



MORE NATURE DEEPER EDUCATION



PROGRAM – Part 1

- ❖ Welcome by WUR and Nature College
- ❖ Keynote - prof. dr. Noelle Aarts
- ❖ Keynote - prof. dr. Maria Tengö
- ❖ A taste of three concrete examples of nature-inclusive education



PROGRAM – Part 2

- ❖ Break with outdoor exchange
- ❖ Dialogue: What is needed to make our education nature-inclusive?
- ❖ Drinks and Bites

Dr. Paul Roncken
Stichting NatuurCollege

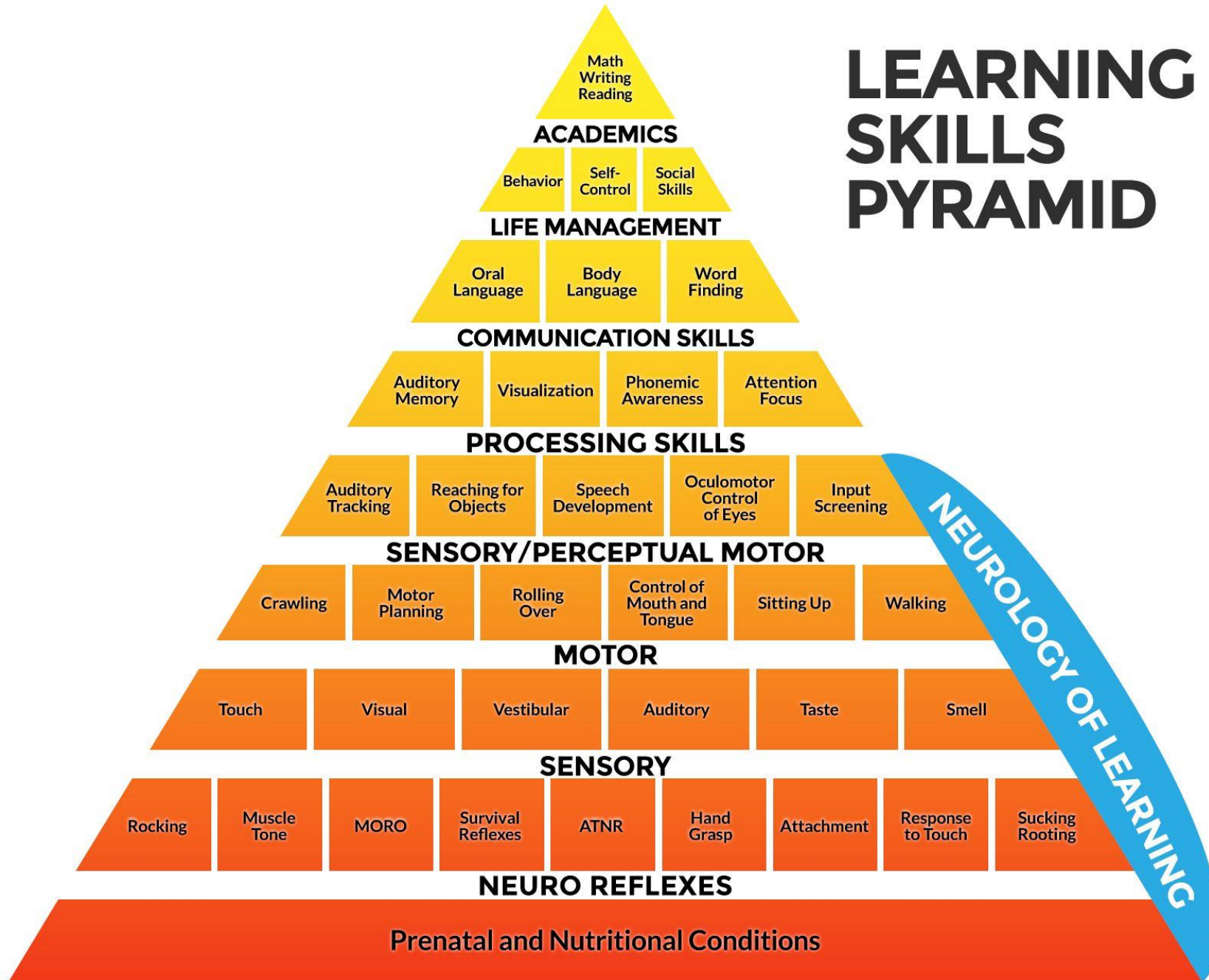


Supported by

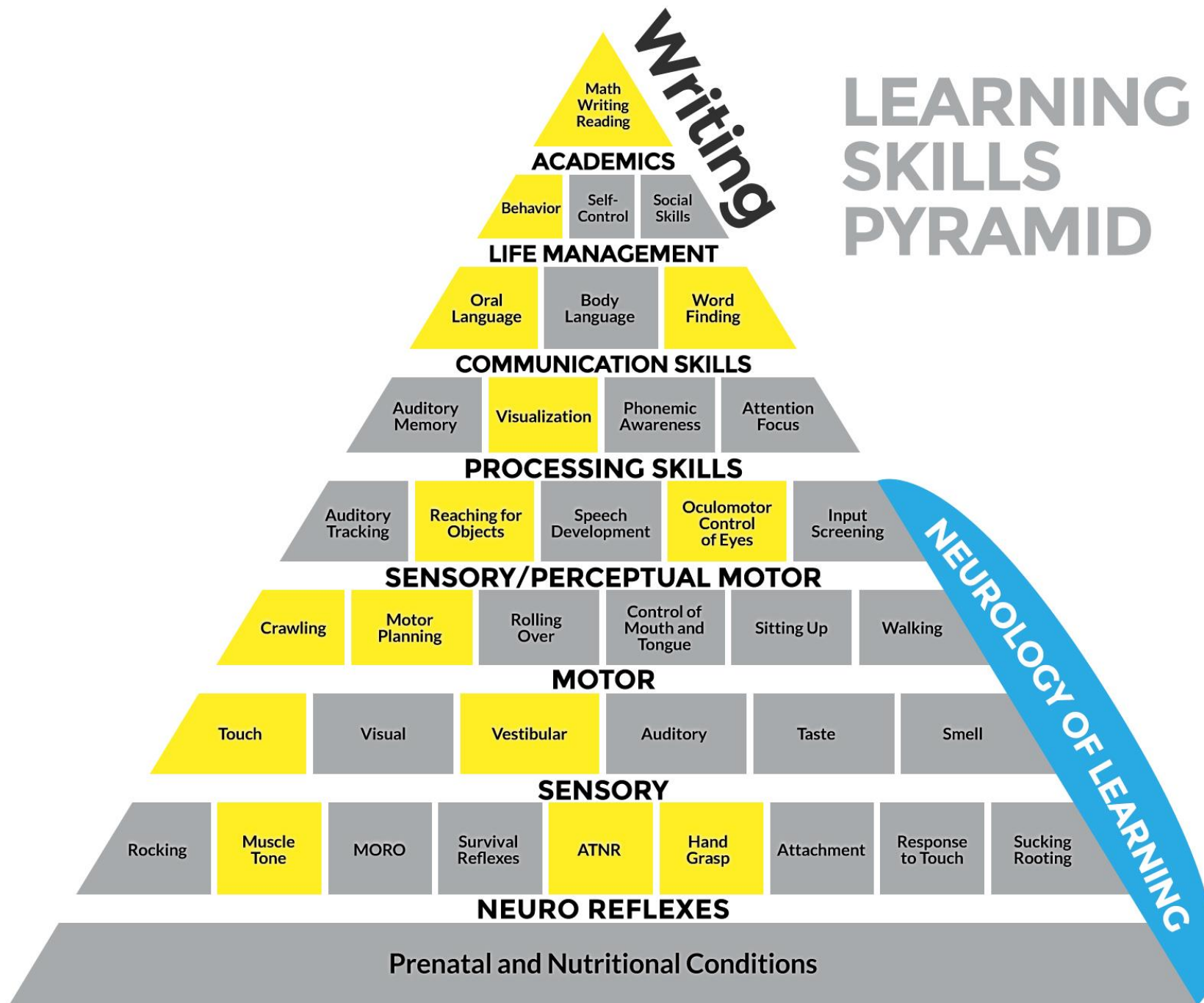


natuurCollege

LEARNING SKILLS PYRAMID



LEARNING SKILLS PYRAMID





natuurCollege

Pillar 1:

Education

The support of teacher (teams) who foster partnership with nature in their education and practices.

Pillar 2:

Special Chair

Wageningen UR

To analyse and improve the way public leadership facilitates or limits human-nature relationships in practice, economics and policy.

Pillar 3:

Imagination

To explore, enrich and renew contemporary expression in art, design, (landscape) architecture.



prof. dr. Noelle Aarts (RU)

LNV programme 'Nature Inclusive' -
Education and Awareness



Talking about nature

Noelle Aarts, ISiS, Radboud University

Symposium More Nature, Deeper Education
Wageningen, 26 April 2023



Bruno Latour

— WE ARE BECAUSE HE IS —

abundant

— I AM BECAUSE WE ARE —

“If you want to change the way people think, you should change the way they talk”

Paul Bate

“If the language exists, then actions can follow”

Chimamanda Adichi

Embassy of the North Sea



Guidelines for dialogue

- Listen with attention and respect
- Recognize different 'truths'
- Make underlying norms, assumptions, fears explicit
- Take emotions seriously
- Be sure to collectively make a next step



prof. Maria Tengö (WUR and
Stockholm Resilience Centre)

Special chair Human-Nature
Relationships in the
Anthropocene

Transforming values and behaviours

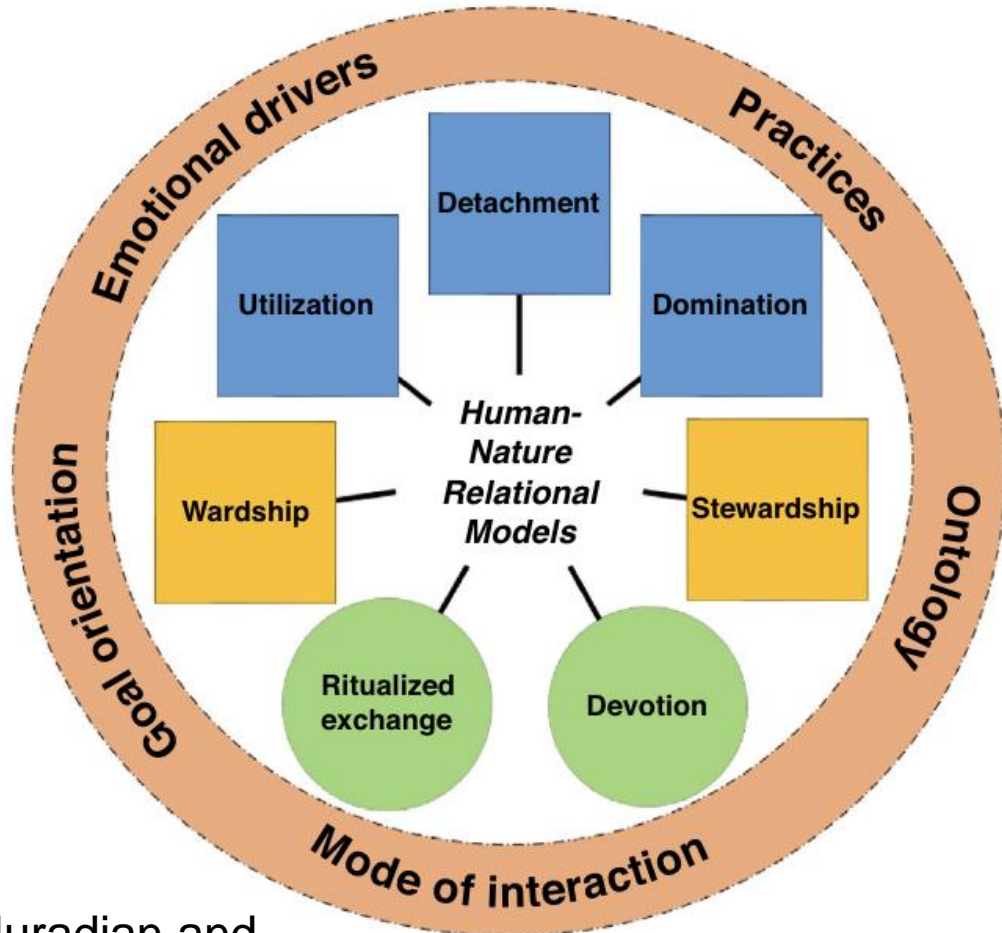
Human-Nature Relationships as a deep leverage point

Calls for stewardship, care, reciprocity, re-connection

(e.g. Folke et al 2011, Ives et al 2018, Mattijssen 2020, Richardson et al. 2020)

- What are **practices, ethics, motivations, worldviews** for moving towards **diverse and just futures** for all life on Earth?
- How can such values and behaviours be **revitalized and nurtured**?
- **How can "we" shift?**

Models of Human-Nature Relations



Disconnection from nature - root cause of sustainability crises





Critique of dominating models

Focus on:

Positive, generative, reciprocal Human-Nature Relationships

How they are manifested and nurtured

How and why Human-Nature Relationships matter

Rough timeline	Framing of conservation	Key ideas	Science underpinning
1960	Nature for itself 	Species Wilderness Protected areas	Species, habitats and wildlife ecology
1970			
1980	Nature despite people 	Extinction, threats and threatened species Habitat loss Pollution Overexploitation	Population biology, natural resource management
1990			
2000	Nature for people 	Ecosystems Ecosystem approach Ecosystem services Economic values	Ecosystem functions, environmental economics
2005			
2010	People and nature 	Environmental change Resilience Adaptability Socioecological systems	Interdisciplinary, social and ecological sciences

Changing views of nature and conservation. Over the past 50 years, the prevailing view of conservation has changed several times, resulting, for example, in a shift in emphasis from species to ecosystems. None of the framings has been eclipsed as new ones have emerged, resulting in multiple framings in use today.

- The kinds of problems we are investigating
- Kinds of solutions we are proposing
- Kinds of futures we are envisioning
- Beyond people and nature?

Plurality of value frames



”Decisions based on narrow set of market values of nature underpin the global biodiversity crisis”
(IPBES 2022)

Pluralism

- Biodiversity management – embedded in Western Science approaches
- Many other ways of relating to - and managing - nature...
- Inspiration from Indigenous worldviews and scholarship (Chilesa 2017, Whyte 2020, Smith 1999)
- Reciprocity (Comberti et al 2015, Ojeda et al 2022)



Norval Morrisseau (Anishinaabe 1931–2007),
Children with Tree of Life, ca. 1980–85, acrylic
on canvas,

Fostering reflections on human-nature relationships and how they matter?

Two stories: conversations inviting plural ways of knowing about people and nature.

”Walking workshops”

1. International dialogue on Pollination and pollinators – connecting Indigenous, local and scientific knowledge
2. Multi-actor workshop on water, landscape and climate change on Öland, Sweden

Story 1: Dialogues for weaving knowledge systems

- **Weaving** knowledge systems: indigenous, local, scientific
- Multiple Evidence Base approach
- **Walking workshops** in biocultural landscapes
- In partnership with IPLC organizations and local communities

Tengö et al 2017; Hill et al 2020; Malmer et al 2019; Tengö; Hill et al ms.



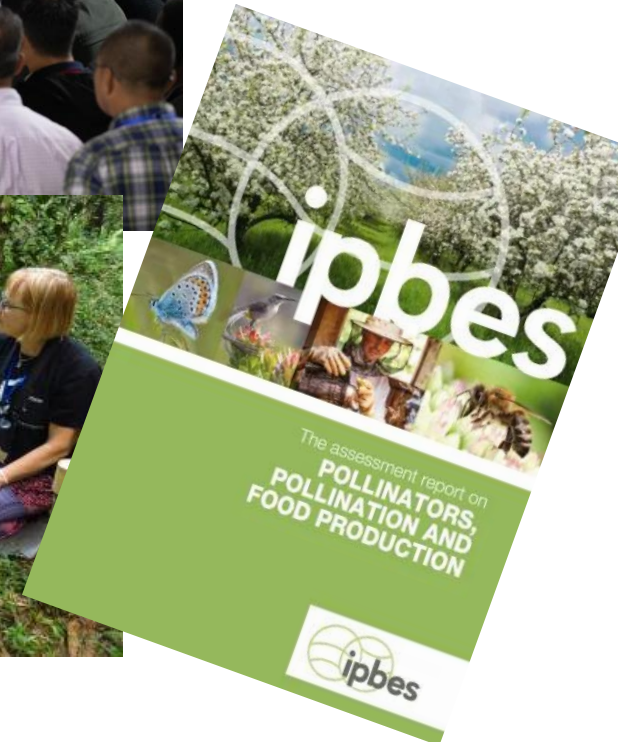
SwedBio@SRC
www.swed.bio
 Photos from SwedBio archives



AIPR/HDUI NAWNG

Story 1: Pollination dialogue

- Inter Mountain Peoples Education and Culture in Thailand Association (IMPECT)
- Pgakenyaw Association for Sustainable Development (PASD)
- Karen community of Hin Lad Nai
- SwedBio at the Stockholm Resilience Centre
- UNESCO Natural Science Sector
- Reflect on key messages
- Methods development for IPBES
- Strengthen respect and recognition for Karen rotational farming



<https://swed.bio/reports/pollinators-dialogue-report/>

Story 1: Dialogue on pollination and pollination



Story 1: What happened?

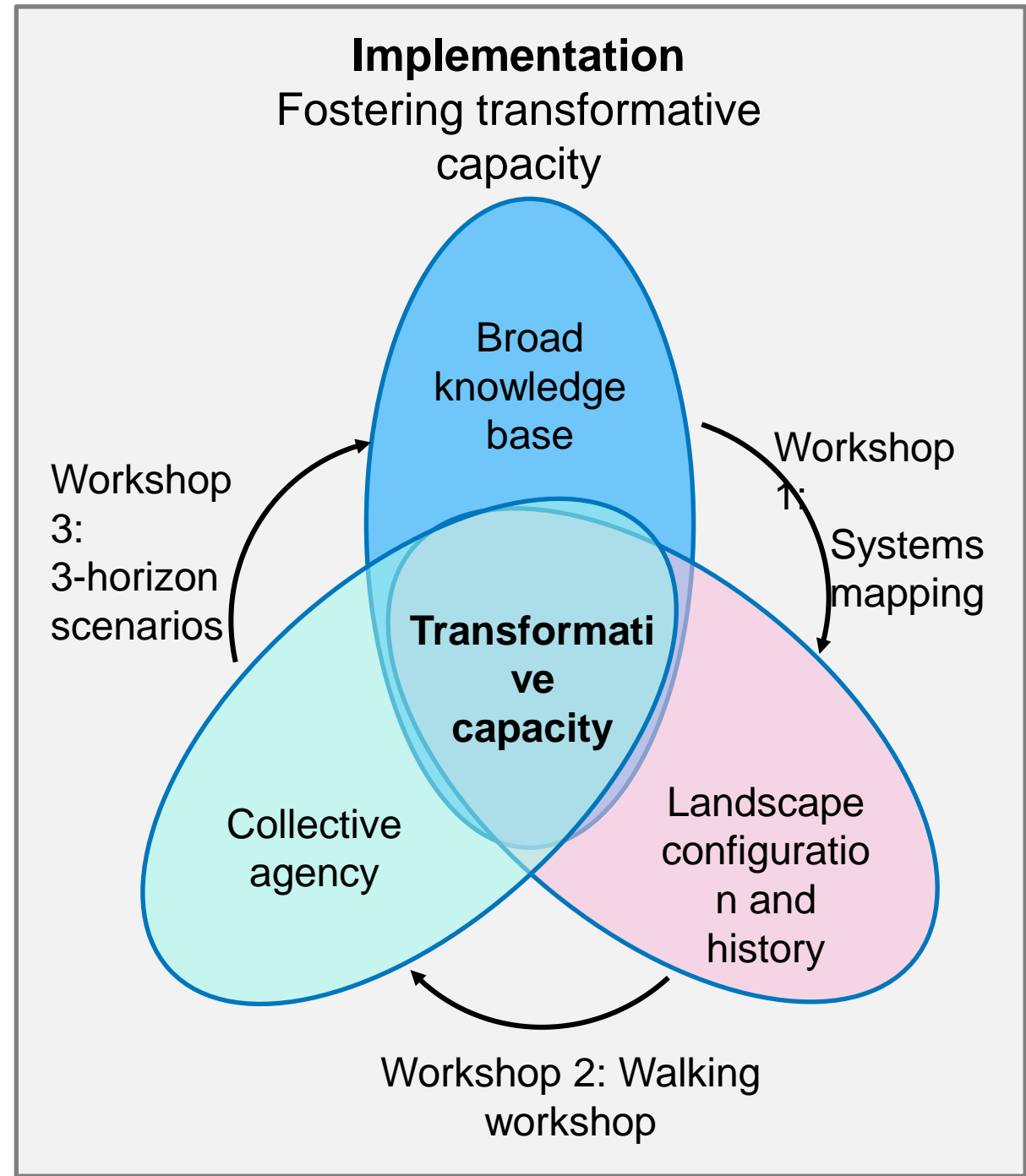
- Designed to bring out experiential and tacit knowledge
- Conversations at equal level
- Knowledge as embedded in values
- Emotions and personal reflections
- In-depth understanding of complex interdependencies



Story 2: Walking workshop on water, landscape and climate change on Öland, Sweden

- Walking workshop as part of design for co-production of knowledge and agency
- Focus on local actor groups
- Three site visits

Tengö, Eriksson, Seiferth ms



Story 2: Walking workshop on Öland

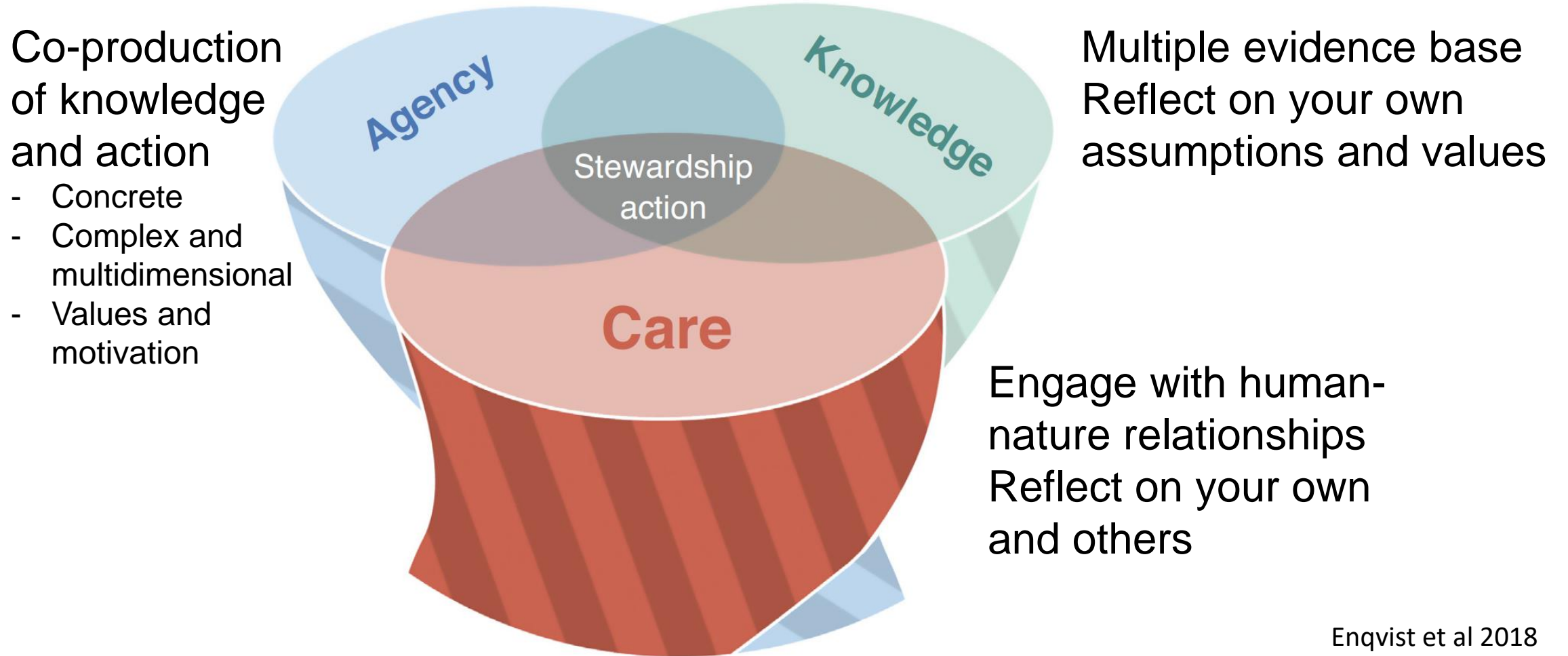


Story 2: What happened

- Connect with "reality"
- New dimensions of joint understanding – including history
- More nuanced understanding of each other
- Role of people in the landscape
- Care and connections



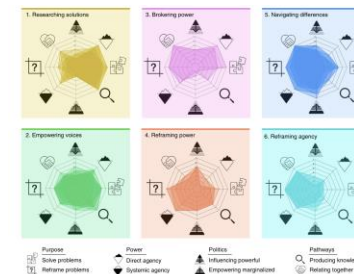
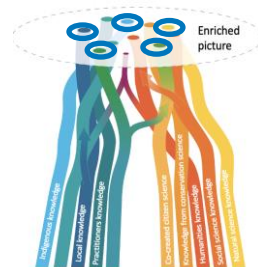
Nature-inclusive learning for transformative change



Special Chair

- WUR dialogue serie: *Nurturing human-nature relationships for rethinking biodiversity governance*
- Research focus on human-nature relationship in co-production of knowledge and action
- PhD-project: Rianne Kat

- "Living Labs" Database of case studies
- Methods and approaches
- Contribute to existing courses
- Longer term strengthening capacity for nature-inclusive research and education



What does Nature-Inclusive Education look like?



Supported by




More than an excursion or fieldwork:

❖ Outdoor ánd Relational Education

❖ Personal Reflection

❖ Knowledge, Skills ánd Attitude



Elements of Nature-inclusive Education!?

- ❖ Embodied outdoor experience in nature
- ❖ Reflection on Human-Nature relationship
- ❖ Affective, emotional relationship and wellbeing

Anthropology of Basic Nature Skills (WUR-FNP)

- dr. Koen Arts
(presented by Ravi v.d. Port)



Anthropology of
basic nature
skills

**Anouck Fietje and
Ravi Van de Port
Course alumni
On behalf of Koen Arts**



Anthropology of basic nature skills

Combining theory and practice through relational learning
Wageningen University and Research (WUR), 6 credits, Forest and Nature Policy Group (FNP) with support from NatuurCollege, first half of Period 6, full time

- *Course coordinator: Koen Arts (koen.arts@wur.nl)*
- *Guest lecturers/instructors/assistants*
 - Jet Bakels (Dutch Centre for Intangible Heritage)
 - Bas Breman (WENR)
 - Lian Kasper (Kalapa)
 - Ester Klein Hesselink
 - Gina Maffey (Green Roots)
 - René Nauta (Extra Survival)
 - Ravi van de Port (FNP, WUR)
 - Vitor Renck (KTI, WUR)
 - Louise van der Stok (Juffrouw Linde)

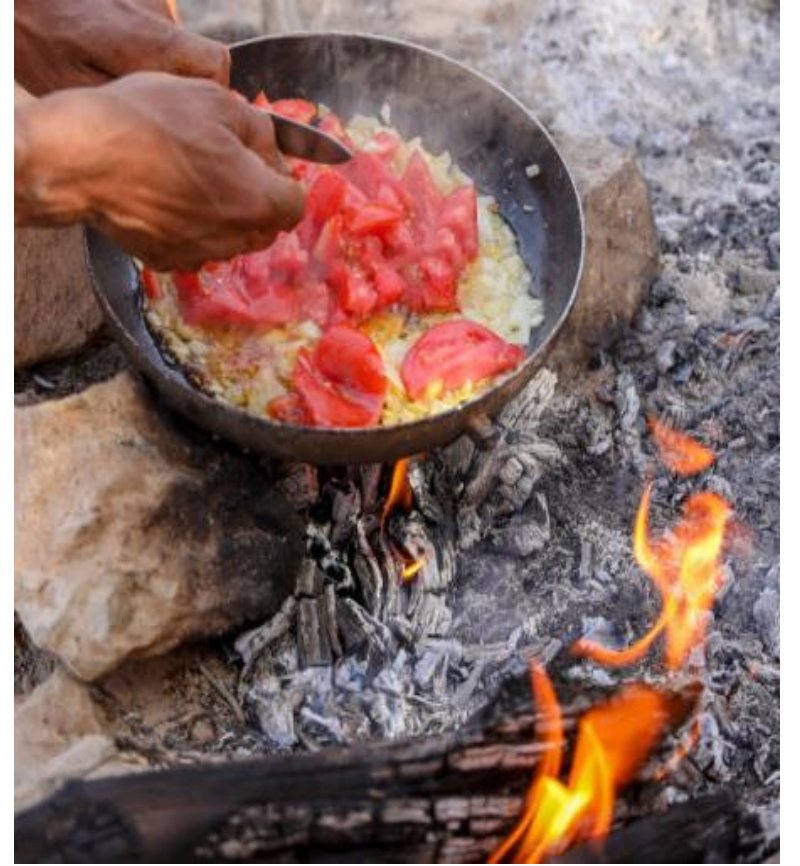


Course elements

Course consists of

- **Lectures** supported by scientific literature on course topics
- Field **activities** such as fire making, foraging, navigation
- **Camping** trip involving theory and practice through exercises
- **Assignments** and reflections
- **Scientific paper**





Relational learning approach

- Increased confidence to spend time (alone) in nature
- Outdoor survival situations
- Holistic, de-romanticised understanding of nature
- Deconstruction of basic nature-human divide
- Ability to accommodate multiple ontologies
- Reflection on biased engagement with local resource dependent communities all over the world



Student

Building an academic fire

Students learn how to make a fire with a bow drill.

Roelof Kleis 28-05-2021



FIRE

Starting a fire, climbing trees and looking for animal tracks – all in the name of science. Around 40 students get to do this over the next two weeks in the Anthropology of Basic Nature Skills course. The new course, taught by Forest and Nature Conservation Policy lecturer Koen Arts, even featured on the Dutch nature programme *Vroege Vogels*. But do note that the fun and games in the woods was accompanied by a study of profound anthropological texts on different worldviews and ways of interacting with nature. >>

Photo: Guy Ackermans

<https://www.resource-online.nl/index.php/2021/05/28/building-an-academic-fire/?lang=en>



Course gaining attention and interest

"In bomen klimmen past prima binnen de universitaire studie Bos- en Natuurbeheer"

Ester, student Wageningen University

<https://www.bnnvara.nl/vroegevogels/artikelen/universitair-spoorzoeken>

*Results from student evaluation:
What aspects of this course (if any) did you like or inspired you most and why?*

“Using my **senses**”

“(…) Constant evaluation of our **relationship** with the environment”

“[I] found back my innate **curiosity**”

“**Consciousness** about our role in and with our environment”

“(…) Try and live a **better life**”

“(…) These aspects are often **neglected** in other University courses”



Quotes from student evaluations

"I also really liked how the literature matched up with the practical side. For me it was a really **great balance** of thinking and doing, and maybe showed me what I want my life to look like in future i.e. with a good balance between **head, heart & hands**."

"I loved the **readings**."

"The focus on **nature connectedness**. I really look different to the world around me."

"The way the course was taught (...) really **inspired** my desire to learn things out of interest rather than obligation."

"I really liked () something practical. I never had that but also now when I walk outside I see nature different as I recognise the edible plants. I **put the knowledge into practice** more often than I expected"

"Physical activity. In () academia the whole focus is on studies and sitting on computer () whereas this course took a completely different road and we learnt things while doing it hence **felt more engaged to it**. I definitely felt I learnt more in this course than any other regular course."

Results from student evaluation (2):

In this course learning was not approached as a pure cognitive process, but for a large part also as an embodied, experiential process. Did you experience your own learning in a different way?



“(...) A **collective process** and not so individualised (...) we gain **inspiration and knowledge from each other.**”

“**Intuitive way of learning**”

“Makes me feel **more alive**”

“Made me very **calm**”

A student's experience

Thanks to the course, I am
feeling more
secure, comfortable,
and interdependent
with nature.

Weaving the course with my
daily life:

Sharing Exploring
Learning Using



Thank you for your attention!



The Educational Worldview Journey (UU/WUR)

- dr. Annick de Witt



The Educational Worldview Journey:

Exploring, exchanging, and expanding
perspectives in a world in crisis

Annick de Witt, Ph.D

Founding director Worldview Journeys Foundation

Affiliated with both UU & WUR



Utrecht University



Worldview
Journeys



WAGENINGEN
UNIVERSITY & RESEARCH

What is transformative education?

"... that has the potential for significant change in how learners experience, conceptualize, and interact with the world."

"... that is not merely focused on the content (or object) of study but includes a critical exploration of the (subjective) perspectives from which one engages any object of study."



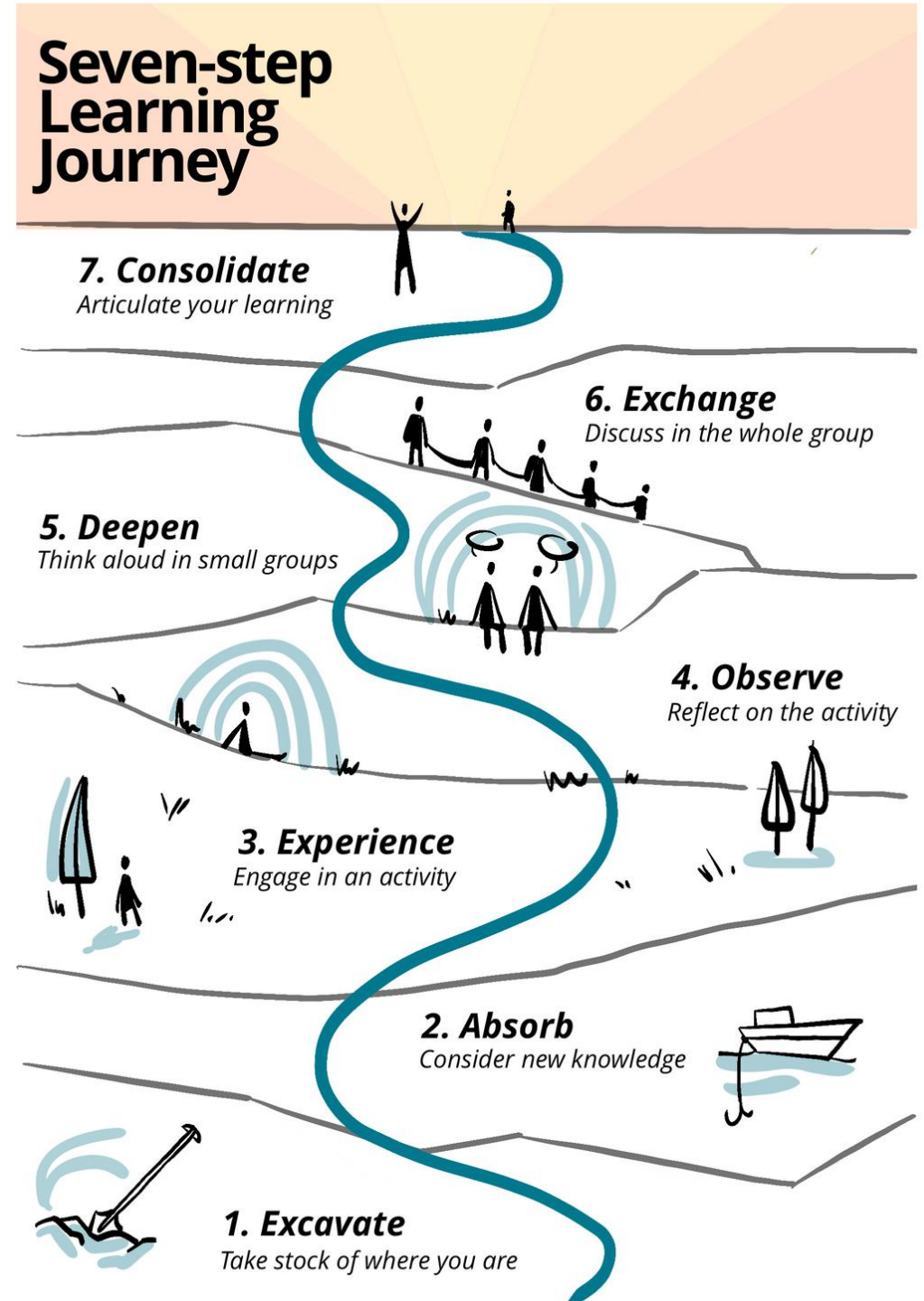
TWE is important for fostering transformation on 3 levels - of:

- Individuals (addressing meaning-crisis)
- Cultures (addressing post-truth / polarization crisis)
- Systems (addressing planetary sustainability crisis)



"It was interesting to see the point at which I began and to assess how much my outlook adapted and developed."
~ Student at CHARM-EU

Learning cycle developed in accordance with insights from the sciences of learning.



Educational Worldview Journey

- 3 learning journeys (more about that soon)
- So far more than 1500 students; however, we're still experimenting!

EXPLORE: Reflect on your worldview

"I thought the worldview test was really interesting ... There were a lot of deep questions I had never thought about, ... [which] helped me learn more about myself and my perspective on the world."

~ Student at Utrecht University

Curious? Take the test at
www.worldviewjourneys.com

Take the Test

What's your worldview?



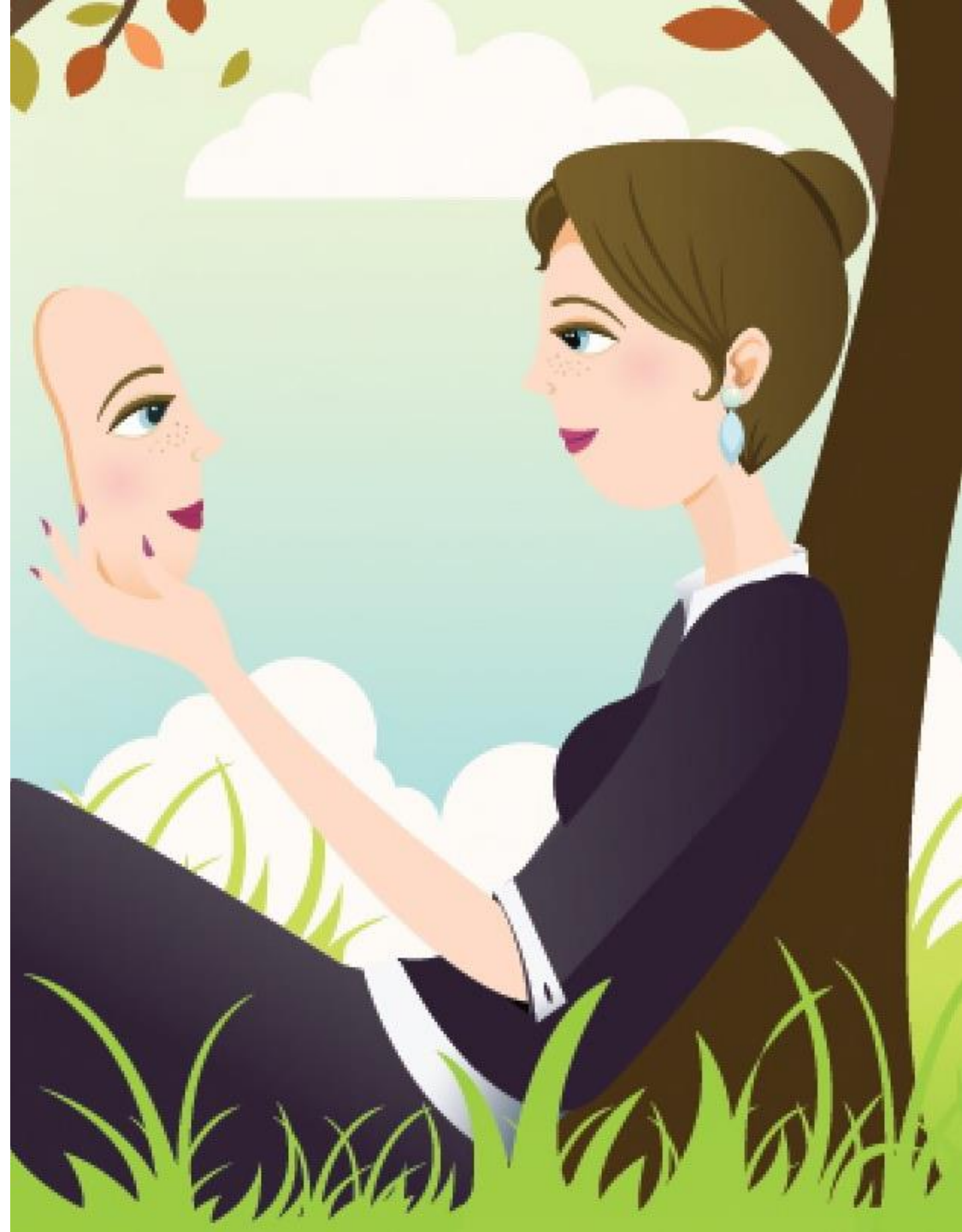
TAKE THE TEST

"... my awareness of my own worldview really grew."

"It was intriguing and self actualising."

"I love these 'obligatory' moments to have deep conversations with others. [this] is something I really missed in other courses."

~ Students at UU and CHARM-EU



EXCHANGE: Communicate across worldviews

"I have gained more respect for the different worldviews."

"... made me feel open minded to other perspectives ... of different people."

"It widened my understanding of ... others, which is needed to find sustainable solutions and work in transdisciplinary teams."

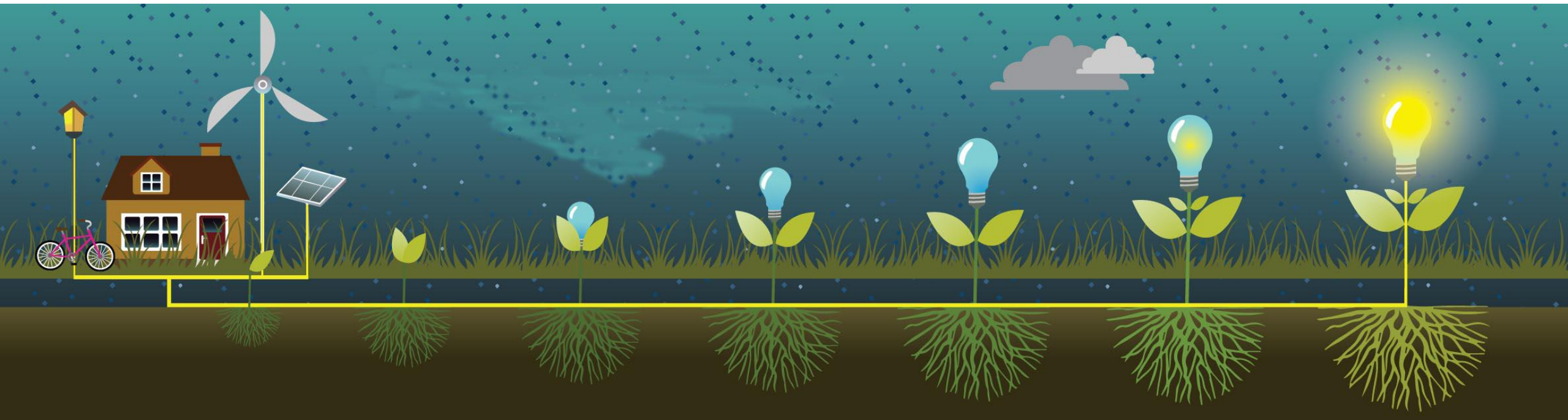


EXPAND: Put your worldview in a planetary perspective

"It helped me feel part of something bigger than me ..." "It was really uplifting."

"... allowed me to realise how much I value nature."

"I feel more connected to the universe but also insignificant at times. But the valuable insight is that I want to leave this earth having made a change."



THANK YOU for YOUR ATTENTION!

“Learning within a paradigm does not change the paradigm, whereas learning that facilitates a recognition of paradigm ... is by definition transformative.”

~ Stephen Sterling, professor in sustainability education



Worldview
Journeys

Regenerative Cultures for Sustainability (WUR:ELS)

- Lian Kasper
- Louise v.d. Stok

Exploring Regenerative Cultures for Sustainability

Sustainability is more than a technical issue: inner and cultural aspects are crucial but generally not explored in a learning context

What does regenerative culture mean? What are its elements/practices? And what kind of learning can contribute to it?

How can we acknowledge the crisis situation and find a way to participate in sustainability in a way that is inspired, nourishing and meaningful?

**Lian Kasper
Louise van der Stok
Education and Learning Sciences**



Course content

It is a **collective and co-created learning journey** in which students actively participate in the **construction of knowledge and meaning** based on their experiences.

Course components

- Literature study
- Participation in the week
- Written assignment: linking transformative learning theory to personal experience
- Creative personal reflection

The Work That Reconnects by Joanna Macy



















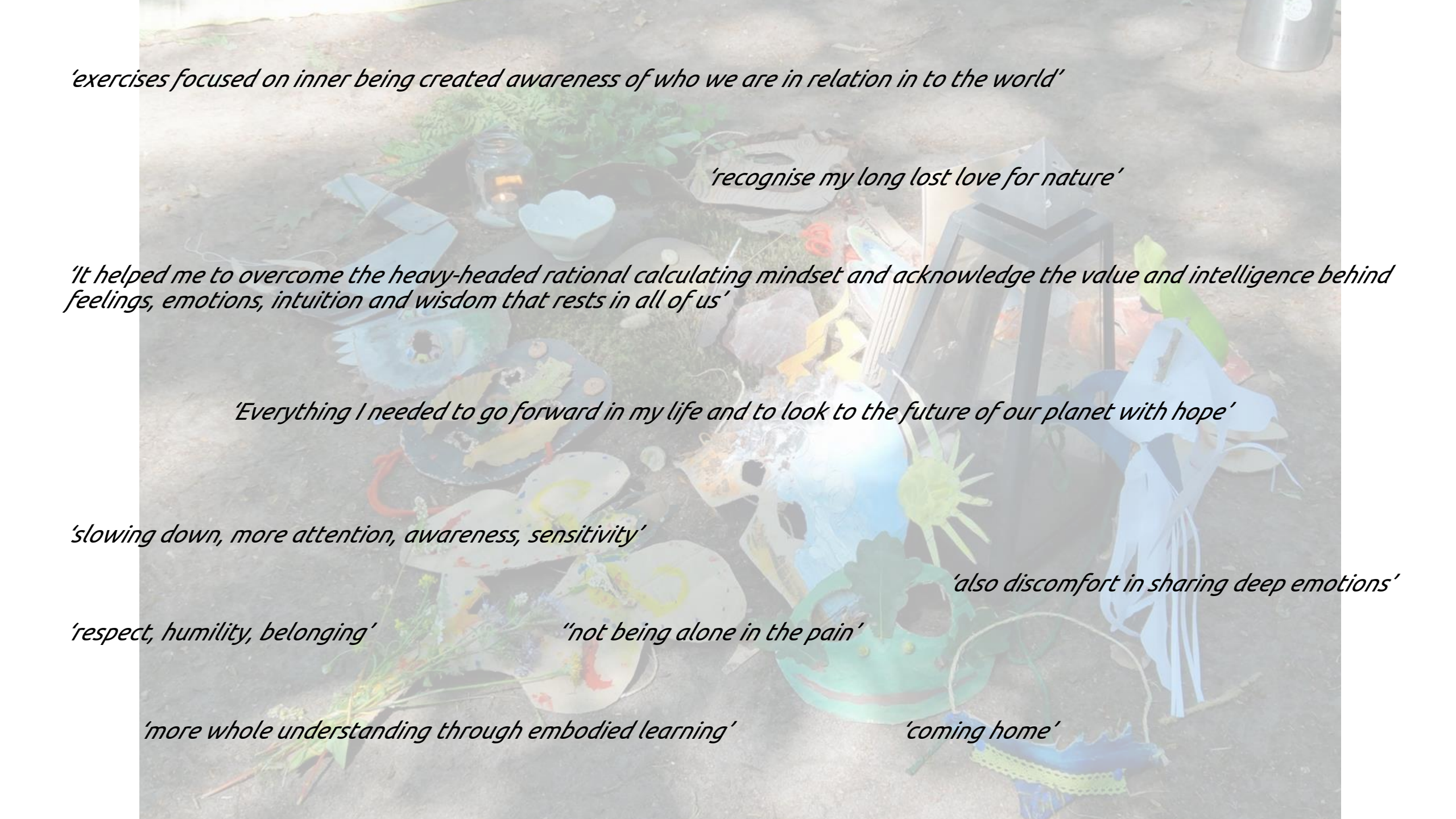












'exercises focused on inner being created awareness of who we are in relation in to the world'

'recognise my long lost love for nature'

'It helped me to overcome the heavy-headed rational calculating mindset and acknowledge the value and intelligence behind feelings, emotions, intuition and wisdom that rests in all of us'

'Everything I needed to go forward in my life and to look to the future of our planet with hope'

'slowing down, more attention, awareness, sensitivity'

'also discomfort in sharing deep emotions'

'respect, humility, belonging'

"not being alone in the pain"

'more whole understanding through embodied learning'

'coming home'

Regenerative Culture for Sustainability (WUR:ELS)

- Luka Blankevoort



What is needed to make our education nature-inclusive?



Supported by