Pathways

The Ontario Journal of Outdoor Education

Summer 2001, 13 (3)

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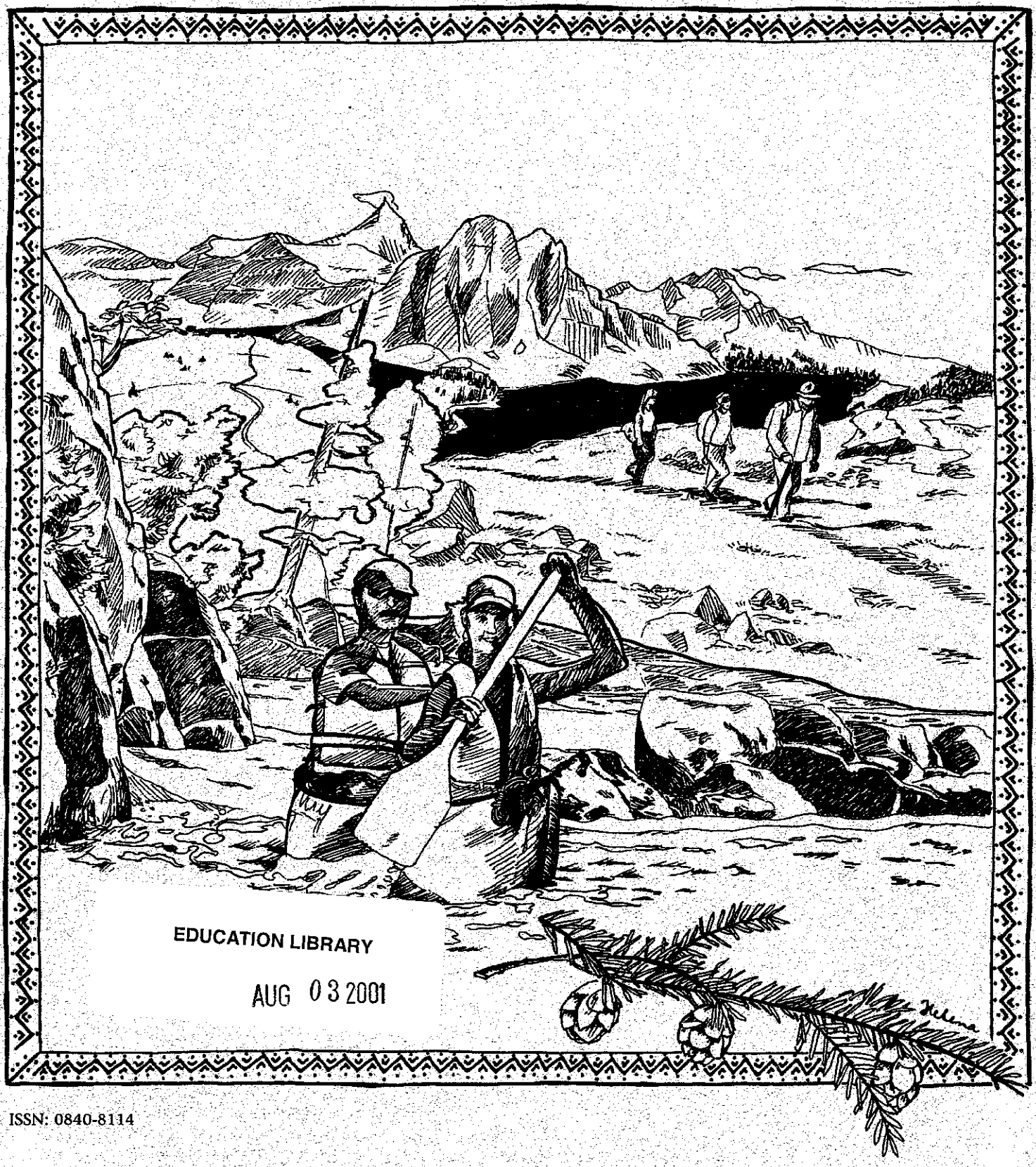

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CONTRIBUTIONS WELCOME

Pathways is always looking for contributions. If you are interested in making a submission, of either a written or illustrative nature, we would be happy to hear from you. For a copy of our submission guidelines, please contact Randee Holmes, Managing Editor.

If you are interested in being a guest editor of an issue of *Pathways*, please request a copy of our guidelines for guest editors from Randee Holmes, Managing Editor.

If you have any questions regarding *Pathways*, please direct them to either of the *Pathways* Editorial Board Co-Chairs, Bob Henderson or Connie Russell. If you'd like more information about COEO and joining the organization, please refer to the inside back cover of this issue or contact a Board of Directors' member.

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THE ONTARIO JOURNAL OF OUTDOOR EDUCATION

Summer 2001, 13 (3)

Feature

Columns

Pathways is published five times a year for the Council of Outdoor Educators of Ontario (COEO) and distributed to COEO members. Membership fees include a subscription to *Pathways*, as well as admittance to workshops, courses and conferences. A membership application form is included on the inside back cover of this issue of *Pathways*.

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Editor's Log Book

This summer issue of *Pathways* blends North American contributions with Scandinavian ones, all concerning a quality of outdoor education (more commonly referred to as "outdoor life" by Scandinavians) related to a sense of being at home in nature. "Friluftsliv" (simply translated as "a way home to the open air") is a term and way of conceptualizing outdoor education that has relevance for Northern countries and a long tradition in Norway and parts of Scandinavia.

In this issue you will find conceptualizations of outdoor education (see Nicky Duenkel and Judy Pratt, US; Borge Dahle, Norway; and Svend Ulstrup, Denmark); information about issues of land access and trail creation (Klas Sandell, Sweden and Ingrid Leman Stefanovic and Richard Oddie); definitions of terms (see Wild Words — thanks particularly to Andrew Brookes, Nils Faarlund and Steve Bowles for their guidance with language issues); and thoughtful and fun art from Helena Hocevar (Canada) and Norwegian scholar Sigmund Kvaloy Saetereng.

An effort was made to create a package of reading that would appeal to both Canadian and Scandinavian interests. Nicky Duenkel and Judy Pratt do a fine job at presenting the friluftsliv themes and traditions in ways that North American, as well as Scandinavian, audiences can consider and embrace them.

My personal attraction to this topic comes from years of reading Norwegian philosophers, Sigmund Kvaloy Saetereng and Nils Faarlund central among them, and coming to realize that these readings of such great interest to me had Norway as their single, common home (see Reading the Trail). With an opportunity to visit Norway and interact with fine outdoor educators, or "friluftsliv guides" as Svend Ulstrup would say, much of this reading was confirmed in practice. I hope you will find this same combination of philosophy and practice within this issue of *Pathways*.

Certainly there is learning here "beyond our borders" that shows us as Canadian outdoor educators ways to communicate our practice that may help us see the familiar anew.

You will note that some of the Scandinavian texts have been translated. Personally, I find this reading particularly intriguing. Attempts at translating phrases and ideas, especially those that are conceptually foreign to the language and culture into which they are being translated, require considerable effort to achieve clarity and also offer valuable insight. I have not tried to overly edit some of the writing into a proper English form from this standpoint. Andrew Brookes and Hans Frannsen (as translators) and Carol Finlayson (as editor inplaces) should be noted as contributing greatly to this theme issue. Extra copies of this issue have been printed so that it can circulate more widely in Canada and the US and can travel Scandinavian outdoor education circles as well.

If COEO members have ideas for future theme issues, please contact a member of the *Pathways* editorial board. The summer issue has traditionally been reserved for a more philosophical treatment of our field. If the feedback is positive from our COEO readership, we will continue this summer theme tradition, perhaps with a friluftsliv follow-up. Please send along your ideas for summer themes as well as for features, columns, writers and artists.

Bob Henderson
Co-Chair, Editorial Board

Art for this issue was provided by Helena Hocevar (cover and pages 17, 24 and 29), Sigmund Kvaloy Saetereng (pages 5, 7, 15 and 32), Andrea Tebrake (page 3) and unknown (pages 8, 10 and 16).

Outlook

Before we know it, the conference will be here — and that means a lot of things to COEO members. Folks like you are needed to become involved in the organization. Put your name forward to run for a position on the executive or to join a committee. The Awards Nominations Committee is looking for deserving recipients to be recognized at the Annual Dinner. Why not make a nomination? And, most of all, the conference committee is hoping that you will help relieve some of their yearly anxiety by not waiting until the last minute to register for the conference. Please help them by getting your deposits in early. Beat the late fees!

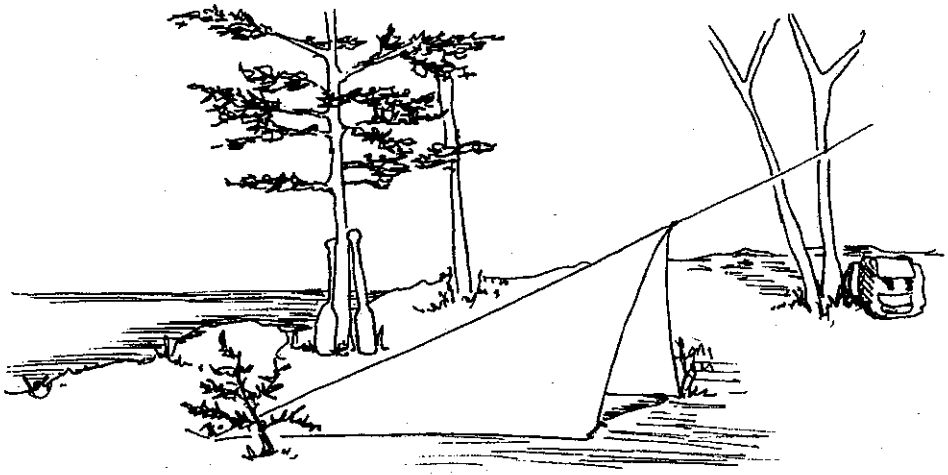
I hope folks have enjoyed the recent changes in *Pathways* as much as I have. The *Pathways* Editorial Board has been very receptive to your input communicated through the COEO Board. We are pleased to continue to pass on your feedback through the regional representatives. We have one meeting remaining before we gather at the AGM during the September conference. At this final meeting we will prepare the proposed budget for the AGM. This meeting tends to be table officers only, but, as always, all are welcome.

By now, the constitutional changes should have made it into your hands. In general, the changes are aimed at streamlining the constitution. Remember that any changes you wish to suggest need to be made in writing prior to the AGM.

The executive would like to wish everyone a restful and adventurous summer and we look forward to seeing you at Conference 2001.

Yours in the out-of-doors . . .

Mary Gyemi-Schulze
COEO President



Board of Directors Meeting Dates

Sat. Sept. 15, 2001	Location TBA	9:30 am	Mary	Budget
Sat. Sept. 29, 2001	AGM	TBA	—	Agenda

Friluftsliv Education: Not Just Another Pretty Face!

by Nicky Duenkel and Judy Pratt

> "There is no way leading to peace," wrote Gandhi, "Peace is the way." Friluftsliv is not about armed battle, not a sports event, not an academic discipline, but a move toward lasting, cultural change. It is a process (Faarlund, in Reed & Rothenberg, 1993, 169).

Consider your relationship with the natural world. If you can, go outside and find a comfortable — and somewhat wild — place to sit as you begin to read this article. If possible go somewhere where you can feel the air moving over your skin. If you are in a city, perhaps go to a park or at least sit in a window where the sun falls upon your face. Open up your senses to what surrounds you. Close your eyes and let the darkness behind your eyelids fill up your consciousness. Imagine that you are outside near dawn, facing the eastern horizon. You can hear the sounds of the birds moving and calling the day into being. You begin to see the light of the sun illuminating the sky above the horizon. What colours paint the sky? Take a deep breath and smell the fresh morning air, as you have many times in the past. Let dawn come into your mind's eye. Let there be clouds or a clear sky. Sit with this image and let it bathe and awaken your senses regardless of where you are now sitting. Remember the dawn. Then slowly open your eyes and begin to read . . .

This image of a sunrise that you have conjured for yourself is a personal one, unlike any other. It is not a caricature, nor an illustration, nor a commodified representation of a sunrise. It is your own. This is an important truth. As we move away from an intimate day-to-day aware interaction with the natural world, we become impoverished. Our understanding of this world stems more and more from television and magazines such as *Canadian Geographic* and *National Geographic* than it does from our own first-hand experiences. Yet within the core of every individual there remains some vital connection, some awareness of wild nature, some memory. It is this memory that we hope to stir up as you read these pages. Were the land still meaningfully incorporated into our daily lives, we would not need to reawaken our consciousness. The deeper connection was once so common that we were not aware that it was special. Now it has become so uncommon, or foreign, that we are not even aware of its loss.

Enabling people to wake up to what it has been like to live without deep connections to the rest of the natural world is what friluftsliv education is founded upon. In many ways, educating for and about friluftsliv makes greater reference to the "how" than it does to the "what," though it relates to both method and content. And yet the "what" is much easier to solidify, to grasp, to put into a box or a package, indeed, to commodify. While we are writing about the potential to incorporate the practices of friluftsliv into education in North America, we are reluctant to present specific activities or a curriculum design. Our belief is that these ideas will never fit into a neat cross-cultural package, and if they did one might be wise to be a bit suspicious of the contents.

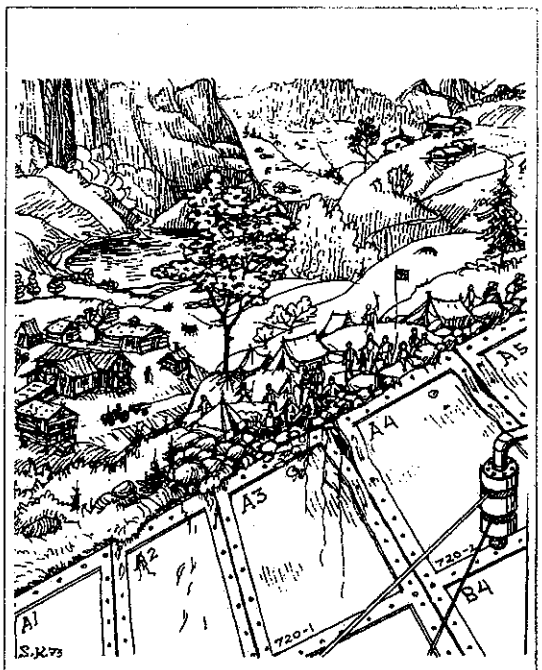
> *". . . within the core of every individual there remains some vital connection, some awareness of wild nature, some memory."*

The concept of friluftsliv grew out of Norwegian culture and in some ways does not translate directly into North American culture. How often have humans attempted to transplant ideas, religions, and even other beings into places where the social or

biological structures are so different that chaos erupts? If we really understood that culture, and who we are as people, is formed by our relationship with and connection to the natural world, then we would understand the importance of Friluftsliv as a peculiarly Norwegian idea. It grew out of the people's relationship to their own land and their own historical patterns. However, the concept and significance of direct experience with free nature is one that is common throughout cultures as we trace them back to their pre-industrial roots.

Once again, we ask you to move about in your environment. Find an uncushioned, straight-backed chair to sit in. Choose one that is either too big or too small for your present size, so that your feet dangle above the floor or your knees are close to your chin. Now close your eyes again. Take three deep breaths, exhaling fully. Allow your mind to wander back to the classrooms of your youth. Did the windows open? What kind of light filled the room? Were you able to choose your seats or were they assigned? Let your mind roam about the room. Your friends came in many sizes and shapes. Were they all as comfortable as you? What was the structure of the room? Was the teacher in the front and were the desks in rows? Now think back to what and how you were learning. What were the books like? Were there bells that rang as you moved from class to class? Create in your mind the end of the school day as it once happened for you. How many doors stand between you and the outside world? Remember the feelings you had as you left the building. What ties were there between your life in school and your life at home?

Environment is significant, central, essential. We would say that it is crucial — life giving or life-threatening. The question is not nature *versus* nurture but nature *and* nurture. We learn as much from how and where we are being taught as we do from the books and lectures to which we are exposed. We are learning all the time, from everything, and everywhere. Formal education nowadays is still for the most part fragmented, specialized, and fosters competition rather than collaboration.



«Friluftsliv - A Way Home»

It still sees students as "blank slates" to some extent, avoiding awareness of and responsibility for what happens outside of the classroom. We are separated in our schools from the human and more-than-human world that supports and surrounds us. We work our way through courses and curriculum and degrees without understanding the "how" and the "why" or even really the "what" that we are absorbing. We are receiving a cultural indoctrination, not a way of critically examining and coming to understand the questions before us as we enter the world of adults. It may be said that the form of this education has taught us as much as the content has.

Twenty years ago outdoor environmental education had the potential to foster integration within the curriculum, providing a new model from which to teach. But instead, it was largely co-opted by the system, selling out to big business, and has become simply another unit for teachers to teach rather than an educational evolution or revolution promoting ecological interdisciplinary learning, critical awareness, and understanding. The structure and politics of the learning environment might

have shifted, but outdoor environmental education failed to realize its social potential.

You might, at this point, be wondering who "we" are. You've been very trusting, allowing us to take you on a journey without checking our credentials. We are two women educators working within a very alternative experiential university degree program for both graduate and undergraduate students in environmental education or environmental studies. We actually often struggle with naming what we do; it is ecological education, experiential education, environmental education, outdoor education, expedition education, deep ecological education, alternative education, progressive education, feminist education, liberatory education, student-centred education. But it is not confined or defined by any of these terms alone. More than anything we work to create a context in which meaningful learning unfurls that will benefit our learning community and the individuals within, and that will stretch beyond our small circle to impact others — both human and non-human — in beneficial ways.

> *". . . teaching in a friluftsliv manner means fully engaging with the natural world . . ."*

What does this look like in practice? We are working in small groups with fifteen to twenty students and two to three faculty. We are living outdoors. When working together as a learning community we sit in a comfortable circle wherever we happen to be. We travel to experience first-hand the land and people of the region we are in. While faculty create the form and hold the central values of the school, students and faculty co-design the learning community, integrating outside resource persons and longer-term experiences where, rather than the background, backcountry is the focus or foreground of the teaching and learning. We strive to co-create an educational environment that is non-hierarchical and collaborative, valuing the contribution of each individual and recognizing that the most profound teachings are often from spontaneous and unpredictable sources. We challenge the notion that education is a one-way street and realize that in order to be effective teachers we too need to be learning.

All of this and more is the core of our educational philosophy — one that could easily be called friluftsliv education — though this is not what we typically *have* called it. Though we choose to apply this method in higher education, it could be applied across the spectrum of the educational community. In fact, the program in which we now work was once for high school students. So if you find yourself thinking that restructuring the educational environment is outrageously impossible in your context, rest assured that it often seems pretty unrealistic in ours! Yet we *do* believe that this and other foundational ideas and experiences of friluftsliv are adaptable and applicable, adjusting appropriately for culture and age.

We are searching now for a common experience of education through immersion in the experience, so we ask you to return to access your kinaesthetic memories of learning to ride a two-wheeled bicycle. Recall your first bicycle. How tall was it? How short were you? What colour was it? Did you have a sibling or a friend who could already ride circles around you? Were you afraid? Did the bicycle have training wheels? Where were you when you first got on this vehicle? Were you in the living room on the rug on Christmas day? Was it your birthday? Were you at a friend's house and just trying it out for size? Was it a sunny day? Were you alone? Allow these questions to stimulate your memory. Feel your feet reaching for the pedals, feel the way the bike moved forward as you stood on first one pedal and then the other. Where were the brakes? How far did you go the first time you tried it? What did it feel like when you made it around the block or down the street? Who and what were your teachers at this task? How did you learn?

«From Outdoor activities to Ecopedagogy»

Riding a bicycle is a holistic, experiential learning experience. It's not commodified (there are no "How to Ride a Two-Wheeler" videos) nor is it systematized. As youngsters we see people do it and from watching it looks easy. In fact it is quite difficult to begin with. We quickly learn that there is a lot of force to gravity and that the ground is hard. While developing skill at riding a bicycle we are also gaining a lot of knowledge about the world that we weren't prepared for or expecting to learn. Similarly, teaching in a friluftsliv manner means fully engaging with the natural world and that inevitably introduces elements of uncontrolled and unexpected learning about free nature.

Full engagement requires immersion that, we believe, is another key to a friluftsliv method of educating. For us it has been foundational to be living outside with our students twenty-four hours a day for the thirteen weeks of our semesters. The learning is continuous throughout this time, occurring wherever we are, whether we are in the parking lot of a grocery store where we have been shopping for food, or in a meeting with the director of a national estuarine reserve, or while paddling a lake canoe circuit in a provincial or state park. During their first weeks in the semester students often question what they are learning. They ask when the classes are going to start. They look to us as authorities (as they have been trained to do within their prior educational models) to tell them what to learn and how and when. They are waiting for the experts to validate what is coming in through every sense being activated. They have not yet remembered what it means to be life-long learners — to have learning be alive within them, to have it be personal, important. Though we are continually writing, reading, reflecting, engaging in discussion, and meeting people, we are also, twenty four/seven, immersed in what the land has to offer: the weather, the soil, the beings that inhabit this planet with us. We do not escape into climate-controlled buildings but learn to live with, and adapt ourselves to, natural conditions — be it sun, rain, snow, or wind.

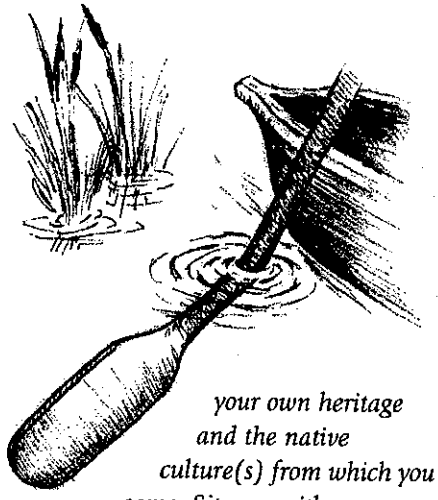
Ours is not a superficial acquaintance, as tourism often turns out to be. This quote from Bill Mason (1988) accurately illuminates this aspect of our program:

> Most people call it "camping" but I prefer "living outdoors." "Camping" is what you do when you spend a few nights outdoors. You don't hear the song nearly as clearly as when you are living outdoors. "Living outdoors" suggests a much closer relationship with the land. It is an art, but is even more than that. It is the beginning of a relationship with the world of nature, a world of lakes and rivers, rocky, pine covered shores and plunging rapids . . . (2).

A paradigm shift on this level is about reorienting the culture. Currently, public education remains one of the major publicly funded vehicles for the transmission of cultural values and norms in North America. As the technological revolution overtakes the industrial one, one wonders how much longer

this will remain true. Young people are increasingly educated by audio and visual media — television, CDs, or the Internet — with school and family often coming in as not-so-close trailers. Peer groups are exerting as much influence as any adult. As such, it is not enough to just get people outdoors and it is not adequate to introduce isolated experiences under the rubric of adventure education. The underlying intentions needed are vastly different. It's about reforming or transforming relationships, deepening our understanding of the ecological crisis while also being opened to a sense of joy with the rest of the natural world. There needs to be a recognition of the interdependence of individuals as part of whole systems, whole cultures, and one planet.

No, we are not suggesting we all become neoluddites. We do use modern outdoor gear, though alongside this use comes learning to critically question both the upstream and downstream effects of our choices in this realm and in any purchase that we make, whether it is the food we buy, the pen we use to write our papers, or the educational system we fund with our taxes and tuition. Our growth in observational skills and our deepening connection to the land stem from our deliberate studies, of course, but also much more simply from a form of osmosis as we sleep on the ground every night for three months at a time. This type of travelling classroom also calls for a relatively simple lifestyle necessitating that we make do with the minimum of belongings, thereby compelling participants to continually reassess their needs versus their desires. That this level of critical thinking then extends into re-evaluating our consumptive patterns as individuals formed by our cultures and how those habits impact the greater natural world becomes inescapable.



Wherever you are as you read this article, you are seemingly caught within the web of post-industrial, global culture. Many of us search out experiences of other cultures in order to reconnect with the deep richness of cultural and ancestral rootedness. This sought after bond lies not so far in your distant past that you cannot access a link to your own heritage and the native culture(s) from which you came. Sit now with your eyes closed and call to your mind and heart the names of your people. Do you know when their feet first stepped upon this continent? Let your attention be drawn to your heartbeat and feel its pulse. The blood of your forbears courses through your veins and carries messages to you from the land and people of your past. Can you hear or feel them? Is there some landscape that speaks to you as no other does? Does the scent of the sea make you feel alive? Are the high peaks calling to you? Do you feel a connection to some bird or mammal or reptile that is as strong as any you have ever felt for another human? Do not struggle for an image from your ancient past, but let an awareness arise naturally in its own time. Sit still for a while as the rhythms of nature within you reassert themselves for these few moments of your life.

Creating opportunities for students to look at other living cultures and past cultures, in the context of who and where they are now, facilitates the discovery of their own cultural roots. These encounters can then help illuminate the differences between the norms and values of another culture and our own, as well as show us that we do indeed have a culture — a system of beliefs and understandings that underpin our thoughts and actions. Our previously unrealized value structures become exposed as we are confronted with others that are radically different. This engenders a pragmatic critique of society. Experiencing another culture teaches us that we are not as free as we might have thought, that we have been formed by forces of which we are largely ignorant. This new viewpoint

then helps us to discern these forces and their values. In being able to identify them, we can begin to make choices about how we wish to direct (or create) our own lives henceforth.

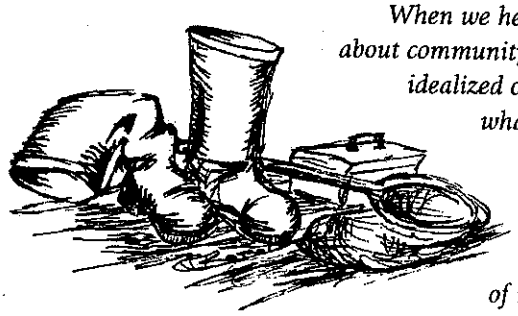
Over the years our learning communities have been welcomed into rural Mennonite, Cajun, fishing and ranching, First Nation, and Native American reserve communities. We have met with people from these and many other cultural traditions in urban and suburban environs. We have toured strip mines and electrical power plants and visited homes that are "off the grid." We have talked with employees of companies that clear cut forests and with individuals who conduct logging activities in a more personal and, they would say, sustainable fashion. We have met with senators and congresspersons, grassroots activists, and self-proclaimed radicals of both the political left and right. We have spent weeks learning such things as how to stook oats, make frybread, clean stairwells in a shelter for homeless people, sweat in a traditional hogan, and sing gospel songs in a black Baptist church, and we have been introduced to numerous common and yet amazing daily activities of the diverse peoples of this continent.

". . . our relationship to the rest of natural world inevitably teaches us more about how to be with one another."

These experiences refute positive projections and preconceptions as often as they do negative ones. We come to see that the thorny issues that confront modern humans are not resolvable with either simplistic solutions or by retreating to consult with the "experts." As students grow in their awareness of the realities of the lives of other people and see other cultures' ties to the land (or lack thereof), they begin to really see their own homeplace and people and to recognize how deeply these have imprinted upon them. We are holding up a mirror to what we've lost (or are in the process of losing) as a culture by visiting people in these pockets of places where the global culture hasn't taken over. We juxtapose these experiences with meetings with major corporations so students can really *feel* the differences. They recognize that they have, however tenuous, a connection with the natural world as they observe evidence of the presence or absence of such connections in others.

So, how does developing a relationship with the natural world help us to think critically about culture? Globalized culture, rapidly becoming the norm, is based on the commodification of all life, things living and non-living. Friluftsliv education requires that we witness where we are now and where we've come from and that we begin to apply innovative, creative, and critical thinking skills to help formulate a vision for the future. Rather than going outdoors to just go outdoors or going from vacation to vacation, friluftsliv has a political component. People are beginning to see the relationship between these two inequities — the misuse of the natural world and the misuse of one another in the human world. When we are in right relationship with the natural world we are able to perceive that human-based hierarchies and priorities are almost laughable, insignificant in the greater scheme.

Educating about friluftsliv requires being willing to work to understand human-to-human relationships as well as relationships betweens humans and the rest of the natural world. It is virtually impossible to fully know the Self until we know the Other: who and what share the planet with us. Since we are becoming aware of ourselves through being immersed in the natural world (and through our exposure to other individuals and cultures in an intimate way), our relationship to the rest of natural world inevitably teaches us more about how to be with one another. Friluftsliv education is about moving from being unconscious to conscious beings, able to act on our consciousness.



When we hear someone speak about community we may have some idealized or reactive notion of what this word means. To some it calls up the idea of a commune or a religious community of monks. Perhaps we think of our neighbourhood or a group of friends. Others might think of the insect world of ants or bees or of a prairie dog town or a pack of wolves. We ask you now to honestly sit with your feelings about community. Whatever they are, ask where these came from. Who taught you about community? Are you really educated about its potential and prospects? Open your heart and mind to the fruits of deep communion with others, acknowledging the possible challenges and their benefits.

Friluftsliv education is about being in responsible relationship with the other; it is not about individualism. Community is important to friluftsliv because to create change we need to be able to communicate with one another. We need to be able to engage in constructive, rather than destructive, conflict. We need to know ourselves well enough to be able to identify our values and know the other well enough to identify sources of potential conflict. We need to be in community because change on this order of magnitude would be exhausting without support. Friendship and love feed the spirit and bring joy and comfort to our lives. Together we can do more than we can separately. Of course, our conception of community entails more than human-to-human relationships. Understanding human-to-human relationships, human-to-other-than-human relationships and other-than-human-to-other-than-human relationships teaches us more about ourselves and opens doors to the different models of association that are possible.

The common outdoor program experience of a wilderness solo can offer insight into realizing this greater community potential. A solo is an opportunity to spend time in reflection — be it for several days or merely a few hours — by oneself in a natural setting. Often when entering into a different cultural milieu with our program we will arrange for students to do a "homestay," that is, to spend a few days and nights living with local families, to be as immersed in the lives of "the other" as possible in order to gain a deeper understanding of both themselves and the members of the community. Recently, we have learned to frame our wilderness solo experiences in the same light. The word "solo" implies being alone; however, though the experience offers time away from other humans, students are in no way alone. In fact, when rid of the many distractions provided by their human companions, they are often able to listen to, interact with, and deeply feel the presence of other beings much more clearly than before. Their understanding of community can broaden to encompass the rest of the natural world as they acknowledge that our connection to the natural world is in fact our connection to ourselves. Students can come to realize that, in the true essence of the word, they have experienced a homestay of a different sort and perhaps have begun to recognize and become further acquainted with their true home — planet Earth.

First-hand unmediated or open-hearted experience of the natural world; a non-hierarchical, collaborative, and mutable learning environment; holistic, experiential learning via immersion in the outdoors; engaging meaningfully with culture; and building an understanding of community are all vital elements in the application of friluftsliv in an educational setting. The core of the idea is not in these discrete elements, however, but rather in the connection between them and the connection to them. The visualizations provided here have been an attempt to help the reader connect to the essence of each of these elements in a friluftsliv manner and to illustrate the form of this education within the two-dimensional world of words. It must be said, however, that writing about friluftsliv

seems almost antithetical to the cause. The point isn't about reading this article, or getting a degree, or gaining knowledge for knowledge's sake. It's about being a whole person in a whole society on a whole earth. It's about rediscovering humankind's true home.

Herein lies the eventual challenge: Can friluftsliv be adopted by the mainstream, yet continue to challenge it, without merely becoming another 'brand' of outdoor education to be co-opted by the system, as environmental and adventure education for the most part have been? Is it possible for friluftsliv not to become fixed and codified, thereby allowing for movement, fluidity, growth, and evolution? How do we work with what is a real cycle? Friluftsliv is not an acceptance of the status quo. Why would we want the concept to be embraced by mainstream education when what that system has traditionally done ranges from the mediocre to the reprehensible, with occasional shining moments? We've always been on the outskirts — is this the only way to avoid commodification? And yet we want everybody to embrace friluftsliv for what it really is: not a return to the past, but a new way of forming right relationships with the rest of the natural world.

Recently we heard someone question Cornell West, Harvard African-American Studies, Philosophy of Religion professor and renowned civil rights activist and author, about whether change could ever happen within the stronghold of academia. His response suggested that there is hope if we resolutely insist on holding universities to their charters rather than allowing them to become the pawns of corporations. While our experience of late has been with university-aged students, we are engaged with educating educators. As such we are concerned about educational practices at all levels of schooling, both inside buildings and outside of them. The theory and practices of education need to be reciprocally interactive, so that the research supports educators, students, communities and the natural world as a whole.

Allow yourself to return to a deeply reflective and creative space. Let yourself drift towards the time when daylight crosses over into night. It is during these between times, the ecotones of a day, that diversity and creativity can flourish. Arrange, if you can, to be somewhere where you can observe the responses of the rest of the natural world to the coming time of darkness. Plan to arrive an hour before the sun is to set and stay for an hour afterwards. Notice the changes in the winds, the sounds of the birds, and the movement of your own spirit as the sun's light moves to a different part of the earth's surface. If you cannot do this now, recall a place where you have been able to watch the sun move towards night. Let yourself return to that time and place in your imagination as your body rests in a comfortable location, preferably out-of-doors. Rest in your awareness of the patterns brought about by the movement of this planet in space. Feel its transformative power. Become aware of your ability to experience the movement of such a huge body of matter in the vastness of space. Know that you experience this wonder every day of your life.

So, as we began with the sunrise, we end with the sunset. In the midst of the unfathomable, we are blessed with the certainty that the sun will once again return to the side of the planet where we reside. The power of the natural world brings us grace and transformation and calls us to offer the same.

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Nicky Duenkel and Judy Pratt are both faculty members with the Audubon Expedition Institute, a travelling university program. When not on the road, Judy shares space with frogs, cats and eagles, while Nicky ponders the meaning of life at the head of Straight Bay on the eastern border of Canada and the United States. They can be reached at AEI, PO Box 365, Belfast ME, 04915; 888-287-2234.

The Management of Nature and Socialization to Outdoor Life

by Borge Dahle

Editor's Note: Well-known Alberta outdoor educator, Mors Kohanski, once left a puzzle on my office door: a very small letter "o" and an oversized letter "E" accompanied by the comment, "This is what outdoor education is becoming." I realized that the small "o" was a clear reference to the decreasing amount of time that outdoor educators actually spent out-of-doors. Mors was pointing out that while we educated about and for the outdoors, education with and within the outdoors was steadily dwindling.

Here, friluftsliv educator, Borge Dahle shares the findings of his research study and community renewal project that grew out of his findings. His critique of "educational measures" most certainly concurs with that of Mors Kohanski: too much of outdoor education spends too little time out-of-doors. In contrast, time spent simply enjoying the out-of-doors is the central principle of friluftsliv.

For me, contact with nature, participation in sports, and friluftsliv (open-air life) were a natural part of growing up. I first learned to see friluftsliv as something to be taught through my studies at the Norges Idrettshogskole (Norwegian University of Sports). There I met my advisor, Nils Faarlund. As a result of our initial meeting I saw for the first time the link between friluftsliv and the ecological situation. Since then, I have tried, through teaching friluftsliv in tertiary colleges and the Trondheim Tourist Association, to foster an interest in friluftsliv.

My studies in biology helped me to understand some of the negative ecological effects of outdoor recreation, and left me determined to find ways to prevent them. From time to time I have found it difficult to balance the use of the outdoors in an eco-philosophical way (best described as "the way is the goal," where the way is to maintain harmony with nature) against my misgivings about exposing plant life to more damage and increasing disturbance to wildlife, as a result of increased traffic.

Because I recognize that humans are part of nature, and also because I have come to understand that there is a connection between taking action to protect nature and experiencing the joy of being in nature, I remain committed to using education as a means for socialization into friluftsliv and to encourage active protection of nature.

Taking a historical view of the factors that influence an individual's involvement in friluftsliv and of the opportunities for socialization into friluftsliv, we find that things are very different from even one generation ago. The simplicity of friluftsliv is challenged by a higher standard of living and by the amusement park-like repertoire of outdoor offerings. Socialization into friluftsliv as a normal part of everyday life can no longer be taken for granted. We can no longer assume, for example, that families go for walks on Sundays, as was the case during my childhood; today there are many alternative leisure activities.

Friluftsliv can be reinforced in these changed circumstances through the realization that these changes have gone too far. More and more of those now living apart from nature have a sense that something is missing in their lives, as if life without nature is meaningless. In this situation the greatest challenge is to find and implement effective ways to socialize children into friluftsliv. There are two key questions:

- Which measures directed to which groups effectively socialize into a form of friluftsliv, which stimulates the desire to protect nature?
- How can we implement these measures with the means we have at our disposal, taking into account practical circumstances that may both help and hinder?

With the intention of finding such measures, and in the hope of implementing and evaluating them, I began a project that was financed by the Directorate for the Protection of Nature. The project centred on the relationship between socialization into friluftsliand and local nature conservation.

The project used tourism as an agent for developing an ecologically sustainable local community. In many ways tourism is a threat to the friluftsliv, but at the same time reflective tourism can help conserve local culture and contribute to creating economic sustainability in the local community. This basic idea has so far proved to be both an effective strategy and technically defensible. It has opened dialogues with groups previously unconcerned with friluftsliv, not least of which are business and industry, both crucial to any attempt to move toward ecologically and economically sustainable development.

Key findings of the project

- Increased involvement of the local population in friluftsliv and in the protection of nature and culture is essential. Local attitudes — indicated by stated priorities and by views expressed on specific local cases — necessitate this strategy. My research found that while 96 per cent of the local population practices friluftsliv, only about one-third of the population (the highly active group) practices it in such a way that it is part of their everyday lives. This highly active group is sufficiently active to enjoy significant health benefits.

- The highly active group articulated an interest in environmental problems and indicated a willingness to be engaged in environmental action. While this suggests a positive correlation between practicing friluftsliv and active engagement in nature conservation, a link has not been documented at this stage.

- It is possible to establish that those who are active in friluftsliv during their upbringing remain loyal to friluftsliv throughout their life. Correspondingly, the less active group reported being less affected by positive influences during their upbringing.

- Diverse motivations are evident for socialization into friluftsliv. There is a strong connection between nature and health-associated motives and one or more nature-associated interests (e.g., dogs, boating, photography, hunting, fishing, berry/mushroom hunting, birding, botany, etc.). An interest in friluftsliv tends to be enduring.

- In evaluating motivations it is important to pay attention to hindrances to involvement in friluftsliv. In so doing it is possible to find that "weak" groups either lacked the upbringing or training that could have socialized them into friluftsliv, or faced genuine obstacles to involvement in friluftsliv. Disproportionate numbers of people who are married, are full-time workers, are women and who have children report "lack of energy" as a reason for their low or non-involvement in friluftsliv.

- If community involvement in friluftsliv and nature conservation is to be increased, it is necessary to understand what these broad motives and hindrances mean in actual practice, and to delve deeper into the different motives. "To experience nature" is the frequently stated motive, but experiencing nature is a complex concept. It includes, for example, aesthetic experiences, serenity and stillness. SFT (the Norwegian environmental protection authority) has conducted a descriptive study entitled "Serenity as a Quality." Further work is needed on the relationships between experience of nature, knowledge, and empathy.

More findings of the study

There was a clear statistical correlation between the level of activity a person has currently and the level of activity he or she had as a child with one or both parents. Analysis of the data shows that activity level of the father, mother and the individual themselves during their childhood is the main influence in determining the level of involvement in friluftsliv in later life.

On the other hand, it does not seem to be of great importance that the family was active in friluftsliv as a family; that is, they did not have to take walks together. This may be explained by role theory. The father and mother are seen as friluftsliv role models both in childhood and adulthood. Primarily it is the mother who takes the children on walks and has the greatest socializing influence in friluftsliv. Perhaps when the father occasionally joins in he serves as a role model.

There are other relationships/factors that positively affect lifelong interest in friluftsliv. In decreasing order of importance, these are as follows:

- parents' relationship to friluftsliv
- distance to suitable areas
- friends' relationships to friluftsliv
- a hobby/interest that leads "out into nature"
- family access to a cabin or summer home
- owning a dog

In closing, it should be pointed out that all of the relationships/factors that could be described as "educational measures" — instruction in middle school, high school, college, and courses/memberships in non-profit organizations that deal with outdoor life — are collectively about as influential as owning a dog.

Borge Dahle teaches friluftsliv at Norges Idrettshogskole, OSLO, Norway. Together with Andrew Brookes, he was the prime organizer of Deep Conference January 2000 (Deep Environmental Educational Practice) in Rennebu, Norway.

Nature-based Tourism as Education for Sustainability

by Andrew Brookes

Excerpt from: Brookes, Andrew. (1999). Nature-based tourism as education for sustainability: Possibilities, limitations, and contradictions. Paper presented at the 34th World Congress of the International Institute of Sociology Tel Aviv, July 11-15, 1999. Environment and Tourism: The Challenges and Perspective for the New Millennium.

The children's nature project in Rennebu, Norway was conceived as one of a set of initiatives intended to underwrite rural development, or at least sustainability, and to rejuvenate traditions of friluftsliv (Norwegian outdoor life). A children's book (written in Norwegian) is at the centre of the project.

The book tells the story of three children who discover, through storybooks, local myths and legends about the local mountains. They decide to journey to the mountains themselves. The story of the journey is, in effect, a guide to mountain walking for children as well as an environmental text.

Accompanying maps show the trails, huts, and sites mentioned in the story. As part of the project, new trails were marked in the mountains, and the huts shown on the maps were built, according to plans developed from archaeological discoveries in Trondheim. Local farmers contributed labour and the Department of Conservation provided materials. Visitation to the area increased from some hundreds per year to several thousand.

The project arose partly from research, which indicated that the family was the most

«The Creative Wilderness»

important factor in developing an interest in friluftsliv, and a report on tourism and community development. The Barnas Naturverden was intended to be a catalyst for other tourist initiatives by local farmers, and to contribute to a network of initiatives in the local area and adjacent districts. Not all of these have come to fruition.

In many ways the aspects of this example, which cohere as a credible community education project, also distinguish the project from more generic nature-based tourism. It arose from community and educational imperatives. It links sustainability with a return to some (perhaps mythologized) community values, and in that sense is not radical. It focuses on children. Education of children is, of course, the area where induction into a way of knowing of one group in a community by another is widely accepted. It focuses on aims, which are congruent with a local focus; contributing to sustainability at a national level is seen as a secondary outcome. Primarily local experience is offered to locals to develop their sense of place and connectedness, and it is this that those from outside are encouraged to share (this has not been wholly achieved). Significantly, the storybook is in Norwegian — the project is not obviously aimed at international tourists.

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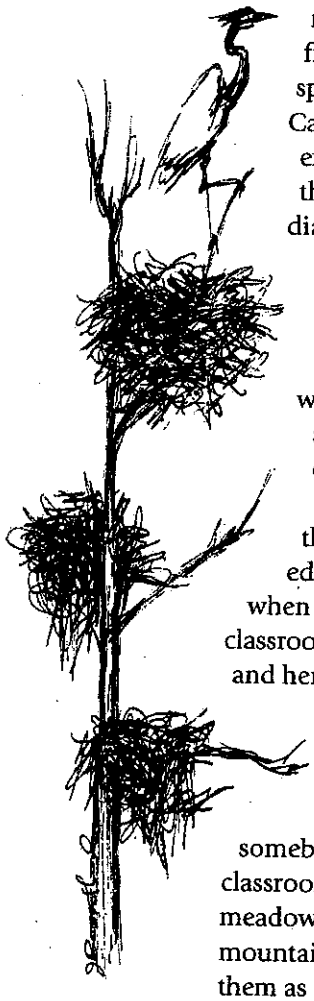
Outdoor Education Makes the Curriculum Come Alive

by Ingela Bengtsson

Slowly Maria pushed the stone away. Her thin little body trembled with excitement. What would she find under the warm, beautifully shaped stone? The stone was located within the square metre of ground that she had marked out together with three friends from her class. Yes! She could see a spider, two grubs and lots of ants. Carefully Maria and the other children examined them all. Then they recorded the correct number of each species on a diagram using small shapes arranged in rows. Once inside the classroom, they would complete the work by filling in the correct number of each species on a histogram made on graph paper. This was seven-year old Maria's first lesson about constructing and filling in diagrams.



It is not necessary to be outdoors all the time to use the methods of outdoor education, but the advantages are several when lessons are moved outside the classroom. Out-of-doors space is less limited and here children have the opportunity to learn by doing. They get hands-on experience and become trained to reflect on what they've learned directly instead of having to trust somebody else's knowledge. Outside the classroom is *the real world*, with forests, meadows, buildings, museums, rivers and mountains. Visiting these places and using them as outdoor classrooms when teaching subjects such as local history gives children a broader context for knowledge than if they are taught the same things indoors.

My experience, after working in outdoor education for nineteen years, is that the students who often gain the most from being taught different subjects this way are those with behaviour problems. These are the "wild" boys and girls who are able to concentrate only for short periods of time, which can have a negative effect on their schoolwork. As a result, their self-confidence is often very low. Organizing students to work in small groups and assigning these children as group leaders is an effective method to help them concentrate on their work and raise their self-confidence. This divided leadership is a way to make the students aware of their own learning and to encourage them to assume partial responsibility for how the lesson proceeds. It also makes the children calmer because they are able to move around as much as they need, impossible inside the classroom.

Outdoor life is very important to Swedish people, and the right of Common Access gives us significant opportunities to use nature for recreation. But it is also a responsibility given to us. We have to teach children to treat nature with respect and sensitivity. Outdoor education and outdoor life open up possibilities for meaningful learning in the authentic environment. Nature is best taught *in* nature!

At Elias Fries School, where I currently work, we have used the methods of outdoor education since the school started six years ago. We teach children from six to twelve years of age, and they are all taught in a thematically organized way, working outdoors at least one day per week. Each class has its own garden plot outside the classroom, where we grow flowers and vegetables. The produce is frequently used during all kinds of lessons. The children examine, measure, and paint, but most important are the reflections that they have while working. For these children, vegetables aren't just something that you buy in the supermarket. They know how the vegetables grow, they understand why it is important to give them water, and they develop sensitivity for all growing things.

Ingela Bengtsson is a nursery-school teacher at Elias Fries School, 314 34 Hyltebruk, Sweden; www.hylte.se/eliasfries/. The University of Linköping is responsible for outdoor education at the school; www.liu.se/esi/. Ingela can be reached at ingela.bengtsson@utb.hylte.se.

An English Language Friluftsliv Bibliography

Compiled by Bob Henderson

This bibliography comprises direct friluftsliv-based writing. For this reason, such things as the Scandinavian rights to wander — allemansrätt literature and deep ecology literature — have not been included. And, the many classic articles that bespeak the friluftsliv tradition in spirit without knowledge of the connection have also not been included. Also omitted are texts that have proven quite difficult to locate, including some conference proceedings.

The articles that have been selected, then, are readily retrievable in Canadian libraries and are primarily friluftsliv-based. This collection constitutes my own research rambling through this topic. It should be noted, however, that not all of the authors' opinions expressed in these writings are in accordance with my own.

For anyone wishing to further their own research in this area, I would encourage them to include content from Norwegian roots of ecophilosophy, allemansrätt (rights to wander), and Norwegian identity, history and recreation.

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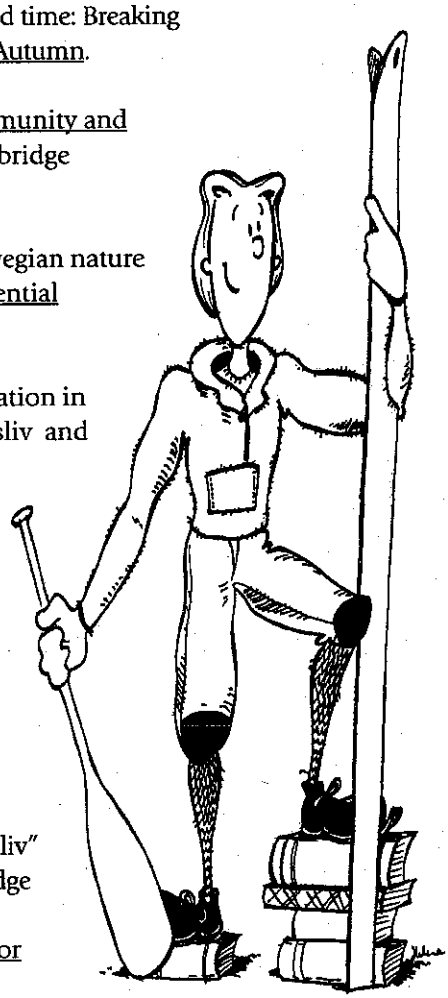
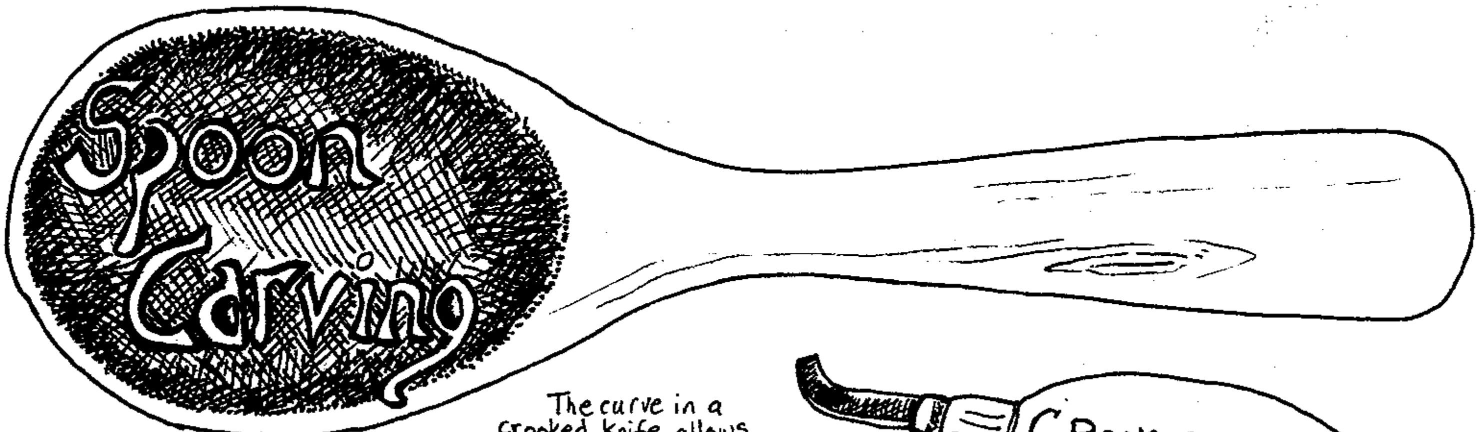
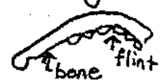
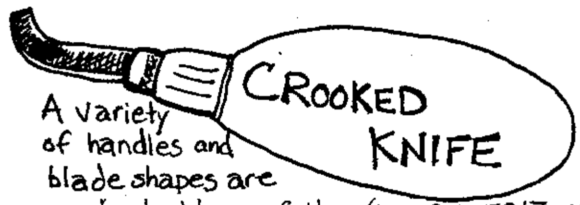


Bob Henderson teaches outdoor education at McMaster University in Hamilton and is Co-Chair of the Pathways Editorial Board.



The curve in a crooked knife allows a person to make hollows compared to a flate knife. Traditionally this curve edge was obtained by placing sharp rock edges into a curve on a bone such as a jaw bone.





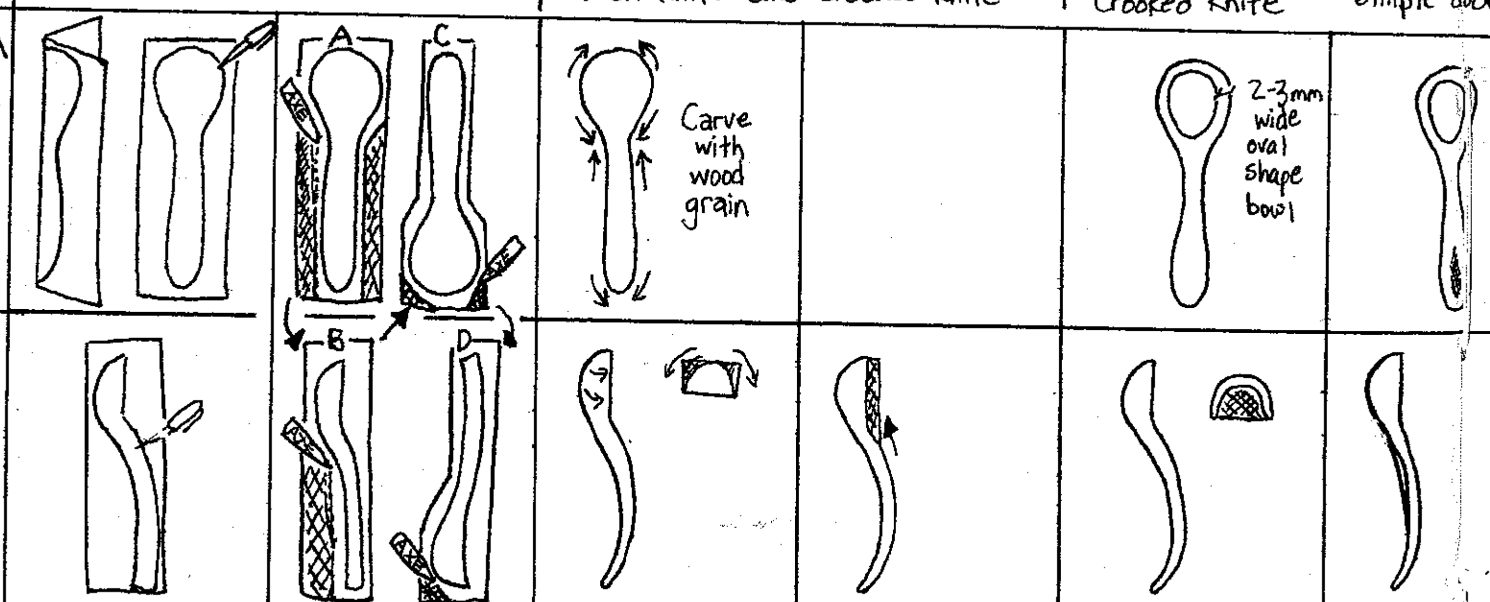
A variety of handles and blade shapes are made by Warren Cutlery (914)-876-7817 USA available at Lee Valley Tools or other good woodworking stores.

You can carve a spoon using either dry or green wood. Dry poplar is soft to carve and does not leave an after taste like cedar might. Birch is easy to carve when green and will provide a nice hardwood spoon as an end product. Green spoon wood should be stored in a plastic bag between carving. After completing all the carving the green spoon can be taken out of the bag for 1-3 hours each day to allow it to dry slowly without cracking. Once dry the spoon is sanded then well oiled in a good quality food grade oil.

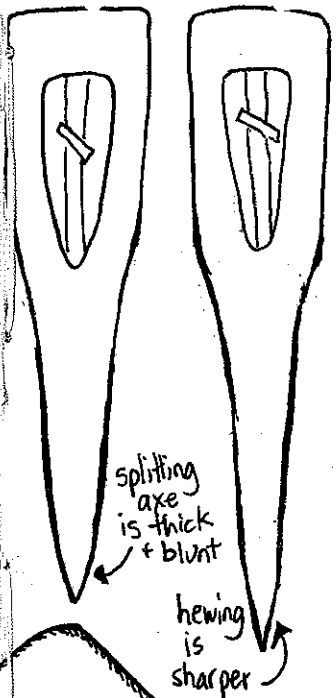
The following chart outlines the sequence of steps to carving a basic spoon.

Tool	wood block paper + marker	axe	Flat knife and Crooked knife		Crooked knife	optional simple ado

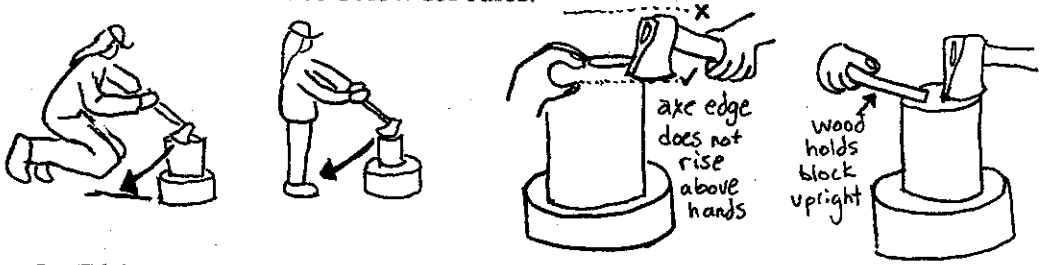
Top View of Spoon / Side View



Directions						
Directions	Fold paper to make a symetrical spoon pattern. Draw the pattern onto your wood. Sketch on a side pattern.	Use a sharp axe to rough cut the spoon block to within 5mm. of pattern line. Note sequence of cuts ABCD	Carve exactly to pattern lines in top and side views. Round outside of spoon bowl.	Carve down on bowl area to have it fit into your mouth.	Use a crooked knife to cut out bowl of spoon. Be careful not to carve a hole.	Gently tap[er] one thin [...] the bottom ed[...] the neck's [...] If desired fl[...] the top or un[...] side of hand[...]
				Experiment with cutting both with and across the wood grain the crooked knife.		



A hatchet or small axe is required to obtain a spoon blank. Most store bought axes are for splitting. A hewing axe is preferred for cutting a blank. By allowing students to cut their own blank they can learn proper procedures for using and respecting the power of an axe. To groups of four I explain the safety rules, then have one student cut out a blank while three students watch from a safe distance away. Never take your eyes off the student holding the hatchet and constantly correct their positioning before they take a swing. I have never had a student cut themselves, but staff who try it on their own sometimes need stitches. See below for rules.



Kneel - This way a full swing of a hatchet will hit the ground before it can reach your leg.

Use a Stable Cutting Block - Make sure you are cutting on wood that will not wobble.

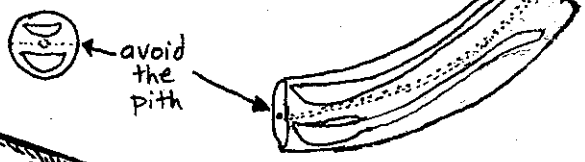
Never lift the axe blade above your other hand holding the wood.

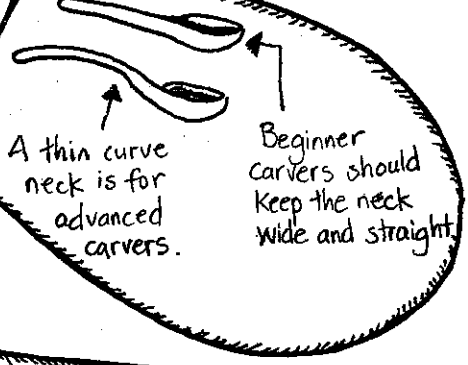
Use a stick to stabilize your wood when necessary.

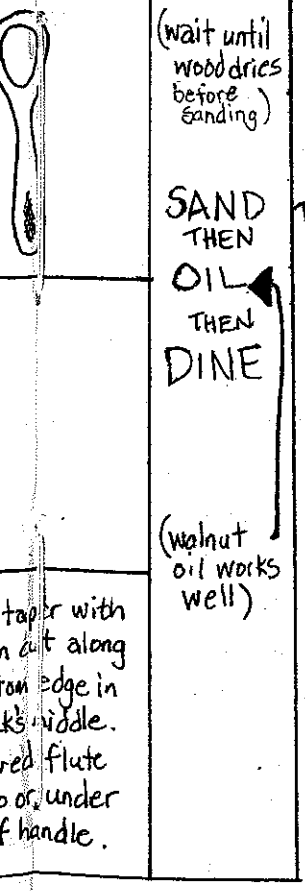
Craft Making Tip:

If you have a pattern you really like, make a sturdy plastic pattern of it using the sides of a plastic yogurt or ice cream container.

Give campers a week to carve a spoon. On the second week of camp remove all eating utensils. Campers really learn to take care of their spoon. Many wanted a hole in their spoon so they could wear it.







A man would carve two identical spoons and give one to the woman he loved to represent their closeness.

Spoon making is an excellent exercise in carving techniques. You'll learn how to look at objects very carefully from various angles of view and how visual aesthetics relates to the function of an object. Attractive proportions and balance can transform a spoon into a small piece of sculpture. Drew Langsner, Green Woodworking

I'm suggesting it is a transference in the end to not just designing a better bowl or spoon, but to designing a better world. This design faculty that we are working for here needs to be applied to the rest of living. Bill Coperthwaite, Yurt Foundation

The Landscape Perspective of "Friluftsliv:" Out-of-doors in Scandinavia and the Right of Public Access

by Klas Sandell

The landscape perspective is a crucial element of the Nordic tradition of friluftsliv (out-of-doors). If compared with the traditions of out-of-doors in North America it could be argued that this, the "mental landscape" of recreation in mainly Sweden, Norway and Finland, involves less of wilderness and more of culture. The so-called "allemansrätt" (the right of public access to the countryside) must be seen as a basis for this landscape perspective and there are numerous examples of the central role it holds for outdoor recreation among common people. This is true with regard to both daily outdoor recreation close to home, and vacation visits to special landscapes such as the high mountain region and the archipelagos. The following discussion offers a brief presentation of the mental landscape of friluftsliv and emphasizes the right of public access in Sweden.

The right of public access means that everyone has the right, within certain limits, to move freely across private lands and to pick mushrooms, flowers, berries, etc. Traceable at least back to the county laws of the Middle Ages, aspects of this right may be regarded as a "tradition" deriving from pre-industrial society. The tradition involved being able to move about the countryside undisturbed, provided that one did not disturb or damage the property of local inhabitants. Generally one was not entitled to take away or damage anything of economic value, for example trees, crops, birch bark or acorns (used to feed animals). In principle, this tradition still persists. Preservation and conservation ideas from Germany and North America were added to the limitations of the right of public access from the turn of the century 1900, even though these were also often motivated by recreation interests. The remaining rights, within the limits mentioned above — picking flowers, berries and mushrooms, or making a campfire and staying overnight, etc. — became part of a "free space" now referred to as the right of public access. The survival of this right is probably largely attributable to the fact that Sweden is sparsely populated. The tradition of freedom for the farmers and the Germanic legal tradition as opposed to the Roman are also referred to in support of the right of public access of today.

Mainly during the 1930s, in line with the evolution of a modern recreation policy, the term and the idea of the right of public access were more explicitly and officially recognised, and from then on became an important element in mass recreation in Sweden. And, even though today there is a wide range of management methods used in outdoor recreation and the conservation of nature in Sweden, including for example various types of reserves, the right of public access is still an important complement for nature tourism and other types of outdoor activities and it holds a strong public position.

It is important to note that the "free space" left for the right of public access is restricted not only by what is not allowed, i.e., restrictions arising from economic interests, privacy and preservation. The value or content of this free space may be reduced by noise, crowding, landscape exploitation, etc. Further, the increasing industrialisation of agriculture and forestry makes it physically more complicated to traverse the landscape on foot. Even though counter-strategies are now being implemented in order to give greater weight to conservation and aesthetic perspectives, the right of public access is generally not the motive and the trend remains conspicuous. The reason for this is that the right of public access, with a few exceptions, does not include any right to demand how the landscape is used or transformed by, for example, forestry, agriculture or infrastructure. Even though guidelines are provided by, for example, the Swedish Environmental Protection Agency, it is important to note that,

to a large extent, it is the landscape itself that determines what is and is not to be allowed. For example, the way the land is being used may indicate how sensitive it is to people walking on it, the vegetation and topography determines how close to a house one can walk, and the weather influences whether it is safe to make a camp fire.

The situation is similar but, from the point of view of outdoor life, sometimes more restricted in Norway and Finland. Norway has a special law regarding the right of public access centred on the difference between the earlier village commons, where public access was the basic rule, and the fields and meadows, which even in pre-modern society were privately owned ("utmark" vs. "inmark"). In Denmark, and further south in Europe, it is hardly possible to speak of any right of public access along the lines of the Swedish model.

In modern times the tradition of the right of public access has to some extent been bolstered by legislation in Sweden. Instances include the obligation of landowners in specific circumstances to make arrangements to allow people to pass through their fences; the identification and recognition of areas of specific interest for outdoor recreation as part of national physical resource planning; the inclusion of matters of conservancy and responsible use in legislation concerning agriculture and forestry; and a special law prohibiting the driving of motor vehicles off-road for recreational purposes if there is no snow on the ground (which is important from the point of view of non-mechanized outdoor recreation). Another important aspect of the current public access for recreation purposes is the prohibition of new construction along shorelines.

In summary, the right of public access in Sweden is laid down in common law and can be seen as the free space between various restrictions, mainly economic interests, people's privacy, preservation, and, the utilisation of the landscape. For example, camping for not more than 24 hours is generally allowed and such things as traversing any land, lake or river, swimming, and lighting a fire are permitted wherever the restrictions mentioned are not violated.

In closing this article I want to highlight a broader perspective of public access to recreational landscapes. Often there is a close linkage between the sustainable development approach and a more territorial perspective (deep ecology, ecodevelopment, another development, alternative development, ecoregional strategies, etc). It seems reasonable to believe that the type and extent of public access to a particular landscape plays a crucial role. In other words, the importance of highlighting the role of the right of public access (to what and for whom) for a sustainable development in a democratic society. It seems very interesting and important to try to investigate further what are the features that are important for a territorial feeling, and a homely relation to nature and/or the local landscape, as well as how this is linked to environmental aspects and out-of-doors. One way to tackle this field of investigation could be to use a cross-cultural perspective, for example by comparing Sweden and Canada.

Suggested further reading

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From End to End on the Lake Ontario Waterfront Trail

by Ingrid Leman Stefanovic and Richard Oddie

The notion of a "trail" typically elicits visions of wilderness and uninhabited, natural settings. If there is an exception to this image, it is found in the form of the Lake Ontario Waterfront Trail. Stretching along the edge of the lake for more than 350 kilometres from Niagara to Trenton, the award-winning Waterfront Trail passes through the largest megalopolitan area in Canada: an aggregation of skyscrapers, superhighways, suburbs and rural landscapes that emerge within and beyond the city of Toronto.

During the last year or so, we have been engaged in a research project, investigating the values and perceptions that inspire people to travel the trail from one end to the other. Funded by a Social Sciences and Humanities Research grant, we have attempted to interview the majority of travelers who have registered with the Waterfront Regeneration Trust as "end-to-enders." While the research is still underway, some significant insights have already emerged in terms of favourite public access points to the lake and the richness and diversity of the trail.

Before considering what end-to-enders have to say about the trail, let us take a brief look at how the trail emerged as an inspiration for some Canadians to set out on a 350-km hike along the water's edge of a major, megalopolitan settlement.

The Story of the Lake Ontario Waterfront Trail

The Waterfront Trail project began with the Watershed report, published in 1990 by the Royal Commission on the Future of the Toronto Waterfront, headed by former Toronto mayor David Crombie. The outcome of two years of research and public hearings, this report made an explicit link between the deteriorating ecological health of Lake Ontario's watersheds and the dangers to the future health and prosperity of surrounding communities.

Taking stock of the environmental damage as well as the dislocation and lack of public accessibility to the lake, the report called for a new, more responsible approach to waterfront development. Advocating an "ecosystems approach" that acknowledged the connection between environment, community and economy, the Royal Commission outlined a set of principles to guide regeneration projects in a more sustainable and inclusive direction. The aim was to work towards the realisation of a waterfront that would be "clean, green, useable, diverse, open, accessible, connected, affordable and attractive" (Barrett, 2000, p. 4–5).

Building upon these principles, the Waterfront Regeneration Trust was founded in 1992 to help put these ideas into action. Various agencies, companies, community groups and levels of government were to participate in waterfront conservation and restoration projects. In 1995, the Waterfront Regeneration Trust published the Lake Ontario Greenway Strategy, a more detailed, comprehensive plan for realising these regeneration goals. This strategy was guided by five major objectives:

1. Protecting the physical, natural and cultural attributes of the area through co-operative actions;

2. Identifying restoration needs and methods and encouraging landowners, communities and agencies to undertake regeneration and enhancement;

3. Promoting greater awareness, understanding and recreational use of the waterfront;

4. Promoting compatible economic activities and employment; and,

5. Reducing the gridlock among jurisdictions, sharing resources and co-ordinating waterfront activities (Waterfront Regeneration Trust, 1995, p. 10–14).

The Waterfront Trail is an attempt to put these ideas into action, linking together communities along Lake Ontario and consolidating their efforts to reclaim, restore and conserve public spaces and parkland in the process. The trail was opened in 1995, connecting and upgrading existing trail systems to create a continuous route that weaves its way through cities, towns, parks and conservation areas along the edge of the lake. Originally running from the city of Hamilton through the Greater Toronto Area to the city of Trenton, the trail has since been extended westward to Niagara-on-the-Lake, near the US border. There are also plans to extend it further east, as some hope that it might eventually link up with the Seaway Trail in New York State to form a continuous trail around Lake Ontario.

The trail currently links 28 local communities, 177 natural areas, 143 parks, promenades and trail systems, 80 marinas and yacht clubs, and hundreds of local historical sites, monuments, museums and art galleries. Many local communities have been motivated by this project to restore and rebuild their own waterfront, transforming neglected areas into vibrant public spaces. With the assistance of provincial and federal government funding, municipalities have acquired public lands for the trail, widening existing parkland, creating new parks and increasing public access to the waterfront.

". . . the water just pulls the stresses away from you somehow."

The redevelopment of Toronto's waterfront has been exemplary in this regard, with the creation of a large number of new parks over the last ten years. Along the edge of the lake, abandoned industrial sites and brownfields provide opportunities for creating new areas for recreation and cultural activities. Such waterfront regeneration projects were central to Toronto's recent bid for the 2008 Summer Olympics.

In their publication, A Decade of Regeneration: Realizing a Vision for Lake Ontario's Waterfront (2000), the Waterfront Regeneration Trust invites communities to consider the Waterfront Trail in the context of these larger efforts to revitalize Lake Ontario's waterfront. Municipalities are encouraged to transform abandoned and neglected private land into public spaces that harmoniously integrate natural and urban areas. Such projects promise to move us closer to creating cities that are more humane, liveable, and integrative of the natural environment.

Valuing the Trail from End to End

The Waterfront Regeneration Trust has already carried out some studies of meaningful places along the trail. As one report concludes, however, the way in which peoples' perceptions are determined by their preferences, attitudes and expectations has proved to be beyond the scope of much of this work (Landplan Collaborative, 1995). Yet, it is precisely an interest in human values and perceptions that has driven our own investigation of end-to-enders' evaluative images of the Lake Ontario Waterfront Trail.

Our analysis of interviews remains in its preliminary stages. Nevertheless, it is already evident that, for many travelers, the lake itself is a primary inspiration for their journey. As one end-to-ender put it, the water "just pulls the stresses away from you somehow. You just sit there and they fall away. . . . We tried to always have lunch and pick somewhere we could either be right beside the water or see it." Areas of the trail that were not in close proximity to the lake typically were less attractive to travelers. Another person reported how, in one section of the trail along Lakeshore Drive, "time passed and I found myself waiting for glimpses of Lake Ontario."

At the same time, it was not only the draw of nature that was cited as a reason for travelling the trail. Frequently, it was the interplay between the vast, spacious expanse of the lake and the variety of human settlements — the sounds of traffic and steeple bells, the

changing built landscape, the friendly people, the cultural artefacts — that provided for the vivid experience of diversity and richness of the broad array of images along the trail.

Many valued the opportunity to learn about the cultural development and history of Lake Ontario that travelling along the waterfront presented to them. In the words of one end-to-ender,

> I really found it interesting to see the whole history of Lake Ontario and how much really goes on. You think that it's more recreation and parks and yacht clubs all the way along, but there are other aspects too: so many sewage and water purification plants, and hydro and nuclear facilities. You could see how industry started and how the towns developed. The lake was really the focus of the towns and there's really a lot of history there. Even though Whitby and a lot of those smaller towns didn't develop into big centres, they started out a long time ago and there's a history there.

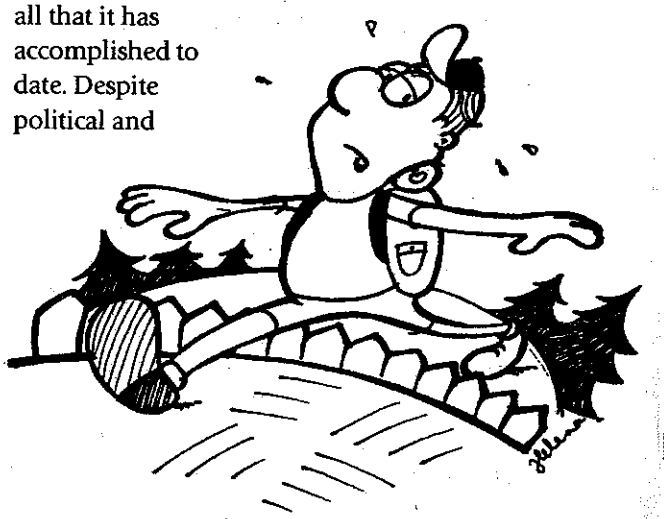
This experience of discovery of the ecological and cultural diversity of the waterfront was a theme that recurred throughout many accounts of positive experiences along the trail. Many people were amazed to discover that interesting places could be found so close to their own home. For some, these places were primarily the parks and conservation areas nestled between towns and cities, while others were attracted to the history, architecture and culture within particular communities along the lake. In both cases, many expressed a sense of joy at discovering something that had been previously ignored.

A number of end-to-enders contrasted the experience of travelling at the slow pace afforded by cycling or walking with the experience of daily high-speed travel along the nearby highways. By slowly and leisurely travelling the Waterfront Trail, they were able to come into contact with areas that they had previously completely overlooked. For many, this experience seemed to give them a greater sense of connection with their surroundings.

Some of the negative comments made by the end-to-enders highlight a number of the problems, obstacles and challenges that projects of this nature face. Chief among these is the issue of public accessibility to the waterfront. Although great effort has been made to keep the trail close to the waterfront, there are a number of spots where the presence of private land, industrial and residential, prevents public access. At these points, the trail turns further inland and users are forced to travel along major streets through densely urban areas with heavy vehicular traffic.

Not surprisingly, many of the people with whom we spoke found these areas to be most unpleasant, both because of the presence of heavy traffic and because of the absence of the water and dedicated trails. Air and noise pollution, boredom, and dangers posed by traffic were some of the major complaints associated with these areas. A number of people told us that the name "Waterfront Trail" was entirely inappropriate when referring to these sections. They urged us to ask the Waterfront Regeneration Trust to continue working towards closing the existing gaps in the trail and moving the trail as close to the waterfront as possible.

Of course, these are no small tasks, given that a project of this size requires the co-operation of a wide variety of different community groups and municipalities. Certainly, the Waterfront Regeneration Trust must be commended for all that it has accomplished to date. Despite political and



geographical obstacles, the Waterfront Trail continues to be upgraded and expanded, inspiring new restoration projects in the process.

Resistance to the trail has primarily come from private land owners, both residential and commercial, who are opposed to having hikers and cyclists crossing on or near their property, as well as a handful of municipalities who have been less enthusiastic about the project, perhaps due to more pressing local concerns or a lack of available funds. A number of people suggested the need for promoting public awareness about the trail in order to encourage support for its further development.

Many of the end-to-enders found that only a very small number of people encountered on their travels actually knew about the trail. Even those who used local areas of the Waterfront Trail on a regular basis did not realise that they were part of a much larger system that was connected to other communities. For this reason, many of the end-to-enders told us that better signage as well as local advertising is necessary to promote increased awareness of what the Waterfront Trail is, where it is located and why it is of value.

Some suggested that more community events, such as festivals, charity events and school trips along the trail would increase local interest and support for the project, while others stressed the importance of improving public transportation to and from the trail, so that it is more accessible. A number of cyclists proposed that the Waterfront Regeneration Trust clearly demarcate the trail with a white line along the entire route, so that both local residents and drivers recognise it as a distinct entity with its own separate space.

As many of the end-to-enders noted, there is still a great deal of waterfront land that is occupied by industry and commercial development. The problems of public access that projects like the Waterfront Trail face can be attributed to a more general attitude that frequently privileges the rights of the individual property owner over the needs of the community as a whole. Such an attitude has deep, historical roots in our liberal society that correctly aims to preserve basic rights of each individual citizen. Nevertheless, it is becoming increasingly evident that turning one's back to the commons does not contribute to the overall social or ecological health of a community.

Perhaps one of the most important and encouraging aspects of a project like the Waterfront Trail is the way in which it engenders co-operation between different communities to soften this division, creating more public spaces that allow shared access to common assets and amenities. Due in part to projects like the Lake Ontario Waterfront Trail, more people are beginning to realise the importance of preserving and further developing public spaces that are free and available to all — genuine commons in which the ecological and cultural diversity that define the unique character and shared values of a community can be recovered and preserved.

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Outdoor Life: Based on Whose Values?*

by Borge Dahle

Editor's Note: One of my first realizations when sharing ideas with Scandinavian outdoor educators was that they conceptualize the educational experience and relations with nature quite differently than do North American educators. Here Borge Dahle shares a way of separating nature activity and leisure time. His conceptualization is not unlike that of Klas Sandell, who similarly divides the discussion of nature, place and sustainability into three eco-strategies.

One's home district refers to one's attention to the local natural and cultural landscape (what Dahle refers to as "nature life"). "Museum" is an eco-strategy that concerns appreciative activities characterized by passive amusement without any deeper integration with the local nature and cultural landscape. Here, the individual is more of a visitor in keeping with Borge Dahle's outdoor life. Dahle is keen to acknowledge the "everyday friluftsliv" that is expressed with these two orientations. When the outdoors is oriented solely around adventure activities, then the outdoors can all too easily be looked upon as a "factory" for the production of adventure (what Dahle refers to as "outdoor activities"). The "vacation friluftsliv" can follow this third eco-strategy as less and less interest, care and responsibility for the place is brought to the experience or, as Bert Horwood has said, "what's in it for the loons." Thanks Bert.

Norwegian outdoor life tradition has given us the experience that outdoor life leads to good health for most and develops a relationship to nature that contributes to taking care of and improving the "earth's health." Using time and money to bring forth more research results that support this experience with the objective of winning over the doubting voting politicians and bureaucrats is both meaningless and, with respect to research, problematic. Efforts should be made instead to find ways to carry out stimulating initiatives that make it possible for more people to practice an outdoor life that is healthy for them and for the earth.

In this respect it is important to accept the fact that Norwegian's leisure time use of nature takes different forms and is based on different traditions and values that are more or less healthy for both individuals and the earth. Norwegians' use of nature in their leisure time can be separated into three primary forms:

- Nature life
- Outdoor life
- Outdoor activities

Nature life comes from the Norwegian country culture. One reaps nature's surplus without using it up, but at the same time outings provide good experiences of nature and social fellowship. Outdoor life is a form of nature use that is traditionally tied to urban people's leisure time and tourists that wandered and climbed in Norwegian mountains. The motives for practicing outdoor life are often a combination of experiencing nature, the joy of being out in the fresh air and social fellowship.

The value of nature life and outdoor life is, first and foremost, that it leads to knowledge of and feeling at home in nature. For small children, youths and adults, nature and outdoor life will thus be an alternative form of life experience — an experience of the simple life — that develops the ability to manage with natural and simple forms of food, clothing, light and warmth. In this way, nature and outdoor life will help lead to lifestyles characterized by greater harmony between nature and humans, and to developing responsible and well-rounded people with the ability to cooperate in the local as well as the global community.

Outdoor activities are often motivated by pleasure in activities and social fellowship. Most forms of outdoor activities do not have a long tradition in Norwegian society. Often they

are play and sports activities that are practiced in nature-oriented surroundings on the participant's premises. The activities are of a positive character for the individual and can be positive in a societal connection, but can be problematic from an ecological perspective. Outdoor activities are different from nature and outdoor life in that they are not practiced on nature's premises and unfortunately are often a result of a consumer society. They are strongly concerned with equipment and physical performance.

In extreme examples the 'risk taker' strives for media attention in order to satisfy their heroic self-image and sponsors. Unfortunately they are often successful in a world with a growing group of journalists who are more concerned with their own personal goals than their responsibility for the development of society. This "symbiosis" between nature acrobats and narcissistic journalist creates an extremely uneven picture of the Norwegian people's outdoor life habits and represents a strong threat for socialization to the traditional outdoor life.

Identifying with and focussing media on extreme variants of outdoor activities, together with the disappearance of nature areas in local areas and the increased organization and bureaucratization of outdoor life, are perhaps outdoor life's most difficult challenges.

Excerpt from Borge Dahle's book, Outdoor Life: Based on Whose Values? *(translated and revised by Andrew Brookes, Department of Outdoor Education and Nature Tourism, La Trobe University/University of Latrobe, Bendigo Australia).*

One of the students held up his hand; and though he could see quite well why you couldn't have lower-cast people wasting the Community's time over books, and that there was always the risk of their reading something which might undesirably decondition one of their reflexes, yet ... well, he couldn't understand about the flowers. Why go to the trouble of making it psychologically impossible for Deltas to like flowers?

Patiently the D.H.C. explained. If the children were made to scream at the sight of a rose, that was on grounds of high economic policy. Not so very long ago (a century or thereabouts), Gammas, Deltas, even Epsilons, had been conditioned to like flowers—flowers in particular and wild nature in general. The idea was to make them want to be going out into the country at every available opportunity, and so compel them to consume transport.

"And didn't they consume transport?" asked the student.

"Quite a lot," the D.H.C. replied. "But nothing else."

Primroses and landscapes, he pointed out, have one grave defect: they are gratuitous. A love of nature keeps no factories busy. It was decided to abolish the love of nature, at any rate among the lower classes; to abolish the love of nature, but not the tendency to consume transport. For of course it was essential that they should keep on going to the country, even though they hated it. The problem was to find an economically sounder reason for consuming transport than a mere affection for primroses and landscapes. It was duly found.

"We condition the masses to hate the country," concluded the Director. "But simultaneously we condition them to love all country sports. At the same time, we see to it that all country sports shall entail the use of elaborate apparatus. So that they consume manufactured articles as well as transport. Hence those electric shocks."

Excerpt from Brave New World (1932) *by Aldous Huxley*

Nature Guidance and Guidance in Friluftsliv

by Svend Ulstrup (Translated by Hans Fransson)

Denmark is a small country in Scandinavian matters, lacking snow-covered mountains, infinite forests or streaming rivers. What we have in Denmark are fjords, bays and islands with a total coastline of more than 7000 kilometres. We have through time been a people connected by traffic between different parts of the country over waters. This has been a part of the daily Danish culture that now is on its way to disappearing.

The Danish people's relation to nature has not been any different than that of other people. It is a dependent relation of getting a roof over one's head, clothes on one's body and food in one's mouth; this is universal. When we, like others, have a place to live, warmth and full stomachs, then we can look out over the landscape and search to meet our needs that are other than the elementary physical ones.

Each child receives the surrounding world as it originates from consciousness and absorbs it naturally. What else? No one can deny their origin; they will in one way or another be connected to it for the whole of their life. The expression "Love to the mother country" was a reflection of this understanding, meaning "love to nature." Today, however, this phrase has lost its meaning.

The Danish folk soul is turned into poetic form in "The Danish folk high school song book." The significant value that nature has to the Danish is expressed here. Of course the tone is romantic, but the conflicts that have occurred during the development and the changing into a modern country are also clearly mentioned.

When nature's blessings of clean water, clean foodstuffs and clean air are no longer natural, every sensible creature will feel robbed. That is why the problems of pollution, environmental devastation and the destruction of natural areas are on the world's agenda. The answer could be the horror version of Goethe's Faust: "You can get everything back again — if you want to pay for it!"

To us in the educated world, who do not celebrate the principals of the modern market economy as an appropriate pedagogical method, is the solution not simple? We have experience of strong qualities in the simple friluftsliv, qualities that can enlighten, acknowledge, and influence our way of life.

Forms of guidance in nature and friluftsliv

Guidance in nature and guidance in friluftsliv are not pedagogical contradictions; they are actually each other's basis. It may therefore seem mysterious why these two parts have not realized the necessity of a mutual cooperation. It is in reality non-existent. The nature guide's task is to teach people about nature. The friluftsliv guide's task is to teach people to enjoy being in nature.

When guidance of friluftsliv as a pedagogical model got inspiration from the Norwegian and Swedish environment of friluftsliv, the Danish friluftsliv authorities looked towards Scotland to find a model and method of how to teach the Danish about their own nature.

Probably with strong influence from the academic environment, which in the 1980s suffered from increasing unemployment, biologists and others with higher education filled the positions as nature guides. They worked at nature schools, which were supported by government and municipalities.

With offers of more or less free nature guidance, the possibilities to reach a large group interested in nature were created. With support from the municipalities, it was a free condition that the schools could visit and get educated at the nature schools. From the authorities' point-of-view, the nature guidance organization is a big success.

The Danish Board of Forests and Nature created its own education, but those who wanted work with friluftsliv were left to find education possibilities in Norway and Sweden. In Denmark there were various private schools and many institutions of higher education

offering education. But it is just since the early 1990s that the Danish High School of Physical Education has been able to offer a program defined as a higher education.

Nature guides are typically well versed in biology, which they skilfully apply in the field with participants, essentially conducting an outdoor biology class. Groups are most often taken on excursions, meaning that the time they have to spend outdoors is limited and specific.

In contrast, the friluftsliv guide's tool is that of hiking. A hike often stretches over a whole day and includes an overnight stay. The goal is to teach people to feel comfortable and enjoy nature. Besides having knowledge of the area the guide wishes to use, permissions to enter the area and stay overnight have to be arranged.

As often as possible the hike is made as a trip by land and by sea. Excellent opportunities to use sailboats, canoes and kayaks along our coast mean that the guide must be especially skilled when it comes to practical and safety matters and must have a thorough knowledge of seaway rules and legislation concerning traffic in low water areas and a sound understanding of the local culture.

The simple life in nature is about, for example, feeling joy in finding a spot to stay overnight, putting up a tent, eating, sleeping, getting dressed. When this becomes routine, we will open up to the experiences and opportunities that nature offers, but before we have reached the goal, the road may have been cold, wet and windy and we may need guidance in elementary areas such as clothing, food, equipment and tools.

Teaching in friluftsliv

I was a high school student in the 1970s and got invited to Norway by a Norwegian friend. He wanted to show me the Norwegian ski opportunities, so we registered in a course about ski joy/snow joy.

One of the teachers was very occupied with what friluftsliv meant to the simple people. His name was Nils Faarlund. Convinced by his presentation, I got the impression that all Norwegians worshiped the friluftsliv as a holy lust and duty, a movement that connected friluftsliv with engagement in society and concern of nature.

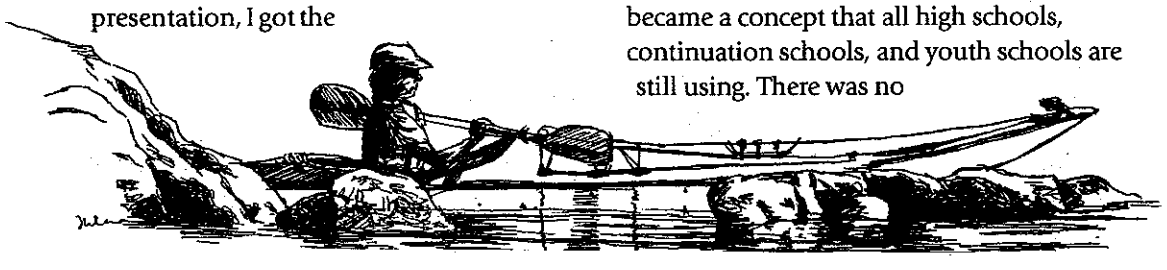
Young and naïve, I went home and organized a seminar about friluftsliv at Gerlev Idraetshojskole (sports school) and spoke about these Norwegians. No doubt there was curiosity and those who already went regularly to Norway to ski could not deny that there was as much about enjoying nature as being physical active. Shifting the focus from sports to the experience of nature, the body, as a pure moving machine, also became a receptor of emotional and aesthetic feelings.

In the years following, increasingly more attention was given to the concept of friluftsliv, which was met with such responses as anxiety, irritation and smiles.

Friluftsliv appears as a subject in the Danish high school, and it has spread with a speed that cannot be explained. At the high school level, outsiders considered the friluftsliv as holiday and a time for pleasure; they were hard pressed to take the subject seriously. Comments were often patronizing, equating friluftsliv with scouting. The mistrust reached even higher heights when forest owners were asked about the possibility of students staying overnight in their woods. The answer was a resounding "no." The landowners were wary of what we were up to. While several hundred orienteers had been running around in the forest for some time, our group of ten people was rejected.

We were not scouts; if we were, we would have automatically had almost unlimited permission to do as we pleased. The scout movement was, in fact, actually offended and quite irritated by our activities. We had apparently stepped into their domain, and they repeatedly refused our invitations to discuss with them the angles of friluftsliv. To add politics into the friluftsliv debate was something the scout movement did not understand and therefore refused.

Starting in the early 1980s, friluftsliv became a concept that all high schools, continuation schools, and youth schools are still using. There was no



doubt about the fact that something "new" was going on. It wasn't long before all these free schools had "friluftsliv" on their program as a hugely popular subject. The way the field manifested with such a power has hardly been experienced before, and this without the teachers having any education in the subject.

In 1982 I founded Naturlivsskolen (Life in Nature School) and offered courses in nature life and friluftsliv, outdoor skills, and art and craft. The stream of people attending was steady and the schools were enthusiastic. The only groups I could not get along with were the authorities. The situation was that I worked as a forest worker and my superiors were not interested in "having people running around in the woods." The attitude was that people from the outside would only make noise and play military in the woods. The fact that this could be prevented through good guidance about being in nature did not occur to them. Even today I find it difficult to condemn those who behave inappropriately in nature. How can you expect the public to behave perfectly when they have never learned how to be in nature? When I made clear my intention to continue with my school, I was fired from the forest authority.

What is special about friluftsliv is the possibility to go for a hike, to be outside, and to spend a night under the stars. That is the goal. The technical part in education is lighting a fire, putting up a tent, having appropriate clothing, packing the pack back, biking, hiking, kayaking or canoeing, and sewing an anorak and other accessories.

But the problems are still around the corner and the Danish friluftsliv is slowly getting seduced. In the educational system there is only allowance of one week of education away from the school area each semester. That means inexpedient planning. Taking a group out into nature is becoming problematic and requires a lot of preparation concerning gathering formal permissions. Staying overnight is only permitted in certain places that are not always appropriate for education about "the free nature." Overall, the attitude toward experiencing the Danish landscape is unfriendly. A huge longing after the freedom that friluftsliv offers as compared with one's daily life results in national emigration to other countries.

Nature guidance and guidance in friluftsliv can both be ways to create an environmental engagement, but it would be extraordinarily naïve to imagine that we can achieve results alone. School children learning about consideration towards nature, environmental responsibility and ecological preservation must get quite frustrated by sitting in a classroom, getting to know that life is about good education, a good job and, with that, a good economy — this is the way your life becomes nice and safe.

Unless the whole school system proposes that all teachers integrate questions about preservation, life quality and values of life in education, being optimistic on the behalf of humans and nature could be hard. Young people between 16 and 30 years of age are steadily more occupied with experience in nature. It is a group that extends the activity with a more or less exotic character.

The wish of specially advanced challenges is rarely hand in hand with peoples' experience base. The trend is toward challenges that push the limit. This can be seen as the general absence of experience with nature, so when it, at last, is possible, the dose must be extra powerful. Added to that, media and newspaper/ magazines focus on experiences far away from daily life and on the other side of the world (adventure trips) and depict nature as a practice course there simply for pleasure, instead of as a fundamental basis for deeper insight and understanding of other cultures and their relationship with nature.

I gladly admit that nature guides have an important function, but I do not find it more important than the guidance in friluftsliv, which is practiced. I stand by my age-old conviction that people aged 16 to 30 are beyond the nature guide's range. This is an active time in life "when something must happen;" it is exactly the age group that friluftsliv guides are well equipped to handle. Yet the trend remains toward activities and pleasure about education.

Svend Ulstrup is a renowned Greenlandic kayak builder. He runs a folk school in Denmark with craft and ecologically sustainable lifestyle as central themes. Svend is also a friluftsliv guide in Denmark.

Lessons From Norway: Language and Outdoor Life

by Bob Henderson

I recently returned from Norway where I attended a Nordic/International small gathering concerned about the possible slow erosion of friluftsliv (the Scandinavian way of outdoor life) to trends of modernity. The conference abstract stated, "This conference will explore ways in which outdoor life may maintain links with nature that have been weakened by developments in the last century, and maintain traditions of knowledge and respect that have been placed at risk by globalization and modernization." Though quite common in Canada, Norway is relatively new to the commercialization and sportification of traditional low-key outdoor activities. Examples include the intense promotion of outdoor gear (more than people tend to need) and the advance of extreme sports and high-risk activities such as eco-challenge racing.

> *"Friluftsliv has been translated simply as "open air life" or "a way home to the open air," but . . . it is a word "saturated in values."*

At the conference, language soon became a focal point for exploring our various cultural differences and common concerns. Language, it was noted, is moving so quickly that we are losing the ability to discuss and question meanings. Take the word "sustainability" for example (a word still commonly and wisely used in Norway). Since its conception into environmental thinking with the Canadian Gamma report in the 1970s, and its widespread usage in the 1990s following the Brundtland Commission, sustainability has come to be equated with "sustainable development" and "sustainable growth," such that the original meaning has largely been lost. While language has and always will move, "for language to move too quickly in a manner that may move us away from the earth is an issue for outdoor educators" (reference?).

With the conference delegates language moved very slowly and was carefully considered. There were great benefits in this exploration of language for conceptualizing nature and culture and the work of outdoor education, better described perhaps as "education out-of doors" or "educating outdoors."

Following is a small sample of the Scandinavian words we discussed. Words in other cultures often are not translatable; we may be able to get the vague flavour of them, but we must develop our own context for meaning. These words are discussed here in the interest of adding a needed dimension to our impoverished English language, where we lack not only clarity but also a way to think and feel. I hope these words become part of a mechanism for Canadians to curb the trends of commercialization and modernization that negatively influence a genuine meeting of free nature — the open air — with humble, caring and responsible humans.

Friluftsliv

Friluftsliv has been translated simply as "open air life" or "a way home to the open air," but as mountain guide Nils Faarlund comments, it is a word "saturated in values." Friluftsliv is a social movement that involves being within nature. For some it may be associated with remote wild travel (in the explorer Nansen tradition). For others, it is the working community involved in daily outings into their local woods for a ski or hike. For some, it can be the stuff of the explorer of either new territory or the familiar backyard. Both involve care and responsibility for and respect of the land. These friluftslivs are not tourism, scientific excursion, eco-racing, trade

shows, or risk taking adventure. Friluftsliv is more about being than having. According to conference delegate Svend Ulstrup, "It is a very simple thing really you do in friluftsliv." Sigmund Kvaloy Saetereng describes it as a move inside — inside nature.

In the 1970s the Norwegian government tried their hand at defining this tricky term. Their definition read, "The staying and physical activity in open air in the leisure time with the purpose of environmental change and nature experiences" (translated by Oddvin Lund). This sounds vaguely like North American outdoor recreation, but this is outdoor recreation with its heart within the land and linked to a tradition of being and learning with the land. Oystein Dahle put it nicely: "Friluftsliv is a counter culture and tradition at the same time. It is a mechanism to change the world, starting with changing the country. It is a social movement. Friluftsliv will succeed when everybody seeking contact with nature can experience outdoor life as exclusive, when they can be alone with nature (if they want to) and are on talking terms."

Borge Dahle showed me friluftsliv with with daily ski excursions out from his rural home into the hills "to take a lunch of bread and cheese and ski." He said, "We will return daily to our trails to find a comfort in the peaceful and familiar. And, we are responsible in and for this nature." Dahle showcased these ideas during our daily outings. There was little discussion on techniques of travel and study of nature (although this was accepted as a natural given). Rather the emphasis was on the way we meet nature, as a "warm skill" perhaps, a greeting of nature as friend.

«The Norwegian Roots of Deep Ecology»

Within a friluftsliv tradition, the focus is on being, rather than on having and doing; this necessarily establishes a different way of knowing. First, as Faarlund pointed out, in contrast to the North American context of outdoor life, "there is no wilderness in Norway." There is, however, a cultural sense that, "nature is the true home of culture," and outdoor education in a friluftsliv tradition is the enactment of the rituals of living patterns (not rules) of outdoor life. Around a winter fire we sat with Faarlund as the leader. He had introduced the idea of a group ski and campfire as a "nature fare" — a nature go. He discussed the "backwards-like importance" of the friluftsliv tradition experience through such rituals as huddling together shoulder-to-shoulder, thinking by age-old patterns, planning our time together, staring into the complexity of the fires flames. Clearly there was wisdom in the simple outing with a fire, a humble acknowledgment of the intelligence derived from "nature's worth." I came away from the fire, and the conference gathering overall, thinking I had just touched the surface in understanding this word, friluftsliv.

Thanks to Steve Bowles, Nils Faarlund, Borge Dahle, Peter Higgins and Andrew Brookes for their contribution to my understanding of these particular issues of language and conceptualization.

Bob Henderson teaches outdoor education at McMaster University in Hamilton and is Co-Chair of the Pathways Editorial Board.

Soitella: There is a Fire in the Heart of Everyone

by Steve Bowles

This campfire is a peopled-fire. It is a social fire. It is a folk-fire. We help create it and sometimes we help re-create it. A fire is just a fire, but a campfire is something a little bit more. It is where folk meet nature and it is this meeting that is of interest here. Even our most simple campfire stories have deep meaning. The campfire mediates us, it centres us, all as nature-folk and yet still something more and different is illuminated. The centre moves, it glows and moves, at times, as the flames move up and up into a new life beyond. But the centre still holds firm and it remains both sparking and clear illumination and smoking a hazy and unclear vision. Oh, how much the fire is like humankind — oh yes.

Is the campfire communication music? Is the jukebox music? We must ask ourselves, what is this music and is music the right word to use for a campfire happening? What is the "what" that we do and talk about and pretend towards?

One part of this continuing saga where outdoor adventure education and experiential learning involves an atmosphere of the campfire is indeed attached to a word and a word-deed. For example, in Finland the term "music" is not a traditional word in the Finnish language. Music, like so many other city-based words, has come into the Finnish language through one kind of globalization process of the market. Finland is, of course, a fairly city-capital-culture, and words do reflect this movement away from the land and rural agri-culture life. Music, as a word, is not indigenous to Finland.

One Finnish word that takes on a big part in this story is that of "soitella." It is, I suggest, through this word that a campfire happening can be seen and felt and communicated in ways that a contemporary city-term like "music" cannot easily handle. The soitella is active, not passive. It is a making of music as it were. It is a communication as a happening where folk are alive and well together. To find a meaningful atmosphere with the word soitella is easy around the campfire but becomes a struggle when faced with the jukebox and the consuming of music. To make music together is a soitella and such a making of music to no jukebox scene.

I have no intention here to pretend towards any search for the origin of these words. But I do suggest that the context of real "music" moves. The words (words that carry meaning) we use in our work today might need some heavy, thick, critical and active re-visioning before we can begin to conceptualise our work in ways that really communicate just what it is that we really do best. I call for a new "motivating vocabulary" with and for our work today. Our words need a meaningful connection before we can analyse our possibilities.

Where is the elemental? Where is a big chunk of the work that we do in all this? Where is "nature" and the "outdoors" and the "open-air-life-movement"? I suggest it is here, with such questions opened up, that one of the biggest moments of an outdoor adventure education illumination is present. The elemental remains beyond and afar just it seeps into us all. The music of the spheres, the northern lights, the stars and the sun and the moon, the water and the air all remain beyond while making their music. The elemental remains just that music that we cannot own or possess, however much we hear and sign it. The elemental is peopled, the elemental is cultural too, but it is, and remains always, beyond. Here is the elemental of the elemental! Here is the "Being as Being." Here is much of our work that we may do best if we could only find a meaningful and motivating vocabulary.

Let us kindle and let us blow again those deep red embers of folk into new life. Let us try and act tougher as an education that moves through moving illumination. Why not? We all have a fire in our heart. The campfire has a folk-heart with fire too.

Steve Bowles teaches outdoor education/friluftsliv in Tornio, Northern Finland. His critique of adventure-based learning appears in Pathways, Volume 13 (1). Steve can be reached at Perapohjolan Opisto (Polytechnic of the Humanities), Tornio, Finland 95410; steve.bowles@ppopisto.fi.

Running the River

by Paul Krafel

One of the most enduring questions that junior high and high school students ask teachers is, "Why do we have to learn this?" The worst answer is, "Because it will be on the test." Can we come up with truthful better answers? The following story is my coming upon one such answer.

The teachers at Chrysalis, a school I run in California, decided they would like to experiment with finding out what synergy was possible if all the school were studying the same topic at the same time. It so happened that two of the new teachers at Chrysalis, Jeff Burgard and Glen Hoxie, were whitewater river guides. So we decided to have water and rivers be an area of investigation through the year. To start this off, and to create a sense of community and teamwork, Jeff and Glen organized a raft trip for their students (the 5th through 8th graders) down a class 3 section of the Trinity River. I went along with a video camera and filmed the rafts going through several of the rapids, which my daughter, Zephyr, then edited into a 10-minute movie.

Jeff saw the movie and wanted to use it for teaching river dynamics. So he took the video camera, went back, and filmed the rapids looking down from the road. He then showed the two films to his class. With his film, he could show a stretch of rapids. As the camera showed a particular stretch, he could use a write-on/wipe-off pen to sketch on the screen the tongues and eddies and other dynamics of a whitewater rapid. Or he could ask a student to come up and draw circles on the screen on each eddy they could see. After that he would play the raft trip tape and the students could see how they traveled through the same rapid and how the guides had used dynamics that the class had just analyzed to navigate a safer and/or more thrilling ride. The next day, I was to take Jeff's class out for field studies. We were talking about the river raft lesson and I suddenly realized that it was a perfect metaphor for what we are hoping to teach at Chrysalis. So I gave a talk that went something like this:

You've been studying how the rapids in a river work. What once you saw as a lot of swirling, chaotic whitewater now looks different. Now you see patterns such as eddy fences and smiling holes. Now you are learning to use these patterns to move gracefully and exuberantly through what before would have been a turbulent, dangerous rapid. Life is like the rapids. The main thing we are trying to teach here at Chrysalis is seeing and understanding patterns in the world because the more patterns you see in life, the more gracefully and exuberantly you can navigate within life. The less you are at the mercy of forces you don't understand. The more likely that the forces of the universe will help you rather than flip or hurt you. We want you have a great ride with life so we are trying to teach you to see and read the patterns within the swirling river of life.

This piece originally appeared in Cairns of Hope (2000), Volume 23. Reprinted here with the permission of Paul Krafel. To receive an e-mail subscription to Cairns of Hope free-of-charge, contact Paul at paul@krafel.net. Back issues are posted at www.krafel.net.

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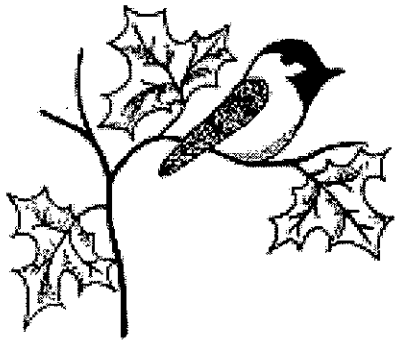
The Gathering



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