living and being in a place where I can be absorbed in and with nature.

To comprehend the magnitude of our cultural attitudes towards nature, landscape, and in context, *friluftsliv*, we must trace our cultural roots as they relate to Western civilization. We must also consider what has been lost or is in danger of being lost from our cultural heritage that gives us a source of hope and potential for discovering or rediscovering our cultural roots with nature and the wisdom still available to us. In response to these needs, I have designed a series of classes that traces history by considering evolving attitudes towards nature from paleolithic cultures to the present as related to mythical, philosophical, religious, scientific, and literary perspectives. The anthropocentric attitudes we have developed towards nature have evolved through these disciplines have influenced one another in ways that are not generally considered in our fragmented educational framework. It is critical to see and understand the assumptions our culture has made towards nature, and the implications this new understanding has for the fields of Environmental Education, Outdoor Education, Experiential Education and Adventure Education.

### ***Concluding Thoughts***

Sitting around a simple wooden table in a room lit with candles, the wind howling off the North Sea and buffeting the island of Litle Fearøy, four kindred spirits, one Norwegian, one Brit, and two Americans, talked softly into the night, sipping Scottish whiskey. Our discussion drifted to the idea of *friluftsliv* and the value of living the simple life. Roar Moe’s commitment runs deep in his Norwegian blood. He has been living in this cottage on Litle Faerøy; living the simple life of coastal *friluftsliv* for 12 years, and while tested by nature and loneliness, one can tell from the depths of his blue eyes that he has found his way home.

As my life unfolds, I reflect on my family, and friends who have become my family, and my need to feel at home in the place where I live. I have come to realize that home is in nature, with friends who share a vision of life that brings a return to simplicity, closeness to nature,

the sharing of stories, the feeling of belonging and the knowing that we are part of a continuing cycle that is profound, beautiful, and at the same time frightening and perplexing. We do not and can not travel this journey alone, and finding kindred spirits who share a common understanding of the need for *friluftsliv* has been a remarkable gift that began with my mother placing the tomte on the book shelves of my home so many years ago.

## 1Notes

Boss, Claire, (Ed.), *Scandinavian Folk & Fairy Tales*, (New York, Avenel Books, 1984) p. 285. This collection of folk and fairy tales provides an excellent spectrum of stories and beliefs from the Scandinavian countries.

<sup>1</sup> Bowers, C.A., *The Culture of Denial*, (State University of New York Press). p. 4, 209. C. A. Bowers has written several books that challenge the cultural assumptions of the American economic and educational system with respect to our anthropocentric views of nature. He also argues for the importance of retaining the intergenerational wisdom handed down through stories and traditions that he refers to as our “mythopoetic narratives”.

<sup>1</sup> Reed, P. & Rothenberg, D. (Eds.), *Wisdom in the Open Air*, (Minneapolis: University of Minnesota Press, 1993) p. 12. Henrik Ibsen’s poem, Paa Vidderne is quoted in part by Peter Reed and David Rothenberg, in their introduction to, *Wisdom in the Open Air*, and provides a historical explanation of the term *friluftsliv*.

<sup>1</sup> Oelschlaeger, Max, *The Idea of Wilderness*, (New Haven: Yale University Press, 1991). p. 96.

<sup>1</sup> Thoreau, Henry David, *Walden*, (New York, New American Library, 1960) p. 66.

<sup>1</sup> Nash, Roderick, *Wilderness and the American Mind*, (New Haven: Yale University Press, 1967) p. 128

<sup>1</sup> Leopold, Aldo, *A Sand County Almanac with Essays on Conservation from Round River*, (New York, Ballantine Books, 1978). p. 238.

<sup>1</sup> Carson, Rachel, *Silent Spring*, (New York, Houghton Mifflin Company, 1962). p. 297.

<sup>1</sup> Lopez, Barry, *Arctic Dreams*, (New York: Bantom Books, 1987).

<sup>1</sup> Reed, P. & Rothenberg, D. (Eds.), *Wisdom in the Open Air*, (Minneapolis: University of Minnesota Press, 1993) p. 9.

<sup>1</sup> Lagerlof, Selma, *The Wonderful Adventures of Nils*, (New York, Doubleday, Page & Company 1913). Selma Lagerloff was the first women to receive the Nobel Prize for literature. *The Wonderful Adventures of Nils* shares the nature and geography of Sweden through a story that has captured the hearts of children and from the tomte, taught them the importance of kindness to humans and animals.

<sup>1</sup> Beskow, Elsa, *Children of the Forest*, (Edinburgh, Floris Books, 1982) Translated from Swedish, this book tells the story of a year in the life of a tompete family that lives deep in the forest.

Jacobsen, Harold, & Sollum, Jørn R., *Kulturminner I Skog*, (Skogbrukets Kursinstitutt, 1997) p. 84, 85. *Kulturminner I Skog*, can be translated as cultural memories in the forest. This forest management text that describes the Norwegian tradition of planting a tree in the middle of the farm yard was shared with me by two Norwegian friends, Hilde Nystuen and Halgrim Breie, who upon completion of their Masters degrees, plan to return to Hilde's family farm near Tynset, where they hope to continue traditions handed down from several generations.

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# ***Leadership Development: An Interdisciplinary Liberal Arts and Sciences Approach*** By Morten Asfeldt, Glen Hvenegaard and Ingrid Urberg

## ***Introduction***

Leadership development is a frequently stated outcome of outdoor education programs in North America. This is true for academic programs as well as adventure based programs such as Outward Bound (OB) and the National Outdoor Leadership School (NOLS). However, the phrase “leadership development” is an ambiguous term that manifests itself in a variety of diverse outcomes all called leadership. These outcomes can range from specific outdoor skills (the ability to lead a group safely on a river), more process oriented skills (the ability to facilitate decision making or conflict resolution within a group), therapeutic outcomes (the ability to change dysfunctional personal behavior) as well as more broadly defined and applied leadership skills (the ability to be an effective global citizen). There is a large and well informed body of leadership literature rooted in psychology, business and other disciplines (Baldwin, 2005; Bennis, 1994; Kouzes and Posner, 2002 and Wheatley, 1999) that is poorly integrated into the outdoor education leadership literature. We believe that there is an opportunity for outdoor educators to enhance the leadership development outcomes of their programs if the knowledge, research and ideas from the broader leadership literature were embraced by the outdoor education field.

This paper has a number of goals. The first goal is to give an overview of traditional leadership development trends and ideas from both outdoor education and the broader leadership literature. The second goal is to introduce the roots and goals of a liberal arts and sciences education. The final goal is to share ideas and practices for leadership development using case studies of two interdisciplinary courses taught at Augustana involving the disciplines of outdoor education, geography and Scandinavian studies.

## ***Leadership Trends and Ideas***

The roots of outdoor education are often traced to a number of sources including Comenius (1592-1670), Rousseau (1712-1778), Pestalozzi (1746-1827), L.B. Sharp (early 20<sup>th</sup> century) (Hammerman, Hammerman and Hammerman, 2001) and Kurt Hahn (1886-1974) (James, 1995a). Kurt Hahn was among the first to emphasize outdoor education as a means for leadership development rather than simply a unique pedagogical approach. Describing Outward Bound, Hahn says:

[Outward Bound] was not started to teach people how to live in the mountains but to use the mountains as a classroom to produce better people, to build character, to instill intensity of individual and collective aspiration on which an entire society depends for its survival. (James, 1995b, p. 89)

While Hahn does not use the term leadership, his description of the goals of OB are consistent with current descriptions of leadership (Kouzes and Posner, 2002; Wheatley, 1999 and Bennis, 1994).

Priest and Gass (2005) identify 12 critical elements for effective outdoor leadership. They are: technical skills, safety skills, environmental skills, organizational skills, instructional skills,

facilitation skills, professional ethics, flexible leadership style, experience-based judgement, problem-solving skills, decision-making skills and effective communication. While acknowledging the validity of these characteristics, they do not reveal the foundational fabric of leadership found in the broader leadership literature. Specially, Priest and Gass place greater emphasis on management skills verses leadership skills.

A distinction between leadership and management is a consistent theme in the broader leadership literature. Most often, leadership is described as “doing the right thing” and management as “doing things right” (Bennis, 1994, p. 30). While this distinction is clearly made, there is an increasing acknowledgment that a blend of both is ideal (Gibson, 2003). Nevertheless, leadership and management do differ and call for different sets of skills.

When comparing traditional outdoor education perspectives on leadership with those from broader leadership literature, it strikes us that what is called leadership in the outdoor education field might be more about management than true leadership. In fact, if you compare Priest and Gass’s (2005) list to that of Kouzes and Posner (2002), Priest and Gass appear to focus on competence, or, on doing things right. In contrast, Martin, Cashel, Wagstaff and Breunig (2006) present a more balanced perspective that considers the broader leadership literature and embraces both the leadership and management aspects of outdoor leadership.

A number of other themes are revealed in the broader leadership literature. These include that leadership is about relationships, self-awareness, vision, values, character and credibility. Of these, there is broad agreement that exemplary leaders are people who have a high level of self-awareness and strong relationship building skills. In addition, while there is some agreement that some elements of leadership cannot be taught (i.e: character or vision), there is also agreement that all people have the potential for exemplary leadership. As well, there is agreement that people can seek opportunities, be mentored and coached, to develop leadership capacity (Bennis, 1994; Kouzes and Posner, 2002 and Wheatley, 1999). At its core, leadership development is about self-development.

Kouzes and Posner’s (2002) extensive and long-term research involving leaders from around the world, and from diverse settings, identify being honest, forward-looking, competent and inspiring as the four characteristics most expected of leaders. Similarly, Bennis (1994) suggests that direction, trust and hope are what followers seek in leaders and that trust is the pivotal characteristic. According to Bennis, trust is comprised of three components: ambition, competence and integrity. Too often, the focus of outdoor leadership development programs is outdoor skill competence. Driven by our support for the liberal arts and sciences, we strive to provide holistic leadership development opportunities that balance leadership and management skill development. For us, outdoor education is a means to an end rather than an end in it self.

### ***Liberal Arts and Sciences Education***

Augustana is a liberal arts and sciences faculty which “aspires to educate the whole person...so that students and mentors alike are capable of engaging life with intellectual confidence and imaginative insight, equipped for leadership and service, and committed to the betterment of their world” (University of Alberta, 2006, p. 33). This mission reflects the long tradition of a liberal education that seeks to instill in students a civic responsibility that is the outgrowth of a broad education that examines the complexity of life and the world from multi and inter-disciplinary perspectives. A liberal education seeks to create informed global

citizens who live and lead the world in an informed, ethical and humanitarian manner. In essence, a liberal education is about creating the foundation for exemplary leadership.

## *Case Studies*

### **Outdoor Education and Scandinavian Studies**

Literature can be an effective leadership development tool. Baldwin (2005, p. 120) writes: “The self-story is the most influential story of our lives, yet it is often the one we are least aware of...” In this interdisciplinary course, personal narratives are used to develop relationships with ourselves, our history and our surroundings.

At the heart of this course is a two week expedition to the Canadian sub-arctic where students spend seven days on a dogsled expedition and seven days at a remote wilderness homestead. In preparation for the expedition, students study regional personal narratives both past and present. In this study they learn to use literary tools that set narratives in context and reveal the narrative’s deeper meanings. As well, narrative study prepares them for writing their own expedition narratives.

This narrative approach facilitates the students’ understanding of the regional stories. These include stories of native people, early explorers and trappers as well as current residents and contemporary travelers. With this knowledge, the land and people take on new life and meaning - it serves to build relationships and reveal the regional self-story. As Baldwin (2005) states; story “connects us with the world and outlines our relationship to everything” (p. 3). In addition, Baldwin believes that “[t]he self-story is the story we stand on” (p. 120). Clearly, Baldwin supports the idea of relationship building and self-awareness and identifies the role of story in their development.

In this course, the knowledge of regional stories is used to prepare students for a meaningful travel experience in a region rich in story as well as giving them models and tools for writing their own narratives. With knowledge of the regional stories the landscape takes on new life by allowing students to travel imaginatively with others. For example, traveling in the East Arm of Great Slave Lake region by dog-team in the deep cold and dark of a Canadian winter knowing the stories of Back, Ingstad and D’Aoust, students no longer travel alone in a barren land but with a connection to others and their adventures, struggles, insights, motivations and values which serve to inform their own journey, self-awareness and relationship building. In this way, the Hoarfrost River is no longer just a river students follow but the river that Back and his crew somehow ascended in their quest for the Back River. Similarly, caribou and wolves are no longer simply icons of the north, but sources of food, clothing, tools and furs, and in some cases, the difference between life and death.

The students’ self-awareness is enhanced as their narrative writing reveals deep motivations, values and visions for their lives that are realized in the reflective process of narrative writing. Moreover, relationships are also unearthed in this process. These relationships include relationships developed during the expedition and homestead experiences but also of past relationships that have shaped them and connected them to the Canadian north. We devote specific time during this experience to storytelling which is an important and traditional means of relationship building and self-awareness. Baldwin (2005) believes that storytelling time and space has been reduced in our lives and as a result, we are losing our storytelling skills and in turn our connections to ourselves, our history and our surroundings.

In summary, at the heart of leadership development is the need for a high level of self-awareness and the ability to build and maintain healthy relationships. As well, literature gives us tools to understand and write narratives. Given that narratives, or self-stories, facilitate self-awareness and build relationships with ourselves, our history and our surroundings, literature can serve as an important means for leadership development and make an important contribution to the goals of a liberal arts and sciences education.

### **Outdoor Education and Geography**

In late July 1990, Morten and Glen were hiking in the Coppermine Mountains along the Coppermine River, north of the Arctic Circle in the Northwest Territories of Canada. After more than six months of planning, our group of eight was nearing the end of a 25-day canoe expedition. It struck us on that day how powerful this experience had been for our group in so many ways; we were only just beginning to find our rhythm with each other, with the land, and with the travel experience. We were all very satisfied, having learned many lessons and gained many new insights about the Canadian North, fundamentals of wilderness travel, group dynamics and peer leadership. Many of these lessons would not have been possible in a structured learning environment. This canoe expedition was truly an interdisciplinary experience - as all of life is.

We remember distinctly that day, walking back to the river wondering how we might provide a similar experience for students in the future. At that time we were both on an energetic quest to make careers of university teaching. Little did we know that we would become teaching partners in a course that we believe is an extension of our collective childhood experiences exploring the natural world where we knew the landscape around us as both playground and home. For both of us, these early life experiences were avenues for self-awareness and relationship building with the natural world and childhood companions. Essentially, these early experiences were unstructured, self-selected, natural leadership development opportunities.

The course we teach is an attempt to recreate for students a peer initiated and lead wilderness expedition that will provide opportunities for leadership development as they did for us. By placing significant responsibility for route selection, expedition gear, food preparation and day-to-day decision making and leadership with the students, it is our hope that they will experience the consequences of their action and non-action throughout the expedition. We do, of course, provide boundaries and serve as resource people for the students and ensure that they do not compromise their safety unnecessarily or unknowingly. As well, we acknowledge that we cannot fully replicate a peer initiated and lead expedition.

We see our primary role as assisting students in the reflection process which is described by Kaplan (as cited in Bennis, 1994, p. 61) as “asking the questions that provoke self-knowledge” so that they receive feedback from themselves, their peers and the environment. As well, we assist students in the integration of knowledge from our various disciplines. Therefore, we intentionally allow for considerable unstructured time, or learning room, where “fumbling and tumbling” (Jensen, 2002) is the dominant activity. This includes meal-time conversations, exchanges with paddling partners, evening hikes, and layover days. These are times of spontaneous discovery where students can freely engage the land and each other and pursue their curiosities. We believe this is an essential element of the wilderness travel experience and leadership development process.

Bennis (1989) believes that “[n]o leader set out to be a leader. People set out to live their lives, expressing themselves fully. When that expression is of value, they become leaders” (p. 111). We share this belief and therefore try to create an environment where students feel safe to fully express themselves and begin to know and clarify their fundamental values and beliefs. We are trying to create “the social architecture where ideas, challenge and adventure can flourish” (p. xiv). Bennis outlines ideas (basis for change and re-invention), challenge (people working in harmony and openness, feeling empowered, competent and significant) and adventure (bias towards action, curiosity and courage) as three basic ingredients for success. Therefore, in the context of a liberal arts and science education, the primary goal of leadership development on these wilderness expeditions is not outdoor skill competence or potential to work as a wilderness guide (although we do this well too), but is to facilitate a more holistic capacity for leadership in an increasingly complex and competitive world that requires knowledge from many discipline to understand and provide solutions to the challenges of life in the 21<sup>st</sup> century. At the heart of this leadership capacity is “knowing thyself” (p. 54) which Bennis describes as “separating who you are and who you want to be from what the world thinks you are and wants you to be” (p. 54). This can only be achieved by people who have been empowered, encouraged and supported to feel “at home in their own skin” (Kouzes and Posner, 2002, p. 6).

In summary, it is our goal to create a student driven wilderness expedition that reveals the interdisciplinary nature of life. At the same time, we allow feedback from self, the group and the environment to inform the students’ self-awareness and relationship building skills. Moreover, by teaching the skills of reflection and encouraging a social environment where leadership can flourish, we hope to make an important contribution to the liberal education of our students.

## ***Conclusion***

Leadership development is a traditionally declared outcome of many outdoor education programs. However, trends and ideas from the broader leadership literature are poorly integrated in outdoor education. In light of the goals of a liberal arts and a sciences education, we provide a brief insight into how two courses attempt to integrate trends and ideas from the broader leadership literature in order to prepare students for leadership and service in the 21<sup>st</sup> century. Specifically, we acknowledge the importance of self-awareness and the ability to build and maintain relationships as central to effective leadership. Furthermore, we demonstrate how interdisciplinary teaching can provide rich opportunities for leadership development that include and go beyond the development of traditional outdoor skill competence.

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***”What’s this juniper good for anyway...”*** By Jørgen E. Nerland

### ***Every “stone” must be turned***

With the increasing attention given to climate changes and environmental questions, both on national and international arenas, it seems to be in everybody’s best interest to turn every “stone” in search of actions to improve our environmental situation. This is in my opinion not merely a task we must address as private citizens or at the Authorities level; we also need to look at what can be done within our own profession. For those of us who are so fortunate as to work with various aspects of physical education, the “stone” covering the area of friluftsliv holds a lot of potential. I am here referring to friluftsliv in a pedagogical setting, this is; pedagogical friluftsliv taught within educational systems.

While reading a variety of curriculum plans, we can find phrases like: “...also give the students nature experiences and insight in how to use nature for sports and friluftsliv in an environmentally friendly way” (my translation) (Ministry of Education and Research 2006). This passage is found in the new Knowledge Promotion curriculum for physical education. In addition we can read the following in the general part of the national curriculum:

“Outdoor life touches us in body, mind and soul. Education must corroborate the connection between understanding nature and experiencing nature: familiarity with the elements and the interconnections in our living environment must be accompanied by the recognition of our dependence on other species, our affinity with them, and our joy in wildlife” (Ministry of Education and Research 1996).

Directives like these give us a mandate to focus on topics concerning the environment in friluftsliv. The question is how to go forth in addressing these topics within the framework of pedagogical friluftsliv?

### ***Environmental awareness and friluftsliv***

I venture to say that the environmental dimension has an innate presence when looking at friluftsliv in general. Several acknowledged definitions of friluftsliv have a content that includes environmental aspects (Tellnes 1985, Tordsson 1993, Ministry of the Environment 2000 – 2001). However, it is my experience that the majority of friluftsliv taught within the primary and secondary school systems today, focus on topics related to so-called hard skills or physical activity. This could be e.g. paddling techniques, orienteering skills, hiking etc. The attention is not directed towards nature – human interaction, but towards skills acquisition and physical activity. Thus reducing nature to merely a scene where the activity takes place.

In the higher education system we face a somewhat different challenge. Looking at friluftsliv as an academic subject, I must admit that there in most cases actually are given a noticeable amount of attention to conservation- and environmental related topics. Show me one friluftsliv student that has not heard about for instance Arne Næss’ ecosophy (1989)? If she or he has not, they have probably failed their class. However, to be a little provocative; by all means ecosophy is great, but I am not entirely convinced that ethical philosophy at this level will work when it comes to promoting environmental awareness among students. Allow me to explain why. A couple of years ago, I was on a mountain trip with some international friluftsliv students. While passing an area heavily opaque with juniper, I could hear several of

the students cursing the juniper causing them a hard time. One of the students, I think he was Canadian, grumbled something about that he could not understand what this juniper was good for anyway. Later in the afternoon I sat down with him and talked about his experience. He still could not see anything positive about the juniper, but actually compared it with a mosquito! The rest of the afternoon we talked about the juniper's ecological importance in the environment, how it has traditionally been used in Norway, how it still is used in today's medicine and we even had trout spiced with juniper for our supper. He did indeed change his mind about the juniper.

That experience made me realize, that albeit he and his fellow students had learned about Arne Næss, Sætereng, Faarlund and even Zapffe, they seemed to lack something fundamental that kept them from seeing the "big picture" and understanding environmental awareness.

### *Achieving the goal*

The "road" to environmental awareness goes over several different levels, and it seems unwise to skip some levels as they appear to build upon each other. This idea is supported by several pedagogical models related to environmental awareness (e.g. Dahle 1989, Ministry of the Environment 2000 – 2001). One model I have tried to implement in my teaching is this:



Figur 1: Simplified model for progression in environmental education

As we can see from this model, we are operating on three main levels. The two first steps in the pyramid are related to learning about nature, gaining knowledge, experiences and skills. The aim is to achieve this through frequent interaction with nature. This forms the basis of understanding how nature actually works and how we as human beings are a part of nature and affect it with our actions. In turn this will hopefully lead to awareness about the

importance of environmental issues and in the end produce attitudes and behavior that can be regarded as environmentally friendly.

But somewhere along the way we seem to fail in today's friluftsliv education. I think one of the reasons for this could be that some of the steps in the model above are being skipped. Or it could in fact be that those teaching physical education, and thereby friluftsliv, don't focus on the topic of environmental awareness at all. This again could be caused by a lack of teacher competence in this area. A study carried out in, among other, a selection of physical education- and friluftsliv students, revealed that they had limited knowledge about nature (Nerland & Vikander 2002). This is reason for some concern, when we know that international studies emphasize the significance of knowledge about nature when it comes to degrees of environmental awareness (e.g. Kellert 1980; 1991; 1993, Schulz 1986, Mordi 1991, Pyle 1992, Nabhan 1995).

Why is it then that teachers seem to lack competence in this field, or at least choose not to give it much attention in their teaching? I actually don't blame the teachers. It is my opinion that they do their best to follow what they themselves have learned in their education and also what the politicians want them to focus on. These days, the later seems to be all about getting the heart pumping. With the limited recourses available for physical education in the school system today, it is no wonder that nothing else get any attention. This is of course a slight exaggeration on my behalf, but none the less a serious problem.

Any suggestions for remedying actions require more resources. There is no way around that one. This situation looked promising in the preface of the Government's Knowledge Promotion act. Unfortunately, the Government decided against all the recommendations from professionals in the field of physical education. But the lobbying continues, among other thru the good work of the Network for daily physical activity.

With the model for progression in environmental education in mind, I would like to suggest a change of focus when it comes to teaching activities in friluftsliv. With the continuing modernization of friluftsliv (Vorkinn, Vittersø & Riese 2000, Teigland 2000), I think it is time, that we who teach this subject, reintroduce new generations to older, traditional friluftsliv activities. To be more exact, things like fishing, gathering and maybe even hunting related activities, -everything leading to a deeper interaction between pupils/students and nature. If this is done in the right way, it will give them positive nature experiences and they will get to know nature. It is like Trefil (in Pool 1991) says, "...if you don't know about something, you don't value it". And when our pupils/students start to value nature and develop positive attitudes, this, again, is likely to lead to more interaction with nature. The consequence of this could hopefully develop into a form of positive feedback loop system where the concern for our environment will be increased.

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## ***A flickering candle in the gloom,...or...?-pondering a 35 year friluftsliv journey*** By Nils Olof Vikander

The year of 1972 was a year of some significance for the uncertain relationship between *homo sapiens* and the biosphere. Yellowstone National Park in the United States, the world's first, celebrated its centennial, and the occasion led to reflection concerning the meaning and value of the park concept. Yellowstone was followed by many national and other types of parks around the world, a not insignificant phenomenon in the equation "people/nature" (for good or ill...?)

The year 1972 was also the year when I wrote my first academic paper<sup>9</sup> in the field. Revisiting this paper from a 2007 perch was a turbulent experience, sowing the seed for the present paper. Has outdoor education/-recreation/friluftsliv expanded its sphere of influence in these 35 years; have we helped harmonize the people/nature interface,...or...? When we do our accounting; how do we assess our efforts?

The trek through my paper, which focused on the outdoors in relation to physical education, will be in the form of quotes selected for their relevance and impact on my perception of the basic issues in our field today. These citations are then followed by reflections on our from-then-to-now voyage.

The reader should be advised that in 1972 I was writing in the Canadian Atlantic province of New Brunswick, after a childhood in Sweden, followed by 18 years in Canada, interspersed by two summers in the "old country". My friluftsliv experience, then, was shaped by an early life in these northern reaches, as, indeed it has since, as I have continued to share my time largely between Scandinavia and northern North America.

### **The Departure**

*"The wheel may be coming round full circle. Education which for so many years has been enduring an infinite term, sentenced to the prisons we call schools, is now occasionally enjoying a temporary leave program. Perhaps eventually education will be paroled, enabling it to rejoin the community and its environment of which it was a part for the eons of human history preceding the industrial revolution."*

-Unknown

### **The Setting**

In 1972 the reverberations were still strong of the turmoil characterizing youth and education at all levels in the late 1960's and early 1970's in much of the western world. I commented then on the situation as follows: "*Education has become a favourite whipping boy.*" Has the cautious optimism of permeable school walls in the opening quote born fruit? Although curricula in many places have made an opening of school doors possible, it is doubtful whether much progress has been made in the face of growing urbanization and the limited

inclusion in teacher preparation of the building of experiential bridges from their subjects into nature. Education is still hotly debated, with reform following reform without quieting the discontent.

I went on to observe that:

*“A student in today’s McLuhanistic Global Village cannot compartmentalize his life into a ‘school-is-school-and-world-is-world-and-never-the-twain-shall-meet’ pattern.”*

The paradoxical quest of striving for an *in-here* relevance for *out-there* continues today, Don Quixote-like, unabated despite a Global Village reality far beyond even the visions of a sage like Marshall McLuhan<sup>6</sup>.

Status Report: Much ado about nothing?

In my introduction I continued by noting that:

*“...in particular, the tension was too great between the dirty social reality and the rosy school, especially with...the rediscovery of man’s bond with nature which we broadly call ecology.”*

Are not ecological perspectives on the human species a recent phenomenon? Here I surprise myself, a scholar hitherto mainly preoccupied with sociology and psychology. That despite a limited background I early identified a crucial issue, the very *raison d’être* of our professional and avocational field, gives pause for thought. That today, in defiance of the inescapable finite-planet panorama provided by omnipresent communication technology, humans continue to multiply in numbers and thirst for ever more goods and services, does not just give pause for thought; -it virtually paralyzes it. How is it that the human *incision-extraction-transformation-discarding* torture of our planetary home’s thin, fragile, and vulnerable skin for the purpose of intense consumption appears largely unaffected by any challenge from the more non-consumptive lifestyles that a friluftsliv ethos stands for?

Status Report: The headwind has been too strong. How do we stand up to the tsunami of the global economy? Perhaps we can restart ourselves by, in the words of Kurt Hahn, becoming even more “*compelling demonstrations*” of our knowledge, skills, convictions, and passion.

### ***A Candle in the Gloom***

The metaphor of this *rubric* is how I characterized *outdoor education*, as a sign that despite:

*“...this depressing state of affairs, there are, nevertheless, some indications that the educational ferment is producing some refreshing new products.”*

And how and why was this coming about? I interpreted it as collateral with other dynamics in societal development:

*“...the movement towards outdoor education parallels changing school architecture and reflects the emphasis on flexibility...our population today has been characterized as the ‘New Nomads’.”*

Today the population is even more nomadic in its residence and work patterns, but has this lifestyle flexibility had my surmised chain-reactions in that *“the push for outdoor education is education bursting some of its chains.”*?

Status Report: In spite of my closing thought to this section of my discussion: *“It offers considerable hope”*, I see little evidence that the loosening of lifestyle patterns has led to significant loosening of school doors.

### ***Academic Fieldwork and Outdoor Physical Education: -A Symbiotic Relationship***

*“Naturally, physical education can...fit very well into an educational system that stresses exposure to a variety of leisure activities as a preparation for a life-style wherein leisure will be an increasingly important component...The place of outdoor physical education in such a scheme is to provide the vehicle or the means.”*

What was my assessment at that time of this potentiality for physical education to connect with the natural world?

*“...relatively little emphasis is brought to bear on this type of education at this time, though the future looks bright.”*

Status Report: My optimism cannot be said to generally have born fruit. Pockets of progress can surely be identified, but physical education, as such, is still largely an indoor phenomenon, notwithstanding the sometimes voiced, *“There is no gym like nature”*. ...And there are no construction costs or booking problems...

### ***The Literature***

As a relative academic neophyte in the field, I had immersed myself in the literature, not as available then in that less electronic age. My fragmentary spectrum of books and journals may be seen as reflective of the state of the field at the time, and my less than central location. I began by reviewing some selected works accessible to me:

*“Freeberg and Taylor’s<sup>4</sup> Philosophy of Outdoor Education was one of the most useful references found...and this book appeared as early as 1961.”*

These authors, I was pleased to note, indicated that *“...in outdoor education...physical exercise is a concomitant value of the learning process.”*

Status Report: Despite today’s worldwide recognition, at the highest international political levels, of the obesity crisis and its collateral health problems, it is extraordinary that massive efforts have not been undertaken to move as much schooling as possible outdoors where fitness can replace fatness in due course as a natural consequence of the educational process. For the professionals in the outdoor field this is a golden and growing opportunity for energetic advocacy to place the outdoors into a central position in human development.

Of particular value in Freeberg and Taylor's work, I found their journey into pre- and ancient history, delineating the deep anchoring that outdoor education possesses; -it is by no means a modern "frill". They note that:

*"The prehistoric period of man represented one facet of the outdoor educational program – the emphasis on direct and real life experience."*

I went on to briefly list some important events in early history, as noted by Freeberg and Taylor:

*"The start of formal education, in ancient Egypt, was not brought about without strong reaction from...King Thamus who objected to its artificiality."*

And:

*"The Greeks were important in developing many of the fundamental aspects behind outdoor education. To them, education was life..."*

And, finally:

*"Jesus was a further historical source, and his conflict with the scribes can be seen as parallel to the modern reaction to formal, traditional education."*

Status Report: Although many scholars and practitioners in the outdoor field today may be able to articulate a sound historical foundation of their work when called upon to justify our sector in the intensely political struggle for territorial shares in the educational process, we can strengthen our claims by becoming more cognizant of the extraordinary depth of our historical sources. Indeed, indoor education could well be viewed from this perspective as a late "frill".

Of particular, and intriguing, current importance in my discussion of Freeberg and Taylor was my noting: *"...Socrates, Plato, and Aristotle all stressed self- and societal actualization which are central to the outdoor education movement."*

Status Report: In the modern Anglo/American outdoor education arena, "PSD" has become an iconic acronym; - "Personal and Social Development", which, then, can be seen as having roots in ancient Greece. In Norwegian friluftsliv, this dimension may be more tacit, and the ongoing comparative work of Ralf Westphal<sup>10</sup> of the University of Edinburgh meets the challenge of elucidating this dimension of outdoor teaching in Britain and Norway.

In Clayne Jensen's<sup>5</sup> Outdoor Recreation in America (1970) I was struck by a quote from Paul Brooks<sup>3</sup> (1964):

*"...the size of a park is directly related to the manner in which you use it. If you are in a canoe travelling at three miles an hour, the lake on which you are paddling is ten times as large and ten times as broad as it is to the man in a speedboat going thirty...Every road that replaces a footpath, every outboard that replaces a canoe paddle shrinks the area of the park."*

Status Report: When Brooks wrote, it was motorboats and roads that were decimating the outdoor experience as an experience from effort-of-self. Today, this picture continues *writ large*, and is exacerbated by mushrooming snowmobile and ATV invasions (and also growing numbers of waterscooters, aircraft and helicopters). That “ATV” (“All Terrain Vehicle”) is a broadly recognized acronym, illustrates the impact that this phenomenon has had. The motorization of nature is a most clear and present threat to the continued existence of outdoor education/-recreation/friluftsliv as such, not to speak of its expansion. Only by vigorous co-action by outdoor professionals and environmental groups is there hope in a future where the combustion engine does not rule nature.

As early as 1957, the influential American Association for Health, Physical Education, and Recreation<sup>2</sup> (A.A.H.P.E.R.), published its Outdoor Education for American Youth, advocating “...that school should provide for enriched living in the outdoors.” From my viewpoint in 1972, I laconically wrote that:

*“It is unfortunate that the fifteen years since this publication have not seen more action to follow up these early suggestions.”*

Status Report: From my vantage point today, a half century later, I can hardly formulate it very differently.

In 1963, A.A.H.P.E.R.<sup>1</sup> followed up its 1957 work with a national conference resulting in the publication, Education in and for the Outdoors, which creatively attempted to entice schools into the outdoors (as advocated earlier by the present author), with its implicit physical education effects. Again, the consequences on practice have been disappointing. Why is this so? Earl Kelley, in a contribution to the volume, may well have pointed to a seminal structural feature of modern society as an explanation. He began by stating that each person is unique, and that therefore:

*“Nobody can see anything except in the light of his own experience. City children will therefore need as much time as possible in outdoor situations before they can have what it takes to comprehend the meaning of the woods.”*

Status Report: With an urbanization that seems to have no ceiling, it has become increasingly difficult, even with the best of intentions, to ensure that school children have the *volume* of time needed to realize the depth of nature comprehension referred to by Kelley. Again, the political struggle of outdoor professionals in conjunction with environmentalists is unavoidable if we are to make sure that nature areas are available for schools, *within walking distance*. Only with this would it be possible to facilitate the amount of experience needed to make a difference in urban life.

Ben Osborn’s<sup>8</sup> 1964 Introduction to the Outdoors, caught my attention and, in particular, I found that:

*“...his distinction between non-consumptive (add only your own presence) and consumptive forms of recreation (fishing and hunting) is enlightening.”*

Status Report: This distinction has not been sufficiently marked in the public forum in the years since. Aside from the ethical issue, particularly hunting suffers from the problem that it squeezes out other recreational activities in a manner parallel to snowmobiles and ATVs, but

even more so since it engenders a higher risk of injury or death to people out in nature for other purposes.

From the Complete Book of Outdoor Lore and Woodcraft by Clyde Ormond<sup>7</sup>, also from 1964, I made the following observation, collateral to the Osborne item above:

*“...it suffers from a partial retention of the destructive ‘pioneer camping ethic’ which hopefully is being superseded by the ecologically more sensitive ‘leave no trace’ ethic.”*

Status Report: This quote from my 1972 paper struck me more than any other. That I so early used the term “*leave no trace*” was a surprise. In my years of friluftsliv teaching in Norway I have often used the concept, and have been well aware of its formalisation through the “Leave No Trace Center for Outdoor Ethics”<sup>11</sup>. However, that occurred as late as 1994. I am struck by the optimism of my 1972 statement in that, disappointingly, exactly the same could be said of the situation today. Much outdoor education/-recreation/friluftsliv is still characterized by the “*pioneer ethic*”, and this in a setting of much larger populations with vastly greater technological resources available for nature impact, than was the case 35 years ago.

The motor-vehicle/axe/saw/knife/match journey of *homo faber* into nature is well into the realms of unsustainability. North America, where the Leave No Trace (LNT) movement was first articulated, appears to be more aware of this problem than the Nordic region, which would be well advised to point its ears to the west on this decisive issue. One illustration, easily at hand, is the deeply rooted camp-fire culture which still leaves its manifold scars in even the most exquisite nature settings. LNT, however, is a growing force internationally, with chapters established in several nations. Although North America is significantly involved in this movement, the Nordic region is less so.

### **“Conclusions”**

In my closure to the 1972 article, I optimistically wrote that:

*“It is clear that many individuals and organizations feel that outdoor education can play a major role in humanizing our educational system, and eventually our society.”*

Status Report: This objective and hope remains, but in retrospect my assessment of the size of the groundswell was unrealistic. The 35 years since may have increased its size, but when, and if, the critical mass will be reached is an open question. Scholars and practitioners of the outdoors must apply the nose-to-the-grindstone with even more energy in the times ahead if the hopes are to be realized.

I continued by observing that:

*“Though the schools have not been overly responsive in the direction of outdoor education, it is fortunate that various social organizations have tried to fill the gap.”*

Status Report: In North America, as well as in the Nordic area, voluntary organizations have historically played important roles in society. This is without doubt also so in the outdoor field. Without going into specifics, their forms and characteristics may have been different, but common elements of low-cost, inclusive, devotion to facilitating access to “Nature-as-Teacher” have been, and still are, present on both sides of the Atlantic. Commercial or hybrid

commercial/voluntary organizations in the field have been more a feature of North America, where, as Charles W. Eliot phrased it in a quote in my paper:

*“Organized camping is the most significant contribution to education that America has given to the world.”*

This movement, as alive today as in its germination more than a century ago, has the essential characteristic of offering city children and youth a nature immersion experience, the depth of which can, from Earl Kelley’s perspective, shape lives.

I concluded with a hope “...that all areas of education will begin to move beyond their walls.” I still hold fast to this hope, but realize that it will take the hard and passionate work of a committed multitude to make it more than wishful thinking. I ended my 1972 voyage by proclaiming that:

*“Outdoor education is today’s frontier.”*

It still is, in our own day, 35 years later; -a very long frontier,...but a worthy one...

Will the glowing candle I beheld in 1972, and which I have then seen flickering, reinvigorate its flame to cast a shining light on our young as they reach into their future with its climatological, environmental, and social challenges?

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# ***Social Pragmatism and Transformative Ecological Learning***

***(unfinished paper)*** By Trond Jakobsen

## ***Pragmatic Social Science***

Patrick Baert aims to develop pragmatism *for the social sciences*.<sup>6</sup> One of the reasons for his pragmatic approach is that he thinks that social scientist have been too “positivist” or foundationalist, relying upon some unreachable claims which cannot be fulfilled with respect to investigation in to the social world. He then states that it is “important for us to acknowledge the cultural specificity” of our own tradition i.e. all knowledge reflects our interests in some way or another. There is no way to “mirror” the world as it is. Thus, rather than searching for “detached” knowledge we should concentrate on self-referential claims to knowledge. In this regard; “encounting difference or new social settings can allow us to redescribe and reconceptualise ourselves, our culture and our surroundings.” The important thing being that individuals must learn to see themselves, their own culture and their own presuppositions from *a different point of view* (perspective). If they do, they can then contrast their interpretation with alternative forms of life i.e. this being one of the requirements for *learning about one self*. Baerts self-referential claim to knowledge and the openness to *dialog* is the main ingredients towards a methodology, which aims to make us more conscious of ourselves and being able to “learn from others”:

*... it is important for us to acknowledge the cultural specificity of our views while being sensitive to other traditions. This sensitivity can be achieved through a conscious effort to remain open to other traditions and learn from them. This openness and willingness to learn from other traditions is central to the way in which the dialogical model can be employed in the philosophy of science.*<sup>7</sup>

To encounter difference in this regard might enlighten people’s knowledge in three important ways. First, there is a *conceptualizing effect*: To encounter with different forms of life may enlighten people to articulate the presuppositions lying behind their own cultural knowledge. Research into different forms of life allows individuals to verbalize such presuppositions, and be wearing of the concepts by which they have made sense of other people and their surroundings. Secondly, there is a *emancipating effect*: it follows from the conceptualizing effect; encountering difference may give people the opportunity to question some of their deep seated beliefs about their own culture in general. Whereas people generally tend to take their culture for granted, the awareness that things are done differently in other forms of life may question this experience in important ways. Thirdly, there is an *imaginative component*: encountering differences in this regard, may give people the possibility to be wear of alternative ways of living. As peoples take for granted the world they inhabit, facing difference may enable them to distance themselves from their own culture so as to explore

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<sup>6</sup> Baert (2003) p 155

<sup>7</sup> Baert (2005) p. 155

new worlds and new ways of living. It gives people the ability to develop their imagination so that they can become able to conceptualize what is not present.<sup>8</sup>

Baerts “social pragmatism” seems important in relation to a workable theory of the social sciences, in particular in a multi-cultural society where we need to encounter differences if we are to have any hope for a better and more tolerant society. My question is not the social sciences however. What I am going to ask is if Baerts model could be equally justified as an analogy in relation to how we can acquire a workable theory in our relationship to the *more than human world*? That is to say; is Baerts pragmatic approach or the self-referential claims to knowledge for the social world a possible way so as to be able to come to a better grips at our self understanding in relation to the more than human world? If this can be argued for, then Baerts philosophical commitment might be just as welcome so as to see what is required if we are to meet our engagement with respect to our natural surroundings or a more sustainable future. However, this is not an unproblematic approach. The reason being that when we deal with nature, we are dealing with natural systems and natural entities and not human conscious beings. Hence, we do not have the same possibility to “discuss” or come in dialog with the natural world. Nevertheless, it is my opinion that Baerts “social pragmatism” could be a methodological inspiration so as to understand what is required if we are to deal with a more “environmental” model for our way of living in the world. Hence, I want to develop this idea in what follows.

### ***The “Ecological Self”***

To be able to see the relevance of “social pragmatism” towards the more than human world we are going to relate it to transformativ learning and deep ecology projects. O’ Sullivan states that we live in a “cultural pathology“ and that we need to revise a great many of our thoughts to be able to develop a more environmental friendly way of living. And a part of why we need such a change in our way of dealing with other humans as well as the more than human world is among other things our self understanding; he states: “as we place ourselves at the apex of creation, we simultaneously reject or disregard elements of our humanity that are self-affirming and life sustaining – the quality of our relationship to each other and to our context, our inherent capacities to heal, renew, and evolve, and our worthiness simply sojourn as an integral inhabitant of the earth.”<sup>9</sup> In this regard and according to O’Sullivan we have fostered “the minimal self”. And the “minimal self” is: “nihilist self-encapsulation: a deeply truncated sense of the self that has caused great suffering, alienation, and fragmentation in our century.” The “minimal self” is just an “instrumental self” or an economical self.”<sup>10</sup> Hence; reevaluating our self as just “minimal self” is critical for at least two reasons:

*The first is that: as we treat ourselves, so do we treat others and our planet. The inability to appreciate inherent value is a way of seeing. Instrumental consciousness apprehends only instrumental values. My self and my life are significant on the basis of what I produce. Our environment is valued as it can be used for instrumental human purposes. The second is that the human spirit is required for the momentous project of reversing the destructive trends across our world. We must be gripped by the inherent worth of ourselves, of others, and of our world in order to sustain our commitment to what is likely to be a very long journey out of the wasteland”.*<sup>11</sup>

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<sup>8</sup> Baert (2005) p. 156

<sup>9</sup> O’Sullivan (2004) p. 11

<sup>10</sup> Ibid p. 11

<sup>11</sup> ibid p. 12

Næss, the father of the deep ecology philosophy, develops a similar point of view. He states that we need to widen our perspective on ourselves if we are to obtain a more ecological conscious way of living. He claims that to widen our understanding of ourselves is a prerequisite so as to obtain a more authentic way of living. He then goes on to develop the notion of an *ecological self*. To understand us as “minimal self” is in important ways to underestimate ourselves. With the “minimal self” we tend to confuse our “self” with the narrow ego. But he also states; human nature is such that, with sufficient comprehensive maturity, we cannot help but “identify” our self with all living beings; beautiful or ugly, big or small, sentient or not.<sup>12</sup> However, Næss points out that, our self development (self maturity) has traditionally been considered to develop through three stages: from ego to social self (comprising the ego), and from social self to a metaphysical self (comprising the social self). But, then he also states that; in this conception, of the self, nature has been at large left out. Our environment and the identification with nonhuman living beings have been largely ignored in this picture of things. Therefore he introduces the concept *ecological self* and he defines it in the following manner: “We may be said to be in, and of, nature from the very beginning of our selves. Society and human relationships are important, but our self is much richer in its constitutive relationships”. He continues:

*These relationships are not only those we have with other humans and the human community. The meaning of life, and the joy we experience in living, is increased through increased self-realization; that is, through the fulfillments of potentials each of us has. Whatever the differences between beings, nevertheless, increased self-realization implies a broadening and deepening of the self. And because of the inescapable process of identification with others, with increasing maturity, the self is widened and deepened. We “see ourselves in other”. As a consequence; our self-realization is hindered if the self-realization of others, with whom I identify, is hindered. But, our love of ourselves will fight this hindering process by assisting in the self-realization of others according to the formula “live and let live!” Thus everything that can be achieved by altruism, the dutiful, moral considerations for others, can be achieved, and much more, by the process of widening and deepening ourselves. Following Kant, we then act beautifully, but neither morally nor immorally.<sup>13</sup>*

His conclusion is;

*One of the great challenges today is to save the planet from further ecological devastation, which violates both the enlightened self-interest of humans and nonhumans, and decrease the potential of joyful existence for all.<sup>14</sup>*

Thus, both O’Sullivan and Næss points out that to be able to realize ourselves or being able to appreciate our own “inherent values” or our self-fulfillment as beings we need to detach ourselves from the “minimal self” or the instrumental self and acknowledge ourselves as something like “ecological self”. The “ecological self” is in a position to widen its perspective on itself in such a way that it is able to understand to what extent it is an integral part of a wider community of things i.e. we are not only “atoms in a void”, or “social selves” in addition we are also in important ways parts of the more than human world. Being able to recognize this i.e. that ourselves are integral parts of nature (in a broad sense) is thus also a road open

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<sup>12</sup> Næss (12995) p. 224

<sup>13</sup> Ibid p. 225

<sup>14</sup> ibid p. 225

towards being able to understand to what extent we need to keep nature intact if we are going to develop our inherent values as humans and thus our well functioning with other humans and our surroundings. And to being able to develop such a perspective on ourselves Næss requires empathy or *identification*.

In clarifying “the ecological self” Næss talks about *identification*. He then asks the question: “What would be a paradigm situation involving identification?” And the answer is “a situation which elicits intense empathy”. Næss provides us with an example:

*I was looking through an old-fashioned microscope at the dramatic meeting of two drops of different chemicals. At that moment, a flea jumped from a lemming, which was strolling along the table and landed in the middle of the acid chemicals. To save it was impossible. It took many minutes for the flea to die. Its movements were dreadfully expressive. Naturally, what I felt was a painful sense of compassion and empathy. But the empathy was not basic, rather it was a process of identification: that “I saw myself in the flea.” If I had been alienated from the flea, not seeing intuitively anything even resembling myself, the death struggle, would have left me feeling indifferent. So there must be identification in order for there to be compassion and, among humans, solidarity.<sup>15</sup>*

The interesting thing to ask then, is: could Baerts pragmatic approach to the social sciences be an inspiration when it comes to develop such a self-understanding in relation to the more than human world? Do we have anything to learn from Baerts methodology seeing ourselves in relation to the “ecological self”. As I do think the answer to this question is affirmative I am going to postulate the following i.e. the necessary road so as to be able to develop the “ecological conscious self” which is a prerequisite so as to be able to preserve what might be part of our self-fulfillment and self-realization is to be able to *put ourselves in a perspective which is such that we can see ourselves from that point of view which is the more than human world and of which we humans are parts*. I.e. it is when we can place our own perspective on ourselves from *that* point of view that we are also in a position to get self knowledge, and possibly such that we are able to acquire a more environmental functional way of seeing things. To encounter *difference* in this regard i.e. to get the perspective on ourselves *from the point of view of the more than human world* is exactly what is needed so as to be able to “learn about ourselves” or to make a radical shift in our thoughts and talks about our place in the world. Hence, it also seems that such a re-considering of our self and our place in the wider schemes of things is what is needed if we are going to do transformative ecological learning.

### ***Batesons Learning Levels***

Stephen Sterling (2003) defines learning as “a difference in a learner as a response to difference” and he explains it as “a change in meaning and “corrections” as a response to change”. He interprets “transformative learning” to mean “a quality of learning that is deeply engaging and which touches and changes deep levels of values and belief through process of realization and re-cognition”. It corresponds to a necessary “change of consciousness”. He states that “sustainable education” requires such transformative learning.<sup>16</sup> By expanding upon Batesons three level of learning he then tells us what is

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<sup>15</sup> *ibid* p. 227

<sup>16</sup> Sterling (2003) p. 94

required so as to be able to make a paradigm change. The third level is understood as following; it is a corrective change in the system of sets of alternatives from which choice is made. Learning III level is about the “context of context”, a transparadigmatic state, which represents a mastery of paradigm. It is an epistemic change about “learning about learning about learning” and hence a very significant *movement of mind*.<sup>17</sup> It is the move that might:

*come free of our normal perspectives to see through them rather than with them and thus create the space to change them. This requires thinking about and evaluating the foundations of thought itself and is about the very frameworks or worldviews, which provide the context or perspective through which we are both learning about learning, and learning about the matter at hand.*<sup>18</sup>

Now connecting Batsons Learning level III with Bearts encountering difference approach we are in a position to see why O’Sullivan and Næss recognition of “ecological self” might be important. The reason being that to recognize our self is exactly to be able to place ourselves from that point of view which might give us access to see ourselves from the more than human world. When we can do that then we can also be in a possible position to “see” ourself in the wider ecological community and really learn from it. Thus, this perspective shift from pure “minimal self” to an “ecological self” is thus a means by which we can be able to recognize ourselves as part of that wider ecology. The approach necessary so as to be able to acquire such a perspective on yourself is then what Baert is characterizing as being able to *encounter difference* and apply it to our self i.e. self-referential knowledge. And self-referential knowledge in this regard is exactly what is supposed to be obtained at Batsons Learning Level III i.e. it is a change that might provoke the necessary “difference in a learner as a response to difference”. What is acquired is that type of knowledge, which is incorporating the environment as a part of what it is to know yourself. And this is exactly what might provoke the necessary “reconceptualization”, “emancipation” and “imagination” that might trig for a more functional sustainable way of living.

### ***Westons “What if Teaching Went Wild?”***

We are now in a position to say something about how such a “transformative ecological learning” approach might function in practice. Anthony Westons have asked the question; what if teaching went wild? His model implies what I am here considering as developing self-referential knowledge and to learn from it. Hence, we turn towards some of Westons own examples:

First of all Weston states that as schools and learning is practiced today they are almost by necessity keeping us a part from the natural world. It keeps us apart from those “natural rhythms, natural beings, more-than-human flows of knowledge and inspiration”. He states that, we could hardly have designed “a *worse* setting for environmental education!” Thus, the part of our challenge then must be “to find ways to work toward and embody a radically different practice and philosophy of (environmental) education”. In this regard and with respect to our general concern; “school cuts us off from the experience of a larger world”. What Weston wants to deliver then is a new learning model in which we are able to use the traditional classroom and still be in a position to unsettle the disconnection and “to begin to

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<sup>17</sup> Ibid p. 127

<sup>18</sup> Ibid p. 128

reconnect”. But as he also states: “The required pedagogy, however, is rather wild. It is much more personally demanding and unnerving than the usual sorts of pedagogical innovations.”<sup>19</sup>

In the latter part of the paper he suggests a series of “everyday and practical” classroom strategies in this “new key”. Hence, we are going to give some examples on these strategies and see what might follow from it. I am following Weston here to make my point.

Weston states that our ignorance for the more than human world is amount less. For instance we do not think very much of all the insect life around us, or just find them annoying. However, only a small mental flip, and they may emerge in quite a different light. He states: consider what it is like when you think you are alone and then discover that someone else is with you, perhaps even watching you. He refers to Hegel whom pointed out that self-consciousness does not and cannot arise when we are alone, but only and necessarily when we are with others, or at least when others are, with us: *we see ourselves for the first time from another point of view*. Weston then continues to ask whether something similar could be true when we recognize that even as we sit in our human-defined space, pursuing our intellectual agendas, there are right around us other awareness’s, with other agendas, aware of us even if we are not aware of them? A spider, say, thus emerges as another form of awareness, another presence, a co-inhabitant of what we thought was “our” space, an independent being from whose point of view we can perhaps come to see ourselves in a new way. We become self-conscious in an unexpected way, cast in an unexpected light.

The probable presence of insects thus makes possible a real perspective-shift, not just another thought-experiment. Weston invite his students to look around, right where they are, in search of whatever insect life they may find. Don’t move them, he says, certainly don’t harm them: just see who’s around. When they’re really likely to be present, it’s not at all so hard to look at things their way, to take their point of view (and the questions are natural: “Where would they be? What are they doing?”)

All of this is prelude to the following. He begins with a self-revelation. As it develops he himself is an insect, in fact a spider. That is, his totem being, one of his primary more-than-human identifications is a Daddy Longlegs (Harvestman). Daddy Longlegs come around him, turn up on his body and almost always in his tent in the mornings when camping out. He sees himself as lanky, heading toward the impossible gangliness of Harvestmen; ... well, it all works out. Enough to say that some kind of affinity seems to be operating here. He goes on to remind people that Daddy Longlegs are completely harmless to humans, they don’t bite, and so on.

So Weston tells the class that he have in fact brought in some (other) Daddy Longlegs, right into this room, and released them before people came in. “You never know: perhaps there were no spiders here after all, so just to be sure he brought some in himself.” Sometimes one or two will show themselves, and he can invite them down onto his hand or shoulder. In any case the group’s challenge is to find the rest. So this is not an experiment, he says. They are not just trying to take the viewpoint of a spider in theory, but in fact. They’re here, they know where *you* are even if you don’t know where *they* are, and he wants you to try to find them and make their acquaintance. Also eventually he want you to escort them back outside. Look for their spindly legs sticking out from underneath chair frames or behind curtains or... well, where? Where would you go in this room if you were a spider?<sup>20</sup>

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<sup>19</sup> Weston (1995) p 1

<sup>20</sup> *ibid* p. 9

It should be very clear that Weston is not speaking of bringing spiders or other insects into the classroom as exhibits, in bottles or tanks, appropriated and confined for our scientific or merely curious inspection. This is a philosophical, even phenomenological experiment, not just Show and Tell. The aim is to attend to how it changes our sense of this space when we discover such Others *already* present, co-inhabiting this space we were so sure was only our own, elusive but *independent*, on much more equal terms. The more-than-human world isn't merely a safely-controlled, distant object of study, but is all around us (in addition to *being* us) all the time, even so close as the spider that may at this moment be under your chair or laying eggs in the corner. Looked at in the right way, this can be an enchanting thought, and he has seen groups of young people take to it with enthusiasm. Adults are sometimes a little slower, or more mixed, but for all of us, somehow or other, it opens a new sort of door in the mind.

What is it to “go wild” then according to Weston? One beginning of an answer starts where we just left off: it is to have a sense – quite literally a “sense,” and a practical, everyday sense too – that we coin habit this world with a diversity of other forms and shapes of awareness, of “centers” of dynamic change, right here and now. It is to recognize that even the shape of our own awareness (e.g. our own animality) often eludes us. Wild is that unsettling sense of otherness, unexpected and unpredictable and following its own flow, but still a flow that is, in some not-quite-graspable way, ours too.<sup>21</sup>

And so, Weston propose, teaching can “go wild”, even in the most conventional sorts of contexts. In this sense we might in fact state that we are *identifying* with nature that is; learn about ourselves by encountering what is “out there” i.e. from that other creatures point of view. And to get wear of ourselves from *that* point of view is then a part of what is required so as to understand ourselves, our place in the wider schemes of things and which might make a difference to us i.e. how we are in an exchange with the more than human community and why we need a shift in our relations to that community.

### ***O’Sullivan and Taylor***

In *Learning toward an ecological consciousness* O’Sullivan and Taylor is pointing out the following: “Recognition of the role of consciousness in shaping our experience, or perception, our expectations, and, ultimately, our actions is one of the most powerful themes to emerge in Western societies during the twentieth century. How we think, how we interpret what we see, indeed, what we see and experience is recognized as critical in the unfolding of our history and our lives”. They continue; “at a biological level, cognition of organisms is now seen to be “structurally coupled” with its environment. That is a environmental disturbances prompt organism to restructure themselves and on that basis, behave differently.”<sup>22</sup> With reference to Robert Kegan (1994) they say the same kind of consciousness develops “concerning the role of our social and cultural environments as influences in constructing and reconstructing our consciousness... These developmental themes illuminate the profound co-constitutive relationship between ourselves and the world”<sup>23</sup> And as I have argued one step towards recognizing such a “co-constitutive relationship” not only in relation to the social world but also to the more than human world is our ability to reconsider our view of ourselves such that

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<sup>21</sup> *ibid* p. 9

<sup>22</sup> O’Sullivan/Taylor (2003) p.5

<sup>23</sup> *Ibid* p. 6

we are able to understand to what extent “the other” might be important for our self-understanding i.e. to encounter a perspective on ourselves from which point of view we might critically examine ourselves from “*the more than human world*”. With respect to the prosperity to such a transformative ecological learning we might in fact be able to develop our consciousness and learn from it. We can benefit both in enlightening what is in our best self interest and in developing a more respectful attitude towards nature. What is more, such a “holistic” approach seems to be a promising way so as to be able to fulfill our prospects for a more “human” world in that compassion and identification with other living things might in fact influence our compassion and identification for our fellow humans.

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## *Kinds of Learning* By Stephanie Bunn

In my last year's lecture, I discussed the way that Kyrgyz children are brought up, and touched on how my research about this had brought me to focus on the question of learning, both in terms of how people learn, and also how learning relates to tradition and the transmission of skills, social practices and identity. This year, I am going to discuss how anthropology as a discipline has approached learning through the apprenticeship model, and then will illustrate this through reference to my field research in Central Asia.

The classical approach to learning, both in developmental psychology and the social sciences, takes knowledge, whether social, skill-based or intellectual, to be a discrete body of knowledge which the learner absorbs and then later retrieves and applies. This is rather like supposing that by closely studying a "Teach-yourself" language manual and learning the vocabulary that you will eventually be able to speak a language. However, most learning happens more in the way we learn our first language – on the job – in the process of living life itself, through observing others, imitating them and practising with their help.

This kind of learning has been likened by anthropologists to apprenticeship. Apprenticeship as a model for how we learn, the practice of apprenticeship itself, and the way learning takes place within it, has a particular significance for anthropology. Recent writers on the subject such as Esther Goody, Michael Coy, Jean Lave, Etienne Wenger, Barbara Rogoff and Gisli Palsson all emphasize the context-bound, processual nature of learning. Through this consideration of 'learning through practice', many insights have been shed on the nature of learning itself.

Lave and Wenger in particular stand out for emphasizing the way that schools as teaching institutions have channelled the way we understand learning. This often leads us to assume that learning is best done by individuals away from real life (ie not on the job) in a neutral situation (such as a school) alongside our peers rather than experts. In this view, the more generalised, abstract, condensed knowledge we are taught in school can later be applied to many different situations.

In contrast, apprenticeship is a kind of 'situated learning' where apprentices learn from masters – people who know how to do the job themselves through physically engaging in practical tasks and integrating skill and knowledge, often in a way that can never be written down in a book. (Such practice based learning is similar to what is described in the Open University Dyslexia Toolkit as kinaesthetic, or kinaesthetic combined with visual and auditory learning.) It requires the learner to practically do the job and incorporate the skills rather than learn through instruction.

Lave and Wenger were strongly influenced by Vygotsky's notion of the zone of proximal development. Vygotsky himself was not so interested in non-schooled learning at all, but in how teachers could pitch and scaffold education for children in general so that they could develop their potential to its best.. He put his work to great use teaching children with learning difficulties at the Institute of Defectology in Moscow and the Home for Deaf-Blind Children at Zagorsk. His ideas had a big influence on the whole Soviet approach to education and were strongly influential in contributing towards its high levels of achievement.

Lave and Wenger took the process of scaffolding as it was conceived by Vygotsky and saw how a novice apprentice begins to learn at the edge of the work as the master structures or scaffolds simple tasks for him/her to do which slowly enable him/her to learn and then attempt more complex skill at levels he/she can manage until, through time and experience, the apprentice is drawn right into the centre of action as a fully fledged worker him/herself.

Barbara Rogoff uses a similar concept, 'guided participation', which we encountered on the 'Childhood' course, referring to the way that children learn from their parents. This also derives from Vygotsky's ideas. Here, Rogoff describes parents or teachers structuring what is to be learned, creating bridges between what is known and unknown so that children can learn at a level at which they are capable of achieving and at the same time, extend and develop their skills. Rogoff describes this process as an 'apprenticeship in thinking.' She argues that 'guided participation' as a learning technique is practised across cultures, and that it is the skills and the cultural approach to learning which are culturally specific. She outlines two different cultural approaches in the process by which adults encourage learning in children.

The more traditional approach is where people communicate ideas through example and images, rather than by rule systems and symbols. This Rogoff describes as 'non-declarative' learning. Children in such a situation are not told how to learn, nor is what they are about to learn described to them in a declarative fashion. No-one stands at the front and says "This is how you do it", or gives a 'step-by-step' account in advance. Children learn by example. Adults wait for the children to begin watching them and to show an interest.

The Kyrgyz system is very much of this kind, even when values are communicated. Children aren't told how to behave, but are shown through metaphors and example. The Kyrgyz proverb, "I say to you, if I speak to the yurt poles my daughter-in-law will listen. I say to you, if I speak to the yurt walls and my son will listen," reflects this oblique way of teaching. So does the practice of not shouting at children or being confrontational, but rather conducting a monologue to no-one in particular about the inconsiderate behaviour of children in general, or recounting stories of real-life moral dilemmas at formal, celebratory meals where children are present.

The same approach is used in teaching skills such as feltmaking, or tent-making. While most children traditionally learned all domestic skills, more specific skilled practices such as textile work, smithing or eagle training were considered to be birth talents. A child in this case is usually expected to show a special interest. In feltmaking, the daughter becomes a master, or *usta*, through watching, copying and helping her mother, or another feltmaster. S. said that at 15 or 16 she learned to make felt from her mother. (She also learned how to milk mares, make rawhide containers, do patchwork and many other domestic skills.)

She said that of all the brothers and sisters who saw their mother work on all the crafts, she was the only one who practised them when she left home. She commented that she never made her children do things. 'That is not the way.' They watch and help, and when they are old enough, they do it if they want. This is a very common Kyrgyz approach, (although there are exceptions).

So, a boy or girl as young as two years may stand by their parents washing out the intestines of a dead sheep and pass the water. Three or four year olds may chase the sheep into the fold, or watch a horse being broken at the edge of the corral. At nine or ten they will help to break the horse themselves. A five or six year old may help with the milking by pulling on one or

two of the cows teats while it's being milked, or just by pretending to milk the milch-calf standing by its mother. S's five year old grand-daughter stands by her grand-mother, tacitly following with her hands the process of yak hair rope-making, learning through a kind of intersubjective, embodied imitation.

Similarly, Sr. the yurt(tent) maker stood behind his father and watched how he did it. He made his first yurt from start to finish at 16. He left home for a while to become a taxi-driver, then later returned home to look after his parents and to make his living from making yurts. Sr.'s wife says that to become a yurt-maker, you simply have to want to learn. Sr.'s second brother was learning at the time that I was there. To learn how to make a yurt you must work with a master for a year. You must learn to care for the trees the wood comes from, how to cut the wood, how to bend the wood and form it, how to make the roof-ring (*tiindük*) and so on. You could learn this in a month, - the time it takes to make one yurt. But you should do it for a year to learn about the whole process of managing the wood and all the attendant skills.

When his son I. is learning, Sr. doesn't say 'Do this!' or 'Do that!' " He works and looks for a reaction. If he thinks his son is interested, he helps him learn. And all the time, I. is behind his father watching. "The fathers do, and the sons sit behind them and they begin to do." His wife says, "Sr. doesn't teach his sons, he waits till they have an interest. When he is away, the boys begin to do the work. At first, he doesn't say anything. When they begin to work, then he shows them how to do it. Perhaps he understands when they can or cannot do something."

In contrast to this 'watch and do' kind of learning, the more Euro-American approach, and especially that practised in schools, is a much more "declarative" kind of learning, which is how Rogoff describes the second cultural approach to learning. It is based on telling how and telling to do. It involves issuing statements, using systems of rules and so on. This is the kind of learning that Lave and Wenger critique as being expected in schools and educational organizations, based on the assumption that we can transfer the more generalised, abstract, condensed knowledge we are taught in school to other situations.

Yet many of our contemporary, technological skills are still very much based on an apprentice form of learning, and require the kind of embodied, situated knowledge that comes with this. Gisli Palsson describes how Icelandic fishermen learn. They do go to college, but the real learning, he says, comes from work-place practice, serving under a skipper on the boats. While much of the work involves handling highly mechanised equipment, the kind of knowledge that is required to find fish shoals is almost intuitive and impossible to write down in a training manual. This kind of work-based learning involves understanding animal practices and behaviour in order to locate them. An experienced Icelandic fishing skipper acts as if his technology and his surroundings are an extension of his person to find the fishing shoals. He has to 'think like a fish', and may find a fishing ground by 'some kind of whisper', being in the state of 'fishing mood', a condition which is almost impossible to explain or verbalize.

This is not so different from the process by which a Kyrgyz eagle hunter takes when training a young eagle. Eagle hunting is very prestigious in Kyrgyzstan. Eagles have to be captured as young birds and be specially trained. The eagle hunter climbs rock faces and mountain crags, breaking teeth and risking injury to find young birds to train. The hunter trains the bird, keeping it in a darkened place, feeding it and talking to it all the time. He has to know everything about the bird – diet, feather condition, when it will be ready to hunt, when it

needs to rest and so on, literally trying to understand the thinking of the animal. A. said the eagle understood everything he said. The bond between the man and bird was so strong that one eagle came back to visit him for ten years after he had released it. He learned his skill under an eagle hunter when he was fifteen.

So, just because we school children in formal institutions, and their future work involves specialist technological knowledge, we should not assume that people only learn the job through the institution. Declarative and non-declarative learning may be used in tandem in many different social situations.

My final concern is to ask why people learn, - the motivation behind the process. Here, I am in some ways at variance with Lave. I thoroughly agree that a great deal more of our learning takes place through practice than current thinking gives credit for, and that this means that we need to incorporate an understanding of embodied learning into our thinking about learning in general. But Lave's assumption following on from this is that learning only takes place where there is a practical incentive, eg women will learn to do 'Math' once they start to diet, or if they need to add-up to make a living, whereas they rarely do for the sake of it in school.

But while most skilled trades in the settled world are done to earn a living thus linking the learning of skill with subsistence, some nomadic skills are at variance with this. For example, the traditional nomadic economy in Central Asia was based largely on barter, with some trading of skins and horses, - generally unprocessed goods. Hand-made artifacts such as decorative feltmaking or wood carving were usually made as marriage gifts, and indeed it was shameful to sell many such objects received at weddings in this way until very recently.

Other specialisms such as eagle hunting or shamanism received much of their reward in prestige or favours rather than money. This draws attention to the possibility that the enjoyment of learning a skill is not just for financial reward, but can come through the enjoyment of simply being skilful, producing good work, for status or being drawn to a specific kind of work. The way that motivation to learn should arise before teaching among the Kyrgyz could be said to reflect these aspects of learning. The anthropologist James Woodburn describes a similar attitude among Hadza hunters in Africa. "Their reward lies directly in the satisfaction of accomplishing a highly skilled and difficult task."

## ***Scottish outdoor education centres overview*** By Dave Spence

### ***Children and Young People at SOEC***

The charity, Scottish Outdoor Education Centres (SOEC), exists:

- for the social, physical and intellectual advancement of the community at large and of children and young people in particular... [and]
- ***for the purpose of promoting and furthering education and outdoor, sporting, leisure and recreational activity.***

To deliver these objectives, SOEC is required to:

- ***construct, own, operate and manage residential centres and facilities in Scotland.***

SOEC is working with nearly 20,000 young people every year. Programmes and visits include 5-day programmes, weekends and day-visits, with the average stay being 3.5 days. This equates to some 70,000 learning days.

SOEC works with young people of all ages and abilities. Currently, 10% of the young people we work with face significant challenges in their lives. These may be physical, behavioural or educational. (Annex 1 lists some groups for 2004, the range of outcomes and lengths of stay. Annex 2, their comments).

For various reasons, SOEC at the current time is operating at only 23% capacity. The number of children and young people that we work with could be more than double this – some 50,000 young people each year.

***Provide more young people with exciting opportunities for outdoor learning is the subject of this Big Lottery application.***

The following pages confirm the importance and relevance of our work and outline:

1. SOEC intention to directly address major challenges faced by young people, describing the issues at stake;
2. how the problems are complex and far reaching, but how the SOEC approach focuses on the solutions to these challenges; and
3. how SOEC delivers for children and young people in PSD, Eco-literacy, Enterprise Learning, Curriculum for Excellence and Sustainability etc. and
4. what is needed to take this vision forward.

## *Challenges to be Addressed for Young People and Children*

The charitable work of Scottish Outdoor Education Centres (SOEC) with young people has never been in more need than it is today. The world is changing rapidly and young people face major challenges in coming decades.

These challenges are Environmental, Economic and Social. They include Climate Change and Globalisation. These in turn generate pressures which force changes and expectations in the way young people engage in their Communities.

While many people are still coming to terms with the extent and threats inherent in these challenges, SOEC focuses on their solutions. Young people need help to prepare for and meet these challenges of a rapidly changing world – a world which will soon be very different from today. Young people need positive experiences and successes that enable them to acquire the values, qualities and competencies that are essential if they are to survive and thrive in a changing world. SOEC programmes focus on these outcomes.

In doing so, the SOEC approach also delivers the Scottish Executive's initiatives in education. **A Curriculum for Excellence** signals a major shift to developing in young people the values and competencies necessary for them to become successful learners, responsible citizens, effective contributors, and confident individuals. While schools are responding to this new agenda, there is little doubt that few learning media are better able to deliver these competencies than Outdoor Learning.

The SOEC approach also leads the way in action for **Education for Sustainable Development**. It may often appear as if the needs of the economy, society and the environment are in competition but the SOEC approach shows that a holistic integrative approach that benefits all three is possible. By delivering outdoor learning that focuses on the level of values, qualities and competencies, it is possible to meet the needs of society, the economy and the environment in ways that are both relevant and exciting to young people.

Climate change and globalisation are real and significant challenges for young people. They will have enormous impacts on our society. The SOEC approach provides a major part of the solution by helping to prepare young people to develop the values, qualities and competencies necessary to survive and thrive in this changing world. This may appear ambitious but it is our responsibility as adults to do this. This work is essential, it is possible, and it is no less than our children deserve.

## *How Can Such Challenges Be Addressed?*

Climate change and globalisation throw up seriously daunting problems. However, it is possible to identify the values, qualities and competencies that young people will need to be equipped with for both these challenges.

Young people will need to:

- be more confident in the face of complex and daunting challenges;
- be positive about problem solving; and
- recognising that ‘more heads are better than one’, they will need to be good team workers and strong communicators.
- They will need to be resilient, tenacious and determined about problem solving; as well as being
- adaptable.
- Adaptation will require changes to lifestyles and working practices, therefore they will need to understand risk, risk assessment and risk management.
- They must also be more creative thinkers both initiating and receptive to innovation;
- be more knowledgeable and appreciative of healthier and more active lifestyles;
- be more reflective about their own potential and contribution to society; and
- be more appreciative of others and aware of their place, contribution and potential in the world.
- They will also need to be better able to lead and delegate.

These are the qualities and competencies that are needed in a climate change world. They are also the same qualities and competencies sought by industry and business. And they are those that we expect of young people in their communities.

Two further points are noteworthy:

- The qualities listed above are also identified as the main outcomes for A Curriculum for Excellence and other educational initiatives such as Education for Sustainable Development (we are in the early stages of the UN Decade of Education for Sustainable Development.)
- Also, Outdoor Learning is possibly the best medium with which to deliver these qualities and competencies. Through the medium of adventure activities, outdoor learning is motivating and exciting for young people. Outdoor learning places young people into learning situations where they can learn about the world they live in and depend upon, as well as their own full potential.

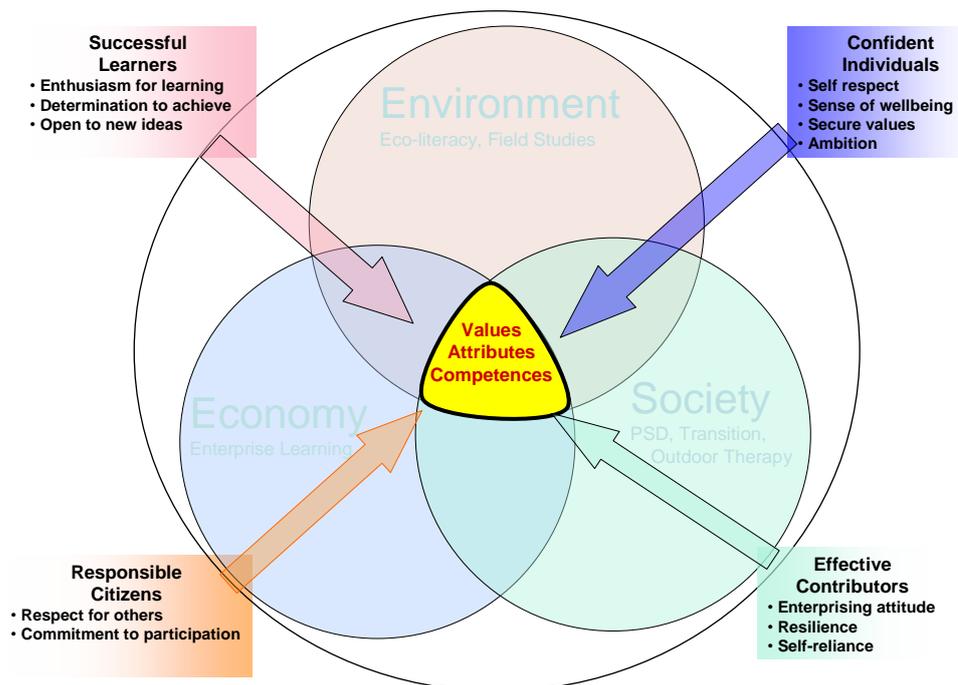
## *How SOEC Delivers Such Ambitious Outcomes*

SOEC delivers a wide range of learning programmes using the medium of adventure activities. Within the programmes, there are 3 levels of learning outcomes.

The first level is of primary interest for young people. This is the exciting, motivating and novel adventure activities in the outdoors. It is these that children love and which bring challenge and fun to learning. It is these that reveal to young people that their potential is far greater than they believe.

The second level is in the type of programme. Programme themes are designed to meet the outcomes sought by teachers, youth workers and other group leaders. These may target Personal and Social Development (e.g. transition between P7 – S1, or school and work etc), or enterprise related programmes (team building etc), or eco-literacy programmes (e.g. field studies, ecology, geology etc). For these programme, outdoor learning adds breadth and depth to the curriculum in contexts outwith the classroom.

Finally, all programmes emphasise the outcomes sought in terms of values, attributes, qualities and competencies identified in e.g. A Curriculum for Excellence and Education for Sustainable Development. The model below shows this approach.



## ***How Can Such An Approach Be Taken Forward?***

This approach may appear ambitious but we are not starting from a blank slate. SOEC represents a major resource in Scotland. In the last 4 years, SOEC has been undergoing a major transition, developing and working toward this new approach. However, there is much more to do, particularly if we are to deliver to more young people.

As a charity and social enterprise, the SOEC transition faces 2 challenges:

1. to upgrade delivery capability in education, stakeholder/participation and communications:

- education – in order to deliver an increased range of educational programmes that meet the needs of the new approach and new educational curriculum, we have been developing a new team of educators with broad educational qualifications and experience from the fields of teaching, youth work, social work, relevant degree studies (geography, business studies etc) as well as being activity specialists with national governing qualifications in e.g. hillwalking, canoeing etc.
- stakeholder/participation management and communications – charities have historically attributed low priority to customer liaison and communication and marketing in favour of direct service delivery. The challenge is to recognise the value of greater participation in decision-making; and

2. upgrading of our 5 Centres (facilities and grounds), to standards fit for the 21<sup>st</sup> Century and to international standard. In effect, this ranges from refurbishment and new build of certain facilities e.g. Earth Labs, sports facilities and other indoor and outdoor learning spaces. For example, a Centre working with 250 young people, at a tutor ratio of 12:1, needs to design, build and maintain over 20 outdoor activities.

After 60 years of operation and more than 15 years since the last major refurbishment, the fabric of our Centres was beginning to look jaded but this is being improved and upgraded. The future is exciting with sustainability guiding planning and decisions to develop stimulating Centres for young people in the 21<sup>st</sup> Century.

SOEC is at the forefront of the sector. It recognises that to realise its full potential, and to contribute to and deliver the Executive's education agenda and priorities for young people, outdoor learning must develop and deliver at a step-change from that which exists today.

SOEC therefore has the vision to make a significant contribution to major challenges that face young people. This is in part, an important solution to global challenges. SOEC has the staff and infrastructure (see Annex 3 below). However, it could be providing to still higher standards, and to more young people. (See too HMIE Review of SOEC, Nov 2003 attached.)

## *Annex 1*

### ***SOEC Governance, Management Structure and Business Organisation***

Scottish Outdoor Education Centres is a charity constituted as a company limited by guarantee. Its full title is: the Scottish Environmental and Outdoor Education Centres Association Limited.

Established following the Camps Act of 1939, it was a Non-Departmental Public Body until 1987 and was previously known as the Scottish National Camps Association. In 2007 it underwent a further name change from Scottish Centres to the more informative Scottish Outdoor Education Centres or SOEC.

SOEC has a Council consisting of representatives nominated by professional and public authority bodies including: COSLA, the Educational Institute of Scotland (EIS), Associations for Directors of Education and Children's Services, the NHS, and academic institutions such as Universities of Dundee and Strathclyde, and private sector.

The Council appoints a management committee that oversees operational management. The Management Committee currently comprises: Professor Seaton Baxter (Chair), Mr David Flannery, Mrs Frances Kelly, Mr Jim Dunlop, Mr David Preece, Ms Christine Cook, Mr Brian Adams Mr George de Gernier and Mr Dave Spence (Secretary and Chief Executive.)

Within Scottish Centres, the Management Team is comprised of:

- Chief Executive;
- Senior Managers - responsible for Education (currently vacant), Tutor and Programme Development (with specific responsibility for social inclusion), Activities Managers (including Health and Safety), Marketing, Finance and Administration; and
- Centre Managers – responsible for customer care, facilities management and primary line management responsibility for staff at their Centres.

The actions of the Council, Management Committee and Management Team are controlled by the company's Memorandum and Articles of Association, 1993, which require the company to comply with the terms of the Companies Act, 1985 and 1989.

SOEC delivers a wide range of outdoor learning programmes. To do this, we currently employ 36 Tutors with a broad range of academic qualifications and experience. Tutors will come to SOEC with strengths (qualifications and experience) in one area, either:

- a relevant degree (ecology, physics, etc)
- teacher training qualification
- social work or youth work qualification, or
- National Governing Body awards (mountaineering, water-based etc)

However, they must also show a strong commitment to develop in other areas. As such, they see themselves firstly as educators, motivated by the learning and development of children

and young people. This is a step change from other outdoor learning organisations that still rely primarily on those with NGB awards only.

Tutors are trained at SOEC in a combination of hard and soft skills which lead to further qualifications. This includes training in review and facilitation, in recognition that the vital component in this new outdoor learning approach is the tutors and the relationships and rapport they develop with children and young people.

The Association owns five large Centres:

Loaningdale	located at Biggar, this is also the Head Office
Dounans	at Aberfoyle in the new National Park
Belmont	in the farming landscape of Meigle, Perthshire
Broomlee	at West Linton some 16 miles south of Edinburgh
Glengonnar	at Abington

The Centres can accommodate between 130 – 250 young people and 25 leaders on sites ranging from 13 - 40+ acres. A Centre Manager runs each Centre with a staff compliment comprising a Senior Programme or Programme Leader, full-time and seasonal tutors, and catering, domestic and maintenance staff. Rigorous in-house training and procedures enable Scottish Centres to assist other young people such as Project Scotland and Gap volunteers and trainee instructors from the FE sector.

The Head Office is located at the Centre at Biggar and is the location of the Chief Executive’s office as well as managers and senior staff including Tutor and Programme Development (with particular responsibility for social inclusion), Activity Management (including Health, Safety and Child Protection), Marketing, Finance and Administration. The Head Office handles all bookings and financial transactions as well as the marketing and publicity of the Association.

Scottish Centre is a social enterprise. The Centres constitute the largest employers in their localities, providing up to 30 jobs in a fully operational Centre, and generating over £1m into the local economy each year.

### **SOME GROUPS STAYING AT SCOTTISH CENTRES (2004)**

<b>Group Name / Area</b>	<b>Group Size</b>	<b>Residential / Day</b>	<b>Bed Nights</b>	<b>Comments</b>
Aberlour Unit 2 Befriending Scheme Stirling	11 + 11	R	22	*
YouthLink Dundee	9 + 8	D	-	Befrienders and their buddies
Scottish Borders Youth Exchange Group Galashiels	40 + 8	R	192	Build relationships between two groups prior to foreign exchange (3 of group have behavioural problems)
Lecropt School (Barnardos) Falkirk	6 + 3	R	18	Pupils in transition stage of education

Phoenix Club for Disabled Aberdeenshire	36 + 4	R	80	Respite for carers
All Saints Secondary School Glasgow	10 + 2	D	-	Asylum seeker youths to increase confidence & self esteem
Springburn Academy Glasgow	5 + 1	D	-	Befriended at school & to increase confidence & self esteem
Coltness High School Wishaw	36 + 4	D	-	Identified as likely to find transition to High School difficult
Young Peoples Support Team Airdrie	10 + 3	D	-	Identifying and addressing issues relevant to their lives
Young Peoples Support Team Airdrie	10 + 3	D	-	Identifying and addressing issues relevant to their lives
Raploch Youth Initiative Stirling	11 + 3	4 x Days	-	*
Yorkhill Hospital Glasgow	8 + 2	R	20	Have juvenile arthritis – to promote confidence & self esteem
Enlighten Edinburgh	12 + 3	R	30	Epilepsy sufferers – to have fun, meet new friends and enjoy new experiences
Community Help & Advice Initiative Edinburgh	21 + 3	R	48	Lone parent low income families affected by drug misuse
West Lothian Young Carers Bathgate	8 + 3	R	11	Young carer looking after parent or sibling
West Dunbartonshire Community Learning Development Glasgow	10 + 4	R	28	*
Tourette Scotland Perth	54 + 6	R	120	Build self esteem
Princess Royal Trust Alloa	8 + 2	D	-	Young carers from disadvantaged homes
Hareleeshill Youth Activity Group Larkhall	28 + 6	R	68	To give children purpose rather than run streets and cause trouble
Phoenix House Glasgow	8 + 2	R	20	Drug/alcohol rehab centre to promote team building
Peer Education Dundee	14 + 4	R	36	Group trains young people to facilitate drug & alcohol education with their peers
Peer Education Dundee	22 + 4	R	52	Group trains young people to facilitate drug & alcohol education with their peers
Blantyre Home/School Partnership Glasgow	40 + 4	R	88	*
Positive Futures Glasgow	8 + 4	R	36	Run by Social Work & Careers Scotland for youths leaving care to help overcome barriers of entering employment, FE, etc.
Drumchapel High School Glasgow	8 + 2	R	20	Erratic attenders at school – to encourage them back to school and importance of education

Lothian & Borders Fire Brigade Edinburgh	10 + 4	D	-	Disaffected
Ridgepark School Lanark	3 + 2	1 x Day	-	*
Peebles High School	6 + 2	D	-	Have difficulties with discipline / attendance
West Lothian Youth Strategy Livingston	11 + 4	2 x days	-	Socially isolated with social, emotional & behavioural problems
Tranent Social Inclusion Partnership Tranent	8 + 3	2 x Days	-	*
Enlighten Edinburgh	12 + 2	2 x days	-	*
Fusion Group Dundee	12 + 3	R	30	Social, emotional & behavioural problems. To promote positive adult / peer contact
West Dunbartonshire Community Learning ...	13 + 4	R	34	*
Eagle Club Alloa	15 + 9	R	48	Group care for teenagers with special needs
Central Scotland Fire Brigade Falkirk	32 + 12	R	176	Disaffected young people
Enlighten Edinburgh	10 + 4	R	28	Epilepsy – to promote confidence & self esteem
Central Scotland Fire Brigade Falkirk	16 + 6	R	88	Disaffected young people
On Track Liberton High School Edinburgh	11 + 2	R	26	Social Inclusion programme aimed at S4 pupils who are struggling at school
Blantyre Home/School Partnership Glasgow	38	R	76	*
Ridgepark School	3 + 2	6 x days	-	Emotional & behavioural difficulties
East Ayrshire Strategy for Youth Cumnock	10 + 2	D	-	Get ready for work programme to promote confidence & self esteem
Castlebrae High School Instep Edinburgh	20 + 3	D	-	To build group identity and co-operation skills, confidence and reinforce message correct application and concentration work can be completed successfully
Enlighten Edinburgh	12 + 3	R	30	Epilepsy – to have fun, meet new friends & have new experiences
Innes School (part of Older Hill) Rochdale	8 + 4	R	48	Special school bringing deaf, visual impaired & cerebral palsy pupils
Pollok Young Carers Glasgow	10 + 3	D	-	Young carers having break from responsibilities (extending their comfort zone)

Musselburgh Grammar After School Group Musselburgh	10 + 3	R	26	To boost confidence & self esteem
Integrated Family Support Team South Lanarkshire	11 + 2	D	-	Last day of Personal Development Programme to promote team building
Coalburn Parents Group Lesmahagow	10	D	-	Last day of Personal Development Programme to promote team building
Phoenix House Hamilton	11 + 2	R	26	Rehab centre for drugs & alcohol
Woodpark Parents Group	9 + 2	D	-	Last day of Personal Development Programme to promote team building
East Ayrshire Strategy for Youth Cumncok	15 + 2	D	-	Get Ready for Work 7 to promote team building, confidence & self esteem
Enlighten Edinburgh	10 + 2	D	-	Epilepsy
Pollok Young Carers Glasgow	10 + 3	R	26	*
Quest Glasgow	9 + 4	R	26	Social, emotional & behavioural problems – experiencing difficulties with mainstream education
Social & Vocational Skills Park Mains High School Erskine	38 + 3	R	82	*

*Part 5:*

*Aesthetics*

## *Acting Like a Mountain* By Ulrich Dettweiler

### *Aesthetics Of Nature and The Experience of Authenticity*

“Acting like a mountain” is an homage to Aldo Leopold’s famous Land Ethic “Thinking like a mountain”. In this respect, the proposed paper can be understood as part of this literary genre. However, I want to dig a little deeper and ponder a metaphysical theorem articulated by Søren Kierkegaard: that aesthetics, ethics, and religion are not only dialectically intertwined, but that there is a direct transgression from the aesthetic to the ethical sphere.

To counter the certain analytical objection of the “naturalistic fallacy”, I seek help from two modern philosophers: Nietzsche and Wittgenstein, who are not too suspicious of being metaphysicists. I will, however, offer a red line to read Nietzsche and Wittgenstein with regard to Kierkegaard.

The Kierkegaard chapter is titled: “Chose yourself” – although I could just as well write: “Chose your life” or “Accept thy Christian name”. In short, this means that the merely aesthetic person who objectifies everything around her, who egocentrically construes the world, will come to a point in her life where she has to take a decision that transcends her solipsistic game. This moment of choice is the rising point for the ethical. The naturalistic fallacy, that supposes that nothing normative can be deferred from the realm of facts (and in Kierkegaard’s terms, aesthetics is hardly anything more than perceiving your environment), is fooled. Normativity arises out of an aesthetic experience!

This becomes clearer when we introduce Nature at this point. If the ethical person encounters Nature she cannot but develop a relation. In doing so, Nature loses its state of a mere object and becomes a subject. The next step, to care for or to love Nature, is not very far down this road then – which corresponds well to the highly metaphysical ideas of the ‘transcendentalists’ in American Nature Writing of authors such as David Henry Thoreau, John Muir, or Aldo Leopold.

The next chapter about Nietzsche introduces an aesthetic concept that transgresses the bourgeois choice of one’s life. Nietzsche’s ‘Übermensch’ lead me to formulate the motto: “Transcend yourself”. This transgression can only be achieved by those who have a ‘heroic’ concept of their selves, or who have, in Kierkegaard’s terminology, chosen themselves and are not fully satisfied with this choice.

This is where the vivid Alpine Literature, taking a starting point with Hermann von Barth’s *Aus den Nördlichen Kalkalpen* and leading to such bloomers as Eugen Guido Lammer’s heroic *Durst nach Todesgefahr* comes in. This form of nature-literature is highly inspired by this heroic transgression, and it often leaves today’s readers with the impression that this yearning for death indeed is a little too much to bear.

As we mortal nature seekers do not want to live a life as solitary if not tragic Zarathustras or death-seeking mountaineers, I would like to draw the attention to the next philosopher, Ludwig Wittgenstein, who lived a good life in the Norwegian mountains and whose “Norwegian writing” is full of humble respect for the wilderness and quasi-nature-mystical sequences. In a letter to his mento Moore, for example, he writes about the “quiet seriousness of the [Norwegian] mountains.”

His whole life has been a philosophy of authenticity – or vice versa: his work only was so powerful, because he always tried very hard to live according to his philosophy, to reach authenticity. I will try to show that the quest for authenticity, where the experience of and encounter with Nature is one very promising way, is a very special approach to transcend oneself. Ludwig Wittgenstein has always tried very hard to transcend himself, and his writing is full of admittance of failure of this quest. This makes him not only a likeable figure but also illustrates the high standards of his morals. For Wittgenstein, aesthetics and ethics are one but cannot be explained or defined by words. The ethically right can only be *shown* in actions. Accordingly, the motto for the third chapter of my argumentation is: “Act as yourself”.

Wittgenstein disposes of the concept of an ‘inner’ and respectively ‘outer’ life. Although he looks at the very surface of things, he could not investigate deeper: his pure materialism is the very consequent form of solipsism. That means, the borders (‘Grenzen’) of one’s world are determined by one’s will. And if one’s will ‘chooses’ to see more on the surfaces of things than Surface, nothing can be said about it!

One could call this a sort of ‘metaphysical pragmatism’. I will not defend the ultimate philosophical soundness of such a term, but I want to show the strategic necessity of introducing such a philosophical chimera in the wilderness debate.

With respect to an aesthetics of nature, this paradox can lead the reader to a certain point where a value-loaded language about nature is in reach. If she wants to go down this road, she would yet have to take this last step by herself. She “must so to speak throw away the ladder, after [s]he has climbed up on it” (Wittgenstein, TLP 6.54). But nobody could rationally ridicule or even falsify her „acting like a mountain“.

## ***From aesthetic experience to educational concepts – using the special possibilities of nature in education outdoors*** By

Gunnar Liedtke & Bea Reuter

Nature or natural environment is often used in educational activities like outdoor education, experiential education or friluftsliv (in educational context). The reason for its popularity might be found in some qualities of natural environment that could be described with attributes like serious character, not easy to elude, not produced situations, clear aims and conditions and so on. These attributes mean in a concrete situation like a hiking tour in the mountains e.g., that you have to be careful, because there is no possibility for easy rescue and you don't have the choice to go home or stop walking, whenever you are fed up. In the mountains there are a lot of situations, where you have to act in a particular way that is forced on to you by the circumstances – not by your teacher. Using nature in the described way means to use it as a surrounding with certain qualities, which are easiest to find in a natural environment: in the mountains, on big lakes, on the open sea, in the desert and so on. An environment with serious character, without the possibility to elude, with clear aims and conditions might also be found in the ruins of a very large industrial estate. These reflections on some characteristics of an environment do not necessarily include the concept of nature. But what is nature? Nature in its spatial meaning or rather natural environment means that this kind of environment is characterized through natural phenomena. In short words nature in this context means a phenomenon that is marked through a dynamic high-handedness, being not influenced by man in a substantial manner (cf. Seel, 1996a). A tree in a park for example is a natural phenomenon even if it is pruned into a cube like in a renaissance garden. The growing of the tree itself cannot be influenced essentially by man (even if the tree is planted or sowed or fertilized by a gardener). The principle in this example applies also for other natural phenomena like other plants, animals, wind, sunshine, rain, the sea, the sky and so on.

Seen pragmatically it is easier to *use* a natural environment than to look for or build for a man-made environment offering the same possibilities. But – of course – nature is more than a pragmatically useful area. It's a place full of spirit and liveliness, a place where humans can acquire experiences they will probably not in the man-made areas, industrial estates and town centres. But what is the special quality of experience about, that nature – or better: an environment that is characterised by natural phenomena- offers? An investigation on this topic came to the following results (cf. Liedtke, 2005).

When in nature people are confronted with a lot of qualities of experience. Some of these qualities like experience of movement, of performance, or of tension and quietness are not necessarily connected to the natural environment. Besides, there are qualities of experience that are clearly connected to the natural environment – above all the experience of nature, of plant, animals, wind, rain, sun etc. In addition certain qualities of experience were established, that display an even deeper connection to nature, although –at first glance- they don't necessarily appear to be dependent on natural phenomena. These qualities of experience could be classified as follows:

- Experience of aesthetics: perceiving things or landscapes as beautiful, ugly or grand (meaning something beyond beautiful or ugly, something that amazes or overwhelms, that causes admiration, emotion or fright (cf. Seel, 1996b)); connected with mood and atmosphere.

- Experience of mood and atmosphere: perceiving mood and atmosphere proceeding from landscape or other (natural) phenomena
- Experience of integration: feeling of belonging to a natural context
- Experience of freedom: perceiving the freedom of not being integrated into negative contexts
- Experience of clearness: feeling that problems and questions can be solved. State of (partly) mental clearness.
- Experience of value: discerning vital values and developing aspects or criteria of value.
- Experience of intensity: if experiences are intensive, intensity can become an experience itself (cf. Liedtke, 2005).

***Nature as a provocation for a “lively encounter with one’s self” (German: Lebendige Selbstgegnung)***

In order to explain the special quality of experience in nature some contributions concerning the aesthetical theory and the theory of liveliness may be helpful. While the first theoretical approach concerning aesthetics deals with the peculiarity of experiencing something as beautiful, ugly or grand the second theoretical approach concerning liveliness deals above all with the peculiarity of the grand and its connection to the principles of life and nature.

Considering the different possibilities of aesthetic perception in this context the aesthetic contemplation and aesthetic correspondence are particularly important. Through an understanding of these two ways of perception the special quality of experience in nature should become clearer – at least partly.

*Aesthetic contemplation (German: ästhetische Kontemplation)*

When things in general or nature in particular are perceived in the perspective of aesthetic contemplation this kind of perception is characterised through indifference. Perceiving something in the way of indifference means that the process of perception is free from interests, judgement, ascribing meaning or consideration of usefulness. This kind of perception is manifest when importance and value of perceived things are disregarded. Things perceived in this way appear without any meaning (cf. Seel, 1996a, p. 39). While in this kind of aesthetic perception nothing has a particular importance, everything has an importance and things are perceived in their spontaneous being (cf. ib., p. 42). To perceive things without interest means that this perception is not connected with linguistic articulations. In this sense the aesthetic contemplation offers the possibility for an experience of inner calmness / peace. Setting the attribution of meaning or estimations like ‘beautiful’ or ‘ugly’ aside, it’s possible to dwell on the spontaneous being.

*Aesthetic correspondence (German: ästhetische Korrespondenz)*

The second aesthetic view on nature, which is quite interesting here, is the aesthetic correspondence. In the sense of aesthetic correspondence the beauty of nature, landscape or other is not ascribed to the absence of interest but just the other way round: it is determined by

interests belonging to life. In the appearance of beautiful correspondence in nature one gets a feeling how life could take place in a good and enriching manner (cf. Seel 1996a).

In contrast to the experience of contemplation, where nature is always ‘beautiful’ or ‘grand’, the experience of correspondence includes also the perception of nature as ‘ugly’. When nature in the responsive way is beautiful it implies that nature is a place, where someone gets an idea of the possibilities for a good way of life. But it is also possible that nature provides structures which for some other person are impossible to live with. In this case nature would be perceived as ugly. “This nature presents itself in the form of misery, loneliness, emptiness or senselessness threatening life” (ib., p. 94). While in the aesthetic contemplation anything perceived is without any atmosphere, in the case of aesthetic correspondence the experience of atmosphere has an outstanding meaning.

#### *Correspondence with liveliness (German: Lebendige Korrespondenz)*

Beside the so far presented aesthetic approaches to explain the special qualities of experience in nature the correspondence of liveliness is a third approach, which can be interpreted either as widening of the aesthetic theory or as theoretical approach of an independent quality – relating to theoretical approaches to the phenomenon of liveliness (cf. e.g. Margulis & Lovelock, 1974; Weinberg, 2000).

In the case of aesthetic correspondence nature was described as corresponding with the ideas of one's own life. Relating to ‘grand correspondence’ (German: ‘erhabene ästhetische Korrespondenz’) Seel explains that nature sometimes goes (in an irritating way) beyond the ideas of one's own life (cf. Seel, 1996a). With the concept of *correspondence of liveliness* this ‘going beyond’ can be described and explained – at least on a philosophical level. The ideas of one's own life are – by far – exceeded from the possibilities of life and liveliness in general.

With life and liveliness two terms appear, which are often used in scientific context but which are difficult to define (cf. e.g. Rizzotti, 1996). In the context here described it can be said that life is characterised through processes of liveliness and again that these processes are characterised through pulsing elements of movement with phases of expansion and contraction belonging to it. Related to living organisms (animals, plants, fungi and slime mould) one can talk of liveliness in a narrow meaning. Apart from liveliness in a narrow meaning there are a lot of phenomena with characteristics that could be interpreted as liveliness in a wider meaning. For these characteristics – just as for the characteristics of liveliness in the narrow meaning – flexibility and movement are the main symptoms. As an example for pulsation we could give the pulsation of the cell but also the changing of the seasons, atmospheric forces (wind – lull, rain – drought, warmth – cold, etc.) or volcanic activity, etc. as real movement-phenomena that are symptoms of liveliness in a wider meaning.

Being in nature (being active or dwelling) and perception of phenomena with dynamic high-handedness might also provoke the quality of correspondence with liveliness beside the two aesthetic qualities of experience above mentioned. In this case the own, inner, human and individual liveliness is corresponding with the outer liveliness (dynamic high-handedness), which is mirrored in the natural phenomena. This kind of correspondence goes beyond the dimension of the ideas of one's own life towards a level of directness: one is feeling stimulated, encouraged or vitalised.

And again: nature is also not the only place, that opens up for the experience of correspondence with liveliness. The perception of street cafes, music, pictures, movies and so on might lead to similar experiences. Nevertheless nature seems to be the favourite environment for experiences of this kind.

### ***‘Lively encounter with one’s self’ as a special chance for educational aims***

The idea, that nature is a preferred place, where humans can get special qualities of experience following the idea of ‘lively encounter with one’s self’ is not brand new. Maybe the considerations expressed here on this idea are a new approach to differentiate the feelings, which (maybe) are inherent when someone is talking about the spirit of nature, about the grand scenery etc. That these considerations – going beyond the pragmatic approach – are important to the attitude of outdoor education workers was shown by Reuter (2007), who could point out, that the idea of ‘lively encounter with one’s self’ is wide spread – at least in an implicit manner. The consequences of these considerations for their daily work in the outdoors were, however, not as visible as the idea itself. To work with the idea of ‘lively encounter with one’s self’ seems to be too spongy or too difficult to handle, especially when there is a need to argue.

However, getting experiences in nature that have a special quality which can be described with the words ‘lively encounter with one’s self’ is not only an amazing idea but contains also high potential for educational work outside. ‘Lively encounter with one’s self’ means to get a *feeling* about the context of being and liveliness and get a *feeling* about the own position in this context. ‘Lively encounter with one’s self’ means also to get a *feeling* for the (good) possibilities of (ones) life and all of the mentioned offers the great opportunity to reflect ones lifestyle so far.

In this context nature (and the experience of ‘lively encounter with one’s self’) is a possibility for educational processes, which are not only orientated on the clearly defined aims like teambuilding, social competence, problem solving etc. but on the even more holistic ones like the improvement of quality of life and personal well-being. Outgoing from concrete situations and experiences one should get the chance to develop a conception of one’s own life, start a process of reflection and maybe change of one’s lifestyle. However, when thinking, that the idea of ‘lively encounter with one’s self’ or meeting the spirit of nature is something valuable, then the educational concepts should concede time and space for these types of experiences. When always hiking in a group of 15 people some qualities of experience will hardly come up. And when thinking, that ‘lively encounter with one’s self’ or meeting the spirit of nature might have some influence on the way lifestyles develop, the educational concepts should give time and space for reflection and planning on how some of the insights acquired in nature could be transferred to daily life.

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***Part 6:***

***Quality of life***

# ***Deep design and the engineers conscience: A global primer for design education*** By Seaton Baxter

## ***Introduction***

In so far as this paper starts with global issues, it covers no new ground, yet it does need to start here. The issues are so important and of so much consequence to society that engineers and designers and indeed everyone needs to participate actively in the debate. In 1999, Patel [1] writing in the Times Higher Education Supplement said “Engineers must be aware of their stewardship of the planet not just during their lifetime but for future generations” and that the concept of sustainable design “.....is to be ingrained in the thought process of all students and practitioners of engineering and engineering design”

This paper takes as its starting point in this debate, the published views of an engineer, Meredith Thring, writing in the 1970's & 80's [2]. Thring's writings have been chosen to ground the paper in an engineer's perspective appropriate to this conference. The paper is provisional and speculative. Provisional, in that it rests mainly on Thring's ideas and, in the limited space available, it makes no attempt to justify these ideas (especially the propositions) by reviewing the extensive, penetrating and often controversial literature on the many global problems. As a result it is also speculative, but in addition it tries to connect Thring's conjectures with more recent information to lead to further speculations relevant to the future direction of design education and practice.

## ***Thring's propositions – then and now***

In ‘The Engineer's Conscience’ (1980) Thring set out 6 propositions for a future society. These are shown in TABLE 1. In summary, he believed that in order to have a stable, though clearly a dynamic global society in the 21st Century, a fundamental shift was needed from our present worldview (ethos). This meant that global population needed to level off at around 8 billion people by 2025 and by now, (one generation after he wrote these propositions) everyone should have an adequate standard of living and education. Average per capita consumption of resources needed to stabilize around 1980 levels and no form of pollution, which would ultimately adversely affect people, animals or plants, should persist. He believed that the gross differences between the rich and the poor should be eliminated and that this could be achieved by the rich societies divesting themselves of unproductive activities like weapons manufacture etc and diverting their attention to helping the poorer societies to reach a better standard of living. He must be disappointed now!

The estimated world population in 2005 is 6.5 billion people; approximately 44% more than existed in 1980. This is still generally in line with Thring's projections but is continuing to increase at a rate faster than he would have liked, reaching just over 9 billion by 2050. The problem however is not just one of numbers but of resource inequity. Many of the 1980's poor do have higher (though only slightly) standards of living and more education (not nearly enough) but the gap between rich and poor is increasing with the former (<20% of the population) taking a greater (>80%) share of the world's resources. In addition, it has been estimated that the resources of 3 planet Earths would be required to provide all the Worlds population with a standard of living equal to that of the richest societies. Clearly not achievable. Yet it is difficult to deny the poor the means to raise their living standards. How

they do so, without repeating the West’s mistakes is perhaps the greatest engineering and design challenge we now face. The growing affluence of China and India will present immense problems for resource acquisition, use and disposal. Clearly in one generation we have not achieved Thring’s objectives and although we have yet to see a third World war, (some would claim that global terrorism is the latest form of World War) warfare still forms a most distressing element of our current civilization. In 1993 an estimated 50 wars were going on at any one time. 1000 soldiers and 5000 civilians were dying per day, every day resulting in more than 2 million deaths per year [3]. The latest war in Iraq has cost the USA around \$162,000,000,000, enough to combat global hunger for 6 years [4]. Although there are many cases of local pollution abatement, rivers now carrying fish that have been absent for years, cities free of smog etc, global pollution continues to increase with potentially serious consequences for climate change, natural resource destruction and human health problems. New types of pollution are on the increase resulting from scientific and technological creativity e.g. genetically modified crops, electro magnetic radio waves etc. As Homer-Dixon [5] has pointed out, our technological ingenuity continues to add to the complexity of the world thereby giving rise to new, unpredictable emergent situations some of which may be harmful to life. Our ingenuity is unlikely to keep pace with increasing complexity.

**Table 1. Thring’s Propositions**

<i>Proposition 1</i>	<i>There is only one humane way of leveling off the world’s population and this is to provide a fully adequate standard of living and education for all people.</i>
<i>Proposition 2</i>	<i>The enormous differences in standard of living and use of resources between groups of people must be essentially eliminated within one generation if we are to eliminate the tensions leading to the Third world war.</i>
<i>Proposition 3</i>	<i>The average, per capita resources use over all the world must certainly not increase from the present (1980) average.</i>
<i>Proposition 4</i>	<i>No pollutant must be emitted to the atmosphere, to water, or to land until it has been proved conclusively that the level of pollution has no long-term harmful, cumulative effect on people, animals or plants.</i>
<i>Proposition 5</i>	<i>It is a necessary condition for a stable civilization in the next century that the rich countries gradually eliminate their non-productive activities, such as advertising, weapons manufacture and fashion and built-in obsolescence, and replace these with genuine attempts to help the poor countries to build up the equipment and knowledge to become fully self supporting at a good standards of living.</i>
<i>Proposition 6</i>	<i>We have to bring about a fundamental change in the ethos of our society if it is to have any chance of moving into a stable twenty first century world.*</i>
<p><i>* Footnote to Proposition 6</i>  <i>“The malaise, I have come more and more to believe, lies in the industrial basis on which our civilization is based. Economic growth and technical achievement, the greatest triumphs of our epoch of history, have shown themselves to be inadequate sources for collective contentment and hope. Material advance, the most profoundly distinguishing attribute of industrial capitalism and socialism alike, has proved unable to satisfy the human spirit. Not only the quest for profit but the cult of efficiency have shown themselves ultimately corrosive for human well being. A society dominated by the machine process, dependent on factory and office routine, celebrating itself in the act of individual consumption is finally insufficient to retain our loyalty.” Robert L Heilbroner ‘An Inquiry into Human Prospects’ Observer, 28 December 1974</i></p>	

### ***Affluent and creative societies***

In his consideration of the developed world’s affluent societies Thring identified the following paradox – as the rich societies increased their consumption of resources they appeared to get less happy, whilst the poor societies who had not enough resources, were also unhappy. Why are we acting in ways which make both rich and poor societies unhappy? This, in effect, is Thring’s definition of the trend towards an affluent society. His response was to suggest the idea of a creative society defined as follows – “A world society in which all the peoples of the world live in stable or quasi-stable long-term equilibrium with the environment, (animal, vegetable and mineral, destroying as few wild species as possible) and

in which every person can find an interesting and worthwhile job which enables them to earn enough to provide for their children and themselves with everything needed for full physical, mental and emotional health, privacy and companionship, travel and variety, education and development of all their potential capacities and creative self fulfillment through their own freely chosen, artistic or craft skills and hobbies”.

Perhaps the greatest challenge facing a modern society intent on transition to a creative society is to learn how to consume less material resources whilst sustaining or even increasing its level of happiness or quality of life. To do so would mean substituting the idea of ‘more’ with that of ‘enough’, and considering ‘sufficiency’ as important as ‘efficiency’, amongst other things. In his earlier work, Thring considered the relationships between production / consumption and standard of living and happiness. In 1980, he encapsulated his views in a diagram (see FIG. 1) postulating the relationship between Standard of Living and Quality of Life, the former identifying with consumption etc and the latter with happiness. In a general sense, the two notions of Standard of Living and Quality of Life would appear to contain some overlapping conditions so Thring separated them by defining them as follows – Standard of Living embraces the quantifiable and at a collective level is measured as Gross National Product (GNP) or energy consumption per capita per annum or any other measure directed at an objective assessment of materialistic wealth. On the other hand, he considered Quality of life to be essentially subjective and qualitative and to express the sum of a society’s feelings and emotions about a life worth living. FIG 1 is redrawn from Thring (1992) with added notes. The obvious characteristics of this relationship are as follows:-

- (i) *the two parameters, Standard of Living and Quality of Life, are descriptively separable*
- (ii) *There are no units of measurement for the two parameters.*
- (iii) *The relationships form a suite of curves representing different individual’s groups or societies*
- (iv) *The relationships are in the form of inverted ‘u’ curve(s)*
- (v) *A move to increase Standard of living ultimately results in a decline in Quality of life*

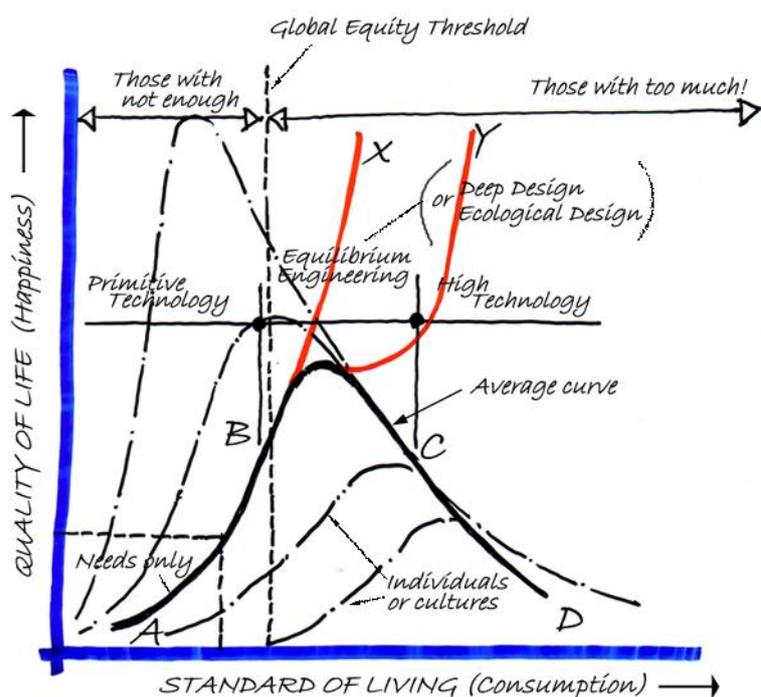


Figure 1. LIFESTYLE TRAJECTORIES (modified from Thring 1980, reprinted 1992)

Clearly this is an oversimplification of what are complex relationships and there is a limit to what can be derived from such a speculation although more recent data appears to broadly substantiate his proposal. For example, money alone (financial wealth; level of income) does not correlate linearly with happiness i.e. there appears to be a decline in the amount of happiness at higher levels of income [6]. Governments too now realize, or have realized for some time, that material wealth, though a major driver of economic conditions, is not the sole or even best measure of the state of a stable, satisfied perhaps even sustainable society. Government funded research in the UK and elsewhere is pursuing measures of Quality of Life and of Happiness. Happiness appears to have returned to popularity again with 4 new books appearing recently [7]. Richard Layard for example has suggested that the study of happiness has become a science involving psychology, neuroscience, sociology, economics and philosophy [7]. Perhaps Thring should have stuck with 'happiness' as the predominant characteristic of quality of life now that it can be objective! Layard has also pointed out that for most people in the West, happiness has not increased since 1950 and in Britain it has been static since 1975. Yet, living standards have more than doubled and there have been massive increases in real income at every point on the income distribution scale [7]. There is also evidence that underdeveloped countries in general increase their state of happiness with an increase in material wealth from a low level. Both conditions would appear to support Thring's curve from A to C. What of the decline, from C to D? There is far less substantial evidence for a decline in happiness but the alarming state of mental health in many rich societies may correlate with such a decline. A major pan-European study for example, confirms the high prevalence of depression in Europe and highlights the impact it has on the individuals quality of life and on the loss of productivity in society [8]. In the USA, the annual costs of depression in 1990 amounted to \$43.7 billion of which only 28% is attributable to direct cost i.e. costs of medical care [9]. It is also possible that these modern illnesses in rich societies may be related to the gross differences in income between rich and poor, a symptom perhaps of the loss of community and its role in the coping strategy of

individuals [10]. It is perhaps no coincidence that stress and performance are also related parabolically. So, could it be that the pursuit of materialism beyond a certain point is stressful to the extent that our performance, as reflected in Quality of Life, is reduced? Product design and development is generally about putting more new products into the consumer marketplace, so stimulating the economy through consumption and, it is said, raising the Standard of Living. But does it always lead to a higher Quality of Living for the consumer? Recently Barry Schwartz [11] has argued that for some people, he calls them ‘maximisers,’ more freedom of choice can result in unhappiness through disappointment and that the extreme version of this may be helplessness, depression and for the few, even suicide. In a more subtle way, but still implicating product development, space and time might also follow a parabolic relationship. Heschel [12] has suggested that modern society has devoted its efforts to colonizing space (not outer space) by its concentration on material goods and artefacts which identify us with space and place. As we have pursued this style of living we have given less thought to time only to find later on that we no longer have enough time to enjoy our pursuit of material space. The more we concentrate on material space, the less time we have to enjoy it.

Finally, a very large, global study [13] has concluded that in the last 50 years, eco-systems have changed more rapidly and extensively than in any comparable period of time in human history and this has resulted in a substantial and irreversible loss in the diversity of life on the planet. So, although the exploitation of the world’s eco-systems has resulted in gains to human well-being and economic development it has been achieved at the cost of degradation of eco-system services and an exacerbation of the poverty of some societies. The MA [11] has recently predicted that “ the degradation of eco-system services could grow significantly worse during the first half of this century” and that the challenge of reversing eco-system degradation “...will involve significant changes in policies, institutions and practices that are not currently underway” The conclusions of the MA findings suggest “...that human actions are depleting Earths natural capital, putting such a strain on the environment that the ability of the planet’s ecosystems to sustain future generations can no longer be taken for granted.” Now we have greater reason to be unhappy!

So it would seem that one generation (25 years) after ‘The Engineers Conscience’ we are beginning to understand the concerns and consequences of his propositions. It looks as though our destruction of the planet’s eco-system services could put us in long term difficulties and yet we are no happier and there is still gross inequality in the world sufficient to trigger more wars and more ecological destruction. What can engineering and design do now?

### ***Where now with design?***

It is now obvious that unless design and engineering make their contribution to the world in a way which conserves our eco-systems and the services we receive from them, then in the long-term our very survival is at stake. So all design should be ecological design, where the products and processes of our endeavours are seen as part of mutual co-evolution with the natural systems of the world.

To refer again to FIG. 1. Thring suggested that the curve could be seen in 3 parts – AB, BC, and CD. So this might suggest three different engineering design strategies. AB, the condition of the developing nations needs its own strategy, much of which has already been suggested by Papanek [14]. In addition however, the vision for AB should not blindly follow

the developed world to condition BC with the almost inevitable consequence of CD. What would be preferable would be a strategy of BX! This is the imaginative challenge for design to develop creative societies in the developing countries. There is no need for them to follow the West's early trajectory nor its present position. For the developed societies located on trajectory BC, a different design strategy is needed, such as BY and the elimination of CD. Here more thought in product design needs to be given to less materialism and more happiness through perhaps non-material experiences. Of course new material products will continue to be developed but they should follow the principles of good ecological design. For this, several guiding principles have already been suggested since 1980.

In 1984 for example, John & Nancy Todd outlined a set of precepts for ecological design [15] (see TABLE 2) and in 1990, David Wann proposed a list of 'biologic' principles [16] (see TABLE 3) At around this time, the architect William McDonough also framed the Hannover Principles which were subsequently adopted for the Hannover World Fair in 2000.

**Table 2. The Todd's Emerging Precepts of Eco-Design [15]**

- |   |
|---|
| <ul style="list-style-type: none"> <li>• <i>The living world is the matrix for all design</i></li> <li>• <i>Design should follow, not oppose, the laws of life</i></li> <li>• <i>Biological equity must determine design</i></li> <li>• <i>Design must reflect Bio-regionality</i></li> <li>• <i>Projects should be based on renewable energy sources</i></li> <li>• <i>Design should be sustainable through the integration of living systems</i></li> <li>• <i>Design should be co-evolutionary with the natural world</i></li> <li>• <i>Building and Design should help heal the planet</i></li> <li>• <i>Design should follow a sacred ecology</i></li> </ul> |
|---|

**Table 3. Principles of Wann's Bio-logic [16]**

- |   |
|---|
| <ul style="list-style-type: none"> <li>• <i>Use resources on a sustainable basis</i></li> <li>• <i>Use the right tool for the right job</i></li> <li>• <i>Understand basic physical concepts, such as gravity, nutrient cycles and the flow of sun, wind and water. Carefully monitor and streamline what goes in</i></li> <li>• <i>Develop the habit of tracing the origins and future route of each physical interaction</i></li> <li>• <i>Acknowledge the uniqueness of each location</i></li> <li>• <i>Use the simplest process or product to get the job done.</i></li> <li>• <i>Use software (information) rather than hardware whenever possible.</i></li> <li>• <i>Use design solutions that accomplish 3 or 4 things at once.</i></li> <li>• <i>Account for costs with the full lifetime of the product in mind</i></li> </ul> |
|---|

Most of these are intentionally only guiding principles – they are not meant to substitute for the designer's imagination and skills in problem solving. They are meant to reframe the boundaries of the larger problem space.

Designers and engineers have a reputation for creative and imaginative problem solving which should not be inhibited. Such creativity however should be given some direction. For example it seems unwise to call for unbridled creativity in industry or unqualified technological innovation if this only compounds the type of problems already outlined by

Thring. Clearly design principles alone are not enough – they need to be applied from a new ethical perspective and to lead towards a new vision for a sustainable future. A vision, few have had the courage to construct although some have hinted at what might be expected for a future sustainable society. TABLE 4 is a sample of possible principles ventured by Donella Meadows, et al, in 1992 [17].

Table 4. Meadow’s Visions for a Sustainable Society

<ul style="list-style-type: none"> <li>• Sustainability, efficiency, sufficiency, justice, equity and community as high social values</li> <li>• Leaders who are honest, respectful, and more interested in doing their jobs than in keeping their jobs</li> <li>• Material sufficiency and security for all</li> <li>• Work that dignifies people instead of demeaning them. An economy that is a means not an end; one that serves the welfare of the human community and the environment.</li> <li>• Efficient, renewable energy systems; cyclic material systems</li> <li>• Technical design that reduces pollution and waste to a minimum and social agreement not to produce pollution or waste that nature cannot handle</li> </ul>	<ul style="list-style-type: none"> <li>• Regenerative agriculture</li> <li>• Preservation of ecosystems in their variety with human cultures living in harmony.</li> <li>• Flexibility, innovation and intellectual challenge.</li> <li>• Greater understanding of whole systems as an essential part of each persons education</li> <li>• High skills on the part of everyone in the arts of non-violent conflict resolution.</li> <li>• Reasons for loving and thinking well of oneself that do not require the accumulation of material things</li> </ul>
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A final speculation: All of these ideas, ecological design, ethics and vision, might be expressed in an evolutionary framework such as that shown in FIG 2.

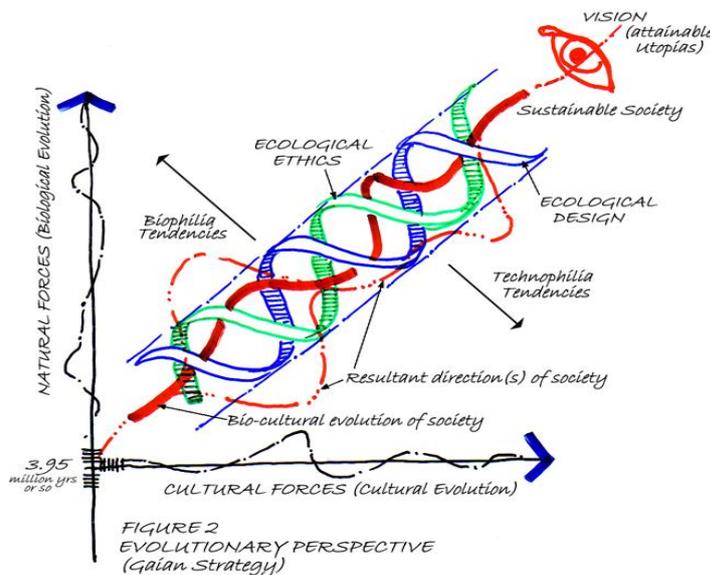


Figure 2. Evolutionary Perspective

For millions of years our ancestors, the early hominids evolved only in a biological fashion. Then some ½ million years or so ago our species evolved into a form which gave rise to an exogenous evolutionary trait we call culture and this driven by technological advance has tended to act as the dominant force in our bio-cultural evolution. However as we are continually reminded, we are still biological beings and although cultural motivations may have overshadowed these biological traits they nevertheless remain there. We are truly bio-socio-cultural beings who have the ability to give some direction to our future. We are not perfect but we can learn from our mistakes and now is as good a time as any (maybe a little

late) for us to limit our hubris and to set ourselves a new vision(s) to encourage the way ahead. Designers and engineers need to learn and participate in future state visioning, to practice ecological design and to do so within a new ecologically ethical position. All three together are what we may now be calling – natural design; a truly Gaian strategy [18]

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# ***Friluftsliv as a reasonable, natural method to increase the health-related quality of life in cancer patients, a pilot study.***

By Verena König, Freerk Baumann, Klaus Schüle.

(In association with: Jan Gerlach.)

## ***Introduction***

In 1967 the first scientific work concerning the effect of physical activity and exercise on the development of malignant tumours was carried out by the German country doctor Ernst van Aaken. He believed that his endurance training had a protective effect on cancer (1). Correlations between sports and cancer were examined in the 1980s in Europe.

In the last few years, interest in the relationship between exercise and cancer has grown considerably. Many studies have been carried out which show the positive effects of physical activity in rehabilitation and cancer after-care (2). Physical activity is a useful support as a complementary medical measure even during aggressive therapies like chemotherapy or radiotherapy. It improves the health situation and quality of life of the person concerned (3). Moreover, physical activity can reduce fatigue, sustain the immune system and improve psychological distress in cancer patients undergoing chemotherapy or radiotherapy (4). Several randomised controlled studies show the importance of physical activity after cancer treatment. A daily endurance programme leads to higher physical and psychological ability (5, 6, 7). Other studies show that physical activity can be a dominant factor in lengthening lives of breast-cancer-patients (11). “I believe it can save their lives!” as Dr. C. Kaelin, a leading breast-cancer-surgeon in the U.S., who suffered a breast-cancer-treatment herself states (11).

The effects of endurance training are well documented. But there remain many open questions concerning other “workouts” or the benefit of group processes (social support) for cancer patients.

## ***Research Project***

The Scandinavian phenomenon of Friluftsliv has a holistic approach and adds a new perspective to cancer after-care. Many studies suggest that friluftsliv can influence the psychological, social and physical aspect of quality of life (12).

How effective is this influence and can Friluftsliv help to achieve a healthier lifestyle? Experiences with Friluftsliv and its benefit for cancer after-care patients are still barely explored. This research project investigates the changes in quality of life and well-being in cancer patients.

11 cancer patients, scientifically supervised by 11 students and Prof. Dr. Schüle and Dr. Baumann (Institute for Rehabilitation and Sport of the Disabled, German Sport University, Cologne) went to Lillehammer, Norway for 14 days in February 2007 to experience Friluftsliv and its positive effects.

## ***Methods***

8 breast cancer patients, 1 tongue cancer, 1 thyroid cancer and 1 non-Hodgkin lymphoma aged between 34 and 63 years participated in this study. The inclusion criteria to take part in this project were:

- Contracted by a malignant tumour
- Curative treatment (prognoses)
- Completed acute treatment
- Medical agreement
- Being over 18 years old

The group spent 14 days doing Friluftsliv activities (day trips with cross country skiing, igloo building, dog sledding, and spending up to three nights outside).

Their quality of life was assessed at the beginning of the trip (test1), after seven days (test2) and at the end of the journey (test3). The QLQ C-30 questionnaire designed by the European Organisation of Research and Treatment of Cancer (EORTC) was used to collect data. The questionnaire contains five functional scales, three symptomatic scales, a global health status scale, and six single items. All of the scales and single-item measures range in score from 0 to 100. A high score for the global health status, for example, represents a high quality of life, but a high score for a symptomatic scale/item represents a high level of symptomatology (8).

On day trips the group was mostly divided into 3 small groups. It was much easier for the patients to learn the technical aspects of cross-country skiing under these conditions. At the same time the participants were given enough spare time to enjoy and experience nature and get in touch with Friluftsliv in an individual way. They were also given enough freedom to act independently during group activities and adapt exercises and activities to their individual preferences. Bonding and group-cohesion improved considerably the more activities were done with the whole group (igloo building, dog-sledding, cooking, night-hiking).

## ***Results***

The statistical analysis was carried out using SPSS 11.0 software for windows. All the patients (n=11) indicated improved values across all sub-scales and single items during the two week Friluftsliv programme. The statistical comparison was performed using Wilcoxon matched-pairs signed rank tests. Significant changes in the desired direction were observed in relation to “Emotional functioning” (**p = 0.046\***) and to the “Global Health Status” (**p = 0.012\***). There was a statistical trend towards improvement in the sub-scales “Cognitive functioning” (p = 0.156) and the “Fatigue symptom” scale (p = 0.165). “Physical functioning” did not change significantly but showed slight improvement over the reporting period (p = 0.207) (see fig. 1 and tab.1)

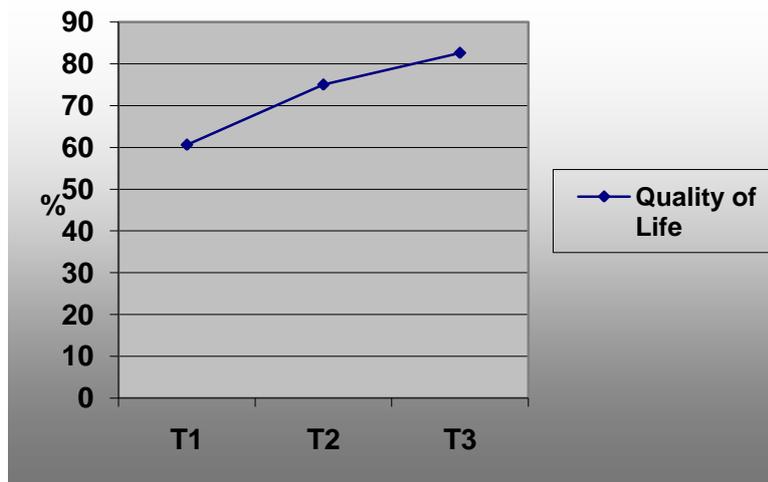


Fig. 1: Development of the Quality of Life during the Friluftsliv project

<i>Scale</i>	<i>T1 Mean % (SD)</i>	<i>T2 Mean % (SD)</i>	<i>T3 Mean % (SD)</i>	Significance (p)
Global Health Status	60.60 % (28.80)	75.00 % (19.7)	82.60 % (14.16)	<b>0.012*</b>
Cognitive Functioning	65.15 % (30.23)	69.69 % (30.56)	75.75 % (21.55)	0.165
Emotional Functioning	64.39 % (23.35)	71.21 % (28.71)	77.27 % (20.78)	<b>0.046*</b>
Fatigue	47.47 % (29.01)	40.40 % (26.88)	32.32 % (16.06)	0.165
Physical Functioning	81.81 % (14.32)	86.00 % (13.38)	86.7 % (12.51)	0.207

Table 1: Overview of the changes on selected sub-scales of the QLQ C-30 questionnaire during the project (means, standard deviation, probability of error (p) = **p<0.05\***)

## ***Discussion***

The results suggest that the project was conducted in a reasonable and uncomplicated way. Friluftsliv is an excellent activity to enhance health-related quality of life and well-being. Especially the nearly highly significant improvement of the “global health status” (quality of life) shows the highly effective influence of experiencing and being active in nature. At the same time it was shown, that Friluftsliv is not only a feasible option for certain (easy) target groups, but also for cancer patients. Friluftsliv shows a perspective to support the patient’s participation in everyday life. Among other things Friluftsliv can promote the change to a

healthier lifestyle and leads to a balanced mood (9). This becomes apparent when analysing the mood-related “emotional functioning scale” and “cognitive functioning scale”. From the beginning to the end of the trip the “emotional functioning scale” showed significant improvement. The “cognitive functioning scale” went up from 65.15 % to 75.75 %. That means that Friluftsliv influenced Quality of Life at the psychological level. The analysis of the “Physical functioning scale” confirms the health-related effectiveness of Friluftsliv(10).

The patients also gave some personal feedback which goes beyond the quantitative outcomes of this study. This feedback mainly consisted of their impressions and experiences in nature. Although not directly quantifiable these statements illustrate how much ‘Friluftsliv’ improved the participants’ quality of life (just a few statements of many):

*“Friluftsliv is indescribable. Nature and moving in nature, being on tour; it is just wonderful! It makes me content and confident. I really enjoy myself in this environment. Besides, the silence is grandiose.”*

*“I just feel refilled with energy by the power of the nature and the experiences I made. I’m proud of my cross-country skiing achievements and that I really spent a night in a freezer-like igloo.”*

*“Air and nature, movement and being relaxed, free of thoughts, just yourself, you need nothing more to feel happy.”*

*“I feel motivated to spend more time outside back in Germany.”*

*“The atmosphere, the way of learning, I want more!!”*

Finally it can be said that, for these two weeks in February, the group lived a simple life in terms of everyday luxuries but a life rich in experiences and social interactions.

## ***Conclusion and outlook***

After the first scientific meetings had discussed the influence of physical activity on the appearance of cancer in the 1960’s and 1970’s and extensive epidemiological studies on physical activity as a protective measure against cancer in the 1980’s and 1990’s, some recent studies finally provided scientific evidence that physical activity in groups has a positive effect on the psycho-social as well as physical level. This development was a revolution because before, cancer patients were usually told by doctors to strictly rest.

The movement is going to insert more and more physical activity into rehabilitation as a sort of “remedy”. Sports therapy is on the way to establish itself as a complementary measure in cancer after-care and Friluftsliv seems to be tailor-made for this purpose: it is easy, available to everyone and, what is more, very cost-effective. Friluftsliv, with its holistic approach, offers a new alternative for health-conscious, natural living. Friluftsliv provides the opportunity to get in touch with nature and conceive oneself as a part of nature. Fitness and health are not necessarily its primary goal, but rather being active and experiencing nature first-hand. Health-related benefits are a welcome side-product; they just happen along the way. For this reason, Friluftsliv is also easily accessible for non-athletes and opens a new opportunity to an active, natural health-related lifestyle for these people. Theoretically

exercise or moderate physical activity for example taking a walk should be the most commonly treatment for doctors to subscribe. In reality the subscription of not to move, taking a rest until symptoms weaken is widely spread. This even though some ideas of getting people moved work out fine: Since 2003 doctors in Norway write out so-called 'green prescriptions' to persons suffering of high blood pressure or Type-2-diabetes. In stead of taking medicine the persons concerned are introduced and accompanied to regular physical activities, healthy food and new balance in their lives. In friluftsliv the mixture of motion, experiences of oneself, powers of nature and other members of the group and of varied, natural stimuli generates an atmosphere of motivation and freedom of action. Secondly the *physical* activity is not in focus (13). It is rather important to *be outdoors* and to enjoy being away from stress and civilization for a while.

In conclusion, it can be said that Friluftsliv significantly improved the quality of life of participants over the whole duration of the project in Norway. The essential criterion for this change was being outdoors and to exercise in nature. Further studies are necessary to confirm and reinforce these outcomes.

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# ***Influences of friluftsliv on the parameters of heart rate variability in consideration of circadian rhythm*** By Anne Leisgen and Jan Gerlach

## ***Heart rate variability studies in friluftsliv***

Heart rate variability (HRV) as a parameter mapping the natural variation of the heart rate was used both in medicinal as well as performance-diagnosical contexts since the 1970's (cf. Latsch et.al 2004). Showing definite relations of exogenic factors on the stress level and mapping rehabilitation processes from mental and physical stress, HRV was introduced to friluftsliv-activities in 2003 when a first group of students of the German Sport University Cologne was monitored (cf. Latsch et.al 2004). At that time the studies were focused on the intra-individual development of HRV during a week of different endurance-focused friluftsliv-activities. Now, after more than six field-trips and way over 50 participants in similar studies the positive impact of both typical endurance-focused friluftsliv activities *and* nature has clearly been underlined.

On a beat-to-beat basis, the heart rate of a healthy human being is not constant. HRV describes the variation of the heart rate in a defined period of time. Fluctuations of the heart actions are considered as an impact-dependant heart adaptation to exogenic and endogenic influences. The control mechanism for heart rate is the autonomic nervous system. Its parasympathetic high frequent part inhibits the heart rate, its low frequent sympathetic part enhances it. Depending on the respiration, the heart rate varies around 15 beats per minute with a healthy person. A range less than 10 beats per minute is considered as pathological. A reduced HRV indicates an enhanced mortality. Thus it is used as a diagnostic parameter in the intensive medicine and for diseases of the autonomic nervous system, cardio myopathys, and chronic heart insufficiency as well as for diabetical neuropathy.

In order to evaluate the autonomic regulation of heart rate commonly used methods are the time and frequency domain analyses of HRV. There is a differentiation between the short term analysis, up to five minutes, and the long term analysis, up to 24 hours. On both counts the signals of heart rhythm get digitalised and computer-assisted analysed. The time domain method is based on RR-Intervals (beat-to-beat intervals). One derivated statistical parameter is called RMSSD (square root of the mean of the sum of the squares of differences of successive RR-Intervals) which provides information about the parasympathetic action. The frequency domain method allows finding out influences of the different components of the heart rate's frequency spectrum, and with it an insight of the influences of the parasympathetic and the sympathetic nervous system. Statistical parameters of the frequency domain method are the balance of low frequency and high frequency spectrum (LF/HF-Ratio), and the sum of all frequency spectra (Total Power).

Important influencing variables on HRV in context with friluftsliv, and this study in particular, are factors like physical strain and emotional influences as well as time of day and temperature. While resting, the parasympathetic part of the autonomic nervous system is dominating. Under physical strain parasympathetic influence reduces, the sympathetic nervous system dominates. Also psychological factors affect autonomic functions: Under relaxed conditions the parasympathetic part is activated, stress or fear activates the sympathetic nervous system.

## ***Research project***

During this particular research project heart rate variability data of eight sports students was recorded during a friluftsliv field trip to Southern Norway (Bortelid/Sørlandet). The trip was organised by the Institute of outdoor sports and environmental sciences of the German Sport University in summer 2006. The performed activities were especially canoeing and hiking. The overnight stays throughout the seven days of recording were partially indoors - in a hotel or a hut, and to some extent outdoors - in tents or under a tarpaulin.

Key target of this study was to find out about the influence of friluftsliv on the parameters of HRV considering both, daytime activities, and the bivouac at night time in comparison with the nights spent indoors.

## ***Methods***

A total of eight sports students (six males, 2 females; average of age:  $25,2 \pm 2,5$ ) took part in this study. The HRV measurements were taken twice a day, in the morning and in the evening on seven consecutive days. The total amount of individual measurements taken is 91. 50 of them were recorded in the morning right after waking up before breakfast, and 41 in the evening right after the activities before dinner. Due to technical problems there is no data available from the evening of the first day. Following recommendations of the TASK FORCE OF THE EUROPEAN SOCIETY OF CARDIOLOGY only short term analysis were conducted. The standardised 5-5-5-Test which includes the positions reclined, upright, reclined, each position of five minutes duration, was used. For the data ascertainment the measure system Var Cor© PF5 that consists of a mobile measuring unit and a Pocket computer was used. The evaluation of the RR-Intervals was carried out through the Fast-Fourier-Transformation, a complicated mathematical algorithm which provides information about the frequency spectrum of the autonomic nervous system.

In addition to the HRV data, independent subjective parameters were recorded with a special stress questionnaire providing important information on subjective rating of the fitness level, physical strain, testing-condition, mental strain, and quality of sleep.

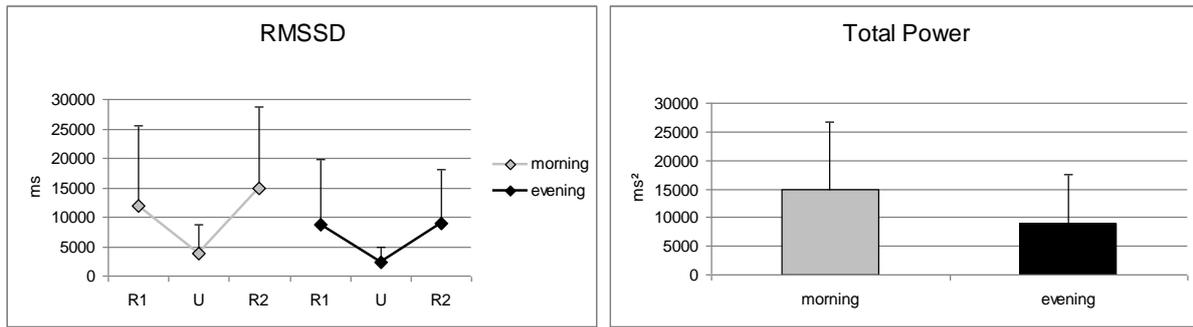
In order to determine the statistical significance of the results, the testing methods were the independent and dependent t-test as well as the chi-square-test based on Pearson.

## ***Results***

The converting and illustration of all collected data focuses on the general comparison of morning and evening recordings and also on the chronological sequence. Besides the consideration of the evening data compared to data of the same morning, results do focus on the recordings from the morning in relation to those from the previous evening.

In the following find exemplarily a demonstration of the results of the parameter RMSSD (time domain method) and Total Power (frequency domain method).

## Comparison of the morning and evening recordings

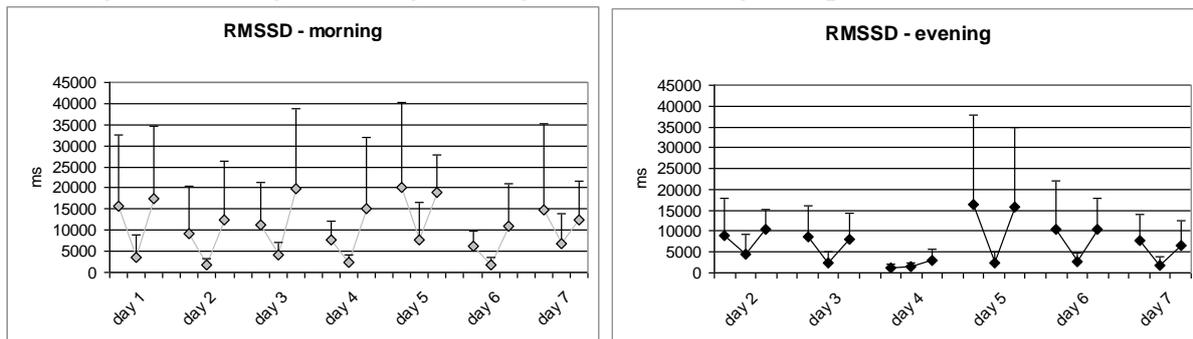


**fig. 1: 3 test-phases (R1=reclined; U=upright; R2=reclined) of RMSSD in morning-evening comparison**

**fig. 2: Morning-evening comparison of Total Power**

The means of the parameter RMSSD in upright phase and also the first reclined phase do not differ significantly, in the second reclined phase the distinction is highly significant. Morning and evening recordings show a highly significant discrepancy between the two reclined phases and the upright-phase (fig. 1). The Total Power morning recordings differ highly significantly from the taken data at night (fig. 2).

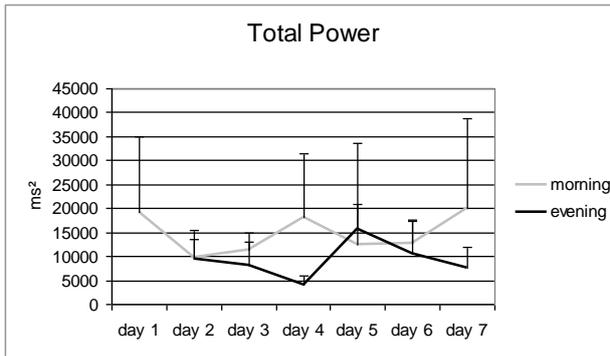
### *Morning and evening recordings throughout the investigation period*



**Fig. 3: Development of RMSSD in the morning-recordings over the whole period of investigation**

**Fig. 4: Development of RMSSD in the evening-recordings over the whole period of investigation**

Development of RMSSD data in the morning is unsteady with a maximum on day 5. Data of day 5 display a great amplitude caused by the change of position (fig. 3). Development of the evening recordings shows two obvious runs: Values decline from day 2 until day 4, when they reach their absolute minimum. Day 5 shows very high values with a great amplitude between the phases (fig. 4).

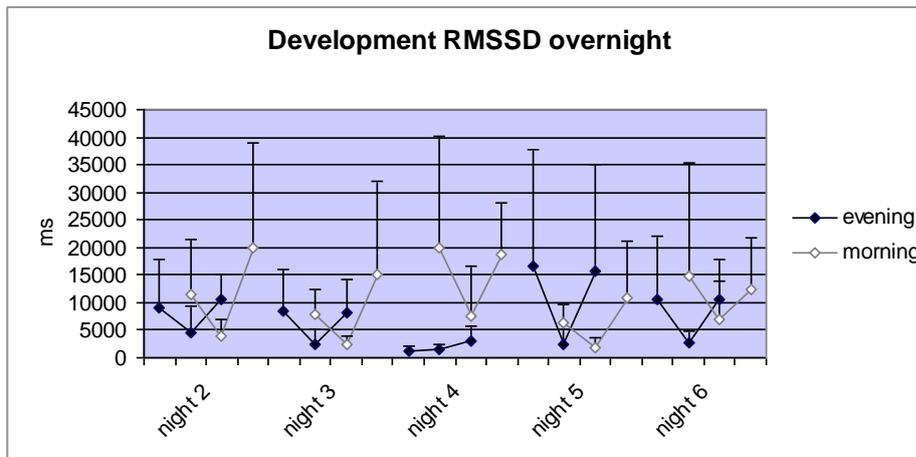


**Fig. 5: Development of Total Power morning and evening-recordings over the whole period of investigation**

Total Power shows three peaks in the morning recordings on day 1, 4 and 7. The evening recordings show a similar trend like the RMSSD values. The first decline on day 2 through to the minimum on day 4 (data of day 4 differ significantly from the high morning values). Day 5 displays very high values. These drop down until day 7 (fig. 5).

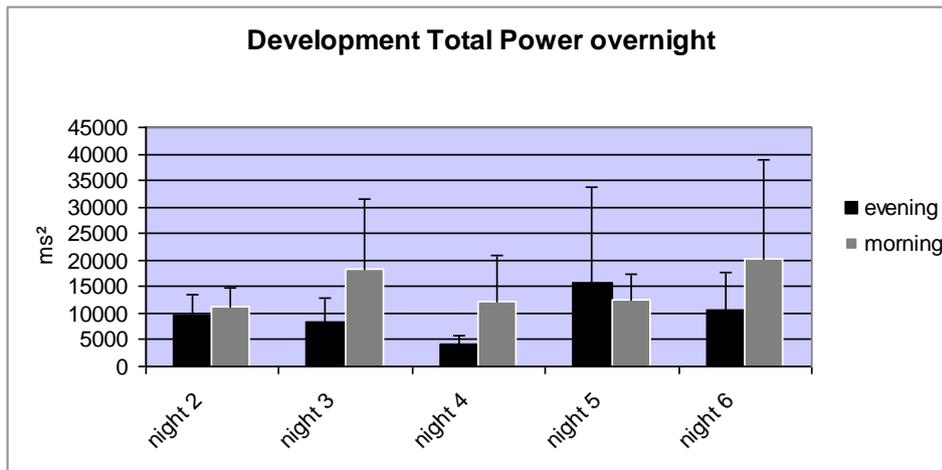
***Development over night***

In the following inspection of development of HRV values over night a distinction between overnight stays indoors and those spent outdoors is made. Night 1 describes the night from evening 1 to morning 2 and so on. The group bivouacked on night 2, 4, and 6.



**Fig. 6: morning recordings of RMSSD in comparison to recordings of the previous evening**

Relating to the nightly development, the RMSSD values are very peculiar in night 4 and 5. The morning values of day 5 are - during all phases - obviously higher than those from the previous evening, the first reclined-phase differs significantly. The values of morning 6 in contrast lie articulately lower than those on evening 5. The morning values after the night outdoors (2, 4, 6) are consistently higher than those after the indoor nights (fig. 6).



**Fig. 7: morning recordings of Total Power in comparison to recordings of the previous evening**

The Total Power data of the mornings after night 3 and 6 show values above average. Morning 7 indicates peculiar high values.

### *Discussion*

In order to interpret the results it is important to know what activities were accomplished by the group. This is crucial when looking on particular days with peculiar data, and on how strenuous activities were. On day 2 and 3 the group was on a canoe-trip, the last four days of investigation participants were hiking with backpacks. Day 4 was the most physically exhausting day while the activities on day 5 from midday on were rather relaxing: People went picking berries, fishing and just enjoyed nature.

The parameter RMSSD displays a lower parasympathetic influence after physical activity than in the morning – an expected physiological behaviour. Also Total Power as the sum of the frequency spectrum shows less power in the evening data, right after the activities. Both parameters – RMSSD and Total Power – indicate an obvious decline of HRV from day 2 to 4, high values on day 5, and a new decline from day five until the end of investigation. The decline in each case is attributed to increasing physical strain. On day 5 both parameters display peculiar data which are evaluated as positive with regard to HRV. These results can be put down to the lower physical strain on that day. Due to the positive subjective evaluation of the emotional situation and the well-being related to health, it could be also attributed to the positive influences of being in and enjoying nature.

Regarding HRV development over night, the RMSSD displays positive data the mornings after sleeping outdoors. Total Power indicates very low values after the first night outdoors and very high values the morning after the second night that was spent in a hotel. These results from the first two nights, and also the subjective rating of a better quality of sleep indoors and a lower psychological well-being while the measurement after bivouacking, point at a problem, friluftsliv as an object of investigation brings along. Friluftsliv is nothing standardised and implicates external factors which influence the HRV temporarily. Being committed to those external factors and the simple life outdoors, means also very unfamiliar conditions for the subjects. Especially to bivouac marks unusual circumstances, the subjects have to get used to. After a cold and rainy night outdoors on the ground, HRV-data are unlikely to be expected to be positive since the subject is used to sleep indoors. Anyhow,

comparing the nights spent outdoors (night 2, 4 and 6) the Total Power morning-data of these nights display a positive trend towards an improvement of HRV. Thus it would be of great interest to investigate the HRV-behaviour over a longer period of time, in order to find out about the influences of bivouacking on the HRV-parameters after a period of adaptation to the outdoors.

## ***Conclusion***

Activities in friluftsliv vary from rather strenuous endurance focused activities like hiking and canoeing (moving in nature) and activities in which people are mainly focused on *being in nature*. If it is to put up and maintain a camp, to pick berries and mushrooms or to go fishing to supplement food, or just to enjoy nature wandering around, taking a closer look, taking pictures, listening: The variety of friluftsliv is one of the main reasons for both its popularity and its potentials to contribute to a high quality life style. As the results of this research show once again: In friluftsliv one is able to recover from stress and strains not in spite of but rather *because of* being exposed to nature's roughness and being physically active at almost all times. Being in nature the friluftsliv's way is active rehabilitation and prevention of stress and thus a way to a healthy life style.

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## ***Go out for a walk and get paid for it!***

### ***Friluftsliv as a health programme for corporate health promotion*** By Marion Sütterlin and Jan Gerlach

***- A best practice example from Norway -***

#### ***Background***

Lack of physical activity has become an increasing problem over the last few years in the western world. Living in today's society requires hardly any physical exercise from an individual. Only 15% of the German population for example meet the WHO health recommendation of at least 30 minutes of physical activity per day. 30% of the German population hardly ever exercise and 45% do not exercise at all (1). This is a dangerous trend because lack of physical activity leads to insufficient stimulation of the body in general. This leads to a higher incidence of obesity, diabetes, coronary heart disease, muscle and bone conditions as well as diseases of the respiratory system - a serious and extremely expensive consequence. These so-called diseases of civilisation or chronic diseases are the main cause of illness-related absences at work. They put a serious financial strain on employers and health insurance companies (2). Exactly these kinds of disease could easily be prevented by small changes in individual behaviour and simple preventive measures.

Considering that lack of physical activity is on the rise and that the workforce is steadily ageing (due to demographic change), it will be of increasing importance for companies to invest in the health of their employees. This would be a sensible decision as economic success will more and more depend on optimizing work efficiency and performance as many markets become saturated (2).

Protection as well as promotion of health helps improve operating efficiency and is an expression of corporate philosophy and culture. A consciously designed corporate culture improves work morale and quickly becomes a competitive advantage (3). Despite this overwhelming body of evidence, only 2200 out of 3 million German tax-paying businesses have a track record of health-promoting activities in 2003 according to the GKV<sup>24</sup> (4).

#### ***Health promotion through friluftsliv***

In three different ways friluftsliv benefits people's health: physiologically, mentally and socially (5). Beside the obvious physiological benefits of exercising the body in varied conditions and through different landscapes the psychological benefits may be even more important. Friluftsliv as well as physical activities in general do their part in minimizing stress, depression and other mental disorders. Nature provides room for evolvement of personal dispositions and a different set of stimuli than people are used to under 'civilized' conditions. Thirdly friluftsliv plays an important role breaking up or deepening people's social patterns. It is a difference for sure, having had similar experiences on a common hike or

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<sup>24</sup> GKV: alliance of German national health insurances which insure 90% of the population.

skitour in comparison to socialize under usual workplace conditions. People get to know themselves and each other better being outdoors.

In friluftsliv activities have a double-sided set of values: on the one hand it is the spontaneous enjoyment of the activity and nature itself. On the other hand and as a consequence a rise in the fitness-level and the quality of life and a decline of risk-factors of sicknesses can be recognized (6).

Finish studies emphasize how especially friluftsliv is affecting an individual's health on a second level: Nature itself is an important motive for going outdoors on a regular basis (7). Thus the activities within friluftsliv and their setting are rewarding for the active person: one likes to feel the impact of the activity on the body and develop a desire to come back to the special atmosphere, to see nature in different times of the year and to have more similar experiences.

### ***The Exercise Manual ('trimordningen')***

In 2001, the manager of 'Cicero Annonsebyrå AS', a small Norwegian company from Bodø designed and developed an exercise manual aimed at improving satisfaction, well-being and performance of employees.

The following study sets out to describe this exercise manual in detail and to analyze its effectiveness and success. The combination of physical activity and being outside seems to have a particularly positive influence on health, quality of life, motivation to do exercise and atmosphere at work.

All employees who are doing some form of physical exercise *in their spare time* receive higher weekly wages. Those who do friluftsliv activities<sup>25</sup> receive the highest bonus (but 'other activities'<sup>26</sup> also qualify for extra wages. Most employees mainly engage in these 'other activities' during the winter months when it is dark, wet and cold outside.)

The 'trimordning' was introduced at a time when a lot of companies subsidised gym subscriptions for their employees. Many of these subscriptions went to waste according to Cicero's manager. 'A lot of people did not look forward to the gym environment dominated by weights and immobilized bicycles.' In her opinion, most employees did not use the subsidised gym subscription simply because they could not motivate themselves to do exercise in that particular environment. 'The gym subscriptions were predominantly used by employees who were sporty and physically active anyway.'

It was close to her heart to develop a motivating and stimulating exercise programme that ideally would be fun for her employees, too. She made friluftsliv to the focal point of the 'trimordning'.

The following thoughts were behind this decision:

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<sup>25</sup> 'Friluftsliv activities' include: hiking, jogging and cycling in the forest ('terreng'), canoeing, climbing, orienteering, mountain trekking ('toptur'), cross-country skiing, picking berries and mushrooms, fishing, long treks including overnight stays in cottages, fishing, hunting, skiing and camping ('langtur').

<sup>26</sup> 'Other activities' include: weight training, going to the gym, taekwondo, jogging and cycling on the road, Indoor-climbing, aerobics, spinning, playing football, swimming.

- Nature 'is open' 24/7
- Nature in Norway is easily accessible to everyone
- All activities can be done together with friends or family
- Everyone can choose the type and duration of activity individually
- Nature helps to sharpen the senses and has a calming influence
- Physical exercise out in the green has a positive impact on body, mind and soul. One can recharge the batteries for the daily work and is more balanced.

The authors add the following aspects:

- The primary goal of friluftsliv activities is not necessarily fitness and health, but open-air experiences and activities (8). It is all about experiencing nature rather than just 'burning calories'. This is an important motivating aspect.
- Friluftsliv comprises low-to medium-impact exercise promoting health and general well-being (9, 10, 11).
- Friluftsliv stimulates fat metabolism and hence strengthens the immune system (12, 13).
- Fat metabolism, by virtue of stimulating dopamine, retinoid and endorphin metabolism, has a positive impact on mood (14, 15).

The manager decided to favour open-air activities to exercising indoors. Instead of subsidising gym subscriptions she prefers to pay bonuses to her employees according to the reward scheme described earlier. The activities are controlled by the manager. The employees have to fill in an activity-form monthly. An excerpt from the reward scheme (Belønningssystemet) is shown in figure 1.

The management keeps adding novel activities to the 'trimordning'. In 2006 climbing mountain peaks was added to the 'reward scheme' for example. The manager keeps track of the activities. The employees have to fill in a monthly activity form. The full details of the reward scheme can be accessed online. (<http://www.cicero.nl.no>)

The following activities are rewarded with a bonus of 300 Norwegian kroners (~37 Euro) per week:

- 4 tours<sup>27</sup> of at least 30 minutes each per week.
- 3 tours of at least 1 hour each per week.
- 2 tours of at least 30 minutes and 1 long walk of at least 2 hours per week.
- 1 tour of at least 30 minutes and 1 long trek between 4 and 8 hours per week.
- 1 tour of at least 10 hours including an overnight stay.

Special Bonus:

Employees who regularly engage in friluftsliv activities over a period of 6 months receive a voucher over 4,000 kroners (~490 Euro) to be redeemed in an outdoor shop.

Employees who take part in orienteering hikes in summer or winter and those who climb 5 peaks of at least 600 meters altitude difference enter a special draw for additional vouchers.

*Figure 1: excerpt from the reward scheme (Belønningssystemet)*

<sup>27</sup> 'Tours' means friluftsliv activities

## ***Materials and Methods***

The following data are taken from a survey conducted by the manager of 'Cicero' in November 2006 and a questionnaire sent out to the employees in December 2006. The questionnaire was designed by the authors during the diploma thesis in cooperation with the Institute of outdoor sports and environmental sciences (German Sport University Cologne).

All 15 employees of Cicero – aged between 25 and 59 years – were faced with open as well as directed questions to investigate the following topics:

1. Level of physical activity
2. General health, well-being and quality of life
3. Identification with work and company
4. Motivation

Additional information concerning vitality, mental and general health was retrieved by means of the three dimension of the SF-36 questionnaire. They provide information about people's personal view on their health. All these data were analyzed according to the standard method described by Bullinger 1998 (16). Values were subsequently transformed to a scale from 0 to 100, with 0 being lowest and 100 being the highest possible value (17).

## ***Results***

Participants' average age is 40 years; the percentage of women and men was 67% and 33% respectively. All employees predominantly have office jobs (sitting down and work on the computer). 14 out of 15 participants have family with children. 10 participants had been working for Cicero since the start of the 'trimordning'. They had been taking part in the 'trimordning' for a total of 5 years at the time of this study. 4 of the employees only joined Cicero during the last year and one has been working for Cicero for 3 years. They have been participating in the 'trimordning' for a respectively shorter period of time.

### **1. Evaluation of the level of physical activity**

In summer, employees did an average of 7 hours per week of exercise 6 hours of which could be assigned to friluftsliv activities (5.6) and the remaining hour to 'other activities' (1.4). In winter, the level of physical activity dropped to an average of 5 hours per week. 3 hours were spent doing Friluftsliv activities (3.4) and 2 hours doing 'other activities' (1.8). In addition, all employees cycle to work every day during the summer months (4.6) and they have won the regional competition 'cycling to work' 3 years running. All employees participating in the 'trimordning' are more regularly exercising than before. 80% of them are more or far more physically active and those who were always quite sporty replaced going to the gym with novel activities out in the open like trekking in the mountains and in glaciers.

### **2. Health assessment**

80% of participants believe they are healthier and less often ill than before starting the 'trimordning'. The remaining 20% say that they were as healthy as before. 60% think they maintained the same level of health in the last year, 26.7% believe they improved their health and 13.3% think they *significantly* improved their health. 73% find it easier to cope with the

long darkness during winter months if they exercise outdoors (27% cannot remember or cannot make up their mind).

Table 1 shows the results of the SF-36 questionnaire compared to the Norwegian and German general population.

<b>SF-36 subscales</b>	<b>Cicero (n=15)</b>	<b>GNP (n=264)</b>	<b>GGP (n=6964)</b>
Vitality	66	64	63.27
General Health	88	82	68.05
Mental Health	82	81	73.88

Table 1: Results of the SF-36 questionnaire compared to the Norwegian and German general population.  
\*GNP: general Norwegian population (18) \*GGP: general German Population (19)

Physical activity in the outdoors enhances the quality of life as well as mental and general health according to Cicero’s employees. They name a number of positive aspects they gain by exercising out in the green:

- Mental level: Opportunity to ‘switch off’, being away from everyday problems/stress, recharge the batteries for the demands of everyday life, time to think and reflect, the rewarding post-exercise feeling of being tired but in a great mood
- Physical level: to be active, to be able to tell how - slowly but steadily – fitness is improving, better stamina and condition
- Quality of life: Fresh air, spend time and share experiences with friends and family, to feel healthy and physically fit, experiences out in nature (fauna & flora, sunset, midnight sun, northern lights, and so on...), to push oneself to the limit and beyond (‘I would never have done certain things before that I am doing now’), it simply makes one happy

If forced to abandon the ‘trimordning’ or to exclusively exercise indoors, employees would miss the fresh air, experiencing nature, spending time with friends and family etc.

*‘Nature, with all its views, smells and sounds, unexpected encounters with animals, birds and other human beings, gives us so much more than indoor activities.’*

*‘The conditions outdoors vary and give us the feeling to be alive.’*

### **3. Identification with work and company**

All employees are willing to work extra hours for Cicero. Even if they were genuinely ill, they made every effort to come to work if necessary. 80% of them felt comfortable at work at all times and the remaining 20% at most times. They are proud to work for the agency. They are especially proud of the following:

- their colleagues and the good atmosphere
- the ‘trimordning’ and the associated public recognition

- the products
- the public image of the agency: it is perceived as a modern, environmentally-conscious and sporty company
- their highly able manager and her excellent leadership

All employees agree that the ‘trimordning’ has a positive impact on work morale because it is an experience they all share. It is a big talking point: people share their latest experiences and adventures, motivate each other to try out new activities and have fun together on tours and work days out. The positive influence of outdoor activities results in more balanced and relaxed employees (‘the ‘trimordning’ creates a sense of community, satisfaction and healthy people’).

#### 4. Motivation

3 employees who joined Cicero less than a year ago say that the money reward is still an important factor just as at the beginning. The remaining 12 employees say that the money has hardly any significance for them anymore. Other motivating factors have taken its place. Positive experiences on their tours have made the ‘trimordning’ itself more attractive and hence the motivation to do outdoor activities has risen (e.g. ‘It is a great feeling to have a climbed a peak and be on top of the world!’).

Other motivating factors named by employees are demonstrated in figure 2:

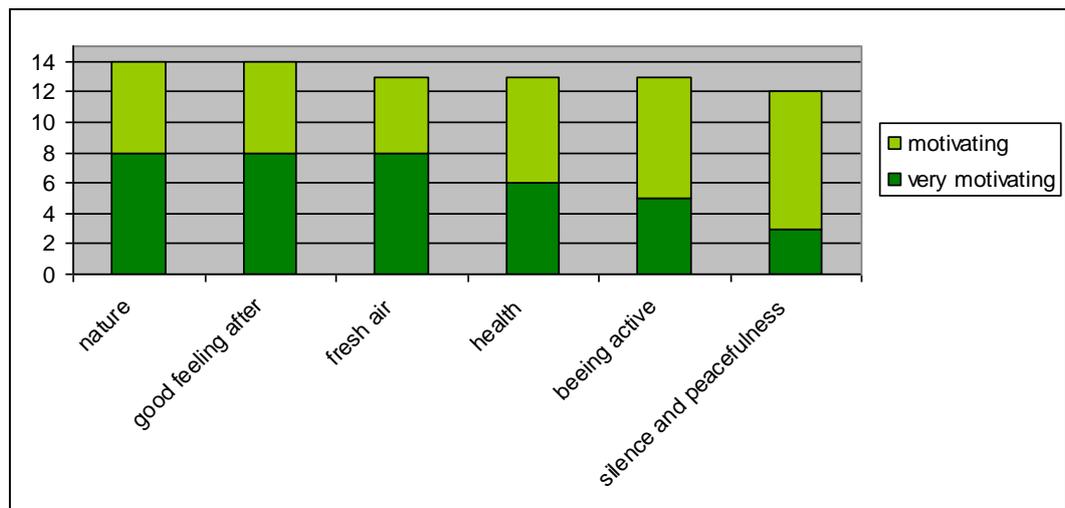


Figure 2: Motivating factors for being active

Even if the agency stopped the money reward scheme for the ‘trimordning’ 87% of the employees would remain equally physically active. The remaining 13% who would not maintain the same level of activity have been working for Cicero for 2 years on average.

#### Discussion

The data clearly show that Cicero’s employees easily exceed the minimum level of exercise as suggested by the WHO’s health recommendation. Moreover, not only does the ‘trimordning’ increase the level of physical activity thereby improving physical well-being, it

also improves mental well-being and quality of life in general. By exercising outdoors the employees feel more balanced, they cope with stress better, are more confident overall and are in a better mood in general. They enjoy spending time together with friends and family and sharing experiences in nature. Nature acts as a 'playground' for adults; here they make new experiences while being active. Nature is like an 'outdoor common room' where people seek adventure and relaxation at the same time.

'Friluftsliv' not only has an important positive impact on health and quality of life, but also on the employees' motivation to take part in the 'trimordning'.

While most people did it for the money to start with, there are now more important motivating factors. The employees can physically and emotionally feel the benefit of friluftsliv. They do not want to miss all the positive experiences they make outdoors anymore. The 'trimordning' has gained momentum and employees appreciate it as integral part of their lives. It is not a transient trend, but rather a long-term change of lifestyle.

One of the reasons for the success of friluftsliv is the concept of the 'trimordning'. Cicero's manager has carefully analyzed the needs of her employees. Importantly, the whole family can get involved (partner and children) which is critical for any success as 93% of employees are in stable relationship with children. Moreover, the 'trimordning' is constantly evolving and thus never gets boring. Climbing peaks is a relatively recent addition to the reward scheme. Most employees had never climbed mountain peaks before, but now had a motivation to do so. In this way, the 'trimordning' challenges employees to explore new activities and they are understandably proud and happy once they successfully completed one of these new challenges.

The atmosphere at work is also influenced by the 'trimordning'. They are all proud of their company and want it to do well. Therefore they are more than willing to put in extra effort and it is easy to see how a carefully maintained corporate culture can be a huge advantage. The above mentioned positive health-effects automatically lead to healthy and well-performing employees. For that reason I consider 'friluftsliv' as an adequate measure to improve the health of employees.

The analysis of the questionnaires coincides with the feedback of Cicero's manager: The 'trimordning' creates healthy, satisfied and highly-performing employees!

## ***Conclusion***

It is obvious that a survey including 15 employees only allows to draw limited conclusions. More and broader studies are clearly necessary. Nevertheless the survey sends out a clear message: the combination of exercise and being in nature leads to a healthy lifestyle and higher quality of life!

Especially employees who previously did hardly any exercise at all feel the most dramatic changes: they lose weight, change their nutrition and gain awareness of their own body. These improvements are almost a side-product because fresh air and activities and experiences in nature rather than health and exercise are the primary goal of friluftsliv.

Friluftsliv does not require any previous skills or knowledge; anybody can join in. As friluftsliv is based around 'normal' ways of activity (in contrast to some sports), people

usually improve quickly. These are the big advantages of friluftsliv compared to other health programmes. Friluftsliv can show the way to a healthy, natural, holistic way of life!

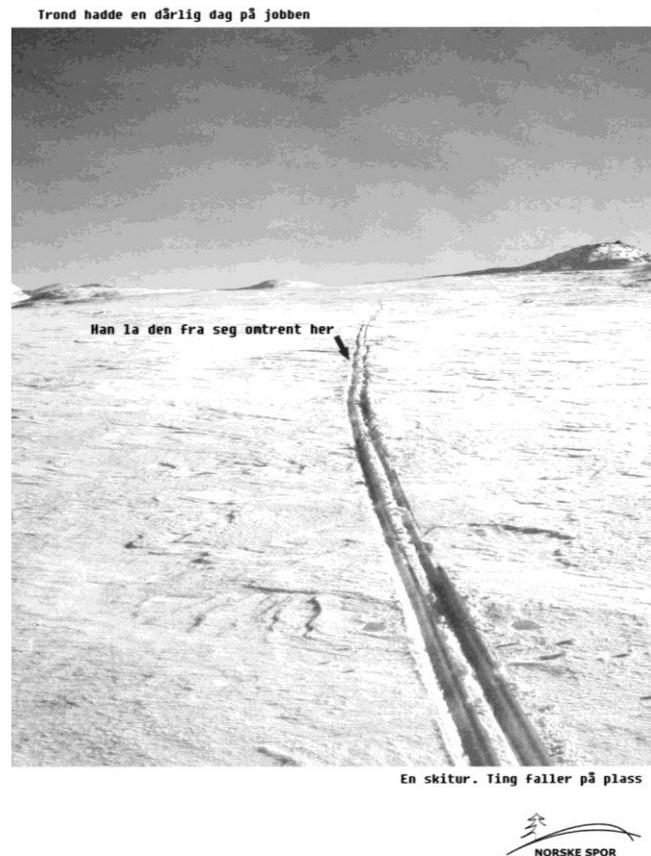
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# ***E-motional recreation in nature – benefits of friluftsliv to body and mind.*** By Jan Gerlach

## ***Introduction***



*Pict. 1: a way to leave stress behind...<sup>i</sup>*

The ongoing civilisation process has – besides a lot of useful machinery and other things to ease ones everyday life - generated a lack of time to be at one´s hand. People and especially those working in offices are stressed out for the overwhelming number of tasks to be done and at the same time they are having fewer opportunities to exercise, thus are becoming immobile. Akinesia as well as (di)stress<sup>ii</sup> are considered to be two of the main risk factors of diseases of civilisation like cardiovascular disease and obesity.

At the same time exercise and the surroundings of nature have often referred-to positive effects to ones search for stress-relief, recreation and to a higher quality of life.

Traditional Scandinavian friluftsliv with its typical endurance focused activities in wide open remote landscapes of the highlands (*viddene*) is combining intrinsic motivated exercise with the spectacular views and rewarding experiences of nature.

## ***Possible and previously documented effects of activities in nature<sup>iii</sup>***

Considering the above named nature-rooted activities of friluftsliv one can assume three different kinds of effects to the active person:

- effects of living among a small, well-defined group
- effects of exercise and motion
- effects of nature as a background and setting for those activities.

In fact the directions in which these three groups of effects are pointing are congruent with the three categories of health the official definition of the World Health Organisation (WHO) refers to: Health is defined as “...*a state of complete physical, mental and social well-being...*”<sup>iv</sup>

An overview of the possible effects of friluftsliv on health is given in the white paper on friluftsliv the Norwegian Ministry of the Environment (Miljøvernedepartement, 2001)

### ***Social benefits***

Social benefits of outdoor activities have often been described in studies and aimed towards in plenty of outdoor educational or personal social development programs. Social benefits are one of the main goals in most educational or other institutions using the outdoors as a setting for interactions and trainings.

### ***Physical and psychological benefits of exercise***

Benefits of exercise in general to physiological well-being aren't necessary to be documented once again either. It has clearly been pointed out, that already moderate daily typically endurance focused activities such as walking and biking are beneficial e.g. in primary prevention of cardiovascular disease (Graf, Predel, Bjarnason-Wehrens, 2004). At the same time there are many indications that exercise benefits also psychological well-being and that it helps coping with distress. Also concerning especially activities in friluftsliv some effects have been documented previously (see e.g. Ingebrigtsen, 1994)

### ***Psychological benefits of nature***

BESIDE THE BENEFITS OF ACTIVITY IN NATURE ALSO NATURE ITSELF HAS IMPACT ON OUR (STRESSED OUT) MINDS. THE CONVALESCENCE OF HOSPITALIZED GALLSTONE-PATIENTS RECOVERING FROM OPERATIONS WAS PROVED TO BE FASTER AND LESS PAIN-KILLER-INTENSIVE HAVING ‘NATURE’ IN FORM OF TREES AND MEADOWS IN FRONT OF THEIR WINDOWS INSTEAD OF LOOKING ONTO A BRICK WALL (ULRICH, SIMONS, LOSITO, FIORITO, MILES, ZELSON, 1991).

Kaplan and Talbot (1983) show a number of benefits resulting from experiences in wilderness. They seem to appear on three levels during the phase staying outdoors and being confronted with life in wilderness. The first category involves the perceived relationship between the individual and the physical environment. Secondly participants of their ten-year-field-study felt after three to four days in nature both fascinated and a “*strong sense of comfort in this setting*” (Kaplan, Talbot, 1983, p.192) and later on a deeper level a sense of tranquillity paired with improved self-confidence. The third level implies the “*feeling of relatedness to the surrounding environment*” (ibid. p.193) and thus room for contemplation. Liedtke (2005) names the dimension of “*context*” in his approach to the special quality of being active in nature. Within *context* the freedom of being away from society, the clarification of troubled everyday life and also a feeling of integration in the natural surroundings are important.

## ***Aims of the investigation***

The investigation focused on the above described search for “*being away*” (Kaplan, Talbot 1983) from the civilized, organised world by asking the participants about their feelings of recreation during and after the experience of friluftsliv activities. These included activities such as hiking, ski-touring, canoeing, mountainbiking, but also the self organised life outdoors including fishing, picking berries and mushrooms. Because friluftsliv includes both physical activity and experience of nature it is likely that its effects on stress recovery could overcome the benefits of either exercise or nature by itself. Therefore friluftsliv could be an extraordinary setting for achieving an intense and long-lasting form of recreation and a high quality lifestyle. Thus our main question prior to the investigation was: How do friluftsliv-activities affect participants in their recreational process after a period of stress in everyday life?

## ***Method***

Using questionnaires that were filled out by the participants of two friluftsliv-classes of the German Sport University Cologne prior to departure and on the way home data collected of overall 38 individuals were collected. Both in winter and summer the activities took place in the highlands of southern Norway with the intention of experiencing friluftsliv in its original setting. Winter activities were mainly focused on cross-country-skiing and ski-touring, with single days of snowshoeing and survival activities like ice-fishing and building snow-shelters in addition. During the summer class students were introduced to mountain biking, hiking, orienteering as well as fishing, collecting berries and mushrooms and building shelters. Both classes climaxed in a three to four day tour into wide open landscapes where hardly any signs of civilization could be recognized. The groups stayed either in tents and self-built shelters or in simple mountain huts. 23 sets of pre- and post-questionnaires were completed and returned on the winter-class by subjects of a medium age of 24.6 years. From the summer-course 15 complete sets (medium age of subjects 25.6 years) were returned. About 55% of the subjects were women. Both pre- and post-questionnaires aimed through some closed-ended but mainly open questions to describe the individual emotional patterns of each of the subjects. In the pre-questionnaire subjects told us about their personal experiences and coping with strain and recreation. At this point they were also asked about their recreational needs and preferences of how they relaxed in everyday life. In post-questionnaires subjects answered questions on how they had achieved recreational feelings, and told us about their individual coping with strenuous activities during the class.

Working with the collected data typologies were derived of how individuals move back and forth between stress and recovery from a phenomenological-hermeneutical investigation process. Having specified four types the particular recreational effect of friluftsliv on each of them was explored afterwards.

## ***Results***

The extracted four types contain specific pairs of approaching the activities and achieving recovery. They are characterized by:

1. play and seriousness,
2. escalation and oscillation
3. agitation and looking for a foothold,

#### 4. strain and discharge

##### *Four types and friluftsliv's effects on them*

Subjects who are longing for and trying to stick to the playful and easy feelings even in serious situations were assigned to the *first type* – “*play and seriousness*”. These people are very active in search for recovery and try to socialize in their preferred forms of recreation instead of relaxing watching television on their own. Work and other duties in everyday life appear to them as stressful, harming them and disturbing the good mood. These people prefer to stay “*spontaneous*” and to free themselves from pressure of time by physical activities and sharing those with friends.

Friluftsliv intensifies the positivism of this type through opening ways to see oneself in other roles and situations. In friluftsliv these individuals felt “*easy and delighted*” and “*happy*” to make have these experiences. Boredom never occurs during experiencing and overcoming nature and her forces. But the activities include also seriousness in situations in which one needs to be fully concentrated and taking responsibility for actions of oneself and others. The overcoming of these situations was perceived as “*active achievement of happiness*”.

The second type was named “*escalation and oscillation*”. Individuals of this type tend to work themselves up in everyday life being restless and pressuring themselves. To relax and to “*free [their] minds*” these people are looking for calm activities like reading a book, watching television, sleeping in or just “*hanging around*”. To use a metaphor - they are swinging high and calming down like a pendulum. They are underlying a “*need for control*” and are often lost in everyday-problems. They are more likely than the first type disturbed by situations that are challenging the balance of themselves and the group.

Friluftsliv is to this type ambivalent in a recreational sense: partially it is being taken as a “*motion that provides new energy*” through “*collecting new experiences*” and finding time and space to oscillate. On the other hand some activities are experienced as being strenuous and because of being the main focus of the class are more like a disturbance to the individual need for calming down in a self-determined way in nature. Even though recreation couldn't always be achieved individually due to the activities and the surrounding group it was emphasized that “*being away from civilization brought about to see things more clearly than at home in the city*” so that one felt “*relaxed and ready for new challenges*”.

Subjects belonging to the third type – “*agitation and looking for a foothold*” – describe themselves as “*easy to be stressed*” and “*often overstrained*” in everyday life. Stress is often self-made and tends to be overwhelming driven by the ongoing thirst of exploring and experiencing. Life is seen as a „*river of [in the sum stressful] opportunities*” within which one is looking for islands of calmness that are visited shortly from time to time. Similar to the second type one is looking for rather calm activities to relax. Especially sharing moments like a walk in beautiful natural surroundings with another person in togetherness is mentioned as an important coping strategy to prevent the risk of stimulus satiation. Nature and friends or loved ones are the important footholds those people are looking for.

Like in everyday life these subjects were very active during friluftsliv-activities using them as a vent to “*let go aggressions*”. It is experienced as “*joyful to reach physical frontiers during the strenuous activities*” and feelings of “*being a part of the wholeness*” are achieved. Physical and mental stress during the endurance focused rhythmic activities is perceived as

eustress and gives these subjects the possibility to experience a deep and (e-) motional recreation.

Finally the fourth type – “*strain and discharge*” – is formed by individuals that are mostly finished with studying and involved in important jobs with high responsibilities for oneself and others. They are “*extremely under pressure*” in everyday life, carrying a burden of distress on their backs feeling “*to be the only one who can solve upcoming problems*” and thus often “*having bad conscience*” and “*taking the stress at night into the sleep*” with them. As a result they tend to develop psycho-somatic disorders like “*asymmetric coenaesthesia, high muscle tonus and aching joints*”. Usual strategies to achieve recreation in everyday life are dominated by repression of problems through watching television or reading books. But also intensive exercise is important to leave responsibilities and stress behind. These subjects are longing for to “*could forget about problems*”, to “*leave the big city behind*” and to “*find calmness*”.

In friluftsliv people of this type are feeling close to fulfilment of their longing. One would love to “*live like this at all times*”. Through taking part in the activities subjects perceive “*mental recreation*”. Very important was for this type the experience of “*finding ones own, self-determined rhythm*” in daylong endurance activities like hiking or ski-touring. With every step the distance to the stressful workplace was growing letting the burdens fall of the body. Discharge, stress-relief and good sleep is achieved by both exercise and contact to nature where “*one could take a deep long breath, but never breathing out*”.

### ***Overall recreational benefits***

Beside the described benefits of friluftsliv to each of the four types the evaluation of post-questionnaires produced some overall benefits the activities brought about. Individuals of all the four types described the experience of nature as the most important recreational factor of friluftsliv-activities. The close experience of nature during the activities was of all but one participant perceived as overwhelming, pleasant and all together tranquilizing.

### ***Discussion***

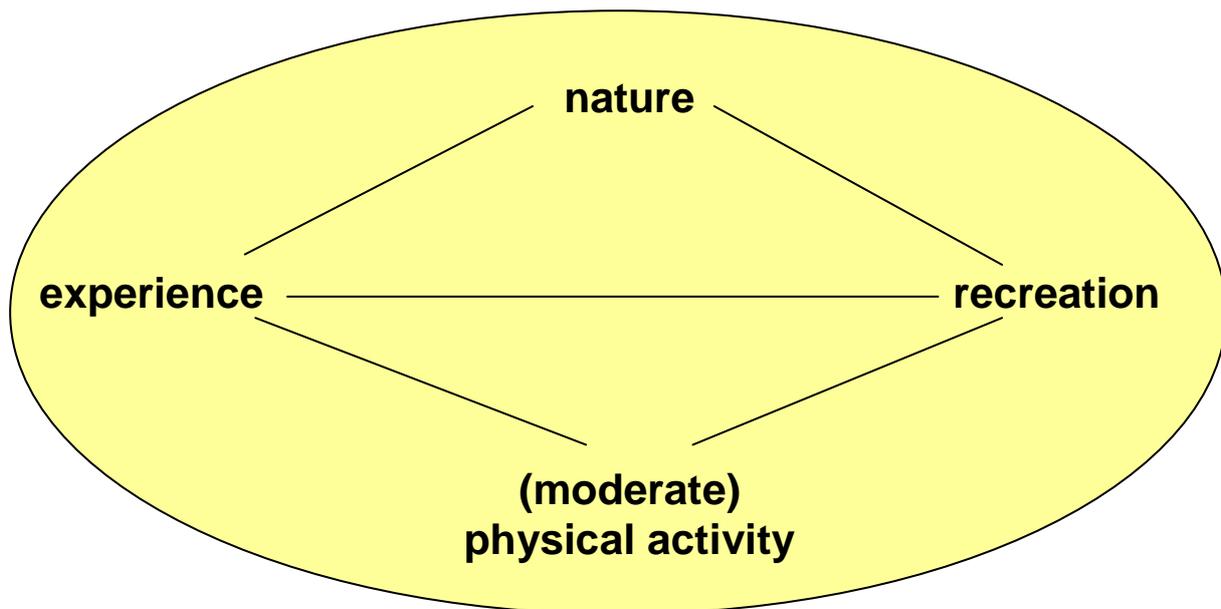
Using this hermeneutical approach it is very unlikely and surely not easy to say, if the collected data was plenty and good enough to make final statements on *how* friluftsliv exactly works in recovery from everyday life stress. But still the typologies that were derived from the answers of the questionnaires give hints which recreational needs exist and how the recreational processes during endurance focused friluftsliv-activities work.

By working with the data and besides extracting the typologies finally the following **three theses** developed, which suggest how the investigated activities and the setting of friluftsliv are helping to recreate body and mind in order to enhance the quality of life.

#### ***Thesis 1 - Friluftsliv as a multi-effective recreational tool***

Friluftsliv seems to function as a constructive mixture of self-experience, motional-experience, sense of recreation and experience of nature. Like one of the most obvious aims of outdoor recreation friluftsliv, not as a cultural phenomenon but in terms of a form of recreation is nothing else than: **e-motional-recreation in nature**.

(see Fig. 1)



*Fig.1 Friluftsliv as e-motional-recreation in nature*

To underline this thesis I would like to add one quotation of one of the participants. It sounds like a paradox – but is all-too-true: *“Friluftsliv involves a lot of strenuous physical activities, and yet these produce new energy”*

***Thesis 2 - Recreational benefits of friluftsliv: more than the sum of the benefits of exercise and the benefits nature?***

The review of previously documented effects has shown (see above) that both exercise and nature are beneficial in a recreational sense. Even though not possible to measure it is likely that through the combination of physical and mental activities which differ a lot from those tasks in everyday life a higher quality of recreation is achieved than to purely add the benefits of both settings. Or to point it out in a formula:

$$\text{(benefits of exercise + benefits of nature)} > \text{(benefits of exercise)} + \text{(benefits of nature)}$$

This thesis was underlined by most of the answers on how recreation was experienced in friluftsliv.

***Thesis 3 - Increasing recreation in spite of ongoing stress***

Taking an assumed typical exercise-scheme in competitive (endurance focused) sports recreation always follows a workout-session. Thus recovery is usually achieved *after* the workout is finished. Following the rules of super-compensation to get better, stronger and to be able hold a higher level of physical work often an even harder workout follows. Again recovery and the recreational process begin when the workout is finished (see fig. 2).

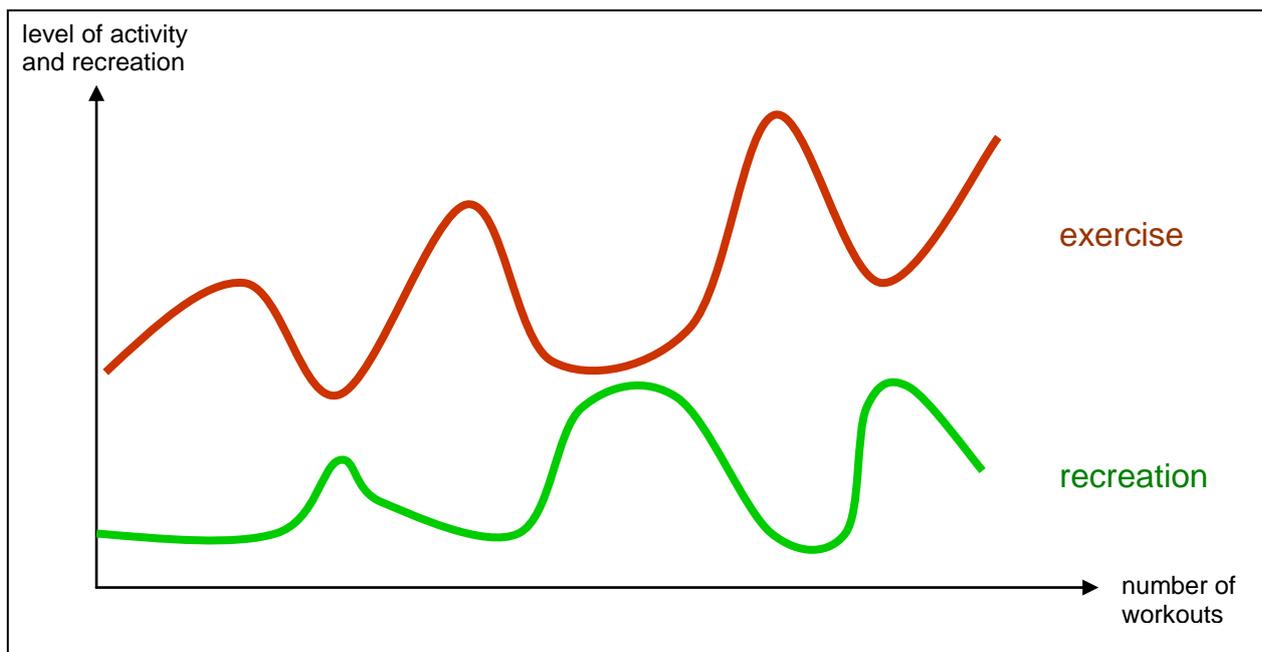
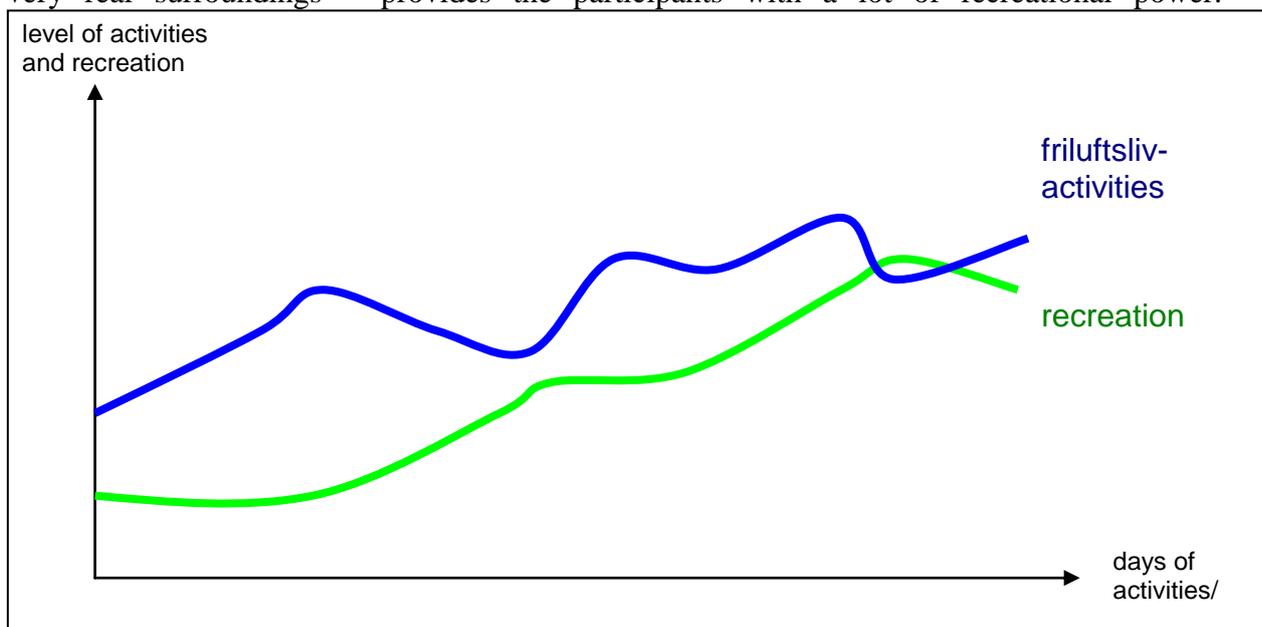


Fig.2: typical workout-recreation pattern?

The same way it usually works with our recreation from stress in everyday (work-)life: we are first able to do some compensation, when tasks are done and very often the intensity of our tasks forces us to let the recreation be a total (passive) contrast. Therefore many of the subjects of our investigation preferred “*just to relax*” in front of the TV or with a book or just doing nothing. The problem with this pattern is, that the level of recreation drops as soon as the next work(out) begins. The perceived state we find ourselves in at the middle of the day is: stressed-out and far from balanced or relaxed.

Looking at friluftsliv (which of course is a special situation with a different setting far from the stressors of everyday life) the (perceived) recreational level increases over time (see fig.3). Even during the activities – strenuous or not – the level never drops as it does during typical exercise workouts. The activities are moderate, the setting – nature with its beautiful but also very real surroundings – provides the participants with a lot of recreational power.



*Fig.3: typical friluftsliv-recreation pattern?*

Even if this is mostly happening far away from home and (for most of us) not possible to integrate in our everyday life, the idea of an e-motional-recreation in natural surroundings is possible to take home and to the workplace! It only depends on the point of view: natural surroundings are still to find almost anywhere, even in or nearby big cities. To break the pattern of working hard and then relaxing passive we can be active and let the effects of exercise and nature be our benefits.

***Further research***

As pointed out before it is likely that the described typologies and recreational processes are similar in other groups and other settings. Still there is no evidence of that so there is more to do in order to give a more detailed statement on *how* friluftsliv and similar activities in outdoor recreation are beneficial to stress-recovery. The following aspects are important in this ongoing research-process.

As our subjects answered only a few days after having had experiences in friluftsliv our results indicate that these activities have influence to short-term well-being. Wanting to improve the quality of life and therefore the habitual well-being it would be worthy looking at long-term impacts the friluftsliv-experience(s) have on subjects. Similar follow up studies in order to show how important the socialisation to friluftsliv is for nature-bound activity-patterns of adults has already been accomplished by Dahle (1992). Still it is important to implement friluftsliv and outdoor recreation in the socialisation-process at early age. This might be the only way to create habitual patterns of outdoor life and habitual many sided well-being.

Going the other direction – looking at the prevention of instead of the recreation from stress – is an evaluation of workplace programmes using outdoor activities and friluftsliv as a benefit for individual well-being and improvement of the overall workforce. Positive examples exist e.g. in Bodø, Norway where a small company is paying bonus money to their employees when they manage to be outdoors and physically active in nature two hours per week. The program has existed for more then five years and first results of the ongoing five-year-evaluation process are showing very positive results: employees like their workplace, are less often on sick leave and the workforce has increased.

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<sup>i</sup> For those not speaking fluently Norwegian: Top: “Trond had a bad day at work” Middle: “He shook it off about here” Bottom: “A ski-tour. Things will be fine”, Ad taken from an ad in snø&ski, magazine of skiforeningen

<sup>ii</sup> Stress can be viewed as a psychological condition that influences ones respond to what happens to one in (everyday) life. The terms eustress and distress are often used to distinguish between “good” and “bad” stress reactions. (Pargman, 2006)

Stimuli, also referred to as stressors are placing a demand on our coping resources. If the demands are exceeding these coping resources stress is experienced as a negative condition (distress). Is one able to cope with the situation the arousal is experienced as a positive condition (eustress) (Lawrence, 2005). The participants in the investigation had all spent a stressful period of everyday life finishing a semester at university or working to afford a period of free time and the trip to Norway. The initial situation was to most of them to experience distress during the last weeks prior to the trip. Through the pre-questionnaires the individual need for recreation was inquired.

<sup>iii</sup> In this case nature should be looked upon as a setting for classical outdoor-activities in the tradition of Scandinavian friluftsliv. Moving around, being and living in natural surroundings - untouched open areas where little or hardly any influence of civilisation can be recognized. Life can easily be experienced as fulfilled and useful just by following the daily routine of survival and moving on. Nature is more than a background for ones recreational activities: in friluftsliv nature is considered as a partner, as a given largeness to fit oneself in as a small part.

<sup>iv</sup> Preamble to the Constitution of the World Health Organization, 1946