

Friluftsliv in a Pedagogical Context – a Wild Pedagogy Path toward Environmental Awareness

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Abstract

While outdoor education may traditionally be linked to such aspects as personal development and outdoor skills, environmental issues now prompt a consideration of how outdoor education can contribute to pro-environmental changes. In this article, we explore one pedagogical perspective on friluftsliv as an approach to wild pedagogies. Special attention is directed toward friluftsliv's environmental dimension and the possible potential such a quality could have in the development of environmental awareness.

Résumé

Si, par le passé, l'enseignement en plein air était plutôt, entre autres aspects, axé sur le développement personnel et les aptitudes liées au plein air, les questions écologiques nous forcent maintenant à voir comment il peut participer aux changements pro-environnementaux. Dans le présent article, nous explorons l'un des points de vue envisageant le friluftsliv en tant qu'approche des pédagogies de la nature. La dimension environnementale du friluftsliv y fait l'objet d'une attention particulière, de même que son potentiel éventuel pour favoriser le développement de la conscience environnementale.

Keywords: friluftsliv, wild pedagogies, outdoor education, environmental education, environmental awareness, nature experience, ecophilosophy

Mots-clés : friluftsliv, pédagogies de la nature, enseignement en plein air, éducation à l'environnement, conscience environnementale, expérience de la nature, écophilosophie

Introduction

We are engaging in a continuous struggle to change our ways despite recognizing that we are in the midst of ongoing environmental crises. Perceiving our challenges, we must have hope that future generations can change the course from a non-viable Servoglobe to Gaia (Setreng, 1991). This hope of which we speak was recently reignited when upon our analysis of written material from the end-of-course evaluation of a Fjords and Glaciers outdoor education course. In the students' comments and reflections, they expressed an awareness related to the importance of changing our ways, and seemingly a willingness to do

so. This discovery prompted us to write this article. Our intent is to elaborate on what we refer to as our *ecocentric pedagogical friluftsliv perspective*, which corresponds with ideas from wild pedagogies, and how such a perspective relates to pedagogical work with the environmental dimension. Our ecocentric pedagogical perspective takes as a given that nature is the centre of attention and humans are one species among many, all of whom have equal worth (Washington, et al., 2017). Such a perspective accepts that pedagogical activity and nature are co-dependent (Heggen, 2015), and also that nature is not just a stage where the activity takes place but also a co-teacher (Tordsson, 1993a). We believe we share this ecocentric perspective with wild pedagogies, among other through touchstone one; agency and role of nature as co-teacher (Jickling et al., 2018).

Fjords and Glaciers is a four-month, 30 ECTS-credit outdoor education fall course. In the course we use an ecocentric pedagogical perspective on friluftsliv, adapted from the Nordic tradition and culture. The course provides additional qualifications for international students pursuing various teacher education programs, where outdoor education would be a relevant and valuable addition.

Central to the course are four different multi-day excursions in the following natural environments:

- lakes, water systems, and forests
- sea and fjords
- mountains
- glaciers

Each of these excursions are proximal to the Stord campus, located on the west coast of Norway. The length of each may vary slightly in accordance with the students' abilities. Nevertheless, in each different environment, students' experiences align with Straker et al.'s (2017) observation: "Experiencing a range of outdoor locations provides students with opportunities to learn in diverse ways. In moving away from the familiar students become more cognizant of where they are from, seeing things afresh" (Straker et al., 2017, p. 105). By introducing students to four different, unfamiliar and to some degree, wild, environments (or, types of self-willed nature), the students have the opportunity to experience and reflect upon elements related to wild pedagogies' six touchstones (Jickling et al., 2018), several times and in different settings. In short, they have the opportunity to open their eyes to the wild.

In what follows, we will elaborate on our perspective of pedagogical friluftsliv as a wild pedagogy. To put it another way, we will consider how wild pedagogies is an integrated part of friluftsliv pedagogies. How one perceives the relationship is merely a question about point of view, as "a rose by any other name would smell as sweet" (Shakespeare, 1599). In this epoch of the Anthropocene, what is central to our friluftsliv pedagogy is the environmental

dimension. This article will elaborate on this subject, following which it will present comments and reflections from our students related to this matter. We will conclude with our interpretation of the six touchstones and what we hope to achieve through our wild pedagogy friluftsliv approach to outdoor education. The most important question we may consider as we explore this subject is probably, as Tordsson (1993b, p. 10) so accurately puts it, “Does a real change take place?” Will our educational efforts contribute to a sociocultural change consistent with touchstone five (Henderson, 2020)? These are questions we believe are essential to address in any approach to wild pedagogies.

Our perspective on pedagogical friluftsliv as a wild pedagogy

As Henderson (2020) writes with regard to the foundational touchstones of wild pedagogies, “these touchstones do not feel new to me” (p. 6). Henderson’s sentiment aligns with our own perspective on friluftsliv pedagogies. One implication of these similarities is that our ecocentric pedagogical friluftsliv perspective is not new in and of itself. It could in fact be distilled down to a combination of Faarlund’s and Tordsson’s ecophilosophical-pedagogical writings related to friluftsliv, in addition to ecophilosophical ideas and concepts from especially Næss and Setreng. These elements are key components in the Fjords and Glaciers course, and are as such emphasized in what follows to elaborate on our perspective.

Faarlund, one of the pioneers of Norwegian friluftsliv, claims that Western culture has become extracted from the home of humankind; he also contends that we belong to a culture that has failed to recreate a sense of free nature as our true home —archetypal nature, recognized by its rhythms and tides (Reed & Rothenberg, 1993). In his writings about what friluftsliv is, as well as why and how we should practise it, Faarlund emphasizes that identification with free nature in accord with the Norwegian tradition of friluftsliv has intrinsic value. In addition, it must also be an approach to challenge the consumptive patterns of thought, values, and lifestyle imposed by modernity (Faarlund, 2003). In order to bring this over in a pedagogical context, Faarlund developed the methodology of *veg-gledning*. His English term for this is *conveyorship*, which relays a way to find “words to share the many aspects of identification with nature” (Faarlund, 2002, p. 19). The task of the conveyors will be to facilitate authentic meetings with self-willed nature, sharing the nature experience, learning from it, and developing. All within the ideology in the tradition of friluftsliv, for the joy of identification as well as a path toward a way of life where nature is the home of culture.

Like Faarlund, Tordsson has practised pedagogical friluftsliv for many years, and he uses the term *nature mentoring* in reference to *veg-gledning* in friluftsliv (Tordsson, 1993b). Nature mentoring is a concept for a methodology in Friluftsliv education used in Norway, Sweden, and Denmark. Tordsson (2005) emphasizes

that nature mentoring is about planning friluftsliv trips together in small groups, learning from nature in different situations and discussing experiences. We can draw on those experiences to generalize what we have learnt, which can influence our attitudes, values, and even lifestyle. Tordsson has operationalized nature mentoring into 12 key aspects which the nature mentor should utilize. The focus is on creating a friendship with nature and having a joyful life in self-willed nature through active cooperation and shared responsibility from all members in the group participating on the trip. The 12 key aspects are: 1) size of the group; 2) composition of the group; 3) choice of nature; 4) time; 5) the way of living; 6) integrated experiences; 7) trip according to ability; 8) learning in and from situations in nature; 9) progression; 10) situational leadership; 11) review; and 12) does a real change take place? (Tordsson, 2005).

The inspiration drawn from the ecophilosophical ideas and concepts from among other Næss and Setreng are perhaps the strongest advocates for change in our perspective on friluftsliv. Just as wild pedagogies focuses on “responding to the challenges of our time” (Jickling et al., 2018, p. 160), so do we in our pedagogy—with inspiration from Setreng’s ecophilosophical concepts (Setreng, 2014, 2015) in addition to Næss’ *ecosophy* and the deep ecology movement (Næss, 1991). By including these elements in educational activities, teachers also assume the role of activists, working for sociocultural change and building alliances that are similar to those which can be found in touchstones five and six (respectively, socio-cultural change and building alliances and the human community [Henderson, 2020]). According to Næss, “friluftsliv represents a critique of modern technical and complicated lifestyles and advocates a paradigm shift toward a simpler way of life in closer contact with nature” (as cited in Reed & Rothenberg, 1993, p. 9). Næss supports Faarlund’s approach to friluftsliv and sees it as a respectful and alternative way of life in self-willed nature that seeks “to touch the earth lightly” (Reed & Rothenberg, 1993, p. 8). The deep ecology movement could thus be seen as an amplification of the values and norms already innate in friluftsliv, constituting a friluftsliv saturated with values and norms, working for a better future.

We like and support the wild pedagogies project, and we consider our perspective to contribute to the perspectives of what we hope will be an ever-growing family—one building alliances together. Wild pedagogies unites all perspectives, working toward the same goals in a reinvigorated effort for change. In the next part of the article, we will expand on how we work with our students toward change within the environmental dimension of friluftsliv.

Approach to the environmental dimension

As the effects of humankind’s activities become more apparent in the Anthropocene, we imagine most programs and courses related to outdoor education have increased their attention on environmental issues and sustainability. This is also

true of the Fjords and Glaciers course, where we leverage friluftsliv's long history: the environmental dimension has been a part of friluftsliv pedagogies for more than 100 years (Abelsen et al., 2019; Faarlund, 2003; Ministry of Climate and Environment, 2020). With that in mind, in this section of the article, we will provide an outline of our approach to the environmental dimension of friluftsliv. Our perspective does not revolve so much around presenting our students with the most up-to-date research, but rather is more about giving students insight into an interconnected construct of pedagogy, ideology, and ecophilosophy. This is one of the ways in which our approach resonates with the wild pedagogies project. We also attempt to use Norwegian sources as much as possible in order to provide our international students with something they might not receive anywhere else. In addition, as readers will discover, our approach is not structured around the six wild pedagogies touchstones per se, albeit in our opinion they are a natural and integrated part of the different elements of our approach.

The environment is one of three interlaced dimensions of friluftsliv, and is especially important in a pedagogical context. The other two dimensions are the *nature experience* and the *quality-of-life* dimension. These dimensions are determined through the analysis of acknowledged definitions of friluftsliv and related writings, in a pedagogical and philosophical context (Nerland, 2021). An example of a definition from this context is, "Friluftsliv is travel and living in close contact with the free nature, while aiming for experiences and adventures" (Tordsson, 1993a, p. 32). This definition may be considered to be both pedagogical and ecophilosophical as it underlines the importance of gaining experience as a foundation for development and learning, while the terms *living*, and *free nature* are used to give directions as to what values should be considered important. Another example could be Faarlund's (1992): "Nature is the home of culture, friluftsliv is a way home" (p. 16). Faarlund has drawn on this remark several times; though it encapsulates so much, one can see that way in which it points to the importance of nature as the origin of the human culture and friluftsliv as a way of living in keeping with nature. The broader ramifications of these two definitions have clear similarities with the ideology and intention found in wild pedagogies and the six key touchstones as clarified by Jickling et al. (2018).

We must now turn our attention to the matter of environmental awareness in order to elaborate on how we approach the environmental dimension of friluftsliv with our students. Respect for nature and environmentally friendly behaviour are key components in friluftsliv. Consider for instance the modest yet profound Norwegian tenet and norm *sporløs ferdsel* (traceless travel), that friluftsliv practitioners are supposed to follow. Both values and normative guidelines are found in this principle. At its simplest, *sporløs ferdsel* could be related to tidying up a campsite properly. If we consider this component in a purely hypothetical sense and at its most profound, *sporløs ferdsel* could have the potential to solve some of the environmental problems the world faces today. *Sporløs ferdsel* is a derivative and simplification of some of the

content in Norway's *Outdoor Recreation Act*, which, since 1957, has secured the historic right of public access as a foundation for friluftsliv (Ministry of Climate and Environment, 2020). This legislation provides not only rights but also responsibilities related to environmental awareness. Friluftsliv activity must be executed in a considerate manner and with due diligence in order to avoid contributing to the deterioration of nature (Ministry of Climate and Environment, 2020).

Concepts and models for environmental education that have already been established could inform friluftsliv pedagogies' approaches to environmental issues. Of the current models in use in Norwegian educational institutions today, education for sustainable development (ESD) and the *environmental staircase model* are probably the most relevant (Heggen, 2015). The latter is central to our approach, and a closer consideration of this model from the perspective of pedagogical friluftsliv will provide further insight into how friluftsliv can contribute to developing environmental awareness. Being a pedagogical model implies that it is a simplification of reality as all models are. To the best of our knowledge, there are no scientific studies demonstrating that this model, in its entirety, automatically leads to environmental awareness. Nonetheless, parts of the model are supported by environmental education research, indicating it could function as a valuable aid, providing sensible suggestion to progression in educational work concerning environmental awareness.

There are several versions of the environmental staircase, but a pyramid-shaped model would be preferable, indicating the construction of a foundation that together with the other levels gradually develop in a dynamic interaction. When used in the context of pedagogical friluftsliv, an advanced version of the model below (Fig. 1) would even include the formation of a personal ecosophy at the top.

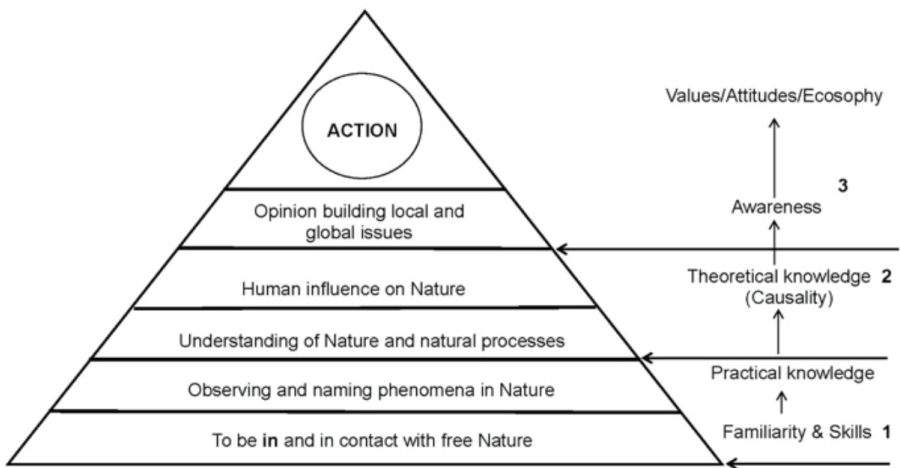


Figure 1. *Advanced Environmental Staircase Model* (Nerland & Nygård, 2019).

One of the advantages of friluftsliv pedagogy can be found in the process of constructing the foundation. According to Jensen (2002), this process can be described as *tumbling and fumbling*. While tumbling and fumbling in nature, students cultivate their relationship with and understanding of nature through experiential learning processes that develop students' skills and practical knowledge. The tumbling and fumbling stage has similarities with touchstone two (complexity, the unknown, and spontaneity [Henderson, 2020]) in so far as it provides students with initial insight into nature's complexity; moreover, it offers them experiences in the unknown and provides them with spontaneous interactions with nature. They start to perceive affordances in nature (Gibson, 1979). The students awareness of nature's complexity is further developed by introducing them to Setreng's (2000) ecophilosophical concept *complexity versus complication*. It is important to prioritize the processes involved in constructing the foundation as it requires time and practice to get on speaking terms with nature (Næss, 1991).

Tumbling and fumbling involves close contact with nature. The combination of humans in activity in nature (the fundamental factors in friluftsliv), cause an emotional engagement associated with the nature experience dimension. This is another of friluftsliv's strengths in an environmental perspective, and Wilson (1984) claims that this emotion lies at the very core to understand the human motivation for protecting nature. Humans care for the things associated with positive emotions. The importance of the emotional perspective is also supported in environmental education research (Ampuero et al., 2015; Green et al., 2015). A part of the pedagogical intention at this stage in the progression is to facilitate the generation of autonomy in nature, and that the bond between students and nature develops in to a relationship of mutual trust. Barratt et al. (2014) suggest that the development of such a relationship with nature is crucial for the progression towards environmental awareness. Its importance is supported by other researchers who state, "Time spent in nature is essential to the development of environmental competencies and that establishing a sense of belonging and deeper relations with place in the more-than-human environment is essential to promoting pro-environmental values and behaviors" (Green et al., 2015, p. 10). The importance of spending time in nature is supported by Beery's (2013) research that shows a significantly higher degree of environmental connectedness among friluftsliv practitioners compared to non-practitioners.

The deep relationship between humans and nature is also central in Faarlund's ecophilosophically inspired friluftsliv pedagogy (Faarlund, 2003). He links this bond in his own way to the term *kjennskap* (Faarlund, 1996). *Kjennskap* is more than just a word. It is in fact a constructed element in Faarlund's pedagogical and ecophilosophical perspective. One could say it is a result of, and interconnected with fumbling and tumbling, but it is a difficult construct to explain in English (Jensen, 2002). A direct understanding could perhaps be something like practical

and experience-based knowledge, but this would omit the value and emotional aspects included in the understanding of this construct. Jensen (2002) seems to link *kjennskap* to a kind of extended nature wisdom, a wisdom that “teaches us to take care not only for ourselves, but even more importantly, for nature” (p. 21). A possible English word for *kjennskap* could perhaps be familiarity. In the same way familiarity between humans can develop into friendship, so could also individual’s familiarity with nature through friluftsliv develop emotionally to a friendship with nature. And with friendship comes commitment. You take care of your friends.

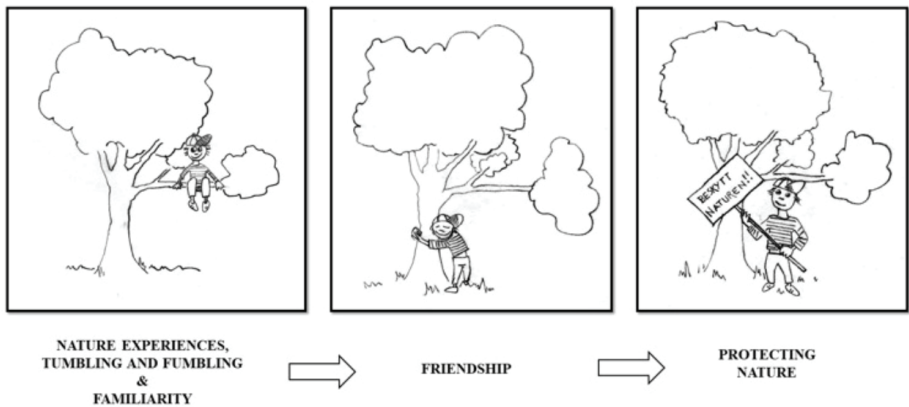


Figure 2. Familiarity becomes friendship and leads to environmental awareness. Illustration by Nils E. Horneland.

Through interaction with nature’s biodiversity in pedagogical friluftsliv, the increasing familiarity will also contribute to more theoretical knowledge and a nascent understanding of natural processes. Knowledge about nature and the understanding of natural processes are linked to the middle levels of the environmental staircase model (Fig. 1). Normally educational activities related to these topics would be associated with the natural sciences, but knowledge about nature is also an important aspect in many friluftsliv activities. In example, activities derived from the subsistence living culture where harvesting from nature’s resources certainly require knowledge about nature. Kellert’s (1980, 1996) research show among other findings that mean knowledge about nature is higher among outdoor practitioners compared to other groups. Nerland (2002) found that especially participating in harvesting activities related to hunting have a significant positive effect on the degree of nature knowledge among different groups of friluftsliv practitioners. Various friluftsliv activities related to harvesting also appear to have a positive effect among the youngest practitioners educators work within the context of pedagogical friluftsliv. A quasi-experimental study

conducted in kindergarten revealed that the use of harvesting activities as an educational framework led to significantly higher knowledge about nature in the experimental group compared to the reference group (Nerland & Nygård, 2019). Nugent & Beames (2015) have also studied the use of foraging in educational activities in kindergarten. Development of environmental knowledge, pro-environmental behaviours and positive attitudes towards nature environments seem to be some of the positive outcome that could be related to foraging as a pedagogical activity. In addition, they point out the importance of transfer of cultural norms between educators and pupils (Nugent & Beames, 2015). That makes the role of what Faarlund (2002) and Jensen (2002) refers to as *friluftsliv* conveyors important. Outdoor educators need to show what Næss (1991; also Næss & Haukeland, 2005) calls *glow* in order to make outdoor educational experiences as beneficial as possible. *Glow* is associated with quality of life, and enthusiasm and exuberance about what you are doing. All problems could be overcome with sufficient *glow*, and it is as such an important quality to possess working in education as an activist, building alliances for socio-cultural change.

The knowledge about nature that students obtain during pedagogical *friluftsliv* will contribute to an increased understanding of natural processes and insight in how humans' interaction with nature can affect the environment. Development in these lower and middle levels of the environmental staircase model (Fig. 1) would likely lead to conscious decision-making in relevant environmental issues. Depending on the context, this could involve everything from composting in kindergarten to the climate protests seen recently among students. From the perspective of pedagogical *friluftsliv*, the highest levels of the environmental staircase model (Fig. 1) could be linked to aspects from ecophilosophy and the encouragement to live according to the *friluftsliv* slogan *a rich life with simple means*. Inspiration is to some extent drawn from both ideas originated in *deep ecology*, and from the concept of *ecosophy*. The *deep ecology movement* is Næss's (1991) answer to the inherent paradox in sustainable development. A complication in today's approach to sustainable development is that solutions should be found within the paradigm of the western world's economy run, technology based industrial society. There appear to be no will to consider real change related to living standards and the mindset of indefinite economical growth. According to Næss (1991), technological innovation and development are not enough to solve the ecological crisis. It is necessary with a fundamental change in how the interaction between the humankind, nature and society is understood. *Deep ecology* consists therefore of a deeper reasoning and understanding of why it is necessary with considerable changes, what these changes should be, and also basic norms. The relevance of the deep ecology movement's connection with environmental awareness development reaches far beyond Norwegian borders and is renowned internationally (Sandell & Öhman, 2010). Eight points, often called the belt, constitutes the platform of the *deep ecology movement* (Devall & Sessions, 1985). Slightly simplified this platform stipulates the following:

- The well-being and flourishing of human and non-human life on Earth have value in themselves. These values are independent of the usefulness of the non-human world for human purposes.
- Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
- Humans have no right to reduce this richness and diversity except to satisfy vital needs.
- The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of non-human life requires a smaller human population.
- Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
- Policies must therefore be changed. These policies affect basic economic, technological and ideological structures. The resulting state of affairs will be deeply different from the present.
- The ideological change will be mainly that of appreciating life quality rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.
- Those who subscribe to the foregoing points have an obligation directly or indirectly to try implement the necessary changes.

In a *deep ecology* context, the importance of life and its intrinsic value should be understood in an extended sense. As such, it also adheres to rivers, mountains, and other non-living elements in nature that individuals can identify themselves with through among other subjective nature experiences. Such a personalization of values and norms brings *deep ecology* over to a personal level and is what Næss refers to as *ecosophy* (as cited in Leirhaug, 2003). Næss' own version, *ecosophy T*, is established from his philosophical foundation and inspired by the living conditions in the biosphere (Næss, 1991). He considers friluftsliv, done the right way, could be one path to achieve the goals in *deep ecology* and his *ecosophy T* (Næss, 1991, 1994; Reed & Rothenberg, 1993). A path to socio-cultural change. This view seems to be supported by Quay and Jensen (2018), who argue that Næss' guidelines for friluftsliv, encouraging increased implementation of friluftsliv for the sake of humanity and nature, give friluftsliv an edge in promoting change in everyday life. To achieve this, alliances are needed to spread the culture and tradition of friluftsliv.

Ecosophy is by us regarded as the highest level in the environmental staircase (Fig. 1) and environmental awareness development. We certainly do not expect our Fjords and Glaciers students to reach this level during the four months they stay with us. However, the approach we have outlined above is consistently a part of the four multiday excursions and other practical activities and should as such lead to some development both on a personal level and as future teachers. In the following part, we will share some comments and reflections from the students regarding the environmental dimension and their chosen profession.

Comments and reflections from our students

After a recent alteration of our end-of-course evaluation procedure, we suddenly found ourselves in possession of an unexpected amount of written material from the students. In this material, they had commented on their thoughts and reflections related to different aspects of the course. In the process of analyzing this, with the main intent of getting pointers as to how we could improve the course, we discovered some interesting comments and reflections related to the environmental dimension and the students' future profession as teachers. Scientific value of this material is obviously low since there was no intended scientific context at all. Nevertheless, the selection we share here are the written thoughts from the students themselves and give as such valuable insight. Sentence structure and spelling have been adjusted for the benefit of the reader.

Male, 19 years, Belgium: My relationship with nature has changed. I have not really been much in real and free nature before. That was a changing factor for me, and really nice to experience. Now I have learned to enjoy nature so much more. And what it has to offer. I respect it more now than I did before.

Male, 23 years, Spain: I definitely feel more at home in nature and feel more secure about teaching outdoors. I feel a greater affection towards nature and all it has to offer in an educational and pedagogical setting.

Female, 29 years, Norway: I now have a lot more knowledge about climate change and how being in nature and learning from nature can be a movement against it (climate change). I also learned how important it is for children to play in nature. I just always had the possibility as a child, so I never thought about how important it actually is.

Female, 25 years, Austria: I am really trying to follow deep ecology in my life and thinking style. And I am trying to be a better person in this world. I think we all should live life as a part of something bigger (nature).

Male, 21, Netherlands: I think it is important to teach people to stay in nature so that they do not lose their connection to it. In that way we can stop destroying it. Children should be able to go to school and be in nature. And learn how to handle a knife and climb around in the trees without anybody being worried.

Female, 23 years, Switzerland: I think it is important for children to play in- and discover nature. Nature is an ideal place for them to learn and what they learn will help us maintain our future. Many children do not know about nature because they have never been in it, they may know theory, but it does not work. Nature offers a lot of content to learn.

The assessment system in the course is not designed to pick up these aspects in the students' experiences. It was therefore a bit of a surprise (positive as such) that the environmental dimension got so much attention in the evaluation. It is also interesting to see how accurate the students are in their comments related

to elements from the course. A future revision of the assessment system is definitely in the cards, but more important is the insight these comments and reflections give us regarding how the students seem to have developed during the course. From a strictly scientific point of view, it would be impossible to conclude with anything, since we have no pre-test, no documented starting point at all. However, we lived with these students for four months, and have witnessed firsthand the progression they have gone through. With that in mind, we interpret what the students express to be an indication of development, both as individuals and as future teachers.

There are of course some variations among the students' level of development. One can get an understanding of where the students are in their process of environmental awareness development if the progression embedded in the advanced environmental staircase model (Fig. 1) is utilized as an indicator. Accuracy is an obvious problem since the selection of comments and reflections presented here revolve around the environmental dimension as a whole, and with additional ties to pedagogical perspective. Nevertheless, we will suggest that most of them seem to be somewhere close to, or within level three, and our Austrian student might even be considered to be in the process of developing a personal *ecosophy*. This highly subjective interpretation will have to be investigated properly in a well-designed scientific study in the coming courses, but it is at least enough to revive our hope for a better future.

The six touchstones according to our approach to the environmental dimension

The attention to the environmental dimension has increased in our perspective on pedagogical friluftsliv since the Fjords and Glaciers course begun in 2000. This is done as a direct consequence of the growing urgency to act on the self-inflicted threat to our existence. Even though our approach towards change is not directly structured around the six touchstones, we consider them integrated. The environmental staircase model (fig. 1) with affiliated elements from pedagogical friluftsliv and ecophilosophy, as described in the outline above, encompass key elements from wild pedagogies and the six touchstones. In a similar fashion to the way Quay and Jensen (2018) adjust and expand upon the touchstones according to their perspective, so do we according to ours. Based on our pedagogical friluftsliv perspective and approach to the environmental dimension, our interpretation of the touchstones would look something like this (partially extrapolated from a combination of Henderson [2020] and Jickling et al. [2018]):

- 1) Learning in and from nature in a playful context.
- 2) Nature is complex, never the same and offers spontaneous opportunities for learning in authentic situations. The opposite of the complicated servoglobe society.

- 3) Free and self-willed nature is all around us. Start in the local community and progress to the wild. Time in nature is more important than wilderness.
- 4) Nature experiences through tumbling and fumbling and other pedagogical activities in nature instigate kjennskap. This process requires time, practice, and glowing teachers to facilitate opportunities together with nature.
- 5) Kjennskap grows awareness about environmental problems and the need for action to change.
- 6) Ecophilosophy, deep ecology and the development of a personal ecosophy offers a path to change and a new world.

Our interpretation of the wild pedagogies ideology might seem radical, and perhaps unrealistic to some, but the end goals are indeed comparable; we need to change our ways, and the educational system plays a key role to make it happen. Jickling et al. (2018, p. 163) expressed it well when they wrote "... what is required is nothing short of a radical reworking of the relationships that we have with/in the world... And, what is desperately needed is an educational system that can promote and support such change". That brings us back to the topic of socio-cultural change in touchstone five (Henderson, 2020) and Tordsson's question "Does a real change take place?" (Tordsson, 1993b, p. 10). Will our perspective on pedagogical friluftsliv as a wild pedagogy and the approach to the environmental dimension change anything? The easy answer is that we do not know. We cannot be sure. However, if the comments and reflections from our students really are true representations of how they have changed as individuals and future teachers, that would be a good start. Moreover, if they are able to bring this with them into their profession, that would really be something considering the possible ripple effects. A lot of ifs, but our hope is that we through our perspective to some degree will contribute to the last point in the deep ecology platform and play a part in changes for a better future.

Notes on Contributors

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